

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_expositor-series-1.php

the sense of an astonishing spiritual grandeur. How can any one speak lightly of a man who so profoundly impressed Jesus ?

JAMES DENNEY.

ΕΝΕΡΓΕΙΣΘΑΙ IN THE NEW TESTAMENT.

THE active voice *ἐνεργεῖν* occurs in the New Testament twelve times, *ἐνεργεῖσθαι* nine. Translators have all taken the latter form for the middle voice, and have rendered both exactly alike, by *operator* in the Vulgate and *work* in the English Revised Version. There are considerations, however, which might incline us to take *ἐνεργεῖσθαι* as a passive. One would scarcely expect St. Paul to use the two forms indiscriminately in the short Epistle to the Galatians. The promiscuous use of *αἰτεῖν* and *αἰτεῖσθαι* is not an analogous case.

In the Septuagint *ἐνεργεῖν* occurs six times and *ἐνεργεῖσθαι* once ; 1 Esdras ii. 20, *ἐπεὶ ἐνεργεῖται τὰ κατὰ τὸν ναόν*. Here it is clearly passive. In ecclesiastical Greek *οἱ ἐνεργούμενοι* means demoniacs. Here again the verb is passive. In classical Greek the form is rare, but seems always to be passive. As all the external evidence is thus in favour of the passive voice, not a single instance of an undoubtedly middle being found, so far as I know, there is a presumption that the usage in the New Testament may be the same. We may therefore examine the various passages and see if a passive rendering of the word suits the context and is in agreement with the general teaching. They would read thus :—

James v. 16. "The supplication of a righteous man availeth much if it is wrought in him," sc. by the Holy Spirit. Moulton (*Prolegomena*) says the Revisers had in

their first draft "inwrought." St. James must have known well that not every sick person was cured by the prayers and anointing of the elders. But he was familiar with the gift of healing "by the same Spirit."

2 Corinthians i. 6. "It is for your comfort which is wrought in the patient endurance," etc.

2 Corinthians iv. 12. "So then death is wrought in us, but life in you."

Galatians v. 6. "Neither circumcision availeth anything nor uncircumcision, but faith which is wrought through love." This is psychologically true and in agreement with St. Paul's teaching that love is the greatest of the graces. It is also the marginal reading in the Revised Version. Perhaps "rendered active" is nearer the sense intended.

Ephesians iii. 20. "Now unto him that is able . . . according to the power that is wrought in us." Cf. Philip-
pians ii. 13, *θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν.*

Colossians i. 29. "According to his working which is wrought in me."

1 Thessalonians ii. 13. "As it is indeed the word of God, which also is rendered active in you that believe." The word must be "mixed with faith" in order to be *ἐνεργῆς*. Cf. Aristotle, *De Anima*, 427 a. 7, *δυνάμει γὰρ τὸ αὐτὸ καὶ ἀδιαίρετον τὰναντία, τῷ δ' εἶναι οὐ, ἀλλὰ τῷ ἐνεργεῖσθαι διαιρετόν.* That is, "when thrown into activity," sc. by the sense object.

2 Thessalonians ii. 7. "The mystery of lawlessness is already being worked." Satan is the worker (*v.* 9). The reference is presumably to some secret illegal plot against the Christians at Thessalonica, engineered by a thaumaturgist.

Romans vii. 5. *τὰ παθήματα, κ.τ.λ.* "The consequences of the sins . . . were wrought in our members to bring forth fruit unto death." *Consequences* is perhaps too tame

a word. These *παθήματα*, inflicted by Sin, personified as a tyrant, are vividly described in chapters vi. and vii. The word *παθήματα* occurs sixteen times in the New Testament, and everywhere, except here and in Galatians v. 24, is translated by the Revisers "suffering." *Πάθος*, passion, in the ethical sense, is found three times, and in 4 Maccabees *passim*. St. Paul uses *πάθη* for passions, Romans i. 26, and *παθήματα*, sufferings, Romans viii. 18, which makes it highly improbable that "sinful passions" is the correct rendering in this passage.

JOHN ROSS.

ST. PETER'S SPEECH IN ACTS I. 15-22.

THE purpose of this paper is to plead for a return in one more instance to the sound exegetical instinct of the "Authorised" translators from the hasty conclusions of modern scholarship which were too often imposed upon the Revised Version of the New Testament. The interpretation of this particular passage maintained in the following pages is in part that put forward by Mr. Rendall in his admirable *Acts of the Apostles in Greek and English* (1897); but it appears to have obtained very little notice among editors; and I trust that incidentally a fresh discussion of the point will be interesting as showing the disadvantages of marking parenthesis in our texts of the New Testament. Our new knowledge of colloquial Greek has discredited the device in one striking instance. Even A.V. had felt compelled by considerations of grammar to disjoin the apparent nominative case of "full of grace and truth" from "the only begotten of the Father" in St. John i. 14. Now we know that the Greek for "full" was indeclinable, and can be interpreted, as its