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

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

without. It comes from above. They themselves said so. We see that it is so. They said that it was due to the direct influence of the risen Lord Jesus Christ. We see that no other explanation accounts for it.

And when we see that the tremendous spiritual force which the early disciples possessed, a force which could manifest itself in sensibly shaking a building in which they were engaged together in prayer—when we understand that that force was the very living Lord Himself doing His work in and through His Body the Church, and doing it as certainly as when He went about doing good on earth—then we are able to realize the simplicity and inevitableness of their conviction that the warfare which they were sent to wage was not against flesh and blood, but against the spiritual hosts of wickedness in heavenly places.

For that is the only warfare in which the Lord Jesus Christ ever engages. On earth He never fought with men—not even with the Pharisees, for all the denunciation with which He denounced them. The Pharisees were to be found in Jerusalem as elsewhere, and He included them when He said that He would fain have gathered her children together as a hen gathereth her brood under her wings. It was with the hosts of wickedness that His conflict was, and with them alone. At every turn in His ministry He was brought face to face with them. When He sent the Seventy through the villages of Judea He gave them power to cast out demons, and He received them back with their proud surprise that even the devils had been subject to them through His name. And at that moment He summed up the aim of His whole life's service in the victory over Satan: 'I saw Satan as lightning fallen from heaven.'

If Jesus was working in the Church now He was working, as ever, to destroy the kingdom of Satan. The Church was there—there of His appointment—to see the prophecy of Satan's fall fulfilled. The earliest disciples undoubtedly recognized the bestowal of the Spiritual Gifts as equipment for a conflict that was spiritual. And when they went forth to exercise them they did not think of themselves as men pitted against other men; they thought of the Spirit of Christ within them arrayed against the spiritual forces of wickedness which used men only as their tools or victims. The lame man who lay at the Beautiful Gate was there by the power of the Evil One. As a man they as men could do nothing for him. But as the victim of Satan the Spirit of Christ could through them deliver him. Were Ananias and Sapphira struck down suddenly to be carried out dead? It was not Peter's word or act that did it. Ananias and Sapphira lied against the Holy Ghost. 'Peter simply revealed'—we quote Mr. PRIDIE here—'Peter simply revealed the enormity of the sin, and physical death came upon Ananias because he had himself killed that principle of spiritual life which would have been able to resist the onslaught of the King of Terrors.'

The Papyri and the New Testament.[1]

BY PROFESSOR EDWARD S. FORSTER, M.A., THE UNIVERSITY OF SHEFFIELD.

THERE can be little doubt that the rapid spread of Christianity in the first centuries of its existence was greatly helped by the presence of a universal language throughout the Eastern Mediterranean area.

The use of Greek as the official language of a large tract of the civilized world was due in the first place to the conquests of Alexander the Great. Alexander—though the story of his Hellenic de-

[1] This paper, which makes no claim to originality, but aims at indicating the way in which recent papyrological research has thrown light upon the New Testament, was read before a meeting of the Bible Studies Society at the University of Sheffield in November 1921.

scent was largely mythical—was a firm believer in Greek culture and civilization. Conquered Greece led the conquering Macedonian captive, and wherever Alexander carried his victorious arms, Greek became the common language spoken by a host of various peoples. After Alexander's death the capitals of his successes, such as Alexandria, Pergamos, and Antioch, became centres of Greek culture and art. Greece had lost her independence, but her influence was spread over a vastly wider field; and when Rome in her turn conquered the Nearer East, she found the Greek language firmly established as a means of intercommunication between peoples of many diverse races, and ready as ever to embrace in her system of government any means which seemed to serve her purpose, she adopted Greek as the official language of the eastern half of her empire.

This Common Dialect (κοινὴ διαλεκτός) of Greek is represented by a large mass of surviving literature in both prose and verse. Such prose authors of the Hellenistic and Græco-Roman periods as Polybius, Diodorus, Siculus, Strabo, Plutarch, and Lucian may be taken as the representatives of literary κοινή. When, however, we turn from these authors to the Greek New Testament, we find something totally different. There are, it is true, occasional similarities of vocabulary and construction, and certain passages, such as the introductions to the Gospel according to St. Luke and to the Acts of the Apostles, and the Epistle to the Hebrews, certainly remind one of contemporary literary writing. But on the whole, until quite recently, the Greek of the New Testament could only be regarded as something *sui generis*, differing not only from such writings as those of Polybius and Plutarch, but also from the Greek writings of the Jewish authors Philo Judæus and Josephus.

The problem of the nature of New Testament Greek first came into prominence in the seventeenth century. One party, the Purists, insisted on finding parallels with classical Greek, a method which could give no solution. Their opponents, the Hebraists, who long held the field, sought an explanation in the influence of the Semitic languages on Biblical Greek. The truth is that there did not exist until quite recently the requisite evidence for deciding the problem. As lately as 1889 Edwin Hatch, in his *Essay on Biblical Greek*, described Biblical Greek as 'a language which stands by itself.' Others went further and described it as 'the language of the Holy Ghost,' the inspired vehicle of Divine revelation. Such views are untenable at the present day, for we have in recent years acquired new evidence which has shown us with absolute certainty the nature of New Testament Greek. This evidence we owe to the Papyri.

At the present day practically the only source from which Greek manuscript material in Greek can be obtained is Egypt. Libraries and monasteries have by this time been thoroughly overhauled and their contents examined. But the burial-grounds and rubbish-heaps of the old Egyptian towns have during the past thirty years yielded up enormous masses of papyri, vegetable paper, which the dryness of the Egyptian climate has preserved from the decaying hand of time. Some of these papyri were used as wrappings for mummies, but by far the greater number were found—where they had been thrown aside—in rubbish-heaps over which the dry desert sand has collected. Their decipherment has given rise to a new science of papyrology, in which the lead has been taken by the two Oxford scholars, Professors Grenfell and Hunt. Classical literature has been enriched by the discovery of a new treatise of Aristotle, the poems of Bacchylides, the mimes of Herondas, portions of plays by Menander, and large new fragments of Sophocles and Euripides. But by far the greater bulk of the papyri consists of private letters, official reports, wills, accounts, and other trivial survivals of the rubbish-heaps of antiquity—the sort of papers which are now thrown away when done with into the wastepaper-basket. They were of no value to those who threw them away, but to us they are beyond all price.

The debt of students of the Greek New Testament to the papyri is twofold: firstly, they have enabled us to determine exactly the nature of New Testament Greek; and, secondly, they have thrown a flood of light upon the historical environment in which Christianity grew up.

Firstly, then, as to the light which the papyri have thrown on the language of the New Testament. It is a subject upon which there is still a vast amount of work to be done; but the outlines have already been made clear, thanks chiefly to the labours of Adolf Deissmann in Germany and the late James Hope Moulton of Manchester. The study of the papyri has made it clear that the Greek of the New Testament, like that of so many

of the papyri, is non-literary. It is the vernacular, the ordinary spoken language as distinguished from the more artificial written language of literature. Most of us are conscious that in ordinary conversation and familiar letters we use a language somewhat different from that which we write when we are consciously composing; in the latter case our vocabulary is more carefully selected, the construction of our sentences is more elaborate, and we aim at a certain rhythm and balance. The New Testament, then, is written in the ordinary colloquial language of the day which 'he who runs may read'; and that is why it differs from the contemporary works of literature which have come down to us. And after all, this is exactly what might have been expected. It was to the poor and humble that Christianity made its first appeal, and its preachers would naturally use the language with which they and their hearers were familiar. Indeed, it seems probable that the opposition of the Roman authorities to Christianity was based in part on the fact that in its earliest stages it made its appeal to the lower classes, and tended to create a solidarity among them which might grow into a political menace.

The Greek of the New Testament, then, is the ordinary spoken language of the day. It is not on the one hand a language specially inspired, or on the other hand a type of Greek which has almost lost all its original semblance under the influence of Hebrew and Aramaic. This popular character of New Testament Greek had apparently been insisted on by only one scholar before the discovery of the papyri, namely, the late Bishop Lightfoot,[1] who, lecturing as long ago as 1863, said: 'If we could only discover letters that ordinary people wrote to each other, without any thought of being literary, we should have the greatest possible help for the understanding of the New Testament generally.' In the papyri we now possess this material in abundance, and it has proved the truth of Bishop Lightfoot's words.

It is of course impossible that a universally spoken language such as vernacular Hellenistic Greek should not vary slightly in different places. We know how even in our own country not only does pronunciation vary from one district to another, but to a less extent actually different words and phrases are employed. This is still more likely to happen when the speakers are not using their native language. In the papyri we find Romans, Egyptians, Jews, Persians, and Arabs all using Greek as a means of intercommunication. The native language of those who use two languages, as did the Christians of the first century, must necessarily influence the official Greek language, which was their second tongue. We find this occurring to a certain degree in Wales and Ireland in the present day. So, too, in New Testament Greek we should expect to find the influence of Hebrew and Aramaic, and indeed traces of them are clearly to be found, but to nothing like the extent which scholars formerly imagined who sought to explain every difference between the language of the New Testament and contemporary literary Greek as due to Semitic influence.

To illustrate this point, a few examples may be given of words or expressions which we formerly regarded as typical Hebraisms, and have been shown by the papyri to be nothing of the sort. The very common and quite un-Attic use of ἐρωτάω to mean 'request' as well as to 'ask a question' was always regarded as due to unconscious translation of the Hebrew. Its occurrence in the former sense in the papyri shows that it was commonly so used by persons who could not possibly have come under Semitic influence. We may set side by side Lk 11[37], ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ, 'A Pharisee invited him to take meat at his house'; and a papyrus from Oxyrhynchus,[2] which reads: ἐρωτᾷ σε Ἡραὶς δειπνῆσαι εἰς γάμους τέκνων αὐτῆς, 'Herais asks you to dinner on the occasion of her children's marriage.'

Similarly the use of ὄνομα ('a name'), to mean 'a person' (*e.g.* in Ac 1[15], ἦν τε ὄχλος ὀνομάτων . . . . ὡς ἑκατὸν εἴκοσι, 'and the number of persons was about a hundred and twenty'), was always regarded as due to translation from the Hebrew; but it is also found in this sense in the papyri, for example, in a Berlin papyrus[3] which has ἑκάστῳ ὀνόματι παραγενομένῳ ('to each person present').

Even the very common interjection ἰδοῦ ('lo! behold'), which has always been regarded as a typical Hebraism, occurs in papyri where no Semitic influence can be suspected. A letter of

[1] Quoted by G. Milligan, *Greek Papyri*, p. xx.

[2] O.P. i. 111.

[3] B.G.U. 113, 11, quoted by Deissmann, *Bible Studies*, p. 196.

an illiterate character now at Berlin[1] reads: ἡ μήτηρ σου ἀσθενεῖ, εἰδοῦ, δέκα τρεῖς μῆνες ('your mother has been ill, lo! thirteen months').

One might quote many similar instances to show that a large number of supposed Hebraisms have been proved by the papyri to be the ordinary uses of vernacular Hellenistic Greek. There remain, however, a certain number of cases which can only be explained as Hebraisms, and must be accepted as such. For instance, such phrases as οἱ υἱοὶ τοῦ νυμφῶνος, 'the children of the bride-chamber' (Mk 2^{19}) (that is, the attendants on the bridegroom), are directly translated from the Hebrew to express ideas which are un-Greek. Again, the very common καὶ ἐγένετο ('and it came to pass'), followed by another verb in the indicative, is certainly an example of *parataxis* due to Semitic influence. In the same way, to take a modern parallel, a well-educated Hindu with a thorough knowledge of English might betray himself in a letter by a few constructions or turns of expression due to the influence of his native tongue.

The papyri throw a flood of light on the meanings and uses of countless words and phrases which occur in the New Testament. A few examples must suffice:—

In Lk 2^{49} occurs the sentence οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με, translated by the A.V., 'Wist ye not that I must be about my Father's business?' The phrase ἐν τοῖς or εἰς τὰ, followed by a genitive, occurs frequently in the papyri[2] in the sense of 'in' or 'to the house of'; and the R.V. is certainly right in rendering 'in my Father's house.'

The use of the word παρουσία for the 'Second Advent' gains additional force when we find it applied almost as a technical term to approaching visits of the Ptolemies,[3] kings of Egypt, and to the coming of Roman Emperors on a progress to towns in the province.

Again, the use of the verb ἀπέχω, *e.g.* in Lk 6^{24} ('Woe unto you rich,' ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν, 'because ye have received your reward'), gains a new significance from the fact that the corresponding substantive ἀποχή is the regular word in the papyri for a 'receipt.'

In Ro 15^{28} we find the curious phrase σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, 'having sealed unto them this fruit.' Its meaning becomes quite clear when we find in the papyri that it was a common practice to seal up sacks of grain, etc., to guarantee the correctness of their contents. For example, a papyrus from the Fayoum[4] reads: σφραγῖσον τὸ σιτάριον καὶ τὴν κριθήν ('seal the wheat and barley'). Similarly the papyri show that the verb λικμάω, which usually means 'to winnow,' is quite rightly rendered by the A.V. in Lk 20^{18}, 'grind to powder,' a sense not paralleled until the discovery of a complaint made in a fragment of a speech[5] that certain persons had trespassed in a garden and 'crushed the vegetables to pieces' (ἐλίκμησάν μου τὸ λάχανον).

These few examples must suffice to indicate the flood of light which the papyri have thrown on single words and phrases in the New Testament. It is impossible to read a single papyrus without finding some affinities of this kind with the Greek of the New Testament.[6]

So much for *language*, next as to *style*. Any one who reads the papyri in bulk cannot fail to be struck by the similarity of the style of many of them to that of the New Testament. But style is a thing which is easier to feel than to describe. There is, however, one striking feature which is common to styles of the New Testament and the papyri, namely, *parataxis*. It is characteristic of Attic Greek that the period is built up of an elaborate system of contrasted phrases and dependent clauses, all the sentences being connected by particles appropriate to every shade of meaning, and the whole welded together into an artistic whole which makes classical Greek unique among languages. When we turn to the New Testament we find quite a different state of affairs; the sentences have very few subordinate clauses, and, if connected at all, are coupled by 'but' or 'and.' To take an example at hazard from the Fourth Gospel, chap. 8: 'Jesus went up into the Mount of Olives; and early in the morning he came again into the temple, and all the people came unto

[1] B.G.U. 948, quoted by J. H. Moulton, *Greek of the New Testament*, i. p. 11.

[2] *E.g.* Pap. Teb. 12 and 27.

[3] Par. Pap. 26, 18.

[4] B.G.U. 249, 11, quoted by Deissmann, *Bible Studies*, p. 238.

[5] B.G.U. 146, 5, quoted by Deissmann, *op. cit.* p. 226.

[6] Opening at random a volume of the *Oxyrhynchus Papyri* I find a short papyrus (O.P. ii. 285), which illustrates from different points in N.T. Greek: (1) the legal t.t. πράκτωρ (Lk 2^{58}), (2) the use of διασείω (Lk 3^{14}), (3) the form ἤμην for ἦν (Mt 25^{36}), and (4) the very common use of ἐάν for ἄν with the relative.

him; and he taught them; and they brought unto him a woman taken in adultery,' etc. This is simple *parataxis*, the sentences being set side by side without any attempt at literary art. A well-known German critic,[1] writing in 1907 of the Fourth Gospel, says: 'The style such as we have here is really not Greek; it is Semitic thinking which is here displayed.' It is quite true that in Hebrew the style is often paratactical, but so also is the style of countless papyri written by persons who cannot possibly have come under Semitic influence. For example, in a papyrus from the Fayoum now at Berlin,[2] a mother writes to her son: 'Late in the day I went to Serapion, the veteran (?), and asked about your health and that of your children; and he told me that you had a bad foot owing to a stake, and I was troubled because you were so incapacitated; and I said to Serapion that I would go with him to you, and he said,' etc. This is written in exactly the same paratactical style as the Fourth Gospel. In fact, both are examples of the same simple style of popular narrative.

So much for the light thrown by the papyri on the language and style of the New Testament. It has only been possible to give a few instances; enough, however, I hope, to make it clear that the language of the papyri and the New Testament is the same, both being written in the ordinary vernacular of the day. Hence instead of regarding the New Testament as the work of writers who, though they *used* Greek, *thought* in Hebrew or Aramaic, we may now, thanks to the papyri, look upon the New Testament as the greatest existing monument of popular-spoken Greek, and on this account alone unique among the books which have survived from antiquity.

The second great contribution which the papyri have made to the study of the New Testament is the light which they have thrown on its historical environment. They bring vividly before our eyes the everyday life of a people contemporary with and living under the same political and economic conditions as those among whom Christianity was first preached. The records upon which history is usually based deal in the main with the doings of great and famous men, who are after all in a small minority. Thanks to the papyri we know more of the everyday life of the lower classes under Roman dominion in the first century A.D. than we do of, say, the same class in England in the twelfth or thirteenth century. In the first place, the papyri have provided us with a mass of what may be called illustrative documents; and, secondly, they enable us to re-create the general atmosphere of the fifteenth century A.D.

The first point may best be demonstrated by a few examples of passages in the New Testament which can be illustrated by the papyri. In Lk $2^{1ff.}$ we read: 'And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be enrolled, and all went to be enrolled, and Joseph also went up from Galilee out of the city of Nazareth into Judæa, to the city of David, to be enrolled,' etc. Among the papyri in the British Museum[3] is one which admirably illustrates the accuracy of the evangelist: 'Gaius Vibius Maximus, Prefect of Egypt (orders): The enrolment by households being at hand, it is necessary to notify all who are for any reason whatsoever living outside their own districts to return to their family hearths, that they may accomplish the customary business of enrolment,' etc. Until this papyrus was discovered there was no satisfactory explanation of the necessity of Joseph's visit to Bethlehem to be enrolled. Furthermore we possess actual census returns,[4] which contain a statement of the place of residence, then a list of the family, slaves, and tenants, with a description of each, followed by an oath that the return is accurate.

In Mt 5^{31}, we read the words: 'It hath been said, Whosoever shall put away his wife, let him give her a bill of divorcement.' Among the papyri we find many such documents. They contain the names and descriptions of the two parties who 'agree that the mutual agreement which joined them in accordance with the contract of marriage shall be dissolved, and that neither will make any claim upon the other, and the wife acknowledge to have received back her dowry.'[5]

In Ac 19^{19}, where the effect of Paul's preaching at Ephesus is described, we read: 'Many also of those which used curious arts brought their books together and burned them before all men.' We possess among the papyri actual magical docu-

[1] E. von Dobschütz, quoted by Deissmann (*Light from the Ancient East*, p. 128).

[2] B.G.U. 380.

[3] *Brit. Mus. Pap.* 904.

[4] E.g. *Oxyr. Pap.* ii. 255.

[5] B.G.U. 975.

ments of this kind, many of them of considerable length. They contain a curious medley of Eastern and Western religious formulæ, showing in what a fluid state were the religious conceptions of the lower classes among whom Christianity was first preached. Deissmann[1] quotes in this connexion the Great Magical Papyrus in the Bibliothèque Nationale at Paris, where (lines 2998 ff.), after mentioning Ares, Athena, and Hermes, the text gives a charm for those possessed with demons: 'Take oil from unripe olives, together with the plant *mastigia*, and lotus-pith, and boil it with marjoram (very colourless), saying Joel, Ossarthiomi, Emori' (here follows a string of similar meaningless Semitic names), 'and say, "Come out of him,"' etc.

Mk 15^{15} reads: 'And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.' This is admirably illustrated by a similar proceeding by the governor of Egypt, which is described in a papyrus at Florence.[2] The verdict there is: 'Thou hadst been worthy of scourging . . . but I will give thee unto the people.'

These are a few examples of the way in which the papyri can be used to illustrate actual texts in the New Testament, but the whole atmosphere reminds one of the Gospels. We learn all about the petty interests, the hopes and fears, the family affections and quarrels of a class of people about whom history has nothing to tell us. We find just such incidents of everyday life as occur in the homely illustrations of the Gospel parables—the Labourer in the Vineyard, the Wedding-Feast, the Unjust Steward, the Prodigal Son. We have, in short, the same historical environment vividly portrayed by a mass of documents each of which gives some little detail, but of which the cumulative effect can only be obtained by reading the papyri in bulk.

The letter of a prodigal son,[3] which so admirably illustrates the parable, has been frequently quoted. The danger of travel, of which we are told in the Parable of the Good Samaritan, may be illustrated by a Fayoum papyrus,[4] which reads: 'Yesterday, the nineteenth of the present month Thoth, as we were returning about daybreak from the village of Theadelphia, in the district of Themistes, certain malefactors came upon us between Polydeucia and Theadelphia, and bound us and also the tower-guard, and assaulted us with many blows, and wounded Pasion, and took away one pig from us, and carried off Pasion's garment.' Incidentally this papyri is, as Deissmann has pointed out, an admirable example of simple paratactical style common to the papyri and the New Testament.

One might quote countless letters which help us to picture the life of the lower classes in the first century A.D., but two more must suffice. The first is the well-known letter of consolation found at Oxyrhynchus,[5] which reads: 'Irene to Taonnophris and Philo, good comfort. I was as grieved and wept over the blessed one as I wept for Didymas' (apparently her own child), 'and I did whatsoever things were fitting, I and all my family. . . . But nevertheless against such things one can do nothing. Therefore comfort one another. Farewell.' The attitude taken by the writer of this letter inevitably recalls 1 Th $4^{13ff.}$: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope'—a chapter which, after stating the Christian hope of a future life, concludes with the very words used in the papyrus, 'Wherefore comfort ye one another with these words.'

My last example is a letter from a father to his student son: 'Cornelius to his dearest son Hierax, greeting. All of us at home send affectionate greetings to you and all those that are with you. Have nothing to do with the man about whom you are always writing to me, until with good luck I come to you with Vestinus and the asses. For if the gods will, I will come to you after the month of Mecheir, since at present I have pressing work in hand. Take care not to offend any man in the house, but devote yourself to your books entirely, pursuing your studies, and you will have benefit from them. Order through Onnophras the white garments which can be worn with your purple cloaks; the others you will wear with your brown cloaks. I will send you by Anoubas money and rations and the other pair of scarlet shoes (?). You gave us great pleasure by sending the fish; I

[1] *Light from the Ancient East*, p. 255.

[2] Pap. Flor. 61. 59 ff., quoted by Deissmann, *op. cit.* p. 266.

[3] B.G.U. 846.

[4] *Fayoum Towns and their Papyri*, No. 108.

[5] *Oxyr. Pap.* i. 115.

will pay you back through Anoubas. . . . Tell me about anything you want. Farewell, my son.'[1]

We are apt to think of those who lived nearly two thousand years ago as beings quite different from ourselves. But these letters seem to show that, in spite of material progress, human nature in all essentials has changed very little. The 'daily round, the common task' were much the same then as they are to-day. Such is the interest of the papyri to the student of the human spirit; to the student of Christianity they are invaluable as enabling him to call up a vivid picture of the everyday life of countless men and women who were contemporary with and lived under the same conditions, both political and economic, as the earliest Christians.

[1] *Oxyr. Pap.* iii. 531.

In conclusion, the service rendered by the papyri to the student of the New Testament is twofold. Firstly, from the point of view of language, they have shown us the exact nature of New Testament Greek by proving that it is the ordinary spoken language of the day and have enabled us to put the New Testament in its proper place as the greatest existing monument of popular κοινή. Secondly, they give us documents illustrative of countless passages in the New Testament, and have enabled us to recapture the historical environment of primitive Christianity. It is thus no small debt—and it is likely to be increased in the future—which we owe to the rubbish-heaps of Egypt and to the patience and skill of those who have deciphered and interpreted their contents.

Literature.

A NEW LEXICON.

MESSRS. T. & T. CLARK have just published *A Manual Greek Lexicon of the New Testament*, by Professor G. Abbott-Smith, D.D., D.C.L. (21s.).

No book is more needed, and no scholar is better furnished. As the controversy goes on between the classical and scientific ideas of education, the classics seem to be steadily losing ground, but there is no student of the New Testament that does not find it necessary to know the Greek language. He may make the discovery too late, and be crippled in his work for the rest of his life. But that need rarely be. Most men make it as soon as the preparation of a modern sermon begins, and then, if he has no adequate knowledge of the original language already, he sets himself to attain it, and may undoubtedly do so. He then finds that the first necessity of all is a sufficiently full and thoroughly reliable lexicon.

Professor Abbott-Smith is second to no one in our day in his appreciation of the importance of the papyri or in his knowledge of their contents. Every word or phrase in the most homely or most mercenary letter of the time is made use of, if there is anything in it to elucidate or illustrate the meaning of an apostle or evangelist. And it does happen, even though not often, that an obscure New Testament word has its meaning at last securely determined; it sometimes happens that a flood of interesting light is thrown around the use of it.

But there is more than that. Professor Abbott-Smith has read with astonishing industry the suggestions offered, in books and magazines, by classical as well as New Testament scholars. It is on the whole a disappointing field, so strewn is it with the wrecks of exposed or exploded theories. What a wilderness of reading has a man to go through on the word *logos* alone! But it has to be done, and Dr. Abbott-Smith has done it. If there is a hopeful hint anywhere he has taken note of it. We are struck with the care with which he has read every volume and every number of THE EXPOSITORY TIMES. And his trained judgment has known what to refer to and what to pass by.

The great commentaries are of course in constant use. We see on every page references to the volumes of the 'International Critical Commentary,' to the 'Westminster' series, and to such single volumes as McNeile's *Matthew*, Swete's *Mark* and *Apocalypse*, Armitage-Robinson's *Ephesians*, and Mayor's *James*, and *Peter and Jude*. Then Edwin Abbott's wonderful books are frequently referred to, especially the Johannine Grammar and the Johannine Vocabulary. Dalman, Deissmann,