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## LEXICAL NOTES FROM THE PAPYRI.\*

## XVIII.

*ὀψώνιον*.—This word is fully illustrated by Deissmann *BS* 148, 266, and it is sufficient to add one or two instances of it that have since appeared. Thus in the parental letter *OP* 531, cited above under *ὀψάριον*, the writer continues, l. 20 ff., ἀπὸ τοῦ σοῦ χαλκοῦ τὸ ὀψώνιον σου καὶ τῶν σῶν ἐξοδίασον ἕως πέμψω, which the Editors translate “you must pay for the provisions of yourself and your household out of your own money, until I send you some,” while in *OP* 744 (B.C. 1) ἐὰν εὐθύς ὀψώνιον λάβωμεν ἀποστελῶ<sup>1</sup> σε ἄνω they translate “if I receive a present soon I will send it up to you.” In *OP* 514<sup>3</sup> (ii/A.D.) it occurs in a receipt ὑπὲρ ὀψωνίου, “on account of salary”: cf. *TbP* 391<sup>20</sup> (A.D. 99), τὸ δὲ ὀψώνιον τοῦ μαχαιροφόρου, “the salary of the sword-bearer.” To Deissmann’s examples from the inscriptions Thieme (p. 31) adds *Magn.* 116<sup>54</sup> (time of Hadrian) ὀψωνίου, “wages” for the cultivation of arable land. And finally in *GH* 63<sup>4</sup> (iii/A.D.), εἰς λόγον ὀψωνίου, the Editors suggest the word may mean “interest,” and compare *BU* 69<sup>71</sup> (A.D. 120), ἄς καὶ ἀποδώσω σοι τῷ ἐνγιστα δοθησομένῳ ὀψωνίῳ (on which cf. *Proleg.* <sup>2</sup> or <sup>3</sup> 75).

*παιδάριον*.—The latitude of this word, formally a diminutive, is well seen in its record. In *Syll.* 797 (ii/B.C.) τὸ π. δ’ Ἀννύλα κύει is of course an unborn child, while in *Tobit* vi. 2, 3, it describes a young man who can drag on shore the magic fish that is to supply the safeguard for his marriage. In *BU* 1079<sup>15</sup> (41 A.D.), ἐγὼ παιδάρην εἰμί comes in an earnest plea addressed to a Jew moneylender,

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

<sup>1</sup> Note the interchange of 1st plur. and sing. and see *Proleg.* 86 f.

and designed (not very confidently) to soften Shylock's heart. In Witk. p. 85 (ii/B.C.) a mother congratulates her son and herself because he is learning *Αἰγύπτια γράμματα* and will soon be able to teach τὰ παιδάρια in a school. BM iii. 177<sup>5</sup> (8 B.C.), where 12 dr. are entered as paid *παιδαρίωι ὑπάρν<sup>ω</sup> ἀγέλ<sup>η</sup>*, implies a boy old enough to look after sheep.

*παιδεύω*.—BU 846<sup>11</sup> (ii/A.D.)—the abject appeal of Antonius Longus, an illiterate soldier, to his mother—gives *παιπαιδευμαι* in the sense “I have been taught a lesson,” but a gap in the context makes it not quite clear.

*πανήγυρις*.—The word is common in inscriptions relating to *res sacrae*, but seems to have remained in ordinary use. Thus BU 1074<sup>9</sup> (iii/A.D.—official) . . . ]*εἶναι οἱ καθ' ἐ[κάστην πα]νήγυριν ἀγωνοθέται πειθαρχήσουσιν*. OP 41<sup>1</sup> (iii/iv A.D.), . . . ]*αρίας πανηγύρεως οὔσης* opens (fragmentarily) a very incoherent report of a public meeting. FP 93<sup>11</sup> (161 A.D.), *χωρίς ἀγορῶν σὺν πανηγύρεσιν*, “with the exception of markets and festivals.” OP 705<sup>35</sup> (200 A.D.), *καὶ ἔτι καὶ νῦν τὴν τῶν ἐπινεικίων ἡμέραν ἐκάστου ἔτους πανηγυρίζοντας*. “Festal assembly” would apparently render the word best in Heb. xii. 23.

*πανοπλία*.—In *Syll.* 652<sup>26</sup> (early iii/A.D.) the *ephebi* are ordered to be reviewed at a religious festival in Attica [*ἔχοντας*] *τὴν πανοπλίαν*. The incorrect optative in this very formal inscription is the hallmark of archaising style; but the word apparently continued in ordinary use.

*παντελής*.—The New Testament only has this word in the phrase *εἰς τὸ παντελές*, Luke xiii. 11, Heb. vii. 25: so BM iii. p. 161<sup>11</sup> (212 A.D.) a man sells some property *ἀπὸ τοῦ νῦν εἰς τὸ παντελές*. This would support a temporal meaning in Heb. *l.c.*—“to save *finally*,” which suits well the *πάντοτε* that follows: so long as our Intercessor lives

our *σωτηρία* is assured. In Luke *l.c.* the meaning is like that of *παντελῶς* in Witk. p. 40 (168 B.C.), *π. ἀηδιζομαι*, "I am in utter distress": so in LLP 26<sup>2</sup> (iii/B.C.) the land is *π. ἀπηρογμένη*, "entirely uncultivated" (edd.).

*παντοκράτωρ*.—Cumont *Les Religions Orientales* p. 267 quotes a dedication from Delos, *Διὶ τῷ πάντων κρατοῦντι καὶ Μητρὶ μεγάλη τῇ πάντων κρατούσῃ* (B.C.H. 1882, p. 502): see the whole note on this attribute of omnipotence assigned to the Syrian and Phrygian deities. On the word see Deissmann *B.S.* 283.

*παραβολεύομαι* is cited by Deissmann (*Licht v. Osten* 55) from an inscr. of ii/A.D. which is under no suspicion of appropriating a coinage of a New Testament writer.

*παραγίνομαι*.—Allusion was made in the EXPOSITOR for May, p. 413, to Harnack's description of this word (*Sayings of Jesus*, p. 86): he asserts that it is "a choicer (*gewählter*) word than ἤλθον." This is true to about the same extent as it is that *arrive* is "choicer" than *come*. It is quite superfluous to quote passages for this extremely common word, which occurs some thirty times in Witkowski's little volume of Ptolemaic private letters, four of them being in letters marked as of men "non eruditorum."

*παράδεισος*.—The most essential features of this foreign word cling to it in its wide popular use and pass on into the applications found in the Bible. The Modern Persian *pālēz* means a garden, as does *παράδεισος* from the earliest records we have of it in Greek. The Zend *pairi-daeza* is a walled enclosure—the cognates of its two elements would produce *περίτοιχος* in Greek. A garden of fruit-trees (protected presumably by a wall) is the general idea of it as seen in the papyri, where it is very common. Thus we have PP ii. 22, *εἰς ἀλλότριον κλῆρον ἢ π. ἢ κῆπον ἢ ἀμπελῶνα*, bringing together "plot or orchard or garden or vineyard." In BM iii. 69 (211 A.D.) there is a payment on

account of an *ἐλαιωνοπαρά*<sup>3</sup>—an olive orchard. In PP i. 16 (2),<sup>7</sup> (230 B.C.) Mahaffy translates τὰ γενήματα τῶν ὑπαρχόντων μοι π. “the produce of my parks,” but the mere mention of *produce* shows that “orchards” are meant. From Genesis to Revelation fruit-trees are an essential part of the imagery connected with Eden. Milton’s picture brings in the wall as well. And this part of the word’s connotation suits strikingly the thought of that “fold” of God over whose jasper wall “great and high” the “first grand Thief” shall never climb! See further *Notes* ii and Deissmann *BS* 148.

*παραθήκη*.—See *Notes* iii for three exx. of this form. Add BU 520<sup>5</sup> (Jan. 172 A.D.) ὁμολογῶ ἔχω π[αρά σου] ἐν παραθήκῃ 300 dr., to be paid back in May–June. TbP 387<sup>4</sup> (73 A.D.) has ἐν π. in the same formula; 392<sup>19</sup> (134 A.D.) has [καθ’ ὁμολογείαν παρα[θή]κης, “by a contract of deposit.” In the same sense may be cited BM iii. p. 170<sup>13</sup> (134 A.D.) and 175 (fin.) a century later: this last promises to repay [κατ’]ὰ τὸν τῶν παραθηκῶν νόμον, another parallel to νόμος in Romans vii. 2. *Syll.* 814<sup>4</sup>, a leaden tablet found in the temple of Demeter at Cnidus (Audollent *Defixiones* p. 5 cites authorities for dating it ii/i B.C.), devotes to Demeter and Kore and the other infernal gods τοὺς λαβόντας παρὰ Διοκλεῦς παραθή[καν] καὶ μὴ ἀποδιδόντας ἀλλ’ ἀποστεροῦντας. A special use is seen in *Syll.* 848<sup>3</sup> (ii/B.C.), where Asandros of Beroea ἀνατίθησι τῷ Ἀπόλλωνι τῷ Πυθίῳ ἐλευθέραν ἐμ παραθήκῃ Εὐπορίαν τὴν αὐτοῦ παιδίσκην καταβεβληκυῖαν 200 dr. (The reader of Deissmann’s *Licht v. Osten* will remember his striking pages in which he applies to New Testament exegesis the custom of emancipation by sale to a god.) Here Dittenberger remarks that the practice is varied: ἐμ π. implies that the freedom of Euporia is committed as a charge to Apollo’s care. This might be used to illustrate the R.V. *text* in 2 Timothy i. 12. But it seems highly

improbable that the identic phrase should be used with solemn reiteration thrice (1 Tim. vi. 20 ; 2 Tim. i. 12, 14) and have a totally different meaning in one of the passages, especially where *παράθου* in 2 Timothy ii. 2 stands as its key. The passages we have cited will suffice to show how strongly the common use of this word must have coloured Paul's application. The parables of the Talents and the Pounds were in his thought, and a more terrible curse than Demeter and Kore could inflict on those " who restore not but keep back " the sacred deposit placed in their care.

*παράκλητος*.—For its verb very many citations may be made: we give at present only illustrations of the verbal. BU 601<sup>12</sup>, a very illiterate letter of ii/A.D., shows it in a sentence well supplied with *δυσνόητα*. Krebs gives it *Εὐ οὖν ποιήσης γράψον μοι περὶ τῆς οἰκίας, ὅτι τί ἔπραξας, καὶ τὸν ἀραβῶνα τοῦ Σαραπίωνος παρακλος (l. παράκλητος) δέδωκα αὐτῷ, καὶ γράψον μοι περὶ τῆς ἀπαγραφῆς (l. ἀπογ.)*. In the previous sentence the writer says she has deposited in Demeter's temple the *καλαμεσιτὰ ἀσπαλίσματα* (query " bonds written with a pen " ?) *τῆς οἰκίας*. Does she mean *παρακληθεῖσα* by her *παράκλητος*, i.e. " on being summoned " ? The negative of the verbal occurs in *OGIS* 248<sup>25</sup> (reign of Antiochus Epiphanes, 175–161 B.C.) " that the Demos (of Athens) may. . . show that it honours those who benefit itself and its friends *ἀπαρακλήτους*," i.e. uninvited. See Deissmann's note (*L. v. O.* 242 f.) where he rightly lays stress on the borrowing of the word in Hebrew and Aramaic as evidence of its popular use. Dr. Hastings in his *D.B.* gives an excellent summary of the facts, though we demur to his suggestion that Aquila and Theodotion could have been influenced by a prevalent (mis)interpretation of John.

*παρακολουθέω*.—Witk. p. 63 (=ParP 46<sup>19</sup>, 153 B.C.)

gives this word at the end of an appeal of Apollonius to his brother Ptolemaeus to examine personally into his grievance against a third party: νομίζω γὰρ μάλιστα τῶν ἄλλων παρακολουθήσαντά σε τῇ ἀληθείαι πικρότερον \* προσενεχθήσεσθ' αὐτῶι, "when you have investigated the truth you will deal with him most severely." This comes nearest to Luke i. 3, where it is quite possible to render "having investigated all the facts afresh," according to the other meaning of ἄνωθεν: the verb suits this or the RV rendering equally. A weaker sense, to "follow" a matter intelligently with the mind, occurs in *Syll.* 790<sup>90f.</sup> and an inscr. quoted in Dittenberger's note, in both with the accusative, also in PP ii. 39 (g)<sup>13</sup> οἶμαί σε παρακολουθεῖν. StrP 22<sup>20</sup> (iii/A.D.) has π. meaning "to follow, result": Preisigke quotes TbP 28<sup>2</sup> (c. 114 B.C.) and BM i. p. 202<sup>48</sup>—add Rein P 18<sup>15</sup> (108 B.C.). This is probably the meaning in [Mark] xvi. 17 (unless the simplex is read with W.-H. *text*)—"these signs shall result for those who have believed." Finally for 1 Timothy iv. 6, 2 Timothy iii. 10, we may quote *Syll.* 664<sup>9</sup> (i/B.C.), [παρ]ηκολουθηκέμαι αὐτάς τοῖς ὑπ[ὸ τοῦ] δήμου ἐψηφισμέ[νοισ].

παρακούω.—HbP 170 (247 B.C.), the conclusion of a letter, ends φρόντισον δὲ ὅπως μηκέτι ἀπὸ τούτων παρακούσει ἡμῶν ἵνα μὴ ἀντι φιλίας ἔχθραν [πῶ]μεθα. τούτου γὰρ οὐνεκεν πρὸ πολλοῦ σοι γράφω. The meaning and construction are like Matthew xviii. 17. *Syll.* 256<sup>24</sup> (c. 200 B.C), ὡς δὲ ἐπιβαλόμενοι παρ[κο]ύσθησα[ν]= "were refused." In *Pap. Magique de Paris* 3037 διὰ τὸ παρακούειν αὐτόν="because of his (Pharaoh's) refusal to hear."

παραλαμβάνω.—For this common word only a brief note is needed at present. It is the usual expression for receiving anything but money, for which ἀπέχω (aorist ἔσχον) is regularly used. Its correlative, as in the New Testament,

\* Cf. Matt. xxvi. 75.

is *παραδίδωμι* : thus *Syll.* 588 (ii/v.c.), an immense account of *ἀναθήματα* in the Temple of Apollo at Delos, begins *τάδε παρελάβομεν ἐν τῷ ναῷ τοῦ Ἀπόλλωνος παρὰ ἱεροποιῶν* (named predecessors in office of those who make this inventory), *καὶ παρέδομεν τοῖς μεθ' ἑαυτοὺς ἱεροποιοῖς* (names follow). Wilcken *Ostr.* i. 109 quotes a few instances of *ἔλαβον* in receipts with its "synonym *παρέλαβον*" in one place : on the relation of *παρέλαβον* to *ἔλαβον* in John i. 11 f. see *Proleg.* 115.

*παραμένω* is common, but we only quote one special use. In PFi 44<sup>19</sup> (158 A.D.) parents offer in lieu of interest for a loan the services of their son [*παρα*]μένοντα τῷ *Δημητρίῳ* κ[αὶ ποιούν]τα τὰ ἐπιτασσόμενα αὐτῷ. Vitelli notes that "*παραμένειν* (cf. *παραμονή*) is a common euphemism for *serve*" : he quotes the will of Gregory Nazianzen, *αὐτῇ παραμείναι τὰς κόρας μέχρι τοῦ τῆς ζωῆς αὐτῆς χρόνου*. Such a *nuance* would heighten the force of Phil. i. 25, and still more that of Jas. i. 25—the "service" of a "law of freedom" is a striking phrase. For other exx. cf. TbP 384<sup>21. 32</sup> (A.D. 10—a boy apprenticed to a weaver for a year) *Syll.* 840<sup>9</sup> (100 B.C.—a slave boy manumitted, but to stay, with his master till he dies), etc. The service is clearly *free* : Vitelli's "euphemism" must not be pressed too far.

*παραμυθία*.—BU 1024, a long legal report of iv/v A.D., mentions in vii.<sup>12 ff.</sup> an old woman who sold her daughter *πορνοβοσκῶ, ἵνα δυνηθῶ διατραφῆναι*. The girl is murdered, and the mother demands that the murderer *παρασχεῖν αὐτῇ εἰς λόγον διατροφῶν ὀλίγην τινὰ τοῦ βίου παραμυθίαν* : the word seems to have developed into "the comforts of life," as with us—it is at any rate "consolation" in a money form that the old wretch wants.

JAMES HOPE MOULTON.

GEORGE MILLIGAN.