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How entirely every such conception of the end, whether of man or of the universe, is swept away by the theories above commented upon, will be obvious to every one who reflects on their denials of God, of Freedom, and of Immortality, and on the views which are substituted of the grounds of moral conduct, and the aims of human existence. Illustrations will appear in later parts of the discussion.

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LEXICAL NOTES FROM THE PAPYRI.*

XVII.

νηφάλιος.—In *Syll.* 631²⁴ (iv/B.C.), *νηφάλιοι τρεῖς βωμοί* may refer either to altars at which only wineless offerings were made, or perhaps to cakes made in the form of an altar, free from all infusion of wine: see Dittenberger's note. The verb is found along with *ἀγνεύω* to mark the proper state of intending worshippers, *Syll.* 790⁴¹ (i/A.D.), *ἀγνεύοντες καὶ νήφοντες*: cf. *ibid.* 564¹, *ἀπ' οἴνου μὴ προσιέναι*, and the metaphorical application in 1 Peter iv. 7, *νήψατε εἰς προσευχάς*.

νίκη.—An interesting example of this word occurs in the letter of the Emperor Claudius incorporated in the diploma of membership of The Worshipful Gymnastic Society of Nomads, in which he thanks the club for the golden crown which it had sent to him on the occasion of his victorious campaign in Britain in A.D. 43—*ἐπὶ τῇ κατὰ Βρετάνων νείκη*, BM III. p. 216¹². For the later form *νίκος*, as in 1 Esdr. iii. 9, 1 Cor. xv. 55, 57, cf. BU 1002¹⁴ (B.C. 55).

νοέω.—The phrase *νοῶν καὶ φρονῶν* is common in wills, both of the Ptolemaic and Roman periods, the testator

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

thus certifying himself as "being sane and in his right mind," cf. PP I. *passim*, OP 491² (A.D. 126).

νομικός.—Without entering into the discussion as to whether this term when applied to Zenas in Tit. iii. 13 implies in his case a knowledge of Roman or Hebrew law, it may be noted that examples of the former sense can be readily produced from the papyri and inscriptions: see e.g. BU 326^{11, 22} (ii/A.D.) where a certain Gaius Lucius Geminianus *νομικός* 'Ρωμαϊκός certifies that he has examined the copy of a will, and finds that it corresponds with the original; and *Magn.* 191 (ii/A.D.) an inscription honouring Ζώβιον Διοσκουρίδου *νομικὸν ζήσαντα κοσμίως*. Cf. also the Phrygian inscription of imperial times *Λ. Μαλλίφ Μαξίμφ νομικῶ*, quoted by Hatch in *J. B. L.* xxvii. 2 from the *Proceedings of the American School at Athens*, ii. p. 137.

νόμος.—For the use of *νόμος* c. gen. obj. to denote a particular ordinance as in Rom. vii. 2, ἀπὸ τοῦ νόμου τοῦ ἀνδρός ("from that section of the statute-book which is headed 'The Husband,' the section which lays down his rights and duties" *SH*) cf. *Syll.* 828¹⁴, κατὰ τὸν νόμον τῶν ἐ[ρανισ]τῶν. Thieme (p. 30) illustrates the quasi-personification of ὁ νόμος in John vii. 51, Rom. iii. 19 by the Magnesian inscription 92a¹⁰ (ii/B.C.), πάντων συντελεσθέντων, ὧ[ν ὁ νόμος] συντάσσει, cf. b¹⁶ πάντων συντελεσθέντων ὧν ὁ νόμος ἀγορεύει.

νοσφίζω.—The absolute use of this verb in Tit. ii. 10 is illustrated by PP III. 56(b)^{10, 12} where an official swears οὔτε αὐτὸς νοσφειοῦμαι, "I will neither peculate myself," and if I find any one else *νοσφιζόμενον*, "peculating," I will report him; cf. *ibid.* (c)² where *νοσφίσασθαι* occurs in a similar context.

νομηλία.—Cf. BU 1053^{1, 20} (B.C. 13), ἀπὸ νομηλίας, and for the uncontracted form *νεομηλία*, which W.H. prefer in

Col. ii. 16, see TbP 318¹² (A.D. 166) *νεομηνία*, BU 1021¹ (iii/A.D.) *νεομηνίας*.

νῦν. The classical phrase τὰ νῦν = "now," which in the N.T. is confined to Acts, is found in an Oxyrhynchus letter of B.C. 2, where the writer states with reference to a certain Damas—καὶ τὰ νῦν ἐπειπέμοφα αὐτὸν πάντα συνλεξαί, "And now I have despatched him to collect them all (i.e., rents)," OP 743³⁰. The evidence of the papyri, so far as we have remarked it, confirms the equivalence of *νυνί* to *νῦν* in the N.T. (as Grimm); cf. e.g., PP III. 42 H (8) f⁴ (iii/B.C. = Witk. 12), *νυνί* [δὲ ἐν φόβῳ ἐ]ίμι οὐ μετρίῳ, TbP 292²⁶ (ii/A.D.), *Κρονίων* . . . *νυνεὶ ἐν Ἀλεξανδρείᾳ τυγχάνων*.

νωθρός.—The sense of "remissness," "slackness" attaching to this adj. in Heb. vi. 12, ἵνα μὴ *νωθοὶ γένησθε*, appears in the use of the subst. in AP 78¹² (A.D. 184), ἐπὶ τούτοις δὲ [καὶ ἐ]ν *νωθρίᾳ μου γενομένου*, where the Editors translate, "moreover as I neglected my rights." The corresponding verb is used of "sickness" in TbP 421⁵ (iii/A.D.), ἐπεὶ ἡ ἀδελφή σου *νωθρεύεται*, cf. 422⁵.

νώτος.—The compound *νωτόφοροι*, as in 2 Chron. ii. 18, καὶ ἐποίησεν ἐξ αὐτῶν ἑβδομήκοντα χιλιάδας *νωτοφόρων*, is found in PP III. 46 (2)³, a contract for the supply and carriage of bricks.

ξενία.—The vernacular use of *ξενία* = "hospitality" in such passages as OP 118¹⁷ (late iii/A.D.), εἰδὼς δὲ ὅποια ἐστὶν καὶ ἡ *ξενία*, ib. 931⁷¹. (ii/A.D.), εἰς τὴν *ξενίαν* τῆι *μεικρᾷ*, along with the almost technical sense of τὰ *ξένια* for the "gifts" provided on the occasion of the visit of a king or other high official to a district (cf. PP II. 10 (1), GH 14 (b) (both iii/B.C.) and see *Ostr.* i. p. 389 f.), seem to make it practically certain that the word is to be understood in the same sense in Acts xxviii. 23, Philem. 22, rather than of a *place* of lodging. For this later sense cf. the diminutive *ξενίδιον* in TbP 335¹⁷¹. (iii/A.D.), *ξενίδιον μεμ[ισθωμένον]*

μοι εἰς οἴκησιν, " a guest-house leased me for living in."

ξηραίνω.—With Matt. xxi. 19 ἐξηράνθη παραχρήμα ἡ συκὴ may be compared the interesting report regarding a persea tree addressed to the logistes of Oxyrhynchus. The president of the guild of carpenters who had been commissioned to examine the tree states that he had found it ἄκαρπον οὖσαν πολλῶν ἐτῶν διόλου ξηραντίσαν καὶ μὴ δύνασθαι ἐντεῦθε[ν καρ]ποῦς ἀποδιδόναι, "barren for many years, quite dried up, and unable to produce fruit any longer" (OP 53⁹ ff., A.D. 316). On the value and associations of the persea tree see Wilcken, *Archiv* i. p. 127.

ξύλον.—For the Hellenistic usage of ξ. to denote a (living) tree, as in Luke xxiii. 31, see the Ptolemaic ordinance TbP 5²⁰⁵ f. (B.C. 118) remitting penalties on those τοὺς κεκοφύτας τῶν ἰδίων ξύλα παρὰ <τὰ> ἐκ<κ>είμενα προστάγματα, "who have cut down trees on their own property in contravention of the published decrees." The Editors find in this regulation a proof that "the king controlled the timber of the country, though whether in the form of a tax upon cutting down trees or of a monopoly is uncertain"; but see Wilcken, *Archiv* ii. p. 489. Land planted with trees is called ξυλίτις in LIP 5⁶⁸ (iii/B.C.)—it had just been cleared and sown. For the more general sense of ξύλα, as in Matt. xxvi. 47, cf. TbP 304¹⁰ (ii/A.D.), μετὰ ξύλων ἰσπηδήσαι, "to rush in with staves." The adj. occurs in an inventory of property, TbP 406¹⁹ (iii/A.D.), κράβα{κ}τος ξύλινος τέλειος, "a wooden bedstead in good order"; cf. 2 Tim. ii. 20, σκεύη . . . ξύλινα.

ᾄδει.—With the N.T. phrase τάδε λέγει, Acts xxi. 11, etc., cf. τάδε διέθετο, the regular formula in wills for introducing the testator's dispositions, e.g. PP I. 16(1)¹² (B.C. 230), τάδε διέθετο νοῶν καὶ φρονῶν Μένιππος κ.τ.λ. In P. Passalacqua¹⁴ (= Witk., p. 35), ἀπεδόθη τὰδ' αὐτῶι, τὰδ' = ἦδε ἢ ἐπιστολή.

ὁδοποιέω.—With Mark ii. 23, ἤρξαντο ὁδὸν ποιεῖν [ὁδοποιεῖν BGH] τίλλοντες τοὺς στάχνας, cf. the use of the subst. in a

letter announcing the preparations for the visit of an official, GH 14 (b)⁸ (B.C. 264 or 227), *γνώμεθα δὲ πρὸς τῆι ὁδοποίαι*. "Οἰα or provisions for his consumption on the journey have also been got ready, amounting to no less than *χῆνες πεντήκοντα, ὄρνιθες διακόσσιαι, περιστριδεῖς ἑκατόν.*

ὀθόνιον.—Wilcken, *Ostr.* i. p. 266 ff., has shown that by *ὀ.* in Egypt we must understand fine linen stuff, both in its manufactured and unmanufactured state. Its manufacture was a government monopoly; cf. TbP 5⁶³ (B.C. 118), *τὰς προστιμή[σεις τῶν] ὀθονίων* with the Editor's note. For the use of *ὀ.* in John xix. 40 see especially such a passage as ParP 53⁸, *ὀθώνιον ἐγκοιμήτρην (=ιον)*. The word itself is of Semitic origin [𐤓𐤕𐤍, "yarn"]: Mayser, *Gramm.*, p. 42, Thumb, *Hellen.* p. 111.

οἰκία, οἶκος.—For the distinction between these words see *Notes* ii. The former is common in the phrase *κατ' οἰκίαν*, as *ἡ κατ' οἰκίαν ἀπογραφὴ*, "the house-to-house census." As illustrating the N.T. conception of the *οἶκος πνευματικός* and the *οἶκος τοῦ θεοῦ* Thieme (p. 31) refers not only to the place which "the house of God" had in Jewish religion, but also to the "holy houses" of Greek antiquity, as when in *Magn.* 94³ (ii/B.C.) a certain *Εὐφῆμος Πανσανίου νεωκόρος* is praised for his liberality *εἰς τ[ὸ]ν οἶκ[ον] τ[ὸν ἱερὸν] καὶ εἰς τὸν δῆμον*: cf. also *Syll.* 571^{3, 25} for an *οἶκος τεμένιος ἱερός* in Chios.

οἰκοδεσπότης.—For *οἰκοδεσπότης*, Matt. x. 25, etc., we may cite the Isaurian inscription *υἱοῦς τοὺς οἰκοδεσπ[ότας]* from the *Proc. of the Amer. School at Athens*, iii. 150 (see Hatch in *J.B.L.* xxvii. 142).

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