**LEXICAL NOTES FROM THE PAPYRI.**

**XIII.**

ενδείκνυμι.—With the construction of ἐν in 2 Tim. iv. 14, πολλά μοι κακά ἐνδείξατο (cf. Gen. 1. 15, 17) cf. OP 4949 (ii/A.D.) πᾶσαν πίστιν μοι ἐνδείκνυμένη, a passage which also helps to confirm the meaning of “faithfulness” for πίστις in certain N.T. passages such as Matt. xxiii. 23, Gal. v. 22.

ἐνδιόσκω.—The range of this somewhat rare word is extended by the dialect inscription Syll. 85713 (ii/B.C.), ἐνδυασκόμενος, clearly a hewer's error for ἐνδιδυσκόμενος (Deissmann, Licht vom Osten, p. 51).

ἐνδόμησις.—The spelling ἐνδόμησις, which W.H. adopt in Rev. xxi. 18, is confirmed by Syll. 58331, τὴν ἐνδόμησιν τοῦ τεμένους, where the editor pronounces this orthography as “new.”

ἐνέδρα.—The derived meaning of “treachery,” “fraud,” is illustrated by OP 6298 (iii/A.D.), ἵνα μὴ ἐκ τῆς σῆς ἀμελείας ἐνέδρα περὶ τὴν ἐμβολὴν γένηται, “in order that there may be no fraud in the lading through any neglect of yours” (G. and Η.). For a similar use of the verb see Notes iii. p. 430, and add P Rein 725 (ii/B.C.), δέομαι οὖν ὑμῶν τῶν μεγίστων θεῶν μὴ με ὑπεριδέων ἑνεδρεύμενον ὑπὸ ἀνθρώπου ἀγνόμονος, “I beseech you therefore, most high gods, not to show yourselves indifferent to the trap laid for me by this unfeeling man.” Cf. Syll. 32419 (i/B.C.), ἑνεδρεύσαντες δὲ αὐτὸν νῦκτορ ἐδο[λοφ]ύνησαν.

ἐνειλέω.—TbP 2492 (B.C. 117), ἐνίων μὲν αὐτοῦς ἐνειληκτόνων οἰκονομ[ίας] κ.τ.λ., “some have wormed themselves into positions of oeconomus,” etc.

ἐνειμ.—The interpretation of Luke xi. 41, πλὴν τὰ ἑνότα δότε ἐλεημοσύνην, “the contents of your cup and platter

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1 For abbreviations see the February and March (1908) Expositor, pp. 170, 262.
give ye in alms,” may be supported by TbP 414 \textsuperscript{19f} (ii/\textit{A.D.}), τὸ σφυρίδιν μετὰ τῶν ἐνόντων κάτω, “the little basket with its contents at the bottom” (G. and H.).

ἐνέργεια.—With the limitation of this word in the N.T. to superhuman activity (see Robinson, \textit{Eph.} p. 242) cf. \textit{OGIS} 262 \textsuperscript{4} (iii/\textit{A.D.}), προσενεχθέντος μοι περὶ τῆς ἐνέργειας θεοῦ Διός Βαυτοκαίης. The generally strong sense of the word comes out in a fragmentary letter from Cronion, a προφήτης, TbP 616, ἐκ π[ώς?] ἐνέργειας καὶ σπουδῆς καὶ φιλείας. The adj. is used in \textit{BU} 1067 \textsuperscript{4} (A.D. 101–2) of a mill in working order, μύλαιον ἐνεργόν, while in \textit{Syll.} 517 \textsuperscript{17} it refers to “employed” capital, money which brings in a return.

ἐνέχω.—Numerous instances of the construction of this verb with the simple dative as in Gal. v. 1 (see \textit{Proleg.} 61) are forthcoming, e.g. TbP 5 \textsuperscript{6} (ii/\textit{B.C.}) an amnesty granted by Euergetes II. and the two Cleopatras, the “sister” and the “wife” to all their subjects, πλὴν τ[ῶν φόν]ων ἐκοσίων καὶ ἱεροσολύων ἐνέχω[ἐνων], “except to persons guilty of wilful murder or sacrilege,” \textit{BU} 1051 \textsuperscript{34} (time of Augustus), χορίς (=χωρίς) τοῦ τῶν παραπάντων (=παραβαίνωντα) ἐνέχεσθαι τῷ ὁρισμένῳ προστίμῳ, “apart from the transgressor’s being involved in the appointed penalty.” Cf. also \textit{Syll.} 154 \textsuperscript{26} (end of iv/\textit{B.C.}), ἐνεχέσθων τῶν ψηφίσματι.

ἐννομός.—Sir William Ramsay contends (\textit{Pauline Studies}, p. 203 ff.) that Acts xix. 39, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται, should be rendered “it shall be determined in the duly constituted assembly” (“lawful,” A.V.) rather than “in the regular assembly” (R.V.). In connexion with other nouns the adj. means “legal,” as in \textit{OP} 247 \textsuperscript{12} (A.D. 90) of the registration of a man προστρέχοντι τῇ ἐννόμῳ ἡλικίᾳ, “who is approaching the legal age.” In \textit{Syll.} 922 \textsuperscript{41} (iii/\textit{B.C.}) we read of a decision come to in the city of Delphi, ἐν ἀγοραῖ τελείων σῦν ψάφων ταῖς ἐννόμοις: cf. for the same phrase \textit{OGIS} 241 \textsuperscript{13} (ii/\textit{B.C.}), etc.
ένορκίζω.—See Thess. 80.

ένοχος.—Wellhausen’s assertion (Einl. p. 33 f.) that τῇ κρίσει in Matt. v. 22 is not Greek is sufficiently ruled out by Grimm’s apt parallel, γραφῇ, “liable to be indicted,” from Xenophon: Blass (p. 106) makes the dative there “the commoner classical construction.” The dat. of the crime, also classical, is found in Hellenistic, as EP 2319 (iii/B.C.), τῇ ἀσεβείᾳ τοῦ ὀρκοῦ. The gen. in 1 Cor. xi. 27 is claimed by Deissmann as a Cilician provincialism of Paul (Licht vom Osten, p. 78, where ἕνοχος ἔστω πᾶσι θεοῖς is cited from an inscription in SW Asia—a yet closer parallel for Matt. i.e.).

ένταφιάζεται.—In OP 476 (ii/A.D.) we have the report of two ἐνταφιάσται, “mummifiers,” who had been commissioned to examine a dead body. On the use of the same subst. in Gen. 1. 2 f. to describe the Egyptian physicians who embalmed the body of Jacob, see Deissmann, BS 120 f.

έντενξεν.—The usage of this word in 1 Tim. ii. 1, iv. 5 is readily explained by its constant recurrence in the papyri and inscriptions as a kind of “vox sollemnis” for a “petition” of any kind. Thus AP 3321f. (ii/B.C., a petition addressed to Ptolemy Philometor and Cleopatra II), δεόμεθα ἢ μῶν τῶν μεγίστων θεῶν εἰ ὑμᾶν δοκεῖ ἀποστείλαι ἢμῶν τὴν ἐντενξεν ἐπὶ τοὺς αὐτοὺς χρηματιστάς. According to Dittenberger on OGIS 1384 the word signifies properly the act of approaching the king, and was thence transferred to the statement or petition presented to him at the time. For the more literal meaning of “congressus” see OGIS 58 (end of iv/B.C.), τὴν ἐντενξεν ἐπὶ τοῦ Ἑλλησπόντου ἐποιούμεθα.

ένεπομαί.—See Notes iii., Thess. on 2 Th. iii. 14; add Witkowski’s note, p. 47.

έντυλλόσσω.—In BM II. p. 1115, an inventory of ii/B.C., we find amongst other articles mention of an ἐριᾶ (ἐρεᾶ) ἐντύλη, by which the Editor understands a woollen wrapper or rug.
The verb is found in the magic papyrus BM I. p. 110^286 (iii/A.D.), ἐντύλισσε τὰ φύλ(λα) ἐν σουδαρίῳ κενῷ (καννῷ ?), a passage which strangely recalls its only occurrence in the N.T., John xx. 7, το σουδάριον . . . ἐντευλιγμένον εἰς ἕνα τόπον.

ἐνύπτυνον.—This common LXX word (cf. Acts ii. 17) may be illustrated by two passages from the Paris Papyri, both belonging to ii/B.C., 44^51 (—Witk. 58), ἐγώ γὰρ ἐνύπτυνα ὅρῳ πονηρά, 47^27ς, ἀποσπεπτωκαμεν πλανώμενοι ὑπὸ τῶν θεῶν, καὶ πιστεύοντες τὰ ἐνύπτυνα.

ἐνώπιον.—See Proleg.³ p. 99.

ἐξαλείψω.—Syll. 439^20 (iv/B.C.), δς δ' ἀν δόξην μὴ ἀν φράτηρ ἐσαχθηναι, ἐξαλείψατω τὸ ὄνομα αὐτοῦ ὁ ἱερεύς. OGIS 218^120 (iii/B.C.), ἐξαλείψατας τὸ ὄνομα τὸ ἑκείνω—passages which at once recall Rev. iii. 5, οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βιβλίου τῆς ζωῆς.

ἐξαρτίζω.—As this word is “rare in prof. auth.” one or two citations may be of interest. OP 296 (i/A.D.), πέμψων ἕμεν περὶ τῶν βιβλίων ἅ γὰρ ἐξήρτισας, “send me word about the documents, how you have completed them,” where the editors remark that ἐξήρτισας probably = ἐτελείωσας. In TBP 342^11f. (ii/A.D.) it is found in the sense of “furnish,” κεραμεῖον . . . ἐξήρτισμ(ένον) τὰς, and similarly in BM III. p. 164^11 (iii/A.D.) of a boat, σὺν κώποις δυσὶ ἐξήρτισμένον, “supplied with two oars.” For the subst. see Aristeas 144 (ed. Wendland), πρὸς . . . τρόπων ἐξαρτισμὸν δικαιοσύνης ἄνεκεν σεμνὸς τὰ ὑπὸ ἀνατέτακται.

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