How closely St. Luke was here representing in abbreviated form corresponding matter in the original speech, and what materials he had for doing so, we can never determine, except conjecturally from internal evidence. At least let us take the speech as he gives it, and not pre-judge the interpretation and criticism of such passages by the indolent and rash use of brackets.

**STEPHEN LIBERTY.**

**LEXICAL NOTES FROM THE PAPYRI.**

**XII.**

*ei̱sodōs.*—Notwithstanding Grimm’s dictum that in the N.T. *ei̱sodōs* is used only of “the act of entering,” there seems little doubt that it refers to “the entrance” itself in Hebrews x. 19 (cf. v. 20) and 2 Peter i. 11. This latter is the predominant sense in the papyri where the word is constantly found of the “entrance” of a temple, or a house. For the more metaphorical meaning as in 1 Thess. i. 9 ὀπολαν *ei̱sodōn *ēσχομεν πρὸς ύμᾶς, cf. the Latin papyrus letter of ii/A.D., OP 3211st, in which a military tribune commends a certain Theon to the good offices of Domitius, “et ideo peto a te, ut habeat introitum at te” (cf. Deissmann, *Licht vom Osten*, p. 129).

*ei̱sop̱ηδάω.*—This strong verb, which is found in the N.T. only in Acts xvi. 29, αἰτήσας δὲ φώτα *ei̱sop̱ηδήσεν*, may be illustrated by OP 37116 (A.D. 49), *ei̱sop̱ηδήσεν* εἰς τὴν τοῦ ἡμετέρου οἰκίαν καὶ τὸ σωμάτιον ἀφήρτασεν, “made an incursion into my client’s house and carried the foundling off” (G. and H.); TbP 304io (ii/A.D.) μετὰ ξύλων ἵσπηδήσας, “rush in with staves” (ibid.).

1 For abbreviations see the February and March (1908) *Expositor*, pp. 170, 262.
εκβάλλω.—For the literal usage of this word as in Matt. xxi. 12, εξεβαλεν πάντας τ. πωλούντας . . . εν τ. ἱερ., and numerous other passages, cf. the early BM III. p. 16f. (iii/B.C.), ἐγβεβληκε με ἐκ τῶν ἐμῶν μερῶν τῆς αὐλῆς τῇ βλατ. χρώμενος. The sense of banishment from a family or society, as in Gal. iv. 30 (from Gen. xxi. 10), 3 John 10, may be paralleled from BU 105015, a marriage-contract of the time of Augustus, where a man is bound over not to ill-treat his wife, μὴ' ἐγβάλλειν μὴ' ἄλλην γυναῖκα ἐπεισάγειν, “nor to divorce her, nor to marry another woman in her place” (note also MP 1211f., ἐγβαλεῖν με ἐκ τῶν κλήρων); while for the meaning “bring forth,” “produce,” as in Matt. xii. 35, ὁ ἀγαθὸς ἀνθρωπὸς ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, we may point to BU 19712f. (beginning of i/A.D.) “de agrorum proventu,” τῶν ἐγβάλ[λομένων] καθ' ἐτος ἐκ τοῦ κλήρου γεννηματῶν καὶ ἐπιγεννηματων.

ἐκδίδωμι.—With ἐκδίδομαι="let out for one’s advantage,” as in Mark xii. 1, ἐξεδετο αὐτὸν [sc. ἀμπελώνα] γεωργοῖς, may be compared the sense of “apprentice” found in the papyri, e.g. OP 2756p. (A.D. 66) ὁ μὲν Τρύφων ἐγδεδόσθαι τῷ Πτολεμαῖῳ τὸν ἐαυτὸν ὑιὸν Θουῶν, “Tryphon agrees that he has apprenticed to Ptolemaeus his son Thoönis,” TbP 3853p. (A.D. 117) ἐξεδοτο Τεφερσάεις . . . τὸν ἐαυτῆς ὑιὸν Κρονίωνα, “Tephersais has apprenticed her son Cronion.” Similarly the fragment of a marriage-contract, dated A.D. 74–5, OP 372, begins ἐξεδοτο Ταυνῶφρις (the mother of the bride): cf. OP 237iv.28 (ii/A.D.) τῆς παιδὸς τῆς ἐκδεδομένης, “a daughter given in marriage.” For the general sense “issue,” “give out” cf. PP III. p. 1236, ἐγεδόθη, and TbP 3971 (ii/A.D.) ἐξεδόθη(θησαυ), both of the giving out of certain contracts. The adj. ἐκδότος (as in Acts ii. 23, τούτον . . . ἐκδοτον διὰ χειρὸς ἀνόμων προστή. ἐκτετεί ἄνειλατε) is found in Syll. 19018 (iii/B.C.) δέδωκεν ἐγόδοτος τῇ τόλει.
έκδικεώ.—With Luke xviii. 5, διά γε το παρέχειν μοι κόπον τήν χήραν ταύτην ἐκδικήσω αὐτήν, cf. AP 134\(^{10}\) (early ii/Α.D.) a summons ἐκδικήσαι “to vindicate” a certain Πετεύς who had been wrongfully carried off. For the stronger sense of “avenge” see the striking Jewish prayer for vengeance for a murdered girl, Syll. 816, which Deissmann (Licht vom Osten, p. 314) carries back as far as the second century b.c., where the “most high God” is implored ἵνα ἐγδικήσης τὸ αἷμα τὸ ἀναίτιον ξιτής (-ς Deissmann) καὶ τὴν ταχίστην, “to revenge the innocent blood, and that as quickly as possible”: cf. Joel iii (iv.) 21 Α, ἐκδικήσω τὸ αἷμα αὐτῶν.

έκδικησις.—A striking curse from Phlius may be cited from Syll. 810, to illustrate Rom. xii. 19. The fragment runs ἵνα ἐκδικήσῃς τὸ αἷμα τὸ ἀναίτιον ξιτής (Deissmann) καὶ τὴν ταχίστην, “to revenge the innocent blood, and that as quickly as possible”: cf. Joel iii (iv.) 21 Α, ἐκδικήσω τὸ αἷμα αὐτῶν.

ἐκεῖσε.—The “pregnant” construction Acts xxii. 5 τῶν ἐκεῖσε δύτας, “those who were (collected) there” is illustrated by PP II. 45 ii., where (if we may trust the restoration) the writer—probably Ptolemy III. himself (cf. PP III. p. 336)—describes how certain ships, acting in his interest, sailed along the coast of Cilicia to Soli and took on board τὰ ἐκεῖσε δύτας κατασκεύασαν τὰς χρηματα, “the money that had been seized (and carried) there.”

ἐκθέσις.—In TbP 410 verso (16 Α.D.) we have a short account, with the heading ἐκθέσις τιμῆς προβά(των). Syll. 929\(^{37}\) (ii/b.c.), peri ἡς καὶ τὴν καθόκουσαν ἐκθέσις πεποιήμεθα, has the same spelling as in Wisdom xi. 14 ΝΑC. In calling attention to the needless margin here (where the ἐχθ. spelling seems to have been taken as a form of
Mr. Thackeray* has achieved the rare feat of catching Hort and his colleagues tripping, in the R.V. Apocrypha.

_eklektós._—In Rein P 43⁰ (A.D. 102) a “choice” or “beautiful” lodging for a man which is being let is described as _eklektón ántróna_ (== _ántróna_): cf. Isaiah xxviii. 16 (cited 1 Pet. ii. 4), λίθον . . . _eklektón_, where the sense of “choice” passes into that of “chosen.” The latter is the distinctive Biblical use of the word, and may be illustrated by such a passage as OGIS 499³ (ii/A.D.), τῶν _eklektōn én Ράμη δικαστῶν_, with which Dittenberger compares _ibid._ 567¹⁰ (ii/A.D.) _ἐπιλεκτόν κριτὴν_, the _index selectus_ of the Latin inscriptions. Ἐκλογή occurs in an illiterate papyrus of the early Empire, BU 1013¹⁶.

_ekpalai._—This late word, which in the N.T. is confined to 2 Pet. ii. 3, iii. 5, is found in the fragmentary OGIS 584⁵ (ii/A.D.) ὅπερ ἐκπάλασεν ἀυτὴν (sc. τὴν πατρίδα) ἔφερξεν.

_ekphýdáw._—A good example of this expressive compound (Acts xiv. 14 ἐκπεράσαν ἐς τόν ὄχλον) is Par P 14²⁷ π. (ii/B.C.) ἀφορητῷ δὲ ἀνομία ἐξενέχθητε καὶ ἐκπεράσαντες μοι καὶ μιᾶντες—a petition.

_ekphlēρów._—For the meaning “make good,” in Acts xiii. 33 (τ. ἐκπαγγελίαν ἐκπλ.) cf. an interesting letter from Petenephiës, apparently a priest, requesting the release of certain persons that they may be able to furnish the supplies of food for the sacred crocodiles, TbP 57¹² π. (ii/B.C. = Witk. 76), τὰς τῶν ἱερὸν ζώων σειταγωγιὰς ἐκπληρῶσαι.

_ektelesō._—This word, which in the N.T. occurs only Luke xiv. 29, 30, is well attested, especially with reference to the performance of religious duties, e.g. TbP 30²³ (A.D. 71–2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργιὰς, and _ibid._ 293³⁰ (ii/A.D.), a report regarding the circumcision of an aspirant to the priesthood, as otherwise he cannot perform the

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* In his forthcoming _Septuagint Grammar_.

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LEXICAL NOTES FROM THE PAPYRI 91
sacred offices—διὰ τὸ μὴ δύνασθαι τὰς ἱερουργίας ἐκτελεῖν.

ἐκτίθημι.—The literal sense, as in Acts vii. 21, may be illustrated by Par P 493\textsuperscript{1} (ii/b.c.—Withk. 45), βαναυσίαν (handicraft) ἐκτίθεικα τὰς ἀνθρώπους. In EP 18\textsuperscript{1} (iii/b.c.) εἰ τι ἐκτίθενται ἐν οἷς ἔχεις ὀφειλήμασιν, the reference is to those "noted" or "posted up" in the receivers' list as debtors.

ἐκτίνασσω.—See Notes iii. p. 429, and for the subst. cf. FP 114\textsuperscript{21f.} (A.D. 100) μὴ οὖν ληπήσῃς τὸν ἐκτιναγμόν σου, "don't talk nonsense about your threshing" (G. and H.). It is used metaphorically in Nahum ii. 11, ἐκτιναγμὸς καὶ ἀνατιναγμός, καὶ ἐκβραγμὸς καὶ καρδίας θραυσμός.

ἐκχέω.—With Matt. xxiii. 35, ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἶμα δίκαιον ἐκχυσθείην ἐπὶ τῆς γῆς, cf. Syll. 816\textsuperscript{5} (ii/b.c.), ἐγχέαντας αὐτῆς τὸ ἀνάιτιον αἵμα ἀδίκως (cited above under ἐκδικέω).

ἐλαττονέω.—"Not found in prof. auth." according to Grimm, but now certified not only by Arist. de plant. 2, 3, p. 825\textsuperscript{a}, 23, as Thayer has shown, but also by a passage from a Magdola papyrus of iii/b.c., BCH xxvii. p. 181\textsuperscript{12}, which, according to Wilcken (Archiv iv. p. 53), should read ἐπαναγκάσαι αὐτὸν ἀπὸ[ο]δοῦνα[ι] ἡμ[ῖ]ν τὸ διὰ[φέρων] τὸν ἐλαττονούντων ἦς κεραμίον δοὺς ἐν κατομοσώμεθα. Ἔλαττόνω is common.

ἐλέγχω.—For the milder sense "expose," "set forth," which best suits this word in John iii. 20, 1 Cor. xiv. 24, Eph. v. 11 (where see Robinson's note), cf. such a passage from the vernacular as HbP 55\textsuperscript{31} (iii/b.c.) ἄγων καὶ τὸν ποιμένα τὸν ἐλέγξωντα περὶ ὅν μοι ἔπισε, "bring with you the shepherd in order that he may give evidence in the matter about which you told me" (G. and H.).

ἐλεος.—The masc. form of this word, which in the N.T. is wholly rejected by WH., and which in the LXX is comparatively rare (e.g. Ps. lxxxiii. (lxxxiv.) 11), is found in
Syll. 37621, καὶ νῦν δὲ οὐ δι’ ἐλεον ύμᾶς, ἄλλα δι’ εὖνοιαν εὐεργετῶ, Nero’s address to the Greeks at Corinth: the Emperor’s composition-master took care that he Atticised properly in this great oration.

ἐλευθερία.—For the historical background which lends so much significance to the Pauline descriptions of the ἐλευθερία which His people enjoy in Christ, we must be content meanwhile to refer to the important discussion in Deissmann’s new book Licht vom Osten (Tübingen, 1908), p. 234 ff.

ἐλλογάω (-εω).—To Lightfoot’s examples of this word from the inscriptions in his note on Philem. 18 τοῦτο ἐμοὶ ἐλλόγα, may now be added several occurrences in the papyri. Thus the technical sense of “set to one’s account,” as in the Philemon passage, is well brought out in Str. P 329. (iii/AD.), δότω λόγον, τι αὐτῷ ὡφέιλεται . . . ἵνα οὕτως αὐτῷ ἐνλογηθῇ. The more metaphorical usage of Rom. v. 13, ἀμαρτία δὲ οὐκ ἐλλογᾶται μὴ δυντος νόμου, may be paralleled from an interesting rescript of the Emperor Hadrian, in which he authorizes the announcement of certain privileges to his soldiers: BU 14031f., οὐχ ἕνεκα τοῦ δοκεῖν με αὑτοῖς ἐνλογεῖν, “not however that I may seem thereby to be commending myself to them.” The form ἐνελογήθη(ησαν) is found septies in BU 1028 (ii/AD.).

ἐμμβάλλω.—With the solitary occurrence of this common word in the N.T. (Luke xii. 5 ἐμβαλεῖν εἰς τὴν γένναν), may be compared Par P 478. (ii/b.c.—Withk. 64), ἐνβέβληκαν (sc. οἱ θεοὶ) ύμᾶς εἰς ὅλην μεγάλην, where apparently ὅλην must be understood metaphorically, Dante’s “selva oscura.”

ἐμβατεύω.—For ἐπὶ “take possession of” as in Josh. xix. 51, ἐπορεύθησαν ἐμβατεύσατι τὴν γῆν, cf. a will of iii/b.c., EP 214, where, in the event of their parents’ leaving debts, right is reserved to the sons not to “enter on” the inheritance—ἐξέστω τοῖς νιώτις μὴ ἐμβατεύειν, ἐὰμ μὴ βούλωνται. The thought of forcible entry (1 Macc. xii. 25, οὐ γὰρ ἔδωκεν
av-ro'i; avox~v TOV ep fla-revua' el<; T~V xwpav av-rov)
is well brought out in BM II. p. 1419 (ii/B.C), biaiòteron ёмба-
teúvas eis to δη[λούμενο]ν ἐδαφος τοῦ ἀμπελώνος. On the
form of the word, in which δ and ρ are freely interchanged,
see Mayser, Gramm. p. 176; and for the technical use of
το ἐμβαδικόν as the tax paid by tenants to the owners of
the land see Wilcken, Ostr. i. p. 190 f.

ёмμένω.—As showing the persistency of the legal formula,
ёмμένω with or without ἐν followed by the dat. of a participle,
of which apparently we have a reminiscence in Gal. iii. 10,
we may add to Deissmann’s examples (BS p. 248 f.) the late
PFl 9339 (vi/A.D.) ἀκοντα ἐμεμέναι πάσι τοῖς προγεγραμμένοις.
In Syll. 87920 (end of iii/B.C.) the verb is construed with
the simple dat., ἐπεύχεσθαι τοῖς ἐμμένουσιν καὶ ταῖς πειθο-
μέναις τώι τῶν νόμων ἐν εἴναι: cf. Tbp 38226 f. (b.C. 30–
Δ.Δ. 1), ὁμώς Καίσαραν θεοῦ νῦν Αὐτοκράτορα εἰ μὴ ἐμμενεὺν
καὶ ποιήσειν πάντα, “I swear by Caesar son of God and
Emperor, that I will truly abide by and perform all.”

ёмπλοκή.—With 1 Pet. iii. 3 cf. Syll. 65322 (i/B.C.) μὴ
ἐχέτω δὲ μηδεμία χρυσία . . . μηδὲ τὰς τρίχας ἀντεπλεγμένας,
regulations regarding the ἱεραί in the celebration of the
mysteries of Demeter and Kore: cf. ibid. 93910.

ёмφανίζω.—The quasi-technical sense of this word in
Heb. ix. 24, νῦν ἐμφανισθήναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ
ημῶν, may be illustrated by the corresponding adjective in
the legal OP 26011 f. (A.D. 59), ἐσασθα[ι ἐμ]φανὴ τῷ Ἀράπτι-
νος ἀρχιδικαστῷ βήματι, “I will appear at the court of the
chief justice Sarapion” (G. and H.). How readily the
meaning passes into “report or inform against,” as in Acts
xxiv. 1 (ἐνεφάνισαν . . . κατὰ τοῦ Παύλου), xxv. 2, 15, is
shown by EP 82 (iii/B.C.), ἐμφανίζω σοι Ὡρον Πασάτος, a
report to the Praetor, and TP I, 8, 12, ἐμφανιστοῦ καὶ
κατηγόρου (with Peyron’s note).

ἐναντί.—That ἐναντί with the gen., as in the phrase
LETTER TO THE EDITOR

Letter to the Editor of the "Expositor."

Sir,—

I am much perplexed by a statement which "X" has made in his interesting paper published in the December number of the Expositor, p. 535. He says:

"We meet the same contradictory phenomenon in the recently discovered Syr.-Sin. Palimpsest, which reproduces a codex of the earliest date, worked on in all probability by a thoroughly heretical scribe; so much so indeed as to require very drastic treatment at the hands of the orthodox librarian, even to erasure with a knife."

Does this refer to the self-contradictory passage in Matthew i. 16?

I may safely say that no one has studied the Sinai palimpsest for a longer time, nor examined it more carefully than I have done. In 1895, on my third visit to Sinai, I filled up most of the gaps in the published text, which, for want of time, had been left by the three decipherers of 1893 (the larger portion of these having been left by the late Professor Bensly). They naturally occurred in the most illegible por-

εναντὶ τοῦ θεοῦ (Acts viii. 21), can no longer be confined to biblical Greek (as Grimm) is proved by its occurrence in the translation of a Roman senatus consultum, Syll. 300\textsuperscript{52} (ii/β. c.) περὶ τοῦ τοῦ πράγματος ὑστερον εναντὶ Γαίου Λοκρετίου βουλεύσασθαι ἔδοξεν: cf. also for imperial times OP 495\textsuperscript{5} (A.D. 181–9), εναντὶ Πέλα. Wackernagel, Hellenistica, p. 1 ff., shows that the word came into the Κοινή about 300 B.C. from Cretan, Delphian, or a like dialect, helped by the fact that the Attic εναντίον had this sense.

JAMES HOPE MOUTON.

GEORGE MILLIGAN.