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

James Denney.

**ENEPTEIΣΩAI IN THE NEW TESTAMENT.**

The active voice ἐνεπτείω occurs in the New Testament twelve times, ἐνεπτείσθαι nine. Translators have all taken the latter form for the middle voice, and have rendered both exactly alike, by operor in the Vulgate and work in the English Revised Version. There are considerations, however, which might incline us to take ἐνεπτείσθαι 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 aieteĩ and aieteisthai is not an analogous case.

In the Septuagint ἐνεπτείω occurs six times and ἐνεπτείσθαι once; 1 Esdras ii. 20, ἐπεὶ ἐνεπτείται τὰ κατὰ τὸν ναὸν. Here it is clearly passive. In ecclesiastical Greek οἱ ἐνεπτεισθέντες 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. Philippians ii. 13, θεὸς γὰρ ἐστὶν ὁ ἐνέργων 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 ἐνέργης. Cf. Aristotle, De Anima, 427 a. 7, δινάμει γὰρ τὸ αὐτὸ καὶ ἀδιαίρετων τάναντια, τῷ δὲ εἶναι οὐ, ἀλλὰ τῷ ἐνέργειας διαίρετον. 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 ταθήματα, inflicted by Sin, personified as a tyrant, are vividly described in chapters vi. and vii. The word ταθήματα 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 ταθήματα, 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