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A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

There are very many Biblical expressions, both from the Old and New Testaments, in the Korán and in the traditional sayings of Mohammed, but most of these are quotations and reminiscences rather than independent parallels.

T. H. WEIR.

LEXICAL NOTES FROM THE PAPYRI.*

XVIII.

οικονομέω, οικονομία.—The wide sense attaching to these words in late Greek is fully illustrated from Polybius by Dean Robinson on Eph. i. 10. We may add a few citations from the papyri. In EP 9⁵ (iii/B.C.) an official summons a subordinate to appear before him bringing with him all his writings and official documents—*πάντα τὰ γράμματα καὶ [εἰ τι ἄλλο] οἰκονόμηκ[ας] καὶ ὄν πεποιήσαι διαγραφῶν τὰ ἀντίγραφα*, and the same general reference attaches to his subst. in EP II⁷ (iii/B.C.), *ὄν δ' ἂν πράξις γ' οἰκ[ονομιῶν]*, *γράφε ἡμῖν ὑπόχειρα*. The important rescript of the Prefect, BM III. p. 125 (A.D. 104), which offers such a striking analogy to Luke ii. 1 ff., requires all persons residing out of their own homes to return to their homes *ἵνα καὶ τὴν συνήθη [οἰ]κονομίαν τῆ[ς ἀπο]γραφῆς πληρώσωσιν*, “that they may carry out the regular order of the census,” while in PP II. 11(2)²². (iii/B.C.=Witk., p. 4) the verb is used of the administration of a sacred office or priesthood, *γίνωσκε με τὴν ἱεροποιῶν οἰκονομημέ[νον]*, and in 38(c)⁸⁰². of the management of details in some matter relating apparently to cowherds, *περὶ βούτων δν ἂν [τρό]πον οἰκονομήθῃ*. In Rein P 7³⁴ (ii/B.C.) *οικονομία* refers to a legal process, *μηδεμίαν οἰκονομίαν κατ' ἐμοῦ ποιεῖσθαι*.

οἰνοπότης.—This N.T. compound, Matt. xi. 19, Luke vii.

* For abbreviations see the February and March (1908) *EXPOSITIO*, pp. 170, 282.

34, is found in the dream of Nectonabus, LPu^{iv}. 21^t. (ii/B.C.) as edited by Wilcken, *Mélanges Nicole*, p. 584, καὶ ἔδοξεν αὐτῷ [φύσι δντι οἰνοπότῃ ραθυμῆσαι πριν ἢ ἄψασθαι τοῦ ἔργου, "and it seemed good to him (i.e. Petesius), since by nature he was a wine-drinker, to take a holiday before he began work." Note οἶνος καινός in *Ostr.* 1142 as the anti-thesis to οἶνος παλαιός, *ib.* 1129, not νέος as in [Luke.] v. 39.

οἶομαι.—For οἶομαι construed with the inf. alone, as in Phil. i. 17, cf. EP 12^t (iii/B.C.), καθάπερ ὤιου δεῖν, OP 898^{24f}. (A.D. 123), οἰομένη ἐκ τούτου δύνασθαι ἐκφυγεῖν ἃ διέπραξεν, "thinking by this means to escape the consequences of her misdeeds" (G. and H.). In all these passages the underlying idea of the verb seems to be "purpose," as frequently in later Gk.; see Kennedy on Phil. *l.c.*

ὀκνέω.—With Acts ix. 38, μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν, cf. EP 13^r (iii/B.C.), μὴ ὀκνῶν γράφειν ἡμῖν, and similarly OP 930^t (ii/iii A.D.).

ὀλιγόψυχος.—The verb occurs in the Ptolemaic papyrus PP ii. 40 (=Witk. 26), quoted above under ἀνδρίζομαι, *Notes vi.*

ὀλιγωρέω.—BU 1095^{8t}. (A.D. 57), μὴ οὖν ὀ[λ]ιγωρ[ήσης] περὶ μηδενός, 1097¹⁵ (i/A.D.), οὐχ^ο (=οὐχ) ὀλιγωρῶ, ἀλλὰ εὐψυχούσα πα[ρα]μένω.

ὀλοκληρία.—In the N.T. this word is found only in Acts iii. 16, where it is rendered in the Vg. "integra sanitas": cf. OP 123^{6t}. (iii/iv A.D.), οὐκ ἔλαβον τὰ δηλοῦντά μοι τὰ περὶ τῆς ὀλοκληρίας ὑμῶν, BM II. p. 297 (iv/A.D.), τὴν ὀλοκληρίαν Κωσταντίου, and especially BU 948^{3f}. (iv/v A.D.), εὖχομε . . . τὰ πε[ρ]ὶ τῆς ὑγίας σου καὶ ὀλοκληρίας σου χαίριν. To the examples of the corresponding adjective in *Thess.* p. 78 add BM III. p. 30 (iii/A.D.), ὀλοκλήρου οἰκίας καὶ αὐλ(ῆς) *al.*, and of the verb LpP 110^{12t}. (iii/iv A.D.), κἂν διὰ λόγου μοι πέμψῃ εἰ ὀλοκληρ(ε)ῖς ἢ ὡς ἦς ἵνα ἀμέριμνος ὦ *al.*

δλος.—OP 936²⁰ (iii/A.D.), οὐδὲ Φιλόξενον ὄλ' ἐξ ὄλων οὐχ εὔρον, where the Editors render, "I have entirely failed to find Philoxenus," and compare *ib.* 893⁶, οὐδένα λόγον ὑπὲρ οἰασθήποτε ὄλον τὸ σύνολον πράγματος, "no ground of complaint on any matter of any kind whatsoever." For δι' ὄλου, as in John xix. 23, see OP 53¹⁰, cited under *ξηραίνω*.

δμβρος.—A kind of *term. techn.* in connexion with land which had become waterlogged, (ἔμβροχος) διὰ τὸν δμβρον τῶν παρακειμένων ὑδάτων, TbP 61(6)¹³² (B.C. 118-7) and often: cf. Luke xii. 54.

ὀμιλέω.—The classical and late Gk. meaning of ὀμιλέω, "converse with," which is found in Dan. i. 19, Acts xx. 11, xxiv. 26, may be illustrated from the vernacular OP 928⁵¹ (ii/iii A.D.), ὀμείλησας δέ μοί ποτε περὶ τούτου, "you had a conversation with me once on this subject." Cf. also the *Pelagia-Legenden* (ed. Usener), p. 7¹⁰, προτρεψάμενος αὐτὸν ὀμιλῆσαι τῷ λαῷ, and the use in MGr. 'δὲν μοῦ 'μιλᾶς; "why dost not thou speak to me?" (Abbott, *Songs of Modern Greece*, p. 108⁶).

ὀμίχλη.—For this N.T. ἄπ. λεγ., 2 Pet. ii. 17, cf. the *Papyrus magique de Paris* 3023-4 (c. A.D. 300), ὁ ἐν μέσῃ ἀρούρης καὶ χιόνος καὶ ὀμίχλης.

ὀμνύω.—Ὀμνύω with the acc. of the person invoked (cf. Jas. v. 12) is very common, e.g. EP 23⁸ (iii/B.C.), ὀμνύω βασιλέα Πτολεμαῖον, PaP 47²¹ (B.C. 153), ὀμνύο τὸν Σάραπιν, OP 239⁵¹ (A.D. 66), ὀμνύω Νέρωνα Κλαύδιον Καίσαρα κ.τ.λ.

ὀμοθυμαδόν.—The sense of *unanimiter*, and not merely of "together" to which Hatch (*Essays in Biblical Gk.*, p. 63) would limit this word in the N.T. as in the Gk. versions of the O.T., is supported by such a passage from the Κοινή as TbP 40⁸¹ (B.C. 117), ὀμοθυμαδὸν ἀντέχεσθαι τῆς σῆς σκέπης, "with one accord claiming your protection" (G. and H.): cf. *Syll.* 329¹³ (i/B.C.), ὀμοθυμαδὸν πάντων τῶν πολιτῶν ἐπιδεδωκότων ἑαυτοὺς εἰς τοὺς περὶ τούτων ἀγῶνας, *ib.* 732²⁸.

In ParP 63⁹³ Mahaffy (PP III. p. 27) renders it "without exception."

ὄμοιος.—A weakened force of this word is seen in TbP 300¹³ (ii/A.D.), ταγήναι ἐν τῇ τῶν ὀ. τάξι, " (that this name) may be inscribed in the list of such persons " (viz. the dead). The common use of ὁμοίως repeated=*ditto*, may be put here. The phrase καθ' ὁμοιότητα, as in Heb. iv. 15 (vii. 15), is found in BU 1028¹⁵ (ii/A.D.) with a gen. dependent on it.

Ὀνήσιμος.—To the examples of this name in *Notes* iii. add *Magn.* 242 τόπος Ὀνησίμου, 300 ἡ σορός (=grave), Ὀνησίμου τοῦ Πανσιμάχου. Thieme (p. 40) notes that the name is specially common in the case of slaves, though not confined to them, as is shown by the mention of a γραμματεὺς M. Ὀνήσιμος on a coin of Caracalla's time: cf. also Ὀνησίμη in *Syll.* 855⁵, a woman whom a manumitted slave is to serve till her death. Dittenberger's index (p. 89) shows others. Dr. Souter has given us six citations from Roman inscriptions in Dessau.

ὄνικός.—Grimm's statement that this adjective is "not found" outside its N.T. occurrences (Matt. xviii. 6, Mark ix. 42) requires correction in the light of the new evidence, e.g. BU 912²⁴ (A.D. 33), τὰ ὄνικὰ κτήνη, NP 23³¹ (A.D. 70), ἀπὸ τῶν ὑπαρχόντων ἡμῖν ὄνικῶν κτηνῶν ὄνου ἕνα, and OGIS 629^{30, 45} (ii/A.D.), γομοῦ ὄνικοῦ: cf. also for a similar formation OP 498⁷¹ (ii/A.D.), λίθων κύβων καμηλικῶν, "squared stones which a camel could transport," cited in *Notes* iii.

ὄνομα we reserve, as there is too much material to treat briefly.

ὀξύς.—In OP 900⁶¹ (iv/A.D.), εἰς κονδουκτορίαν τοῦ ὀξέος δρόμου, "for the contract of the express postal service": see the Editors' note, and cf. Rom. iii. 15, ὀξείς οἱ πόδες αὐτῶν ἐκχέαι αἷμα.

ὀπτάνω.—See *Notes* ii. and add the still earlier occurrence

in ParP 49⁸³ (B.C. 164–158) = Witk. p. 47, εἰ δὲ δι' ἄλλο τι οὐκ ὀπτάνεται μοι. The verb occurs in the *Papyrus magique de Paris* 3033 ff. (c. A.D. 300), ὀρκίζω σε τὸν ὀπτανθέντα τῷ Ὀσραῆλ (= Ἰσραῆλ) ἐν στύλῳ φωτινᾶ καὶ νεφέλῃ ἡμερινῇ, an interesting reference to Exod. xiii. 21.

ὀπώρα.—For this good vernacular word (Jer. xlvi. (xl.) 10, 12, Rev. xviii. 14) cf. the first century letter of a tax-collector at Oxyrhynchus, where along with much other miscellaneous information he informs a friend, οὐπω πολλῇ ὑπώρα ἐγένετο ἐν Μέμφι ἐπὶ τοῦ παρόντος, “there has not been much fruit in Memphis up to the present” (OP 298^{88f}). For the adjective see *OGIS* 234² (iii/B.C., πυλαίας ὀπωρινῆς, the autumn meeting of the Amphictyons at Pylae, and cf. Jude 12, δένδρα φθινοπωρινὰ ἄκαρπα, “autumn trees without fruit.”

ὄραμα, ὄρασις.—In ChP 34⁸. (iii/B.C.) = Witk. p. 30, ἔδο]ξέ μοι νῦν περὶ τοῦ ὀράματος διασαφήσαι σοι ὅπως εἰδήης κ.τ.λ., ὀράματος refers apparently to a vision granted in sleep: cf. *Syll.* 760¹ καθ' ὄραμα of a similarly granted vision of the goddess Isis. “Ὀρασις” is found in the same sense in the dedicatory *Syll.* 774², Στρατία ὑπὲρ τῆς ὀράσεως θεᾶ Δημητρὶ δῶρον. A curious use of the latter word occurs in *OGIS* 56⁸⁶ (iii/B.C.), where it is employed as a title of the daughter-goddess of the Sun—ὄρασιν αὐτοῦ, i.e. “oculum Solis” (see Dittenberger’s note). In an inscr. in *C. and B.*, ii. p. 653, we find εἰς ὄρασιν καὶ εἰς ὄλον τὸ σῶμα αὐτοῦ καὶ εἰς τέκνα καὶ εἰς βίον, “face, body, children, life,” all of which are to feel the κατάραι ὅσε ἀνγεγραμμένοι εἰσὶν if the tomb is disturbed. Sir W. M. Ramsay thinks the curses are Jewish.

ὀρεινός.—The shortened form ὀρινός, which is read by W.H. in Luke i. 39, 65, is amply attested in the papyri, where the word is regularly used to describe all canals on the borders of the desert, e.g. ChP 25⁶ (ii/A.D.), ἐν ὀρινῇ (διώρυχι), “on the desert canal,” and StrP 17⁴ (ii/A.D.),

ἐν ὀρινῇ Πατσώντ(εως) Βακχ(ιάδος) with Preisigke's note.

ὄρθρος.—FP 108¹⁰ (ii/A.D.), ὑπὸ τὸν ὄρθρον, "about dawn," the same phrase as in Acts v. 21. Cf. also ParP 49²⁰ (ii/B.C.=Witk. p. 46), εἶπας αὐτῷ ὄρθρίτερον ἐλθεῖν; and for ὄρθρίζω see Thumb *Hellen.* p. 123, where the dependence of the verb on the Heb. רָצַח in the sense of "rise early" (as Luke xxi. 38) is pronounced very improbable: the word, according to Moeris, is true Hellenistic Gk.

ὄρκωμοσία.—The neuter pl. ὄρκωμόσια is found in *Syll.* 592²⁹ (ii/B.C.), where the note cites other exx. The easy transference to 1st decl. is suggested by such analogies as ἀντωμοσία.

ὄρφανός.—The more general sense of this word may be illustrated from MGr. as in the distich, Abbott *Songs* p. 226, no. 50, where a lover mourns that his mistress is going away καί μ' ἀφίνει ὄρφανό, "leaving me friendless," the same combination as in John xiv. 18.

ὄσιως.—See *Thess.* p. 24 f., and add ParP 30^{25f.} (ii/B.C.), ἀνθ' ὧν πρὸς τὸ θεῖον ὄσιως διάκεισαι. The subst. ὀσιότης occurs *ib.* 14^{f.}, δι' ἣν ἔχετε πρὸς τὸ θεῖον ὀσιότητα: cf. *OGIS* 383¹⁹ (i/B.C.), τέρψω ἀμίμητον ἡγούμενος τὴν ὀσιότητα—the proclamation of Antiochus I.—where it no doubt represents the Zoroastrian *asha*, right. "Ὄσιως is of course common in inscriptions dealing with religion. Note *Syll.* 814⁷, a leaden plate from Cnidus containing an invocation of ὄσια on certain persons if they restore a trust (παραθήκη) and ἀν[όσια] if they do not. The meaning seems to help us for ὄσια Δαυείδ in Acts xiii. 34 (from LXX), as does the combination ὄσια καὶ ἐλευθερά in other inscriptions.

ὄσος.—OP 237^{v. 22} (ii/A.D.), ὧτα παρέχω ἄνοα αὐτῷ, "I turned a deaf ear to him," cf. Acts vii. 57, συνέσχον τὰ ὧτα αὐτῶν.

ὄφειλή.—See Deissmann, *BS* p. 221, and as further illustrating the "profane" character of this word (*contra*

Grimm) cf. OP 286¹⁸ (A.D. 82), ὑπὲρ τῆς προκειμένης ὀφειλῆς, "in connexion with the aforesaid debt," and FP 247 (c. A.D. 100) an account which is headed ἔχθεις Εὐήμερ[είας ὀ]φειλῆς, *al.*

ὀχλέω.—While there may be traces of a technical medical use of this word in Acts v. 16 (see Knowling *ad. l.*), there is ample evidence that the word had come to be used quite generally in the vernacular, cf. e.g. OP 269^{u.4} (A.D. 57), ἐρωτηθεὶς ὀχλησον Διόσκορον, "please worry Dioscorus," with reference to a bond, FP *ostr.* 45 (i/A.D.), μὴ ὀχλει τοὺς Σαμβάτος, "don't worry the people (or 'sons'?) of Sambas" (G. and H.), and OP 121^{25n.} (iii/A.D.), τοὺς τέκτονες μὴ ἀφῆς ὄλως ἀργῆσε . . . ὀχλει αὐτοῖς, "don't allow the carpenters to be altogether idle; worry them" (G. and H.). The adj. is found in OP 525^{1f.} (early ii/A.D.), ὁ παράπλους τοῦ Ἀνταιοπολίτου ὀχληρότατός ἐστιν, "the voyage past the Antaeopolite nome is most troublesome."

ὀψάριον.—With the use of ὀψάριον to denote fish eaten as a titbit along with bread in John vi. 9, 11, xxi. 9 ff., cf. BU 1075¹⁶ (A.D. 57), where after the mention of bread and pigeons we read of a λαγύνιον ταριχηροῦ (= ὦν) ὀψαρίων, "a jar of pickled fish." For the word in a more general sense see OP 531¹⁸ (ii/A.D.), where a father, after bestowing good advice on his son, adds τοῖς ὀψαρίοις ἐξήλλαξας ἡμᾶς, "you won me over by the dainties." From the inscriptions we may cite *OGIS* 484¹⁶ (ii/A.D.), τῶν λεπτῶν ὀψαρίων, and the mention in the same document l. 21 of an ὀψαριό-πώλης. The simple ὄψον occurs in HbP 54^{28n.} (iii/B.C.), λάχανα π[αντ]οδαπὰ καὶ ἐὰν ὄψον τι ἔχη[ς], "vegetables of all kinds, and some delicacies if you have any" (G. and H.), and the double diminutive ὀψαριδίον in BM III. p. 196 (iii/A.D.), where the words ὑπὲρ τιμῆς ὀψαριδίων originally appeared after l. 123.

ὄψέ, ὄψιμος, ὄψιος.—See *Proleg.* 72, and for ὄψέ used

practically as an indeclinable noun cf. BM III. p. 183⁶⁶ (A.D. 113), ἀπὸ πρωίας ἕως ὀψέ. Ὀψιμος (cf. Jas. v. 7) occurs FP 133⁹ (iv/A.D.), ὁ καιρὸς νῦν ἐστὶν ὀψιμώτερος, "the season is now rather late," and the adv. in TbP 72³⁶¹ (B.C. 114-3), διὰ τὸ ὀψίμως σπαρῆναι. In TbP 304⁵¹ (ii/A.D.) we have ὀψίας τῆς ὥρας γενομένης (cf. Mark xi. 11, ὀψὲ ἤδη οὔσης τ. ὥρας), and ib. 283⁸¹ (i/B.C.), ὀψίτερον τῆς ὥρας.

ὄψις.—In the proceedings before the Prefect regarding the custody of a child already referred to under εἰσπηδάω judgment was given that as the child in question ἐκ τῆς ὄψεως, "from its features," appeared to be that of Saraeus, it should be restored to her, OP 37^{11.3} (A.D. 49), with which may be compared the use of κατ' ὄψιν in John vii. 24. The latter phrase="in person" occurs OP 117³ (ii/iii A.D.), κατ' ὄψιν σὲ παρακέκληκα, "I have urged you in person."

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