

1.11.

Didache: Christ's Triumphant Return

(Did. 16:1–8)

Text: Ehrman, I, 305–333.

Date: Late first or early second century CE.

Related Texts: Did 1:1-2, 3:1-10 (§ 1.1)

The Didache preserves parts of the oldest surviving written catechism and church order. The reading here is taken from the final section, which is a brief apocalypse.

16:1 Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἕτοιμοι· οὐ γὰρ οἴδατε τὴν ὥραν, ἐν ᾗ ὁ κύριος ἡμῶν ἔρχεται. 2 πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς ὑμῶν· οὐ γὰρ ὠφελήσει ὑμᾶς ὁ πᾶς χρόνος τῆς πίστεως ὑμῶν, ἐὰν μὴ ἐν τῷ ἔσχατῳ καιρῷ τελειωθῆτε. 3 ἐν γὰρ ταῖς ἔσχαταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφῆται καὶ οἱ φθορεῖς, καὶ στραφήσονται τὰ πρόβατα εἰς λύκους, καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος·

Vocabulary

ἀνήκω, *impers.* be proper, fitting

γρηγορέω, wake up, be alert, watchful; γρηγορέω ἐπί, watch (over)

ἐκλύω, take off one's belt; *pass.* be unbelted, ungirded

λύκος, ὁ, wolf

μῖσος, -ους, τό, hatred

πληθύνω, multiply, increase, grow in number

ὀσφύς, -ύος, ἡ, waist

πυκνῶς (*adv.*), frequently

σβέννυμι, *aor. inf.* σβέσαι, *aor. pass. impv.* σβέσθητι: extinguish, put out (a fire);

pass. be extinguished

φθορεύς, -έως, ὁ, corrupter

ψευδοπροφήτης, false prophet

ὠφελέω, to gain, profit, achieve something; help, benefit

16:4 ἀυξανούσης γὰρ τῆς ἀνομίας¹ μισησοῦσιν ἀλλήλους καὶ διώξουσιν καὶ παραδώσουσιν, καὶ τότε φανήσεται ὁ κοσμοπλανῆς ὡς υἱὸς θεοῦ καὶ ποιήσει σημεῖα καὶ τέρατα, καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσει τὰ ἀθέμιτα, ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος. 5 τότε ἦξει² ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς δοκιμασίας, καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολούνται, οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπὲρ αὐτοῦ τοῦ καταθέματος. 6 καὶ τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον σημεῖον ἐκπέτασεως ἐν οὐρανῷ, εἶτα σημεῖον φωνῆς σάλπιγγος, καὶ τὸ τρίτον ἀνάστασις νεκρῶν. 7 οὐ πάντων δέ, ἀλλ' ὡς ἐρρέθη³ ἦξει ὁ κύριος καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ (Zech 14:5). 8 τότε ὄψεται ὁ κόσμος τὸν κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ ...

Vocabulary

ἀθέμιτον, -ον, forbidden, disgusting

ἀνάστασις, -εως, ἡ, resurrection (of the dead); the erection (of a building)

δοκιμασία, ἡ, a testing (for genuineness)

ἐκπέτασις, -εως, ἡ, opening

ἦκω, pres. inf. ἦκειν, 2. ἦξω: to have come, be present

καταθέμα, -ματος, τό, an accursed thing (= ἀνάθεμα)

κοσμοπλανῆς, ὁ, deceiver of the world

κτίσις, -εως, ἡ, creation, that which is created

οὐδέποτε, never

πύρωσις, -εως, ἡ, burning ordeal

σάλπιγξ, -ιγγος, ἡ, trumpet

σημεῖον, τό, a sign, token; marking (on approved sacrificial animals); pl. stripes

τέρας, -ατος, τό, portentous sign, wonder

ὑπομένω, remain, await, endure

φαίνω, pres. pass. inf. φαίνεσθαι, 2. φανῶ/φανοῦμαι, 6. ἐφάνην, ²aor. fm. pass. ptc. φανείσα, aor. pass. impv. φάνηθι: shine, give light; mid. make one's appearance; pass. appear, appear to be, be seen, become visible; attend (a meeting)

¹ Gen. absol. (cf. IV, 9).

² S.v. ἦκω.

³ S.v. λέγω.

SELECT BIBLIOGRAPHY

Collins, Adela Yarbro. *Cosmology and Eschatology in Jewish and Christian Apocalypticism*. Leiden: Brill, 1996.

Milavec, Aaron. *The Didache: Faith, Hope, & Life of Earliest Christian Communities, 50–70 CE*. New York: Newman Press, 2003, 811–826.

1.12.

Gospel of Mark: Three Healing Stories

(Mark 1:32–39, 7:31–37, 8:22–26)

In contrast to the healings of Jesus, the healing testimonials from Epidauros (Lidonnici §7.9, cf. §7.21) arise from an institutional setting, namely that of the Asklepieion, where the god Asklepios would heal those who sought his help. The functionaries associated with the Asklepieion viewed with suspicion itinerant healers such as Apollonios of Tyana (§8.1) and Jesus of Nazareth, who healed outside of institutional settings.

(A) JESUS HEALS THE SICK AND THOSE POSSESSED BY DEMONS (MARK 1:32–39)

After Jesus healed a possessed man and a sick woman in Capernaum (Mark 1:21–31), night fell, and he performed more healings of demon-possessed persons. The story here is one of many instances in Mark's gospel in which Jesus requires that the demons keep his identity a secret. Such texts are examples of a Markan literary device known as the "messianic secret." The demon's confession acts as a stage whisper to the reader concerning Jesus' true identity. Thus Jesus silences the demons, not because they say the wrong thing about him, but precisely because they say the right thing, namely that Jesus is the Son of God.

1:32 Ὁψίας δὲ γενομένης, ὅτε ἔδου ὁ ἄλλος, (the crowd) ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· 33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. 34 καὶ (Ἰησοῦς) ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν αὐτόν. 35 Καὶ πρῶτ' ἔννουχα λίαν ἀναστάς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκεῖ προσήχετο. 36 καὶ κατεδίωξεν αὐτόν Σίμων καὶ οἱ μετ' αὐτοῦ, 37 καὶ εὔρον αὐτόν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσιν

σε. 38 καὶ λέγει αὐτοῖς· Ἔγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. 39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

Vocabulary

ἄλλαχοῦ, elsewhere

ἀφήμι, impf. ἤφιον, 3. ἀφήκα, ²aor. 2nd pers. sg. impv. ἄφες, 6. ἀφέθην, fut. pass. ἀφεθήσομαι, ²aor. pl. pass. ptc. ἀφέντες; to let, allow, permit; to leave behind; to forsake; to forgive somebody (dat.)

δαιμονίζομαι, be possessed by a demon/hostile spirit

δύνω (also δύω), mid. δύομαι, 2. δύσομαι, ²aor. ἔδυν: go down/set (of the sun); mid. set (of the sun); sink

ἐννυχος, -ον, at night; when it is still dark; acc. nt. pl. as adv.

ἐπισυνάγω, gather; pass. be gathered

θύρα, ἡ, door, doorway (of a house); entrance (of cave/tomb); ἐπὶ θύραις, lit. “at the doors” (i.e., impending)

κακῶς, wrongly, wickedly; idiom, κακῶς ἔχειν, be sick/ill

καταδιώκω, hunt down, seek out

κωμόπολις, ἡ, market town

λίαν, very, exceedingly

νόσος, ἡ, disease, illness

ὄψιá, ἡ, evening

ποικίλος, -η, -ον, various, various kinds

πρωῖ (adv.), early, early in the morning

(B) JESUS HEALS A DEAF MAN WITH SPITTLE (MARK 7:31–37)

Jesus’ use of a foreign word to heal in Mark 7:34 is suggestive of the use of such words in magical spells, as witnessed by the Greek magical papyri in PGM XIII, 230–334 (§5.4), PGM IV, 1496–1595 and PGM XXXVI, 320–332 (§7.3).

7:31 Καὶ πάλιν (Ἰησοῦς) ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως.¹ 32 Καὶ φέρουσιν² αὐτῷ κωφὸν καὶ μογιάλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῆ³ αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν⁴ (Ἰησοῦς)

¹ I.e., Jesus traveled through largely Gentile territory.

² Hist. pres. (cf. IV, 11).

³ S.v. ἐπιτίθημι, cf. table 9.12.1(c).

⁴ κατ’ ἰδίαν, “privately.”

ἔβαλεν⁵ τοὺς δακτύλους αὐτοῦ εἰς τὰ ὄτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ (with the saliva on his fingers), 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ· ΕΦΦΑΘΑ,⁶ ὃ ἔστιν, διανοίχθητι. 35 καὶ εὐθέως ἠνοίγησαν αὐτοῦ αἱ ἄκοαί, καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς. 36 καὶ διεστειλάτο αὐτοῖς ἵνα μηδενὶ λέγωσιν.⁷ ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον⁸ περισσώτερον ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα πεποιήκειν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς ἀλάλους λαλεῖν (Isa 35:5–6).⁹

Vocabulary

ἀκοή, ἡ, (faculty of) hearing; act of hearing; account, report; obedience; αἱ ἄκοαί, ears; chamber where the voice of the god Asklepios is heard

ἄλαλος, -ον, unable to speak

ἀνά, each, apiece; ἀνά μέσον, between, within, through (w. gen.)

ἀναβλέπω, look up/above at (w. acc.); regain sight (cf. Mark 8:24)

ἀπολαμβάνω, receive something; regain, recover; mid. take away/aside; receive

ἄπτομαι (w. gen.), 3. ἤψάμην, ¹aor. mid. impv. ἄψαι: touch, take hold of; attack

Δεκάπολις, ἡ, Decapolis, a federation of ten cities lying east of the Jordan River

δεσμός, ὁ, pl. δεσμά: pl. shackles, chains, sandal straps; fig. hindrance (that deafens or physically handicaps)

διανοίγω, 6. διηνοίχθην: to open; explain, interpret

διαστέλλω, impf. διεστελλόμεν, 3. διεστειλάμην: mid. give orders

ἐκπλήσσω, impf. ἐξεπλησσομένη, 6. ἐξεπλάγην, ²aor. pass. ptc. πλαγαίς: amaze; pass. be amazed

κωφός, -ή, -όν, deaf, unable to speak

μογιάλος, -ον, speaking with difficulty, speaking in a hollow manner

ὀρθός, -ή, -όν, upright, erect; straight, true, correct; ὀρθῶς, correctly, rightly, strictly; normally, in good order; duly

ὄριον, τό, boundary; τὰ ὄρια, region, district

οὖς, τό, ὠτός (gen.), ὠτί (dat.) / pl. τὰ ὄτα: dim. ὠτίον: ear, hearing

παρακαλέω, beg, request; urge, encourage; console, comfort; appeal to

περισσός, -ή, -όν, abundant, profuse; comp. περισσώτερος, -α, -ον, abundantly, still more

πτύω, to spit

⁵ In HGr βάλω oft. has meaning “to put.”

⁶ ΕΦΦΑΘΑ, contr. Aramaic word (*ʿppattah*, meaning “be opened”) is displayed here in capital letters to indicate a magical word (cf. PGM, §5.4, §7.3), which may not have been understood by the intended readers of Mark’s gospel (hence the need for a translation).

⁷ Another example of the “messianic secret” in Mark.

⁸ ὅσον (“as much as . . .”) is coordinated with μᾶλλον (“the more . . .”).

⁹ This is a quotation from a longer poem concerning the restoration of Zion (Isa 35:1–10). Its citation here implies that the expected Kingdom of God is already in some way present in Jesus’ healings.

Σιδών, -ώνος, ἡ, Sidon, a former Phoenicia city in the province of Syria, west of Damascus

στενάζω, to groan, sigh

Τύρος, ἡ, Tyre, ancient Phoenician city

ὑπερπερισσῶς, beyond all measure

(C) JESUS HEALS A BLIND MAN WITH SPITTLE (MARK 8:22–26)

The blind man is symbolic of the disciples, who are blind to Jesus' true identity as the Son of God. When the blind man is healed, he "sees everything clearly" (Mark 8:26). Immediately following this healing, Peter is similarly healed of his spiritual blindness and sees the true identity of Jesus as the Christ (Mark 8:29, §1.13).

8:22 Καὶ (Jesus and his disciples) ἔρχονται εἰς Βηθσαϊδάν.¹⁰ Καὶ (the townspeople) φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν¹¹ αὐτὸν ἔξω τῆς κώμης καὶ **πτύσας** εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν· εἶ¹² τι βλέπεις; 24 καὶ ἀναβλέψας¹³ (τυφλός) ἔλεγεν· βλέπω τοὺς ἀνθρώπους ὅτι¹⁴ ὡς δένδρα ὀρῶ περιπατοῦντας. 25 εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ (τυφλός) διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. 26 καὶ (Ἰησοῦς) ἀπέστειλεν αὐτόν εἰς οἶκον αὐτοῦ λέγων· μὴδὲ εἰς τὴν κώμην εἰσέλθῃς.

Vocabulary

ἀναβλέπω, look up/above at (w. acc.); regain sight

ἀποκαθίστημι, ¹aor. ἀπεκατέστησα / ²aor. ἀπεκατέστην: re-establish, restore, cure; intrans. be cured

δένδρον, τό, tree

διαβλέπω, see clearly, look intently, open one's eyes (wide)

ἐκφέρω, 3. ἐξήνεγκον, 6. ἐξηνέχθην, aor. pass. subj. ἐξενέχθω: lead out, take out; produce; carry the dead for burial; declare one's opinion

ἐμβλέπω, impf. ἐνεβλέπον: look at (w. dat.), gaze on; consider

ἐπεὶ, when, after; because, since

¹⁰ Bethsaida is located at the north end of Lake Gennesaret.

¹¹ S.v. φέρω.

¹² εἶ here introduces a direct question (leave untranslated).

¹³ Incept. aor.

¹⁴ ὅτι, declarative "that" preceding an explanation ("for," "since").

ἐπιλαμβάνω, 5. ἐπέλημμαι: take hold of something; overtake, seize; pass. be imprisoned

ἐπιτίθημι, ²aor. ptc. ἐπιθείς: lay/put something (acc.) on (ἐπί) somebody/something (acc.); give something (acc.) to somebody (dat.)

κώμη, ἡ, village; pl. countryside

ὄμμα, -ματος, τό, eye

πτύω, to spit

τηλαυγῶς, distinctly, clearly

τυφλός, -ή, όν, blind, unable to see

1.13.

Gospel of Mark: Peter's Confession

(Mark 8:27–35)

In the Synoptic Gospels, Peter is accorded the distinction of being the first disciple to understand Jesus' true identity. He is also known for being the first to misunderstand the nature of Jesus' true mission.¹ This tradition can be contrasted with textual traditions that accord the authority to Mary Magdalene (§1.7) and to the disciple Thomas (§§1.4, 5.10).

8:27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου.² καὶ ἐν τῇ ὁδῷ (Jesus) ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων³ αὐτοῖς· τίνα⁴ με⁵ λέγουσιν οἱ ἄνθρωποι⁶ εἶναι; 28 οἱ δὲ εἶπαν⁷ αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἥλιαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτούς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. 30 καὶ (Jesus) ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

31 Καὶ ἤρξατο διδάσκειν αὐτούς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν⁸ καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι⁹ καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· 32 καὶ παρρησίᾳ τὸν λόγον

¹ In Matt 16:17–19, this tradition is expanded, with Peter being given the “keys to the kingdom of heaven.”

² This is a reference to the villages around the city of Caesarea Philippi, which were located at the foot of Mt. Hermon, east of Tyre and north of Bethsaida.

³ λέγων, pleon. after ἐπηρώτα.

⁴ Do not confuse the interrog. pron. τίνα with the indef. pron. τίνα (encl. τινα).

⁵ Subject of inf.

⁶ οἱ ἄνθρωποι, i.e., “the people (in general).”

⁷ εἶπαν > εἶπον.

⁸ S.v. πάσχω.

⁹ S.v. ἀποκτείνω.

ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου,¹⁰ σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ¹¹ ἀλλὰ τὰ τῶν ἀνθρώπων. 34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω¹² τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. 35 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει¹³ αὐτήν· ὃς δ' ἂν¹⁴ ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. 36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδησαί τὸν κόσμον ὅλον καὶ¹⁵ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί γὰρ δοῖ¹⁶ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν¹⁷ ἐπαισχυνθῆ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι¹⁸ καὶ ἁμαρτωλῷ καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

Vocabulary

ἁμαρτωλός, -όν, sinful; subst. sinner

ἀντάλλαγμα τινος, an exchange for something (w. gen.)

ἀπαρνεόμαι, deny somebody; ἀπαρνεόμαι ἑαυτόν, deny oneself (i.e., be without regard for one's own advantage)

ἀποδοκιμάζω, reject

ἀπόλλυμι, 2. ἀπολέσω, ²aor. ἀπώλεσα/²aor. ἀπωλόμην, aor. inf. ἀπολεῖν, aor. mid. inf. ἀπολέσθαι, 4. ἀπόλωλα, ²plpf. ἀπωλώλιν: destroy, kill; lose; mid. perish, be ruined; die, be lost; be destroyed

ἀρχιερεύς, -έως, ὁ, high priest

βαπτιστής, ὁ, Baptist, baptizer (term for John)

ἐπαισχύνομαι, be ashamed

ἐπιτιμᾶω, warn, speak seriously to (w. dat.); rebuke

ζημιώω, fine somebody an amount (dat.); pass. suffer a loss, forfeit

Ἠλίας, ου, ὁ, Elijah

κερδαίνω, 3. ἐκέρδησα/ἐκέρδανα: gain; spare oneself, avoid

μοιχαλὶς, -ίδος, ἡ, adulteress; as adj., unfaithful/adulterous

παρρησία, ἡ, confidence, boldness, courage; παρρησίᾳ (adv.), freely, openly, plainly

προσλαμβάνω, mid. take somebody aside; partake of food

φρονέω, think, have in mind, set one's mind on, be concerned about

ὠφελέω, gain, profit, achieve something; help, benefit

¹⁰ ὕπαγε ὀπίσω μου, "get out of my sight!"

¹¹ τὰ τοῦ θεοῦ, i.e., the things that pertain to God, the concerns of God.

¹² S.v. αἶρω.

¹³ Fut. in place of subj.

¹⁴ ἂν w. fut. ind. (instead of the expected aor. subj.).

¹⁵ καὶ, Semitic coordinate conjunction for subordinate, "if he loses ..." (i.e., at the price of himself).

¹⁶ δοῖ, HGr for δῶ (s.v. διδωμι), cf. table 9.12.1(b).

¹⁷ ὃς...ἐάν ("whoever").

¹⁸ Adj. in 2nd attrib. pos. (cf. IV, 4.2).

1.14.

Protoevangelium of James: The Childhood of Mary

(Prot. Jas. 8, 11–12)

Joachim and Anna, the parents of Mary (Μαρία/Μαριάμμη), took her to the Jerusalem Temple at the age of three years and then returned home. Mary then remained in the Temple precincts until she reached the age of puberty.

Text: Ronald F. Hock, *The Infancy Gospels of James and Thomas* (Santa Rosa, California: Polebridge Press, 1995); ET: *NTA*, I, 378–81.

Related Texts: Prot. Jas. 13–16, 19–20 (§1.8).

8:1 Καὶ κατέβησαν οἱ γονεῖς αὐτῆς θαυμάζοντες καὶ ἐπαινοῦντες καὶ δοξάζοντες τὸν δεσπότην θεὸν ὅτι οὐκ ἀπεστράφη ἡ παῖς¹ ἐπ’ αὐτούς. 2 ἦν δὲ Μαρία ἐν ναῶ κυρίου ὡσεὶ περιστερὰ νεμομένη καὶ ἐλάμβανε τροφήν ἐκ χειρὸς ἀγγέλου. 3 Γενομένης δὲ αὐτῆς² δωδεκαετοῦς, συμβούλιον ἐγένετο τῶν ἱερέων λεγόντων· ἰδοὺ Μαρία γέγονεν δωδεκαετῆς ἐν τῷ ναῶ κυρίου. 4 τί οὖν αὐτὴν ποιήσωμεν, μήπως μιάνη τὸ ἅγιασμα κυρίου τοῦ θεοῦ ἡμῶν; 5 καὶ εἶπον αὐτῷ οἱ ἱερεῖς· σὺ ἔστηκας ἐπὶ τὸ θυσιαστήριον κυρίου. εἴσελθε καὶ πρόσευξαι περὶ αὐτῆς· καὶ ὁ ἐὰν φανερώσῃ σοι κύριος ὁ θεός, τοῦτο ποιήσωμεν. 6 Καὶ εἰσῆλθεν ὁ ἀρχιερεὺς λαβὼν τὸν δωδεκακῶδωνα εἰς τὰ ἅγια τῶν ἁγίων καὶ ἤψατο περὶ αὐτῆς. 7 καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη λέγων· Ζαχαρία Ζαχαρία, ἔξελθε καὶ ἐκκλησίασον τοὺς χηρεύοντας τοῦ λαοῦ, καὶ ἐνεγκάτωσαν³ ἀνὰ ῥάβδον, 8 καὶ ᾧ ἐὰν ἐπιδείξῃ κύριος ὁ θεός σημεῖον, τούτῳ ἔσται γυνή. 9 ἐξῆλθον δὲ οἱ κήρυκες καθ’ ὅλης τῆς περιχώρου τῆς Ἰουδαίας, καὶ ἤχησεν ἡ σάλπιγξ κυρίου, καὶ ἰδοὺ ἔδραμον ἅπαντες.

¹ I.e., Mary.

² Gen. absol. (cf. IV, 9).

³ S.v. φέρω.

Vocabulary

ἀγίασμα, -ματος, τό, sanctuary

ἀνά, each, apiece; ἀνά μέσον, between, within (w. gen.)

ἀποστρέφω, ²aor. pass. ἀπεστράφην (dep.): look back at (ἐπί) somebody, look away; refrain from, turn back from; revoke

γονεύς, ό, pl. γονεῖς, parent

δεσπότης, ό, master, lord, ruler; owner

δωδεκαετής, -ες, twelve years (old)

δωδεκακώδων, -ωνος, ό, high priest's vestment with twelve small bells

ἐκκλησιάζω, ¹aor. impv. ἐκκλησίασον: hold an assembly, gather

ἐπαινέω, commend, praise; approve (statutes)

ἐπιδείκνυμι/ἐπιδεικνύω, pres. mid. inf. ἐπιδείκνυσθαι, 3. ἐπέδειξα, ¹aor. mid. ἐπέδειξάμην: show, point out; discuss; prove that (ὅτι)

ἐφίστημι, pres. mid. ἐφίσταμαι, 3. ἐπέστησα/ἐπέστην, aor. ptc. ἐπιστάς, -άντος, 4. ἐφέστηκα: stand on/near, stand beside (παρά); approach; come upon, attack; mid. (intrans.), come upon somebody (w. dat.), overtake somebody

ἤχέω, to sound (a brass instrument)

θυσιαστήριον, τό, altar of burnt offerings (in the forecourt of the Jerusalem Temple)

κῆρυξ, -υκος, ό, herald, public messenger; trumpet shell (a seashell with sharp edges used in torture)

μήπως, that perhaps ... not, lest somehow

μιαίνω, 3. ἐμίανα, 5. μεμίαμμαι: defile, contaminate; mid. defile oneself

νέμω, feed, graze (of birds and cattle)

ράβδος, ή, rod, staff

ρίπτω, 3. ἔρριψα, ¹aor. impv. ρίψον, 6. ἐρρίφην: throw, cast away; lay/put something down

σάλπιγξ, -ιγγος, ή, trumpet

σημεῖον, τό, a sign, token; a marking (on approved sacrificial animals); pl. stripes

συμβούλιον, τό, meeting, council session

χηρεύω, be a widower

ὡσεί, like, as; about, approximately

After Mary was betrothed to Joseph, the following event occurred:

11:1 Καὶ ἔλαβεν τὴν κάλπιν καὶ ἐξῆλθεν γεμίσει ὕδωρ· 2 καὶ ἰδοὺ φωνὴ λέγουσα αὐτῇ· χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. 3 καὶ περιεβλέπετο τὰ δεξιὰ καὶ τὰ ἀριστερὰ Μαρία πόθεν αὕτη εἶη⁴ ἢ φωνή.

⁴ For opt. paradigm of εἶμι cf. table 9.13.

4 καὶ ἔντρομος γενομένη εἰσῆει εἰς τὸν οἶκον αὐτῆς καὶ ἀναπαύσασα τὴν κάλπιν ἔλαβεν τὴν πορφύραν καὶ ἐκάθισεν ἐπὶ τοῦ θρόνου καὶ εἶλκεν αὐτήν. 5 Καὶ ἰδοὺ ἔστη ἄγγελος ἐνώπιον αὐτῆς λέγων· μὴ φοβοῦ, Μαρία· εὗρες γὰρ χάριν ἐνώπιον τοῦ πάντων δεσπότη. συλλήψαι⁵ ἐκ λόγου αὐτοῦ. 6 Ἡ δὲ ἀκούσασα Μαρία διεκρίθη ἐν ἑαυτῇ λέγουσα· εἰ ἐγὼ συλλήψομαι ἀπὸ κυρίου θεοῦ ζῶντος, καὶ γεννήσω ὡς πᾶσα γυνὴ γεννᾷ; 7 Καὶ εἶπεν ὁ ἄγγελος κυρίου· οὐκ οὕτως, Μαρία· δύναμις γὰρ θεοῦ ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον (will be) ἅγιον κληθήσεται υἱὸς ὑψίστου. 8 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἐκ τῶν ἀμαρτιῶν αὐτῶν. 9 Καὶ εἶπε Μαρία· ἰδοὺ ἡ δούλη κυρίου κατενώπιον αὐτοῦ. γένοιτό⁶ μοι κατὰ τὸ ῥῆμά σου.

Vocabulary

ἀριστερός, -ά, -όν, best; euphem. for “left” (like εὐώνυμος); on the left; ἀριστερά, ἡ, left hand; τὰ ἀριστερά (sc. μέρη), on the left side

γεμίζω, fill with (w. acc.)

δεξιός, -ά, -όν, on the right; δεξιὰ, ἡ, right hand, authority; τὰ δεξιὰ (sc. μέρη), on the right side

διακρίνω, judge, decide; pass., bring an issue to decision; to doubt

εἴσειμι (fr. εἶμι), impf. εἰσῆειν, inf. εἰσιέναι: enter; come before, enter before⁷

ἔντρομος, -ον, trembling

ἐπισκιάζω, overshadow (w. dat.); to cover

θρόνος, ὁ, chair, seat, throne

κάλπις, -ιδος, ἡ, water jar

κατενώπιον (w. gen.), before

περιβλέπω, look around

πόθεν, from where; why (interrog. adv.)

πορφύρα, ἡ, purple dye; purple cloth; purple stripe

συλλαμβάνω, 3. συνέλαβον, inf. συλλαβεῖν, ²aor. mid. impv. συλλαβοῦ, 6. συνελήμφθην: lay hold of, seize; comprehend; conceive a child; mid. take part in something with somebody

ὑψίστος, -η, -ον, highest; ὁ ὑψίστος, the Most High (God)

χαριτόω, bestow favor upon somebody

12:1 Καὶ ἐποίησεν τὴν πορφύραν καὶ τὸ κόκκινον, καὶ ἀνήνεγκεν⁸ (them) τῶ ἄρχιερεϊ. 2 καὶ λαβῶν (the cloths) ὁ ἄρχιερεὺς εὐλόγησεν αὐτήν καὶ εἶπεν· Μαρία, ἐμεγάλυνεν κύριος ὁ θεὸς τὸ ὄνομά σου, καὶ ἔση εὐλογημένη ἐν πάσαις ταῖς γενεαῖς τῆς γῆς. 3 Χαράν δὲ λαβοῦσα⁹ Μαρία ἀπήει πρὸς τὴν συγγενίδα αὐτῆς

⁵ συλλήψαι > συλλήψη.

⁶ S.v. γίνομαι.

⁷ For paradigm of εἶμι cf. table 9.14.

⁸ S.v. ἀναφέρω.

⁹ λαμβάνω χαράν, “to rejoice.”

Ἐλισάβεδ. 4 καὶ ἔκρουσεν πρὸς τὴν θύραν, καὶ ἀκούσασα ἡ Ἐλισάβεδ ἔρριψεν τὸ κόκκινον καὶ ἔδραμεν πρὸς τὴν θύραν καὶ ἠνοιξεν αὐτῇ καὶ εὐλόγησεν αὐτὴν καὶ εἶπεν· 5 πόθεν (happening) μοι (is) τοῦτο ἵνα¹⁰ ἡ μήτηρ τοῦ κυρίου μου ἔλθῃ πρὸς ἐμέ; ἰδοὺ γὰρ τὸ ἐν ἐμοὶ ἐσκίρτησεν καὶ εὐλόγησέν σε. 6 Ἡ δὲ Μαρία ἐπελάθετο τῶν μυστηρίων ὧν¹¹ ἐλάλησεν Γαβριὴλ ὁ ἄγγελος. καὶ ἠτένισεν εἰς τὸν οὐρανὸν καὶ εἶπεν· τίς εἰμι ἐγὼ, κύριε, ὅτι ἰδοὺ πάσαι αἱ γενεαὶ τῆς γῆς μακαριοῦσίν με; 7 Καὶ ἐποίησεν τρεῖς μῆνας πρὸς¹² τὴν Ἐλλισάβεδ. 8 καὶ ἡμέρα ἀφ' ἡμέρας ἡ γαστήρ αὐτῆς ὠγκοῦτο. καὶ φοβηθεῖσα ἡ Μαρία ἦλθεν ἐν τῷ οἴκῳ αὐτῆς καὶ ἔκρυπτεν αὐτὴν ἀπὸ τῶν υἰῶν Ἰσραήλ. 9 ἦν δὲ ἐτῶν δέκα ἕξ ὅτε ταῦτα τὰ μυστήρια ἐγένετο αὐτῇ.

Vocabulary

ἀναφέρω, 2. ἀνοίσω, 3. ἀνήνεγκον: take up, carry away; offer up; bring back; + ἐπί, refer to

ἄπειμι (fr. εἶμι), ptc. ἀπιόντος, impf. ἀπήειν: leave, depart (for paradigm of εἶμι see table 9.14)

ἀρχιερεύς, -έως, ὁ, high priest

γαστήρ, -τρος, ἡ, belly, stomach; womb

ἐπιλανθάνομαι (w. gen.), 2. ἐπιλήσομαι, 3. ἐπελαθόμεν, pf. mid./pass. ptc. ἐπειλημμένος: forget; neglect, overlook

εὐλογέω, bless

κόκκινος, -η, -ον, scarlet, red; τὸ κόκκινον, scarlet cloth

κρούω, knock on (πρὸς) a door

μακαρίζω, 2. μακαριῶ: to call/consider blessed; pronounce blessed for (w. gen.)

μεγαλύνω, to praise, glorify

ὀγκόω, pass. to swell (through pregnancy); be pregnant

πορφύρα, ἡ, purple cloth

σκιρτάω, leap up (as a sign of joy)

συγγενίς, -ίδος, ἡ, relative, kinswoman

¹⁰ Epex. ἵνα (“that”).

¹¹ Rel. pron.

¹² ποιέω (time) πρὸς, “to spend (time) with somebody.”

1.15.

Gospel of Peter: The Empty Tomb

(Gos. Pet. 8–13)

Text: Paul Foster, *The Gospel of Peter: Introduction, Critical Edition and Commentary* (Leiden: Brill, 2010), 179–195; Bernhard: 56–78 (§§ 2–23); ET: NTA, I, 185–87.

Related Texts: Gos. Pet. 2–7 (§1.9).

8:28 Συναχθέντες δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρεσβύτεροι πρὸς ἀλλήλους ἀκούσαντες ὅτι ὁ λαὸς ἅπας γογγύζει καὶ κόπτεται τὰ στήθη λέγοντες ὅτι, εἰ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἴδετε ὅτι πόσον δίκαιός ἐστιν. 29 ἐφοβήθησαν οἱ πρεσβύτεροι καὶ ἦλθον πρὸς Πειλᾶτον δεόμενοι αὐτοῦ καὶ λέγοντες· 30 παράδος¹ ἡμῖν στρατιώτας, ἵνα φυλάξω τὸ μνήμα αὐτοῦ ἐπὶ τρεῖς ἡμέρας μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη, καὶ ποιήσωσιν ἡμῖν κακά. 31 ὁ δὲ Πειλᾶτος παρέδωκεν αὐτοῖς Πετρῶνιον² τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνήμα. 32 καὶ κυλίσαντες λίθον μέγαν κατὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὁμοῦ πάντες οἱ ὄντες ἐκεῖ ἔθηκαν (it) ἐπὶ τῇ θύρᾳ τοῦ μνήματος. 33 καὶ ἐπέχρισαν ἑπτὰ σφραγίδας καὶ σκηνὴν ἐκεῖ πῆξαντες³ ἐφύλαξαν.

9:34 πρῶτας δὲ ἐπιφώσκοντος τοῦ σαβάτου ἦλθεν ὄχλος ἀπὸ Ἱερουσαλὴμ καὶ τῆς περιχώρου ἵνα ἴδωσι τὸ μνημεῖον ἐσφραγισμένον. 35 τῇ δὲ νυκτὶ⁴ ἦ ἐπέφωσκεν ἡ

¹ S.v. παραδίδομι.

² Petronius.

³ S.v. πήγνυμι.

⁴ Dat. of time.

κυριακή,⁵ φυλασσόντων τῶν στρατιωτῶν⁶ ἀνά δύο δύο⁷ κατὰ φρουράν, μεγάλη φωνή ἐγένετο ἐν τῷ οὐρανῷ. 36 καὶ εἶδον ἀνοιχθέντες τοὺς οὐρανοὺς καὶ δύο ἄνδρας κατελθόντας ἐκεῖθε πολὺ φέγγος ἔχοντας καὶ ἐγγίσαντας τῷ τάφῳ. 37 ὁ δὲ λίθος ἐκεῖνος ὁ βεβλημένος⁸ ἐπὶ τῇ θύρᾳ ἀφ' ἑαυτοῦ⁹ κυλισθεὶς ἐπεχώρησε παρὰ μέρος¹⁰ καὶ ὁ τάφος ἠνοίγη καὶ ἀμφοτέροι οἱ νεανίσκοι εἰσῆλθον.

Vocabulary

ἀμφοτέροι, -αι, -α, both, all

γογγύζω, complain

γραμματεὺς, ὁ, secretary (of an association, civic council, etc.); expert in the Torah, scribe

ἐπιφώσκω, become daylight, dawn

ἐπιχρίω, ¹ aor. ἐπέχρισα: a viscous substance, spread on, anoint

ἐπιχωρέω, move over/toward; grant somebody permission to do something

θύρα, ἡ, door, doorway (of a house); entrance (of cave/tomb); ἐπὶ θύραις, lit. “at the doors” (i.e., impending)

κεντυρίων, -ωνος, ὁ, centurion (Lat. loanw., cf. ἑκατοντάρχης)

κόπτω, 3. ἔκοψα: to cut; mid. mourn

κυλίω, roll something up/down; mid. roll oneself upon something; pour down

κυριακός, -ή, -όν, belonging to the Lord, the Lord's

μέγιστος, -η, -ον (superl. of μέγας, μεγάλη, μέγα): best; topmost, foremost; mighty

μνημα, -ματος, τό, grave, tomb

μνημεῖον, τό, grave; sepulchre

νεανίσκος, ὁ, a youth, young man; servant

ὁμοῦ (adv.), in the same place/time, together

πήγνυμι, 3. ἔπηξα, ¹ aor. ptc. πήξας, 6. ἐπάγην: pitch a tent; pass. become stiff, congealed

πόσος, -η, -ον, how great? how much/many?

πρωΐα, ἡ, early morning

σημεῖον, τό, a sign, token; a marking (on approved sacrificial animals); pl. stripes

στῆθος, -ους, τό (uncontr. -εος), breast (of both sexes)

σφραγίζω, to seal (for a security), to seal by impressing a seal with a signet ring

σφραγίς, -ίδος, ἡ, (wax) seal

φέγγος, -ους, τό, light, radiance, flash

⁵ S.v. ἡμέρα.

⁶ Gen. absol.

⁷ ἀνά δύο δύο, “two by two.”

⁸ S.v. βόλλω.

⁹ ἀφ' ἑαυτοῦ, “by itself.”

¹⁰ παρὰ μέρος, “partially.”

φρουρά, ἡ, guard duty, watch; κατὰ φρουράν, “in every watch”

φυλάσσω (Att. φυλάττω), to keep; guard, protect; observe, follow; pass.
being kept

10:38 ἰδόντες οὖν οἱ στρατιῶται ἐκεῖνοι ἐξύπνισαν τὸν κεντυρίωνα καὶ τοὺς πρεσβυτέρους· παρήσαν γὰρ καὶ αὐτοὶ φυλάσσοντες. 39 καὶ ἐξηγουμένων αὐτῶν¹¹ ἃ εἶδον πάλιν ὀρώσιν ἐξεληθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας καὶ τοὺς δύο τὸν ἕνα ὑπορθοῦντας καὶ σταυρὸν ἀκολουθοῦντα αὐτοῖς· 40 καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ, τοῦ δὲ χειραγωγουμένου ὑπ’ αὐτῶν (τὴν κεφαλὴν) ὑπερβαίνουσιν τοὺς οὐρανοὺς. 41 καὶ φωνῆς¹² ἤκουον ἐκ τῶν οὐρανῶν λεγούσης· ἐκήρυξας τοῖς κοιμωμένοις; 42 καὶ ὑπακοὴ ἤκούετο ἀπὸ τοῦ σταυροῦ ὅτι ναί.

11:43 συνεσκέπτοντο οὖν ἀλλήλοις ἐκεῖνοι ἀπελθεῖν καὶ ἐμφάνισαι¹³ ταῦτα τῷ Πειλάτῳ. 44 καὶ ἔτι διανοουμένων αὐτῶν¹⁴ φαίνονται πάλιν ἀνοιχθέντες οἱ οὐρανοὶ καὶ ἄνθρωπός τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ μνήμα. 45 ταῦτα ἰδόντες οἱ περὶ τὸν κεντυρίωνα νυκτὸς ἔσπευσαν πρὸς Πειλᾶτον ἀφέντες τὸν τάφον ὃν ἐφύλασσαν καὶ ἐξηγήσαντο πάντα ἅπερ εἶδον ἀγωνιώντες μεγάλως καὶ λέγοντες· ἀληθῶς υἱὸς ἦν θεοῦ. 46 ἀποκριθεὶς ὁ Πειλᾶτος ἔφη· ἐγὼ καθαρεύω τοῦ αἵματος τοῦ υἱοῦ τοῦ θεοῦ ἡμῖν δὲ τοῦτο ἔδοξεν. 47 εἶτα προσελθόντες πάντες ἐδέοντο αὐτοῦ καὶ παρεκάλουν κελεῦσαι τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν ἃ εἶδον· 48 συμφέρι γάρ, φάσιν, ἡμῖν ὀφλῆσαι μεγίστην ἁμαρτίαν ἔμπροσθεν τοῦ θεοῦ καὶ μὴ ἐμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι. 49 ἐκέλευσεν οὖν ὁ Πειλᾶτος τῶν κεντυρίων καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν.

Vocabulary

ἀγωνίζομαι, to fight; struggle, strive

δέομαι, ¹aor. pass. ptc. δεηθείς (dep.): ask for (w. gen.), plead for something (w. gen.), beg of somebody

ἐμπίπτω, ²aor. ἐνέπεσον, aor. inf. ἐμπεσεῖν: fall into (a state/condition); intrude on/among

ἔμπροσθεν (w. gen.), before, in front of; previously

ἐμφανίζω, inform, make a report; present evidence, show plainly

ἐξηγέομαι, tell in detail, report

ἐξύπνισω, wake up, arouse somebody

¹¹ Gen. absol.

¹² In Classical Greek, when a gen. form follows the verb ἀκούω, it indicates the person or source of the sound, whereas the acc. denotes the object or thing that is heard. However, in HGr these distinctions were often not observed.

¹³ ἐμφ- > ἐμφ-.

¹⁴ Gen. absol.

διανέομαι, consider

καθάπερ, just as, in the same way; in accordance with

καθαρεύω, be pure/clean, be free from

κοιμάομαι, aor. pass. ptc. κοιμηθείς (pass. dep.): fall asleep, sleep; subst. one who has fallen asleep; (fig.) to die

λιθάζω, ¹aor. ptc. λίθασας: stone somebody (as a means of execution)

μεγάλως, greatly, very much

ὅσπερ, **ὄνπερ** (acc.) / **ἥπερ** (fm.) / **ὅπερ** (nt.), **ἄπερ** (nt. pl.): the very man/woman/thing; which indeed/exactly; ὄνπερ τρόπον, in the same way

ὀφλισκάνω, 3. ὠφλησα: become liable for, become a debtor for

πάντα ἅπερ (s.v. ὅσπερ), whatever

πάρειμι (fr. εἰμί), ptc. παρών, -ούσα, -όν, impf. παρῆν, opt. παρείην: be present, be here; impers. come to/upon, arrive; πάρειμι + inf., be possible to do something; subst. ptc., the present, bystander

σπεύδω, 3. ἔσπευσα: hurry; take an interest somebody

συμφέρω, nt. ptc. συμφέρον: help, be advantageous; this verb is often used impersonally meaning “it is useful/good/best” (esp. as a nt. ptc.); bring together, collect; nt. ptc. τὸ συμφέρον, welfare

συσκέπτομαι, impf. συνεσκεπτόμην: contemplate/decide together

ὑπακοή, ἡ, obedience; answer

ὑπερβαίνω, go beyond, reach beyond

ὑπορθόω, assist in standing upright, support

φαίνω, pres. pass. inf. φαίνεσθαι, 2. φανῶ/οὔμαι, 6. ἐφάνην, ²aor. fm. pass. ptc. φανείσα, aor. pass. impv. φάνηθι: shine, give light; mid. make one's appearance; pass. appear, appear to be, be seen, become visible; attend (a meeting)

χειραγωγέω, take/lead by the hand

χωρέω, go forward, make progress; (of money) be spent; subst. ptc. payment; to hold, contain something (gen.)

12:50 ὀρθροῦ δὲ τῆς κυριακῆς (ἡμέρας) Μαριάμ ἡ Μαγδαληνὴ μαθήτρια τοῦ κυρίου φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο ὑπὸ τῆς ὀργῆς, οὐκ ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἃ εἰώθεσαν ποιεῖν αἱ γυναῖκες ἐπὶ τοῖς ἀποθνήσκουσι καὶ τοῖς ἀγαπωμένοις αὐταῖς. 51 λαβοῦσα μεθ' ἑαυτῆς τὰς φίλας ἦλθεν ἐπὶ τὸ μνημεῖον ὅπου ἦν τεθεῖς. 52 καὶ ἐφοβοῦντο μὴ ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι καὶ ἔλεγον· εἰ καὶ μὴ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἢ ἐσταυρώθη ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι, καὶ νῦν ἐπὶ τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα. 53 τίς δὲ ἀποκυλίσει ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ τῆς θύρας τοῦ μνημείου, ἵνα εἰσελθοῦσαι παρακαθεσθῶμεν αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα; 54 μέγας γὰρ ἦν ὁ λίθος. καὶ φοβούμεθα μὴ τις ἡμᾶς ἴδῃ. καὶ εἰ μὴ δυνάμεθα, κἄν¹⁵ ἐπὶ τῆς

¹⁵ κἄν > καὶ ἐάν, “if only,” “at least.”

θύρας βάλλωμεν¹⁶ ἃ φέρομεν εἰς μνημοσύνην αὐτοῦ, κλαύσομεν καὶ κοψόμεθα ἕως ἔλθωμεν εἰς τὸν οἶκον ἡμῶν.

13:55 καὶ ἀπελθοῦσαι εὗρον τὸν τάφον ἠνεωγμένον καὶ προσελθοῦσαι παρέκυψαν ἐκεῖ καὶ ὀρώσιν ἐκεῖ τινα νεανίσκον καθεζόμενον μέσῳ τοῦ τάφου ὡραῖον καὶ περιβεβλημένον στολὴν λαμπροτάτην ὅστις ἔφη αὐταῖς· 56 ὅτι ἦλθατε; τίνα ζητεῖτε; μὴ τὸν σταυρωθέντα ἐκεῖνον;¹⁷ ἀνέστη καὶ ἀπῆλθεν· εἰ δὲ μὴ πιστεύετε, παρακύψατε καὶ ἴδατε τὸν τόπον ἔνθα ἔκει ὅτι οὐκ ἔστιν (here): ἀνέστη γὰρ καὶ ἀπῆλθεν ἐκεῖ ὅθεν ἀπεστάλη. 57 τότε αἱ γυναῖκες φοβηθεῖσαι ἔφυγον.

Vocabulary

ἀποκυλίω, roll away (a stone)

ἔνθα (adv.), there; where

λαμπρός, -ά, -όν, bright, shining; superl. λαμπροτάτος, -η, -ον, brightness, splendor; most excellent (w. titulature)

μαθήτρια, (female) disciple

μνημοσύνη, ἡ, memory; legacy ὄρθρος, ὄ, early morning, dawn

ὅθεν, from where, from which (adv. of place); for which reason

ὀφείλω (and -έω), 2. ὀφειλήσω, 3. ὀφείλῃσα: owe somebody something, be indebted to; must (w. inf.); ἁμαρτίαν ὀφείλω (w. dat.), incur sin against

παρακαθέζομαι, sit beside (w. dat.)

παρακύπτω, bend over and take a look

φλέγω, burn with fire; pass. be on fire; be filled with (intense emotion)

ὡραῖος, -α, -ον, beautiful; gracious

¹⁶ Hort. subj.

¹⁷ μὴ w. question anticipates the answer “no” (“surely ... not ...”).

2.7.

Book of Genesis: The Second Creation Account

(Gen 2:4b–9, 15–25)

Related Texts: Gen 3:1–24 (§2.1), L.A.E. 1, 7–9, 19–21, 25, 31–32 (§§3.9–10).

2:4b Αὕτη ἡ βίβλος γενέσεως¹ οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο, ἧ ἡμέρα ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν² 5 καὶ πᾶν χλωρὸν ἄγροῦ πρὸ τοῦ γενέσθαι³ (it) ἐπὶ τῆς γῆς καὶ πάντα χόρτον ἄγροῦ πρὸ τοῦ ἀνατεῖλαι,⁴ οὐ γὰρ ἔβρεξεν⁵ ὁ θεὸς⁶ ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν, 6 πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς καὶ ἐπότιζεν πᾶν τὸ πρόσωπον τῆς γῆς. 7 καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ τῆς γῆς, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.⁷ 8 Καὶ ἐφύτευσεν κύριος ὁ θεὸς⁸ παράδεισον ἐν Εδεμ κατὰ ἀνατολὰς καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον, ὃν ἔπλασεν. 9 καὶ ἐξανέτειλεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πᾶν ξύλον ὠραῖον εἰς ὄρασιν καὶ καλὸν εἰς⁹ βρῶσιν καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῶ παραδείσῳ καὶ τὸ ξύλον τοῦ εἰδένα¹⁰ γνωστὸν καλοῦ καὶ πονηροῦ.

(vv. 10–14 omitted)

¹ The phrase ἡ βίβλος γενέσεως is borrowed from Gen 5:1. However, in the context of LXX, this phrase refers to what immediately follows.

² The last clause of 2:4 must be read with the next verse, i.e., “on which day God made sky and earth + πᾶν χλωρὸν...”

³ Art. inf.

⁴ Art. inf.

⁵ Here verb is causative w. ὁ θεός as subject.

⁶ Here and elsewhere the translator often uses only ὁ θεός for the double name of God (ⲉⲓⲛⲓⲗⲁⲛⲓⲛⲓ).

⁷ At this point in the story (before the division of the sexes in Gen 2:21–23), ἄνθρωπος seems to be an androgyne; cf. the myth of the androgyne as it is recorded in Plato’s *Symposion* 189^{d–e} and *Poimandres* (§8.4).

⁸ κύριος ὁ θεός: for the first time, the double divine name (ⲉⲓⲛⲓⲗⲁⲛⲓⲛⲓ) (cf. Gen 2:16, 16, 18, 22).

⁹ Telic εἰς (“for”).

¹⁰ S.v. οἶδα.

*Vocabulary***ἀγρός, ό,** field, countryside**ἀνατέλλω,** 2. ἀνατελλῶ, 3. ἀνέτειλα: cause to spring/grow up**βίβλος/βύβλος, ό,** Egyptian papyrus; a scroll of papyrus (book)**βρέχω,** to rain; to soak (in a liquid)**βρώσις, ἡ,** eating/consumption; food**γένεσις, -εως, τό,** generation, offspring; birth, beginning, origin**γνωστός, -η, -ον,** known; subst. knowledge**ἐμφυσάω,** 3. ἐνεφύσησα: blow in, breathe into**ἐξαντέλλω,** 3. ἐξαντέλειεν: cause to spring up**ὄρασις, ἡ,** seeing, sight; eyes; appearance**παράδεισος, -ου, ό,** a garden, orchard (in Eden), a place of blessedness above the earth, paradise**πηγή, ἡ,** running water; a spring source, fountain; source, origin**πλάσσω** (Att. πλάττω), 3. ἔπλασσα, pf. pass. inf. πεπλάσθαι: to form, mold, fashion**φυτεύω,** plant something**χλωρός, ά, όν,** greenish-yellow; subst. green plant**χοῦς, χοός** (gen.), τό, dust, clay**ώραῖος, -α, -ον,** beautiful; gracious

2:15 Καὶ ἔλαβεν κύριος ὁ θεὸς τὸν ἄνθρωπον, ὃν ἔπλασεν, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν. 16 καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Ἀδὰμ¹¹ λέγων¹² ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φάγη,¹³ 17 ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν¹⁴ καλὸν καὶ πονηρὸν, οὐ φάγεσθε¹⁵ ἀπ' αὐτοῦ, ἧ δ' ἂν ἡμέρᾳ φάγητε ἀπ' αὐτοῦ,¹⁶ θανάτῳ ἀποθανεῖσθε.¹⁷ 18 Καὶ εἶπεν κύριος ὁ θεός· οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον, ποιήσωμεν¹⁸ αὐτῷ βοηθὸν κατ'

¹¹ At this point the text switches from ὁ ἄνθρωπος to ὁ Ἀδάμ, thereby personalizing the account to make it concern Adam rather than “humankind.”

¹² λέγων is a direct speech marker that introduces God’s statement, which includes all of 2:17.

¹³ βρώσει φάγη: this construction illustrates one of the ways in which the translator dealt with cognate free infinitive of Heb. syntax. When a Heb. infinitive precedes a cognate finite verb, it serves to intensify the verbal idea (e.g., “you may actually eat”). However, Greek lacks such a syntactical form. A common way of dealing with this Heb. construction was to add a dative cognate noun or add a semantically related, not non-cognate, noun such as we find here, βρώσει (“you may surely eat”). The future tense is permissive in meaning.

¹⁴ Art. inf.

¹⁵ Though woman had not yet been created, the translator uses a 2nd pers. pl. verb and elsewhere (contrary to MT). In other words, the woman is proleptically introduced.

¹⁶ “From it” (functionless) is from Heb. interference.

¹⁷ “Really die”: on this construction see note 13 on βρώσει φάγη. This statement is contradicted by the story as it evolved, for the couple *did* eat but did not die on that day.

¹⁸ Hort. subj.

αὐτόν.¹⁹ 19 καὶ ἐπλασεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πάντα τὰ θηρία τοῦ ἀγροῦ καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἤγαγεν αὐτὰ πρὸς τὸν Ἀδὰμ ἰδεῖν τί καλέσει αὐτά, καὶ πᾶν, ὃ ἐάν²⁰ ἐκάλεσεν²¹ αὐτὸ Ἀδὰμ ψυχὴν ζῶσαν, τοῦτο ὄνομα αὐτῷ.²²

Vocabulary

ἀνατολή, ἡ (poet. ἀντολίη), east; κατὰ ἀνατολάς, eastward; εἰς τὴν ἀνατολήν, πρὸς ἀνατολάς, toward the east

ἀφορίζω, to separate, divide; set apart, appoint (for a purpose)

βοηθός, ὁ, helper; protector

γενωστός, -η, -ον, known; subst. knowledge

γυμνός, -ή, -όν, naked

ἔκστασις, ἡ, spell; ecstasy

ἐπιβάλλω, lay on, put on; board a ship

ἐργάζομαι, 3. εἰργασάμην, 1aor. mid. inf. ἐργάσασθαι: to work, labor, till (the soil); produce an effect, be productive; bring about

κτῆνος, -ους, τό, domestic animal; mostly pl. τὰ κτήνεα, herds, cattle

κυκλώω, to encircle, surround

ὄστουν (uncontr. ὀστέον), **τό**, ὄστουν, pl. ὀστᾶ, ὀσῶν (uncontr. ὀστέων), bone

πλευρά, -ᾶς, ἡ, side; rib

πνοή, ἡ, wind, breath

ύπνώω, to sleep

φύλασσω, keep watch, guard

χόρτος, ὁ, grass, χόρτος τοῦ ἀγροῦ, wild grass, hay

2:20 Καὶ ἐκάλεσεν Ἀδὰμ ὀνόματα πᾶσιν τοῖς κτήνεσιν καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ πᾶσι τοῖς θηρίοις τοῦ ἀγροῦ, τῷ δὲ Ἀδὰμ οὐχ εὐρέθη βοηθός ὅμοιος αὐτῷ. – 21 καὶ ἐπέβαλεν ὁ θεὸς ἔκστασιν ἐπὶ τὸν Ἀδὰμ, καὶ ὑπνώσεν, καὶ ἔλαβεν μίαν τῶν πλευρῶν αὐτοῦ καὶ ἀνεπλήρωσεν σάρκα²³ ἀντ' αὐτῆς. 22 καὶ ὠκοδόμησεν²⁴ κύριος ὁ θεὸς τὴν πλευράν, ἣν ἔλαβεν ἀπὸ τοῦ Ἀδὰμ, εἰς γυναῖκα καὶ ἤγαγεν αὐτὴν πρὸς τὸν Ἀδὰμ. 23 καὶ εἶπεν Ἀδὰμ· τοῦτο²⁵ νῦν ὄστουν²⁶ ἐκ

¹⁹ The prepositional phrase κατ' αὐτόν, modifying βοηθόν, is difficult to interpret. The phrase occurs only here and in Gen 2:20, where it is translated by ὅμοιος αὐτῷ (“similar to him,” i.e., “like him”), which is close to the language of Gen 2:20.

²⁰ ὃ ἐάν > ὃ ἄν.

²¹ καλέω has two acc. modifiers, the one named (αὐτό) and the name given (τοῦτο).

²² Dat. of poss.

²³ σάρκα: the accusative case is unexpected, since ἀναπληρῶω normally takes a genitive. The clause means “and he filled up flesh in its place,” with μίαν being the antecedent of αὐτῆς.

²⁴ In this context, the verb οἰκοδομέω expresses the idea of “to form”/“fashion.”

²⁵ The nt. pron. agrees with ὄστουν (not γυναῖκα).

²⁶ The LXX often followed the Attic practice of using the contr. form ὄστουν in sg, but the uncontr. form ὀστέων in the pl.

τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου, αὕτη κληθήσεται γυνή,²⁷ ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐλήμφθη αὕτη. 24 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 25 καὶ ἦσαν οἱ δύο γυμνοί, ὃ τε Ἀδάμ καὶ ἡ γυνή αὐτοῦ, καὶ οὐκ ἦσχύνοντο.

Vocabulary

ἀναπληρώω: fill up something

προσκολλάω, glue on, pass. be stuck to, cleave to (w. dat.)

²⁷ The translation of the Hebrew term *isha* (woman) by γυνή and of *ish* (man) by ἀνδρός not only destroys the pun but also changes the sense of the verse. The Greek translation ties this verse more closely to Gen 2:24, where marriage is described as the union of man and wife.

2.8.

The Song of Solomon: Selections

(Song 1:1–7, 2:10–17, 4:9–16)

The “Song of Solomon,” also known as “Canticles” and the “Song of Songs,” never mentions God or alludes to any sacred Jewish traditions. Indeed, the poems that comprise it are really love poems, stunning for their use of sensual and erotic language. In these poems, a woman and man describe the transformation of their relationship from one of courtship to private consummation. Commentators have noted how these poems preserve the “only unmediated female voice in scripture”¹ and confer true “subjectivity” upon ancient women.² But by virtue of their subsequent inclusion in the Jewish and Christian canons, these texts were later interpreted allegorically. Nonetheless, the poems can still be read literally for their positive representation of human sexuality and egalitarian gender relations.³

Date: Post-Exilic period.

The translator of the Song of Songs tried to render the Hebrew text in an inter-linear, word-for-word manner. However, this task was complicated by the many rare and obscure words in the Hebrew text.

Song 1:1–7

- 1 ἄσμα ῥσμάτων, ὃ ἐστὶν τῷ Σαλωμων.⁴
- 2 Φιλησάτω με ἀπὸ φιλημάτων στόματος αὐτοῦ,
ὅτι ἀγαθοὶ μαστοὶ σου ὑπὲρ οἴνου,

¹ Renita Weems, “The Song of Songs: Introduction, Commentary, and Reflections,” in *The New Interpreters Bible*, 156, ed. Leander Keck (Nashville: Abingdon Press, 1994).

² Cheryl Exum, *The Song of Songs: A Commentary* (Louisville: Westminster John Knox Press, 2005), 82.

³ Marvin H. Pope, *Song of Songs: A New Translation with Introduction and Commentary*, Anchor Bible (Garden City, NY: Doubleday, 1977).

⁴ Dat. of poss.

- 3 καὶ ὁσμὴ μύρων σου ὑπὲρ πάντα τὰ ἄρώματα,
 μύρον ἐκκενωθὲν (is) ὄνομά σου.
 διὰ τοῦτο νεάνιδες ἠγάπησάν σε,
- 4 εἴλκυσάν⁵ σε,
 ὀπίσω σου εἰς ὁσμὴν μύρων σου δραμοῦμεν.
 Εἰσήνεγκέν με ὁ βασιλεὺς εἰς τὸ ταμίειον αὐτοῦ.
 Ἀγαλλιασώμεθα καὶ εὐφρανθῶμεν ἐν σοί,
 ἀγαπήσομεν μαστούς σου ὑπὲρ οἶνον,
 εὐθύτης ἠγάπησέν σε.
- 5 Μέλαινά ⁶εἶμι καὶ καλή,
 θυγατέρες Ἱερουσαλημ,⁷
 ὡς σκηνώματα Κηδαρ,⁸
 ὡς δέρρεις Σαλωμων.
- 6 μὴ βλέψητέ με, ὅτι ἐγὼ εἶμι μεμελανωμένη,
 ὅτι παρέβλεψέν με ὁ ἥλιος,
 υἱοὶ μητρός μου ἐμαχέσαντο ἐν ἐμοί,
 ἔθεντό με φυλάκισσαν ἐν ἀμπελῶσιν,
 ἀμπελῶνα ἐμὸν οὐκ ἐφύλαξα.
- 7 Ἀπάγγειλόν μοι, ὃν ἠγάπησεν ἡ ψυχὴ μου,
 ποῦ ποιμαίνεις,
 ποῦ κοιτάζεις ἐν μεσημβρίᾳ,
 μήποτε γένωμαι ὡς περιβαλλομένη
 ἐπ' ἀγέλαις ἐταίρων σου.

Vocabulary

ἀγαλλιάομαι, rejoice exceedingly

ἀγέλη, -ης, ἡ, herd, flock

ἀμπελών, -ῶνος, ὁ, vineyard

ᾄσμα, -ματος, τό, song

δέρρις, -εως, curtain of skin hide, tent curtain (of goats' hair)

ἐκκενώω, empty out; pass. be poured out

εὐθύτης, -ητος, ἡ, righteousness, uprightness

ἡδύς, -εῖα (fm.), -ύ (nt.), pleasant; pleasant to the taste, sweet; superl. ἡδιστος,

-η, -ον, ἡδιστα, most gladly, most delicious (food); most pleasant to the taste;

ἡδέως (adv.), with pleasure, gladly; ἡδιστα μᾶλλον, all the more

⁵ S.v. ἔλκω.

⁶ This is a reference to a woman who has been exposed to the strong rays of the sun. Her skin color is likened to the (black) tents of Qedar and Solomon.

⁷ Gen. case.

⁸ Qedar; according to Genesis, the Qedarites were a nomadic people descended from Qedar, the second son of Ishmael (Gen 25:13).

κοιτάζω, act. cause sheep to lie down, provide a fold for
 μελανόομαι, be darkened (neol.)
 μέλας, -αινα, -αν, black, dark
 μεσημβρία, midday, noon heat
 μύρον, τό, ointment, perfume
 νεᾶνις, -ιδος, ἡ, young woman, maiden
 ὄσμη, ἡ, smell, fragrance
 παραβλέπω, look down upon, observe
σκήνωμα, -ατος, τό, tent, dwelling, tabernacle
 ταμιεῖον, τό, chamber, innermost room
φιλέω, to love; kiss
 φίλημα, -ματος, τό, kiss
 φυλάκισσα, ἡ, keeper (neol.)

Song 2:10–17

- 10 Ἀποκρίνεται ἀδελφιδός μου καὶ λέγει μοι·
 ἀνάστα ἐλθέ, ἡ πλησίον μου,
 καλή μου, περιστέρα μου,
- 11 ὅτι ἰδοὺ ὁ χειμῶν παρῆλθεν,
 ὁ ὑετὸς ἀπῆλθεν, ἐπορεύθη ἑαυτῷ,
- 12 τὰ ἄνθη ὥφθη ἐν τῇ γῆ,
 καιρὸς τῆς τομῆς ἔφθακεν,⁹
 φωνὴ τοῦ τρυγόνος ἠκούσθη ἐν τῇ γῆ ἡμῶν,
- 13 ἡ συκὴ ἐξήνεγκεν¹⁰ ὀλύνθους αὐτῆς,
 αἱ ἄμπελοι κυπρίζουσιν,
 ἔδωκαν ὄσμήν.
 ἀνάστα ἐλθέ, ἡ πλησίον μου,
 ἀλή μου, περιστέρα μου,
- 14 καὶ ἐλθέ σύ, περιστέρα μου ἐν σκέπη τῆς πέτρας
 ἐχόμενα τοῦ προτειχίσματος,
 δεῖξόν μοι τὴν ὄψιν σου
 καὶ ἀκούτισόν με τὴν φωνήν σου,
 ὅτι ἡ φωνὴ σου ἠδεῖα,
 καὶ ἡ ὄψις σου ὠραία.
- 15 Πιάσατε ἡμῖν ἀλώπεκας
 μικροὺς ἀφανίζοντας ἀμπελώνας –
 καὶ αἱ ἄμπελοι ἡμῶν κυπρίζουσιν.
- 16 Ἀδελφιδός μου ἐμοί, κἀγὼ αὐτῷ,

⁹ S.v. φθάνω.

¹⁰ S.v. ἐκφέρω.

- 17 ὁ ποιμαίνων ἐν τοῖς κρίνοις,
 ἕως οὗ διαπνεύσῃ ἡ ἡμέρα
 καὶ κινηθῶσιν αἱ σκιαί.
 ἀπόστρεψον ὁμοιώθητι σύ, ἀδελφιδέ μου,
 τῷ δόρκωνι ἢ νεβρῶ ἑλάφων
 ἐπὶ ὄρη κοιλωμάτων.

Vocabulary

- ἀδελφιδός, ὁ, beloved one (neol.) (cf. Song 4:16–17)
 ἀκουτίζω, make to hear
 ἄλωπηξ, -εκός, ἡ, fox
 ἄνθος, -ους, τό, blossom, flower
ἀποστρέφω, ²aor. pass. ἀπεστράφη (dep.): look back at (ἐπί) somebody, look away; refrain from, turn back from; revoke
ἀφανίζω, remove, get rid of; destroy, ruin; pass. vanish; be ruined, be destroyed
 διαπνέω, to dawn (of the sun) (cf. Song 4:16)
 δόρκων, -ωνος, ὁ, deer, gazelle
 ἔλαφος, ὁ, deer, hart
κινέω, move, stir up; pass. be moved/resolved (of an inward disposition)
 κοίλωμα, valley, lowland
 κρίνον, τό, lily
 κυπρίζω, to blossom (neol.) (cf. Song 2:15)
 νεβρός, -ους, τό, a fawn
 ὄλυνθος, ὁ, wild fig
ὁμοίω, to make like, become like (w. dat.)
 ὀσμή, ἡ, smell, fragrance
 πιάζω, catch (of an animal), seize; arrest (person)
 προτείχισμα, τό, outer wall, fortification
σκέπη, ἡ, protection, shelter, shade
 σκιά, -ᾶς, ἡ, shadow
 τομή, ἡ, pruning
 τρυγών, -όνος, turtledove
ὑετός, ὁ, rain
χειμών, -ῶνος, ὁ, storm; winter
ώραϊος, -α, -ον, beautiful; gracious

Song 4:9–16

- 9 Ἐκαρδίωσας ἡμᾶς, ἀδελφή μου νύμφη,
 ἑκαρδίωσας ἡμᾶς ἐνὶ ἀπὸ ὀφθαλμῶν σου,
 ἐν μιᾷ ἐνθέματι τραχήλων σου.
 10 τί ἐκαλλιώθησαν μαστοί σου,

- ἀδελφή μου νύμφη,
 τί ἐκαλλιώθησαν μαστοί σου ἀπὸ¹¹ οἴνου;
 καὶ ὄσμη ἱματίων σου ὑπὲρ πάντα τὰ ἀρώματα.
- 11 κηρίον ἀποστάζουσιν χεῖλη σου, νύμφη,
 μέλι καὶ γάλα ὑπὸ τὴν γλῶσσάν σου,
 καὶ ὄσμη ἱματίων σου ὡς ὄσμη Λιβάνου.¹²
- 12 Κήπος κεκλεισμένος ἀδελφή μου νύμφη,
 κήπος κεκλεισμένος, πηγὴ ἐσφραγισμένη,
- 13 ἀποστολαί σου παράδεισος ῥοῶν
 μετὰ καρποῦ ἀκροδρύων,
 κύπροι μετὰ νάρδων,
- 14 νάρδος καὶ κρόκος,
 κάλαμος¹³ καὶ κιννάμωμον
 μετὰ πάντων ξύλων τοῦ Λιβάνου,
 σμύρνα αλωθ
 μετὰ πάντων πρώτων μύρων,
- 15 πηγὴ κήπων, φρέαρ ὕδατος,
 ζῶντος¹⁴ καὶ ῥοιζοῦντος ἀπὸ τοῦ Λιβάνου.¹⁵
- 16 Ἐξεγέρθητι, βορρᾶ,
 καὶ ἔρχου, νότε,
 διάπνευσον κῆπὸν μου,
 καὶ ρευσάτωσαν ἀρώματά μου,
 καταβήτω ἀδελφιδός μου εἰς κῆπον αὐτοῦ
 καὶ φαγέτω καρπὸν ἀκροδρύων αὐτοῦ.

Vocabulary

ἀκρόδρυα, -ων, τά, fruit trees

αλωθ, aloes

ἀποστάζω, distill

ἀποστολή, ἡ, scent

ἄρωμα, -ματος, τό, spice, spices and aromatic oils (esp. those used for embalming the dead)

βορέας, -ου / βορρᾶς, -ᾶ, ὅ, north wind

γάλα, -ακτος, τό, milk

διαπνέω, blow through

ἐνθεμα, -ματος, τό, ornament (neol.)

ἐξεγείρω, awaken; raise from the dead; pass. be awakened, wake up

¹¹ ἀπὸ, “above,” “more than.”

¹² Lebanon.

¹³ Here, an aromatic oil.

¹⁴ Here “flowing.”

¹⁵ Lebanon (ὁ Λίβανος).

ἱμάτιον, τό, outer garment, cloak, robe; pl. clothes; pl. clothes; grave clothes, funeral shroud
 καλλιώω, pass. become beautiful
 καρδιόω, carry away, overwhelm somebody's heart (neol.)
 κηρίον, τό, honeycomb
 κιννάμωνον, τό, cinnamon
 κρόκος, ό, saffron
 κύπρος, ή, camphor, henna
 λίβανος, ό, frankincense
μέλι, -ιτος, τό, honey
 νάρδος, ή, nard, costly ointment
νότος, ό, south wind
νύμφη, ή, bride, young wife
 μύρον, τό, perfume
 ὀσμή, ή, smell, fragrance
 ρόα, ή, pomegranate
 ροιζέω, to babble (of water)
σμύρνα / ζμύρνα, ή, myrrh
σφραγίζω, to seal (for a security), to seal by impressing a seal with a signet ring
ρέω, 'aor. impv. 3rd pl. ρευσάτωσαν: flow, stream, waft
τράχηλος, ό, neck
 φρέαρ, -ατος, τό, (artificial) well
χεῖλος, -ους, τό, pl. χείλη, lips; edge, shore (sea), bank (of river)

2.9.

Book of Jesus, Son of Sirach: A Hymn in Honor of the Ancestors

(Sir 44:1–15)

Provenance: Alexandria, Egypt.

The Book of Jesus (Joshua), Son of Sirach, is also known as the Wisdom of Sirach and as Ecclesiasticus in the Vulgate. Its author was a member of the educated aristocracy of Jerusalem and may even have been the head of a school.

This book draws upon a wide range of wisdom genres, including sayings, didactic poems, hymns, as well as psalms of thanksgiving and lament. The translator worked in an isomorphic way, in an attempt to reproduce the grammatical form of the Hebrew original as closely as possible. The prologue of this book is of great interest because it is the only book in the Septuagint in which the translator speaks directly to the reader.

Date: The Hebrew original was written in the early second century BCE. Around 130 BCE, the grandson of the author translated the book into Greek while living in Alexandria.

44:1 Αἰνέσωμεν¹ δὴ ἄνδρας ἐνδόξους
καὶ τοὺς πατέρας ἡμῶν τῇ γενέσει,
2 πολλὴν δόξαν ἔκτισεν ὁ κύριος,
τὴν μεγαλωσύνην αὐτοῦ ἀπ' αἰῶνος.
3 κυριεύοντες ἐν ταῖς βασιλείαις αὐτῶν
καὶ ἄνδρες ὀνομαστοὶ ἐν δυνάμει,
βουλευόντες ἐν συνέσει αὐτῶν,
ἀπηγγελκότες ἐν προφητείαις,

¹ Hort. subj.

- 4 ἡγούμενοι λαοῦ ἐν διαβουλίῳ
καὶ συνέσει γραμματείας λαοῦ –
σοφοὶ λόγοι ἐν παιδείᾳ αὐτῶν –
- 5 ἐκζητοῦντες μέλη μουσικῶν
καὶ διηγούμενοι ἔπη ἐν γραφῇ,
- 6 ἄνδρες πλούσιοι κεχορηγημένοι ἰσχύϊ,
εἰρηνεύοντες ἐν κατοικίαις αὐτῶν,
- 7 πάντες οὗτοι ἐν γενεαῖς ἐδοξάσθησαν,
καὶ ἐν ταῖς ἡμέραις αὐτῶν καύχημα.
- 8 εἰσὶν (some) αὐτῶν οἱ κατέλιπον ὄνομα
τοῦ ἐκδιηγῆσασθαι² ἐπαίνους,
- 9 καὶ εἰσὶν (others) ὧν οὐκ ἔστιν μνημόσυνον
καὶ ἀπώλοντο ὡς³ οὐχ ὑπάρξαντες
καὶ ἐγένοντο ὡς οὐ γεγονότες
καὶ τὰ τέκνα αὐτῶν μετ' αὐτούς.
- 10 ἀλλ' ἦ⁴ οὗτοι ἄνδρες ἐλέους,
ὧν αἱ δικαιοσύναι οὐκ ἐπελήσθησαν,
- 11 μετὰ τοῦ σπέρματος αὐτῶν διαμενεῖ,
ἀγαθὴ κληρονομία ἔκγονα αὐτῶν,
- 12 ἐν ταῖς διαθήκαις ἔστη τὸ σπέρμα αὐτῶν
καὶ τὰ τέκνα αὐτῶν δι' αὐτούς,
- 13 ἕως αἰῶνος⁵ μενεῖ σπέρμα αὐτῶν,
καὶ ἡ δόξα αὐτῶν οὐκ ἐξαλειφθήσεται,
- 14 τὰ σώματα αὐτῶν ἐν εἰρήνῃ ἐτάφη,⁶
καὶ τὸ ὄνομα αὐτῶν ζῆ εἰς γενεάς,
- 15 σοφίαν αὐτῶν διηγῆσονται λαοί,
καὶ τὸν ἔπαινον ἐξαγγέλλει ἐκκλησία.

Vocabulary

αἰνέω, to praise

γραμματεία, ἡ, learning

γραφῆ, ἡ, writing, written/engraved text, scripture

διαβούλιον, τό, counsel, deliberation; debate, disposition

διαμένω, persist, remain, continue unchanged; survive

εἰρηνεύω, live peaceably

ἔκγονος, -ον, born of; subst. offspring

ἐκδιηγέομαι, tell in detail

² Art. inf.

³ “As though.”

⁴ ἀλλ' ἦ, (“but”).

⁵ ἕως αἰῶνος, “forever.”

⁶ S.v. θάπτω.

ἔλεος, -ους, τό, mercy, compassion

ἐξαγγέλλω, proclaim

ἐξαλείφω, wipe out utterly, destroy

ἐπαίνος, ό, praise, commendation of something

ἔπος, ό, word; speech

διαθήκη, ή, treaty, covenant; last will and testament

κατοικία, ή, dwelling place; territory (for habitation)

καύχημα, -ματος, τό, boast ; ground for boasting, object of boasting

μεγαλωσύνη, ή, greatness, majesty

μέλος, -ους, τό, bodily frame (usually pl.); melody, music

μνημόσυνον, τό, memorial, remembrance, legacy

μουσικός, -ή, -όν, musical

ὀνομαστός, -ή, όν, famous, renowned

πλούσιος, -α, -ον, rich, wealthy; **ό πλούσιος**, rich man; comp. **πλουσιώτερος, -ον**, richer

προφητεία, ή, prophecy

σύνεσις, -εως, ή, understanding, discernment

ὑπάρχω, impf. **ὑπῆρχον**: exist, be present, to be; belong to; possess; subst.

τά ὑπάρχοντα, possessions, property

χορηγέω, equip, supply

3.10.

Life of Adam and Eve

(L.A.E. 1, 7–9)

Date: First century CE.

Text: Johannes Tromp, *The Life of Adam and Eve in Greek: A Critical Edition* (Leiden: Brill, 2005).

Related Texts: L.A.E. 19–21, 25, 31–32 (§3.9).

1:1 Αὕτη ἡ διήγησις Ἀδάμ καὶ Εὐας. Μετὰ τὸ ἐξελθεῖν¹ αὐτοὺς ἐκ τοῦ παραδείσου, 2 ἔλαβεν Ἀδάμ Εὐάν τὴν γυναῖκα αὐτοῦ καὶ ἀνῆλθεν εἰς τὴν ἀνατολήν, καὶ ἔμεινεν ἐκεῖ ἔτη δέκα καὶ ὀκτώ καὶ μῆνας δύο. 3 καὶ ἐν γαστρὶ εἴληφεν² ἡ Εὐά καὶ ἐγέννησεν δύο υἱούς, τὸν ἀδιάφωτον τὸν καλούμενον Κάϊν καὶ τὸν ἀμβιλαβες τὸν καλούμενον Ἄβελ.

Vocabulary

ἀδιάφωτος, nickname for Cain meaning the “lightless one”

ἀμβιλαβες, exotic (probably nonsensical) ³ nickname for Abel

διήγησις, -εως, ἡ, narrative, story, account

7:1 Εἶπεν δὲ αὐτῷ (Seth) ὁ Ἀδάμ· Ὅτε ἐποίησεν ἡμᾶς ὁ θεός, ἐμέ τε καὶ τὴν μητέρα ὑμῶν, δι’ ἧς καὶ ἀποθνήσκω, ἔδωκεν ἡμῖν πᾶν φυτὸν ἐν τῷ παραδείσῳ. περὶ ἑνὸς δὲ ἐνετείλατο ἡμῖν μὴ ἐσθίειν ἐξ αὐτοῦ, δι’ οὗ καὶ ἀποθνήσκομαι. 2 ἤγγισεν δὲ ἡ ὥρα τῶν ἀγγέλων τοὺς διατηροῦντας τὴν μητέρα ὑμῶν τοῦ ἀναβῆναι⁴ καὶ προσκυνῆσαι τὸν κύριον. ἔδωκεν δὲ αὐτῇ ὁ ἐχθρὸς καὶ ἔφαγεν

¹ Art. inf.

² Here λαμβάνω has the specialized meaning “to conceive” (cf. συλλαμβάνω).

³ Tromp thinks that ἀμβιλαβες is a corruption of τὸ αἶμα Ἄβελ.

⁴ Art. inf.

ἀπὸ τοῦ ξύλου, ἐγνωκῶς⁵ ὅτι οὐκ ἤμην ἔγγιστα⁶ αὐτῆς, οὔτε οἱ ἅγιοι ἄγγελοι. 3 ἔπειτα ἔδωκεν κάμοι φαγεῖν, 8:1 καὶ ὠργίσθη ἡμῖν ὁ θεὸς. καὶ ἐλθὼν ἐν τῷ παραδείσῳ ὁ δεσπότης ἐκάλεσέν με φωνῇ φοβερᾶ λέγων· Ἄδὰμ, ποῦ εἶ; καὶ ἵνα τί⁷ κρύβεσαι ἀπὸ προσώπου μου; μὴ δυνήσῃται κρυβῆναι οἰκία τῷ οἰκοδομήσαντι αὐτήν; 2 καὶ λέγει μοι· Ἐπειδὴ ἐγκατέλιπας τὴν διαθήκην μου καὶ τὴν ἐντολήν μου παρήκουσας, ἐπήνεγκα τῷ σώματί σου ἑβδομήκοντα πληγὰς· πρῶτον νόσος πληγῆς ὁ βιασμός τῶν ὀφθαλμῶν, δεύτερον πληγῆς τῆς ἀκοῆς καὶ οὕτως καθεξῆς πᾶσαι αἱ πληγαὶ παρακολουθοῦσαι τῷ σώματι.

9:1 Ταῦτα δε λέγων ὁ Ἄδὰμ τοῖς υἱοῖς αὐτοῦ ἀνεστέναξεν μέγα,⁸ καὶ εἶπεν· Τί ποιήσω ὅτι ἐν μεγάλῃ λύπῃ εἰμί; 2 ἔκλαυσεν δὲ ἡ Εὐὰ λέγουσα· Κύριέ μου Ἄδὰμ, ἀναστὰς δός μοι τὸ ἥμισυ τῆς νόσου σου, καὶ ὑπενέγκω αὐτό, ὅτι δι' ἐμέ τοῦτό σοι γέγονεν, δι' ἐμέ ἐν καμάτοις τυγχάνεις. 3 εἶπεν δὲ Ἄδὰμ τῇ Εὐᾶ· Ἄναστα καὶ πορεύου πετὰ τοῦ υἱοῦ ἡμῶν Σήθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε δεόμενοι τοῦ θεοῦ ὅπως σπλαγχνισθῆ ἔπ' ἐμοί, καὶ ἀποστείλῃ τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον, καὶ δώσῃ μοι ἐκ τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ. καὶ ἐνέγκῃς μοι καὶ ἀλείψωμαι καὶ ἀναπαύσομαι ἀπὸ τῆς νόσου μου.

Vocabulary

ἀλείφω, anoint (w. oil or perfume); mid. anoint oneself

ἀναστενάζω, to sigh

βιασμός, ὁ, affliction

γαστήρ, -τρος, ἡ, belly, stomach; womb

διαθήκη, ἡ, treaty, covenant; last will and testament

διατηρέω, take care of (w. acc.)

ἑβδομήκοντα, seventy

ἐγκαταλείπω, ¹aor. ἐγκατέλιπα/²aor. ἐγκατέλιπον: forsake, abandon, desert

ἐπιτίθημι, ²aor. ptc. ἐπιθείς: lay/put something (acc.) on (ἐπί) somebody/something (acc.); give something (acc.) to somebody (dat.)

ἥμισυς, -εια, -υ, τό, half, the half; μέχρι τοῦ ἡμίσεως, up to the middle (of one's body)

καθεξῆς, one after the other

καμάτος, ὁ, toil; trouble

νόσος, ἡ, disease, illness

παρακολουθέω, pf. ptc. παρηκολουθηκώς: follow, accompany; follow (in a course of events); follow in the mind, understand

παρακούω, ignore, pay no attention to; disobey

⁵ Causal adv. ptc. ("because," cf. IV, 1.4).

⁶ ἔγγιστα, "very near," superl. of ἐγγύς.

⁷ ἵνα τί, "why?"

⁸ μέγα (s.v. μέγας) functions here as an adverb ("greatly").

ρέω, 1aor. impv. 3rd pl. ῥευσάτωσαν: to flow, stream, waft

σπλαγχνίζομαι, pass. be moved with pity/compassion

τυγχάνω, pres. fm. ptc. τυχοῦσα, 2aor. ἔτυχον, 2aor. 3rd sg. subj. τήχη, inf. τυχεῖν, pf. ptc. τετ(ε)υχώς: to gain, experience; happen, turn out (as a result); happen to be; gain/receive something (gen.), attain to (ἐπί); obtain one's request (w. gen.); ἔτυχεν δέ, "and it came to pass that (w. acc.)"; adj. ptc. ordinary, everyday

ὑποφέρω, fut. ὑποίσω: bear up under, endure

φοβερός, -ά, -όν, terrible, horrifying, dreadful

4.12.

2 Thessalonians: Christ's Second Coming

(2 Thess 1:1–12)

Provenance: Thessaloniki (Θεσσαλονίκη, cf. Fig. 2).

Date: If written by Paul, canonical 2 Thessalonians actually predates 1 Thessalonians and can be dated ca. 47 CE. This would give this letter the distinction of being the earliest Christian text in the New Testament.¹ The readings in this section demonstrate how thoroughly imbued early Christian thought was with Jewish apocalyptic thought.

SALUTATION

1:1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν² θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

THANKSGIVING (1:3–4) AND BODY (1:5FF)

1:3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ³ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν,⁴ ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου⁵

¹ The canonical ordering of 1 and 2 Thessalonians does not provide information about their relative dates. The canonical sequence of Paul's letters to his churches is determined on the basis of letter length alone: 2 Thessalonians follows 1 Thessalonians in the New Testament simply because it is shorter.

² ἐν of personal relationship.

³ περὶ for ὑπέρ.

⁴ Impers. ἄξιόν ἐστιν ("it is fitting," "proper").

⁵ εἷς ἕκαστος, "every one," "each one."

πάντων ὑμῶν εἰς ἀλλήλους, 4 ὥστε⁶ αὐτοὺς ἡμᾶς⁷ ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς⁸ ἀνέχεσθε, 5 (which is) ἔνδειγμα⁹ τῆς δικαίας κρίσεως τοῦ θεοῦ εἰς τὸ καταξιωθῆναι¹⁰ ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, 6 εἴπερ (it is) δίκαιον παρὰ θεῶ¹¹ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς (with) θλίψιν 7 καὶ (to give) ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν (also), ἐν¹² τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ 8 ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν¹³ θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, 9 οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, 10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν – ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς¹⁴ – ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 Εἰς¹⁵ ὁ (reason) καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιῶσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, 12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Vocabulary

ἀγαθωσύνη, ἡ, generosity, goodness

ἄνεσις, -εως, ἡ, rest, relaxation, relief

ἀνέχω, hold/lift up; detain, delay something; mid. tolerate, endure

ἀνταποδίδωμι, repay to somebody (dat.)

ἀποκάλυψις, ἡ, revelation

δίκη, ἡ, judgment, punishment

ἐγκαυχάομαι, boast about something to somebody (dat.)

εἴπερ, since; if really/indeed

ἐκδίκησις, -εως, ἡ, punishment

ἔνδειγμα, -ματος, τό, evidence, plain indication

ἐνδοξάζω, pass. be glorified

εὐδοκία, ἡ, goodwill, purpose; desire

εὐχαριστέω, do a favor for somebody (dat.); give thanks

Θεσσαλονικεύς, -έως, ὁ, Thessalonian

⁶ ὥστε + acc. + inf.

⁷ αὐτοὺς ἡμᾶς (“we ourselves”), subject of inf.

⁸ αἷς, attr. rel. (fr. αἷς or ὄν).

⁹ Acc. of apposition.

¹⁰ Art. inf. (expressing purpose).

¹¹ παρὰ θεῶ, “in God’s estimation.”

¹² ἐν (w. dat.) marking a point in time *when* something will happen.

¹³ S.v. οἶδα (cf. table 9.5).

¹⁴ ἐπί (w. acc.), “to.”

¹⁵ Telic εἰς (“for”).

- θλίβω**, pf. pass. ptc. τεθλιμμένος: push; oppress, afflict; pass. be oppressed, experience pain
- καταξιόω**, consider somebody worthy
- κλήσις, ἡ**, a calling, vocation
- μαρτύριον, τό**, testimony, proof; martyrdom
- ὄλεθρος, -ου, ὅ**, destruction
- ὀφείλω** (and -έω), 2. ὀφειλήσω, 3. ὀφείλησα: owe somebody something, be indebted to; must (w. inf.); ἁμαρτίαν ὀφείλω (w. dat.), incur sin against
- πλεονάζω**, ¹aor. ἐπλεόνασα: (trans.) to increase, cause to grow, multiply, (intrans.) become more/abundant
- σβέννυμι**, 6. ἐσβέσθην: extinguish, put out (a lamp)
- τίνω**, 2. τίσω (also τείσω), 3. ἔτ(ε)ισα, pay a penalty, undergo something (acc.) as a punishment (δίκη)
- ὑπακούω**, to obey (w. dat.), be subject to
- ὑπεραυξάνω**, flourish, increase abundantly
- ὑπομονή, ἡ**, endurance, perseverance
- φλόξ, φλογός** (gen.), ἡ, flame; πῦρ φλογός, flaming fire

4.13.

1 Corinthians: A Typological Interpretation of the Feeding in the Wilderness

(1 Cor 10:1–15)

This reading is taken from a section of 1 Corinthians introduced by the phrase “Now concerning idol meat” (1 Cor 8:1–11:1). The Corinthians were divided on the subject of whether it was permissible for a Christian to consume meat that had been previously sacrificed to pagan gods (1 Cor 8–11). Paul’s typological use of the story of Israel’s feeding in the wilderness serves as a warning against idolatry, as his forceful conclusion demonstrates (“flee from idolatry,” 1 Cor 10:14). In 1 Cor 10:6, Paul uses the Greek term τύπος (“type,” “prototype”) and the corresponding adverb, τυπικῶς (“typologically”). This usage reflects the concept that a thing, or person, in the biblical past, could become a “type” or “prototype” of something in the present.

Related Texts: typological interpretation in Rom 4:1–5:21 (§4.11)

10:1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν,¹ ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην² ἦσαν καὶ πάντες διὰ τῆς (ἐρυθρᾶς) θαλάσσης διήλθον 2 καὶ πάντες εἰς τὸν Μωϋσῆν³ ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ 3 καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον 4 καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα·⁴ ἔπιον⁵ γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας,⁶ ἡ πέτρα δὲ ἦν ὁ Χριστός.⁷

¹ οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν is an epistolary disclosure formula that is often used in ancient letters to introduce a new topic or new information (cf. 1 Thess 4:13).

² Cf. Exod 13:21–22, 14:22–29, Ps 105:39.

³ The phrase εἰς τὸν Μωϋσῆν (“into Moses”) parallels Paul’s frequent use of the phrase εἰς Χριστόν.

⁴ τὸ αὐτὸν πνευματικόν...πόμα (dis. syn. [Y¹ hyp.])

⁵ ἔπιον is ²aor. but ἔπινον is impf. (iterative, cf. V, 13.3).

⁶ Cf. Exod 17:6, Num 20:11, Ps 78:15.

⁷ ὁ Χριστός, i.e., the Messiah (concept of the pre-existence of Christ); some mss. read κύριον.

5 Ἄλλ' οὐκ ἐν⁸ τοῖς πλείοσιν⁹ αὐτῶν εὐδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

Vocabulary

ἐρυθρός, -ή, -όν, red

καταστρώννυμι, 6. κατεστρώθη: to spread (corpses) about, kill

πέτρα, -ας, ἡ, rock

πνευματικός, -ή, -όν, spiritual, spirit-like

πόμα, τό, drink

10:6 Ταῦτα δὲ τύποι¹⁰ ἡμῶν¹¹ ἐγενήθησαν,¹² εἰς τὸ μὴ εἶναι¹³ ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεινοι¹⁴ ἐπεθύμησαν. 7 μηδὲ¹⁵ εἰδωλολάτραι γίνεσθε καθὼς τινες αὐτῶν (were), ὥσπερ γέγραπται· ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν¹⁶ καὶ ἀνέστησαν παίξειν.¹⁷ 8 μηδὲ πορνεύωμεν,¹⁸ καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ¹⁹ εἴκοσι τρεῖς χιλιάδες. 9 μηδὲ ἐκπειράζωμεν²⁰ τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ²¹ τῶν ὄφρων ἀπώλλυντο. ²² 10 μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ τυπικῶς (for us) συνέβαινε ἐκείνοις, ἐγράφη δὲ πρὸς²³ νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήνηκεν. 12 Ὡστε ὁ δοκῶν ἐστάναι²⁴ βλεπέτω μὴ πέση.²⁵ 13 Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ²⁶ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε (to resist) ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι²⁷ ὑπενεγκεῖν. ²⁸ 14 Διόπερ, ἀγαπητοὶ μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 15 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι.

⁸ ἐν, “with.”

⁹ S.v. πλείων, here functioning as superl., “most.”

¹⁰ Predicate of verb.

¹¹ ἡμῶν, “for us.”

¹² ἐγενήθησαν is an alternative to ἐγενόντο.

¹³ εἰς τὸ μὴ εἶναι, art. inf. expressing purpose. The subject of the inf. is acc.

¹⁴ κάκεινοι > καὶ ἐκεῖνοι.

¹⁵ μηδέ = μή (cf. 1 Cor 10:8, 10).

¹⁶ πεῖν, contr. of πεινῆν (s.v. πίνω).

¹⁷ Quoting Exod 32:6, where the Israelites fashioned a golden calf, offered it as a peace offering, and then consumed it.

¹⁸ πορνεύωμεν (figutative use) ... ἐκπειράζωμεν, hort. subj.

¹⁹ Dat. of time.

²⁰ ἐκπειράζω = πειράζω.

²¹ ὑπο, “by reason of.”

²² ἀπώλλυν-το is impf. but ἀπώλλ-οντο is ²aor. (cf. Num 21:6).

²³ πρὸς (w. acc.), “for (the purpose of).”

²⁴ S.v. ἴστημι, pf. act. inf. (cf. table 9.12.1).

²⁵ S.v. πίπτω.

²⁶ εἰ μὴ, “except.”

²⁷ Art. inf. expressing purpose.

²⁸ S.v. ὑποφέρω.

Vocabulary

ἀνθρώπινος, -η, -ον, belonging/suited to humans, common to humanity, human

γογγύζω, complain

διόπερ, therefore (emphatic for διό)

ἔάω, pres. mid. inf. ἔασθαι, impf. εἶων, 2. ἔάσω, 3. εἴασα: allow, permit; leave, let go; mid. be left to oneself

εἰδωλολάτρης, -ου, ὁ, idolater

ἔκβασις, -εως, ἡ, result, outcome; a way out, an escape

ἐπιθυμητής, ὁ, one who desires, covets (w. gen.)

καθάπερ, just as, in the same way; in accordance with

ὀλοθρευτής, -ου, ὁ, destroyer

παίζω, amuse oneself, play, revel

πειρασμός, ὁ, trial, test; temptation

τυπικῶς, typologically, as a foreshadowing

τύπος, -ου, ὁ, type, prototype, pattern, figure

4.14.

Philippians: The Christ Hymn

(Phil 2:1–16 – Letter 1)

Many commentators believe that Phil 2:5–11 is a self-contained poetic hymn that was set to music. Paul quotes this hymn in this letter to argue that Christians should pattern their own lives after the life of Christ.

Related Texts: Phil 3:1b–16 (§4.10).

2:1 Εἶ¹ (there is) τις² οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης,³ εἴ τις κοινωνία πνεύματος,⁴ εἴ τις σπλάγχνα καὶ οἰκτιρμοί, 2 πληρώσατέ μου τὴν χαρὰν ἵνα⁵ τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν⁶ φρονοῦντες, 3 (doing) μηδὲν κατ⁷ ἐριθείαν μηδὲ κατὰ κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους προηγούμενοι ὑπερέχοντα⁸ ἑαυτῶν,⁹ 4 μὴ τὰ ἑαυτῶν¹⁰ ἕκαστος¹¹ σκοποῦντες ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι.¹²

Vocabulary

ἐριθεία, ἡ, selfishness, selfish ambition

εὐδοκία, ἡ, goodwill, purpose; desire

κενοδοξία, ἡ, conceit, exaggerated self-opinion

¹ εἴ...οὖν (“if then”).

² τις modifies παράκλησις (fm.) and thus is fm. in gender.

³ Gen. of kind.

⁴ Gen. of origin (“in the Spirit”).

⁵ Trans. ἵνα w. verb as a gerund, “by . . . ing”.

⁶ τὸ ἐν, “one thing” (i.e., the same thing).

⁷ κατὰ, “for, out of.”

⁸ Double acc., “considering (A) as (B).”

⁹ ἑαυτῶν, gen. of comp. (“than”).

¹⁰ τὰ ἑαυτῶν, “your own interests/matters”; ἑαυτῶν for ὑμῶν.

¹¹ ἕκαστος, “each (of you)”; some mss. change to ἕκαστοι to make it agree with the ptc.

¹² ἕκαστοι (“others”); the congregation seems to have become divided by a disagreement between Euodia and Syntyche.

παραμύθιον, τό, comfort

προηγέομαι, to esteem, consider better

οἰκτιρμός, -οῦ, ὁ, mercy, compassion

παράκλησις, -εως, ἡ, encouragement, comfort

σκοπέω, keep one's attention on, be concerned about

σπλάγχνα, τά, inward parts, entrails (esp. heart, lungs, liver, kidneys); fig. affection, love

σύμψυχος, -ον, in harmony of mind

ταπεινοφροσύνη, ἡ, humility

2:5 Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ (was) καὶ ἐν Χριστῷ Ἰησοῦ,

6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων
οὐχ ἄρπαγμὸν ἠγάγατο εἶναι ἴσα θεῷ,

7 ἀλλὰ ἑαυτὸν ἐκένωσεν
μορφὴν δούλου¹³ λαβών,¹⁴
ἐν ὁμοιώματι ἀνθρώπου γενόμενος·
καὶ σχήματι¹⁵ εὔρεθεις ὡς ἄνθρωπος

8 ἔταπείνωσεν ἑαυτὸν
γενόμενος ὑπήκοος μέχρι θανάτου,
θανάτου δεῖ¹⁶ σταυροῦ.¹⁷

Vocabulary

ἄρπαγμός, -οῦ, ὁ, a robbery, something seized by force

ἴσος, -η, -ον, same, equal, equivalent; nt. pl., on an equality; adv. ἴσως, equally

κενόω, to empty, divest oneself of privileges

μορφή, ἡ, form, outward appearance, shape

ὁμοίωμα, τό, likeness, form, appearance

ταπεινώω, to humble, humiliate

υπήκοος, -ον, obedient

φρονέω, think, have in mind, set one's mind on, be concerned about

2:9 Διὸ καὶ¹⁸ ὁ θεὸς αὐτὸν ὑπερύψωσεν
καὶ ἔχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα,¹⁹

10 ἵνα ἐν²⁰ τῷ ὀνόματι Ἰησοῦ
πάντων γόνυ κάμψῃ

¹³ "Slave (of God)," i.e., one who is subject to God.

¹⁴ Instr. adv. ptc. ("by," IV, 1.6).

¹⁵ Dat. of respect.

¹⁶ δεῖ, intens., "and even," "and at that."

¹⁷ Gen. of kind.

¹⁸ διὸ καὶ = διό.

¹⁹ 2nd attrib. pos. of modifier (cf. IV, 4.2): τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα (i.e., the name κύριος, Phil 2:11b).

²⁰ ἐν here meaning "at" (sociative use).

- ἔπουρανίων καὶ ἐπιγείων καὶ καταχθονίων²¹
 11 καὶ πᾶσα γλῶσσα ἑξομολογήσεται ὅτι
 κύριος Ἰησοῦς Χριστός
 εἰς δόξαν θεοῦ πατρὸς.

Vocabulary

ἐπίγειος, -ον, earthly

ἐπουράνιος, -ον, heavenly

κάμπτω, ¹ aor. ἔκαμψα: to bend (the knee), to bow

καταχθόνιος, -ον, under earth, connected with Hades

ὑπερυψώω, raise to the highest position

2:12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ²² ὡς²³ ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μάλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· 13 θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ²⁴ τὸ θέλειν καὶ τὸ ἐνεργεῖν²⁵ ὑπὲρ²⁶ τῆς εὐδοκίας (of God). 14 Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα ἦτε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα²⁷ μέσον²⁸ γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν²⁹ οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπέχοντες,³⁰ εἰς³¹ καύχημα ἑμοῖ³² εἰς ἡμέραν Χριστοῦ, ὅτι³³ οὐκ εἰς κενὸν ἔδραμον³⁴ οὐδὲ εἰς κενὸν ἐκοπίασα.

Vocabulary

ἄμωμος, -ον, faultless, above reproach

ἀπουσία, -ας, ἦ, absence (contrasting παρουσία)

διαλογισμός, ὁ, debate, talk; estimation, consideration

διαστρέφω, pf. pass. ptc. διεστραμμένος: turn away; pervert, distort

ἐνεργέω/-έομαι, be at work, activate, be operative (contrasting καταργέω)

²¹ Paul regards the world as divided into three planes. The adj. καταχθόνιος refers to the realm of the dead dwelling in Hades/Sheol.

²² μὴ (not οὐ) is grammatically explained by the imperative (κατεργάζεσθε) that follows.

²³ ὡς is pleonastic (leave untranslated).

²⁴ καὶ...καὶ... (“both... and...”).

²⁵ τὸ θέλειν καὶ τὸ ἐνεργεῖν, two art. inf.s indicating purpose (cf. IV, 2).

²⁶ ὑπὲρ, “for the sake of.”

²⁷ Adj. in 2nd pred. pos. (cf. IV, 1.6).

²⁸ μέσον = ἔν μέσῳ.

²⁹ ἐν (“among”) + rel. pronoun.

³⁰ Instr. adv. ptc. (“by,” cf. V, 1.6).

³¹ Telic use of εἰς (“for”).

³² Dat. of poss.

³³ ὅτι (“that”) explaining the content of the boast (καύχημα).

³⁴ S.v. τρέχω.

ἐπέχω, hold firmly to; stay, halt, cease from; stay on (for a period of time); offer, extend

καύχημα, -ματος, τό, boast ; a ground for boasting, object of boasting

κενός, -ή, -όν, empty, without purpose; εἰς κενόν, in vain

κοπιᾶω, 3. ἐκοπίασα: work hard, labor

σκολιός, -ά, -όν, curved, crooked, coiled; dishonest; σκολιῶς (adv.), coiling; σκολιόν, τό, intestine

τρέχω, 3. ἔδραμον: to run

ὑπακούω, obey (w. dat.), be subject to

4.15.

Galatians: Apotropaic Soteriology

(Gal 3:1–14)

In the passage in this section Paul portrays those who observe the Torah as burdened by a “curse” (κατάρα) that prohibits their entrance into Christ’s new creation. As a remedy, God transferred this curse from humanity to Christ, who acted as an apotropaic victim and became a “curse” in their place. In other words, Christ became a curse personified. This basic concept is rooted in the familiar practice of apotropaic rituals such as the Levitical scapegoat (Lev 16) and the Gedarene demoniac of the Synoptic Gospels.¹

Related Texts: Paul’s apotropaic language bears a strong resemblance to the typological use of the scapegoat in Barn. 7 (§5.6). See also the reference to the god Herakles as Ἀποτρόπαιος (“one who averts evil,” Philostr. VA 8.7.9⁴¹⁵, §8.1); cf. the Servant of the Lord, who died vicariously for the benefit of others (Isa 52:13–53:12, §2.6).

3:1 Ὡς ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ’³ ὀφθαλμούς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; 2 τοῦτο μόνον θέλω μαθεῖν ἀφ’ ὑμῶν· ἐξ⁴ ἔργων νόμου⁵ τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως;⁶ 3 οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκί⁷ ἐπιτελεῖσθε; 4 τοσαῦτα ἐπάθετε εἰκῆ; – εἰ γε καὶ

¹ Mark 5:1–14/Matt 8:28–34/Luke 8:26–39; cf. B. H. McLean, *The Cursed Christ: Mediterranean Expulsion Rituals and Pauline Soteriology* (Sheffield: JSOT Press, 1996), 65–104.

² Ὡ followed by voc. betraying emotion.

³ κατά, “before (your).”

⁴ ἐκ, “as a result of.”

⁵ Paul’s portrayal of the Jewish law is strongly influenced by the theology of the Septuagint, which displays a marked tendency to ethicize the Torah, understanding it as *moral* law, disconnected and isolated from the controlling reality of the Sinai covenant. In contrast, Palestinian Jews understood the Torah as a gift from God, and they understood the observance of Torah as a means of grace (Hans Joachim Schoeps, *Paul: The Theology of the Apostle in the Light of Jewish Religious History*, trans. H. Knight [Philadelphia: Westminster Press, 1961], 175–177).

⁶ πίστεως, gen. of def. (i.e., a kind of hearing that issues from faith) (cf. Gal 3:5).

⁷ σάρξ, as used by Paul, often has the connotation of the physical body that is dominated by sin.

(it was) εἰκῆ. 5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, (do so) ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 Καθὼς⁸ Ἀβραάμ Ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς⁹ δικαιοσύνην (Gen 15:6)· 7 γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως,¹⁰ οὗτοι υἱοί¹¹ εἰσιν Ἀβραάμ.¹² 8 προῖδοῦσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δικαιοῖ¹³ τὰ ἔθνη ὁ θεός, προευηγγελίσαστο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη· 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. 10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν¹⁴ εἰσίν· γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτὰ¹⁵ (Deut 27:26),¹⁶ 11 ὅτι¹⁷ δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται¹⁸ (Hab 2:7). 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρης τοῦ νόμου γενόμενος¹⁹ ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· Ἐπικατάρατος πᾶς²⁰ ὁ κρεμάνμενος²¹ ἐπὶ ξύλου

⁸ Paul is quoting Gen 15:6; καθὼς is frequently used in the clause “just as it has been written” (e.g., Rom 1:17, 2:24, 3:10, 4:17, 8:36). But sometimes the accompanying clause, “it has been written,” is omitted and must be supplied by the translator from the context.

⁹ Telic εἰς indicating end or goal (“for,” “as”).

¹⁰ οἱ ἐκ: just as English uses the ending “-ist” to denote a member of a certain class, sect, or school of thought, HGr uses the prep. ἐκ for the same purpose: ὁ ἐκ... / οἱ ἐκ... with gen. of what is characteristic of the class in question; e.g., ὁ ἐκ πίστεως (Gal 3:7, 9); so also with verb “be” (Gal 3:10).

¹¹ Gen. of def.; here it refers to one who reproduces in his own way of life the characteristics of the life of another (e.g., “sons of Abraham,” “sons of the devil,” “sons of God”).

¹² υἱοί... Ἀβραάμ (gen.).

¹³ Opt.

¹⁴ The phrase “under a curse” (ὑπὸ κατάραν) is related to the expression “under the law” (ὑπὸ νόμον, Gal 4:4, 5; 5:18; Rom 6:14), since observing the Torah according to Paul implies bearing its curse.

¹⁵ Art. inf. expressing purpose (cf. IV, 2).

¹⁶ Paul’s citation of Deut 27:26 is taken from the closing summary of the curses pronounced on Mount Ebal. The “laws” to which Deut 27:26 refers are limited in number: this verse specifies “the sayings of *this* law,” which is to say, the *twelve* statutes previously cited in Deut 27:15–26. In contrast, Paul’s version of Deut 27:26 includes the *entire* Jewish law. Paul’s addition of the phrase ἐν τῷ βιβλίῳ τοῦ νόμου (imported from Deut 29:19) allows him to generalize the application of Deut 27:26 and to warn that the selective observance of the Torah has no future because the transgression of a *single* ordinance leads to bearing a curse.

¹⁷ ὅτι can be used causally (“since,” “because”) and for explanation (“that”), and both of these uses are found in Gal 3:11. However, which ὅτι declares what is clear (epex. ὅτι) and which ὅτι gives the reason *why* it is clear (causal ὅτι)?

¹⁸ ζάω, ζήσεται, fut. mid. In Classical Greek, many active verbs take the middle form in the future. Paul retains the middle form of ζάω when he quotes the LXX but employs the active form, ζήσω, in his own free composition (cf. Rom 6:2; 2 Cor 13:4).

¹⁹ γενόμενος...κατάρα: this is an example of metonymy. Metonymy sometimes involves a reference to something concrete (here, a person who becomes the object of a curse) in terms of a corresponding abstraction (e.g., a curse). Thus, the idea of Christ becoming the object of a curse is replaced by something that is logically related to it, namely becoming a curse itself.

²⁰ The predicate position of πᾶς means “without exception”: e.g., πᾶς ὁ νόμος, “the entire law without exception.” (In contrast, the attributive position would denote the whole regarded as a sum its parts, i.e., “the *whole* law.”)

²¹ S.v. κρεμάννυμι.

(Deut 21:23), 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος²² λάβωμεν διὰ τῆς πίστεως.

Vocabulary

ἀνόητος, -ον, lacking understanding, foolish

βασκαίνω, exert an evil influence through the evil eye, bewitch

Γαλάτης, ὁ, Galatian

δῆλος, -η, -ον, clear, plain, evident; s.c., ἐστὶ (impers.), it is plain/evident

εἰκῆ, to no avail

ἐνάρχομαι, begin, make a beginning

ἐνευλογέω, provide with benefits, bless

ἐξαγοράζω, purchase something, ransom

ἐπιχορηγέω, give, provide

κατάρα, ἡ, curse

μανθάνω, ²aor. ἔμαθον, ²aor. inf. μαθεῖν, 4. μεμάθηκα, pf. ptc. μεμαθηκώς: learn; learn something from (ἀπό / gen.) somebody

προγράφω, write above; set forth as a public notice, advertise; exhibit in a public place; register/record (names)

προεαγγελίζομαι, proclaim good news in advance

προοράω, foresee

²² Gen. of defn.

4.16.

Galatians: Paul's Use of Allegory

(Gal 4:21–5:12)

In this reading Paul employs the verb ἀλληγορέω (“to speak allegorically,” Gal 4:24), a term otherwise unattested in the New Testament. But outside the New Testament, allegorical interpretation was widely employed by Jewish commentators in the first century CE, such as Philo of Alexandria (20 BCE–50 CE), and by Stoic philosophers before them. The practice of allegorical interpretation rests upon the assumption that some passages of scripture have a deeper, hidden meaning beyond their literal meaning. From this perspective, the purpose of allegorical interpretation is to make such hidden meaning explicit.

We must keep this distinction between literal and allegorical meaning in mind when we consider Paul's use of allegory in this passage, for his use of the Septuagint is anything but literal. Paul presents the Jewish inhabitants of Jerusalem allegorically as descendants of Hagar, who (like Hagar) were “born into slavery.” He portrays the Gentiles as descendants of Sarah, who were “born into the promise” of Abraham. Following the notable example of Paul's use of allegory in Gal 4, both Origen of Alexandria (*On Principles*, bk. 4) and Augustine of Hippo (*On Christian Doctrine*, bk. 3) made extensive use of allegorical interpretation in their reading of the Scriptures.

4:21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;¹ 22 γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρης. 23 ἀλλ' ὁ μὲν² ἐκ τῆς παιδίσκης κατὰ σάρκα³ γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρης δι' ἐπαγγελίας. 24 ἄτινά⁴ ἐστὶν ἀλληγορούμενα⁵ αὗται (women)

¹ I.e., “listen to.”

² ὁ μὲν...ὁ δέ...

³ κατὰ σάρκα, “according to earthly/natural decent.”

⁴ S.v. ὄστις, ἥτις, ὅτι.

⁵ Pres. periphr. (cf. IV, 18).

γάρ εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν γεννώσα, ἣτις ἐστὶν Ἄγάρ. 25 τὸ δὲ Ἄγάρ⁶ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ⁷ συστοιχεῖ δὲ τῇ νῦν⁸ Ἰερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἰερουσαλήμ (ἡ) ἔλευθέρα ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν· 4:27 γέγραπται γάρ·

Εὐφράνθητι,⁹ (ἡ) στεῖρα¹⁰ ἡ οὐ τίκτουςα,
 ῥῆξον¹¹ καὶ βόησον, ἡ οὐκ ὠδίνουσα·
 ὅτι πολλὰ (are) τὰ τέκνα τῆς ἐρήμου¹²
 μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. (Isa 54:1)

28 Ὑμεῖς δέ, ἀδελφοί, κατὰ¹³ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. 29 ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα (γεννηθεὶς),¹⁴ οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει¹⁵ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας (Gen 21:10).¹⁶ 31 διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας.

CLOSING

5:1 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε. 2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὄλον τὸν νόμον ποιῆσαι. 4 κατηγορήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης¹⁷ ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

⁶ Ἄγάρ, indecl., “Hagar,” but note that it is neuter (τὸ Ἄγάρ), not feminine. Therefore, this phrase should probably be translated “the (term) ‘Hagar’ means (ἐστίν) . . .”

⁷ Ἀραβία (dat.) probably means “in Arabic,” not “in Arabia.” The Arabic term *hadjar* (“rock”) was used with reference to mountains in the area of Mount Sinai; hence, this could be translated “the (word) ‘Hagar’ (*hadjar*) is the name in Arabic for Mount Sinai”; cf. Gal 1:17 (§4.5), where Paul mentions his sojourn in Arabia, where he may have learned some Arabic.

⁸ νῦν, “present-day.”

⁹ Cf. table 9.3.4(b).

¹⁰ στεῖρα, here followed by a modifier in 1st pred. pos. (cf. IV, 19). The reference to a “barren” wife is probably an illusion to Sarah, from whom Israel was to come.

¹¹ S.v. ῥήγνυμι.

¹² This term refers back to (ἡ) στεῖρα.

¹³ κατὰ, “together with,” “just like.”

¹⁴ This verse alludes to an unknown extra-canonical tradition concerning Ishmael and Isaac.

¹⁵ οὐ μὴ + fut. instead of the expected οὐ μὴ + aor. subj.

¹⁶ Paul presents this order as a command of “scripture.” But in Gen 21:10 it is actually Sarah who, in a fit of anger, commanded Abraham with these words. In the original context, Sarah’s words do not have the same finality and authority that they seem to have in Paul’s citation of them here.

¹⁷ Epex. (explanatory) gen.

Vocabulary

ἀλληγορέω, speak allegorically

ἀπεκδέχομαι, await eagerly

δουλεία, ἡ, slavery**ἐκπίπτω**, impf. pass. ἐξεπεμπόμην, 3. ἐξέπεσον: fall off; lose, forfeit; run off course, run aground; be issued/published (of a decree); resolve that (w. inf.); pass. come forth from**ἐλευθερώω**, set free, liberate

ἐνέχω, pass. be subject to, be loaded down with (w. dat.)

ζυγός, ὁ, yoke

ἰσχύω, be able/strong; defeat, overcome; prevail against (κατά); be valid, be in force; + inf., be able to, have the power to; (subst.) something strong; dissolution, breaking up**στειρα, ἡ**, incapable of bearing children, infertile, barren

στήκω, to stand, stand firm

συστοιχέω, correspond to

ὤδίνω (w. acc.), suffer labor pains

5:7 Ἐτρέχετε¹⁸ καλῶς· τίς ὑμᾶς ἐνέκοπεν τῇ ἀληθείᾳ μὴ πείθεσθαι;¹⁹ 8 ἡ πεισμονὴ (is) οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 10 ἐγὼ πέποιθα²⁰ εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσῶν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 Ὅφελον καὶ ἀποκόπονται οἱ ἀναστατοῦντες ὑμᾶς. 13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ (use) τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

Vocabulary

ἀναστατόω, to trouble, upset

ἀποκόπτω, cut off, cut away; castrate; mid. (reflexive) cut oneself, castrate oneself**ἀφορμή, ἡ**, starting point; occasion, pretext

ἐγκόπτω, to block, hinder

ζύμη, ἡ, yeast, leaven

ζυμώω, to ferment, leaven

¹⁸ Cust. impf. (cf. IV, 13.2).

¹⁹ Pass. of πείθω (w. dat.) can mean “to obey,” “pay attention to.”

²⁰ Through the epistolary confidence formula, ἐγὼ πέποιθα ὅτι, Paul tries to lead the Galatians to obedience by rhetorically affirming his confidence in them.

καλῶς, rightly, well καλῶς ἂν ποιήσαις/ποιήσεις, lit. “you would do well [to]”; fig. “please” (epistolary formula expressing a polite request); “hurrah for;” “bravo for” (to approve the words of a speaker)

ὄφελον, particle that introduces a wish that is unfulfilled and perhaps unattainable (“Oh that somebody might/would ...”)

πεισμονή, ἦ, persuasion

φύραμα, τό, lump of dough

5.11.

The Wisdom of Solomon: A Hymn to Wisdom

(Wis 8:1–15)

Provenance: Alexandria, Egypt.

Date: First century BCE.

The Wisdom of Solomon was composed in Greek and, as such, displays none of the characteristics of the “translation” or “isomorphic” Greek found in many other books of the Septuagint. The content of this writing is grounded in the Jewish Wisdom tradition. However, its vocabulary and rhetorical style indicate the author’s Hellenistic education. For example, the author describes Wisdom (σοφία) in universal terms as a fundamental human path for *all* people. The author also identifies Wisdom with the Divine Mind, which is the creative agency of the deity. In the reading here, an erotic motif is also introduced: the supposed speaker, King Solomon, recounts his desire to court “her” (σοφία) as his bride.

- 8:1 (Σοφία) διατείνει δὲ ἀπὸ πέρατος (of the world) ἐπὶ πέρας εὐρώστως
καὶ διοικεῖ τὰ πάντα χρηστῶς.
- 2 Ταύτην ἐφίλησα¹ καὶ ἐξεζήτησα ἐκ νεότητός μου
καὶ ἐζήτησα (as) νύμφην ἀγαγέσθαι (her) ἑμαυτῶ
καὶ ἔραστής ἐγενόμην τοῦ κάλλους αὐτῆς.
- 3 εὐγένειαν δοξάζει συμβίωσιν θεοῦ ἔχουσα,
καὶ ὁ πάντων δεσπότης ἠγάπησεν αὐτήν,
- 4 μύστις γὰρ ἔστιν τῆς τοῦ θεοῦ ἐπιστήμης
καὶ αἰρετὶς τῶν ἔργων αὐτοῦ.
- 5 εἰ δὲ πλοῦτός ἐστιν ἐπιθυμητὸν κτῆμα ἐν βίῳ,
τί σοφίας² πλουσιώτερον τῆς τὰ πάντα ἐργαζομένης;

¹ I.e., King Solomon

² σοφίας, gen. of comp.; (than) σοφίας ... τῆς τὰ πάντα ἐργαζομένης, modifier in 3rd attrib. pos.

- 6 εἰ δὲ φρόνησις ἐργάζεται,
 τίς αὐτῆς³ τῶν ὄντων μᾶλλον ἔστιν τεχνίτις;
- 7 καὶ εἰ δικαιοσύνην ἀγαπᾷ τις,
 οἱ πόνοι ταύτης εἰσὶν ἀρεταί,
 σωφροσύνην γὰρ καὶ φρόνησιν (she) ἐκδιδάσκει,
 δικαιοσύνην καὶ ἀνδρείαν,
 ὧν χρησιμώτερον οὐδὲν ἔστιν ἐν βίῳ ἀνθρώποις.

Vocabulary

αἰρετής, -ίδος, ἡ, one who chooses

ἀνδρεία, ἡ, courage

ἀρετή, ἡ, virtue

διατείνω, stretch out

διοικέω, manage, arrange

ἐκδιδάσκω, teach thoroughly

ἐπιστήμη, ἡ, knowledge

ἐραστής, -ου, ὁ, admirer

εὐρώστως, with might

εὐγένεια, ἡ, nobility (of birth)

κτῆμα, -ματος, τό, anything gotten; pl. possessions

μύστης, ὁ / μύστις, ἡ, an initiate

νεότης, -ητος, ἡ, youth, state of youthfulness

νύμφη, ἡ, bride, young wife

πλούσιος, -α, -ον, rich, wealthy; ὁ πλούσιος, rich man; comp. πλουσιώτερος, -ον, richer

συμβίωσις, -εως, ἡ, shared life, living together

σωφροσύνη, ἡ, prudence, discretion; self-control, esp. sexual self-restraint

τεχνίτης, -ου, ὁ, craftsman, artisan, skilled worker; musician

ὑποτάσσω, make subject; append; pass. be subjected to somebody

φιλέω, to love; kiss

φρόνησις, -εως, ἡ, practical wisdom

χρήσιμος, -η, -ον, useful; χρησιμώτερος, -ον, more useful

χρηστός, -ή, -όν, useful, good; pleasant to the taste; beloved; (adv.)

χρηστῶς, well

- 8:8 Εἰ δὲ καὶ πολυπειρίαν ποθεῖ τις,
 (she) οἶδεν τὰ ἀρχαῖα καὶ τὰ μέλλοντα εἰκάζει,
 ἐπίσταται στροφὰς λόγων καὶ λύσεις αἰνιγμάτων,
 σημεῖα καὶ τέρατα προγινώσκει

³ αὐτῆς, gen. of comp., “more (μᾶλλον) than her (αὐτῆς) is...”

- καὶ ἐκβάσεις καιρῶν καὶ χρόνων.
- 9 ἔκρινα τοίνυν ταύτην ἀγαγέσθαι⁴ πρὸς συμβίωσιν
εἰδὼς ὅτι ἔσται μοι σύμβουλος ἀγαθῶν
καὶ παραίνεσις φροντίδων καὶ λύπης.
- 10 ἔξω⁵ δι' αὐτὴν δόξαν ἐν ὄχλοις
καὶ τιμὴν παρὰ πρεσβυτέρους (although) ὁ νέος (ἔξω),
- 11 ὀξύς εὐρεθήσομαι ἐν κρίσει
καὶ ἐν ὄψει δυναστῶν θαυμασθήσομαι,
- 12 σιγῶντά με περιμενοῦσιν
καὶ φθεγγομένῳ προσέξουσιν
καὶ λαλοῦντος⁶ ἐπὶ πλείον
χεῖρα ἐπιθήσουσιν⁷ ἐπὶ στόμα αὐτῶν.
- 13 ἔξω δι' αὐτὴν ἀθανασίαν
καὶ μνήμην αἰώνιον τοῖς μετ' ἐμὲ ἀπολείψω.
- 14 διοικήσω λαούς,
καὶ ἔθνη ὑποταγήσεταιί μοι,
- 15 φοβηθήσονταιί με ἀκούσαντες τύραννοι φρικτοί,
ἐν πλήθει φανοῦμαι⁸ ἀγαθὸς καὶ ἐν πολέμῳ ἀνδρεῖος.

Vocabulary

ἀθανασία, ἡ, immortality

αἴνιγμα, -ματος, τό, riddle

ἀνδρεῖος, -α, -ον, courageous, brave

ἀπολείπω, 2. ἀπολείψω: leave behind, desert, abandon; pass. be left behind, remain

ἀρχαῖος, -α, -ον, old, ancient; τὰ ἀρχαῖα, things of old

διοικέω, govern

εἰκάζω, infer

ἐκβάσις, -εως, ἡ, result, outcome; a way out, an escape

ἐπίσταμαι, know, understand

μνήμη, ἡ, memorial

νέος, -α, -ον, new, young; ὁ νέος, young man; ἡ νέα νομηνία, New Year

ὀξύς, -εῖα, -ύ, sharp; swift, quick (of spirit/mind)

παραίνεσις, -εως, ἡ, comforter

περιμένω, wait (for)

ποθέω, long for, have a great desire to do something

⁴ Mid. of ἄγω, “to take somebody with oneself.”

⁵ S.v. ἔχω.

⁶ Concessive adv. ptc. (“if” cf. IV, 1.5).

⁷ S.v. ἐπιτίθημι.

⁸ S.v. φαίνω.

πολυπειρία, ἡ, wide experience

προγινώσκω (Att. προγιγνώσκω), foresee, have foreknowledge of

σημεῖον, τό, a sign, token; a marking (on approved sacrificial animals); pl. stripes

στροφή, ἡ, subtlety/literary craft (of words)

συμβίωσις, -εως, ἡ, shared life, living together

σύμβουλος, ὁ, adviser, counselor

τιμή, -ῆς, ἡ, honor, pl. honors; price/cost, value; (gen.) at a price of

τοίνυν, indeed, then; therefore; δὴ τοίνυν, “I suggest/submit (that)”

φθέγγομαι, speak

φροντίς, -ίδος, ἡ, care

φρικτός, -ή, -όν, dreaded

SELECT BIBLIOGRAPHY

Grabbe, Lester L. *Wisdom of Solomon*. Ed. M. A. Knibb. Sheffield: Sheffield Academic Press, 1997.

Winston, David. *The Wisdom of Solomon*. Anchor Bible. Garden City, NY: Doubleday, 1979.

5.12.

Book of Acts: Paul Visits Cyprus and Pisidian Antioch

(Acts 13:1–16, 42–52)

Related Texts: Acts 14:1–20 (§5.1).

SAUL AND BARNABAS ARE COMMISSIONED AND PREACH IN CYPRUS

13:1 Ἦσαν¹ δὲ ἐν Ἀντιοχείᾳ² κατὰ³ τὴν οὖσαν ἐκκλησίαν⁴ προφῆται καὶ διδάσκαλοι ὃ⁵ τε Βαρναβᾶς καὶ⁶ Συμεὼν ὁ καλούμενος⁷ Νίγερ⁸ καὶ Λούκιος⁹ ὁ Κυρηναῖος, Μαναήν¹⁰ τε¹¹ Ἡρώδου¹² τοῦ τετραάρχου σύντροφος καὶ Σαῦλος. 2 Λειτουργούντων δὲ αὐτῶν¹³ τῷ κυρίῳ καὶ νηστεούντων εἶπεν τὸ πνεῦμα τὸ ἅγιον· ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. 3 τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. 4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον 5 καὶ γενόμενοι ἐν¹⁴ Σαλαμίῃ

¹ Impers. (“there was”).

² Syrian Antioch.

³ κατὰ, distributive use (“in”).

⁴ τὴν οὖσαν ἐκκλησίαν means “the existing church” (i.e., the local church).

⁵ ὃ = ὁ (its accent comes from τι, which is enclitic).

⁶ τέ...καὶ = τέ...τέ (“both...and...”).

⁷ ὁ καλούμενος = ὁ λεγόμενος (“also called”).

⁸ “Niger,” Latin cognomen.

⁹ “Lucius,” Latin praenomen (Rom 16:21).

¹⁰ “Manaen” (indecl.), here nom.

¹¹ τε postpos.

¹² Herod Antipas, son of Herod the Great.

¹³ Gen. absol.

¹⁴ γενόμενοι ἐν, “having arrived at.”

κατήγγελλον¹⁵ τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων. εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.¹⁶

Vocabulary

ἀγάγνωσις, ἡ, reading

Ἀντιόχεια, ἡ, Antioch; either Syrian Antioch (on the Orontes River) or Pisidian Antioch

ἀποπλέω, sail away, put out to sail

δή, indeed, now then, therefore

ἐκπέμπω, send out; issue an edict (ἄκτον)

ἐπιτίθημι, ²aor. ptc. ἐπιθείς; lay/put something (acc.) on (ἐπί) somebody/something (acc.); give something (acc.) to somebody (dat.)

Κύπρος, ἡ, Cyprus

Κυρηναῖος, of Cyrene (a Roman coastal city in what is now Libya)

λειτουργέω, render service, serve

Σαλαμίς, -ῖνος, ἡ, Salamis, a city on the east coast of Cyprus

Σελεύκεια, ἡ, Seleucia, the port of Syrian Antioch

σύντροφος, friend of some superior person (implying a benefactor/client relationship)

τετραάρχης, tetrarch (i.e., governor of one quarter of the territory)

13:6 Διελθόντες δὲ ὄλην τὴν νῆσον ἄχρι Πάφου εὔρον ἄνδρα τινὰ μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαριησοῦ¹⁷ 7 ὃς ἦν σὺν¹⁸ τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,¹⁹ ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρναβᾶν καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. 8 ἀνθίστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 9 Σαῦλος δὲ, ὁ καὶ²⁰ Παῦλος, πλησθεὶς πνεύματος ἁγίου

¹⁵ Incept. impf. (cf. IV, 13.5).

¹⁶ ἔχω w. double acc. The second acc. is a predicate acc. (“as”).

¹⁷ “Barjesus,” another example of a patronymic (“son of Jesus”) becoming a name in itself (Acts 13:8 provides his full name, Elymas Bar-Jesus).

¹⁸ σὺν, “in the retinue (of).”

¹⁹ Sergius Paullus, proconsul of Cyprus, was a native of Pisidian Antioch and a member of the provincial elite. Paul’s decision to travel from Paphos to Pisidian Antioch may have been influenced by the fact that Antioch was the *patria* (hometown) of Sergius Paullus. The proconsul himself may have suggested to Paul that he make Antioch his next destination and provided a letter of introduction, giving Paul and Barnabas direct access to the social network of which Sergius Paullus was himself a senior member.

²⁰ ὁ καὶ, formula indicating a double name or surname. With the expression “Saul, who is also known as/surnamed Paul” in Acts 13:9, he is referred to henceforth in Acts as “Paul.” The importance of the link between Saul and L. Sergius Paullus, his most prominent convert, is perhaps symbolized by the fact that it is precisely from this point that Saul adopted the Roman cognomen Paulus, to supplant his former name. Thus, just as Herod the Great honored his friendship with Marcus Agrippa by giving the name “Agrippa” to his eldest, Saul seems to have selected the name “Paul” out of a sense of gratitude and sense of achievement with respect to his first major convert, L. Sergius Paullus.

ἀτενίσσας εἰς αὐτόν 10 εἶπεν· ὦ²¹ πλήρης²² παντός δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου,²³ ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ²⁴ διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς εὐθείας; 11 καὶ νῦν ἰδοὺ χεῖρ κυρίου ἐπὶ σέ καὶ ἔση τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ.²⁵ παραχρῆμά τε ἔπεσεν ἐπ’ αὐτὸν ἀχλὺς καὶ σκότος καὶ περιάγων ἐζήτει χειραγωγός. 12 τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσε ἐκπλησσομένου ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Vocabulary

ἀνθίστημι, mid. withstand somebody (dat.), oppose

ἀνθύπατος, ὁ, proconsul

ἀχλὺς, -ύος, ἡ, darkness, dimness of vision

διαστρέφω, pf. pass. ptc. διαστραμμένος: turn away; to pervert, distort

ἐκπλήσσω, impf. ἐξεπλησσομένη, 6. ἐξεπλάγην, ²aor. pass. ptc. πλαγείς: amaze; pass. be amazed

εὐθύς, εὐθεῖα, εὐθύ, straight; εὐθύς, immediately, at once (adv. of time)

μεθερμηνεύω, translate

νῆσος, ἡ, island

Πάφος, ἡ, Paphos, city on the west coast of Cyprus (see Fig. 1)

περιάγω, aor. ptc.: περιαγόντες: go about; lead around/about

ῥαδιουργία, ἡ, deceit, fraud

χειραγωγός, a guide, someone who leads by the hand

ψευδοπροφήτης, ὁ, false prophet

ARRIVAL IN PISIDIAN ANTIOCH

13:13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον²⁶ ἦλθον εἰς Πέργην τῆς Παμφυλίας, Ἰωάννης δὲ ἀποχωρήσας ἀπ’ αὐτῶν ὑπέστρεψε εἰς Ἱεροσόλυμα. 14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων²⁷ ἐκάθισαν. 15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν (a message) οἱ ἀρχισυναγωγοὶ πρὸς αὐτοὺς λέγοντες· ἄνδρες ἀδελφοί, εἴ τίς ἐστὶν ἐν ὑμῖν (who has) λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε. 16 Ἀναστὰς δὲ Παῦλος καὶ κατασεῖσας τῇ χειρὶ εἶπεν· ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι²⁸ τὸν θεόν, ἀκούσατε.

(Here follows Paul’s sermon in vv. 17–41.)

²¹ ὦ used in exclamations expresses very strong emotion.

²² πλήρης (nom.) for -ες (voc.), as is often the case when an adj. is used alone.

²³ υἱὲ διαβόλου, anarthrous subst. with gen. expressing kind or quality (i.e., the devil’s creature).

²⁴ οὐ + fut. ind. with almost imperatival force.

²⁵ ἄχρι καιροῦ, “for a time.”

²⁶ οἱ περὶ Παῦλον, “Paul and his companions.”

²⁷ τῶν σαββάτων, pl. for sg.

²⁸ Articular ptc., w. nom. for voc. (sc. ὑμεῖς, “you who fear God,” i.e., “God fearers”).

Vocabulary

ἀποχωρέω, leave, depart

ἀρχισυνάγωγος, ὁ, synagogue president

κατασείω, wave the hand, signal

Παμφυλία, ἡ, Pamphylia, province located in the southern part of Asia Minor

παράκλησις, -εως, ἡ, encouragement, comfort

Πέργη, Pergē, a city in Pamphylia near the south coast of Asia Minor²⁹ (see Fig. 2)Πισιδίος, -α, -ον, of Pisidia (i.e., Pisidian Antioch, not Syrian Antioch)³⁰

13:42 Ἐξιόντων δὲ αὐτῶν (the synagogue) παρεκάλουν εἰς³¹ τὸ μεταξύ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 43 λυθείσης δὲ τῆς συναγωγῆς³² ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾶ, οἵτινες³³ προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ. 44 Τῷ δὲ ἐρχομένῳ σαββάτῳ³⁴ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ κυρίου. 45 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν³⁵ ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες. 46 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς εἶπαν· ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. 47 οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος· τέθεικά σε εἰς³⁶ φῶς ἐθνῶν τοῦ εἶναί σε³⁷ εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς (Isa 49:6). 48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον³⁸ καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι³⁹ εἰς ζωὴν αἰώνιον. 49 διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. 50 οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρῶτους τῆς πόλεως καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρναβᾶν καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. 51 οἱ δὲ ἐκτιναζάμενοι τὸν κοινορτὸν τῶν ποδῶν ἐπ' αὐτοὺς⁴⁰ ἦλθον εἰς Ἰκόνιον, 52 οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

²⁹ Pergē was located about eight miles upriver from the mouth of the Kestros River. Since this river was not navigable by larger boats, the travelers probably landed at Attaleia.

³⁰ Pisidia was a mountainous region in central Asia Minor, west of the Taurus mountains.

³¹ εἰς (w. acc.) with expressions of time either marks the limit of time or accents the duration of time; here εἰς τὸ μεταξύ σάββατον sets a more definite period of time.

³² Gen. absol. (“when the congregation had broken up”).

³³ ὅστις often merely has the force of ὅς.

³⁴ Dat. of time (cf. IV, 5.2).

³⁵ S.v. πίμπλημι.

³⁶ εἰς w. predicate acc. (“as a light”).

³⁷ Art. inf. expressing purpose.

³⁸ Incept. impf. (cf. IV, 13.6).

³⁹ Periph. plpf. (cf. IV, 18, s.v. τάσσω).

⁴⁰ ἐπ' αὐτοὺς, “against them.”

Vocabulary

ἀναγκαῖος, -α, -ον, necessary, indispensable, essential; (ἐστί) ἀναγκαῖον + inf., it is necessary to, one must

ἀπωθέομαι, reject

ἐκτινάσσω, shake out/off; mid. shake off from oneself

ἔξιμι (fr. εἶμι, cf. table 9.14), inf. ἐξίεναι, ptc. ἐξιών, -οῦσα, -όν: go out, leave, depart from a place

ἐπεγείρω, awaken; excite, stir up; rise up against, assault; pass. wake up

εὐσχήμων, -μονος, influential, of high standing

Ἰκόνιον, τό, Ikonion (Lat. Iconium)

κονιορτός, ό, dust

ὄριον, τό, boundary; τὰ ὅρια, region, district

παρρησιάζομαι, speak openly/freely

παροτρύνω, stir up, incite

προσήλυτος, ό, proselyte, convert to Judaism (i.e., full members of the Jewish religious community)

προσλαλέω, speak to

προσμένω, remain faithful

πρώτοι, (Roman) magistrates of the city

σχεδόν, nearly, almost (adv.)

5.13.

Book of Acts: Silversmiths Instigate a Riot in Ephesos

(Acts 19:21–20:1)

In the Hellenistic and Roman periods, various kinds of voluntary associations were formed. These can be grouped into three types: (1) trade guilds, such as those of silversmiths (§5.13) and bakers (§7.22) of Ephesos; (2) funerary societies (e.g., PEteuxeis 20, §4.2); and (3) voluntary religious societies (§§7.2–5, 7.18). From the point of view of the production of goods, trade guilds can also be arranged in a three-tiered hierarchy.¹ First and most common were trade guilds, such as those of bakers, that produced goods for the local population. The second tier of the economic hierarchy consisted of guilds specializing in the production of goods for export to regional or international markets. The third and most elite level of the economic hierarchy consisted of guilds, such as that of the Ephesian silversmiths (ἀργυροκόποι) of Acts 19, that produced luxury items for regional and international markets.

The silver trade was a very lucrative industry. Because the production of silver and gold was capital intensive, the guilds involved in these industries often benefited from investment by the social elite and had established regional and international markets. Trade guilds with international markets for luxury goods were much more prosperous, and members often had the wealth necessary to better their social position. The epitaph of an Ephesian silversmith and member of a guild of silversmiths states that he was once appointed to the high office of *neopoios* (magistrate in charge of the maintenance of a temple) (IEph VI, 2212). His lavish sarcophagus suggests that he was a man of considerable wealth. Similarly, a goldsmith is known to have owned his own camels for transport.² In

¹ H. W. Pleket, “Greek Epigraphy and Comparative Ancient History: Two Case Studies,” *EpAnat* 12 (1988), 25–38, esp. 25–37.

² SEG 27.873; Joyce M. Reynolds, Mary Beard, Richard Duncan-Jones, and C. Roueché, “Survey Article: Roman Inscriptions 1976–80,” *JRS* 71 (1981), 121–143, esp. 139.

an inscription from Smyrna, the city silversmiths and goldsmiths are honored for their repair of a statue of Athena (ISmyrna 721).

Related Texts: Edict Suppressing a Bakers' Strike in Ephesos (IEph II, 215, §7.22)

19:21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο³ ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα εἰπὼν ὅτι Μετὰ τὸ γενέσθαι⁴ με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. 22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον,⁵ αὐτὸς ἐπέσχευεν χρόνον⁶ εἰς τὴν Ἀσίαν. 23 Ἐγένετο δὲ κατὰ τὸν καιρὸν⁷ ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. 24 Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοῦς⁸ ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν, 25 οὓς συναθροίσας καὶ τοὺς περὶ⁹ τὰ τοιαῦτα ἐργάτας εἶπεν· ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης¹⁰ τῆς ἐργασίας ἢ εὐπορία ἡμῖν ἔστιν 26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου¹¹ ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας¹² μετέστησεν¹³ ἵκανὸν ὄχλον λέγων ὅτι οὐκ εἰσὶν θεοὶ¹⁴ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ μόνον δὲ τοῦτο κινδυνεύει¹⁵ (that) ἡμῖν¹⁶ τὸ μέρος¹⁷ εἰς ἀπελεγμὸν ἔλθεῖν ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθέν¹⁸ λογισθῆναι, μέλλειν¹⁹ τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος²⁰ αὐτῆς ἦν²¹ ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

Vocabulary

ἀργυροκόπος, ὁ, silversmith

Ἄρτεμις, -ιδος, ἡ, the goddess Artemis (Roman Diana)

Ἀσία, ἡ, Asia (Minor)

ἀπελεγμός, ὁ, disrepute

³ τίθεσθαι ἐν πνεύματι, “resolve in the spirit” + inf.

⁴ Art. inf. (“after,” cf. IV, 2).

⁵ Erastus (cf. Rom 16:23).

⁶ Acc. of duration of time (“for a time”).

⁷ κατὰ τὸν καιρὸν ἐκεῖνον (“at that time”).

⁸ ναός, here a portable “shrine.”

⁹ περὶ + acc., “(of being occupied) with.”

¹⁰ ἐκ ταύτης... ἔστιν, “is ... from this” (i.e., “depends ... on this”).

¹¹ Ἐφέσου, gen. of place, “in Ephesos,” πάσης τῆς Ἀσίας, “in the whole of Asia” (i.e., the entire Roman province).

¹² S.v. πείθω.

¹³ S.v. μεθίστημι.

¹⁴ Predicate of the verb.

¹⁵ The infinitives that follow (ἐλθεῖν, λογισθῆναι, μέλλειν) depend on the verb κινδυνεύω.

¹⁶ Dat. of poss.

¹⁷ τὸ μέρος, “branch/line (of business).”

¹⁸ εἰς οὐθέν, “as nothing.”

¹⁹ μέλλειν + inf. (for the fut. inf.) + ἦν...

²⁰ Partitive gen. (sc. τι).

²¹ ἦν (acc.) is the subject of μέλλειν.

Ἀχαΐα, ἡ, Roman province of Achaia

διακονέω (w. dat.), serve, render assistance to

ἐπέχω, hold firmly to; stay, halt, cease from; stay on (for a period of time); offer, extend

εὐπορία, ἡ, wealth, prosperity

καθαιρέω, pull down, destroy; fig. pass. suffer the loss of (w. gen.)

κινδυνεύω, (impers.) there is a danger/risk that (w. inf.)

Μακεδονία, ἡ, Macedonia

μεγαλειότης, -ητος, ἡ, majesty, magnificence

συναθροίζω, gather together with

σχεδόν, nearly, almost (adv.)

τάραχος, ὁ, disturbance

τεχνίτης, -ου, ὁ, craftsman, artisan, skilled worker; musician

τοιούτος, -αύτη, -οὔτον, of such a kind, such as this; τὰ τοιαῦτα, similar/related things

19:28 Ἀκούσαντες (this) δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες· μεγάλη (is) ἡ Ἄρτεμις Ἐφεσίων. 29 καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον²² Μακεδόνας, συνεκδήμους Παύλου. 30 Παύλου δὲ βουλομένου²³ εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων αὐτὸν οἱ μαθηταί· 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῶ φίλοι, πέμψαντες (a message) πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία²⁴ συγκεχυμένη καὶ οἱ πλείους²⁵ οὐκ ᾔδεισαν τίνος ἔνεκα συνεληλύθεισαν.²⁶ 33 ἐκ δὲ τοῦ ὄχλου²⁷ συνεβίβασαν (him) Ἀλέξανδρον προβαλόντων²⁸ αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασεΐσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῶ δῆμῳ. 34 ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία²⁹ ἐκ πάντων ὡς³⁰ ἐπὶ ὥρας δύο κραζόντων· μεγάλη (is) ἡ Ἄρτεμις Ἐφεσίων.

Vocabulary

ἀπολογέομαι, defend oneself; make a defense

Ἀσιάρχης, Asiarch (equivalent to ἀρχιερεὺς Ἀσίας)

δῆμος, ὁ, people, crowd; the People (the full citizen body of a Greek *polis*, as represented by the Assembly [ἐκκλησία])

²² Gaius and Aristarchos (cf. Acts 27:2).

²³ Gen. absol. (cf. IV, 9).

²⁴ Here “assembly (of a crowd).”

²⁵ οἱ πλείους > οἱ πλείονες (pl., s.v. πλείων), “the greater part, most.”

²⁶ S.v. συνέρχομαι.

²⁷ ἐκ τοῦ ὄχλου is the subject (“some of the crowd”).

²⁸ Gen. absol.

²⁹ φωνή...μία (dis. syn. [Υ² hyp.]).

³⁰ ὡς with numbers/time means “about.”

ἔάω, pres. mid. inf. ἔασθαι, impf. εἶων, 2. ἐάσω, 3. εἶσα: allow, permit; leave, let go; mid. be left to oneself

θέατρον, τό, theater

κατασεῖω, wave the hand, signal

Μακεδών, -όνος, ό, Macedonian person

όμοθημαδόν, all together

όρμάω, to rush

πλήρης (m., fm), -ες (nt.), πλήρεις (m. pl.), -ες (nt. pl.), full; solid

προβάλλω, put/push forward

συγχέω, confuse; pf. pass. be in confusion

σύγχυσις, -εως, ή, confusion

συναρπάζω, seize and carry off

συνέκδημος, ό, traveling companion

συμβιβάζω, advise, give instructions

φίλος, -η, -ον, beloved, pleasant; pleasing, popular; subst. friend

19:35 Καταστείλας δὲ ὁ γραμματεὺς³¹ τὸν ὄχλον φησὶν· ἄνδρες Ἐφεσίοι, τίς γὰρ ἔστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ (νεωκόρον) τοῦ (statue which) διοπετοῦς; 36 ἀναντιρρήτων οὖν ὄντων³² τούτων δέον³³ ἔστιν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετεὲς πράσσειν. 37 ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὐτε ἱεροσύλους οὐτε βλασφημοῦντας τὴν θεὸν ἡμῶν. 38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον,³⁴ ἀγοραῖοι³⁵ ἄγονται³⁶ καὶ ἀνθύπατοί (available) εἰσιν,³⁷ ἐγκαλείτωσαν ἀλλήλοις. 39 εἰ δὲ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ³⁸ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος,³⁹ περὶ οὗ οὐ δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν. 20:1 μετὰ δὲ τὸ παύσασθαι⁴⁰ τὸν θόρυβον μεταπεμπάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας (them), ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.

Vocabulary

ἀγοραῖοι, οἱ, court days/sessions

αἴτιον, τό, cause, reason

³¹ Here “secretary of state.”

³² Gen. absol. (causal).

³³ δέον (ptc. of δεῖ); δέον ἔστιν (“it is necessary” = δεῖ w. acc. + inf.).

³⁴ λόγος, “complaint” in a legal case “against (πρὸς)” somebody.

³⁵ Sc. ἡμέραι or σύνοδοι.

³⁶ ἄγω, “to hold a court day”; pass. “to be in session.”

³⁷ Impers. use of εἰμί (cf. IV, 14).

³⁸ καὶ γὰρ, “for,” “in fact.”

³⁹ Gen. absol.

⁴⁰ Art. inf.

ἀναντίρρητος, -ον, undeniable

ἀνθύπατος, ὁ, proconsul

διοπετής, -ές, fallen from heaven (re the cult statue of Artemis)

ἐγκαλέω, bring a charge/accusation against somebody (gen.); pass. be charged with (dat.)

ἔννομος, -ον, legal, lawful

ἐπιλύω, resolve, settle

Ἐφέσιος, -ία, -ιον, Ephesian (adj.); subst. Ephesians

θόρυβος, ὁ, uproar, public disturbance

ιερόσυλος, -ον, sacrilegious; subst. sacrilegious person, temple robber

καταστέλλω, to calm, quiet

μεταπέμπω, send for, summon; arrest somebody

νεωκόρος, ὁ, temple guardian

περαιτέρω, further (adv.)

προπετής, -ές, impulsive, reckless

στάσις, -εως, ἡ, standing still; riot, rioting, uprising

συστροφή, ἡ, rabble, mob

5.14.

Epistle to the Hebrews: The Faith of the Patriarchs

(Heb 11:1–31)

Provenance: Author unknown; written to Christians who had experienced persecution.

Date: ca. 90–115 CE, about a decade after the destruction of the Temple and the cessation of the priesthood.

Special Features: Though called an “epistle,” this text is better described as a sermon, homily, or “word of exhortation” (Heb 13:22). Its overall message is that the Jewish Scriptures foreshadow the coming of the Christ. Hebrews 11 takes up the subject of the heroes of Jewish faith. It begins with a definition of faith (Heb 11:1–3) and then recounts the examples of Abel, Enoch, Noah, Abraham, Moses, and other Israelite heroes, all of whose lives were governed by a hope that had not yet been fulfilled.

11:1 Ἔστιν δὲ πίστις ἐλπίζομένων¹ ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. ² ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. ³ Πίστει νοοῦμεν² κατηγορεῖσθαι τοὺς αἰῶνας³ ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι. ⁴ Πίστει πλείονα θυσίαν Ἀβελ παρά⁵ Καὶν προσήνεγκεν τῷ θεῷ, δι’ ἧς ἐμαρτυρήθη (that) εἶναι δίκαιος, μαρτυροῦντος⁶ ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι’ αὐτῆς⁷ ἀποθανῶν⁸ ἔτι λαλεῖ. ⁵ Πίστει Ἐνωχ μετετέθη τοῦ μὴ ἰδεῖν⁹

¹ ἐλπίζομένων... βλεπομένων are both nt. pass.

² νοέω + acc. (X) + inf. (Y), “to understand that X is Y”

³ S.v. αἰών, here pl. “worlds” (i.e., the universe, all of time and space).

⁴ εἰς τὸ μὴ + inf. (γεγονέναι), art. inf. expressing result (“so that such-and-such may not ...”).

⁵ παρά (w. acc.) following comparative (“than”).

⁶ μαρτυροῦντος... τοῦ θεοῦ, gen. absol. (cf. IV, 10).

⁷ Fm. (i.e., πίστεως).

⁸ Concessive adv. ptc. (“though,” cf. IV, 1.5).

⁹ Art. inf. expressing result.

(αὐτὸν) θάνατον, καὶ Οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός.¹⁰ πρὸ γὰρ τῆς μεταθέσεως (αὐτοῦ) μεμαρτύρηται Εὐαρεστηκέναι τῷ θεῷ· 6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστηῆσαι (τῷ θεῷ)· πιστεῦσαι¹¹ γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν,¹² καὶ (ὅτι) τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. 7 Πίστει χρηματισθεὶς Νωε (by God) περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι' ἧς κατέκρινεν τὸν κόσμον,¹³ καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

Vocabulary

ἀδύνατος, -ον, impossible; weak, crippled

δῶρον, τό, gift

εὐαρεστέω, please; pass. be pleasing to somebody (dat.)

εὐλαβέομαι (pass. dep.), be concerned, anxious; be reverent

κατακρίνω, condemn; sentence somebody to do something

καταρτίζω, prepare, put into proper order

κατασκευάζω, construct, build

κληρονόμος, ὁ, heir, inheritor

χρηματίζω (w. dat.), deliberate on business; give ear to (an oracle), make known a divine injunction/warning; issue instructions to somebody; pass. be warned

μετάθεσις, ἡ, translation, transfer

μηδέπω, not yet (w. non-ind. moods)

μισθαποδότης, ὁ, rewarder

ὑπόστασις, -εως, ἡ, basis; frame of mind

THE FAITH OF ABRAHAM

11:8 Πίστει καλούμενος (by God) Αβρααμ ὑπήκουσεν ἐξελεθῆν¹⁴ εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας¹⁵ ὡς ἄλλοτριαν (γῆν) ἐν σκηναῖς κατοικήσας¹⁶ μετὰ Ισαακ καὶ Ιακωβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· 10 ἐξεδέχετο¹⁷ γὰρ (Αβρααμ) τὴν τοῦς θεμελίους ἔχουσιν πόλιν¹⁸ ἧς

¹⁰ Quoting Gen 5:24 (LXX), cf. Sir 44:16, 1 En. 70:1–4, Wis 4:10.

¹¹ Inf. dependent on δεῖ, which takes an acc. (τὸν προσερχόμενον).

¹² “He exists.”

¹³ Probably concerns Noah’s own actions of shaming the world by throwing the world’s lack of faith into relief.

¹⁴ Instr. inf. “by ... ing.”

¹⁵ γῆ τῆς ἐπαγγελίας, Hebraism for the “promised land.”

¹⁶ Here aor. ptc. specifies action that is contemporaneous with main verb., even though it is not exactly the same verb (cf. 1 Cor 2:1).

¹⁷ S.v. ἐκδέχομαι.

¹⁸ τὴν...πόλιν.

τεχνίτης καὶ δημιουργὸς (is) ὁ θεός. 11 Πίστει – καί¹⁹ αὐτὴ Σαρρα (was) στεῖρα – δύναμιν εἰς καταβολὴν σπέρματος (Αβρααμ) ἔλαβεν καὶ²⁰ παρὰ²¹ καιρὸν ἡλικίας, ἐπεὶ (to be) πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον.²² 12 διὸ καὶ ἀφ’ ἐνός (man)²³ ἐγεννήθησαν – καὶ ταῦτα²⁴ νεκρωμένους²⁵ – (as many descendants) καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος²⁶ ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

Vocabulary

ἄλλότριος, -ία, -ιον, belonging to another; foreign; ὁ ἄλλότριος, a stranger

ἄμμος, ἡ, sand

ἀναρίθμητος, countless

δημιουργός, ὁ, builder; Creator, Demiurge

ἐκδέχομαι, expect, look forward to, wait for somebody (acc.); take/receive

ἐπίσταμαι, know, understand

θεμέλιος, ὁ, foundation

καταβολή, sowing (of seed); conceiving (of children) (usually of men)

νεκρῶω, put to death; pass. have been put to death (i.e., as good as dead, impotent)

παροικέω εἰς, migrate to

στεῖρα, ἡ, incapable of bearing children, infertile, barren

συγκληρονόμος, fellow heir

τεχνίτης, -ου, ὁ, craftsman, artisan, skilled worker; musician

ὑπακούω, to obey (w. dat.), be subject to

11:13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες (saints named above), μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι (them) καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοὶ εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. 15 καὶ εἰ²⁷ μὲν²⁸ ἐκείνης (πατρίδος) ἐμνημόνευσον ἀφ’ ἧς ἐξέβησαν,²⁹ εἶχον ἂν καιρὸν ἀνακάμψαι. 16 νῦν δὲ κρείττονος³⁰ (πατρίδος) ὀρέγονται, τοῦτ’ ἔστιν³¹ ἐπουρανοῦ (πατρίδος). διὸ

¹⁹ Adv. καὶ denoting contrast, “even though.”

²⁰ Adv. καὶ denoting contrast, “even though.”

²¹ παρὰ καιρὸν ἡλικίας (“past the normal age”).

²² I.e., God.

²³ I.e., Abraham.

²⁴ καὶ ταῦτα, “and moreover.”

²⁵ Gen. case in agreement w. ἐνός.

²⁶ ἡ ἄμμος ἢ (modifier) ἢ (modifier) (cf. Gen 15:5, 22:17, 32:12).

²⁷ εἰ w. past tense and ἂν in apodosis (contrary to fact condition).

²⁸ μὲν... δέ (Heb 11:16).

²⁹ S.v. ἐκβαίνω.

³⁰ S.v. κρείσσων.

³¹ τοῦτ’ ἔστιν, “in other words” (*id est*).

οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν.³² ἤτοιμασεν γὰρ αὐτοῖς πόλιν. 17 Πίστει προσενήνοχεν Ἀβρααμ τὸν Ἰσαακ πειραζόμενος· καὶ τὸν μονογενῆ (son) προσέφερον³³ ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,³⁴ 18 πρὸς ὃν³⁵ ἐλαλήθη ὅτι Ἐν Ἰσαακ κληθήσεται σοι³⁶ σπέρμα (Gen 21:12), 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν (people) δυνατὸς ὁ θεός (was), ὅθεν αὐτὸν³⁷ καὶ (speaking figuratively) ἐν παραβολῇ³⁸ (God) ἐκομίσαστο (Isaac from the dead). 20 Πίστει καὶ περὶ μελλόντων³⁹ εὐλόγησεν Ἰσαακ τὸν Ἰακωβ καὶ τὸν Ησαυ. 21 Πίστει Ἰακωβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσηφ⁴⁰ εὐλόγησεν καὶ Προσεκύνησεν ἐπὶ⁴¹ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ (Gen 47:31). 22 Πίστει τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὁστέων αὐτοῦ ἐνετείλατο.

Vocabulary

ἀναδέχομαι, accept, receive, undertake

ἀνακάμπτω, to return

ἐμφανίζω, inform, make a report; present evidence, show plainly

ἔξοδος, ἡ, the Exodus from Egypt)

ἐπαισχύνομαι, be ashamed

ἐπικαλέω, call upon; mid. call in as a helper; pass. be called

ἐπουράνιος, -ον, heavenly

κομίζομαι, get back, recover; bring into (ἐν) a place, introduce

μονογενής, -ές, only

ξένος, -η, -ον, strange, foreign; subst. a stranger, foreigner; guest

ὅθεν, from where, from which; for which reason

ὀρέγομαι (w. gen.), aspire to, strive for something

παρεπίδημος, ὁ, refugee

πύρρωθεν, from afar

THE FAITH OF MOSES

11:23 Πίστει Μωυσεῖς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων⁴² αὐτοῦ, διότι εἶδον (he was) ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα

³² Poss. gen.; θεός... αὐτῶν.

³³ Conat. impf. (cf. IV, 13.5).

³⁴ ὁ τὰς ἐπαγγελίας ἀναδεξάμενος (i.e., Ἀβρααμ), 1st attrib. (cf. IV, 4.1).

³⁵ I.e., Abraham.

³⁶ Dat. of poss.

³⁷ I.e., Isaac.

³⁸ ἐν παραβολῇ, “as a type/figure.”

³⁹ περὶ μελλόντων (nt.), “concerning/in connection with things to come.”

⁴⁰ Indecl. but here gen.

⁴¹ προσκυνέω + ἐπί, “to lean on.”

⁴² οἱ πατέρες = οἱ γονεῖς, “parents.”

τοῦ βασιλέως. 24 Πίστει Μωυσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ,⁴³ 25 μᾶλλον⁴⁴ ἐλόμενος⁴⁵ συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν,⁴⁶ 26 (to be) μείζονα πλοῦτον ἡγησάμενος (than) τῶν Αἰγύπτου θησαυρῶν τὸν ὄνειδισμόν τοῦ Χριστοῦ.⁴⁷ ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. 27 Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεῖς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον (θεὸν) ὡς (if) ὄρων ἐκαρτέρησεν. 28 Πίστει πεποίηκεν τὸ πάσχα⁴⁸ καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγη αὐτῶν. 29 Πίστει διέβησαν⁴⁹ τὴν ἐρυθρὰν θάλασσαν ὡς (they were passing) διὰ ξηρᾶς γῆς, ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. 30 Πίστει τὰ τεῖχη Ιεριχω⁵⁰ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31 Πίστει Ρααβ ἢ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

Vocabulary

αἰρέω, pres. inf. αἰρεῖν, ¹aor. ἤρησα / εἶλον (√ ἐλ-), ²aor. mid. εἰλάμην/όμην: take by the hand; take away, remove; entrap, take captive; mid. take for oneself, choose; pass. be chosen

ἀόρατος, -ον, unseen, invisible

ἀπειθέω, 3. ἠπειθήσα, ¹aor. ptc. ἀπειθήσας: disobey, be disobedient

ἀποβλέπω, look for

ἀπόλαυσις, -εως, ἡ, enjoyment, pleasure

ἄρνέομαι, refuse to do something

ἀστέιος, -α, -ον, pleasing, beautiful; refined, honorable

διατάγμα, -ματος, τό, edict, decree

ἐρυθρός, -ά, -όν, red

θιγγάνω, ²aor. ἔθιγον: touch something (gen.), take hold of; pass. be touched

καταπίνω, 6. κατεπόθην: devour, swallow up something

κατάσκοπος, ὁ, spy

μισθαποδοσία, ἡ, reward

ὀλοθρεύω, destroy

ξηρός, -ά, -όν, dry; paralyzed

πεῖρα, ἡ, an attempt

πόρνη, ἡ, prostitute

⁴³ Gen. (indecl.).

⁴⁴ μᾶλλον...ἢ... (“rather ... than ...”).

⁴⁵ S.v. αἰρέω.

⁴⁶ πρόσκαιρον...ἀπόλαυσιν.

⁴⁷ τὸν ὄνειδισμόν τοῦ Χριστοῦ → (to be) μείζονα πλοῦτον + “than” (gen.).

⁴⁸ ποιῶ τὸ πάσχα, “to keep the Passover.”

⁴⁹ S.v. διαβαίνω.

⁵⁰ Indecl. but here gen.

πρόσκαιρος, -ον, temporary

πρόσχυσις, ἡ, pouring/sprinkling (of a liquid)

πρωτότοκος, -ον, firstborn (nt. pl. of firstborn of men and animals)

συγκακουχέομαι (w. dat.), suffer/be mistreated with somebody (dat.)

τρίμηνος, three months

συναπόλλυμι, ²aor. mid. συναπλώμην: destroy with; mid. be destroyed, perish
along with

5.15.

Acts of Paul: The Mission of Paul

(Acts Paul 1–8)

Related Texts: Acts Paul 30–34, 37–42 (§5.9).

As the narrative begins, Paul is traveling to Ikonion to proclaim “the word of God about sexual abstinence and the resurrection.”

1:1 Ἀναβαίνοντος Παύλου¹ εἰς Ἰκόνιον μετὰ τὴν φυγὴν τὴν ἀπὸ Ἀντιοχείας² ἐγενήθησαν σύνοδοι αὐτῶ Δημᾶς³ καὶ Ἑρμογένης ὁ χαλκεύς, ὑποκρίσεως γέμοντες, καὶ ἐξελιπάρουν τὸν Παῦλον ὡς ἀγαπῶντες αὐτόν. 2 ὁ δὲ Παῦλος ἀποβλέπων εἰς μόνην τὴν ἀγαθωσύνην τοῦ Χριστοῦ οὐδὲν φαῦλον ἐποίει αὐτοῖς, ἀλλ’ ἔστεργεν αὐτοὺς σφόδρα, ὥστε πάντα τὰ λόγια κυρίου καὶ (τὰ λόγια) τῆς διδασκαλίας καὶ τῆς ἔρμηνείας τοῦ εὐαγγελίου καὶ τῆς γεννήσεως καὶ τῆς ἀναστάσεως τοῦ ἠγαπημένου⁴ ἐγλύκαιεν αὐτούς, καὶ τὰ μεγαλεῖα τοῦ Χριστοῦ, πῶς ἀπεκαλύφθη αὐτῶ,⁵ κατὰ ῥῆμα⁶ διηγείτο⁷ αὐτοῖς.⁸

Vocabulary

ἀγαθωσύνη, ἡ, generosity, goodness

Ἀντιόχεια, ἡ, Antioch; either Syrian Antioch (on the Orontes River) or Pisidian Antioch

ἀποβλέπω, to look, pay attention

¹ Gen. absol.

² Cf. Acts 13:13–52 (§5.12).

³ Demas (cf. Phlm 24, Col 4:14, 1 Tim 4:10); Hermogenes (cf. 2 Tim 1:15).

⁴ “Of the beloved One,” i.e., of Jesus.

⁵ I.e., to Paul.

⁶ κατὰ ῥῆμα, “word for word.”

⁷ Prog. impf. (cf. IV, 13.1).

⁸ At this point the Coptic version adds, “how that Christ was born of Mary the virgin, and of the seed of David.”

γέννησις, -εως, ἡ, birth

γλυκαίνω, sweeten something, make something seem sweet to somebody

ἐκλιπαρέω, implore, flatter

Ἰκόνιον, τό, Ikonion (Lat. Iconium)

λόγιον, τό, saying, oracle; omen

μεγαλεῖος, -α, -ον, great; subst. great deed

στέργω, feel affection for somebody, show affection to somebody

σύνοδος, ό, traveling companion

ὑπόκρισις, ἡ, hypocrisy

φαῦλος, -η, -ον, evil, bad; subst. harm, injury

φυγή, ἡ, flight

χαλκεύς, -έως, ό, coppersmith

2:1 Καί τις ἀνὴρ ὀνόματι Ὀνησίφορος⁹ ἀκούσας τὸν Παῦλον παραγενόμενον εἰς Ἰκόνιον, ἐξῆλθεν σὺν τοῖς τέκνοις αὐτοῦ Σιμίμα¹⁰ καὶ Ζήνωνι καὶ τῇ γυνκαϊκὴ αὐτοῦ Λέκτρα εἰς συνάντησιν Παύλω, ἵνα αὐτὸν ὑποδέξηται· 2 διηγήσατο γὰρ αὐτῷ Τίτος ποταπός (person) ἐστὶν τῇ εἰδέα ὁ Παῦλος· οὐ γὰρ εἶδεν αὐτὸν σαρκί ἀλλὰ μόνον πνεύματι.

Vocabulary

εἰδέα, ἡ, appearance

συνάντησις, ἡ, meeting; εἰς συνάντησιν, for a meeting with somebody (dat.)

ποταμός, -ή, -όν, what kind/sort of (w. dat.)

ὑποδέχομαι, entertain as a guest; submit to; provide hospitality to (a god); undertake, promise

3:1 Καὶ ἐπορεύετο κατὰ τὴν βασιλικὴν ὁδὸν¹¹ τὴν ἐπὶ Λύστραν, καὶ εἰσῆκει¹² ἀπεκδεχόμενος αὐτόν, καὶ τοὺς ἐρχομένους ἐθεώρει κατὰ τὴν μήνυσιν Τίτου. 2 εἶδεν δὲ τὸν Παῦλον ἐρχόμενον, ἄνδρα μικρὸν τῷ μεγέθει, ψιλὸν τῇ κεφαλῇ,¹³ ἀγκύλον ταῖς κνήμαις, εὐεκτικὸν, σύνοφρυον, μικρῶς ἐπίρρινον, χάριτος πλήρη· ποτέ¹⁴ μὲν γὰρ ἐφαίνετο ὡς ἄνθρωπος, ποτέ δὲ ἀγγέλου πρόσωπον εἶχεν.

Vocabulary

ἀγκύλος, -η, -ον, crooked, curved

ἀπεκδέχομαι, await eagerly

ἐπίρρινος, -ον, having a long nose

⁹ Onesiphoros (cf. Acts Paul 4:1).

¹⁰ Simas, Zeno, and Lektra.

¹¹ ἡ βασιλικὴ ὁδός, the “Royal Road,” i.e., the Augustan Highway (cf. §4.5, §5.1); τὴν βασιλικὴν ὁδὸν τὴν ἐπὶ Λύστραν, modifier in 2nd attrib. pos. (cf. IV, 4.2).

¹² Plpf.

¹³ Dat. of resp.

¹⁴ ποτέ... ποτέ....

εὐεκτικός, -ή, -όν, healthy

κνήμη, ἡ, leg, shank

μήνυσις, ἡ, information

μικρῶς, rather

πλήρης (m./fm.), **-εἰς** (nt.), **πλήεις** (m. pl.), **-εἰς** (nt. pl.), full; solid

σύνοφρυς, -υ, with meeting eyebrows

ψιλός, -ή, όν, bald

4:1 Καὶ ἰδὼν ὁ Παῦλος τὸν Ὀνησίφορον ἐμειδίασεν, καὶ εἶπεν ὁ Ὀνησίφορος· Χαῖρε, ὑπηρέτα τοῦ εὐλογημένου θεοῦ· Κάκεϊνος εἶπεν· Ἡ χάρις (be) μετὰ σοῦ καὶ τοῦ οἴκου σου. 2 Δημᾶς δὲ καὶ Ἑρμογένης ἐζήλωσαν καὶ πλείονα τὴν ὑπόκρισιν ἐκίνησαν (in themselves), ὡς¹⁵ εἰπεῖν τὸν Δημᾶν· Ἡμεῖς οὐκ ἐσμεν τοῦ εὐλογημένου, ὅτι ἡμᾶς οὐκ ἠσπάσω οὕτως;¹⁶ 3 Καὶ εἶπεν ὁ Ὀνησίφορος· Οὐχ ὀρῶ ἐν ὑμῖν καρπὸν δικαιοσύνης· εἰ δὲ ἔστε τινές,¹⁷ δεῦτε καὶ ὑμεῖς εἰς τὸν οἶκόν μου καὶ ἀναπαύσασθε.

5:1 Καὶ εἰσελθόντος Παύλου¹⁸ εἰς τὸν τοῦ Ὀνησιφόρου οἶκον ἐγένετο χαρὰ μεγάλη, καὶ κλίσις γονάτων καὶ κλάσις ἄρτου καὶ (ἐγένετο) λόγος θεοῦ περὶ ἐγκρατείας καὶ ἀναστάσεως, λέγοντος τοῦ Παύλου.¹⁹ Μακάριοι οἱ καθαροὶ τῆ καρδία, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. 2 μακάριοι ἀγνήν τὴν σάρκα τηρήσαντες, ὅτι αὐτοὶ ναὸς θεοῦ γενήσονται. 3 μακάριοι οἱ ἐγκρατεῖς, ὅτι αὐτοῖς λαλήσει ὁ θεός. 4 μακάριοι οἱ ἀποταξάμενοι τῷ κόσμῳ τούτῳ, ὅτι αὐτοὶ εὐαρεστήσουσιν τῷ θεῷ. 5 μακάριοι οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες (them),²⁰ ὅτι αὐτοὶ κληρονομήσουσιν τὸν θεόν. 6 μακάριοι οἱ φόβον ἔχοντες θεοῦ, ὅτι αὐτοὶ ἄγγελοι θεοῦ γενήσονται.

Vocabulary

ἀγνός, -ή, -όν, pure, chaste (of women); holy

ἀποτάσσω, renounce, give up

ἐγκρατεία, ἡ, self-control (esp. withdrawal from sexual activity), sexual abstinence

ἐγκρατής, -ές, chaste

εὐαρεστέω, to be well-pleasing

ζηλόω, strive; to be filled with envy or jealousy

κινέω, move, stir up; pass. be moved/resolved (of an inward disposition)

κλάσις, -εως, ἡ, breaking

¹⁵ ὡς < ὥστε.

¹⁶ οὐκ in questions anticipates the answer “yes (of course).”

¹⁷ τινές, “such people.”

¹⁸ Gen. absol.

¹⁹ Gen. absol.

²⁰ Cf. 1 Cor 7:29 (§4.8).

κλίσις, ἤ, bending
μειδιάω, to smile

6:1 Μακάριοι οἱ τρέμοντες τὰ λόγια τοῦ θεοῦ, ὅτι αὐτοὶ παρακληθήσονται. 2 μακάριοι οἱ σοφίαν λαβόντες Ἰησοῦ Χριστοῦ, ὅτι αὐτοὶ υἱοὶ ὑψίστου κληθήσονται. 3 μακάριοι οἱ τὸ βάπτισμα τηρήσαντες, ὅτι αὐτοὶ ἀναπαύσονται πρὸς τὸν πατέρα καὶ τὸν υἱόν. 4 μακάριοι οἱ σύνεσιν Ἰησοῦ Χριστοῦ χωρήσαντες, ὅτι αὐτοὶ ἐν φωτὶ γενήσονται. 5 μακάριοι οἱ δι' ἀγάπην θεοῦ ἐξεληθόντες τοῦ σχήματος τοῦ κοσμικοῦ, ὅτι αὐτοὶ ἀγγέλους κρινοῦσιν καὶ ἐν δεξιᾷ τοῦ πατρὸς εὐλογηθήσονται. 6 μακάριοι οἱ ἐλεήμοντες, ὅτι αὐτοὶ ἐλεηθήσονται καὶ οὐκ ὄψονται ἡμέραν κρίσεως πικρᾶν.²¹ 7 μακάριοι τὸ σώματα τῶν παρθένων,²² ὅτι αὐτὰ εὐαρεστήσουσιν τῷ θεῷ καὶ οὐκ ἀπολέσουσιν τὸν μισθὸν τῆς ἀγνείας αὐτῶν· ὅτι ὁ λόγος τοῦ πατρὸς ἔργον αὐτοῖς γενήσεται σωτηρίας²³ εἰς ἡμέραν τοῦ υἱοῦ αὐτοῦ, καὶ ἀνάπαυσιν ἔξουσιν εἰς αἰῶνα αἰῶνος.

7:1 Καὶ ταῦτα τοῦ Παύλου λέγοντος²⁴ ἐν μέσῳ τῆς ἐκκλησίας ἐν τῷ Ὀνησιφόρου οἴκῳ, Θεκλα τις παρθένος Θεοκλείας²⁵ μητρὸς μεμνηστευμένη ἀνδρὶ Δαμύριδι,²⁶ 2 καθεσθεῖσα²⁷ ἐπὶ τῆς σύνεγγυς θυρίδος τοῦ οἴκου ἤκουεν νυκτὸς καὶ ἡμέρας τὸν περὶ ἀγνείας λόγον²⁸ λεγόμενον ὑπὸ τοῦ Παύλου· καὶ οὐκ ἀπένευεν ἀπὸ τῆς θυρίδος, ἀλλὰ τῇ πίστει ἐπήγετο ὑπερευφραϊνομένη. 3 ἔτι δὲ καὶ βλέπουσα πολλὰς γυναῖκας καὶ παρθένους εἰσπορευομένας (the house) πρὸς τὸν Παῦλον, ἐπετόθει καὶ αὐτὴ καταξιωθῆναι κατὰ πρόσωπον²⁹ στήναι³⁰ Παύλου καὶ ἀκούειν τὸν τοῦ Χριστοῦ λόγον· οὐδέπω γὰρ τὸν χαρακτῆρα Παύλου ἐωράκει, ἀλλὰ τοῦ λόγου ἤκουεν μόνον.

Vocabulary

ἀγνεία, ἡ, chastity, a sexually unmolested state

ἀπονεύω, turn away from, withdraw from

ἐπάγω, impf. pass. ἐπηγόμην: be led on by (a person/influence)

ἐπιποθέω, long for somebody (acc.), earnestly desire

καταξιόω, consider somebody worthy

οὐδέπω, not yet

σύνεγγυς, near, close by

²¹ ἡμέραν...πικρᾶν.

²² Cf. 1 Cor 7:25 (§4.8), cf. 1 Cor 7:1.

²³ ἔργον...σωτηρίας.

²⁴ Gen. absol.

²⁵ Matronymic name ("daughter of Theokleia").

²⁶ Δάμυρις, -ιδος, ὁ, Damyris (cf. Acts Paul 8:1).

²⁷ S.v. κατέζομαι.

²⁸ λόγος, here "discourse."

²⁹ κατὰ πρόσωπον, "in the presence of."

³⁰ Cf. table 9.12.3.1(f).

ὑπερευφραίνομαι, rejoice exceedingly

χαρακτήρ, -ῆρος, ό, outward appearance; distinctive features

8:1 Ὡς δὲ οὐκ ἀφίστατο³¹ ἀπὸ τῆς θυρίδος, πέμπει ἡ μήτηρ αὐτῆς (a message) πρὸς τὸν Θάμυριν· ό δὲ ἔρχεται περιχαρής, ὡς³² ἤδη λαμβάνων αὐτὴν πρὸς γάμον. 2 εἶπεν οὖν ό Θάμυρις πρὸς Θεοκλείαν· Ποῦ μοῦ ἐστὶν ἡ Θέκλα; 3 Καὶ εἶπεν ἡ Θεοκλεία· Καινόν³³ σοι ἔχω εἰπεῖν διήγημα, Θάμυρι. 4 καὶ γὰρ ἡμέρας τρεῖς καὶ νύκτας τρεῖς Θέκλα ἀπὸ τῆς θυρίδος οὐκ ἐγείρεται, οὔτε ἐπὶ τὸ φαγεῖν οὔτε ἐπὶ πιεῖν, ἀλλὰ ἀτενίζουσα ὡς πρὸς εὐφρασίαν, οὕτως πρόσκειται ἀνδρὶ ξένῳ ἀπατηλοῦς καὶ ποικίλους λόγους διδάσκοντι, ὥστε³⁴ με θαυμάζειν πῶς ἡ τοιαύτη αἰδῶς τῆς παρθένου χαλεπῶς ἐνοχλεῖται.

Vocabulary

αἰδῶς, -οῦς, ἡ, modesty (of a woman)

ἀπατηλός, -ή, -όν, guileful, wily

γάμος, ό, wedding; πρὸς γάμον, in marriage

διήγημα, τό, tale, story

ἐνοχλέω, trouble, annoy; pass. be disturbed, troubled

εὐφρασία, ἡ, pleasant sight

ξένος, -η, -ον, strange, foreign; subst. a stranger, foreigner; guest

περιχαρής, -ές, very glad; adv. gladly

πρόσκειμαι, be devoted to

τοιοῦτος, -αύτη, -οῦτον, of such a kind, such as this; τὰ τοιαῦτα, similar/related things

χαλεπός, -ή, -όν, difficult; cruel, harsh; χαλεπῶς, with difficulty, with great discomfort

³¹ Cf. table 9.10.2(c).

³² ὡς, "as if."

³³ καινόν...διήγημα.

³⁴ ὥστε + inf. (cf. IV, 1.15).

5.16.

Acts of Andrew: The Story of Maximilla

(Acts Andr. 5–9)

Date: 200–210 CE.

Text: Roig Lautaro Lanzillotta, *Acts Andreae Apocrypha: A New Perspective on the Nature, Intention and Significance of the Primitive Text* (Geneva: Patrick Cramer éditeur, 2007).

In the passage in this section, Aegeates (Αἰγεάτης), the Roman proconsul of Achaëa, becomes “inflamed with love for Maximilla (Μαξιμίλλα).” He asks her parents for her hand in marriage and, having obtained their permission, proposes to her. But Maximilla refuses to marry him. Having heard the preaching of the apostle Andrew (Ἀνδρέας), she has adopted a life of sexual abstinence and now rejects with horror the thought of marital intercourse.

This is not to say that Maximilla rejects love altogether. In fact, she confesses to her husband, Aegeates, that she loves another: “I am in love, Aegeates, I am in love!” (§23). But, alas, her love is for the apostle Andrew, not for Aegeates. Since the character of the apostle Andrew in this text is modeled on that of Socrates (as found in Plato’s *Theaetetus* and *Phaedo*), we are not surprised that the love that Maximilla and Andrew share is of the Platonic variety.

Theologically speaking, this writing has no Christology. The apostle Andrew locates his life and that of Maximilla in a broad salvation-historical perspective, as the *second* Adam and *second* Eve respectively, who together repair in their own lives the harm done to humanity by Adam and Eve. Perhaps, building on the logic of Paul’s typological interpretation of Adam (Rom 5:12–21, §4.11), where Paul argues that sin came into the world through the “first” Adam and was removed by the Christ, the “second Adam” (contrasting 1Tim 2:13–14), the Acts of Andrew argues that Andrew and Maximilla function in tandem as the second Adam and second Eve, the mediators of redemption.

Related Texts: Maximilla's strict encratism is reminiscent of the lives of Thekla (Acts of Paul, §5.9) and Mygdonia (Acts of Thomas, §5.10).

THE APOSTLE ANDREW EXHORTS MAXIMILLA TO A LIFE OF CELIBACY

After Aegeates proposes marriage to Maximilla, she goes with her friend Iphidama (Ἰφιδάμα) to the apostle Andrew for advice.

5.54 Ἡ δὲ Μαξιμίλλα πάλιν κατὰ τὴν συνήθη ὥραν ἅμα τῇ Ἰφιδάμα παραγίνεται πρὸς τὸν Ἄνδρέαν· 55 καὶ τὰς χεῖρας αὐτοῦ εἰς τὰς ἰδίας ὄψεις θεῖσα¹ καὶ τῷ στόματι προσφέρουσα² ἤρξατο τὸ πᾶν τῆς ἀξιώσεως Αἰγεάτου προσαναφέρειν αὐτῷ. καὶ ὁ Ἄνδρέας αὐτῇ ἀπεκρίνατο· Ἐπίσταμαι μὲν, ὦ Μαξιμίλλα, παιδίον μου καὶ³ αὐτὴν⁴ κεκνημένην σε ἀντιβαίνειν πρὸς τὸ πᾶν τῆς συνουσίας ἐπάγγελμα, μυσσαροῦ βίου καὶ ῥυπαροῦ βουλομένην χωρίζεσθαι (yourself)· 60 καὶ τοῦτό (wish) μοι ἐκ πολλοῦ (χρονοῦ) κεκράτουντο τῆς ἐννοίας ἤδη δὲ καὶ τὴν ἐμὴν γνώμην ἐπιμαρτυρῆσαι βούλει⁵ (me). ἐπιμαρτυρῶ, Μαξιμίλλα, μὴ πράξης τοῦτο· μὴ ἤττηθῆ⁶ ταῖς Αἰγεάτου ἀπειλαῖς, μὴ κινηθῆς ἀπὸ τῆς ἐκείνου ὁμιλίας, μὴ φοβηθῆς τὰς αἰσχρὰς αὐτοῦ συμβουλίας 65 μὴ νικηθῆς ταῖς ἐντέχνους αὐτοῦ κολακείαις, μὴ θελήσης ἐκδοῦναι ἑαυτὴν σου ταῖς ῥυπαραῖς αὐτοῦ γοητείαις⁷ ἀλλ' ὑπόμεινον πᾶσαν αὐτοῦ βάσανον ὁρῶσα⁸ εἰς ἡμᾶς πρὸς ὀλίγον (χρόνον), καὶ ὄλον αὐτὸν ὄψη ναρκῶντα καὶ μαραινόμενον ἀπὸ τε σοῦ καὶ πάντων τῶν συγγενῶν σου.

Vocabulary

αἰσχρός, -ά, -όν, shameful
ἀντιβαίνω, resist, withstand
ἀξίωσις, -εως, ἡ, demand
ἀπειλή, ἡ, threat

¹ S.v. τίθημι.

² Maximilla's gesture of taking the apostle's hands and putting them on her eyes and then bringing them to her mouth demonstrates both her veneration of Andrew and her intention to receive some of the supernatural power emanating from his person; cf. Lanzillotta, *Acts Andreae Apocrypha*, 146, n. 72; Érik Junod and Jean Daniel Kaestli, *Acta Johannis*, 2 vols. (Turnout, Belgium: Brepols, 1983), 436–437.

³ Adverbial καί.

⁴ αὐτὴν...σε.

⁵ βούλει, Att. > βούληι > βούλη.

⁶ S.v. ἡσσάομαι.

⁷ Cf. love spell of attraction in PGM XIII, 238–240 (§5.4), PGM IV, 1496–1595 (§7.3), SIG³ 985, l. 20 (§7.3).

⁸ ὁράω εἰς, “to look to.”

γοητεία, ἡ, witchcraft; pl. incantations
ἐκδίδωμι, surrender; pay for something
 ἐντέχος, -ον, artificial, skilled
 ἐπάγγελμα, τό, promise, obligation
κολακεία, ἡ, flattery
 κρατύνω, strengthen; mid. to rule/govern (w. gen.)
μαραίνω, quench; pass. die out (of a flame); waste away
 μυσάρως, -ά, -όν, foul, polluted
 ναρκάω, grow stiff/numb
ὀμιλία, ἡ, conversation
 προσαναφέρω, report something to somebody (dat.)
ῥυπαρός, -ά, -όν, filthy, dirty
 συμβουλία, ἡ, advice
 συνήθης, -ες, usual, customary

5.70 ὁ γὰρ μάλιστα ἐχρῆν με εἰπεῖν πρὸς σε – οὐ γὰρ ἡσυχάζω (until) τὸ⁹ καὶ διὰ σοῦ ὀρώμενον καὶ γινόμενον πρᾶγμα ποιήσας – ὑπέδραμέν¹⁰ με· καὶ εἰκότως ἐν σοὶ τὴν Εὐάν ὀρῶ μετανοοῦσαν καὶ ἐν ἐμοὶ τὸν Ἄδὰμ ἐπιστρέφοντα· ὁ γὰρ ἐκείνη ἔπαθεν ἀγνοοῦσα, σὺ νῦν, πρὸς ἣν ἀποτείνομαι ψυχῆν,¹¹ κατορθοῖς ἐπιστρέφουσα¹² 75 καὶ ὅπερ ὁ¹³ σὺν ἐκείνῃ¹⁴ καταχθεις καὶ ἀπολισθήσας ἑαυτοῦ¹⁵ νοῦς ἔπαθεν, ἐγὼ σὺν σοί, τῇ γνωριζούσῃ¹⁶ ἑαυτὴν (as) ἀναγομένην, διορθοῦμαι. τὸ γὰρ ἐκείνης¹⁷ ἐνδεῆς αὐτῇ¹⁸ ἰάσω¹⁹ μὴ τὰ ὅμοια παθοῦσα²⁰ καὶ τὸ ἐκείνου²¹ ἀτελὲς ἐγὼ τετέλεκα προσφυγῶν θεῶ· καὶ ὁ ἐκείνη²² παρήκουσεν σὺ ἤκουσας καὶ ὁ ἐκείνος συνέθετο ἐγὼ φεύγω· 80 καὶ ἃ ἐκείνοι ἐσφάλησαν ἡμεῖς ἐγνωρίσαμεν. τὸ γὰρ διορθῶσαι ἐκάστου (through) τὸ ἴδιον πταῖσμα ἐπανορθοῦν τέτακται.²³

Vocabulary

ἀπολισθάνω, ¹aor. ἀπολίσθησα: slip away from (w. gen.), alienate from
ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεισα, ¹aor. inf. ἀποτεισαι, impv. ἀποτεισάτω: pay a fine, pay what is due; mid. exert oneself, strive

⁹ τὸ...πρᾶγμα.

¹⁰ The subject of ὑπέδραμέν is ὁ.

¹¹ = ψυχῆν πρὸς (for) ἣν ἀποτείνομαι.

¹² Instr. adv. ptc. (“by,” IV, 1.6).

¹³ ὁ...νοῦς.

¹⁴ I.e., in Eve.

¹⁵ I.e., νοῦς.

¹⁶ Agreeing with σοί.

¹⁷ I.e., of Eve.

¹⁸ Intens. pron., implied subject of ἰάσω.

¹⁹ S.v. ἰάομαι.

²⁰ Instr. adv. ptc. (“by”).

²¹ I.e., of Adam.

²² I.e., Eve.

²³ S.v. τάσσω.

ἀτελής, -ές, incomplete, imperfect; nt. subst. imperfection
 διορθώω, correct, set right (cf. 80)
 εἰκότως, reasonably, rightly
 ἐνδεής, -ές, lacking, defective, nt. subst. that which is lacking, defect
 ἐπανορθώω, amend
 Εὐα, ἡ, Eve
 ἡσυχάζω, keep quiet, find rest
 κατάγνυμι, break to pieces, weaken (Lanxillotta); or s.v. κατάγω (contrasting
 κατορθώω, set right, bring to a successful conclusion
 ὅσπερ, ὄνπερ (acc.) / ἥπερ (fm.) / ὅπερ (nt.) // ἄπερ (nt. pl.): the very man/
 woman/thing; which indeed/exactly; ὄνπερ τρόπον, in the same way
 προσφεύω, take refuge in
 πταῖσμα, τό, failure, error
 συντίθημι, aor. mid. συνεθέμην: agree to/on, consent to
 σφάλλω, 6. ἐσφάλην: cause to fall; pass. stumble/fall over something (acc.); fail,
 transgress
 ὑποτρέχω, ²aor. ὑπέδραμον: overrun, overwhelm
 χρή (impers.), impf. ἐχρῆν: it is necessary (w. acc. + inf.)

ANDREW CONTINUES HIS DISCOURSE:

6.80 Ἐγὼ μὲν οὖν ταῦτα εἰπὼν ὡς εἶπον, εἴποιμι ἂν δὲ καὶ τὰ ἐξῆς· εὖ γε ὧ
 φύσις²⁴ σφζομένη²⁵ μὴ ἰσχύσασα μῆδ' ἑαυτὴν ἀποκρύψασα· εὖ γε ψυχὴ βοῶσα ἂ
 ἔπαθες καὶ ἐπανοῦσα ἐφ' ἑαυτήν· 85 εὖ γε ἄνθρωπε²⁶ καταμανθάνων τὰ μὴ σά²⁷
 καὶ ἐπὶ τὰ σά ἐπειγόμενος· εὖ γὰρ (you) ὁ ἀκούων τῶν λεγομένων· ὡς μείζονά²⁸
 σε καταμανθάνω νοούμενον²⁹ (thoughts) ἢ τὸ λεγόμενον· ὡς δυνατώτερον σε
 γνωρίζω τῶν δοξάντων³⁰ καταδυναστεύειν σου· (γνωρίζω σε) ὡς ἐμπρεπέστερον
 τῶν εἰς αἴσχη καταβαλόντων³¹ σε, (ἐμπρεπέστερον) τῶν εἰς αἰχμαλωσίαν
 ἀπαγαγόντων σε.

Vocabulary

αἴσχος, -εος, τό, shame; deformity
 αἰχμαλωσία, ἡ, captivity

²⁴ Here follows a series of concentric circles beginning with the material realm of “nature” (φύσις), then the “soul” (ψυχὴ), and then *Anthropos* (ἄνθρωπος, cf. n. 438).

²⁵ Middle voice indicates reflexivity.

²⁶ The term ἄνθρωπος here and below refers to Maximilla's “inner man” or “human intellect” (νοῦς).

²⁷ τὰ μὴ σά, “the things that are not yours.”

²⁸ μείζονα... ἢ (“greater than”).

²⁹ Prob. mid. voice with σέ as subject.

³⁰ Nt. (s.v. δοκέω), gen. of comp.

³¹ Gen. of comp. (“than”).

ἐμπρεπής, -ές, conspicuous, excellent; comp. more excellent

ἐπανήμι (fr. εἶμι), go back, return

ἐπείγω, hasten on, press on; mid. hurry oneself toward (ἐπί)

εὖ γε, well done!

καταβάλλω, lead/bring down; pay, pay down; contribute to

καταδυναστεύω, oppress/get control of somebody (w. gen.)

καταμανθάνω, perceive, understand

6.90 Ταῦτα οὖν ἅπαντα καταμαθῶν ἄνθρωπε ἐν ἑαυτῷ, (namely) ὅτι ἄυλος ὑπάρχεις, ὅτι (ὑπάρχεις) ἅγιος, ὅτι φῶς, ὅτι συγγενής τοῦ ἀγεννήτου, ὅτι νοερός, ὅτι οὐράνιος, ὅτι διαυγής, ὅτι καθαρός, ὅτι ὑπὲρ σάρκα, ὅτι ὑπὲρ κόσμον, ὅτι ὑπὲρ ἀρχάς, ὅτι ὑπὲρ ἐξουσίας, (that you are even) ἐφ' ³² ὧν ὄντως εἶ, 95 συλλαβῶν ἑαυτὸν ἐν (true) καταστάσει σου καὶ ἀπολαβῶν, νόει³³ ἐν ᾧ ὑπερέχεις· καὶ ἰδὼν τὸ σὸν πρόσωπον ἐν τῇ οὐσίᾳ σου, τὰ πάντα διαρρήξας δεσμά³⁴ – οὐ λέγω τὰ περὶ γενέσεως ἀλλὰ καὶ τὰ ὑπὲρ γένεσιν,³⁵ ὧν σοι προσηγορίας ἐθέμεθα³⁶ ὑπερμεγέθεις οὔσας³⁷ – πρόθησον ἐκεῖνον ἰδεῖν ὃν οὐπω ὀφθέντα³⁸ σοι, οὐ γενόμενον,³⁹ ὃν τάχα εἰς μόνος⁴⁰ γνωρίσεις θαρρῶν.⁴¹

Vocabulary

ἀγεννήτος, -ον, unbegotten, unborn

ἀρχή, ἡ, beginning, origin; magistracy/office; pl. powers, heavenly powers

ἄυλος, -ον, immaterial

διαυγής, -ές, radiant (of stars, gems)

θαρσέω (Att. θαρρέω), be of good courage

καταμανθάνω, perceive, understand

κατάστασις, -εως, ἡ, state, condition

νοερός, -ής, -όν, intellectual

ὄντως, actually, really

οὐράνιος, -ον, heavenly, from heaven; meteorological

οὐσία, ἡ, being, essence; substance

προθέω, long for, have a great desire to do something

³² ἐπί (w. gen.), “above,” “superior to.”

³³ Impv.

³⁴ τὰ πάντα...δεσμά. Here we find the concept of human materiality as a life in “shackles” (δεσμά).

³⁵ The terms γένεσις and τὰ ὑπὲρ γένεσις seem to indicate a physical realm of generation, which is to say sexual procreation, and a higher realm beyond such physical generation.

³⁶ See table 9.10.4(b).

³⁷ Fm. ptc. (s.v. εἶμι).

³⁸ S.v. ὀράω.

³⁹ “Been generated.”

⁴⁰ εἰς μόνος, “one alone,” i.e., “you alone,” with respect to the solitude of this act of divine contemplation.

⁴¹ S.v. θαρσέω, cond. adv. ptc. (“if” cf. IV, 1.8).

προσηγορία, ἢ, appellation, name (perhaps referring to the “names” of the gnostic “Aeons,” i.e., various emanations from God)
 ὑπερμεγεθής, -ές, pl. -εις: immensely great

ANDREW CONTINUES ...

7.100 Ταῦτα εἶπον ἐπὶ⁴² σοῦ, Μαξιμίλλα· τῇ γὰρ δυνάμει (of my words) καὶ⁴³ εἰς σὲ τείνει τὰ εἰρημένα.⁴⁴ ὄνπερ τρόπον ὁ Ἄδὰμ ἐν τῇ Ἐῦα ἀπέθανεν συνθέμενος⁴⁵ τῇ ἐκείνης ὁμολογία, οὕτως καὶ ἐγὼ νῦν ἐν σοὶ ζῶ φυλασσοῦση⁴⁶ τὴν τοῦ κυρίου ἐντολὴν καὶ διαβιβαζούση ἑαυτὴν πρὸς τὸ τῆς οὐσίας σου ἀξίωμα. 105 τὰς δὲ Αἰγεάτου ἀπειλὰς ἐκπατεῖ, Μαξιμίλλα, εἰδυῖα ὅτι θεὸν ἔχομεν τὸν ἐλεοῦντα ἡμᾶς. καὶ μὴ σε οἱ ἐκείνου ψόφοι κινεῖτωσαν, ἀλλὰ μείνον ἀγνή· κάμ⁴⁷ μὴ μόνον τιμωρεῖσθω βασάνοις ταῖς⁴⁸ κατὰ⁴⁹ τὰ δεσμά, ἀλλὰ καὶ θηροὶ παραβαλέτω (me) καὶ πυρὶ φλεξάτω (me) καὶ κατὰ κρημνοῦ ρίψάτω: 110 καὶ τί γὰρ (then); (only) ἐνὸς ὄντος⁵⁰ τούτου τοῦ σώματος ὅπως θέλει, τούτω (body) καταχρησάσθω, συγγενοῦς ὄντος αὐτοῦ.⁵¹

Vocabulary

ἀγνός, -ή, -όν, pure, chaste (of women); holy

ἀξίωμα, -ματος, τὸν, honor, rank

ἀπειλή, ἡ, threat

διαβιβάζω, to transport

ἐκπατέω, reject

ὁμολογία, ἡ, concession

παραβάλλω, throw to (esp. of fodder to animals); venture to (do something)

τείνω, 3. ἔτεινα: stretch, reach out, extend; apply

τιμωρέω, inflict a punishment (dat.) on somebody (acc.)

φλέγω, burn with fire; pass. be on fire; be filled w. (intense emotion)

ψόφος, ὁ, noise

⁴² ἐπὶ (w. gen.), “for the sake of.”

⁴³ Adverbial καί.

⁴⁴ S.v. λέγω.

⁴⁵ S.v. συντίθημι.

⁴⁶ Causal adv. ptc. (“because,” “since,” cf. IV, 1.4).

⁴⁷ S.v. κάγω (“as for me”).

⁴⁸ Modifier in 3rd attrib. pos. (cf. IV, 4.3).

⁴⁹ κατὰ (w. acc.), “in accordance with,” “in line with.”

⁵⁰ Causal gen. absol. (“since,” “because”); ἐνὸς... ὄντος τούτου τοῦ σώματος.

⁵¹ αὐτοῦ, i.e., Aegeates (gen. absol.).

8.110 Πρὸς σέ δέ μοι⁵² πάλιν ὁ λόγος, Μαξιμίλλα· λέγω σοι, μὴ ἐκδώῃς ἑαυτὴν τῷ Αἰγεάτῃ· στήθι πρὸς τὰς ἐκείνου ἐνέδρας· καὶ μάλιστα θεασαμένου⁵³ μου, Μαξιμίλλα, τὸν κύριόν μοι⁵⁴ λέγοντά μοι· 115 Ὁ τοῦ Αἰγεάτου πατήρ, Ἄνδρέα, διάβολος τούτου σε τοῦ δεσμοτηρίου⁵⁵ ἐκλύσει. Σὸν (duty) οὖν ἔστω λοιπὸν φυλάξαι σεαυτὴν ἀγνὴν καὶ καθαρὰν, ἀγίαν, ἄσπιλον, εἰλικρινῆ, ἀμοίχευτον, ... ἀσυμπαθῆ πρὸς τὰ τοῦ Κάιν ἔργα.⁵⁶ 120 ἔάν γάρ μὴ ἐκδῶς ἑαυτὴν, Μαξιμίλλα, πρὸς τὰ τούτων ἐναντία, καὶ αὐτὸς ἀναπαύσομαι οὕτως βιασθεὶς ἀναλύσαι τοῦ βίου τούτου ὑπὲρ σοῦ, τοῦτ' ἔστιν⁵⁷ ὑπὲρ ἑμαυτοῦ.⁵⁸ 125 εἰ' δὲ ἐγὼ ἀπελαθεῖην ἐντεῦθεν – τάχα καὶ ἑτέρους συγγενεῖς μου ὠφεληῖσαι δυνάμενος διὰ σέ – αὐτὴ δὲ πεισθῆς ταῖς Αἰγεάτου ὁμιλίαις καὶ (πεισθῆς) τοῦ πατρὸς αὐτοῦ (τοῦ) ὄφρας κολακείαις, ὥστε⁵⁹ ἐπὶ τὰ πρότερά σου ἔργα τραπήῃαι,⁶⁰ ἴσθι με ἕνεκέν σου κολασθησόμενον⁶¹ μέχρις ἂν αὐτὴ γνῶς ὅτι μὴ ὑπὲρ ἀξίας ψυχῆς τὸ τοῦ βίου ζῆν⁶² ἀπέπτυσσα.

Vocabulary

ἄλλότριος, -ία, -ιον, belonging to another; foreign; ὁ ἄλλότριος, a stranger

ἀπελαύνω, 6. ἀπηλάθην: drive away

ἀποπτύω, 3. ἀπέπτυσσα: spit out; repudiate

ἀμοίχευτος, -ον, without adultery

ἀναλύω, put an end to

ἄσπιλος, -ον, stainless

ἀσυμπαθής, -ές, not being sympathetically disposed to (πρὸς)

δεσμοτήριον, τό, prison

εἰλικρινής, -ές, unmixed

ἐκλύω, set free

ἐνέδρα, ἡ, trickery, treachery

Κάιν, ὁ, Cain (indecl. but here gen.)

πρότερος, -α, -ον, former, earlier, past; πρότερον (ῆ) (adv.), before; previously

⁵² Dat. of poss.

⁵³ Causal gen. absol. (“because”).

⁵⁴ Dat. of poss.

⁵⁵ τούτου...δεσμοτηρίου. Here δεσμοτήριον has a double meaning, literally signifying a “prison” and figuratively signifying the “prison of the body.”

⁵⁶ Cain, being a farmer, represents the man who is bound to the earth and whose existence remains focused on toiling for mere physical survival (cf. Gen 4).

⁵⁷ τοῦτ' ἔστιν, “that is” (Lat. *id est*).

⁵⁸ A reference to Andrew’s possible martyrdom.

⁵⁹ ὥστε + inf. (cf. IV, 1.15).

⁶⁰ S.v. τρέπω.

⁶¹ Me ... κολασθησόμενον.

⁶² Art. inf. (cf. IV, 2).

9.130 Δέομαί σου οὖν τοῦ φρονίμου ἀνδρός⁶³ ὅπως διαμείνη εὖοψις νοῦς· δέομαί σου τοῦ μὴ φαινομένου νοῦ ὅπως αὐτὸς διαφυλαχθῆς· παρακαλῶ σε, τὸν Ἰησοῦν φίλησον, μὴ ἠττηθῆς⁶⁴ τῷ χείρονι· συλλαβοῦ κάμοί,⁶⁵ ὃν παρακαλῶ ἄνθρωπον,⁶⁶ ἵνα τέλειος γένωμαι· βοήθησον καὶ ἐμοί, ἵνα γνωρίσης τὴν ἀληθῆ σου φύσιν· συμπάθησόν μου τῷ πάθει, ἵνα γνωρίσης ὃ πάσχω καὶ (my) τοῦ παθεῖν⁶⁷ φεύξη.⁶⁸ ἴδε ἃ αὐτὸς ὀρῶ, καὶ ἃ σὺ ὀρᾷς πηρώσεις. ἴδε ἃ δεῖ (σε), καὶ ἃ μὴ δεῖ (σε) οὐκ ὄψη· ἄκουσον ὧν λέγω, καὶ ἄπερ ἤκουσας ῥῖπον.

SUPPLEMENTARY VOCABULARY

διαφυλάσσω, guard carefully, carefully preserve

εὖοψις, clear-sighted (neol.)

πάθος, -εος, τό, misfortune, calamity; pain; pl. τὰ πάθη, emotions, passions;

οὐράνιος πάθος, meteorological disturbance

πηρόω, disable, incapacitate

συμπαθέω, sympathize with

φιλέω, to love; kiss

χείρων (m./fm.), **χείρον** (nt.), **-ονος**: worse, inferior to something (gen.); subst.

the worst

SELECT BIBLIOGRAPHY

Bremmer, Jan N. *The Apocryphal Acts of Andrew*. Leuven: Peeters, 2000.

Burrus, Virginia. "Chastity as Autonomy: Women in the Stories of the Apocryphal Acts," in *The Apocryphal Acts of Apostles*, 101–117, ed. Dennis R. Macdonald. Semeia 38 Atlanta: Scholars Press, (1986).

Klauck, Hans-Josef. *The Apocryphal Acts of the Apostles: An Introduction*. Waco, TX: Baylor University Press, 2008 (2005), 111–140 (with bibliography).

⁶³ A reference to Maximilla as a (rational) ἄνθρωπος.

⁶⁴ S.v. ἡἴσσωμαι.

⁶⁵ S.v. κἀγώ ("with me").

⁶⁶ Here the author reverts to referring to Maximilla as an ἄνθρωπος.

⁶⁷ τοῦ παθεῖν, the definite article has turned the infinitive into a substantive, hence "suffering."

⁶⁸ Fut. for subj.

6.7.

Testament of Reuben: The Seven Spirits of Deceit

(T. Reu. 2:1–3:8)

This passage introduces the seven “spirits” (πνεύματα), or “functions,” that were given man at creation, namely the five physical senses, along with sexual reproduction and speech. These functions are likely related to the divisions of the Stoic soul. Next follow the seven evil “spirits,” or weaknesses, that dominate the lives of youths (T. Reu. 3:3–6), the first of which is sexual immorality (πορνεία), which creates a link to the spirit of sexual reproduction in the previous list.

Related Texts: Testament of Reuben: The Evil of Women (T. Reu. 1:1–6, 3:9–6:4, §6.5)

2:1 Καὶ νῦν ἀκούσατέ μου, τέκνα, ἃ εἶδον περὶ τῶν ἑπτὰ πνευμάτων τῆς πλάνης¹ ἐν τῇ μετανόῳ μου. 2 ἑπτὰ πνεύματα ἐδόθη κατὰ² τοῦ ἀνθρώπου ἀπὸ τοῦ Βελίαρ καὶ αὐτά³ εἰσι κεφαλὴ⁴ τῶν ἔργων τοῦ νεωτερισμοῦ· 3 καὶ ἑπτὰ (other) πνεύματα ἐδόθη αὐτῷ ἐπὶ τῆς κτίσεως, τοῦ εἶναι⁵ (done) ἐν αὐτοῖς πᾶν ἔργον ἀνθρώπου. 4 πρῶτον πνεῦμα ζωῆς, μεθ’ ἧς ἡ σύστασις κτίζεται. δεύτερον πνεῦμα ὀράσεως, μεθ’ ἧς γίνεται ἐπιθυμία. 5 τρίτον πνεῦμα ἀκοῆς, μεθ’ ἧς γίνεται διδασκαλία. τέταρτον πνεῦμα ὀσφρήσεως, μεθ’ ἧς ἐστὶ γεῦσις δεδομένη εἰς συνολκὴν ἀέρος καὶ πνοῆς. 6 πέμπτον πνεῦμα λαλιᾶς, μεθ’ ἧς γίνεται γνῶσις. 7 ἕκτον πνεῦμα γεύσεως μεθ’ ἧς βρώσις βρωτῶν καὶ ποτῶν, καὶ ἰσχὺς ἐν αὐτοῖς κτίζεται· ὅτι ἐν βρώμασιν ἐστὶν ἡ ὑπόστασις τῆς ἰσχύος. 8 ἔβδομον πνεῦμα σποραῶς καὶ συνουσίας, μεθ’ ἧς συνεισέρχεται διὰ τῆς φιληδονίας ἡ ἁμαρτία. 9 διὰ τοῦτο

¹ The concept of seven spirits of deceit can be related to the seven basic human functions or weaknesses (akin to the Stoic notion of spirits). They are contrasted to the seven spirits given at Creation.

² κατὰ, “against.”

³ Agreeing with πνευμάτων.

⁴ κεφαλὴ, “head” (i.e., “source”).

⁵ Art. inf. expressing purpose (cf. IV, 1.2).

ἔσχατόν ἐστι (in order) τῆς κτίσεως καὶ πρῶτον (in order) τῆς νεότητος, ὅτι ἀγνοίας πεπλήρωται, καὶ αὕτη τὸν νεώτερον ὀδηγεῖ ὡς τυφλὸν ἐπὶ βόθρον καὶ ὡς κτήνος ἐπὶ κρημνόν.

Vocabulary

Βελίαρ, Beliar (cf. T. Reu. 4:11, 6:3), also “Belial,” the demonic prince of the sons of darkness⁶

βρωτόν, τό, food

λαλιά, ἡ, speech, (faculty of) speech

ὀσφρήσις, -εως, ἡ, (sense of) smell

σπορά, ἡ, sowing (seed), procreation

σύστασις, -εως, ἡ, (human) constitution/nature

συνεισέρχομαι, come together/along

συνολκή, ἡ, inhaling, drawing in

ὑπόστασις, -εως, ἡ, basis; frame of mind

3:1 Ἐπὶ πᾶσι τούτοις ὄγδοον πνεῦμα τοῦ ὕπνου ἐστί, μεθ’ οὗ ἐκτίσθη ἕκστασις (human) φύσεως, καὶ εἰκὼν τοῦ θανάτου. 2 τούτοις τοῖς πνεύμασι συμμίγνυται τὰ πνεύματα τῆς πλάνης. 3 πρῶτον τὸ τῆς πορνείας⁷ (πνεῦμα) ἐν τῇ φύσει καὶ ταῖς αἰσθήσεσιν ἔγκειται. δεῦτερον πνεῦμα ἀπληστίας ἐν τῇ γαστρὶ. 4 τρίτον πνεῦμα μάχης ἐν τῷ ἥπατι καὶ τῇ χολῇ. τέταρτον πνεῦμα ἀρεσκείας καὶ μαγγανείας, ἵνα διὰ περιεργείας ὥρατος ὠφθῆ. 5 πέμπτον πνεῦμα ὑπερηφανείας, ἵνα κινήται καὶ μεγαλοφρονῆ. ἕκτον πνεῦμα ψεύδους, ἐν ἀπωλείᾳ καὶ ζήλω τοῦ πλάττειν⁸ λόγους αὐτοῦ (concealing one’s intentions) ἀπὸ γένους καὶ οἰκείων.

Vocabulary

ἀπληστία, insatiable desire, greediness

ἀρεσκεία, ἡ, flattery

ἔγκειμαι, be involved with (ἐν)

ἥπαρ, -ατος, τό, liver (connected with θυμός in T. Naph. 2:8)

μαγγανεία, ἡ, trickery

μεγαλοφρονέω, be haughty

περιεργεία, ἡ, meddling (in the affairs of others)

οἰκεῖοι, οἱ, members of a household, family relations

χολή, ἡ, gall; gallbladder (connected with πικρία [bitter temper] in T. Naph. 2:8)

3:6 ἔβδομον πνεῦμα ἀδικίας, μεθ’ ἧς (come) κλοπή καὶ γρυπίσματα, ἵνα ἐμπλήσῃ⁹ φιληδονία καρδίας αὐτοῦ. ἡ γὰρ ἀδικία συνεργεῖ τοῖς λοιποῖς πνεύμασιν διὰ

⁶ Cf. T. Levi 18:12, T. Dan. 5:10–11, T. Jud. 25:3, Mart. Isa. 1:8, 3:11; 2 Cor 6:15.

⁷ This first spirit of deceit is clearly related to the seventh spirit of creation (T. Reu. 2:8b–9).

⁸ πλάττειν (Att.) > πλάσσειν (here, “to invent”/“fabricate”), art. inf. expressing purpose.

⁹ S.v. ἐμπλήρημι.

τῆς δολοηψίας. 7 ἐπὶ πᾶσι δὲ τούτοις τὸ πνεῦμα τοῦ ὕπνου, τὸ ὄγδοον πνεῦμα, συνάπτεται πλάνη καὶ φαντασίᾳ. 8 καὶ οὕτως ἀπόλλυται πᾶς νεώτερος, σκοτίζων τὸν νοῦν αὐτοῦ ἀπὸ τῆς ἀληθείας, καὶ μὴ συνιείς¹⁰ ἐν τῷ νόμῳ τοῦ θεοῦ, μήτε ὑπακούων νουθεσίας πατέρων αὐτοῦ· ὡσπερ καὶ γὰρ ἔπαθον ἐν τῷ νεωτερισμῷ μου.

Vocabulary

γρυπίσμα, τό, crooked dealings

δοσοληψία, ἡ, exchange, give-and-take

κλοπή, ἡ, theft

νεωτερισμός, ὁ, youth

σκοτίζω, darken

συνάπτομαι, be connected with

¹⁰ S.v. συνίημι (fr. ἴημι); συνίημι ἐν is a Hebraizing construction (“to have understanding of”); for paradigm of ἴημι cf. table 9.15.

7.12.

Decree Concerning Merchants' Request to Build a Temple of Aphrodite, Piraeus

(IG II² 337)

Provenance: As the port city of Athens, Piraeus was a natural point of entry for many foreign cults (cf. Fig. 2). The resident aliens, or “metics” (μέτοικοι), who arrived in Piraeus were normally prohibited by law from leasing land in Attica. In fact, prior to the arrival of the “Kitian” merchants from Cyprus, it would seem that only three groups of resident aliens had previously obtained permission to do so. In the decree in this section, the Kitian merchants from Cyprus also seek permission to lease land for the construction of a temple to their goddess Aphrodite.

Date: 333–332 BCE.

Text: IG II² 337, LSCG 34, SIRIS I, 3–4; GRA 26, no. 3.

THE PASSAGE OF DECREES

A decree (ψήφισμα) is a legal enactment of the state. In the Greek system of state government, most decrees were enacted by the Assembly (ἐκκλησία, often named simply ὁ δῆμος),¹ in coordination with the Council (βουλή).² The

¹ The two primary bodies of a democratic Greek city-state were the Assembly (ἐκκλησία) and the Council (βουλή), with ultimate authority being vested in the Assembly. The Assembly represented the people (δῆμος) and constituted the fundamental body of democratic government. Its membership consisted of the full citizen body (i.e., all adult male citizens). This helps explain why the Assembly is often referred to in decrees simply as ὁ δῆμος.

² The Council (βουλή) was a smaller body, which was subordinate to the Assembly (ἐκκλησία). It was charged with the supervision of the state's magisterial boards, finances, public religious festivals, and the maintenance of public buildings. No proposal could be discussed or put to a vote in the Assembly until it had first been considered by the Council.

Council was subdivided into “executive committees,” each known as a *prytaneis* (πρυτάνεις).³

In Athens, no decree could be enacted by the Assembly without having first been brought before the Council for its approval. Only councillors (βουλευταί), presiding officers (πρόεδροι), and other principal magistrates possessed the right to bring forward proposals for discussion in the Council. Private citizens, envoys, and foreign merchants (such as the Kitian merchants) were not allowed to propose motions directly, which explains why the Kitian merchants had to make their formal application to lease a plot of land through a councillor, namely through Antidotos. Before a formal motion could be put to a vote, a fixed sequence of events had to be followed. First, someone introduced (προσαγαγεῖν) the proposal to the Council for general discussion, following which another person moved that the proposal be put to a vote. If the vote then carried, the proposal was put to a vote (ἐπιψηφίζειν) as a *formal* motion. In the Hellenistic period, only a councillor, principal magistrate, or a board of magistrates could move such a formal motion, regardless of who originally introduced the proposal. Thus the formal mover of motions was often different from the persons who originally introduced them before the Council. Once the formal motion was passed by the Council, it became a “preliminary resolution” (γνώμη) and was then formally entered on the agenda of the next regular meeting of the Assembly. Only when a preliminary resolution had received the approval of both the Council and the People (through the Assembly) did it become a formal decree (ψήφισμα). This two-tiered act of passage is often communicated in the enactment formula ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ (“resolved by the Council and the People,” i.e., by the Assembly).

THE STRUCTURE OF ATHENIAN DECREES

Most decrees share a similar, though variable, structure, which normally exhibits some combination of the following features: invocation, eponymous dating formula, name of formal mover, preamble, enactment formula, citation formula, and instructions for engraving and public exhibition.

(1) Invocation

Though the practice was not universal, many decrees begin with the word ΘΕΟΙ, as a heading. This cryptic dedicatory formula seems to indicate that the prescribed religious observances were conducted prior to the passing of the decree.

³ On the term πρυτάνεις and dating by “prytany” see IMagn-Mai 215 (§7.10).

(2) Eponymous Dating Formula

Most decrees are dated by specifying the name of the eponymous magistrate presiding at the time. The eponymous magistrate in Athens was the (chief) “Archon” (ὁ ἄρχων), which is to say, the head of the board of magistrates known as the “Archons” (ἄρχοντες). The chief Archon was the formal head of state, with all civic decrees being dated with his name. The dating formula begins with ἐπί followed by the term ἄρχων and the name of the Archon in the genitive case: ἐπί ἄρχοντος τοῦ δεῖνος⁴ (“[In the year] when *so-and-so* was Archon”). In Athens, the name of the prytanizing tribe, the ordinal sequence of the prytany, and the day of the month were also specified: e.g., ἐπὶ τῆς (the tribe of) Αἰγεῖδος πρώτης πρυτανείας (“in the first day *prytaneis* of the tribe of Aigeis”).

(3) Formal Mover of the Motion

The name of the mover of the formal motion is often specified in conjunction with a verb of proposing, εἶπεν, and the verb ἐπεψήφισεν (“put [a motion] to a vote”). The decree that follows grammatically depends upon the verb (εἶπεν) of proposing. Such “motions/proposals” are usually termed a γνώμη (“preliminary resolution”). For example, the phrase γνώμη πρυτάνεων indicates that the original motion was moved by the board of *prytaneis* in the Council.

(4) Preamble

The preamble is a clause that provides an explanation, sometimes very briefly, of the background to the decree, setting forth the reasons why the decree should be given serious attention. The preamble often begins with ἐπειδὴ (“whereas”/“inasmuch as”) or ἐπεὶ (“since”). The second part of the preamble may begin with ὅπως ἄν (οὖν) (“in order that [therefore]”).

(5) Enactment Formula

In many decrees, the enactment formula comes at the very beginning of the decree, while in others it follows the dating formula. There are several types of enactment formulae, suggesting the use of different procedures. A decree that records its ratification by both the Council and the Assembly is called a “probouleumatic” decree. This information is succinctly contained in the common formula ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ (“it was resolved by the Council and Assembly”). This formula specifies that a proposal, having first been introduced, formally moved as a motion, and

⁴ ὁ δεῖνα (“So-and-so”), τοῦ δεῖνος, τῷ δεῖνι, τὸν δεῖνα

then passed by Council, became a “preliminary resolution” (γνώμη), which was then passed on to the Assembly (ὁ δῆμος), where it was subsequently ratified.

(6) Citation of Formal Motion

After the preamble and enactment formulae, the exact wording of the preliminary resolution (which was voted upon by the Council and Assembly) is cited.⁵ The formal motion often begins with a middle infinitival form of ψήφίζω or δοκέω: ἐψηφισθαι/δεδόχθαι (“be it resolved that . . .”) and an infinitival construction.

In the decree presented here, the preliminary proposal was made by a man named Antidotos, son of Apollodoros, of the township (δῆμος) of Sypalettos.⁶ This proposal was introduced in the Council by Theophilos of Phegaea, chair of the presiding officers. Once approved, it became a preliminary resolution (γνώμη). The intent of Antidotos’s original proposal was not that the matter (concerning the leasing of land) be approved by the Council, but simply that the matter should be handed over to the Assembly so that *they* might “decide whatever seems best to them” (βουλεύσασθαι ὅ τι ἂν αὐτῶι δοκεῖ ἄριστον εἶναι). This process suggests that the proposal may have been controversial.

In terms of process, the Council approved a motion stating that the presiding officers, who would be chosen by lots to preside at the first meeting of the Assembly, should present the proposal (previously presented by the Kitian people regarding the leasing of land for the construction of a sanctuary). The approval by the Council of the proposal of Antidotos allowed it to be subsequently introduced as a preliminary resolution to the Assembly by Lykourgos and then formally moved for final approval by Phanastratos, another one of the presiding officers. The Assembly then approved (ἔδοξαν) the preliminary resolution (γνώμη).

LINES 1–6

Θ Ε Ο Ι

Ἐπὶ Νικοκράτους⁷ ἄρχοντος, ἐπὶ τῆς (the tribe of) Αἰγεΐδος⁸ πρώτης πρυτανείας⁹ (chair) τῶν προέδρων ἐπεψηφίζεν Θεόφιλος Φηγούσιος⁹

⁵ In actual practice, many decrees omit either the enactment formula or the citation of the motion formula.

⁶ The citizens of Athens were enrolled in ten tribes (φυλαί), each tribe being composed of three τριπτύες, and each τριπτύς being composed of a number of demes (δῆμοι) or “townships.” The so-called demotic name is an adjectival form of the name of the deme in which each citizen was registered. Demotics are often given in an adjectival form of the deme name, ending in -εύς or -ίος (e.g., Συπαλήτιος). The full name of an Athenian citizen consistently included a personal name, patronymic (father’s name), and demotic.

⁷ Nikokrates (mentioned again in *l.* 26) was Archon 333–332 BCE.

⁸ Aigeis (tribe name),

⁹ “Theophilos of Phegaea”: an “ethnic” is a technical term indicating the place, region, or nation of origin. Ethnics often occur in an adjectival form (e.g., Φηγούσιος, “Phrygian”). Foreigners and resident

*I. Proposal of Antidotos, introduced by Theophilos, one of the presiding officers in the Council*¹⁰

(LINES 6–25)

ἔδοξεν τῇ βουλευτῇ¹¹ (the motion that) Ἀντίδοτος Ἀπολλοδώρου¹² Συπαλήττιος¹³ (deme) εἶπεν¹⁴ περὶ ὧν λέγουσιν¹⁵ οἱ Κιτιεῖς περὶ τῆς ἰδρύσειως τῇ Ἀφροδίτῃ τοῦ ἱεροῦ, ἐψηφίσθαι τεῖ βουλευτῇ (that) τοὺς πρόεδρους οἱ ἂν λάχωσι προεδρεύειν εἰς τὴν πρώτην ἐκκλησίαν προσαγαγεῖν¹⁶ αὐτοὺς καὶ χρηματίσαι, γνῶμην¹⁷ δὲ ξυμβάλλεσθαι¹⁸ τῆς βουλῆς εἰς τὸν δῆμον (namely) ὅτι δοκεῖ τῇ βουλευτῇ ἀκούσαντα τὸν δῆμον τῶν Κιτιεῖων περὶ τῆς ἰδρύσειως τοῦ ἱεροῦ καὶ (ἀκούσαντα) ἄλλου Ἀθηναίων τοῦ βουλομένου (to speak), (δῆμον) βουλευσασθαι ὅ τι ἂν²⁵ αὐτῶι δοκεῖ ἄριστον εἶναι.

Vocabulary

ἄριστος, -η, -ον, best; finest

Ἀφροδίτη, ἡ, goddess Aphrodite

δῆμος, ὁ, people, crowd; the People (i.e., the full citizen body of a Greek *polis*, as represented by the Assembly [ἐκκλησία])

ἐπιψηφίζω, ¹aor. ἐπεψηφίζεν: put (a motion) to a vote

ἰδρύσειως < ἰδρύσεως, s.v. ἰδρύσις, the establishment/founding (of a sanctuary) (cf. l. 21)

Κιτιεῖς, -τείων, οἱ, Kitian merchants from Cyprus (cf. ll. 21, 33–34, 40)¹⁹

λαγχάνω, ²aor. ἔλαχον, subj. λάχην: receive (an inheritance); obtain something (e.g., an office) by lot; be chosen by lot

προεδρεύω, preside at (εἰς)

πρόεδροι, οἱ, presiding officers

πρυτανεία, ἡ, period during which the prytaneis (πρυτάνεις) of a given tribe (φυλή) would preside in the Council and Assembly

aliens (μέτοικοι) in particular are often cited with an ethnic, or the place name may be introduced with the phrase οἰκῶν ἐν.

¹⁰ Antidotos's motion was simply to put the matter before the entire Assembly for a vote. Perhaps the Council was not in favor of the recommendation.

¹¹ βουλευτῇ (Att.) > βουλητῇ > βουλητῆ.

¹² "Son of Apollodoros" (patronymic).

¹³ "Of the township (deme) of Sypalettos."

¹⁴ εἶπεν in decrees usually has the special meaning "proposed (the following motion)".

¹⁵ λέγω, here "to propose."

¹⁶ This infinitive, and all the infinitives that follow, grammatically depend on the verb εἶπεν (l. 8).

¹⁷ Γνώμην ... τῆς βουλῆς.

¹⁸ ξυν- > συν- (s.v. συμβάλλω).

¹⁹ The engraver is inconsistent in spelling: Κιτιέων in l. 40, but Κιτιεῖων in l. 21.

χρηματίζω (w. dat.), deliberate on business; give ear to (an oracle), make known a divine injunction/warning; issue instructions to somebody; pass. be warned
ψηφίζω, freq. mid. ψηφίζομαι (for citation of formal motion), aor. mid. inf. ἐψηφίσθαι: approve a motion, decree; inf. “it was resolved that”

II. The following “preliminary resolution” was then introduced to the Assembly by Lykourgos and formally moved by Phanostratos, one of the presiding officers

LINES 26–45

Ἐπὶ Νικοκράτους²⁰ ἄρχοντος, ἐπὶ τῆς (the tribe of) Πανδιονίδος²¹ δευτέρας πρυτανείας· (the chair) τῶν προέδρων (the motion) ἐπεψήφισεν Φανόστρατος²² Φιλαΐδης· ἔδοξεν τῶι δήμῳι (the motion that)· Λύκωργος²³ Λυκόφρονος Βουτάδης εἶπεν· περὶ ὧν οἱ ἔμποροι οἱ Κιτιεῖς ἔδοξαν²⁴ ἔννομα (τὸ) ἰκετεύειν³⁵ αἰτοῦντες τὸν δῆμον χωρίου ἔγκτησιν ἐν ᾧ ἰδρύσονται ἱερὸν Ἀφροδίτης, δεδόχθαι τῶι δήμῳι, δοῦναι τοῖς ἐμπόροις τῶν Κιτιέων ἔγκτησιν χωρίου ἐν ᾧ ἰδρύσονται τὸ ἱερὸν τῆς Ἀφροδίτης, καθάπερ καὶ οἱ Αἰγύπτιοι τὸ τῆς Ἴσιδος ἱερὸν ἰδρυνται.

Vocabulary

ἔμπορος, ὄ, merchant (cf. l. 39)

ἔγκ- > ἔγν-, s.v. ἔγκτησις, ἦ, right to hold a lease of a plot of land/property (χωρίου) (cf. l. 40)

ἔννομος, -ον, legitimate

ἰδρύω, 2. ἰδρύσομαι, 3. ἰδρυσάμεν, 5. ἰδρυμαι: found, dedicate; mid. establish (a temple); dedicate; set up something (e.g., altar, statue)

ἰκετεύω, to petition

Ἴσις, ἦ, Ἰσιδος (gen.), goddess Isis

χωρίον, τό, plot of land, site; space, place

²⁰ Nikokrates.

²¹ Pandionis.

²² Phanostratos, of (the deme of) Philaidae, who was chair of τῶν προέδρων.

²³ Lykourgos, son of Lykophron, of (the deme of) Boutadai.

²⁴ Here “proposed/made (a request).”

7.13.

Honorary Decree Voting Honors for the Secretary of a Religious Association, Piraeus

(IG II² 1263)

Provenance: Piraeus, Attica (cf. Fig. 2)

Date: 300/299 BCE.

Text: Michel 976, IG II² 1263, GRA I, 11.

Honorary Decrees: Acts of generosity by individuals toward a city or group exemplified the Greek ideal of rivalry for honor (φιλοτιμία). Wealthy members of society would often compete with one another in displays of munificence. In the Roman period the local aristocracy knew that they could improve their chances of gaining Imperial appointments by means of ostentatious displays of public generosity. Notably, women were conspicuous in the role of patroness; an example is the high priestess of the Imperial cult, Julia Severa of Akmonia, who erected a synagogue (MAMA VI, 264, §7.20b).

Honorific inscriptions record the honors bestowed upon persons who acted as benefactors (εὐεργέται, ἄνδρες φιλότιμοι) or performed some kind of exemplary service. Such honorific inscriptions can be divided into three groups: private inscriptions, such as a client would set up in honor of his patron; public inscriptions set up by cities; and semi-private inscriptions set up by groups, such as the inscription presented here. They routinely praise benefactors for such virtues as ἀρετή (“excellence”), εὐνοία (“goodwill”), and generosity (ἀθαθός).

THE GENERAL STRUCTURE OF HONORIFIC DECREES

1. *Eponymous Dating* (ἐπὶ τοῦ δεῖνος)
2. *Formal Mover of the Motion*
3. *Preamble Explaining Motives for Bestowing Honors:* The preamble, setting forth the motives that gave rise to the honors, is usually quite formulaic and can be

exceedingly verbose. A full preamble falls into two parts. The first part begins with ἐπειδὴ (“whereas”) or ἐπεὶ (“since”).¹ This may take the form of a general statement such as ἐπειδὴ/ἐπεὶ ὁ δεῖνος ἀνὴρ ἀγαθός ἐστιν περὶ τὸν δῆμον/τὴν πόλιν (“inasmuch as so-and-so is a generous man with respect to the people/city”).² The second part begins with the hortatory formula ὅπως ἄν (οὖν) (“in order that [therefore]”) and sometimes forms part of the formal citation.

4. *Enactment Formula* (ἔδοξεν + *dat.*): Missing in the inscription presented here.³
5. *Citation of the Formal Motion*: The formal motion often begins with a wish, ἀγαθῆι τύχῃ, that all will go well for the group that passed the decree, followed by ἐψήφισθαι/δεδοχθαι (“be it resolved that”) and an infinitival construction: εἰπαινεῖσαι (“to commend/praise”) ὁ δεῖνος ἔνεκα, and so on. In some cases, the instruction is given to crown the honorand (στεφανῶσαι δὲ αὐτόν). Inexpensive crowns were woven from young branches (θαλλοῦ στέφανος), ivy (κιττοῦ στέφανος), laurel (δάφνης στέφανος), and flowers (ἄθινος στέφανος). There are also references to fillets (λημίσκος).⁴ Of course, the most prized crowns were those made of gold (χρυσός στέφανος). These were woven with golden branches and golden leaves made of thinly beaten sheets of gold so as to resemble their natural counterpart.
6. *Hortatory Intention*: Inscriptions often state explicitly that such honors are bestowed upon the benefactor in order to encourage the benefaction from others in the future. The giving of honors acted as a kind of display of how the group in question would reward all benefactors, “replaying favors” (χάριτας ἀπολήφονται).
7. *Stipulation of Penalty*: Honorary decrees sometimes end with the stipulation of a fine or curse against anyone who does not follow through on its provisions.
8. *Directions Concerning Engraving*

LINES 1–19

Ἐπὶ Ἡγεμάχου⁵ ἄρχοντος, μηνὸς Πυανοσιῶνος πέμπτει⁶ (ἡμέραι) ἰσταμένου (μηνός), ἀγορὰ κυρία τῶν θιασωτῶν, (this motion) ἔδοξεν τοῖς θιασώταις Κλέων⁷ Λεωκράτου Σαλαμίνιος⁸ εἶπεν· ἐπειδὴ Δημήτριος⁸ γραμματεὺς αἰρεθεὶς ὑπὸ τῶν θιασωτῶν ἐπὶ Κλεάρχου⁹ ἄρχοντος, καλῶς καὶ δικαίως ἐπεμελήθη τῶν κοινῶν

¹ Or περὶ ὧν (“concerning what”).

² The term ἀνὴρ ἀγαθός often expresses the same quality as ἀνδραγαθία and frequently implies financial generosity rather than bravery or courage in war.

³ In actual practice, many decrees omit either the enactment formula or the citation of the formal motion.

⁴ I.e., a woolen fillet or ribbon by which a hat, wreath, or garland is fastened to the head.

⁵ Hegemachos was the Archon for the year 300 BCE.

⁶ πέμπτει (Att.) > πέμπτηι.

⁷ Kleon, son of Leokrates, from Salamis.

⁸ Demetrios (full name of Demetrios is cited in *Il.* 21–22, 40, 46–47).

⁹ Klearchos (301–300 BCE), the predecessor of Hegemachos.

πάντων καὶ τοὺς λογισμοὺς ἀπέδωκεν ὀρθῶς καὶ δικαίως καὶ εὐθύνας ἔδωκεν ὧν τε αὐτὸς ἐκυρίευσεν καὶ τὰ πρὸς τοὺς ἄλλους ἐξελογίσαστο, ὅσοι τε τῶν κοινῶν διεχείρισαν, καὶ νῦν διατελεῖ τὰ συμφέροντα¹⁰ πράττων¹¹ καὶ λέγων ὑπὲρ τῶν θιασωτῶν, καὶ¹² κοινῆ καὶ ἰδίαι ὑπὲρ ἐκάστου (θιασῶτου), καὶ ψηφισμένων τῶν θιασωτῶν¹³ (motion) μισθὸν αὐτῶι δίδοσθαι ἐκ τοῦ κοινοῦ καὶ τοῦτον (μισθόν) ἐπέδωκε τοῖς θιασώταις·

Vocabulary

αἰρέω, pres. inf. αἰρεῖν, ¹aor. ἤρησα / εἶλον (√ ἔλ-), ²aor. mid. εἰλάμην/όμην: take by the hand; take away, remove; entrap, take captive; mid. take for oneself, choose; pass. be chosen

διαχειρίζω, manage, administer

ἐκλογίζομαι, to delegate

ἐπιμελέομαι (pass. dep.): take care of something (gen.)

εὐθυνα, ἦ, public accounting (of financial records)

θιασῶτης, ὁ, member of a religious association (θιασός)

ἰδίᾳ (adv. of ἴδιος, -α, -ον), privately

ἰσταμένου (sc. μηνός), the days of the month from 2 to 10 were counted as the “rising” (ἰσταμένου) of the month, using ordinal numbers (e.g., δευτέρα ἰσταμένου, τρίτη ἰσταμένου, τετρὰς ἰσταμένου, πέμπτη ἰσταμένου, etc.) (cf. IV, 6)

κοινός, -ή, -όν, common, shared; public; κοινῆ σωτηρία, for common security/safety; subst. κοινόν, τό, treasury; religious association; τὰ κοινά, common funds, public money; κοινῆ (adv.), in common, as a group, in public

κύριος, -α, -ον, valid/good (re law and statutes); ἀγορά κυρία, regular meeting/assembly

λογισμός, ὁ, deliberation, reasoning, resolve; reasoning (as a faculty of the mind); λογισμοί, financial accounts

Πυανοπιών, -ώνος, ὁ, Pyanopsion (for Attic month names see table 9.19)

ψηφίζω, freq. mid. ψηφίζομαι (for citation of formal motion), aor. mid. inf.

ἐψηφισθαι: approve a motion, decree; inf. “it was resolved that”

LINES 19–46

ἀγαθῆι τύχηι, ²⁰ δεδόχθαι τοῖς θιασώταις ἐπαινέσαι Δημήτριον¹⁴ Σωσάνδρου Ὀλύνθιον ἀρετῆς ἕνεκα καὶ δικαιοσύνης ἧς ἔχων διατελεῖ πρὸς τὸ κοινὸν τῶν θιασωτῶν καὶ στεφανῶσαι αὐτὸν ἀναθήματι ἀπὸ¹⁵ ν' δραχμῶν¹⁶ τὸ δὲ ἀνάθημα

¹⁰ συν- > συμ-.

¹¹ πράττων (Att.) > πράσσων.

¹² καὶ...καί... (“both ... and ...”).

¹³ Gen. absol.

¹⁴ Demetrios, son of Sosandros, of Olynthos.

¹⁵ ἀπό, “in the amount of, worth.”

¹⁶ For alphabetic numerals see table 9.18.

ἀναθεῖναι ἐν τῷ ἱερῷ, οὗ ἂν βούληται, αἰτήσας τοὺς θιασώτας, ὅπως ἂν καὶ οἱ ἄλλοι φιλοτιμῶνται εἰς τοὺς θιασώτας, εἰδότας ὅτι χάριτας ἀπολήφονται παρὰ τῶν θιασωτῶν ἀξίας¹⁷ τῶν εὐεργετημάτων· τὸν δὲ ταμίαν τὸν (elected) ἐπὶ Ἡγεμάχου¹⁸ ἄρχοντος¹⁹ δοῦναι²⁰ τὸ ἀργύριον εἰς²¹ τὸ ἀνάθημα καὶ ἐπιμεληθῆναι τοῦ ἀναθήματος ὅπως ἂν τὴν ταχίστην συντελεσθεῖ (and it is resolved) στεφανῶσαι δὲ αὐτὸν θαλλοῦ (with) στεφάνωι ἤδη,²² ἀναγορεύειν²³ δὲ τόνδε²⁴ τὸν στέφανον τοὺς ἱεροποιούς τοὺς αἰὶ λαγχάνοντας ἱεροποεῖν²⁵ μετὰ τὰς σπονδάς,²⁶ ὅτι στεφανοῖ τὸ κοινὸν τῷδε τῷ στεφάνωι Δημήτριον ἀρετῆς ἕνεκα καὶ εὐνοίας, ἧς ἔχων διατελεῖ εἰς τοὺς θιασώτας· ἐὰν δὲ μὴ ἀναγορεύσωσι (this), ἀποτινέωσαν τῷ κοινῷ ν' δραχμάς· (And it is resolved) ἀναγράψαι δὲ τότε τὸ ψήφισμα πρὸς²⁷ τῷ ἀναθήματι.

(engraved in a crown): οἱ θιασῶται (honored) Δημήτριον Ὀλύμπιον.

Vocabulary

αἰτέω/έομαι, ask, beg, make a request

ἀνάθημα, -ματος, τό, votive plaque

ἀπολαμβάνω, receive something; regain, recover; mid. take away/aside; receive

ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεισα, ¹aor. inf. ἀποτεῖσαι, impv. ἀποτεισάτω: pay a fine, pay what is due; mid. exert oneself, strive

δραχμή, ἡ, drachma (abbrev. δρ.)

εὐεργέτημα, -ματος, τό, benefaction

θαλλός, ό, young olive branches

ἱεροποέω, serve as an ἱεροποιός

ἱεροποιός, overseer of sacred rites (official)

λαγχάνω, ²aor. ἔλαχον, subj. λάχην: receive (an inheritance); obtain something (e.g., an office) by lot; be chosen by lot

σπονδή, ἡ, drink offering, libation; donation of wine

στεφανῶω, crown; honor; pass. be crowned with; be honored by (ὑπό) somebody for (some virtue [acc.]) with a crown (dat.)

ταμίας, ό, treasurer

φιλοτιμέομαι (pass. dep.): strive after honor, be ambitious; make a sincere effort

ψήφισμα, -ματος, τό, decree

¹⁷ ἀξίας modifies χάριτας.

¹⁸ Hegemachos.

¹⁹ τὸν...ταμίαν τὸν ἐπὶ Ἡγεμάχου ἄρχοντος, 2nd attrib. pos.

²⁰ Imperative inf.

²¹ Telic εἰς ("for").

²² ἤδη, "immediately."

²³ Imperative inf.

²⁴ S.v. ὅδε, cf. *Il.* 40, 45.

²⁵ τοὺς ἱεροποιούς τοὺς αἰὶ λαγχάνοντας ἱεροποεῖν, 2nd attrib. pos.

²⁶ I.e., ἀναγορεύειν...μετὰ τὰς σπονδάς. The act of performing a libation consisted of two steps: first, wine mixed with water was taken from the mixing bowl (κρατήρ), with a dipping vessel and poured into a shallow bowl (φιάλη); next, some of this wine was then poured from the shallow bowl onto a stone altar and prayers were recited. In the second step, the remaining wine in the shallow bowl was consumed.

²⁷ "Next to"

7.14.

Sacred Laws of a Dionysian *Thiasos* in Miletos

(IMilet VI, 22)

Provenance: Miletos, Ionia (cf. Fig. 2)

Date: 276–275 BCE.

Text: IMilet VI, 22; LSAM 48; IPriene 175.

The city of Miletos had a civic cult of Dionysos Bacchios, with which was affiliated a private Dionysian association (*θίασος*) for women. To join this private association, a membership fee was required, namely 1 stater each triennial festival, which was paid directly to the priestess of the civic cult. It was forbidden for this private association to meet prior to the public gathering of the civic cult. The regulations in this section also provide rules for the appointment of a new priest and a priestess to the civic cult.

Our modern conception of Dionysian religion is largely informed by Euripides' famous *Bacchae*, which describes the biennial flight of maenads, crowned with ivy and clothed in fawn skin,¹ to the slopes of Mount Parnassus. According to Euripides, these maenads would dance themselves into a wild "delirium" (*μανία*) to the tunes of *auloi* and the beat of tympana, brandishing a *thyrsos* and drinking cups.² According to legend, these frenzied women would tear apart and devour the raw flesh of any animal or human that crossed their path. When the madness finally left them, they would return to their homes and resume their domestic responsibilities as wives and mothers.

¹ The fawn skin (*nebris*) was ritual bacchic apparel because the mountain dancing was thought to emulate the speed and freedom of the fawn.

² A *thyrsos* was a staff wreathed in ivy and vine leaves with a pinecone on top (cf. IG II² 1368, l. 138 [§7.4]). Euripides distinguishes between the roles of married women and the young and unmarried (*Bacchae*, 694).

No doubt the most shocking and sensational aspect of the maenadic myth is the ritual dismemberment (σπαράγμος) of live animals and humans and the consumption of their raw flesh, known as *omophagy* (ὠμοφάγιον).³ However, Euripides' myth has sensationalized the historical ritual. This inscription provides historical evidence for the survival of *omophagy*, albeit in a much attenuated form: the raw meat was not procured by ritual savagery but was cut from a sacrificial victim and then thrown to the *bakchai*.

Related Texts: Texts concerning other Dionysian associations include IG II² 1368 (§7.4), IMagn-Mai 215 (§7.10), IG IX/1² 670 (§7.15), MAMA VI, 239 (§7.20).

LINES 1–11

[- - -] ὅταν δὲ ἡ ἱέρεια ἐπιτελέσῃ τὰ ἱερά⁴ ὑπὲρ τῆς πόλεως [. . . .] μὴ ἐξεῖναι ὠμοφάγιον ἐμβάλλειν μῆθεν⁵ πρότερον ἢ ἡ ἱέρεια ὑπὲρ τῆς πόλεως ἐμβάλλῃ. μὴ ἐξεῖναι δὲ μῆδὲ συναγαγεῖν τὸν θίασον μῆθεν⁵ πρότερον τοῦ δημοσίου (convenes a meeting): ἐὰν δὲ τις ἀνὴρ ἢ γυνὴ βούληται θύειν τῷ Διονύσῳ, προἰερῶσθω ὀπότερον ἂν βούληται ὁ (civic) θύων καὶ λαμβανέτω τὰ γέρη ὁ προἰερῶμενος: τὴν δὲ τιμὴν (of the office) καταβάλλειν⁶ (priestess) ἐν ἔτεσιν δέκα, δέκατομ⁷ μέρος (being paid) ἔτους ἐκάστου, τῆμ⁸ μὲν πρώτην καταβολὴν ἐμ⁹ μηνὶ Ἀπατουριῶνι τῷ ἐπὶ τοῦ θεοῦ τοῦ μετὰ Ποσειδίππου¹⁰ τῆι τετράδι ἰσταμένου,¹¹ τὰς δὲ λοιπὰς (payments) ἐν τοῖς ἐχομένοις¹² ἔτεσιν μηνὸς Ἀρτεμισιῶνος τετράδι ἰσταμένου.

Vocabulary

Ἀπατουριῶνι, -ῶνος, ὁ, Apaturion (month)

Ἀρτεμισιῶν, -ῶνος, ὁ, Artemision (month)

γέρας, -ας, τό; pl. τὰ γέρη, the perquisite (share) of a sacrificial victim allotted to the priests and priestesses at sacrifices (cf. l. 16)

ἐμβάλλω, throw (food) to somebody (dat.) (cf. l. 3)

θίασος, ὁ, private religious association

ἱέρεια, ἡ, priestess

καταβάλλω, lead/bring down; pay, pay down; contribute to

³ Cf. Eur., *Bacchae*, 138–139, 734–776; on *omophagion* as a contradiction of normal diet see Marcel Detienne, *Dionysos Slain*, trans. Leonard Muellner (Baltimore: Johns Hopkins University Press, 1979), 62–63, 90–91.

⁴ τὰ ἱερά, sacred rituals.

⁵ μῆθεν > μῆθενί.

⁶ Imperative inf.; the office of priestess was purchased at a cost.

⁷ δέκατομ > δέκατον, assim. (ν before μ becomes μ) (cf. ll. 9, 17).

⁸ τῆμ > τήν.

⁹ ἐμ > ἐν.

¹⁰ Posidippos was the Stephanophoros (eponymous official) in Miletos in the year 276/275 BCE.

¹¹ On this formula see IG II² 1263, l. 2 (§7.13).

¹² ἐχομένοις, “in the following.”

καταβολή, ἦ, (installment) payment

ὁπότερον ἄν, which ever

προϊεράομαι, to sacrifice (in place of another)

πρότερος, -α, -ον, former, earlier, past; πρότερον (ἦ) (adv.), before; previously

ὠμοφάγιον, τό, raw flesh of a sacrificial victim

LINES 12–24

[-----] δὲ τὴν ἱέρειαν¹³ γυναῖκας
 διδόναι [- - - - -] καὶ τὰ δὲ τέλεστρα παρέχειν ταῖς γυναῖξιν ἐν τοῖς
 ὄργιοις πᾶσιν· ἐὰν δὲ τις¹⁴ θύειν βούληται τῷ Διονύσῳ γυνή, διδότη γέρη τῇ
 ἱερεία σπλάγχνα,¹⁵ (namely) νεφρόν, σκολιόν, ἱεράμ¹⁶ μοῖραν, γλῶσσαν, σκέλος
 εἰς κοτυληδῶνα ἐκτετιμημένον· καὶ ἐὰν τις γυνή βούληται τελεῖν (people) τῷ
 Διονύσῳ τῷ Βακχίῳ¹⁷ (either) ἐν τῇ πόλει ἢ ἐν τῇ χώρῃ ἢ ἐν ταῖς νήσοις,
 ἀποδιδότη τῇ ἱερεία στατήρα κατ' ἐκάστην τριετηρίδα· τοῖς δὲ Καταγωγίοις
 κατάγειν¹⁸ (statue of) τὸν Διόνυσον τοὺς ἱερεῖς καὶ τὰς ἱερείας τοῦ Διονύσου
 τοῦ Βακχίου μετὰ τοῦ (chief) ἱερέως καὶ τῆς ἱερείας πρὸ τῆς ἡμέρας¹⁹ μέχρι τῆς
 ἡλίου δύσεως πρὸ τῆς πόλεως.

Vocabulary

Διονύσος Βακχίος, Dionysos Bacchios

δύσις, -εως, ἦ, setting (of the sun)

ἐκτιμάω, pf. ptc. ἐκτετιμημένος: to estimate

Καταγώγια, τὰ, Festival of the Return, celebrating the epiphany of Dionysos in
 the spring (cf. IG II² 1368 l. 114, §7.4)

κοτυληδῶν, -όνος, ἦ, hip joint

μοῖρα, ἦ, portion, share; ἱερά μοῖρα, sacred share (i.e., what is rightfully due)

νεφρός, ό, kidneys

ὄργια, -ίων, τὰ, secret religious rites, religious mysteries

σκολιός, -ά, -όν, curved, crooked, coiled; dishonest; σκολιῶς (adv.), coiling;
 σκολιόν, τό, intestine

σπλάγχνα, τὰ, inward parts, entrails (esp. heart, lungs, liver, kidneys); fig.
 affection, love

στατήρ, -ῆρος, ἦ, stater (coin) (= ¾ denarius)

τέλεστρα, τὰ, things needed for the initiation ceremony

τριετηρίς, -ίδος, ἦ, triennial festival

¹³ ἱέρειαν is the subject of the two following imperatival infinitives, διδόναι and παρέχειν.

¹⁴ τις...γυνή.

¹⁵ γέρη...σπλάγχνα.

¹⁶ ἱεράμ > ἱεράν.

¹⁷ Dionysos Bacchios (cf. l. 22).

¹⁸ Imperatival inf.

¹⁹ πρὸ τῆς ἡμέρας, i.e., "in the very early morning."

7.15.

Sacred Laws of a Dionysian *Thiasos* in Physkos

(IG IX/1² 670)

Provenance: Physkos, Lokris (see Fig. 2).

Date: Second century CE.

Text: IG IX/1², 670, LSCG 181.

These are the statutes of a Dionysian *thiasos* of Amandos, with women (maenads) and men (cowherds) as members. Men as well as women participated in the mountain dancing (ὄρειβασία). The association laws were concerned exclusively with the financial contributions that members were required to make, including an entrance fee, and fines for raucous behavior, fighting among members, failure to attend meetings, and failure to carry sacred objects in procession. Participation in the mountain dancing seems to have become so irregular that attendance had to be enforced by the imposition of a fine.¹

Related Texts: IG II² 1368 (§7.4), IMagn-Mai 215 (§7.10), IMilet VI, 22 (§7.14).

¹ Another example of the interrelation of maenads and the *polis* is an inscription (third to second century BCE) from Miletos, which marks the tomb of a local maenad who was also appointed as a civic priestess of Dionysos. The inscription states that she had officiated at both civic and private ceremonies. As a maenad, she would lead the local Dionysian association of *bakchai* into the mountains for the mountain dancing (ὄρειβασία), probably every other year. She would carry the sacred objects (ὄργια) and implements (ἱερά), “marching in procession before the whole city.” At her funeral, the other maenads would hail her, shouting, “Farewell, holy priestess. . . . She knows her share of the blessings”; cf. Bernard Haussoullier, “Bacchantes Milésiennes,” *REG* 32 (1919), 256–267, esp. 256; Henrichs, “Greek Maenadism from Olympias to Messalina,” 148–149.

Ἄγαθῇ τύχῃ νόμος θιάσου Ἀμάνδου² κατὰ³ συνόδους δύω κατατετέλεσται·
 τοὺς (members) σ(ύν) τῶ κοινῶ δαπανᾶν⁴ δεκατέσσαρες ὀβολοὺς κέ⁵ μὴ
 ἔλασσον (than this amount)· τὸ κοινὸν παρέχεσθαι λύχνους τρεῖς (at meetings)·
 μαινάδα μαινάδι μὴ ἐπεγερθῆνε⁶ μηδὲ λοιδορῆσε⁷ (her)· ὁσαύτως μήτε βουκόλον
 ἐπεγερθῆναι μήτε λοιδορῆσε· ἐὰν δέ τις (does so), δώσει⁸ τῶ κοινῶ καθ' ἐν ῥῆμα⁹
 προστίμου δρ(αχμάς) δ'·¹⁰ τὸν δὲ κατὰ σύνοδον μὴ συνελθόντα (but instead)
 ἐπειδημοῦντα,¹¹ (shall pay) ὁμοίως· ὁ δὲ κ' ¹² εἰς ὄρος¹³ μὴ συνελθὼν ἀποτίσι¹⁴ τῶ
 κοινῶ δρ(αχμάς) ε'· μαινὰς ἐὰν μὴ ἐνέγκῃ¹⁵ τῇ εἰερά¹⁶ νυκτὶ [her sacred object]¹⁷
 δρ(αχμάς) ιε' ἀποτίσι τῶ κοινῶ δρ(αχμάς) ε'· ὁμοίως δὲ κὲ βουκόλος ἐὰν μὴ
 ἐγένκη [- - - - -]

Vocabulary

ἀποτίνω, 2. ἀποτείσω, 3. ἀπέτεισα, ¹aor. inf. ἀποτεῖσαι, impv. ἀποτεισάτω: pay a
 fine, pay what is due; mid. exert oneself, strive

βουκόλος, cowherd¹⁸ (male counterpart to a maenad) (cf. *l.* 21, IG II² 1368, *l.* 123)

δαπανᾶω, to spend upon a thing, to pay

δραχμή, ἡ, drachma (abbrev. δρ.)

ἐλάσσων, -ονος (m./fm.), **ἐλασσον** (nt.), smaller, less

θίασος, ὁ, private religious association

κατατελέω (= κατακυρώω), consider, ratify (a motion)

μαινάς, -άδος, ἡ, maenad, female Bacchante¹⁹

² Amandos (gen. of poss.).

³ κατὰ, “at” (cf. *ll.* 13–14).

⁴ All the infinitives are imperatival.

⁵ κέ > καί.

⁶ ἐπεγερθῆνε > ἐπεγερθῆναι, s.v. ἐπεγεῖρω.

⁷ λοιδορῆσε > λοιδορῆσαι.

⁸ δώσει > δώσει.

⁹ καθ' ἐν ῥῆμα, “according to this directive (of).”

¹⁰ For alphabetic numerals see table 9.18.

¹¹ τὸν...μὴ συνελθόντα ἐπειδημοῦντα, substantive participles.

¹² κ' > κέ > καί.

¹³ This is a reference to mountain dancing (ὄρειβασία), which seems to have been performed jointly with men.

¹⁴ ἀποτίσι > ἀποτείσει.

¹⁵ ἐνέγκῃ > ἐνέγκῃ, cf. *l.* 21.

¹⁶ εἰερά > ἱερά.

¹⁷ The Dionysiac procession recounted in the Agrippinilla inscription (IGUR 160) includes many functionaries who carried sacred objects, including an altar bearer (βωμοφόρος), fennel staff bearer (ναρθηκοφόρος), mystic-chest bearer (κισταφόρος), bearer of the *likna* (λικναφόρος), a woman carrying a large sculpted phallus (φαλλοφόρος), and women carrying firepots to light the sacrificial fire (πυρφόροι).

¹⁸ The men are called βουκόλοι (herdsmen) because they worshipped the bull god Dionysos Tauros.

¹⁹ The term “maenads,” literally “mad women,” is essentially a poetic term that alludes to the ecstasy or wild possession that “mad” Dionysos (Homer, *Il.* 6.132) incited in his female followers (*Hymnus*

ὀβολός, ὀ, pl. ὀβολοί, obol²⁰

ὀσαύτως > ὠσαύτως, similarly

σύννοδος, ἡ, civic meeting (during which motions are deliberated); community

SELECT BIBLIOGRAPHY

Henrichs, Albert. "Greek Maenadism from Olympias to Messalina." *Harvard Studies in Classical Philology* 82 (1978), 121–160, esp. 155–157.

Kraemer, Ross S. (ed.). *Maenads, Martyrs, Matrons, Monastics: A Sourcebook of Women's Religions in the Greco-Roman World*. Philadelphia: Fortress, 1988.

Nilsson, M. P. *The Dionysiac Mysteries of the Hellenistic and Roman Age*. Lund: C. W. K. Gleerup, 1957, 38–42.

Homerics ad Cererem, 386; Aesch., *fr.* 382; Soph., *Oedipus Tyrannus*, 212; Eur., *Ion*, 552; Ar. *Lysistrata*, 1283). In the *Bacchae*, the term is generally used pejoratively. Similarly, Philo of Alexandria states that the term "maenads" was a discriminatory designation for *bakchai*, alluding to the fact that wine makes women "mad" (*De plantatione*, 148). It is because of the literary provenance of the term "maenads" that it rarely occurs in cultic lists and epigraphical sources.

²⁰ On currency equivalents see table 9.20.

7.16.

Purification Laws of the Civic Sanctuary in Lesbos

(IG XII Suppl. 126)

Provenance: Eresos, Lesbos (cf. Fig. 2).

Date: Second century BCE.

Text: IG XII Suppl. 126; LSCG Suppl. 124; W. R. Paton, *CR* 16 (1902), 290–292; DGE 633.

Special Features: The dialect is Lesbian, of the Aeolic group (see footnotes). Like Doric, Aeolic retained the primitive α : for example, ἀμέραις > ἡμέραις (*l.* 5); κᾶδος > κῆδος (*l.* 4); αὔταν (recessive accent) > αὐτήν (*l.* 6); θνατός > θνητός (*l.* 6); αὐταμερόν > αὐτημερόν (*l.* 10); τάν > τήν (*l.* 6); σίδαρον > σίδηρον (*l.* 16); πλάν > πλήν (*ll.* 17, 20).

LINES 1–15

[- - - - -] (It is lawful) εἰστείχην¹ (the sanctuary with) εὐσεβέας² ἀπό³ μὲν κάδεος ἰδίῳ (relative) ἀγνεύσαντας ἀμέραις εἴκοσι· ἀπό δὲ (relative)⁵ ἄλλοτρίῳ (one may enter) ἀμέραις τρεῖς λοεσσάμενον⁴ ἀπό δὲ (contact with) θνατῶ ἀμέραις δέκα, αὔταν⁵ δὲ τάν τετόκοισαν⁶ ἀμέραις τεσσαράκοντα ἀπό δὲ (contact with) βιωτῶ ἀμέραις τρεῖς, αὔταν δὲ τάν τετόκοισαν ἀμέραις

¹ εἰστείχην Aeol. act. inf. > εἰστείχειν, (cf. *ll.* 11, 12, 19).

² εὐσεβέας > εὐσεβείας.

³ ἀπό in Aeol. takes the dat.

⁴ λοεσσάμενον > λουσσάμενον (cf. *l.* 10).

⁵ αὔταν (recessive accent) > αὐτήν (cf. *l.* 8).

⁶ τετόκοισαν (Aeol. pf. fm. ptc.) > τετοκυῖαν (s.v. τίκτω), cf. *l.* 9.

δέκα ἀπό (intercourse with) δὲ γυναικὸς αὐταμερόν λοεσσάμενον φονέας δὲ μὴ εἰστείχην μηδὲ προδόταις μη εἰστείχην δὲ μηδὲ γάλλοις μηδὲ γυναῖκες γαλλάζην ἐν τῷι τεμένει μὴ εἰσφέρην⁷ δὲ μηδὲ ὄπλα πολεμιστήρια μηδὲ θνασίδιον·

Vocabulary

αὐταμερόν (adv.), on the same day

βιωτός, ὁ, life; live birth

γαλλάζη (?), perhaps a female devotee of Kybele

γάλλος, ὁ, priest of Kybele

εἰστείχω = εἰσέρχομαι

θνασίδιον (Aeol.) > θνησείδιον, τό, carcass of an animal

κῆδος (Aeol. κᾶδος), -εος, τό, performing funeral rites for the dead

πολεμιστήριος, -α, -ον (adj.), of war

προδότης, ὁ, traitor; one who betrays an oath

τέμενος, -εος, τό, sacred precincts of a temple

LINES 16–23

μηδὲ εἰς τὸν ναυὸν⁸ εἰσφέρην σίδαρον μηδὲ χαλκὸν πλὰν νομίσματος, μηδὲ (wear) ὑπόδεσιν μηδὲ ἄλλο δέρμα μηδὲν μὴ εἰστείχην δὲ μηδὲ γυναῖκα εἰς τὸν ναυὸν πλὰν τᾶς ἱερέας⁹ καὶ τᾶς προφητίδος, μη λωτίζην¹⁰ δὲ μηδὲ κτήνεα μηδὲ βοσκήματα ἐν τῷι τεμένει.

Vocabulary

βόσκημα, τά, fatted cattle

ἱέρεια, ἡ, priestess

λωτίζω, cull the best animals

νομίσμα, τό, that which is sanctioned by custom

προφήτις, -ιδος, ἡ, prophetess (fm. of προφήτης)

ὑπόδεσις, ἡ, shoe (= τὰ ὑποδήματα)

χαλκός, ὁ, bronze; anything made of metal; χαλκός, chalkos (copper coin; 8 chalkos = 1 obol)

⁷ -ην, Aeol. act. inf. ending > -ειν.

⁸ ναυόν, Aeol. > ναόν (cf. l. 20).

⁹ ἱερέας > ἱερείας.

¹⁰ -ην (Aeol.) > -ειν, act. inf.

7.17.

Funerary Laws for the Valiant Dead on the Island of Thasos

(LSCG Suppl. 64)

Provenance: Thasos, Aegean Islands (see Fig. 2)

Date: ca. 350 BCE.

Text: LSCG Suppl. 64; F. Courby, *Nouveau choix d'inscriptions grecques: textes, traductions, commentaires* (Paris: Les Belles Lettres, 1971), 105–109, no. 19; H. W. Pleket and R. S. Stroud, *Recherches: Thasos* (2008), I, 371–379, no. 141; Jean Pouilloux and Christiane Dunant, *Recherches sur l'histoire et les cultes de Thasos* (Paris: E. de Boccard, 1954–1958), I, 371–380, no. 141 (plate XXXIX, 6); SEG 35.959.

The inscription begins by imposing limits on the period of mourning to five days for those who had died in war (3–5). This limitation was even more restrictive than the laws of Sparta, where the period of mourning was limited to eleven days,¹ and even more limited than the thirty days permitted in Athens. Since the war dead were deemed to be the protectors of the island, it was not thought to be appropriate to mourn for them as one would normally mourn the dead.² This inscription goes on to prescribe the inscription of the names of the valorous dead on a plaque and requires that their fathers and children be invited to all civic sacrifices and be provided their own bench at the civic games. They should also be paid an indemnity based on the salary of the deceased officer in question. When their male children come of age, they are to be given a soldier's equipment (leggings, breastplate, dagger, helmet, shield and spear), whereas female children are given a dowry.

The dialect is a mixture of Ionic and Attic: η for α (e.g., ἀγορηνόμος, *l.* 1; ἡμέρηι, *l.* 2; προεδρίην, *l.* 14; ἡλικίην, *l.* 17; θώρηκα, *l.* 18) and ω for ου (τιμώων,

¹ Plut., *Lycougos*, 27.1–3; Herod. 6.58.1.

² Pl., *Rep.* 468^E–469^A.

l. 12; ξῶσιν, *l.* 18). There are also Attic influences; for example Attic ἐάν / ἄν (*ll.* 2, 16, 21) is used instead of the Ionic ἦν, and θωή (*l.* 7) is used instead of the Ionic θωῆ, in spite of the fact that the verbal form θωῖῶντες is Ionic. Note also the use of *iota*-adscript (*l.* 18, cf. IV, 16).

LINES 1–11

[- - - -] μηδὲν ὁ ἀγορηνόμος περιοράτω τῆι ἡμέρῃ ἢ ἄν ἐχφέρωνται³ πρὶν τὴν ἐχφορὰν γενέσθαι· πενθικὸν δὲ μηδὲν ποιείτω μηδεὶς ἐπὶ τοῖς ἀγαθοῖς ἀνδράσιν⁴ πλέον ἢ ἔν πεντε ἡμέραις· κηδεύειν (privately) δὲ μὴ ἐξέστω· εἰ δὲ μὴ (somebody does),⁵ ἐνθυμιστὸν αὐτῷ ἔστω καὶ οἱ γυναικονόμοι καὶ οἱ ἄρχοντες καὶ οἱ πολέμαρχοι μὴ περιορώντων (anything) καὶ θωῖῶντες καρτεροὶ ἔστων⁵ ἕκαστοι ταῖς θωαῖς ταῖς ἐκ τῶν νόμων· ἀναγράφειν δὲ αὐτῶν τὰ ὀνόματα πατρόθεν⁶ εἰς (list of) τοὺς Ἄγαθούς (ἄνδρες) τοὺς πολεμάρχους καὶ τὸν γραμματέα τῆς βουλῆς καὶ καλεῖσθαι αὐτῶν τοὺς πατέρας καὶ τοὺς παῖδας ὅταν ἡ πόλις ἐντέμνηι τοῖς Ἄγαθοῖς (ἄνδρες)⁷

Vocabulary

ἀγορανόμος, ὁ, clerk of the market (responsible for regulating the buying and selling of goods)

γυναικονόμος, ὁ, supervisor of women (city magistrate)

ἐνθυμιστόν, -ή, -όν, polluted, in a state of impurity

ἐντέμνω, to sacrifice⁸

ἐχφορά, ἡ, funeral procession, cortège

θωή, ἡ, penalty

θωιάω > θωάω (Att.), punish, impose a penalty

καρτερός, -ή, -όν, strong, empowered

κηδεύω, bury a corpse

πατρόθεν, from/after the father (i.e., with patronymic)

πενθικός, -ή, -όν, in mourning; ποίειν πενθικόν, perform mourning

περιοράω, overlook, neglect

πολέμαρχος, *polemarch* (eponymous magistrate of Thasos) (cf. *ll.* 11, 17)

³ ἐχφέρωνται > ἐκφέρωνται.

⁴ ἀγαθοῖς ἀνδράσιν, “for the valiant men (dead).” The phrase οἱ ἀγαθοί, meaning “the valiant,” is Homeric usage (*Il.* 1.131) and is also attested in Herod. (5.109). In this inscription and in Dem. (*De Corona* 208), the phrase refers to those who have died in battle.

⁵ ἔστων > ἔστωσαν.

⁶ Public lists of the war dead were organized by patronymic. In Thasos, this list was periodically updated with the addition of more names of men fallen in battle.

⁷ The fathers and children of soldiers who had died in battle are invited to the sacrifices not merely to observe the ritual but probably to participate in the banquet that followed. The animal sacrifices relating to cults of heroes were normally consumed almost entirely by the participants.

⁸ This verb is normally reserved for sacrifices to the heroes and chthonic deities.

LINES 11–22

διδόναι (indemnity) δ' ὑπὲρ αὐτῶν ἐκάστου τὸν ἀποδέκτην ὅσον ὑπὲρ τιμῶχων λαμβάνουσι· καλεῖσθαι δ' αὐτῶν τοὺς πατέρας καὶ τοὺς παῖδας καὶ ἐς⁹ προεδρίην ἐς τοὺς ἀγῶνας· χωρίον δὲ ἀποδεικνύειν αὐτοῖς καὶ βᾶθρον τιθέναι τούτοις τὸν τιθέντα τοὺς ἀγῶνας¹⁰ ὅποσοι δ' ἂν αὐτῶν παῖδας καταλίπωσιν,¹¹ ὅταν ἐς τὴν ἡλικίην¹² ἀφίκωνται, διδότησαν αὐτοῖς οἱ πολέμαρχοι, ἄμ¹³ μὲν ἄρσενες ἔωσιν,¹⁴ ἐκάστωι κνημίδας, θώρηκα, ἐγχειρίδιον, κράνος, ἀσπίδα, δόρυ, μὴ ἐλάσσονος ἄξια τριῶν μνῶν, (at) Ἡρακλείους ἐν τῷ ἀγῶνι καὶ ἀναγγειλάτωσαν (their) τὰ ὀνόματα· ἂν¹⁵ δὲ θυγατέρες ὦσιν, εἰς πενθέριον [- - - - -] ὅταν τεσσέρων καὶ δέκα ἐτῶν γένωνται [- - - - -]

Vocabulary

ἀνά, each, apiece; ἀνά μέσον, between, within (w. gen.)

ἀποδέκτης, ὁ, (financial) controller of the city

ἄρσην, ὁ, **ἄρσενος**, male, masculine (gender)

βᾶθρον, τό, bench, seat

δόρυ, -ατος, τό, spear

ἐγχειρίδιον, τό, dagger

ἐλάσσων, -ονος (m./fm.), **ἔλασσον** (nt.), smaller, less

Ἡρακλεία, τά, Festival of Herakles (Lat. Hercules)

κνημῖς, -ίδος, ἡ, pl. greaves (armor for the leg below the knee)

κράνος, -ους, τό, helmet

μνᾶ, ἡ, μνᾶς (gen.), μνην, pl. μναῖ, μνέων (gen. pl. > NW μᾶν): mina (see table 9.21)

πενθέριον, τό, dowry

προέδρια, ἡ, front seat (i.e., seat of honor)

τιμοῦχος, ὁ, *timouchos* (title of a city magistrate)

χωρίον, τό, plot of land, site; space, place

SELECT BIBLIOGRAPHY

Bruit, Louise, Zaidman Pantel, and Pauline Schmitt Pantel. *Religion in the Ancient Greek City*. Cambridge: Cambridge University Press, 1992, 76.

Loraux, Nicole. *The Invention of Athens: The Funeral Oration in the Classical City*. Cambridge, MA: Harvard University Press, 1986, 17–50.

⁹ ἐς > εἰς (“at”), cf. ll. 14, 16.

¹⁰ τὸν τιθέντα τοὺς ἀγῶνας, i.e., “the organizer of the games.”

¹¹ καταλίπωσιν > καταλείπωσιν.

¹² ἡλικίην > ἡλικίαν.

¹³ ἄμ > ἀνά (before words beginning with β, π, φ, μ.) + acc., distributive, “each, apiece.”

¹⁴ ἔωσιν > οὔσιν.

¹⁵ ἂν > ἔάν.

7.18.

Founding a Religious Association: The God Sarapis Arrives in the City of Opous

(IG X/2, 255)

Provenance: Discovered in the sanctuary of Sarapis in Thessaloniki; this is probably a copy of an earlier text, which originated in the Lokrian city of Opous (see Fig. 2).

Date: This is a copy of an inscription (first century BCE) that was probably based on an original inscription dating from the third to the second century BCE.

Text: IG X/2, 255; Merkelbach, *ZPE* 10 (1973), 49–54; Horsley, *NewDocs* 1 (1981), 29–32; cf. SIRIS, no. 107–126.

Though the beginning of this inscription is lost, it can be surmised that it began with an account of the circumstances by which the founder, Xenainetos (Ξεναινέτος), was divinely authorized by the god Sarapis to establish his cult in Thessaloniki. Xenainetos received another divine vision in his sleep in which Sarapis gave specific instructions concerning the founding of his cult in the city of Opous. The miraculous character of this dream was subsequently confirmed by a letter from the god, which Xenainetos discovered under his pillow the next morning. As instructed by Sarapis, he traveled to Opous to meet with his political rival, Eurynomos (Εὐρύνομος), to explain his vision and show him the letter. It would seem that Eurynomos experienced a conversion of sorts, as implied by his acceptance of Sarapis's instructions and by his setting up the same cult in Opous, which was then continued by others. This text provides evidence for the use of religious propaganda in the dissemination of religious cults.

Dialect: The dialect is North West. In contrast to Ionic and Attic (H-dialects), North West is an A-dialect, which is to say, it has retained (like Doric) the proto-Greek long $\tilde{\alpha}$ (e.g., $\acute{\alpha} > \eta$, $\tau\tilde{\alpha}\varsigma > \tau\eta\varsigma$, $\tau\acute{\alpha}\nu > \tau\eta\nu$, $\alpha\tilde{\upsilon}\tau\acute{\alpha}\varsigma > \alpha\tilde{\upsilon}\tau\eta\varsigma$, $\acute{\alpha}\delta\epsilon\lambda\phi\acute{\alpha}\nu > \acute{\alpha}\delta\epsilon\lambda\phi\eta\nu$, $\acute{\epsilon}\pi\iota\sigma\tau\omicron\lambda\acute{\alpha}\nu > \acute{\epsilon}\pi\iota\sigma\tau\omicron\lambda\eta\nu$). The 3rd declension gen. pl. ending is $-\iota\omicron\varsigma >$

πόλεως) and κα is used in place of Att. ἄν; note also the use of *iota*-adscript (e.g., τᾶι οἰκίαι).

LINES 1-11

[-----] κομίζεσθαι ἐν οἴκον,¹
 ἔδοξε καθ' ὑπνον ἐπιστάντα² παρ' αὐτόν³ Σάραπιν ἐπιτάξαι (Xenainetos) ὅπως
 παραγενόμενος ἐν Ὀποῦντα ἀνανγείλῃ⁴ Ἐϋρυνόμῳ τῷ⁵ Τειμασιθέου ὑποδέξασθαι
 αὐτόν⁶ τε καὶ τὰν ἀδελφὰν αὐτοῦ Εἷσιν,⁷ τὰν τε ἐπιστολὰν τὰν οὔσαν ὑπὸ (his)
 τῷ ποτικεφαλαίῳ ἀναδῶ αὐτῷ⁸ τὸν δὲ ἐγερθέντα θαυμάσαι⁹ (αὐτόν) τε τὸν
 ὄνειρον καὶ διαπορεῖν τί ποιητέον ἐστὶν διὰ τὸ ὑπάρχειν¹⁰ αὐτῷ¹¹ ἀντιπολιτείαν
 ποτί¹² Ἐϋρύνομον· καθυπνώσας δὲ πάλιν καὶ τὰ αὐτὰ ἰδὼν, καὶ ἐπεγεροθεὶς τὰν
 τε ἐπιστολὰν εὔρε ὑπὸ τῷ ποτικεφαλαίῳ καθὼς αὐτῷ ἔτεκμάρθη¹³

Vocabulary

ἀναδίδωμι, deliver (a letter) (cf. l. 11)

ἀντιπολιτείαν > ἀντιπολιτείαν, s.v. ἀντιπολιτεία, ἡ, political hostility

δεκεύριοις > δεκυῖροις, s.v., δεκουρίων (Lat. loanw. *decurio*), member of a local council or senate

διαπορέω, be perplexed about (something)

Ἴσις, ἡ, Ἰσιδος (gen.), goddess Isis

καθυπνώω, fall fast asleep

κομίζομαι, get back, recover; bring into (ἐν) a place, introduce

Ὀποῦς, Orous, chief city of eastern Locris (west of Boiotia)

ποιητέος, -α, -ον, to be done

προσκεφάλαιον (NW ποτικεφάλαιον), pillow, head cushion

τεκμαίρομαι, 3. ἔτεκμηράμην, 6. ἔτεκμήρθη: conjecture/guess; pass. be indicated

¹ "... to come into the shrine" (cf. l. 18).

² S.v. ἐφίστημι.

³ I.e., Xenainetos.

⁴ ἀνανγείλῃ > ἀναγγείλῃ (cf. l. 12).

⁵ Article introduced modifier (son of Timasitheos) in 3rd attrib. pos.

⁶ I.e., Sarapis.

⁷ Εἷσιν > Ἰσιν (cf. l. 17).

⁸ I.e., to Eurynomos.

⁹ θαυμάσαι > θαυμάσαι; note the two infinitives for indicative.

¹⁰ Art. inf.

¹¹ Gen. of poss., "his" (Eurynomos's).

¹² ποτί, Dor. > πρὸς (cf. l. 15).

¹³ ἔτεκμάρθη > ἔτεκμήρθη.

LINES 11–23

Ἐπανελθὼν (to Orous) δὲ ἀνέδωκε τὰν ἐπιστολὰν Εὐρύνομω καὶ ἀνήγγειλε¹⁴ τὰ ὑπὸ τοῦ θεοῦ ἐπιταχθέντα· Εὐρύνομος δὲ τὰν ἐπιστολὰν λαβὼν¹⁵ καὶ ἀκούσας τὰ ὑπὸ Ξεναιέτου λεγόμενα παρ' αὐτὸν μὲν τὸν καιρὸν¹⁶ ἀπόρως εἶχε¹⁷ διὰ τὸ καθὼς ἐπάνω¹⁵ διασαφεῖται εἶμεν¹⁸ αὐτοῖς ἀντιπολετεῖαν ποτ' ¹⁹ αὐσωτούς· ἀναγνοὺς δὲ τὰν ἐπιστολὰν καὶ ἰδὼν (that) τὰ γεγραμμένα (were) σύμφωνα τοῖς πρότερον ὑπ' αὐτοῦ εἰρημένους²⁰ (Εὐρύνομος) ὑπεδέξατο τὸν Σάραπιν καὶ τὰν Εἴσιν καὶ μετὰ (providing) τὸν ξενισμόν (for the gods) ἐν τᾷ οἰκίαι τᾷ Σωσινείκας²¹ ἐν²² τοὺς οἰκουρούς θεοὺς παραλαβοῦσα (them) ἔθυε²³ Σωσινείκα τὰς θεσίας χρόνον τινά· ²⁰ μετὰ δὲ τὸν αὐτᾶς²⁴ θάνατον Εὐνόστα²⁵ Ἄ Σωσιβίου²⁶ θυγατριδᾶ παρεδίδου (the cult) καὶ διεξᾶγε²⁷ τὰ μυστήρια τῶν θεῶν ἐν²⁸ τοὺς καὶ ²⁹ἀμετόχους τῶν ἱερῶν³⁰ Εὐνόστας δὲ ὕστερον ἐν ἄρρωστίαν ἐμπεσοῦσας (So-and-so) προέθυε³¹ ὑπὲρ αὐτᾶς τὰς θυσίας [- - - - -]

Vocabulary

ἀμέτοχος, -ον, not participating (i.e., not initiated)

ἀπόρος, -ον, difficult; ἀπόρως (adv.), with difficulty

ἄρρωστία, ἡ, sickness

αὐσωτούς (s.v. αὐσαυτοῦ), Dor. > ἑαυτούς

διασαφέω, make clear, show plainly

διεξάγω, manage, administer

ἐπανέρχομαι, return to (a place)

θυγατριδᾶ > θυγατριδῆ, granddaughter or daughter

ξενισμός, ὁ, hospitality (provided to a guest or stranger), here for Sarapis and Isis

οἰκουρός, -όν, (keeping watch over the) household

¹⁴ ἀνήγγειλε > ἀνήγγειλε.

¹⁵ λαβὼν...παρ' ("from") αὐτὸν.

¹⁶ παρ' αὐτὸν...τὸν καιρὸν ("at the time/occasion itself").

¹⁷ I.e., was perplexed.

¹⁸ εἶμεν, Dor. > εἶναι; διὰ τό...εἶμεν, art. inf. (καθὼς ἐπάνω διασαφεῖται is a parenthetical comment).

¹⁹ ποτ' > ποτί > πρὸς.

²⁰ S.v. λέγω.

²¹ Sosinike (fm. personal name); τᾷ (> τῆ) οἰκίαι (> οἰκίαι) τᾷ Σωσινείκας, modifier in 2nd attrib. pos.

²² ἐν, "among" (cf. l. 21).

²³ Iter. impf. (cf. IV, 13.3).

²⁴ I.e., of Sosinike.

²⁵ Eunosta (personal name).

²⁶ Sosibios (personal name).

²⁷ Incept. impf. (cf. IV, 13.5).

²⁸ ἐν, "among."

²⁹ Adv. καί.

³⁰ τὰ ἱερά, "sacred rites"; it seems that this family cult was open to others who were not relatives.

³¹ Incept. impf. (cf. IV, 13.5).

παραδίδωμι, hand over to another, transmit

προθύω, sacrifice on somebody's behalf; perform an opening sacrifice

πρότερος, -α, -ον, former, earlier, past; **πρότερον** (ἦ) (adv.), before; previously

Σάραπις, ὁ, god Sarapis

σύμφωνος, -ον, harmonious, in agreement

SELECT BIBLIOGRAPHY

Hanson, J. S. "Dreams and Visions in the Graeco-Roman World and Early Christianity."
ANRW II, 23.2 (1980), 1402–1403.

Sokolowski, F. "Propagation of the Cult of Sarapis and Isis in Greece." GRBS 15 (1974),
441–448.

7.19.

Redemption (Manumission) of Slaves to a Jewish Prayer House

(JMIB 161; CIJ I, 683; CIJ I, 690)

Jewish communities in the Bosphorus Kingdom allowed for the manumission of slaves. These manumission contracts include a variation of the *paramone* clause (introduced by χωρίς), a common feature of many manumission inscriptions (see GDI II/2, 2170–2071 [§7.8]) requiring that manumitted slaves participate in the ongoing religious life of the synagogue. These inscriptions suggest that the wider Bosphoran community respected the legitimacy of the local Jewish community.

(A) MANUMISSION TO A JEWISH PRAYER HOUSE (JMIB 161)

Provenance: Pantikapaion, Pontus Euxinus (north shore of the Black Sea).

Date: Second century CE.

Text: CIRB 71; JMIB 161.

[I, so-and-so, son of so-and-so] ἀφίημι ἐπὶ τῆς προσευχῆς Ἑλπίαν¹ ἑμαυτῆς θρεπτῆς ὅπως ἐστὶν ἀπαρενόχλητος καὶ ἀνεπίληπτος ἀπὸ παντός κληρονόμου χωρὶς τοῦ προσκαρτερεῖν τῇ προσευχῇ ἐπιτροπευούσης² τῆς συναγωγῆς τῶν Ἰουδαίων καὶ θεὸν σεβῶν.

Vocabulary

ἀνεπίληπτος, -ον, free from seizure

ἀπαρενόχλητος, -ον, undisturbed

θρεπτός, ὄ / θρεπτή, ἡ, house slave

¹ Elpis (fm.).

² ἐπιτροπέω > ἐπιτρέπω, gen. absol.

κληρονόμος, ὁ, heir, inheritor
 προσκατερέω, provide service to (dat.)

(B) MANUMISSION TO A JEWISH PRAYER HOUSE (CIJ I, 683)

Provenance: Pantikapaion, Pontus Euxinus. *Date:* 80 CE.

Text: IGRR I, 881, CIRB 70, CIJ I, 683, JMIB 100, 160.

Βασιλειούοντος³ βασιλέως Τιβερίου Ἰουλιού Ρησκουπόριδος⁴ φιλοκαίσαρος καὶ φιλωρώμαίου, εὐσεβοῦς· ἔτους ζοτ'⁵ μνηὸς Περιτίου ιβ', Χρήστη⁶ γυνή πρότερον Δρούσου⁷ ἀφήμι ἐπὶ τῆς προσευχῆς θρεπτὸν μου Ἡρακλᾶν⁸ ἐλεύθερον καθάπαξ κατὰ εὐχὴν μου (to be) ἀνεπίληπτον καὶ ἀπαρενόχλητον¹⁰ ἀπὸ παντὸς κληρονόμου τρέπεσθαι αὐτὸν ὅπου ἂν βούληται ἀνεπικωλύτως καθὼς ηὐξάμην, χωρὶς ἴς⁹ τὴν προσευχὴν θωπείας τε καὶ προσκατερέω, συνεπινευσάντων¹⁰ δὲ καὶ τῶν κληρονόμων μου Ἡρακλείδου¹¹ καὶ Ἑλικωνιάδος, συνεπιτροπευούσης δὲ καὶ τῆς συναγωγῆς τῶν Ἰουδαίων.

Vocabulary

ἀπαρενόχλητος, -ον, undisturbed

ἀνεπικωλύτως, without restraint

θωπεία, ἡ, submissiveness

καθάπαξ, once and for all

Περίτιος, Peritios (on Macedonian month names see table 9.19)

προσκατερέω, -εως, ἡ, service

συνεπινεύω, join in assenting

συνεπιτροπεύω, be a joint guardian over

φιλοκαίσαρ, -αρος, ὁ, loyal to the emperor

φιλωρώμαιος, -α, -ον, friend of the Romans

³ Eponymous dating formula.

⁴ Tiberius Julius Rhescuporis.

⁵ On alphabetic numerals cf. table 9.18.

⁶ Chreste (fm.).

⁷ Drusus.

⁸ Heraclas.

⁹ ἔς > εἰς.

¹⁰ Gen. absol.

¹¹ Herkleides and Helikonias.

(C) MANUMISSION TO A JEWISH PRAYER HOUSE (CIJ I, 690)

Provenance: Gorgippia, Pontus Euxinus.

Date: 41 CE.

Text: CIRB 1123, CIJ I 690, Irina A. Levinskaya, “Inscriptions from the Bosporan Kingdom (Appendix 3),” in *The Book of Acts in Its Diaspora Setting*, vol. 5, 227–28, esp. 239–240 (Grand Rapids, MI: Wm. B. Eerdmans, 1996); JMIB 166.

Θεῶι ὑψίστῳ παντοκράτορι εὐλογητῶ, βασιλεύοντος¹² βασιλέως Μιθριδάτου¹³ φιλογερμανικοῦ καὶ φιλοπάτριδος, ἔτους ηλτ',¹⁴ μηνὸς Δίου, Πόθος¹⁵ Στράτωνος ἀνέθηκεν (ἐν) τῇ προσευχῇ κατ' εὐχὴν θρεπτὴν ἑαυτοῦ, ἧ ὄνομα Χρῦσα,¹⁶ ἐφ' ᾧ ἦ ἀνέπαφος καὶ ἀνεπηρέαστος ἀπὸ παντὸς κληρονόμου ὑπὸ Δία, Γῆν, Ἥλιον.

Vocabulary

ἀνέπαφος, -ον, not liable to seizure

ἀνεπηρέαστος, -ον, free of injury, unmolested

Γῆ, ἡ, Ge (goddess)

Δίος, Dios (on Macedonian month names see table 9.19)

Ἥλιος, ὁ, Helios, the sun god

ὑψίστος, -ης, -ον, highest; ὁ ὑψίστος, the Most High (God)

φιλογερμανικός, ὁ, loyal to Germanicus

φιλόπατρις, -ιδος, ὁ / ἡ, patriotic

SELECT BIBLIOGRAPHY

Nadel, Benjamin. “Slavery and Related Forms of Labor on the North Shore of the Euxine in Antiquity.” *Actes du colloque 1973 sur l’esclavage*, 214–215. Paris: Belles Lettres, 1976.

¹² Eponymous dating formula.

¹³ Mithridates.

¹⁴ On alphabetic numerals cf. table 9.18.

¹⁵ Pothos, son of Strabo.

¹⁶ Chrusa.

7.20.

Dedicating Religious Buildings: Four Building Inscriptions

(MAMA VI, 263, 264, 239, IJudDonateurs 10)

Throughout the Hellenistic and Roman periods there was an increasing tendency to engrave the names of benefactors on both public and private edifices. These inscriptions might be engraved on an integral part of the building structure, such as an architrave, portico, column, or mosaic. Other building inscriptions, such as those inscribed on wall panels, stelae, or blocks erected near a building, were not an integral part of the overall architectural design.

The Structure of Building Inscriptions: The most detailed building inscriptions typically record a number of points of information, such as the following:

- (1) renovated. The identity of the building or structure may also be given. However, many inscriptions do not record the name of the structure, this fact being self-evident when it was originally located in situ.
- (2) The name of the person who had the structure built or restored. If the patron happened to be a god, the cost of construction was paid out of the temple treasury. The verb of construction or dedication (e.g., κατασκεύασαν, ἐποίησεν) is often omitted. However, verbs expressing the rebuilding or renovation of a monument (e.g., ἐπεσκεύασαν, ἀποκατέστησεν) are normally expressed. The specification of the year of the structure's completion (or restoration) may also be included.
- (3) An acknowledgment of the generosity of the patron.

(A) COUNCIL OF ELDERS HONORS JULIA SEVERA, HIGH PRIESTESS OF THE AUGUSTAN GODS (MAMA VI, 263)

Provenance: Akmonia, Phrygia (cf. Fig. 2). *Date:* 50–70 CE.

Julia Severa was a woman of high status in Akmonia. She was active in the 50s and 60s CE, having been appointed high priestess of the Imperial cult for at least three terms of office during the reign of Nero. She was also appointed “president of the games” (ἀγωνοθέτης). Her first husband, Lucius Sevensius Capito, was a member of a Roman family of great distinction.

Ἡ γερουσία ἐτείμησεν¹ Ἰουλιαν² Γαίου θυγατέρα³ Σεουήραν, ἀρχιέρειαν καὶ ἀγωνοθέτιν τοῦ σύνπαντος⁴ τῶν θεῶν Σεβαστῶν οἴκου, πάσης ἀρετῆς χάριν καὶ τῆς εἰς αὐτὴν εὐεργεσίας· τὴν ἀνάστασιν ποιησαμένου [- - -]

Vocabulary

ἀγωνοθέτης, -ου, ὁ, president of the games

ἀρχιέρεια, ἡ, chief priestess

θεοὶ Σεβαστοί, Augustan gods (of the Imperial cult)⁵

χάριν (w. gen.), because of, by reason of (generally situated after the noun it modifies); ὧν χάριν, for which

(B) HONORS FOR THOSE WHO RENOVATED A SYNAGOGUE (MAMA VI, 264)

Provenance: Akmonia, Phrygia.

Date: 80–100 CE.

Text: MAMA VI, 264, CIJ I, 766; Paul Trebilco, *Jewish Communities in Asia Minor* (Cambridge: Cambridge University Press, 1991), 58–59.

Despite her donation of this Jewish synagogue, there is no evidence that Julia Severa was Jewish.⁶ Moreover, the fact that she was appointed chief priestess of

¹ ἐτείμησεν > ἐτίμησεν.

² Ἰουλιαν. . . Σεουήραν (Julia Severa). “Severus,” a Latin cognomen, is given here in its feminine form, “Severa.”

³ Women’s names in inscriptions are usually accompanied by a term of family relation such as θυγάτηρ (as here), μήτηρ, ἀδελφή, γυνή, or σύμβιος. Hence Ἰουλιαν Γαίου θυγατέρα means “Julia, daughter of Gaius.”

⁴ σύν- > σύμ-.

⁵ I.e., gods who operated within the sphere of the Imperial family and Imperial cult.

⁶ A large Jewish community is well attested in Akmonia (A. R. R. Shephard, “RECAM Notes and Studies No. 6: Jews, Christians and Heretics in Acmonia and Eumeneia,” *AnatSt* 29 [1979], 169–180). For example, a Jewish man bequeaths a plot of land as a bequest to a particular group on the condition that they perform the *rosalia* at the tomb of his wife each year (W. M. Ramsay, *Cities and Bishoprics of Phrygia*, 2 vols. [Oxford, 1895–1897]; rpt. New York, 1975, 2 vols. in 1, nos. 455–457). This arrangement is equivalent to the well-attested phenomenon of land being given to trade guilds on the condition that they perform commemorative rites see §8. The *rosalia* is actually a *pagan* rite, in which

a pagan cult of the Augustan gods (cf. MAMA VI, 263) suggests that she was *not* Jewish. Nonetheless, Julia Severa was obviously sympathetic to the Jews of Akmonia.⁷ Given her close association with the Imperial cult, it is noteworthy that the synagogue was willing to accept her gift. As the inscription here indicates, the same synagogue was restored some twenty years later.

Τὸν κατασκευασθέντα οἶκον⁸ ὑπὸ Ἰουλίας Σεουήρας, Π(όπλιος) Τυρρώνιος Κλάδος⁹ ὁ διὰ βίου ἀρχισυνάγωγος καὶ Λούκιος¹⁰ Λουκίου ἀρχισυνάγωγος καὶ Ποπίλιος Ζωτικός¹¹ ἄρχων ἐπεσκεύασαν (it) ἔκ τε τῶν ἰδίων (ἀναλωμάτων) καὶ τῶν¹² συνκαταθεμένων καὶ ἔγραψαν¹³ τοὺς τοίχους¹⁴ καὶ τὴν ὀροφήν καὶ ἐποίησαν τὴν τῶν θυρίδων ἀσφάλειαν καὶ τὸν λυπὸν¹⁵ πάντα κόσμον οὐστυνας¹⁶ καὶ ἡ συναγωγή ἐτέιμῃσεν¹⁷ ὄπλω ἐπιχρῦσῶ διὰ τε τὴν ἐνάρετον αὐτῶν διάθεσιν καὶ τὴν πρὸς τὴν συναγωγὴν¹⁸ εὐνοϊάν¹⁹ τε καὶ σπουδὴν.

Vocabulary

ἀνάλωμα, -ματος, τό (often pl.), cost, expense

ἀρχισυνάγωγος, ὁ, synagogue president

διάθεσις, -εως, ἡ, disposition

ἐνάρετος, -ον, virtuous, excellent

ἐπισκευάζω, repair, restore (a building)

ἐπίχρυσος, -ον, gilded

ὀροφή, ἡ, ceiling of a room

συνκατατίθημι (neol.?), to deposit along with (cf. κατατίθημι, to deposit)

(C) DEDICATION OF A HALL TO DIONYSOS (MAMA VI, 239)

Provenance: Akmonia, Phrygia.

Date: First century CE.

Text: MAMA VI, 239.

torches were lit and flowers, especially roses (representing the transitory nature of life), were strewn on the grave or tomb, followed by a solemn banquet and sometimes a sacrifice (M. P. Nilsson, "Rosalia," *RE* [1920], 1111–1115, esp. 1111).

⁷ Cf. the Roman centurion recorded in Luke 7:1–5 who donated a synagogue.

⁸ οἶκος, here designating the "assembly hall" of a synagogue.

⁹ P(ublius) Tyrrenios Klados.

¹⁰ Lucius son of Lucius (patronymic).

¹¹ Publius Zotikos.

¹² Modifier is in 2nd attrib. pos.

¹³ Here "to inscribe."

¹⁴ τοίχους > τείχους.

¹⁵ λυπὸν > λοιπὸν.

¹⁶ S.v. ὅστις, "such persons."

¹⁷ ἐτέιμῃσεν > ἐτίμησεν.

¹⁸ "Synagogue congregation."

¹⁹ τὴν...εὐνοϊάν.

This inscription speaks of the “*mystai* of the holy first *thiasos*,” who dedicated at their own expense an assembly hall to Dionysos Kathegemon. This reference to “first” *thiasos* suggests that it was one of several in the city.²⁰

Related Texts: Other Dionysian associations, IG II² 1368 (§7.4), IMagn-Mai 215 (§7.10), IMilet VI, 22 (§7.14), IG IX/1², 670 (§7.15), MAMA VI, 239 (§7.20),

Ἀγαθῆ τύχη· Διονύσω Καθηγεμόνι οἱ μύσται τοῦ ἱεροῦ ἀ΄ θιάσου²¹ ἐκ τῶν ἰδίων (ἀναλωμάτων) καθιέρωσαν εἰς τὴν ἑαυτῶν χρῆσιν τὴν τε ἐξέδραν καὶ τὴν προσκειμένην διαίτην.

Vocabulary

διαίτην > διαίταν, s.v. διαίτα, ἦ, buildings, quarters

ἐξέδρα, ἦ, hall furnished with seats

Καθηγεμών, *Kathegemon* (lit. “guide,” “chief (god)”), title of the god Dionysos, who was the chief of the gods in Akmonia

καθιέρωω, dedicate

μύστης, ὁ / μύστις, ἦ, an initiate

πρόσκειμαι, be attached to

χρῆσις, -εως, ἦ, use, employment of something

(D) DEDICATION OF A SYNAGOGUE (IJUDDONATEURS 10)

Provenance: Stobi, Macedonia (cf. Fig. 2). This building inscription is located on the lower part of a marble column that once stood in the synagogue.

Date: Second to third century CE.

Text: IJUDonateurs 10, IJO I/1, GRA 73, Trebilco, *Jewish Communities*, 58–60; PHI

[-----] Κλ. Τιβέριος Πολύχαρμος²² ὁ καὶ²³ Ἀχύριος²⁴ ὁ πατήρ τῆς ἐν Στόβοις συναγωγῆς,²⁵ ὃς πολειτευσάμενος πᾶσαν πολειτείαν κατὰ τὸν Ἰουδαϊσμόν εὐχῆς ἔνεκεν (donated) τοὺς μὲν οἴκους²⁶ τῶ ἀγίῳ τόπῳ καὶ τὸ τρίκλειον σὺν

²⁰ Ramsay, *Cities and Bishoprics of Phrygia*, no. 546. Though Ramsay thinks that the “first” *thiasos* of *mystes* suggests a higher organization of two or more *thiasoi*, it is more likely that it designates the first founded *thiasos* of several.

²¹ ἀ΄ (= πρῶτος) θιάσος, perhaps designating the first founded *thiasos* of several in Stobi.

²² Cl(audius) Tiberius Polycharmos.

²³ “Also called,” “also known as.”

²⁴ Achyrios.

²⁵ The title πατήρ τῆς ἐν συναγωγῆς prob. refers to his role as patron and donor.

²⁶ In the pl., οἴκους, indicates large rooms or halls (not buildings).

τῷ τετραστόῳ ἐκ τῶν οἰκείων χρημάτων μηδὲν ὄλως παραψάμενος τῶν ἀγίων (χρημάτων),²⁷ τὴν δὲ ἐξουσίαν (over) τῶν ὑπερώων πάντων πᾶσαν καὶ τὴν δεσποτείαν ἔχειν²⁸ ἐμὲ τὸν Κλ. Τιβέριον Πολύχαρμον καὶ τοὺς κληρονόμους τοὺς ἐμούς διὰ πάντος βίου, ὅς ἂν δὲ βουλευθῆ τι καινοτομήσαι παρὰ τὰ ὑπ' ἐμοῦ δοχθέντα, δώσει τῷ πατριάρχῃ²⁹ δημαρίων μυριάδας εἴκοσι πέντε· οὕτω γὰρ μοι συνέδοξεν, τὴν δὲ ἐπισκευὴν τῆς κεράμου τῶν ὑπερώων ποιεῖσθαι³⁰ ἐμὲ καὶ κληρονόμους ἐμούς.

Supplementary Vocabulary

δεσποτεία, ἡ, ownership

δηνάριον, τό, denarius (Lat. loanw.)

ἐπισκευή, ἡ, repair, restoration

καινοτομέω, make changes, innovations

κέραμος, ὁ, clay tiles

παράπτομαι, touch in a passing way, touch slightly

πατριάρχης, ὁ, (Jewish) patriarch

πολιτεία > πολειτία, s.v. πολιτεία, daily life

συνδοκέω, seem good also

Στόβοι, οἱ, city of Stobi

τετραστόον, τό, tetrastoon (colonnade w. four porticoes), perhaps for study and learning

τρίκλειον, triclinium (dining room)

ὑπερῶον, τό, upper part of a house, upper portico

χρῆμα, -ματος, τό, funds

²⁷ τῶν ἀγίων indicates the synagogue has a treasury.

²⁸ Imperative inf.

²⁹ Prob. a provincial representative of the Palestinian patriarch, who was resident in Stobi.

³⁰ Imperative inf.

7.21.

The Healing Testimonial of Marcus Julius Apellas, Epidauros

(IG IV²/1, 126)

Provenance: Epidauros. *Date:* ca. 160 CE.

Text: IG IV²/1, 126; Emma Edelstein and Ludwig Edelstein, *Asclepius: A Collection and Interpretation of the Testimonies*, 2 vols. (Baltimore: Johns Hopkins University Press, 1945), no. 432.

Special Features: In contrast to the early Hellenistic testimonial inscriptions (cf. §7.9), the later healing testimonials of the middle to late second century CE indicate that, instead of the treatments coming from the dreams or epiphanies of the god Asklepios, followed by the sudden cure of a single ailment, these treatments were largely self-administered, taking such forms as baths, strolls, and special foods, and they were generally administered over an extended period of time. Nevertheless, it is clear that Asklepios was still ultimately responsible for accomplishing these cures. Despite these differences, this inscription preserves the same structure as the earlier testimonials: (1) name of the suppliant and place of origin (*l.* 2); (2) diagnosis (*ll.* 3–6); (3) detailed prescription regarding diet (*ll.* 7–12); (4, 5) cure, expression of thanksgiving, and payment of a fee (*ll.* 20, 32).

Related Texts: Hellenistic healing testimonials (LiDonnici, §7.9).

LINES 1–16

Ἐπὶ ἱερέως Πο(πλίου) Αἰλ(ίου) Ἀντιόχου,¹ Μ(ἄρκος) Ἰούλιος Ἀπελλᾶς²
Ἰδριεύς Μυλασεύς³ μετεπέμφθη ὑπὸ τοῦ θεοῦ,⁴ πολλάκις εἰς νόσους

¹ Publius Aelius Antiochus.

² Marcus Julius Apellas.

³ Idrian, from Mylasa.

⁴ I.e., by Asklepios.

ἐνπίπτων⁵ καὶ ἀπεψίαις χρώμενος. κατὰ δὴ τὸν πλοῦν ἐν Αἰγείνῃ ἐκέλευσέν⁵ με μὴ πολλὰ ὀργίζεσθαι. ἐπεὶ δὲ ἐγενόμην ἐν τῷ ἱερῷ, ἐκέλευσεν ἐπὶ δύο ἡμέρας συνκαλύψασθαι τὴν κεφαλὴν, ἐν αἷς ὄμβροι ἐγένοντο, τυρὸν καὶ ἄρτον προλαβεῖν, σέλινα μετὰ θρίδακος, αὐτὸν δι' αὐτοῦ⁶ λοῦσθαι, δρόμῳ γυμνάζεσθαι, κιτρίου προλαμβάνειν τὰ ἄκρα,⁷ εἰς ὕδωρ ἀποβρέξαι, πρὸς⁸ ταῖς ἀκοαῖς ἐν βαλανείῳ προστριβεσθαι τῷ τοίχῳ,⁹ περιπάτῳ χρῆσθαι ὑπερώῳ, (χρησθαι) αἰώραις, ἀφῆ πηλώσασθαι, ἀνυπόδητον περιπατεῖν, πρὶν ἐνβῆναι¹⁰ ἐν τῷ βαλανείῳ εἰς τὸ θερμὸν ὕδωρ οἶνον περιχέασθαι, μόνον λούσασθαι καὶ Ἀττικὴν δοῦναι τῷ βαλανεῖ, κοινῇ θῦσαι Ἀσκληπιῶ, Ἡπιόνῃ, Ἐλευσεινίαις,¹⁵ γάλα μετὰ μέλιτος προλαβεῖν· μιᾶ δὲ ἡμέρᾳ πιόντός μου¹¹ γάλα μόνον, (Asklepios) εἶπεν· Μέλι ἐμβαλλε εἰς τὸ γάλα, ἵνα δύνηται διακόπτειν.

Vocabulary

Αἰγείνη, ἡ, Aigina, island in the Saronic Gulf

αἰώρησις, -εως, ἡ, passive exercise

ἀνυπόδητος, -ον, barefoot

ἀπεψία, ἡ, impaired digestion (dyspepsia)

ἀποβρέχω, to soak

Ἀσκληπιός, ὁ, Asklepios, god of healing

Ἀττική, ἡ, Attic drachma

ἀφή, ἡ, sand

βαλανεῖον, τό, bathhouse

γάλα, -ακτος, τό, milk

γυμνάζω, mid. exercise oneself, to train

διακόπτω, have a decisive effect (re a remedy)

Ἐλευσεινίαις > Ἐλευσινίαις, s.v. Ἐλευσίνιος, -α, -ον (adj.), of Eleusis; fm. subst. the Eleusinian goddesses

ἐμβαίνω, 4. ἐμβέβηκα, pf. ptc. ἐμβεβηκώς: embark (in a boat); plunge into water; march/process

ἐμβάλλω, put in

Ἡπιόνῃ, ἡ, Epione, the consort of Asklepios

θερμός, -ῆς, -όν, hot; τὸ θερμός (= θερμότης), heat

θρίδαξ, ἡ, lettuce

κίτριον, τό, lemon

⁵ ἐνπίπτων > ἐμπίπτων.

⁶ δι' αὐτοῦ, "by myself" (i.e., without assistance).

⁷ τὰ ἄκρα. . .κιτρίου.

⁸ πρὸς, "near (the spot of)."

⁹ τοῖχῳ > τεῖχῳ > τεῖχω.

¹⁰ ἐνβῆναι > ἐμβῆναι.

¹¹ Gen. absol.

κοινός, -ή, -όν, common, shared; public; κοινῆ σωτηρία, for common security/safety; subst. κοινόν, τό, treasury; religious association; τὰ κοινά, common funds, public money; κοινῆ (adv.), in common, as a group, in public

μέλι, -ιτος, τό, honey

μεταπέμπω, send for, summon; arrest somebody

ὄμβρος, ό, rainstorm

περιπάτος, ό, walking, a walk

περιχέω, mid. pour something over oneself

πηλώω, mid. sprinkle oneself with something

πολλάκις, often, repeatedly

προστρίβω, rub on/against (w. dat.)

σέλινον, τό, celery

συνκαλύπτω, to cover

τυρός, ό, cheese

ὑπερῶον, τό, upper part of a house, upper portico

LINES 17–25

ἐπεὶ δὲ ἐδεήθην τοῦ θεοῦ θάττον¹² με ἀπολύσαι, ῥῆμην νάπτῃ καὶ ἀλσὶν κεχρημένος¹³ ὄλος, ἐξιέναι κατὰ¹⁴ τὰς ἀκοὰς ἐκ τοῦ ἀβάτου,¹⁵ παιδάριον δὲ ἡγεῖσθαι θυμιατήριον ἔχον ἀτμίζον¹⁶ καὶ τὸν ἱερέα λέγειν· Τεθεράπευσαι, χρῆ δὲ ἀποδιδόναι τὰ ἴατρα. καὶ ἐποίησα, ἃ εἶδον,¹⁷ καὶ χρεῖμενος μὲν¹⁸ τοῖς ἀλσί καὶ τῶι νάπτῃ ὑγρῶι ἤλγησα, λούμενος δὲ οὐκ ἤλγησα. ταῦτα ἐν ἐννέα ἡμέραις ἀφ' οὗ ἦλθον. ἦψατο δέ μου καὶ τῆς δεξιᾶς χειρὸς καὶ τοῦ μαστοῦ, τῇ δὲ ἐξῆς ἡμέρᾳ ἐπιθύοντός μου¹⁹ φλόξ ἀναδραμοῦσα ²⁵ ἐπέφλευσε τὴν χεῖρα, ὡς καὶ φλυκταίνας ἐξανθῆσαι·

Vocabulary

ἀλγέω, feel bodily pain, suffer from (w. acc.) (cf. *l.* 27)

ἄλς, ἄλος, ό, salt

ἀνατρέχω, jump up, leap up

ἀτμίζω, emit smoke

ἐννέα, nine (indecl.)

¹² θάττων (Att.) > θάσσω (s.v. ταχύς).

¹³ κεχρημένος > κερημένος (cf. *l.* 21).

¹⁴ κατὰ, “near.”

¹⁵ ἐξιέναι...ἐκ τοῦ ἀβάτου.

¹⁶ θυμιατήριον...ἀτμίζον (dis. syn. [Y² hyp.]).

¹⁷ I.e., “saw (in the vision).”

¹⁸ μὲν...δέ....

¹⁹ Gen. absol.

ἔξανθέω, break out (of ulcers, blisters, etc.)
 ἐπιφλεύω, to scorch
 θυμιατήριον, censer
 ἴατρα, τὰ, doctor's fee, thank offering for a cure
 νᾶπτu, τό, mustard (cf. l. 21)
 ὑγρός, -ά, -όν, wet, moist; subst. liquid, the wet
 φλύκταινα, ἡ, blister
 χρῆ (impers.), impf. ἐχρῆν: it is necessary (w. acc. + inf.)

LINES 26–33

μετ' ὀλίγον (χρόνον) δὲ ὑγιῆς ἢ χεῖρ ἐγένετο. ἐπιμείναντί μοι²⁰ ἄνηθον μετ' ἐλαίου χρῆσασθαι πρὸς²¹ τὴν κεφαλαγίαν (Asklepios) εἶπεν. οὐ μὴν ἤλγουν²² τὴν κεφαλὴν. συνέβη οὖν φιλολογῆσαντί μοι συμπληρωθῆναι· χρῆσάμενος τῷ ἐλαίῳ ἀπηλλάγη τῆς κεφαλαγίας. ἀναγαργαρίζεσθαι ψυχρῶ (ὔδατι) πρὸς τὴν σταφυλὴν – καὶ γὰρ περὶ τούτου παρεκάλεσα τὸν θεὸν – (he ordered) τὸ αὐτὸ (treatment) καὶ πρὸς παρίσθμια. ἐκέλευσεν δὲ καὶ ἀναγράψαι ταῦτα. χάριν²³ εἰδὼς καὶ ὑγιῆς γενόμενος²⁴ ἀπηλλάγη.

Vocabulary

ὑγιῆς, -ές, healthy; τίθημι ὑγιή, make well
 ἄνηθον, τό, dill
 κεφαλαγία, ἡ, headache (cf. l. 29)
 φιλολογέω, to study, pursue learning
 συμπληρώω, fill up; pass. suffer from congestion
 ἀπαλγέω (w. gen.), no longer suffer from
 ἀναγαργαρίζομαι, to gargle
 σταφυλή, ἡ, swollen glands
 παρίσθμια, τὰ, tonsils

²⁰ Dat. of time.

²¹ “For,” “against.”

²² Cust. impf. (cf. IV, 13.2).

²³ χάρις, here “thankfulness,” “gratitude.”

²⁴ Gen. absol.

7.22.

Edict Suppressing a Bakers' Strike in Ephesos

(IEph II, 215)

Provenance: Ephesos (cf. Fig. 2).

Date: Late second century CE.

Text: W. H. Buckler, "Labour Disputes in the Province of Asia," in *Anatolian Studies Presented to Sir William Mitchell Ramsay*, 27–50, esp. 33–36, ed. W. H. Buckler and W. M. Calder (Manchester: Manchester University Press, 1923); IEph II, 215.

Many Greek cities came into being through the amalgamation of local tribes. This process, so common in the Greek world, underwent an interesting modification in many cities of Lydia and Phrygia. In many cities of these regions, the native population was grouped not on the basis of tribal membership, but on the basis of membership in trade guilds (ἐταιρία). In fact, a number of local towns actually began as groupings of trade guilds. Subsequently, when these towns were formally constituted as Greek cities, the population of the city continued to be divided on the basis of guild membership. While it is true that the Romans sometimes banned such guilds from meeting and having a common treasury, it is clear that, in the East, private guilds of ancient origin, such as those of the bakers (ἄρτοκόποι) and silversmiths (ἀργυροκόποι) of Ephesos (Acts 19:21–20:1, §5.13), were tolerated by the state. Rome's leniency toward trade guilds in Asia Minor on such a major scale might have been because of their ancient tradition and the danger of tampering with long-standing local custom. Rather than banning guilds, the government chose to Romanize them and bring them within the category of *collegia legitima*.

According to Marcus Tod, "The trade-guilds of antiquity were primarily, or even exclusively, religious and social, and did not normally seek to regulate or modify the conditions under which industry was carried on."¹ Nevertheless, it is

¹ M. N. Tod, *Sidelights on Greek History* (Oxford: Basil Blackwell, 1932), 82.

clear that some trade guilds did on occasion engage in political activity. Though it was not their principal function, guilds of tradesmen did sometimes enter into contractual agreements on behalf of their members, and might even organize public disturbances and strikes.² In the case of the guild (ἐταιρία) of the city bakers (ἄρτοκόποι) in Ephesos, this involved ceasing to make bread for the city and the instigation of public riots.³ Similar disruptions of the work of tradesmen have been documented in Pergamon and Miletos,⁴ though the latter examples are not identical, since the workers were engaged individually by an employer. Nonetheless, if unaligned workers could organize themselves to strike when provoked, it is all the more likely that workers who were organized into a guild could also strike when their common interests were threatened.⁵ In response to the bakers of Ephesos, the Roman governor ordered them to resume their work or face severe penalties. He also banned future meetings of the guild.⁶

Related Texts: Silversmiths Instigate a Riot in Ephesos (Acts 19:21–20:1, §5.13)

LINES 1–9

[- - -] δὲ καὶ κατὰ συνθήκην πα[- - -]άντων [- - -] ὥστε⁷ συμβαίνειν⁸ ἐνίοτε τὸν δῆμον ἰς⁹ παραχῆν καὶ θορύβους ἐνπίπτειν¹⁰ διὰ τὴν σύλλογην καὶ ἀθρασίαν τῶν ἀρτοκόπων ἐπὶ τῇ ἀγορᾷ στάσεων, ἐφ' οἷς ἐχρῆν¹¹ αὐτοὺς μεταπεμφθέντας ἤδη δίκην ὑποσχεῖν· ἐπεὶ δὲ τὸ τῇ πόλει συμφέρον χρῆ¹² τῆς τούτων τιμωρίας μᾶλλον προτιμᾶν, ἀναγκαῖον ἡγησάμην διατάγματι αὐτοὺς σωφρονίσαι· ὅθεν ἀπαγορεύω μήτε¹³ συνέρχεσθαι τοὺς ἀρτοκόπους κατ' ἐταιρίαν μήτε (its)

² Cf. A. Guardina, *Opus* 1 (1982), 115–146, esp. 117–126.

³ Cf. trade guild of bakers in Thyratira (*TAM* V/2, 966).

⁴ Buckler, “Labour Disputes,” 33–36; A. Conze, and C. Schuchhardt, “Die Arbeiten zu Pergamon 1886–1898,” *MA* 24 (1899), 97–240, esp. 198, no. 62.

⁵ A letter from the city of Mylassa to the emperor Sempitimus Severus cites a decree that regulates the activity of the city bankers (*OGI* 515). Dio also refers to the disturbances and riots caused by the Tarsian linen workers (M. Rostovtzeff, *Social and Economic History of the Roman Empire*, 2 vols., 2nd ed. [Oxford: Clarendon, 1998], 179).

⁶ Guilds might also defend the collective interests of their members, over against their employers, by negotiating labor contracts. Consider, for example, the labor contract of Sardian tradesmen, which formed the basis of all employment between the tradesmen in the construction trade and their employers (CIG 3467). This contract represents an attempt to avert future labor stoppages. On the failure of building contractors to fulfill the terms of their agreement with the *polis* see *SEG* 34.354.

⁷ ὥστε + inf. (cf. IV, 15).

⁸ τὸν δῆμον is the subject of συμβαίνειν + ἐνπίπτειν.

⁹ ἰς > εἰς.

¹⁰ ἐνπίπτειν > ἐμπίπτειν.

¹¹ Construe w. ὑποσχεῖν.

¹² Construe w. inf. προτιμᾶν.

¹³ Μήτε ... μήτε ...

προεστηκότας θρασύνεσθαι, (order them) πειθαρχεῖν δὲ παντῶς τοῖς ὑπὲρ τοῦ κοινῆ συμφέροντος ἐπιταττομένοις¹⁴ καὶ τὴν ἀναγκαίαν τοῦ ἄρτου ἐργασίαν ἀνευδεῖ παρῆχειν τῇ πόλει·

Vocabulary

ἀθρασία, ἡ, rebellious talk

ἀνευδεῖς, -ές, in want of nothing; nt. (adv.), unfailingly

ἀπαγορεύω, forbid

ἄρτοκόπος, ὁ, baker

δῆμος, ὁ, people, crowd; the People (i.e., the full citizen body of a Greek *polis*, as represented by the Assembly [ἐκκλησία])

διατάγμα, -ματος, τό, edict, decree

ἐνίοτε (adv.), at times, sometimes

ἐταιρία, ἡ, trade guild; κατ' ἐταιρίαν, as a guild

θρασύνω (w. acc.), boast of

κοινός, -ή, -όν, common, shared; public; κοινῆ σωτηρία, for common security/safety; subst. κοινόν, τό, treasury; religious association; τὰ κοινά, common funds, public money; κοινῆ (adv.), in common, as a group, in public

μεταπέμπω, send for, summon; arrest somebody

ὅθεν, from where, from which (adv. of place); for which reason

πειθαρχέω, obey

προΐστημι, pf. act. ptc. προεστηκώς, 6. προύστην: set over, choose as one's leader; pass. be leader of, preside over something (gen.); subst. ptc. leader

προτιμάω, inf. προτιμᾶν: prefer

στάσις, -εως, ἡ, standing still; riot, rioting, uprising

σύλλογη, ἡ, assembly, gathering

συνθήκη, ἡ, agreement

σωφρονίζω, call somebody to his or her senses

ταραχή, ἡ, disturbance of social order

ὑπέχω, 3. ὑπέσχον: undergo, suffer (a penalty/punishment)

χρή (impers.), impf. ἐχρῆν: it is necessary (w. acc. + inf.)

LINES 10–22

ὡς ἂν ἀλῶ τις αὐτῶν τὸ ἀπὸ τοῦδε (χρόνου) ἢ συνιῶν¹⁵ παρὰ¹⁶ τὰ διηγορευμένα ἢ θορύβου τινὸς καὶ στάσεως ἐξάρχων, μεταπεμφθεὶς τῇ προσηκούῃ τειμωρία κολασθήσεται· ἐὰν δὲ τις τολμῇ τὴν πόλιν ἐνεδρεύων

¹⁴ ἐπιταττομένοις, Att. > ἐπιτασσομένοις; subst. ptc. τοῖς...ἐπιταττομένοις.

¹⁵ S.v. σύνειμι (fr. εἶμι). The participial forms of εἶμι are ἰών, ἰούσα, ἰόν (not to be confused with σύνειμι fr. εἶμι or with συνίημι (fr. ἴημι, cf. table 9.15).

¹⁶ παρὰ, “contrary to.”

ἀποκρύψαι αὐτόν, (the word) δεκυεῖροις ἐπὶ ποδὸς προσσειμωθήσεται· καὶ ὁ τὸν τοιοῦτον δὲ ὑποδεξάμενος τῆ¹⁵ αὐτῆ τιμωρία ὑπεύθυνος γενήσεται. Ἐπὶ πρυτάνεως Κλ(αυδίου) Μοδέστου,¹⁷ μηνὸς Κλαρεῶνος δ' ἰσ(ταμένου),¹⁸ βουλῆς ἀγομένης¹⁹ ἄλλο μέρος²⁰ Μαρκελλεῖνος²¹ εἶπεν²² τῆς δὲ ἀπονοίας τῶν ἐργαστηριαρχῶν (gave) μέγιστον δεῖγμα χθές Ἑρμείας²³ ὁ πρὸς τῆ ταμία ᾧ μετ [- - -]αντη·

Vocabulary

ἀποκρύπτω, hide from, keep hidden

ἀπονοία, ἡ, rebellion

δεῖγμα, -ματος, τό, example

δεκυεῖροις > δεκυῖροις, s.v., δεκουρίων (Lat. loanw. *decurio*), a member of a local council or senate

δηγορεύω, pass. ptc. δηγορευμένα: declare; subst. pass. ptc. orders

ἐνεδρεύω, plot against

ἐξάρχω (w. gen.), to lead, initiate

ἐργαστηριαρχής, -οῦ, ὁ, workshop foreman

Κλαρεῶν, Klareon (month name)

προσακούω, hear besides

προσσειμιόω, to brand in addition

ταμίας, ὁ, treasurer

ὑπεύθυνος, -ον, liable to

ὑποδέχομαι, entertain as a guest; submit to; provide hospitality for (a god); undertake, promise

χθές, yesterday

SELECT BIBLIOGRAPHY

Baldwin, B. H. "Strikes in the Roman Empire." *CJ* 59 (1964), 75–76.

MacMullen, Ramsay. "A Note on Roman Strikes." *CJ* 48 (1962–1963), 269–271.

¹⁷ Claudius Modestus.

¹⁸ On this formula see IV, 6; for alphabetic numerals see table 9.18.

¹⁹ Gen. absol.; ἄγω, "to hold a meeting."

²⁰ ἄλλο μέρος, i.e., "apart from the regularly appointed meetings."

²¹ Marcellinus.

²² On the technical language of decrees see IG II² 337 (§7.12).

²³ Hermeias.

7.23.

The Klarian Oracle on Pagan Monotheism

(*NewDocs* II, 39)

Provenance: Oinoanda, northern Lykia (cf. Fig. 2). *Date:* Late third century CE.

Text: G. E. Bean, *Journeys in Northern Lycia, 1965–1967*, Denkschriften der Österreichischen Akademie der Wissenschaften, Philologisch-historische Klasse 104 (Vienna 1971), 20–22, no. 37; G. H. R. Horsely, *NewDocs* II, 39; Stephen Mitchell, “The Cult of Theos Hypsistos between Pagans, Jews, and Christians,” in *Pagan Monotheism in Late Antiquity*, 81–92, ed. P. Athanassiadi and M. Frede (Oxford: Clarendon Press, 1999).

This inscription is written in fine dactylic hexameter verse.¹ It is an oracular response from Klarian Apollo, the oracular sanctuary of Apollo at Klaros. It was delivered to a citizen of the city of Oinoanda. The oracle purports to tell about the very nature of God, conceived of monotheistically. The change of speaker between lines 1–3 and lines 4–6, combining a first-person quotation with a third-person summary of the text, suggests that the original form of the oracle was lengthier than the inscribed version.

The speaker of this oracle is Apollo himself:

Αὐτοφυῆς ἀδίδακτος ἀμήτωρ ἀστυφέλικτος,
οὐνομα² μὴ χωρῶν, πολυώνυμος, ἐν πυρὶ ναίων,
τοῦτο (is) θεός· (are) μεικρά³ δὲ θεοῦ μερίς (his) ἄγγελοι⁴ ἡμεῖς.
τοῦτο (question) πευθομένοισι θεοῦ περί,⁵ ὅστις ὑπάρχει,

¹ On the rules of dactylic hexameter see the Delphic oracle inscription (§7.10, cf. §7.11). For a summary of the rules for determining vowel quantity see Ezekiel the Tragedian (§6.6, n. 184).

² οὐνομα > ὄνομα.

³ μεικρά > μικρά.

⁴ ἄγγελοι > ἄγγελοι; probably refers to gods who, as messengers, constituted part of the one ultimate God.

⁵ θεοῦ περί = περί θεοῦ.

5 Αἰθέρα πανδερκῆ (is) θεὸν (Apollo) ἔννεπεν, εἰς ὃν ὀρῶντας
εὐχέσθ' ἠῶους⁶ πρὸς ἀντολίην⁷ ἔσορῶντας.⁸

Vocabulary

ἀδίδακτος, -ον, untaught

αιθήρ, -έρος, ό/ή, ether, the divine element in the human soul; Αἰθήρ,
personified ether

ἀμήτωρ, -ορος, motherless

ἀστυφέλικτος, -ον, undisturbed, unshakable

αὐτοφυής, -ές, self-grown, born of him-/itself

εἰσοράω (also ἔσοράω), pres. ptc. εἰσορῶν, εἰσορῶντος: look upon (w. admira-
tion), gaze at (πρός)

ἐν(ν)έπω, impf. ἔννεπον: pronounce that (acc.)

ἠώς, ἠῶους (gen.), ἠ, dawn

ναίω, dwell in, inhabit

πανδερκῆς, -ές, all-seeing

πολυώνυμος, -ον, having many names

⁶ Gen. of time.

⁷ ἀντολίην (poet.) > ἀνατολην.

⁸ ἔσορῶνταίς > εἰσορῶνταίς.

7.24.

The Metrical Epigram of the Pectorius, A Christian from Autun

(IG XIV, 2525)

Provenance: Discovered in 1839 in an old cemetery at Augustodunum (Autun) in southern France.

Date: Late second to early third century CE.

Text: IG XIV, 2525; SEG 29.825.

The text consists of three elegiac distichs (*ll.* 1–6) followed by five hexameters (*ll.* 7–11).¹ The first letter lines 1–5 form an acrostic of ΙΧΘΥΣΕ. The form ἰχθύσε is apparently a 2nd decl. masc. voc. (-ε) (instead of the expected voc. form, ἰχθύ).² The term ἰχθύς also opens the first verse and appears in lines 6, 7, and 11. Lines 7–11 constitute a funerary inscription commissioned by Pectorius for his mother.

THE ELEGIAC DISTICH

The hexameter is frequently combined with a second metrical form. The combined form is known as an “elegy.” An elegiac distich consists of two lines: the first line is a dactylic hexameter; the second line consists of the first two and a half metra of a hexameter, known as a “hemiepes,” repeated once and separated by a caesura (|). The first two metra of the first hemiepes may be either dactyl or spondee, but the first two metra of the second hemiepes must be dactyls. The last syllable of the second hemiepes is an anceps (*x*). This repeated hemiepes pattern can be summarized as follows:

¹ On the rules of dactylic hexameter see the Delphic oracle inscription (§7.10, cf. §7.11). For a summary of the rules for determining vowel quantity see Ezekiel the Tragedian (§6.6, n. 184).

² ΙΧΘΥΣ (“fish”) is an acronym for Ἰησοῦς, Χριστός, Θεοῦ Υἱός, Σωτήρ.

1 - v v	2 - v v	½ -		1 - v v	2 - v v	½ x
or	or					
--	--					

Didactic acrostic poem

- Ἰχθύος οὐρανίου, θεῖον γένος, ἦτορι σεμνῶ
 Χρῆσε³ λαβῶν πηγῆν⁴ ἄμβροστον ἐν⁵ βροτέοις.
 Θεσπεσίων ὑδάτων, τὴν σὴν,⁶ φίλε, θάλπετο (your) ψυχὴν
 Ὑδασιν ἀεινάοις⁷ πλουτοδότου σοφίης.⁸
- 5 Σωτήρος ἀγίων μελιηδέα⁹ λάμβανε βρῶσιν.
 Ἔσθιε πινάξων ἰχθύν ἔχων παλάμαις.¹⁰

Vocabulary

- ἄένναος, -ον**, ever-flowing, everlasting
 ἄμβροστος, -ον, immortal
 βροτέοις > βροτέοις, s.v. βρότειος, -ον, mortal; subst. a mortal
εὔδω, sleep, rest
 ἦτορ, ἦτορι (dat.), τό, heart, mind
θάλπω, keep warm, enflame (of passions), comfort
θεσπέσιος, -α, -ον, divine, oracular
 μελιηδής, -ές, honey-sweet
 παλάμη, ἡ, palm of the hand
 πεινάω, to be hungry
 πλουτοδότης, -ου, ὁ, giver of riches (epith. of various gods)

Funerary inscription

- Ἰχθῦβοτ³, ἄρα λιλαιῶ, δέσποτα, σῶτερ,
 εὔ εὔδοι μητῆρ σε λιτάζομαι, φῶς τὸ θανόντων,¹¹
 Ἀσχάνδιε¹² πάτερ, τῶμῶ¹³ κεχαρισμένε θυμῶ,
 10 σὺν μητρὶ γλυκερῆ κάδελφειοῖσιν ἐμοῖσιν¹⁴
 ἰχθύος εἰρήνη σοῦ μνήσεο¹⁵ Πεκτορίοιο.¹⁶

³ χρῆσε > χρῆσαι.

⁴ πηγῆν...θεσπεσίων ὑδάτων.

⁵ ἐν, "among."

⁶ σὴν...ψυχὴν.

⁷ ἀεινάοις > ἀένναοις, s.v. ἀένναος.

⁸ σοφίης > σοφίας.

⁹ μελιηδέα...βρῶσιν.

¹⁰ A reference to Eucharistic practice.

¹¹ S.v. θνήσκω.

¹² Aschandius.

¹³ τῶμῶ > τῶ ἐμῶ (dat. of poss.); τῶμῶ...θυμῶ.

¹⁴ κάδελφειοῖσιν ἐμοῖσιν (poet.) > καὶ ἀδελφειοῖς ἐμοῖ.

¹⁵ μνήσεο > μνήσθου, s.v. μιμήσκομαι.

¹⁶ σοῦ...Πεκτορίοιο > σοῦ Πεκτορίου.

Vocabulary

ἰχθυῶν > ἰχθύβοτε (voc.), s.v. ἰχθυβότης, the fish who feeds¹⁷ (term related to ἰχθύβοτος, -ον, “fed on by fish”)

λιτάζομαι > λιτάζομαι, s.v. λιλαίω, long for, pray, beg

¹⁷ I.e., Christ is the mystic fish who sacrifices himself as food to be fed to the faithful.

8.5.

Flavius Philostratus, *Life of Apollonios of Tyana*

(Philostr. VA 4.17–18)

Related Texts: Flavius Philostratus, *Vita Apollonii* (VA 8.7.7–9, §8.1)

4.17 *The story begins with Apollonios arriving by ship in Piraeus, the port city of Athens. When he disembarks he meets a number of students of philosophy:*

Τοιαῦτα (as happened) μὲν τὰ ἐπὶ τῆς νεώς,¹ ἐς τὸν Πειραιᾶ ἔσπλευσας περὶ μυσσητρίων ὥραν, ὅτε Ἀθηναῖοι πολυανθρωπώτατα (μυστήρια) Ἑλλήνων πράττουσιν, (Apollonios) ἀνῆι ξυντείνας ἀπὸ τῆς νεώς ἐς τὸ ἄστυ, προίων δὲ πολλοῖς τῶν φιλοσοφούντων ἐνετύγχανε Φάληράδε κατιοῦσιν, ὧν οἱ μὲν γυμνοὶ ἐθέροντο – καὶ γὰρ τὸ μετόπωρον (is) εὐήλιον τοῖς Ἀθηναίοις – οἱ δὲ ἐκ βιβλίων ἐσουδάζον, οἱ δ' ἀπὸ στόματος ἠσκοῦντο, οἱ δὲ ἤριζον. παρῆι δὲ οὐδεὶς αὐτόν, ἀλλὰ τεκμηράμενοι πάντες, ὡς εἶη Ἀπολλώνιος, ξυνανεστρέφοντό τε καὶ ἠσπάζοντο (him) χαίροντες, νεανίσκοι δὲ ὁμοῦ δέκα² περιτυχόντες αὐτῷ, Νῆ τὴν Ἀθηναῖν ἐκείνην, ἔφασαν ἀνατείναντες τὰς χεῖρας ἐς τὴν ἀκρόπολιν, ἡμεῖς ἄρτι ἐς Πειραιᾶ ἐβαδίζομεν πλευσόμενοι³ ἐς Ἴωνίαν παρὰ σε. ὁ δὲ ἀπεδέχετο αὐτῶν καὶ συγχαίρειν ἔφη φιλοσοφοῦσιν.

Vocabulary

Ἀθήνη, ἡ, goddess Athene

ἀνατείνω, lift up

ἄνειμι (fr. εἶμι, this verb provides the fut. and impf. forms of ἀνέρχομαι): go up (to a city)

ἀποδέχομαι, receive favorably, welcome

¹ S.v. ναῦς.

² νεανίσκοι...δέκα.

³ Causal adv. ptc. (“because,” cf. IV, 1.4).

ἀσκέω, practice, train; ἀσκέω ἀπὸ στόματος, rehearse speeches

ἄστυ, -εως, τό, pl. ἄστυ, city, town

εἰσπλέω (Att. ἐσπλέω), 3. εἴσπλευσα: sail into/in

ἐρίζω, quarrel; engage in philosophical disputation

εὐήλιος, -ον, sunny, hot

θέρω, pass. become hot

Ἰωνία, ἡ, Ionia (coastal region of west Anatolia)

κάτειμι (fr. εἶμι, cf. table 9.14), travel down

μετόπωρον, τό, late autumn

μυέω, initiate somebody (into the mysteries); pass. have performed mysteries, be initiated (into the mysteries)

συγχαίρω > συγχαίρω, to congratulate, rejoice with (gen.)

ξυναναστρέφω > συναναστρέφω, turn back together

ξυντείνω > συντείνω, exert oneself

πάρειμι (fr. εἶμι, cf. table 9.14), ²aor. ptc. παρείς: pass by, give over to, hand over

Πειραιεύς, -έως, ό, Piraeus

περιτυγχάνω, fall in with somebody (dat.), join with

πολυανθρωπός, -όν, crowded; superl. πολυανθρωπότατος, most crowded

πρόειμι (fr. εἶμι): go forward, proceed

τεκμαίρομαι, 3. ἐτεκμηράμην, 6. ἐτεκμήρηθην: conjecture/guess; pass. be indicated

Φάληρον, Phaleron (western harbor of Athens); Φάληράδε, to Phaleron

φιλοσοφέω, study philosophy, speculate about (ὑπέρ); subst. ptc. student of philosophy

4.18 Ἦν μὲν δὴ Ἐπιδαυρίων (μυσητρίων) ἡμέρα. τὰ δὲ Ἐπιδαύρια (μυστήρια) μετὰ⁴ πρόρρησίν (of the mysteries) τε καὶ ἱερεῖα δεῦρο μνεῖν, Ἀθηναίοις (it was) πάτριον ἐπὶ θυσίᾳ δευτέρα, τουτί⁵ δὲ ἐνόμισαν Ἀσκληπιοῦ ἕνεκα, ὅτι δὴ ἐμύησαν αὐτὸν ἦκοντα Ἐπιδαυρόθεν ὀψὲ μυσητίων. ἀμελήσαντες δὲ οἱ πολλοὶ τοῦ μνεῖσθαι⁶ περὶ τὸν Ἀπολλώνιον εἶχον⁷ καὶ τοῦτ' (man) ἐσπούδαζον μάλλον ἢ τὸ ἀπελθεῖν τετελεσμένοι, ὁ (Ἀπολλώνιος) δὲ ξυνέσεσθαι⁸ μὲν αὐτοῖς αὔθις ἔλεγεν, ἐκέλευσε δὲ πρὸς τοῖς ἱεροῖς⁹ τότε γίγνεσθαι,¹⁰ καὶ γὰρ αὐτὸς (was) μνεῖσθαι. ὁ δὲ ἱεροφάντης οὐκ ἐβούλετο παρέχειν (him) τὰ ἱερά, μὴ γὰρ ἂν ποτε μνησαί γόητα, μηδὲ τὴν Ἐλευσίνα ἀνοῖξαι ἀνθρώπῳ μὴ καθαρῷ τὰ δαιμόνια.¹¹

⁴ μετὰ... μνεῖν, art. inf.

⁵ In Attic, οὐτός, αὐτή, and τοῦτο are often strengthened by ἰ to οὔτοσί, αὐτήϊ, τουτί.

⁶ Art. inf.

⁷ ἔχω, here "to stay."

⁸ ξυν- > συν-, s.v. σύνειμι.

⁹ Here "the sacred rites" (τὰ ἱερά).

¹⁰ "To attend."

¹¹ Acc. of spec. ("with respect to").

ὁ δὲ Ἀπολλώνιος οὐδὲν ὑπὸ τούτων ἦττων¹² αὐτοῦ γενόμενος¹³ Οὔπω, ἔφη τὸ μέγιστον, ὧν ἐγὼ ἐγκληθεῖην¹⁴ ἄν, εἴρηκας, (namely) ὅτι περὶ τῆς τελετῆς πλείω ἢ σὺ γιγνώσκων¹⁵ ἐγὼ δὲ ὡς παρὰ σοφώτερον ἑμαυτοῦ μηυσόμενος ἦλθον. ἐπαινεσάντων δὲ τῶν παρόντων,¹⁶ ὡς ἐρρωμένως καὶ παραπλησίως αὐτῷ ἀπεκρίνατο, ὁ μὲν ἱεροφάντης, ἐπειδὴ ἐξείργων αὐτὸν οὐ φίλα τοῖς πολλοῖς ἐδόκει πράττειν,¹⁷ μετέβαλε τοῦ τόνου καὶ μουσῆ,¹⁸ ἔφη, σοφὸς γὰρ τις ἦκειν ἔοικας, ὁ δὲ Ἀπολλώνιος μυσόμενος ἔφη αὖθις, μυσήσει δέ με ὁ δεῖνα προγνώσει χρώμενος ἐς τὸν μετ' ἐκεῖνον ἱεροφάντην, ὃς μετὰ τέτταρα¹⁹ ἔτη τοῦ ἱεροῦ προὔστη.²⁰

Vocabulary

Ἀσκληπιός, ὁ, Asklepios, god of healing

αὖθις, again, later on

γότης, -ητος, ὁ, sorcerer

δεῦρο, here; until now

Ἐλευσίς, -ῖνος, ἡ, Eleusis, an old city of Attica sacred to Demeter and Kora

ἐξείργω (Att. ἐξείργω), drive somebody away

Ἐπιδαύρια, τά, Epidaurian rites

Ἐπιδαυρόθεν, from Epidauros

ἐρρωμένος, -η -ον, powerful; (adv.), ἐρρωμένως, formidably

ἱερεῖα, ἡ (= ἱερατεία), sacrificial victims

ἱεροφάντης, ὁ, hierophant

μεταβάλλω, to change; turn/transform into something

μυέω, initiate somebody (into the mysteries); pass. have performed mysteries, be initiated (into the mysteries)

παραπλήσιος, -α, -ον, about equal; παραπλησίως, with equal advantage

προὔστημι, pf. act. ptc. προεστηκώς, 6. προύστην: set over, choose as one's leader; pass. be leader of, preside over something (gen.); subst. ptc. leader

πρόρρησις, -εως, ἡ, proclamation

σύνειμι (fr. εἰμί), 2. συνέσομαι, fut. inf. συνέσεσθαι: be with; join, catch up with somebody (dat.)

τόνος, ὁ, pitch/tone (of voice)

¹² ἦττων > ἦσσαν.

¹³ Gen. absol.

¹⁴ Cf. table 9.3.3(b).

¹⁵ γιγνώσκων > γινώσκων.

¹⁶ Gen. absol.

¹⁷ πράττειν (Att.) > πράσσειν.

¹⁸ Cf. table 9.2.4(a).

¹⁹ τέτταρα Att. > τέσσαρα.

²⁰ S.v. προὔστημι.

8.6.

Epicurus, *Letter to Herodotus*

(Her. 38–42, 63–68)

Related Texts: Epicurus, *Letters to Menoeceus*, 125–127 (§8.2)

THE UNIVERSE AND ITS CONSTITUTIVE ELEMENTS (§§ 38–42)

In this section, Epicurus lays out some of the elementary philosophical principles he borrowed from his teacher Democritus. Though these principles cannot be observed directly, they can nonetheless be intuited by logical deduction. The text begins with his first two elementary principles, namely that matter is both uncreatable and indestructible. Next, in his third and fourth principles, Epicurus states that the universe consists of solid bodies and void (space) and that these solid bodies are either compound bodies or simple bodies. Finally, he states that the number of atoms is infinite and the extent of the void is also infinite.

38 Πρῶτον μὲν (we must consider) ὅτι οὐδὲν γίνεται ἐκ τοῦ μὴ ὄντος¹ πᾶν γὰρ ἐκ παντός ἐγίγνετ' ἂν σπερμάτων γε οὐθὲν προσδεόμενον.² 39 καὶ εἰ ἐφθείρετο δὲ τὸ ἀφανιζόμενον εἰς τὸ μὴ ὄν, πάντα ἂν ἀπωλώλει τὰ πράγματα, οὐκ ὄντων τῶν³ εἰς ἃ διελύετο. Καὶ μὴν καὶ τὸ πᾶν⁴ ἀεὶ τοιοῦτον ἦν οἷον νῦν ἐστι, καὶ ἀεὶ τοιοῦτον ἔσται. οὐθὲν γὰρ ἔστιν εἰς ὃ μεταβαλεῖ. παρὰ⁵ γὰρ τὸ πᾶν οὐθὲν ἔστιν, ὃ ἂν εἰσελθὼν εἰς αὐτὸ τὴν μεταβολὴν ποιήσαιτο. Ἄλλὰ μὴν...τὸ

¹ τὸ μὴ ὄν, “what does not exist.”

² Causal adv. ptc. (“because”).

³ τῶν (nt.) in causal gen. absol. cstr. (“because,” cf. IV, 9).

⁴ τὸ πᾶν, “the universe” (cf. Her. 41).

⁵ παρὰ, “beyond.”

πᾶν ἔστι σώματα καὶ κενόν. σώματα μὲν γὰρ ὡς⁶ ἔστιν, αὐτὴ ἢ αἴσθησις ἐπὶ πάντων (people) μαρτυρεῖ, καθ' ἣν (ἔστιν) ἀναγκαῖον (concerning) τὸ ἄδηλον τῷ λογισμῷ τεκμαίρεσθαι, ὡσπερ προεῖπον τὸ πρόσθεν. 40 Εἰ δὲ μὴ ἦν ὁ κενὸν καὶ χώραν καὶ ἀναφή φύσιν ὀνομάζομεν, οὐκ ἂν εἶχε τὰ σώματα ὅπου ἦν οὐδὲ δι' οὗ ἐκινεῖτο, καθάπερ φαίνεται κινούμενα· παρὰ δὲ ταῦτα οὐθὲν οὐδ' ἐπινοηθῆναι δύναται οὔτε περιληπτῶς οὐτ' ἀναλόγως τοῖς περιληπτοῖς, ὡς καθ' ὅλας φύσεις λαμβανόμενα⁷ καὶ μὴ ὡς τὰ τούτων συμπτώματα ἢ συμβεβηκότα λεγόμενα. Καὶ μὴν καὶ τῶν ... σωμάτωντὰ μὲν ἔστι συγκρίσεις τὰ δ' ἐξ ὧν αἱ συγκρίσεις πεποιοῦνται·

Vocabulary

ἄδηλος, -ον, invisible to the senses, not evident

ἀναλόγως, by analogy

ἀναφή, -ές, impalpable

διαλύω, dissolve into elements; break up, separate

ἐπινοέω, think about something, conceive of something

μεταβολή, ἡ, change, changing

περιληπτός, -ή, -όν, comprehensible; subst. something comprehensible

περιληπτῶς (> περιληπτικῶς), by understanding

προσδέομαι, to need besides/in addition

πρόσθεν, (τό), before, in front of; earlier, formerly

σύγκρισις, -εως, ἡ, a compound, aggregate substance

συμπτώμα, -ματος, τό, attribute, faculty

τεκμαίρομαι, to conjecture, form a judgment

41 ταῦτα (latter) δὲ ἔστιν ἄτομα καὶ ἀμετάβλητα, εἴπερ μὴ μέλλει πάντα εἰς τὸ μὴ ὄν⁸ φθαρῆσθαι,⁹ ἀλλ' ἰσχύοντα (elements) ὑπομενεῖν ἐν ταῖς διαλύσεσι τῶν συγκρίσεων, (one element) πλήρη τὴν φύσιν ὄντα καὶ οὐκ ἔχοντα ὅπη ἢ ὅπως διαλυθῆσεται. ὥστε τὰς ἀρχὰς ἀτόμους ἀναγκαῖον εἶναι σωμάτων φύσεις. Ἀλλὰ μὴν καὶ τὸ πᾶν¹⁰ ἄπειρόν ἔστι· τὸ γὰρ πεπερασμένον ἄκρον ἔχει· τὸ δὲ ἄκρον παρ' ἕτερόν τι¹¹ θεωρεῖται· ἀλλὰ μὴν τὸ πᾶν οὐ παρ' ἕτερόν τι θεωρεῖται· ὥστε οὐκ ἔχον ἄκρον πέρασ οὐκ ἔχει· πέρασ δὲ (τὸ πᾶν) οὐκ ἔχον ἄπειρον¹² ἂν εἴη¹³ καὶ οὐ πεπερασμένον. καὶ μὴν καὶ πλήθει¹⁴ τῶν σωμάτων ἄπειρόν

⁶ ὡς, “that” (expressing a fact).

⁷ “To grasp (intellectually).”

⁸ τὸ μὴ ὄν, “nonexistence.”

⁹ S.v. φθείρω.

¹⁰ τὸ πᾶν, universe; τὰ ὅλα, universals.

¹¹ παρ' ἕτερόν τι, “against something else/different.”

¹² In HGr, two simple negatives make a stronger negative. When translating οὐκ...ἄπειρον, either omit οὐκ or omit the alpha-privative of ἄ-πειρον.

¹³ For opt. paradigm of εἰμί cf. table 9.13.

¹⁴ Dat. of resp.

ἔστι τὸ πᾶν καὶ τῷ μεγέθει τοῦ κενοῦ. 42 Εἴ τε γὰρ ἦν τὸ κενὸν ἄπειρον, τὰ δὲ σώματα ὠρισμένα, οὐθαμοῦ ἂν ἔμενε τὰ σώματα, ἀλλ' ἐφέρετο κατὰ τὸ ἄπειρον κενὸν διεσπαρμένα, οὐκ ἔχοντα τὰ ὑπερείδοντα καὶ στέλλοντα κατὰ τὰς ἀνακοπὰς· εἴ τε τὸ κενὸν ἦν ὠρισμένον, οὐκ ἂν εἶχε τὰ ἄπειρα σώματα ὅπου ἐνέστη. Πρὸς¹⁵ τε τούτοις (points) τὰ ἄτομα τῶν σωμάτων καὶ (τὰ) μεστά, ἐξ ὧν καὶ αἱ συγκρίσεις γίνονται καὶ εἰς ἃ διαλύονται, ἀπερίληπτά ἐστι ταῖς διαφοραῖς τῶν σχημάτων· οὐ γὰρ δυνατόν γενέσθαι τὰς τοσαύτας διαφορὰς ἐκ τῶν αὐτῶν σχημάτων περιειλημμένων.¹⁶ καὶ καθ' ἐκάστην δὲ σχημάτισιν ἀπλῶς ἄπειροί εἰσιν αἱ ὅμοιαι, ταῖς δὲ διαφοραῖς¹⁷ οὐχ ἀπλῶς ἄπειροι, ἀλλὰ μόνον ἀπερίληπτοι.

Vocabulary

ἀμετάβλητος, -ον, unchangeable

ἀνακοπή, ἡ, collision

ἄπειρος, -ον, boundless, limitless

ἀπερίληπτος, -ον, incomprehensible

ἄτομος, -ον, indivisible; subst. τὸ ἄτομος, atom

διάλυσις, -εως, ἡ, a breaking up of something

διασπείρω, pf. pass. ptc. διεσπαρμένος; disperse; pass. be scattered

περαίνω, to limit; pass. be limited

περιείλω, wrap up, pass. be limited in number

πλήρης, -εσ, -εις (m. pl.), -εσ (nt. pl.), full; solid

στέλλω, to check, prevent; subst. ptc. a check, prevention

ὑπερείδω, to support; subst. ptc., a support

THE SOUL AND SENSATION (§§ 63–68)

According to Epicurus, the soul consists of three primary elements, breath, heat, and air, and a fourth element, mind, which consists of very fine particles. Whereas the first three elements are distributed throughout the body, the mind is concentrated in the chest, near the heart. Sense sensation is a function of the soul, not the body. Epicurus argues that the sensation of colors, shapes, and smells is possible because all things continually emit from their surfaces “films” or “replicas” (εἴδωλα) of themselves, which penetrate the sense organs. The soul and body are formed together and die together; one cannot survive without the other.

¹⁵ πρὸς, “in addition.”

¹⁶ Cond. adv. ptc. (“if;” cf. IV, 1.8).

¹⁷ Dat. of resp.

63 Μετὰ δὲ ταῦτα δεῖ συνορᾶν, ἀναφέροντα ἐπὶ τὰς αἰσθήσεις καὶ τὰ πάθη – οὕτω¹⁸ γὰρ ἡ βεβαιοτάτη πίστις¹⁹ ἔσται – ὅτι ἡ ψυχὴ²⁰ σῶμά ἐστι λεπτομερές, παρ' ὅλον τὸ ἄθροισμα παρεσπαρμένον, προσεμφερέστατον δὲ πνεύματι,²¹ θερμοῦ τινὰ κρᾶσιν ἔχοντι καὶ πῆ μὲν τούτω (wind) προσεμφερές, πῆ δὲ τοῦτω (heat). ἔστι²² δὲ τι μέρος (τῆς ψυχῆς) πολλὴν παραλλαγὴν εἰληφός²³ τῆ²⁴ λεπτομερεία καὶ αὐτῶν τούτων,²⁵ συμπαθὲς διὰ τοῦτο μᾶλλον²⁶ καὶ τῶ λοιπῶ ἄθροίσματι· τοῦτο δὲ πᾶν αἰ δυνάμεις τῆς ψυχῆς δηλοῦσι καὶ (its) τὰ πάθη καὶ (its) αἰ εὐκίνησιν καὶ αἰ διανοήσεις καὶ ὧν στερόμενοι θνήσκομεν. καὶ μὴν καὶ ὅτι ἔχει ἡ ψυχὴ τῆς αἰσθήσεως τὴν πλείστην αἰτίαν δεῖ κατέχειν·

Vocabulary

ἄθροισμα, τό, assemblage of atoms, an organism

διανοήσεις, -εως, ἡ, process of thinking, pl. intellectual faculties

εὐκίνησια, ἡ, mobility (often pl.)

θερμός, -ή, -όν, hot; τὸ θερμός (= θερμότης), heat

κρᾶσις, -εως, ἡ, mixing, blending of things (that form a compound)

λεπτομερεία, ἡ, composition of small particles

λεπτομερής, -ές, composed of fine particles

πάθος, -εος, τό, misfortune, calamity; pain; pl. τὰ πάθη, emotions, passions;

οὐράνιος πάθος, meteorological disturbance

παραλλαγὴ, ἡ, difference, change

παρασπείρω, be interspersed/dispersed in

πῆ, in some ways; πῆ...πῆ..., in some ways ... in other ways

προσεμφερής, -ές, to resemble (w. dat.); superl. προσεμφερέστατος, most resembling

στερέω, deprive, rob of; pass. be deprived of

συμπαθής, -ές, affected by like feelings, exerting sympathy, interacting

συνοράω, comprehend that (ὄτι)

64 Οὐ μὴν εἰλήφει ἄν ταύτην (αἴθησιν), εἰ μὴ ὑπὸ τοῦ λοιποῦ ἄθροίσματος ἐστεγάζετο πῶς· τὸ δὲ λοιπὸν ἄθροισμα παρασκευάσαν ἐκείνη (ψυχῆ) τὴν αἰτίαν ταύτην μετείληφε καὶ αὐτὸ τοιοῦτου συμπτώματος παρ' ἐκείνης (ψυχῆς),

¹⁸ οὕτως before a consonant becomes οὕτω.

¹⁹ πίστις, "certainty."

²⁰ The term ψυχὴ refers to the conscious self, or personality, as the center of all emotions, desires, and affections.

²¹ πνεῦμα, a "wind,"

²² Impers., "there is" (cf. IV, 14),

²³ S.v. λαμβάνω (nt. 2nd pf. ptc.),

²⁴ Dat. of resp.

²⁵ Gen. of comp. (cf. IV, 10),

²⁶ συμπαθὲς... μᾶλλον = μᾶλλον συμπαθὲς.

οὐ μέντοι πάντων (αἰσθήσων) ὧν ἐκείνη κέκτηται· διὸ ἀπαλλαγείσης τῆς ψυχῆς²⁷ (τὸ ἄθροισμα) οὐκ ἔχει τὴν αἴσθησιν. οὐ γὰρ αὐτὸ ἐν ἑαυτῷ ταύτην²⁸ ἐκέκτητο τὴν δύναμιν, ἀλλ' ἐτέρῳ ἅμα συγγεγεννημένῳ²⁹ αὐτῷ παρεσκεύαζεν, ὃ διὰ³⁰ τῆς συντελεσθείσης περὶ αὐτὸ δυνάμεως κατὰ³¹ τὴν κίνησιν σύμπτωμα αἰσθητικὸν εὐθύς ἀποτελοῦν ἑαυτῷ ἀπεδίδου κατὰ³² τὴν ὁμούρησιν καὶ συμπάθειαν καὶ ἐκείνῳ (ἄθροισματι), καθάπερ εἶπον.

Vocabulary

αἰσθητικόν, -ή, -όν, of sense perception

ἀποτελέω, 3. ἀπετέλεσα, produce, bring about

κίνησις, -εως, ή, motion, movement

μεταλαμβάνω, have a part in, acquire a share of

ὁμούρησις, ή, juxtaposition

στεγάζω, contain, enclose; subst. ptc., an enclosure

συμπάθεια, ή, affinity

συστήμα, -ματος, τό, composite whole, whole compounded of parts

65 Διὸ δὴ καὶ ἐνυπάρχουσα³³ ἡ ψυχὴ οὐδέποτε ἄλλου τινὸς μέρους (even) ἀπηλλαγμένου³⁴ ἀναισθητεῖ· ἀλλ' ἅ (μέρη) ἂν καὶ ταύτης (ψυχῆς) ξυναπόληται τοῦ στεγάζοντος λυθέντος³⁵ εἴθ' ³⁶ ὅλου εἶτε καὶ μέρους τινός, ἐάν περ διαμένη, σῶζει³⁷ τὴν αἴσθησιν. τὸ δὲ λοιπὸν ἄθροισμα (even) διαμένον³⁸ καὶ ὅλον καὶ κατὰ μέρος οὐκ ἔχει τὴν αἴσθησιν ἐκείνου (ἄθροίσματος) ἀπηλλαγμένου,³⁹ ὅσον ποτέ ἐστι τὸ συντεῖνον τῶν ἀτόμων πλῆθος εἰς τὴν τῆς ψυχῆς φύσιν. Καὶ μὴν καὶ λυομένου τοῦ ὅλου ἄθροίσματος⁴⁰ ἡ ψυχὴ διασπείρεται καὶ οὐκέτι ἔχει τὰς αὐτὰς δυνάμεις οὐδὲ κινεῖται, ὥστε οὐδ' αἴσθησιν κέκτηται. 66 οὐ γὰρ οἷόν τε νοεῖν αὐτὸ αἰσθανόμενον μὴ ἐν τούτῳ τῷ συστήματι καὶ ταῖς κινήσεσι ταύταις χρώμενον, ὅταν τὰ στεγάζοντα καὶ περιέχοντα μὴ τοιαῦτα ᾖ,⁴¹ ἐν οἷς νῦν οὔσα⁴² ἔχει ταύτας τὰς κινήσεις. (continues ...)

²⁷ Gen. absol.

²⁸ ταύτην...τὴν δύναμιν.

²⁹ Instr. adv. ptc. ("by," cf. IV, 1.6).

³⁰ διὰ...δυνάμεως.

³¹ κατὰ, "as a result of."

³² κατὰ, "as a result of"

³³ Pres. temporal adv. ptc. ("while," "so long as").

³⁴ Cond. gen. absol. ("if," cf. IV, 9).

³⁵ Gen. absol.

³⁶ εἴθε > εἴτε; εἴτε...εἴτε...

³⁷ Here "keep," "maintain."

³⁸ Cond. adv. ptc. ("if").

³⁹ Conditional gen. absol. ("if").

⁴⁰ Gen. absol.

⁴¹ μὴ...ᾖ, "are not" (i.e., "do not exist").

⁴² Adv. ptc., "while it is existing."

Vocabulary

ἀναισθητέω, lack perception

ἔνυπάρχω, exist, be present in

ξυναπόληται > συναπόληται, s.v. συναπόλλυμι, destroy altogether

περ (encl. particle adding intensity), at all

συντείνω, draw tight, pull to one point; subst. aggregate

67 Γε δεῖ προσκατανοεῖν, ὅτι τὸ (term) ἀσώματον (which) λέγομεν κατὰ τὴν πλείστην ὁμιλίαν τοῦ ὀνόματος ἐπὶ⁴³ τοῦ (existing) καθ' ἑαυτὸ⁴⁴ νοηθέντος ἄν' (existing) καθ' ἑαυτὸ δὲ οὐκ ἔστι (possible) νοῆσαι τὸ ἀσώματον πλὴν τοῦ κενοῦ· τὸ δὲ κενὸν οὔτε ποιῆσαι οὔτε παθεῖν⁴⁵ δύναται, ἀλλὰ κίνησιν μόνον δι' ἑαυτοῦ τοῖς σώμασι παρέχεται. ὥσθ' ⁴⁶ οἱ λέγοντες ἀσώματον εἶναι τὴν ψυχὴν ματαιῖζουσιν. οὐθὲν γὰρ ἄν (ἢ ψυχὴ) ἐδύνατο ποιεῖν οὔτε πάσχειν, εἰ ἦν τοιαύτη· νῦν δ' ἐναργῶς ἀμφοτέρω ταῦτα διαλαμβάνομεν περὶ τὴν ψυχὴν τὰ συμπτώματα. 68 ταῦτα οὖν πάντα τὰ διαλογίσματα⁴⁷ τὰ περὶ ψυχῆς ἀνάγων τις ἐπὶ τὰ πάθη καὶ τὰς αἰσθήσεις, μνημονεύων τῶν ἐν ἀρχῇ ῥηθέντων,⁴⁸ ἰκανῶς κατόψεται τοῖς τύποις ἐμπεριειλημμένα εἰς τὸ κατὰ μέρος ἀπὸ τούτων ἐξακριβοῦσθαι βεβαίως.

Vocabulary

ἀσώματος, -ον, disembodied, incorporeal

διαλαμβάνω, be distinguished/differentiated

διαλογισμός, ὁ, debate, talk; estimation, consideration

ἐμπεριλαμβάνω, encompass, subsume within

ἐναργῶς, manifestly, as the case stands

ἐξακριβάζω, know accurately

καθοράω, fut. κατόψομαι, see distinctly, observe

ματαιῖζω (= ματάω), speak foolishness

ὁμιλία, ἡ, everyday conversation

προσκατανέω, to note in addition that (ὅτι)

SELECT BIBLIOGRAPHY

Farrington, Benjamin. *The Faith of Epicurus*. London: Weidenfeld and Nicolson, 1967.

Inwood, Brad, and L. P. Gerson (trans.). *The Epicurus Reader: Selected Writings and Testimonia*. Intro. by D. S. Hutchinson. Indianapolis: Hackett, 1994.

⁴³ "On the basis of."

⁴⁴ καθ' ἑαυτὸ, "for itself" (i.e., as independent).

⁴⁵ S.v. πάσχω, here "be acted upon."

⁴⁶ ὥσθ' > ὥστε.

⁴⁷ διαλογίσμα = διαλογισμός.

⁴⁸ S.v. λέγω.

