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Short Title

GRAMMATICAL STUDY OF PASSIVE

Moke, MST, 1964



A GRAMMATICAL STUDY OF THE  
PASSIVE VOICE IN THE SYNOPTIC GOSPELS

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of New Testament Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

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## CHAPTER I

### INTRODUCTION<sup>1</sup>

The purpose of this investigation is to examine the use of the passive voice in the Synoptic Gospels. Every verb in the Synoptic Gospels that occurs in the passive voice is examined without exception to determine if it is used to cover or veil the divine name of God or God's divine activity. This idea was suggested by the Index of Subjects of the Blass-Debrunner-Funk Grammar. Under the subject of the Passive (voice) is listed the use of the passive "to avoid the divine name."<sup>2</sup> It was also noted that Joachim Jeremias in two of his works quite often refers to the passive voice as used to avoid the divine name.<sup>3</sup> Martin Albertz makes the statement with regard to the passives

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<sup>1</sup>The following grammars may be consulted for the general use of the passive voice; (a) F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature; A Translation and Revision of the Ninth-Tenth German Edition Incorporating Supplementary Notes of A. Debrunner by Robert W. Funk (Chicago: The University of Chicago Press, 1961), pp. 164-165 (paragraphs 311-315); (b) Raphael Kuhner, Ausführliche Grammatik der Griechischen Sprache (Hannover und Leipzig: Hahnsche Buchhandlung, 1898), I/2, 121ff.; (c) Edwin Mayser, Grammatik Der Griechischen Papyri Aus Der Ptolemaerzeit (Berlin und Leipzig: Walter De Gruyter & Co., 1938), I/2, 155ff.; (d) James Hope Moulton, Prolegomena in A Grammar of New Testament Greek (Third edition with corrections and additions; Edinburgh: T. & T. Clark, 1957), I, passim; (e) Nigel Turner, Syntax in James Hope Moulton, A Grammar of New Testament Greek (Edinburgh: T. & T. Clark, 1963), III, 53ff. (paragraphs 4, 5); (f) A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Fourth edition; Nashville, Tenn.: Broadman Press, 1934), passim; (g) Eduard Schwyzer, Griechische Grammatik (Munchen: C. H. Beck'sche Verlagsbuchhandlung, 1950), II, 236-241.

<sup>2</sup>Blass-Debrunner-Funk, op. cit., p. 271.

<sup>3</sup>Joachim Jeremias, The Eucharistic Words of Jesus, tr. from the



used in Luke 24:34 and 1 Corinthians 15:4, "hinter diesen Passiven steht der lebendige Gott."<sup>4</sup> Wilhelm Stählin comments in his study of the passive imperative in the New Testament, "dasz dieser Imperativ Passiv sogar eine zentrale Bedeutung und eine erhebliche Tragweite für das Gesamtverständnis des Neuen Testaments hat."<sup>5</sup> Gustaf Dalman makes mention of the fact that, "Sometimes the passive voice of the verb is preferred, on the ground that, if the active were used, it would be necessary to name God as the Subject."<sup>6</sup> These statements and observations make one wonder about the use of the passive voice. This wonderment increases when it is found that there is really no history on the subject in Biblical studies. Except for occasional passing remarks, and these by way of observation, there is no systematic account on the use of the passive voice in the New Testament. As far as it is possible to know, no one has ever written on the subject.

This investigation, because of the expanse of the material, is limited to the Synoptic Gospels. The Synoptic materials in turn are broken down into three areas of study, the Miracles, the Parables, and the remaining Narrative and Discourse. The method followed was to see how Scripture itself used the passive voice. To do this all verbs in

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second German edition by Arnold Ehrhardt (Oxford: Basil Blackwell, 1955), *passim*; Joachim Jeremias, The Parables of Jesus, tr. by S. H. Hooke (London: SCM Press Ltd., 1958), *passim*.

<sup>4</sup>Martin Albertz, Die Botschaft Des Neuen Testaments (Zollikon-Zurich: Evangelischer Verlag Ag., 1954), II/1, 99.

<sup>5</sup>Wilhelm Stählin, Symbolon (Stuttgart: Verlagswerk, 1958), p. 80.

<sup>6</sup>Gustaf Dalman, The Words of Jesus, tr. from the German by D. M. Kay (Edinburgh: T. & T. Clark, 1902), p. 224.



the Synoptics were studied in their usage in the New Testament and in the Septuagint. This was done to see if the verb in any way singled itself out as characterizing divine action, if it was used in the New Testament and especially in the Septuagint in the active voice to state some direct action or work of God. Commentaries were consulted and any other literature that covered the said passage. The results were positive. They showed a large degree of Septuagint precedent for many passives used.

The text adopted for this investigation was Nestle's Novum Testamentum Graece. Chapters III-V depart from the customary format in cross-reference: cross-references are to chapter and section after the manner of grammars.



## CHAPTER II

### FORM AND FUNCTION<sup>1</sup>

Before examining "A Grammatical Study of the Passive Voice in the Synoptic Gospels" it should be noted that there are certain verb forms which are passive in formation but middle in sense. It is necessary to understand this in order to deal with the problem it will later raise. It becomes apparent in studying this matter that there is an evolution going on in the Greek language at the time of the Greek New Testament whereby the passive is supplanting the middle. A. T. Robertson points out,

The old Greek as in Homer did not distinguish sharply between the forms . . . In the modern Greek the middle has no distinctive form save *λύου* and this is used as passive imperative second singular. Elsewhere in the aorist and future the passive forms maintain the field in modern Greek and appropriate the meaning of the middle. We see this tendency at work in the N.T. and the *καίρη* generally . . . in the aorist and future was an increasing number of passive forms without the distinctive passive idea.<sup>2</sup>

Nigel Turner expresses this matter in this way;

MGr retains merely an active and a passive-deponent voice. The trend of the language in our period may have moved only very slightly away from the class. norm but it was in this direction: where class. writers preferred the middle voice to express a somewhat loose connection between the subject and the action of the verb, in Hell. Greek the active voice is preferred. The

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<sup>1</sup>The term "Form and Function" is not unique to this investigation. It has been suggested by Ernest De Witt Burton's introduction to Syntax of the Moods and Tenses in New Testament Greek (Third edition; Edinburg: T. & T. Clark, 1955), pp. 1ff.

<sup>2</sup>A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Fourth edition; Nashville: Broadman Press, 1934), pp. 333-334.



forms of the middle and passive voices are tending to merge. The fut. and aor. tenses of the middle are declining; they alone anyway remained distinct from the passive in form even during the class. period. Now deponent verbs prefer passive forms, and ἠπεκρίθη in the NT is used (about 195 times) in place of ἠπεκρίνιστο, while ἠγενήθημεν (we were, not we were made) displaces ἠγενόμεθα. Moreover, where there was formerly a fut. act. with a fut. mid. form, very often it conforms now with the active (e.g. ἠκούσω for ἠκούσομαι).<sup>3</sup>

Blass-Debrunner-Funk also say;

The system of voices in general remained the same in the Hellenistic period (including the NT) as in the classical period of the language. Modifications have arisen mainly because of the tendency to merge the middle and the passive into a single voice. In MGr only an active and a passive-deponent are left.<sup>4</sup>

As a result of this transition in the Greek language there will be some passive forms that at times may not be true passives in sense. Thus, it is seen that in the evolution of the Greek language the New Testament is at that critical juncture where a passive form may be a true passive or may be passive in form only but not in function. Robertson says, "In fact, when we consider other tongues, it is not strange that the passive made inroads on the middle, but rather that there was any distinction preserved at all."<sup>5</sup> Moulton expresses similar sentiments.<sup>6</sup>

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<sup>3</sup>Nigel Turner, Syntax, in James Hope Moulton, A Grammar of New Testament Greek (Edinburgh: T. & T. Clark, 1963), III, 53-54.

<sup>4</sup>F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature; A Translation and Revision of the Ninth-Tenth German Edition Incorporating Supplementary Notes of A. Debrunner by Robert Funk (Chicago: The University of Chicago Press, 1961), p. 161 (paragraph 307).

<sup>5</sup>Robertson, op. cit., p. 333.

<sup>6</sup>James Hope Moulton, Prolegomena in A Grammar of New Testament Greek (Third edition with corrections and additions; Edinburgh: T. & T. Clark,



This distinction between Form and Function will have to be made mainly in the Aorist Passive and the Future Passive. Robertson gives a list of the chief forms of both of these where the form is passive but the meaning is middle.<sup>7</sup> It is as follows; (1) Aorist Passives

without the passive idea are ἀπεκρίθη, διεκρίθη, συνυπεκρίθη,  
ἀπελογήθη, ἐγαλλιάθη, ἐγενήθη, ἐδεήθη, ἠγέρθη, ἠδυνάσθη,  
 and ἠδυνήθη, διελέχθη, ἐλαυμάσθη, ἐλαμβήθη, ἐνθυμηθεῖς,  
μεταμελήθη, ἐφοβήθη, εὐλαβηθεῖς; (2) Future Passives without  
 certain passive meaning are ἀνακλιθήσονται, ἀποκριθήσονται, ἐπιναπαύσεται,  
θαυμάσθήσονται, κοιμηθήσονται, ἐντραπήσονται, μεταμεληθήσονται  
φανήσονται, φοβηθήσονται. This list may be extended to include such  
 passives forms as ἐπορεύθη, ἐστράφη, ἐβουλήθη, εὐλίσθη, ἐτάθη,  
ἐξελαμβήθη, κατεκρίθη, ἐκollήθη, ἐχάρη and συνεχάρη, and  
ἐμνήσθη.

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1957), I, 162-163.

<sup>7</sup>Robertson, op. cit., p. 334.



## CHAPTER III

### IN THE MIRACLES<sup>1</sup>

#### 1. In One Evangelist

##### a. Two Blind Men Healed, Matthew 9:27-31

Two passives occur in this miracle. Christ tells the blind men, "Let it be according to your faith." It is significant that this passive form (γενηθήτω) occurs few times in the Septuagint in comparison with the wide use of the middle for γίνομαι. Usually γενηθήτω pertains to God's direct activity as in creation or in appeals for him to act.<sup>2</sup>

A. H. M'Neile in commenting on the Evangelist's use of ἀνεώχθησαν (verse 30) says that it is "A Hebraic expression for the recovery of sight."<sup>3</sup> He then lists as examples Isaiah 35:5, 42:7 (Acts 26:17), and 4 Kingdoms 6:17 but gives no comment about them. However, Isaiah 35:5 pertains to this passage in a special way. It speaks of God redeeming

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<sup>1</sup>Classification of the miracles is taken from Henry Synder Gehman, "Miracles of Our Lord," The Westminster Dictionary of the Bible, ed. by John D. Davis, revised and rewritten by Henry Synder Gehman (Philadelphia: The Westminster Press, 1944), p. 400.

<sup>2</sup>Cf. Genesis 1:3,6; 9:27; Exodus 9:9; 10:21; 1 Chronicles 21:17; Psalms 30(31):18; 34(35):6; 68(69):22,25; 79(80):17; 108(109):76,80; 129(130):2; Jeremiah 18:22. All LXX references will be cited as given in Edwin Hatch and Henry A. Redpath, A Concordance to The Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books) (Graz-Austria: Akademische Druck- U. Verlagsanstalt, 1954), Volumes I and II.

<sup>3</sup>Alan Hugh M'Neile, The Gospel According To St. Matthew (London: Macmillan & Co. Ltd., 1957), p. 127.



his people. Part of that redemption, says Isaiah, will be that "the eyes of the blind will be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy." It is well to note that the Septuagint of Isaiah 35:5 translates the Hebrew Niphal נִּפְּלְגָה by ἀνοχθήσονται.<sup>4</sup> God is the agent behind these passives. The Septuagint brings out this fact very clearly.<sup>5</sup> This is Yahweh's redemption of his people. As Delitzsch says,

The bodily defects mentioned here there is no reason for regarding as figurative representations of spiritual defects. The healing of bodily defects, however, is merely the outer side of what is actually effected by the coming of Jehovah.<sup>6</sup>

Thus, this passive is as it were the "veil" of God's activity in man's redemption. The "Son of David" to whom the blind men make their appeal is in reality Yahweh in the flesh.

b. A Dumb Demoniac Cured, Matthew 9:32-34

Three passives are used in this miracle. In verse 32 satanic activity is also expressed by the passive voice δαμονίζόμενον. The agent is obviously implied.

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<sup>4</sup>The Septuagint used is Alfred Rahlfs, ed., Septuaginta Id Est Vetus Testamentum Graece Iuxta LXX Interpretes (Editio Quinta; Stuttgart: Privilegierte Württembergische Bibelanstalt, 1952), Vols. I and II combined.

<sup>5</sup>Cf. Genesis 21:19; 30:22; Exodus 4:12,15; Numbers 16:32; 22:18; Deuteronomy 28:12 (Micah 3:10); 2 Chronicles 7:15; Psalm 103(104):28; 144(145):16; Isaiah 41:18; 50:5; Jeremiah 22(50):25; Ezekiel 3:27; 29:21; 37:12,13; Daniel 7:10.

<sup>6</sup>Franz Delitzsch, Biblical Commentary on The Prophecies of Isaiah, tr. from the German by the Rev. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954), II, 78.



The verb form ἐφάνη (verse 33) is a second aorist passive and in pondering it the question may arise as to how one ought to regard it. Is it an impersonal passive?<sup>7</sup> Then it would amount to, "Never once was it seen thus in Israel (by Israelites)." Or is it equivalent to "happen," and so translated, "Nothing like this ever happened"? Can the causative idea of the -αίνω suffix be disregarded as is apparently done in the Arndt-Gingrich Lexicon<sup>8</sup> or should it be maintained as is done by Thayer's Lexicon?<sup>9</sup> Checking through a New Testament Concordance one observes that the causal idea is indeed there without being forced but does not come out clearly in English translation. If allowed here, the evangelist thus marks the confession of the people that never yet had such a thing been made to appear (by God) in Israel. Translated actively, "God never made such a miracle to appear in Israel up to that time." This would not be pressing the meaning too much since the passive of φαίνω occurs largely in the Septuagint of divine appearances made to men.<sup>10</sup> Once again a "veiled" God is seen in Jesus the Messiah. (Cf. further V.l.u where this word will be given fuller treatment.)

Ἐκβλήθεις (verse 33) will be treated in the more suitable context of Matthew 8:5-13 (Cf. III.2.b. following).

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<sup>7</sup>Joseph Henry Thayer, A Greek-English Lexicon of the New Testament being Grimm's Wilke's Clavis Novi Testamenti (Corrected edition; Chicago: American Book Company, 1889), sub. voc. φαίνω.

<sup>8</sup>William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Cambridge: At The University Press, 1952), sub. voc. φαίνω.

<sup>9</sup>Thayer, op. cit., sub. voc. φαίνω.

<sup>10</sup>Cf. Genesis 35:7; Numbers 23:4; 2 Maccabees 3:26,33; 5:2; 10:29; 11:8.



## c. Tribute Money in the Mouth of a Fish, Matthew 17:24-27

In this miracle there are no passives with which to deal with the exception of πορευθεῖς (verse 27). It is one of the common passive forms used in the middle sense as stated in the chapter on Form and Function.

## d. A Deaf and Dumb Man Healed, Mark 7:31-37

In this miracle the verse that attracts attention is verse 34. Here Jesus gives the command to the deaf and dumb man that results in his restoration. Little is said by the commentators about the passives used. Swete points out that ἐφφαθά is "ܢܢܘܟܝܢ, by assimilation for Aram. ܢܢܘܟܝܢܝܢ, the ethpeel of ܢܢܘܟܝܢ."<sup>11</sup> But with this the matter is dismissed. Vincent Taylor in similar fashion discusses the grammatical factors but says nothing as to their import.<sup>12</sup> Julius Schniewind is totally silent on the issue.<sup>13</sup>

What, then, may be said? First it should be noted that ἐφφαθά is a transliteration of ܢܢܘܟܝܢܝܢ the passive imperative of the Aramaic P<sup>ea</sup>l conjugation. Its obvious root is ܢܢܘܟܝܢ corresponding to the Hebrew נִנְּךְ. Recognizing this, one is transported back to Isaiah 35:5,6. In the Messianic age of Redemption God shall open the ears of

<sup>11</sup>Henry Barclay Swete, The Gospel According to St. Mark (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), p. 161.

<sup>12</sup>Vincent Taylor, The Gospel According to St. Mark (London: Macmillan & Co. Ltd., 1959), p. 355.

<sup>13</sup>Julius Schniewind, Das Evangelium Nach Markus in Das Neue Testament Deutsch (Göttingen: Vandenhoeck & Ruprecht, 1960), pp. 74-75.



the deaf<sup>14</sup> and make the dumb to sing. This miracle, then, is a fulfillment of Isaiah's prophecy. What God would do in "that day" Christ has done in the region of the Decapolis. The agent implied in this passive voice is God. God fulfills his prophetic word by his almighty power. The evangelist reflects this by immediately reporting the results: "they were opened" and his tongue "was loosed." If asked by whom these things were done the only possible answer is "by God in his Christ." The passive voice thus hides or veils the divine name and the activity connected therewith.

'ΕΞΕΛΙΨΟΝΤΟ (verse 37) is always used in the New Testament as the peoples' reaction to the Christ especially to his teaching. It is rather idiomatic and one can hardly press the passive meaning. Its use in the Septuagint is of little significance.

'ΕΛΙΘΗ (verse 35) will be treated later in V.l.r.

e. The Blind Man of Bethsaida Healed, Mark 8:22-26

One passive occurs in this miracle. It is the word ἀποκατεστάθη (verse 25), "and he was restored." It is rather frequent in the Septuagint, occurring around forty-eight times; six of these occurrences are in the passive but contribute nothing to the understanding of this passage. In looking through the list, however, one notes that there are a few examples which show God as the one who is the Restorer of a great many facets of life.<sup>15</sup> One to be noted especially is Job 5:18.

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<sup>14</sup>נִדְּעוּ and נִדְּעוּ are synonyms. Ezekiel 24:27 is the only Old Testament example of the Niphal in the case of the latter verb.

<sup>15</sup>Cf. Genesis 41:13; Exodus 4:7; 14:26; Tobit 5:17S; 10:13; Job



Regardless of the position of Eliphaz the Temanite toward Job he says of God, "αὐτὸς γὰρ ἀλγεῖν ποιεῖ καὶ πάλιν ἀποκαθίστημι· ἔπαισεν, καὶ αἱ χεῖρες αὐτοῦ ἴσταντο." The restoring is attributed to God. With regard to the Septuagint usage of ἀποκαθίστημι this is the closest to the present miracle. It translates the Hebrew אָדָּן. Julius Schneiwind brings the miracle into proper perspective by saying, "hier sind die Jes. 35 aufgezeigten Zeichen der messianischen Zeit."<sup>16</sup> The agent, then, of this passive is God, who is veiled or hidden in the passive voice.

f. Christ's Escape from the Hostile Multitude, Luke 4:30

No passives are used in this miracle.

g. Draught of Fishes, Luke 5:1-11

Three passives occur in this miracle. Those used in verse 6 (διεσπῆνυτο) and verse 7 (βυθίζεσθαι) imply agency in a normal way. In verse 6 the nets "were beginning to be broken" by the draught of fishes. In verse 7 the boats were filled so as "to be sinking" by the multitude of fishes caught. The agent of the passive in these two verses is clearly implied and normally the mind catches this ellipsis of agency by second nature.

Ἀποκριθεὶς (verse 5) was treated in the chapter on Form and Function.

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5:18; Psalms 15(16):5; 34(35):5; Hosea 11:11; Isaiah 23:17; Jeremiah 15:19; 16:15; 24:6; 27:19.

<sup>16</sup>Schneiwind, op. cit., p. 79.



## h. Raising of the Widow's Son at Nain, Luke 7:11-17

There are several passives used in this miracle. In verse 11 ἐπορεύθη is passive in form but middle in function (cf. Chapter II). It is followed by καλούμενην a passive with the agency implied, something like "by the people." Other examples analogous to this occur in the New Testament (cf. the passive of λέγω in Matthew 1:26; 9:11; and of καλέω Matthew 20:8; 22:7). In verses 12 and 13 two more passives occur with implied agency. In verses 14 and 16 a question may arise as to the use of the passive voice. The first is a Verbum Christi to the dead man. Is it a true passive? Is it perchance a passive used in the sense of an active (cf. Luke 8:54)? C. F. D. Moule says, "Whether one can find any substantial difference between Luke vii.14 ἐγέρθητι (Passive form) and viii.54 ἔγειρε (Active) is doubtful: they appear both to be simply intransitive in sense."<sup>17</sup> Moulton's opinion might be felt to be the same at this point.<sup>18</sup> So also that of Nigel Turner.<sup>19</sup> A. T. Robertson also says, "It is probable that ἠγέρθη sometimes (as in Mark 16:6) is merely intransitive, not passive, in idea."<sup>20</sup> How-

<sup>17</sup>C. F. D. Moule, An Idiom Book of New Testament Greek (Second edition; Cambridge: At. The University Press, 1957), p. 26.

<sup>18</sup>James Hope Moulton, Prolegomena in A Grammar of New Testament Greek (Third edition with Corrections and additions; Edinburgh: T. & T. Clark, 1957), I, 163.

<sup>19</sup>Nigel Turner, Syntax in James Hope Moulton, A Grammar of New Testament Greek (Edinburgh: T. & T. Clark, 1963), III, 57.

<sup>20</sup>A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Fourth edition; Nashville: Broadman Press, 1934), p. 817.



ever, Blass-Debrunner-Funk mention ἠγέρθη as "intransitive and passive."<sup>21</sup> There is, however, a textual problem in Luke 8:54 where a passive form is given in the margin (ἔγειρου EFGHSVY and Tischendorf).

Ἐγείρω occurs around eighty times in the Septuagint. Certain examples are of interest for the present problem. It is the Lord who raises up judges and a Savior for Israel.<sup>22</sup> It is the Lord who raises the poor<sup>23</sup> and also raises up adversaries.<sup>24</sup> The most telling example is Isaiah 26:19 where the Septuagint reads, "ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις." Here the Future Passive translates the simple יָמַדְוּ of the Hebrew text. It is without a doubt a true passive voice, or else it loses its purpose in the sentence. The Septuagint translators imply by it the action of God in the momentous event. Would it be so strange, then, to find a true passive in a Verbum Christi uttered in a locality so near to the place where Elijah and Elisha raised the dead?<sup>25</sup> In regard to the evangelist's use of ἠγέρθη in verse 16 there is a faint echo of Deuteronomy 18:15,18 where (although ἔγειρω is not used) the thought is still found that it is always God who raises up a prophet to do his bidding.<sup>26</sup> Besides, a pro-

<sup>21</sup>F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature; A Translation and Revision of the Ninth-Tenth German Edition Incorporating Supplementary Notes of A. Debrunner by Robert W. Funk (Chicago: The University of Chicago Press, 1961), p. 42 (paragraph 78).

<sup>22</sup>Cf. Judges 2:16,18; 3:9,15. Ἐγείρω translates the Hiphil of יָמַדְוּ.

<sup>23</sup>1 Kings 2:8. Ἐγείρω translates the Hiphil of יָמַדְוּ.

<sup>24</sup>3 Kings 11:14,23. Ἐγείρω translates again the Hiphil of יָמַדְוּ.

<sup>25</sup>1 Kings 17; 2 Kings 4.

<sup>26</sup>Cf. Deuteronomy 34:10; Judges 6:8.



phet such as this would not "raise himself up" (Middle), and a simple intransitive ("arise") would be pointless. The initiative is always with God. He calls, inspires, and empowers his prophets. The prophet does not "volunteer." The people, in turn, glorify God, realizing that God has visited his people. So here, divine action is circumscribed by the passive voice. The passive thus becomes a "veil" behind which one must look.

i. Healing the Bent Woman, Luke 13:10-17

There are three passives that strike the attention of the reader in this miracle. They are *ἀπαλεύσαι*, *λυθῆναι*, and *ἀνωρθώθη*. The New English Bible helps little with its translation of *ἀπαλεύσαι*, "You are rid of your trouble" while the Revised Standard Version gives a glimpse of the passive character by translating, "Woman, you are freed from your infirmity." The Septuagint helps little on this use of *ἀπαλεύω* since it contains no example that would throw light on this passage. *λύω* however, is used in the Septuagint of God's action. In Job 42:9 (which, however, has no Hebrew counterpart) God "releases" the sins of Job's antagonists. In Psalm 101(102):20 he looses those doomed to die. In Psalm 115(116):7 he sets the prisoners free. In Isaiah 40:2 he forgives (looses) the sins of Jerusalem (cf. also Isaiah 58:6). So here, divine intervention (*ἔδει*, verse 16) freed or loosed this woman from her satanic bonds. The passive veils God's name and activity. What is said of the simplex *λύω* may also be applied to the compound *ἀπαλεύω*.

Of equal importance is the passive *ἀνωρθώθη* (verse 13) used by



the evangelist to describe the results. The woman was "made straight, upright in posture." Ἀνορθώω has an interesting Septuagint history. It is used seventeen times and usually refers to a divine action, God's making straight. Of particular interest is Psalm 145(146):8(9). It is the Lord who "lifts up those who are bowed down." The Septuagint reads, "κύριος ἀνορθοῦ κατερραγμένους," the Lord raises up "the ones broken down." This Septuagint translation of the Hebrew seems to be reflected in this miracle account. Strangely enough the "bowed down" are the כֹּשְׁוֹת (from the verb קָשַׁו) those who take on the posture of the letter ו as the woman in the miracle did. As far as the Psalm is concerned it portrays the Lord's acts of mercy toward his people. Dr. Leupold says with regard to this phrase,

The fact that God "raises up those that are bowed down" (found also in Ps. 145:14) calls for the broadest application. God has a numberless times lifted up the discouraged and those who were physically bowed down and given them fresh hope.<sup>27</sup>

As Yahweh does this in the Psalm, so Jesus, significantly called κύριος by Luke (verse 15), does this in the miracle. The passive voice reverently veils the divine name and the divine activity.

Ἀποκριθεὶς (verse 14) and ἀπεκρίθη (verse 15) were treated in the chapter on Form and Function. θεραπεύετε (verse 14) is self-explanatory and implies "by this Jesus." Γινόμενοις (verse 17) is explained by the preposition ὑπό used with it.

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<sup>27</sup>H. C. Leupold, Exposition of The Psalms (Columbus, Ohio: The Wartburg Press, 1959), p. 986.



## j. Healing the Man Afflicted with Dropsy, Luke 14:1-6

The forms ἀποκριθεῖς (verse 3) and ἀνταποκριθῆναι (verse 6) though passive in form, are middle in sense and reflect a Semitic idiom of response to a situation encountered.<sup>28</sup> This problem of Form and Function was treated earlier in chapter II.

## k. Healing the Ten Lepers, Luke 17:11-19

Ἐκαθαρίσθησαν is found in this miracle both in the Verba Christi (verse 17) and in the narrative of the Evangelist (verse 14). The Lepers "were cleansed." In the Old Testament קָדַשׁ is the proper word for cleansing. It is rendered in the Septuagint by the same word as used in this pericope. It is to be noted that there the cleansing was the Priest's function, a function which he performed, however, by the injunction of God.<sup>29</sup> Accordingly, it never occurs in the Niphal in the Old Testament. In the prophets God solely is the one who cleanses.<sup>30</sup> In the Septuagint the passive voice translates the Hebrew Qal, even in the case of Naaman,<sup>31</sup> only for linguistic reasons. There is at times a turn in verbal concept from the Hebrew to the Greek whereby the latter renders in the passive voice a simple Hebrew form that does not in any way partake of a passive quality. Thus, the passive voice veils the

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<sup>28</sup>Cf. Genesis 23:10,14; 24:50; 27:37,39.

<sup>29</sup>Cf. Leviticus 12:7; 14:1ff.

<sup>30</sup>Cf. Psalm 51:2,7; Jeremiah 33:8; Ezekiel 24:13; 36:25,33; 37:23.

<sup>31</sup>4 Kingdoms 5:10.



divine name and activity in this miracle.

With the use of ἰάθη (verse 15) a certain "divinity" of the passive voice is seen. In the canonical Septuagint this verb occurs fifty-five times. Out of this number thirty-seven are used directly of God as the Healer of all types of disorders. Ultimately, God is the only Healer. For one steeped in the Old Testament this fact cries out loudly. To be healed, so to speak, by the instrumentality of Jesus is to be touched by God himself. God hides himself in the work of Jesus Christ behind the "veil" of the passive. Thus, the passive voice, in a certain sense, becomes the voice of God. The Leper may be described as recognizing this, for he in turn returns to Jesus and glorifies God, and falling on his face at Jesus' feet thanks him (Jesus). Dr. Lenski says of the Leper, "He praised God for healing him through Jesus even as Jesus did all his works to glorify God."<sup>32</sup> One can only envision God in his "passive" revelation. For God to reveal himself directly is to destroy the recipient of the revelation (Isaiah 6:5; Revelation 1:17). Hence, he employed the mediation of the Prophets, Priests, and Kings aforetime, but now he has spoken to us in the person of his Son (Hebrews 1:2).

Πορευθέντες (verse 14) and ἀποκριθεὶς (verse 18) were treated in chapter II on Form and Function. Ἐυρέθησαν (verse 18) may also imply the veiling of the divine name and activity. It will be treated in IV.1.w.

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<sup>32</sup> R. C. H. Lenski, Interpretation of St. Luke's Gospel (Columbus, Ohio: The Wartburg Press, 1955), p. 878.



## 1. Restoring the Ear of Malchus, Luke 22:50-51

The only passive used in this miracle is *ἀποκριθεῖς* (verse 51). It was treated in the chapter on Form and Function.

## 2. In Two Evangelists

## a. Demoniac in Synagogue Cured, Mark 1:21-28//Luke 4:31-37.

In both narrations of this miracle there is one passive that calls for attention. It is the word *φωμάθητι*, Christ's command to the demon. The form of the verb is easily identifiable. It is the first aorist passive of *φωμάω*.<sup>33</sup> However, its function raises difficulties. Many New Testament grammarians<sup>34</sup> silently pass over the difficulty. Even the better commentators do the same.<sup>35</sup> The Septuagint also furnishes little help since the verb is virtually not used, especially in the passive.<sup>36</sup> The matter may even be complicated due to the fact that "aorists in *-θη* that are called passive are often active or middle in meaning."<sup>37</sup>

In the New Testament itself the verb is used seven or eight times.

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<sup>33</sup>William Watson Goodwin, *Greek Grammar*; Revised by Charles Burton Gulick (Chicago: Ginn and Company, 1930), p. 110 (paragraph 480); cf. also Herbert Weir Smyth, *Greek Grammar* (Cambridge: Harvard University Press, 1956), p. 118 (paragraph 383).

<sup>34</sup>A. T. Robertson; J. H. Moulton; Blass-Debrunner-Funk; E. D. Burton; C. F. D. Moule.

<sup>35</sup>A. Schlatter; J. Schniewind; V. Taylor; H. Swete; J. Creed.

<sup>36</sup>There are only three instances of its use: Deuteronomy 25:4; Daniel (Septuagint) Susannah 61; 4 Maccabees 1:35.

<sup>37</sup>Smyth, *op. cit.*, p. 219 (paragraph 804).



Four of the eight are passive forms (Mark 1:25//Luke 4:35 and Matthew 22:12 and Mark 4:35) two of which are used in the present miracle. The remaining two appear to be true passives (Mark 4:35; Matthew 22:12). With the evidence thus so neatly divided it may be concluded that a conscious distinction between active and passive voice is maintained in the limited scope of the New Testament. This conclusion may be further validated by lexical studies where examples are given from extra-Biblical sources for the genuine use of the passive of *φιμῶν*.<sup>38</sup>

If one accepts the form as a genuine passive the problem of its meaning arises. Some feel that it was perhaps a slang term, "Be quiet!"<sup>39</sup> If such is the case, it would be a simple idiom, so common that the passive form cannot be pressed. Moreover, the person of the speaker would be the authoritative agency behind the command. This would fit well with the circumstances of the occasion since we are told that the people were amazed at him (Mark 1:22,27; Luke 4:32,36).

However, the suggestion that the imperative is slang may be dropped because of the lack of documentation, and instead an authoritative passive imperative envisioned. The people would be further astounded at the results of such a simple command, "Be muzzled!" If this were the case, the word would raise in the people's minds the question: "Who

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<sup>38</sup>Henry George Liddell and Robert Scott, A Greek-English Lexicon; A New Edition Revised and Augmented throughout by Sir Henry Stuart Jones (Oxford: At The Clarendon Press, 1951), II, sub. voc. *φιμῶν*; cf. also Arndt-Gingrich, op. cit., sub. voc. *φιμῶν*.

<sup>39</sup>James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament Illustrated From The Papyri and Other Non-Literary Sources (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957), sub. voc. *φιμῶν*; cf. also Alexander Souter, A Pocket Lexicon to the Greek New Testament (Oxford: At The Clarendon Press, 1956), sub. voc. *φιμῶν*.



was it that has spoken?" All attention is focused directly on the speaker. He speaks and it is done (Mark 1:27; Luke 4:36). This accords well with the use of ἔξεπλήσσαντο (Mark 1:27; Luke 4:32). This verb was treated in III.1.d. above. Analogous with this verb is ἐξίστημι which will be treated in part c below. That God stands behind the action of this verb becomes apparent from Septuagint references. God confounds these people in what Christ did. The astonishment is the work of God. He confronts demons and they obey. Thus, the presence and activity of God is referred to in a veiled way in both φυλάττει and ἔξεπλήσσαντο.

Ἐδαμβήθησαν (Mark 1:27) was treated in chapter II on Form and Function.

b. Healing the Centurion's Son (of Palsy), Matthew 8:5-13//Luke 7:1-10

The passive nuance of ἀνακλιθήσονται (Matthew 8:11) is passed by in English versions. The Revised Standard Version translates simply, "many will come . . . and sit at table." The New English Bible has, "Many, I tell you, will come . . . to feast." From these and similar translations it might sound as though those who wish will simply enter the Kingdom and recline with the patriarchs as a gesture of personal prerogative or of self-selected right. The background of faith that evoked the exclamation "Truly I say to you, never have I found so great faith in Israel" is minimized if not totally overlooked. With this comes the general attitude similar to that of the Jews of Christ's time, and for that matter, of all time, that we are entitled to certain rights and privileges in view of who we are.<sup>40</sup> The passive of ἀνακλίω moves

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<sup>40</sup>Cf. Gustaf Dalman, The Words of Jesus; Authorized English Version



one to a different view. The passive form, used only here in the New Testament, makes it probable that there is an agency behind the passive beyond that of human initiative.<sup>41</sup> This view is encouraged by Luke 12:37. As it is the Lord who makes his faithful servants recline at table when he returns, so it is God who causes one to be reclined with the patriarchs and it is by virtue of his placement that one appears there. It is the hand of God that accomplishes what is humanly impossible, and it is faith that receives this gift from his hand.

The significant passives of ἐκβάλλω occur in the New Testament only in the present parallels and John 12:31. It is evident from the use of ἐκβάλλω in both Old Testament, Septuagint and New Testament that God is the judgmental "Expeller." In the Septuagint ἐκβάλλω occurs some twenty times of God's action. God expels Adam (Genesis 3:24), Cain (Genesis 4:14), the occupants of the Promised Land (Exodus 23:29,30), He, as the direct agent, does the expelling. In the New Testament God occupies the same position. His δύσκοποι are ordered to cast out the unworthy guest at the wedding-feast (Matthew 22:13); the Son of Man sends his

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by D. M. Kay (Edinburgh: T. & T. Clark, 1902). On pp. 115f. he discusses the Jewish idea of οἱ υἱοὶ τοῦ βασιλείου and how the Jews considered themselves indisputable members of God's Kingdom by virtue of right and not spiritual rectitude. A. H. M'Neile in his commentary on Matthew, p. 105, under verse 12, following Dalman states the matter very similarly.

<sup>41</sup>The passive form ἀνακλιθῆναι is used in Matthew 14:19//Mark 6:39 in a very natural way needing no explanation. The active occurs in Luke 2:7 and 12:37. Thus, the verb is used only six times in the New Testament, the two under discussion here being the only important ones. Robertson says, "It is possible to find a passive sense in . . . ἀνακλιθῆσονται . . ." A. T. Robertson, op. cit., p. 819. Both words are given causative definition in the Arndt-Gingrich Lexicon which allow for an invited guest to be seated by the host. The only exception would be Luke 14:8. Cf. Arndt-Gingrich, op. cit., sub. voc. ἀνα and κατακλίω.



ἀγγελοι to expel men from the Kingdom (Matthew 13:42,50); his attendants cast out the useless servant (Matthew 25:30); he bids his disciples to petition the Lord of the banquet to send out laborers into the harvest (Matthew 9:38); Christ himself puts out the crowd (Matthew 9:25//Mark 5:40); he expels the sellers in the Temple (Matthew 21:12); demons appeal to him at the prospect of their expulsion by him (Matthew 8:31); Jesus promises to cast no one out who comes to him (John 6:37). Thus, it is exceptionally evident that God is the very one who casts out those who feel that they by right will recline at his table, οἱ υἱοὶ τῆς βασιλείας.<sup>42</sup> There is a most powerful sermon in the use of the passive voice in the New Testament.

ἰαθήσεται (Matthew 8:8; Luke 7:7) and ἰάθη (Matthew 8:13) were treated above in III.1.k; γενηθήτω (Matthew 8:13) in III.1.a; παρεύθη (Matthew 8:9; Luke 7:8), στραφεῖς (Luke 7:9) and ἀποκριθεῖς (Matthew 8:8) were treated in the chapter on Form and Function. The use of the passive βέβληται will be treated in III.3.a. following. ὁ πεμφθέντες (Luke 7:10) is self-explanatory implying the Roman official.

Βασανιζόμενος (Matthew 8:7) suggests that God is the agent behind the painful agony. Strange as this may seem the action described by the word is predicated on the whole of God.<sup>43</sup> This correlates well

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<sup>42</sup>Cf. n. 40 above.

<sup>43</sup>Cf. Matthew 8:29//Mark 5:7; Matthew 14:24//Mark 6:48 (the Lord of nature); Revelation 9:5 (ἔδωκεν ἵνα . . . ); 11:10; 14:10; 20:10. This same usage occurs in extra-canonical material. Cf. Wisdom 11:9; 12:23; 2 Maccabees 1:28; 7:17. To be sure, it is also used of pain that is humanly contrived (2 Maccabees 7:13) but this point does not seem prominent in the Old and New Testament. God has so made man's being that he has "authored" its many states and conditions. Man can not act as he pleases and escape the judgmental control of God. Hatred, for ex-



with the use of ἴδωθ (cf. III.3 footnote 57). But even such a suggestion places sickness in the realm of inscrutable divine governance.

c. A Blind and Dumb Demoniac Cured, Matthew 12:22,23//Luke 11:14.

The passive verb προσνεύθη (Matthew 12:22) adds an interesting feature to the story. The man was brought by others but the numinous prompting which brought about this action so that Christ and Satanic power meet is hidden from direct sight. Although the verb is used mainly in the active voice in the New Testament and has little import for this investigation from the Septuagint, it is felt that behind this passive there is the mysterious movement of God. This will be seen to be borne out by the usage of the compounds of ἄγω as this investigation progresses.

What was said in III.1.d. about ἐκπλήσσω may be applied here to ἐξίστασθαι (Matthew 12:23). In the Septuagint a precedent is given for seeing a hint of divine action in the passive of this verb. God is often portrayed as the actor who causes the peoples' amazement.<sup>44</sup> Thus, it is felt that even behind this verb, which seems to be such a commonplace idiom, lies the mysterious movement or veiled activity of God.

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ample, may lead to severe pain in the back, heart trouble, and many other things. God does not leave himself unmarked in man's body. So also, if man acts in certain ways he becomes victim to nature's (God's) built-in mechanism that renders him a "παράλυτικός." However, this is not a research into the psychopathology of life. The point is that the above interpretation of the passive voice is not as farfetched and perhaps radical as it may initially appear.

<sup>44</sup>Cf. Exodus 18:9; 19:18; 23:7; Leviticus 9:24; Joshua 2:11; 10:10; Judges 4:15; 5:4; 3 Kingdoms 9:8; 2 Chronicles 7:21; 15:6; Micah 7:17; Habakkuk 3:2; Isaiah 52:14; Jeremiah 2:12; 4:9; Ezekiel 32:10; Daniel (Theodotion) 2:1,3.



Δαιμονιζόμενος (Matthew 12:22) was treated above in III.1.b.

- d. Healing the Syrophenician Woman's Daughter, Matthew 15:21-28//  
Mark 7:24-30.

The following passives have been treated above; δαιμονίζεται (Matthew 15:22) in III.1.b.; ἀποκρίθη (-θείς) (Matthew 15:22, 24, 26, 28; Mark 7:28) and ἐδυνήθη (Mark 7:24) in the chapter on Form and Function; ἴαθη (Matthew 15:28) in III.1.k.; γεννηθήτω (Matthew 15:28) in III.1.a.; βεβλημένον (Mark 7:30) will be discussed in III.3.a. Two passives remain, ἀπεστάλην (Matthew 15:24) and χρησάσθηναι (Mark 7:27).

Ἀποστέλλω is used a host of times in the Septuagint to translate the verb נָשַׁל. Outstanding is its use when God is the Sender.<sup>45</sup> In the Pentateuch it is used of various actions of God. It is used of his sending angels to destroy (Genesis 19:13). He sends angels to direct (Genesis 24:7). He sends Moses (Exodus 3:10). He sends the plagues (Exodus 11:1). In the Former Prophets its use is somewhat more personal. God sends Samuel (1 Kingdoms 15:1; 16:1). He sends Gad (2 Kingdoms 24:13), Elijah (2 Kingdoms 2:2, 4, 6), his servants the prophets (4 Kingdoms 17:13). In the Latter Prophets this personal emphasis is heightened. God sends a Savior (Isaiah 19:20). He sends his servants

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<sup>45</sup>Cf. Genesis 19:13; 24:7; 43:14; 45:5-8; Exodus 3:10, 12, 13, 14, 15; 4:13, 28; 5:22; 7:16; 9:14; 11:1; 15:7; 23:20, 27, 28; Leviticus 26:22; Numbers 16:28, 29; 20:14; 21:6; Deuteronomy 7:20; 9:23; 28:20; 32:24; 34:11; Judges 13:8; 1 Kingdoms 12:8, 11; 15:1, 18, 20; 2 Kingdoms 22:15; 24:13; 4 Kingdoms 2:2, 4, 6; 17:13, 25, 26; 1 Chronicles 25:15; 32:21; 36:15; Nehemiah 6:12; Tobit 10:14; 12:20; Judith 8:21; 11:16, 22; 16:14; Job 5:10; Psalms 77(78):25; 104(105):17; 106(107):20; 110(111):9; 147:4 (15), 7(18); Amos 1:4; Malachi 4:5(3:23); Isaiah 9:8(7); 10:6, 16; 19:20; 43:14; 48:16; 61:1; Jeremiah 7:25; 9:16; 14:14; 16:16; 24:10; 25:4, 9; 32(25):15, 16, 27; 33(26):12, 15; 49(42):5, 21; 50(43):10; Lamentations 1:13; Ezekiel 2:4; 5:16; 34:26; 39:6.



the prophets (Jeremiah 7:25; 25:4; 33[26]:5; 35[28]:9; 42[35]:15; 51[44]:4).<sup>46</sup> He sends especially his own Servant (Isaiah 61:1). These examples of God sending persons as his agents can be greatly increased.<sup>47</sup> Thus, behind the passive *ἀπεσταλμένος* lies the action of God as the "Great Sender." This is particularly striking when it is recalled that God had sent Elijah to this same region in days of yesteryear (1 Kingdoms 17). Here, then, God's plan of salvation in Christ, his Servant, is hidden in the passive voice. Instead of forthrightly saying, "God did not send me . . ." which would in reality divert the thoughts of his disciples from his saving purposes and perhaps lead them on to some Maccabean hero-image, Christ "veils" himself in the passive. This in turn causes one to reflect on the whole history of God's people, his sheep, and the men whom he had sent to them for their salvation. It might cause the disciples to see the "sent Servant" dealing with a dimly burning wick, binding the distressed, and freeing those imprisoned.<sup>48</sup>

It is a question, however, how much the passive *χορηγῶνται* can be pressed. In the Septuagint the verb occurs fourteen times, translating either the Qal or Niphal of יָרַח. In thirteen of the instances it is safe to say that God is the agent who gives satisfaction of one kind or another.<sup>49</sup> In the Gospels the passive occurs nine times. In

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<sup>46</sup>Concerning certain prophets it is expressly said that God (the Lord) did not send them; Jeremiah 14:14; 23:21,32; 36(29):9; Ezekiel 13:6.

<sup>47</sup>Cf. n. 45 above.

<sup>48</sup>Isaiah 42:3; 61:1. Cf. Matthew 12:17-21.

<sup>49</sup>Tobit 12:98; Job 38:27; Psalms 16(17):14,15; 36(37):19; 58(59):15; 80(81):16; 106(107):9; 131(132):15; Jeremiah 5:7; Lamentations 3:15.



the Beatitudes (Matthew 5:6//Luke 6:21) it is God who will satisfy those who hunger and thirst for righteousness. In Luke 16:19 it is merely a case of Lazarus desiring satisfying crumbs from the rich man's table. In the other passages<sup>50</sup> it is a question of whether the passive is a neutral way of expressing the actions or hints that it is the activity of God. Certainly the latter can not be excluded in view of the Septuagint usage of the word. Concerning the present passage, then, considering the circumstances of the plan of salvation under which it is used, it is safe to say that here too, God must first complete the first stage of that plan of salvation among the Jews (satisfying the children) before the Gentiles were to be included. Thus the "veiled" activity of God is seen again in this passage behind the passive voice.

e. The Feeding of the Four Thousand, Matthew 15:32-39//Mark 8:1-10

Two passives in these accounts need little explaining. σπλαγγνίζομαι (Matthew 15:32; Mark 8:1) is considered to be a deponent verb.<sup>51</sup>

Ἀπεκρίθησαν (Mark 8:4) was treated in chapter II on Form and Function.

As to the aorist passive Subjunctive ἐκλυθῶσιν used in Matthew 15:32 and the future passive Indicative ἐκλυθήσονται used in Mark 8:3 little need be said. It is simply the normal expression, used where the vicissitudes of life cause men to give out. The verb is used about fifty times in the Septuagint with much the same meaning as found in the present passage.

<sup>50</sup>Matthew 14:20//Mark 6:42//Luke 9:17//John 6:26, together with Mark 8:8.

<sup>51</sup>Cf. Arndt-Gingrich, op. cit., sub. voc. σπλαγγνίζομαι.



Ἐχορτάσθησαν (Matthew 15:37; Mark 8:8) may here imply God's activity as in the previous miracle. As was pointed out there, God is ultimately the one who satisfies man with his goodness. The Septuagint usage of χορτάζω allows one to see clothed in this passive the gracious hand of God feeding the multitude. "For he satisfies him who is thirsty, and the hungry he fills with good things" (Psalm 107:9).

f. Blasting the Fig Tree, Matthew 21:18-22//Mark 11:12-14, 19-25

In the Verba Christi a striking pair of passives engages the reader's attention. They are ἄρθητι and βλήθητι (Matthew 21:21; Mark 11:28). These two passive imperatives were spoken by Christ in such a way as to give courage and incentive to his disciples, who in a few short days would see their Master murdered and hanging on the cross. The Septuagint contributes virtually nothing to the understanding of these words. Their meaning in the passive voice in the New Testament is confined, then, within the limits of the New Testament. Both words are found in the passive rather frequently in the New Testament and the agent behind the verb, as in this passage, is always God.<sup>52</sup> R. C. H. Lenski says,

It should be noted that in v. 21 both ἄρθητι and βλήθητι are passives. [sic] "be thou taken up," "be thou thrown." The agent back of these passives is God. The disciples use<sup>53</sup> only God's power . . . when they do the humanly impossible.

These passives, therefore, veil the name and activity of God.

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<sup>52</sup>Cf. ἄρρω Matthew 13:12(Matthew 25:19)//Luke 8:18(Luke 19:26)//Mark 4:25 and Matthew 21:43. Cf. βάλλω Matthew 3:10//Luke 3:9; Matthew 7:19; 18:8; John 15:6 and Matthew 5:29.

<sup>53</sup>R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Columbus, Ohio: The Wartburg Press, 1956), pp. 824-825.



Ἀνακρίθητε (Matthew 21:21) and Ἰακρίθη (Mark 11:23) may be dismissed as passive forms used for the middle.<sup>54</sup>

Ἐξηράνη (Matthew 21:19,20) and ἔξηραται (Mark 11:21) used by the Evangelists would appear as the simple response to Christ's command: Christ speaks and it is done! However, the usage of the Septuagint suggests that the passive voice hints at the activity of God. In 3 Kingdoms 13:4ff. wicked King Jeroboam's hand is withered by the judgment of God (note especially verse 6). In Hosea 9:16 it is God who dries up Ephraim by his judgment. In Amos 1:2 it is God who roars forth in judgment so that Carmel withers, and in Amos 4:7 God withholds rain from whom he will, causing fields to wither as his act of judgment. In Joel 1:12 the fig tree withers because of God's judgment. In Jeremiah 23:10 the pastures are dried up by the curse of God. In Ezekiel 17:24 it is written, "And all the trees of the field shall know that I the Lord bring low the high tree, and make high the low tree, dry up the green tree, and make the dry tree flourish. I the Lord have spoken, and I will do it."<sup>55</sup> Thus, behind this passive God's hand is seen. This Christ who withers the fig tree is in reality Yahweh who in times of old withered and dried up as he desired by his judgmental pronouncements. It is the same God, here in Christ, his Son, who promises to the strong in faith among his twelve miraculous powers of faith in his King-

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<sup>54</sup>Blass-Debrunner-Funk, op. cit., p. 42 (paragraph 78).

<sup>55</sup>Cf. also Psalms 73(74):15; 105(106):9; Isaiah 19:5-7; 40:8,24; 42:15; 44:27; Jeremiah 28(51):36; Ezekiel 9:12; Jeremiah 1:4; Zachariah 10:11; 11:17. In its use in the majority of places in the Gospel the general tone of God's judgmental act is present. Cf. Matthew 13:6// Mark 4:6; Luke 8:6; Mark 3:1(?); 5:29; John 15:6.



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'Ἀναμνησθεῖς (Mark 11:21) will be treated later in V.l.m.m. If, as shown there, it is a true passive the agency that caused recollection is found in the context. Here it would be the withered fig tree. Otherwise, it may be considered as deponent.

'Ἀποκριθεῖς (Matthew 21:21; Mark 11:14,22) was treated in the chapter on Form and Function.

### 3. In Three Evangelists

- a. Healing Peter's Mother-in-Law, Matthew 8:14-15//Mark 1:29-31//Luke 4:38-39, together with b. The Sick Healed at Evening, Matthew 8:16-17//Mark 1:32-34//Luke 4:40-41

There are some very interesting passives used in these miracles.

Of the prostrate condition of Peter's mother-in-law Matthew uses βεβλημένην (8:14) and Luke αυνεχομένην (4:38). It is significant that the verbs, though differing, both describe the sick person in the passive.

Βάλλω is used to describe sickness in this way also in Matthew 8:6, 9:2 and Mark 7:30. Significant also is its active form in Revelation 2:22, where it is said that God will throw the harlot on to a bed of sickness, as some commentators describe it.<sup>56</sup> There is a certain nebulous quality as to the action behind this passive. It is alleviated to some degree by Luke's use of the dative πυρετῷ μεγάλῳ (Luke 4:38) as the cause for the prostrate condition but the agency behind the scene

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<sup>56</sup>Henry Barclay Swete, The Apocalypse of St. John (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1906), p. 111. Swete also says, "Βάλλω does not imply violence, but merely the prostration of sickness." Thereupon he gives Matthew 9:2 as an example.



is still hidden. There is perhaps more providential meaning behind sickness than is sometimes considered or suspected.<sup>57</sup> In the Septuagint examples occur where God is the subject of the verb in the active voice of the verb but none especially deals with sickness.<sup>58</sup> In the New Testament also there are numerous examples of *βάλλω* where none other than God can be the subject or agent of the verb.<sup>59</sup> In view of this and the remarks made in a previous footnote (57 above) it is not too bold to see a veiled reference to God in the descriptions of sickness here given. (Cf. *ἐκβάλλω* III.2.b.)

The usage of *συνίγω* (Luke 4:38) to some extent confirms what was said above. Its vague use in reference to sickness becomes somewhat clearer when it is seen that the verb is often used in the Septuagint

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<sup>57</sup>Cf. John 9:1ff. Jesus has been shown above to be the Messiah by his healing. God's hand in sickness may be seen in the following passages; Hosea 6:1; Isaiah 30:26; Psalm 44:2; the case of Job may be considered also, chapters 1 and 2, esp. 2:5ff., 2:10, and 19:21. Another case might be that of St. Paul. Paul's thorn in the flesh which the Lord saw fit for him to keep adds weight to the above facts. Whatever it was, its presence was due to malign spiritual interferences, permitted or given by God, much as in the case of Job 2:6. 2 Corinthians 12:7 says "*ἔδωκε μοι σκόλον τῆ σαρκί, ἄγγελος σατανᾶ*" etc.;" the passive here must be underscored. In St. Paul's Epistles the agent of every passive form of *δίδωμι* is God. It would be indeed strange if 2 Corinthians 12:7 were the only exception. In fact, throughout the New Testament God is always the agent behind the passive of *δίδωμι*, the only exceptions being Matthew 14:11, Mark 5:43; Matthew 26:9//Mark 14:5//John 12:5. Astonishingly to the point are also Exodus 4:11 and Psalm 119:75.

<sup>58</sup>Cf. Exodus 10:19; Numbers 22:38; Job 16:14(13), he casts pain into the illness of Job; Psalm 147:6(17); Habakkuk 3:13, he casts death upon the wicked; Isaiah 29:3.

<sup>59</sup>Cf. Matthew 3:10(7:19); 5:13,25,29; 10:34; 13:42; 18:8,9; Mark 4:26; 7:33 (for the purpose of healing); 9:42,45,47; Luke 3:9; 12:49; 13:8; John 13:5; 15:6; Revelation 2:22,24; 12:10,13; 14:16; 19:20; 20:10,14,15.



God.<sup>60</sup> βαλλω, συνέχω, coupled with βασανίζω (III.2.b.) and ἔδωκεν (footnote 57 above) build a case jointly that allows one to see behind their passive use the veiled hand of God in the lives of men.

The varying views of the passive of ἤγειρεν (Matthew 8:15) are dealt with above in III.1.h. The significant factor in these accounts is that the Mark 1:31 parallel makes specific mention of the fact that Christ took the hand of Peter's mother-in-law and raised her up. It could still be maintained that Matthew gives the bare facts, using ἤγειρεν as a simple intransitive "and she arose." However, Matthew is rather fond of the true passive in healing miracles and also makes mention of Christ grasping her hand. When all the passages in the New Testament are considered on the general use of ἔγειρω it becomes very plausible that a conscious understanding of the word in all voices existed among the New Testament writers. The Active Indicative is used (John 5:21), the Middle Indicative is used (Matthew 26:46; Mark 4:27; John 11:29), and the Passive Indicative is used (Aorist Passive, Matthew 8:15; Future Passive Indicative, Matthew 20:19). It may be that although certain words came to be used in a deponent sense, the passive of ἔγειρω did not do so in all cases. As has been shown above, there is good reason to allow it to stand in many cases as a true passive in intent and meaning.

Behind the words ὁπῶς ἐλάλησεν τὸ πνεῦμα διὰ Ἡσαΐου (Matthew 8:17), God's activity is "veiled." In the Septuagint God gives his command to

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<sup>60</sup> Cf. Genesis 8:2; Deuteronomy 11:17; 1 Kingdoms 11:6; 3 Kingdoms 8:35; 20(21):21; 4 Kingdoms 9:8; 2 Chronicles 6:26; 7:13; Psalm 76(77):9; Micah 7:18.



fill (Genesis 1:22,28; 9:1,7); he himself is the "Filler" (Psalms 80 [81]:10; 82[83]:16; 109[110]:6; Wisdom 1:7; Habakkuk 2:8[7]; Jeremiah 13:13; 23:24; Daniel [Theodotion] 5:26); his word is fulfilled (3 Kingdoms 2:27; 2 Chronicles 36:21,22); and he himself fulfills his promises (3 Kingdoms 8:15,24; 2 Chronicles 6:4,15). This provides a rich background for the above phrase. It is God, who spoke by his servants the prophets as intermediaries, who directly brings all things to their fulfillment.

Although the passive  $\hat{\eta}\nu \dots \epsilon\pi\iota\sigma\upsilon\nu\eta\gamma\mu\acute{\epsilon}\nu\eta$  (Mark 1:33) may seem to be a neutral term to express the simple gathering together of a crowd, still there are certain features that make its use significant. In the Septuagint of Psalm 101(102):22 peoples are gathered together ( $\sigma\upsilon\nu\alpha\gamma\theta\acute{\eta}\nu\alpha\iota$ ) to worship Yahweh because he has looked down from heaven "to hear the groan of the prisoners, to set free those who were doomed to die" (verse 20). There is here a certain affinity of thought between the Psalm and the Markan narrative. This is true of the Septuagint in Psalm 114(117):2 where God is said to gather with the brokenhearted and wounded of verse 3, whom God heals. The Old Testament uses the verb of Divine activity. The New Testament uses it of Messianic activity. Jesus, in dejection of heart, cries out that he had wished to gather together the inhabitants of Jerusalem (Matthew 23:37  $\epsilon\pi\iota\sigma\upsilon\nu\alpha\gamma\epsilon\acute{\iota}\nu$  // Luke 13:34  $\epsilon\pi\iota\sigma\upsilon\nu\acute{\alpha}\xi\alpha\iota$ ). Some day it will be this Jesus who will gather together the elect from the four corners of the earth (Matthew 24:31 // Mark 13:27  $\epsilon\pi\iota\sigma\upsilon\nu\acute{\alpha}\xi\epsilon\iota$ ). Outside the Gospels a similar suggestion of Messianic action is found in 2 Thessalonians 2:1, where the noun ( $\epsilon\pi\iota\sigma\upsilon\nu\alpha\gamma\omega\gamma\acute{\eta}$ ) is used of the final gathering together of believers to meet the Lord. The



people were affected by Jesus, so influenced and impressed by him, that the whole city was gathered together before him. We may conclude on the basis of the evidence cited that this passive is a veiled reference to the activity of God.

Διανομιζομένου (Matthew 8:17; Mark 1:32) was treated in III.1.b. above.

c. Healing the Leper, Matthew 8:1-4//Mark 1:40-45//Luke 5:12-16

The passive of καθαρίζω (Matthew 8:3,4; Mark 1:41,42; Luke 5:13) was treated above in the discussion of the Ten Lepers who appealed to Christ for healing (III.1.k.). There is one other passive in Luke's account of the healing of the single leper that may be touched upon. It is θεραπεύεσθαι, Luke 5:15. θεραπεύω enjoys wide usage in the New Testament in describing healing. In the Septuagint it occurs twenty-five times, and only in three places (extra-canonical) does it refer to God as the Healer.<sup>61</sup> The usual word used to express God's healing is ἰάσθαι, which translates the Hebrew יָרַח (cf. III.1.k.). In the New Testament θεραπεύω occurs numerous times and in the vast majority of cases refers to direct healing by Jesus.<sup>62</sup> R. C. Trench says with regard to this verb, "In the verb θεραπεύειν . . . the nobler and tenderer character of the service comes out still more strongly."<sup>63</sup>

<sup>61</sup>Tobit 12:3; Wisdom 16:12; Sirach 38:7.

<sup>62</sup>ἰάσθαι to denote direct healing by Jesus occurs only in Luke 6:19; 9:11,42; 14:4; 22:51; John 4:47; otherwise it is used rather numinously. Cf. Matthew 8:8//Luke 7:7; Luke 6:18; 17:15; John 5:13. This numinous idea is not found with θεραπεύειν.

<sup>63</sup>Richard Chenevix Trench, Synonyms of the New Testament (Twelfth



It might also be stated in this way: In ἰᾶσθαι the healing itself is foremost whereas in θεραπεύειν the type of service rendered as "tender," "noble" and "free" is called to one's attention.<sup>64</sup> Thus the passive form used here poses no problem. It is self-explanatory. The people congregate to be healed by Jesus.

Σπλαγγυνοθεῖς (Mark 1:41) was treated in III.2.e; ἔδραθη (Luke 5:12) in chapter II on Form and Function.

- d. Healing the Man Sick of the Palsy, Matthew 9:1-8//Mark 2:1-12//Luke 5:17-26

A very significant passive occurs twice in each evangelist. It is the present passive form ἀφίενται (Matthew 9:2,5; Mark 2:5,9; Luke 5:20,23, where however the form is the perfect passive ἀφείωνται). Christ forgives the paralyzed man his sins in order to restore him physically to society. To understand this passive in a full sense and the force of its implications, it is necessary to consider it in close connection with the other passives in the account. Sin and physical distress are intimately related. This is seen in the cryptic use of βεβλημένος (Matthew 9:2, a above) and παρὰλελυμένος (Luke 5:18,24).<sup>65</sup> These are numinous verbs and suggest divine providence. Luke mentions that the "power of the Lord was for him to be healing" (Luke 5:17,

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edition corrected and improved; London: Kegan Paul, Trench, Trubner, & Co. Ltd., 1894), p. 31.

<sup>64</sup>Trench, loc. cit.

<sup>65</sup>Παραλύω seems to be connected with God's judgment in the Old Testament. Cf. Septuagint Genesis 19:11; Isaiah 23:9; Jeremiah 26(46):15; 27(50):15; Ezekiel 7:27; 25:9; 1 Maccabees 9:55.



ἰάσθαι). The Healer of all ills has been shown in the miracles to be God himself in his Messiah, Jesus Christ (cf. III.1.k). The Raiser of all men (ἐγείρω forms, Matthew 9:6,7; Mark 1:12) has been shown to be God (III.1.h). The crucial point, then, is that in this miracle the paralyzed man is healed of God's judgment against him by the forgiving word of Jesus.

Throughout the Old Testament God is the Forgiver. In the Septuagint ἀφίημι is used often of God's forgiveness.<sup>66</sup> Thus it is not strange to see here the God-Man forgiving sins. But the use of the passive voice does cause one to ask the question: "Who is it that is doing this?" The Scribes and Pharisees pondered the matter but to no avail (Matthew 9:3; Mark 2:6,7; Luke 5:21) while the lesser in the crowd glorified God (Matthew 9:8; Mark 2:12; Luke 5:26). Dr. Lenski observes,

Here the uneducated people saw more clearly than the educated scribes. They saw back of Jesus, the divine right and might exercised by Jesus, and this as a divine gift to men as a mass or whole.<sup>67</sup>

There is also the numinous character of συνήχθησαν (Mark 2:2; cf. ἐπισυνάγω in a above). God's providential hand is behind this passive.<sup>68</sup> So also ἐπέλησθησαν (Luke 5:26). God is the great Filler so

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<sup>66</sup>The Niphal of נָסַח is used in Leviticus 4:20,26,31; 5:6,10,13, 16,18; 6:6; 9:17; 19:22 of God's forgiveness. He is always ready to forgive. Cf. Nehemiah 9:17; Isaiah 55:7. He is implored for forgiveness in Exodus 32:32; Psalm 24(25):18. He is the "Forgiver." Cf. Psalms 31(32):1,6; 84(85):2. His forgiveness is the basis of the New Covenant, Jeremiah 31:34.

<sup>67</sup>Lenski, The Interpretation of St. Matthew's Gospel, p. 361.

<sup>68</sup>Cf. New Testament passages; Matthew 3:12//Luke 3:17; Matthew 12:30//Luke 11:23; Matthew 13:30,47; 22:10; 25:24,26,32; John 15:6. Cf.



to speak (cf. a above).

Julius Schniewind's comment on this miracle is very fitting,

Was bedeutete es, wenn die Vergebung mit "Vollmacht" verkündet wird? Messiaszeit. Was bedeutete es, wenn (Mt.11,5; vgl.z. Mk.7,37; 8,25) "die Blinden sehn, die Lahmen gehn, die Tauben hören"? Es bedeutete die Erfüllung von Jes.35,5f.: "Dann werden dich die Augen der Blinden auf tun und die Ohren sich öffnen. Dann wird der Lahme springen wie ein Hirsch und die Zunge des Stummen wird jauchzen." Messiaszeit! Beides ist Gottes Vollmacht, Sünden zu vergeben und "alles neu zu machen". Es ist Gottes Vollmacht, nur mit dem Wort, in der Gewalt eines Wortes, die Sünde wegzunehmen und das Leid zu heben—"er sprach, und es geschah" (Ps.33,9). Es ist Gott selbst, der zur Messiaszeit "kommt und hilft" (Jes.35,4!); Gott ist's, der zur Endzeit kommt und sein Volk besucht (Mal.3,1; Lk.1,68. 76: s.b.), und vielleicht ist schon rein sprachlich das Wort (V.5) "Deine Sünden sind vergeben" so gemeint, dass mit dieser Sünden vergeben.<sup>69</sup>

Ἐφοβήθησαν (Matthew 9:8) and ἀποκριθεὶς (Luke 5:22) were treated in chapter II on Form and Function. ἠκούσθη (Mark 2:1) implies "by the people" and is thus self-explanatory. ἀιρόμενον (Mark 2:3) is explained by the preposition ὑπὸ used with it.

e. Healing the Man with the Withered Hand, Matthew 12:9-21//Mark 3:1-12//Luke 6:6-11

Ἀποκατεστάθη appears in all three Evangelists (Matthew 12:13; Mark 3:5; Luke 6:10). It has been treated above (III.1.e). The passive of ἐηραίνω (Mark 3:1) has also been treated above (III.2.f). Matthew's ὅπως πληρωθῆτε τὸ ῥηθὲν has also been mentioned above (part a).

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Septuagint passages; Genesis 1:9; Deuteronomy 30:3,4; 4 Kingdoms 22:20; Joel 3(4):2,11; Isaiah 11:12; 13:4; 34:16; 40:11; 43:5; 56:8; 66:18; Nehemiah 1:9; Psalms 15(16):4 (no Hebrew); 32(33):7; 106(107):3; Micah 4:6,12; Jeremiah 8:10(13); 23:7,8; 38(31):8,10; 39(32):37; Ezekiel 11:17; 16:37; 22:20; 28:25; 37:21; 38:4; 39:2.

<sup>69</sup>Schniewind, op. cit., pp. 24-25.



Matthew's account harks back to the Servant of Isaiah 42:1ff., and what happened in this miracle is that prophecy was being filled by God. In the quotation, which follows the Septuagint in the main, Matthew renders the Qal passive participle שִׁבְרָה by συντετριμμένον. This passive in both Hebrew and Greek points to those who are shattered by the vicissitudes of life which are the result of the sinful state of man.<sup>70</sup> Even in saying this the "veiled" hand of God which rests heavily upon the sinner may be seen in the background.<sup>71</sup> God's hand moves behind the scene in a most deep and mysterious way, and this fact is expressed by the passive voice.

Συλλυπούμενος (Mark 3:5) is self-explanatory by virtue of the preposition used with it. Ἐπλήθυνεν (Luke 6:11) may be used in a good sense (cf. a above). However, this is not the case here.

f. Stilling the Storm, Matthew 8:23-27//Mark 4:35-41//Luke 8:22-25

One passive in these accounts attracts attention by virtue of its rarity and the person who uttered it. It is the perfect passive imperative (πεφίμωσο) found only in Mark 4:39. It is Christ's word of command to the raging sea. There is little Septuagint background for the verb.<sup>72</sup>

<sup>70</sup>In this case the numinous type of passive is seen to be in both Old and New Testament.

<sup>71</sup>συντερίβω is used in the Septuagint of God as one who shatters. Cf. Exodus 15:3,7; Leviticus 26:13,19; 3 Kingdoms 19:11; 2 Chronicles 20:37; Psalms 2:9; 3:7; 9:36(10:15); 28(29):5; 45(46):9; 47(48):7; 57(58):6; 73(74):13,14; 75(76):3; 104(105):16,33; 106(107):16; Hosea 1:5; 2:18(20); Amos 1:5; Micah 4:6; Nahum 1:13; Isaiah 14:5; 38:13; 45:2; 35(28):2,4; 37(30):8; Ezekiel 4:16; 5:16.

<sup>72</sup>It is used only in Deuteronomy 25:4; Daniel (Septuagint) Susanah 61; 4 Maccabees 1:35.



However, Old Testament background for the thought is by no means lacking. This background is seen in Psalm 89:10,26 (Hebrew text). This Psalm is highly Messianic. In verse 10 it is God who rules the storms of the seas and stills (נצו) its swells. In verse 26 this very fact is attributed to the Messiah where it says, "I will set his (David's) hand on the sea." The relation of this Old Testament Psalm to this miracle is clear. The Figure who was aroused to speak a word of command to the elements is truly God himself. Psalms 65:8 (Hebrew text) and 107:28-30 (Hebrew text) also give the same coloring to this miracle. Julius Schniewind expresses the relationship between these Psalms by saying,

Jesu Macht und Gottes Macht werden schon durch unsere Erzählung als solche in eins gesetzt. Sie erinnert an ähnliche Stellen wie Ps.65,8; 89,10, in denen Gott selbst dem Toben des Meers gebietet.<sup>73</sup>

Thus, once again the passive "veils" what is rightly the very act of God, present in Jesus.

The perfect imperative stresses the intensive aspect of verbal action.<sup>74</sup> It is more emphatic than the present or aorist,<sup>75</sup> and "generally expresses a command that something shall be decisive and permanent."<sup>76</sup> Nigel Turner feels that this passive imperative form "is probably a solemn stereotyped phrase used in adjuration."<sup>77</sup> Thus we see God himself, Jesus, in the glory of an Old Testament setting that

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<sup>73</sup>Schniewind, op. cit., p. 51.

<sup>74</sup>Robertson, op. cit., p. 908.

<sup>75</sup>Moulton, op. cit., p. 176.

<sup>76</sup>Goodwin, op. cit., p. 272 (paragraph 1276).

<sup>77</sup>Moulton, op. cit., p. 85 (paragraph 6[a]).



was given to poets by inspiration, standing in the midst of men by his incarnation and remanding the elements to their place. The disciples pondered this gigantic miracle (Matthew 8:27, Mark 4:41; Luke 8:25) and had Jesus been born immediately after Malachi and had this event happened then, perhaps such pondering would have turned instantaneously to worship of Jesus their God, Yahweh, who stills the storms and waves.<sup>78</sup>

Ἐφοβήθησαν (Mark 4:41; -θέντες, Luke 8:25) was treated in chapter II on Form and Function. Ἀνήχθησαν (Luke 8:22) is a nautical term, most likely deponent here. Ἐξερθεῖς (Matthew 8:26) was treated in III.1.h. Δι' ἐξερθεῖς (Mark 4:39; Luke 8:24) may be explained on the analogy of ἔξερθεῖς. Its use is limited in both Septuagint and New Testament. καλύπτειν (Matthew 8:24) is self-explanatory because of the preposition used with it. Γεμίξασθαι (Mark 4:37) and συνεπιπρῶντα (Luke 8:23) both imply "by the waves."

- g. The Legion of Demons Entering Swine, Matthew 8:28-34//Mark 5:1-20// Luke 8:26-39

The recurring passive in these parallel accounts is δαμονιζόμενος (Matthew 8:28,33; Mark 5:15,16 [cf. Luke 8:29]. Luke 8:36). It has been treated in III.1.b. The other passives used need no comment, being self-explanatory by reason of an agent implied in the context, by the use of the preposition ὑπό, or the use of the dative case, or as deponent.

Ἐσώθη is used in Luke 8:36. In the Septuagint it translates

<sup>78</sup>The connection between this miracle and the Psalms, especially Psalm 89:10, is discredited by Vincent Taylor in his commentary on St. Mark, p. 272, as "very unconvincing."



mainly two Hebrew verbs, יָשַׁם and יָצַח. יָשַׁם is found in conjunction with sickness only in Psalm 6:4 and Jeremiah 17:14. Otherwise, it is always used of deliverance from a physical foe. יָצַח likewise denotes salvation by deliverance from a bodily foe. Both thoughts fit well with the healing of this demoniac. He was captive bodily to a demonic possessor. Jesus frees him from his oppressor much as the Saviors of Israel had done in days of old. The Revised Standard Version translates the word by "was healed" and the New English Bible by "had been cured." For the country people of Gadara who owned pigs this word perhaps meant little, merely a restoration to wellbeing. For the believer it is filled with a deeper meaning. The agent of this passive is יֵשׁוּעַ, Jesus, the incarnate Savior. As Savior, he is Yahweh, for the majority of passages in the Old Testament Septuagint using αὐτός and the Hebrew text using the verb יָשַׁם, trace salvation directly to God. Where the eyes of the Gadarenes saw only a loss of swine, the Christian may behold the very glory of God. Again, the passive veils the divine activity of God.

- h. Healing the Woman Suffering with an Issue of Blood, Matthew 9:20-22//Mark 5:25-34//Luke 8:43-48

The passives used in this miracle have already been treated.<sup>79</sup>

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<sup>79</sup>Cf. θεραπευθῆναι III.3.c; σωθῆναι III.3.g; ἐπαυθῆναι III.2.f; ἰαθῆναι III.1.k. What has been said in those places may be applied to the present miracle. Vincent Taylor gives a short sketch of αὐτός in Mark when he says, "In many of these cases it is a question of saving life (iii.4, xv.30f.) or of deliverance from maladies and afflictions (v.23,28,34, vi.56, x.52); in others of the saving of the self (xiii.13,20)." Op. cit., p. 22.



- i. Raising Jairus' Daughter, Matthew 9:18,23-26//Mark 5:21-24,35-43//  
Luke 8:40-42,49-56

The passive of αἴτω and its use have been seen above in g and h. Yahweh, the Savior, who worked salvation for his people through Saviors and by direct interventions in the Old Testament, delivers, frees, and saves in person by his incarnation. In this miracle an active imperative is used by Mark and Luke in Jesus' command to the young child, and the results are also expressed in the active aorist. However, Matthew, in his abbreviated style, uses ἠγέρθη. Though perhaps one would not like to press this passive form as having passive meaning, there is still the possibility of doing so.<sup>80</sup>

The Κοινή is in a period of critical transition during New Testament times and to make many passive forms middle in meaning may perhaps be an easy way out of the problem. Συνηχθη in Mark's account (verse 21) is a typical example. Julius Schniewind translates it, "versammelte sich eine grosse Menge zu ihm."<sup>81</sup> The New English Bible and the Revised Standard Version also leave out the passive aspect, which no doubt simplifies matters. But there is behind this passive form the "veiled" hand of God's providence guiding man's destiny and directing his steps (Proverbs 16:9) to salvation if he would not fear but believe (Luke 8:50). This great crowd "was gathered" and certain witnesses were hand-picked to see a miracle which is penned for the believer in Mark. This is God's doing in its greatest dimension, and it is hidden in the

<sup>80</sup>Cf. views on ἠγέρθη, III.1.h.

<sup>81</sup>Schniewind, op. cit., p. 54.



true passive συνήχθη (cf. d above).

ἔξεβλήθη (Matthew 9:25) may have overtones (cf. III.2.b) of God's hand working secretly among men but it need not be pressed since it is a simple description of the event.

The passives λαλούμενον (Mark 5:36) and μεθερμηνευόμενον (Mark 5:41) have human agents normally implied. δοθῆναι (Mark 5:43), though an important type of passive as will be seen later, is here simple indirect discourse for Christ's command (cf. footnote 57), "Give her something to eat." ἰαθῆναι (Luke 8:43) was treated in III.1.k. θεραπευθῆναι (Luke 8:43) was treated in III.1.i (cf. also Blass-Debrunner-Funk, paragraph 210[2], page 113). θορυβοῦμενον (Matthew 9:23) sketches the circumstances of the event.

j. Walking on the Sea, Matthew 14:22-36//Mark 6:45-56 (8:14-21)// (John 6:16-21)

The passive used to describe the reaction of the disciples, ἐταράχθησαν (Matthew 14:26; Mark 6:50), has a numinous glow cast about it by the Septuagint usage of the word. Since ταράσσω translates forty-six different verbs, its connotations remain rather general. However, the general Septuagint usage of ταράσσω leaves the impression that it is God who shakes up nature and mankind at his pleasure. This is especially to be seen in the Psalms.<sup>82</sup> The extensive use of ταράσσω in the Septuagint makes it unlikely that this passage reflects any specific passage. It is fitting, though, that the phrase ἐγώ εἰμι, the great "I am" of the Old Testament should be used with it.

<sup>82</sup>Cf. Psalms 2:5; 6:2,3,10; 17(18):7; 29(30):7 et.al.



The passive that attracts the most attention in this miracle is  $\hat{\eta}\nu \dots \pi\epsilon\tau\upsilon\rho\omega\mu\acute{\epsilon}\nu\eta$  of Mark 6:52 (cf. Mark 8:18). The New English Bible translates the phrase, "their minds were closed." Weymouth translated, "their minds were dull." The Revised Standard Version has, "their hearts were hardened."  $\pi\upsilon\rho\acute{o}\nu$  occurs only twice in the Septuagint,<sup>83</sup> and neither occurrence helps to clarify the present text. What happened to the disciples can not be interpreted as a judicial hardening by God, for Matthew 14:33 says that they worshipped Jesus, saying that he was truly the Son of God. Mark says in the verse prior to this phrase that the disciples were beyond measure astonished at the incident (verse 51). J. A. Robinson is more than likely correct about this verse when he says, "Here the interpretation 'hardened' seems needlessly severe: the point is that they could not understand."<sup>84</sup> Too much had happened to them in such a short time. They could not understand the feeding of the 5,000 (verse 52a), and now Christ came to them walking on the water. They were hardened by the events of the day, hardened in the sense of being "insensible"<sup>85</sup> or as J. A. Robinson points out, they were numbed, or dulled in their faculties.<sup>86</sup> It might be said that God had overwhelmed them and they could not regain their senses, especially at such an early hour. Behind these events was the hand of God that overwhelms

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<sup>83</sup>Job 17:7; Proverbs 10:20 ( $\pi\epsilon\tau\upsilon\rho\omega\mu\acute{\epsilon}\nu\alpha$  is read in manuscripts BS).

<sup>84</sup>J. Armitage Robinson, St. Paul's Epistle to the Ephesians; A Revised Text and Translation with Exposition and Notes (Second edition; London: James Clark & Co. Ltd., n.d.), p. 273.

<sup>85</sup>Liddell-Scott-Jones, op. cit., II, sub. voc.  $\pi\upsilon\rho\acute{o}\nu$  III.

<sup>86</sup>Robinson, op. cit., p. 273.



mortal mankind.

As a postscript to Matthew's account of the miracle, Matthew 14:34-36 tell of the throngs that gathered about Jesus in order that they might be saved or made whole by him. Matthew says that as many as touched him were saved (Ἰεσωθήσαν, Matthew 14:36). This verb is used twice in the New Testament where a similar type of divine salvation is mentioned. In Luke 7:3 Jesus is appealed to to save a slave, which he does. In 1 Peter 3:20 eight people were miraculously saved through the flood, a type of the divine salvation given in the sacrament of Baptism. In the Septuagint God also saves in this same manner (Genesis 35:3; Deuteronomy 20:4; Zechariah 8:13). In addition, the Septuagint has many passages that imply that God grants or takes away man's salvation (Numbers 10:9; Joshua 10:28,30,37 et. al.). This passive, then implies that Jesus divinely saved people from their sickness. God is veiled in this passive also.

Ἰεσωθή (Mark 6:56) was treated in g above. Προσωρρίσθησαν (Mark 6:53), not found in the Septuagint and only here in the New Testament, excites little attention. The boat was simply secured in harbor by the disciples. Ἐξίσταντο (Mark 6:52) was treated in III.2.c. Ἀποκριθεὶς (Matthew 14:30) and ἐποβήθη (Matthew 14:30) were treated in chapter II on Form and Function. Βασανιζόμενος (Matthew 14:24; Mark 6:48) is explained here by the preposition ὑπό used with it.

k. Healing an Epileptic Child, Matthew 17:14-20//Mark 9:14-29//Luke 9:37-43

Σεληνιάζεται (Matthew 17:15), "is moon-struck," refers most likely to epileptic seizures. Demon-possession also accompanied it (Luke 9:39). The fact that the verb is passive and refers to a condition affected by



the moon<sup>87</sup> already moves sickness out of the area of human accountability and understanding. This fact has been discussed earlier (parts a and d above).

Διαστρέψω (Matthew 17:17; Luke 9:41) is used twenty-nine times in the canonical Septuagint. In twenty-six cases it refers to perversion due to the wickedness and perversity brought about by man.<sup>88</sup> It would, therefore, hardly indicate divine activity.

Ἐθεραπεύθη (Matthew 17:18) was treated in c above. Luke 9:42 says, "ἴσασθε τὸν παῖδα," making the statement direct and emphasizing the subject by the use of the middle voice. Luke stresses Jesus as subject, actor, cause of the cure. Matthew stresses an implied agency, placing the verb first and leaving the reader to supply the agent. One who reads the story must pause momentarily to gain the import.

Ξηραίνεται (Mark 9:18), "is dried up," or "becomes stiff" refers to the condition of the child after foaming at the mouth and grinding of the teeth. This condition was brought about by the nature of the illness.

Ἐδουλήθησαν (Matthew 17:16,19; Mark 9:28; Luke 9:40), ἀποκριθεὶς (Matthew 17:17; Mark 9:17,19; Luke 9:41), and ἔδεδήθη (Luke 9:40) were treated in chapter II on Form and Function. Σταχυχιθεὶς (Mark 9:22) was treated in III.2.e. Ἐξεδουβήθη will be treated in V.1.qq following.

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<sup>87</sup>Thayer, op. cit., ". . . epilepsy being supposed to return and increase with the increase of the moon."

<sup>88</sup>Cf. Exodus 5:4; 23:6; Numbers 11:39; 32:7; Deuteronomy 32:5; Judges 5:6; 2 Kingdoms 22:27; 3 Kingdoms 18:17,19; Psalm 17(18):26; Proverbs 4:27; 6:14; 8:13; 10:9; 11:20; 16:30; Ecclesiastes 1:15; 12:3; Micah 3:9; Habakkuk 1:4; Isaiah 59:8; Ezekiel 13:18,22; 14:5; 16:34.



1. Healing Blind Bartimaeus, Matthew 20:29-34//Mark 10:46-52//Luke 18:35-43

This miracle has been treated in part and its Messianic import discussed in connection with Matthew 9:27-31 (III.1.a). One additional point may be observed. It is Matthew who again uses the passive, ἵνα ἀνοχθῶσιν (Matthew 20:33), whereas Mark and Luke use the aorist active subjunctive ἵνα ἀναβλέπω (Mark 10:51; Luke 18:41).

Ἐπαγγυλιθεῖς (Matthew 20:34) was treated in III.2.e. Ἀποκριθεῖς (Mark 10:51) was treated in chapter II on Form and Function. Ἀχθῆναι (Luke 18:40) implies some such idea as "by others." However, one might well compare the use of ἐπισυνάγω (part a above) for the divine overtones.

- m. Feeding the Five Thousand, Matthew 14:13-21//Mark 6:30-44//Luke 9:10-17.

All passives in these miracles have been treated previously.

Ἐπαγγυλιθῆναι (Matthew 14:14; Mark 6:34) was treated in III.2.e.  
Ἀνακληθῆναι (Matthew 14:19; Mark 6:39) was treated in III.2.b.  
Ἐχορτασθῆναι (Matthew 14:20; Mark 6:42; Luke 9:16) was treated in III.2.d. Ἀποκριθεῖς (Mark 6:37) and πορευθέντες (Luke 9:12,13) were treated in chapter II on Form and Function. Καλουμένην (Luke 9:10) was treated in III.1.h and ἦρθη (Luke 9:17) implies "by the Apostles."

It may be noted that it is Matthew who uses the passive voice in miracles of healing where the other evangelists use actives or make no mention of the particular point. Where miracles occur in two Gospels it is Matthew who uses βεβλήται and βαρυνιζόμενος (Matthew 8:6), where Luke 7:2 uses κακῶς ἔχων; in 12:22 Matthew uses δαμονιζόμενος, whereas



Luke 11:14 has δαίμονιον; in 15:22 Matthew uses δαίμονίζεται, while Mark 7:25 has πνεῦμα ἀκάθαρτον; in 15:28 Matthew uses γενηθήτω while Mark 7:29 has ἔξεληλυθε . . . τὸ δαίμονιον. Where miracles of healing occur in three Gospels the following may be noted. Matthew 8:15 has ἤγειρεν where Mark 1:31 has ἤγειρεν and Luke 4:39 has ἀναστάσει; Matthew 9:22 has ἐπιώδην where Mark and Luke are silent; Matthew 9:25 has ἤγειρεν where Mark 5:42 and Luke 8:55 have ἀνέστη; Matthew 17:15 has πεληνιάζεται whereas Mark 9:17 has ἔχοντα πνεῦμα ἄκαθον and Luke 9:39 has πνεῦμα.

From this it might be deduced that Matthew by his use of the passive voice directs one to look behind the scene to God whose movements can not be seen with the eye but must be felt by the spiritual impulse of the new creation. Matthew, in this regard, has a numinous aura about his records of healing.



## CHAPTER IV

### IN THE PARABLES<sup>1</sup>

#### 1. In One Evangelist

One might ask as the disciples did (Matthew 13:10), "Why did Christ speak in parables?" An easy answer is given by A. M. Hunter, "to quicken understanding, by putting truth in a vivid and challenging and memorable way,"<sup>2</sup> or as he says a little further on, "The Gospel parable is designed to make people think."<sup>3</sup> C. H. Dodd says similarly that the use of the parable is "to tease it [the mind] into active thought."<sup>4</sup> J. Jeremias makes a similar statement that the Parables are "intended to arouse the attention of the hearers."<sup>5</sup> Hunter points out that lessons taught by use of parables are hard to contradict.<sup>6</sup> All these reasons are very true. They are, however, coincidental sidelights on Jesus' use of Parables. The genuine reason is much deeper and more

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<sup>1</sup>Classification of the Parables is taken from Henry Synder Gehman, "Parables of Our Lord," The Westminster Dictionary of the Bible, ed. by John D. Davis, revised and rewritten by Henry Synder Gehman (Philadelphia: The Westminster Press, 1944), p. 450.

<sup>2</sup>A. M. Hunter, Interpreting the Parables (SCM Press, Ltd.: Bloomsbury Street London, 1960), p. 13.

<sup>3</sup>Hunter, ibid., pp. 13-14.

<sup>4</sup>C. H. Dodd, The Parables of The Kingdom (New York: Charles Scribner's Sons, 1961), p. 5.

<sup>5</sup>Joachim Jeremias, The Parables of Jesus, tr. by S. H. Hooke (London: SCM Press, 56 Bloomsbury Street, 1958), p. 22.

<sup>6</sup>Hunter, op. cit., p. 14.



profound. It lies in the words of Matthew 13:34-35. There the use of parabolic teaching on Christ's part is attributed to the fulfillment of prophecy. Those words of the prophet Isaiah in Psalm 78:2 tie in directly with the quotation of the prophet Isaiah in Matthew 13:10-17. Both portray God's gracious instruction as falling on deaf ears and closed eyes. With Isaiah 6 this is obvious, but with Psalm 78 a word of explanation may be due. H. C. Leupold says in regard to Psalm 78:2:

After solemnly admonishing his people to give heed to what he is about to say the author describes what he has to offer as a "parable," or proverb, or as a discussion of "perplexing issues from days of old." From the sequel it appears that these "riddles"—as some interpreters translate this word—are those matters in history which are so hard to understand: the unyielding stubbornness of God's people over against His unwavering faithfulness. How can people spurn such grace? How can God continue to manifest such longsuffering? These are the great enigmas of history.<sup>7</sup>

Martin Franzmann has stated it in this way;

The parables are, then, a penalty imposed upon unbelief; they baffle men, not because they are dark and difficult—they are not dark and remote but down to earth, plastic, germane to the experience of every man. They baffle and harden men only because men have thrown away the key to them; and that key is Jesus . . . . The parable is the grace of revelation and the judgment by obduration in one.<sup>8</sup>

Thus Christ spoke in parables to fulfill prophecy. In the fulfillment of prophecy the parables open to the hearer two avenues of reaction to prophetic teaching, the one of belief, the other of unbelief. They are the sign of prophecy reaching its full at the opening of the Messianic era, the dawn of the great day of Salvation, the beginning

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<sup>7</sup>H. C. Leupold, Exposition of the Psalms (Columbus, Ohio: The Wartburg Press, 1959), pp. 563-564.

<sup>8</sup>Martin H. Franzmann, Follow Me: Discipleship According to Saint Matthew (St. Louis: Concordia Publishing House, 1961), pp. 112-113.



of the acceptable year of the Lord.

a. The Tares, Matthew 13:24-30; 36-43

The first passive that strikes the attention in this parable is ἁρπάζθη of verse 24. A. T. Robertson points out that this is an "effective" aorist.<sup>9</sup> Meyer says, "The aorist is to be explained from the fact that the Messiah has already appeared, and is now carrying on His work in connection with His Kingdom."<sup>10</sup> Since the aorist denotes effective action already brought about one would naturally take the passive form as a genuine passive, "The Kingdom of Heaven has been made like to . . ." But with this said, it becomes difficult to pinpoint the agency. Has the Messiah thus made the comparison? It is a bit strained to force a true passive meaning into this verb form. R. C. H. Lenski says, "The passive is used in the sense of the middle as no agent is implied."<sup>11</sup> This is an easy solution, especially as the Kingdom of Heaven contains a circumlocution for the divine name. It is the Kingdom of God that has likened itself to the man etc. This seems to fit well all the other passive forms of ἀποιώω in the New Testament.<sup>12</sup> Jeremias

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<sup>9</sup>A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Fourth edition; Nashville: Broadman Press, 1934), p. 835.

<sup>10</sup>Heinrich August Wilhelm Meyer, The Gospel of Matthew in Critical and Exegetical Commentary on the New Testament, the translation revised and ed. by William P. Dickson and Frederick Crombie (Edinburgh: T. & T. Clark, 1880), I, 363.

<sup>11</sup>R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Columbus, Ohio: The Wartburg Press, 1956), p. 524.

<sup>12</sup>One might consider the parallel expression ἀποιώω ἐστίν, Matthew 11:16//Luke 7:31,32; Matthew 13:31,44,45//Luke 13:18,19 etc.



disposes of the problem by pointing out that this particular introductory phrase is equivalent to the Aramaic ܕ. He then translates the phrase, "It is the case with . . . as with . . ." <sup>13</sup> This in effect is the same as the Greek middle. Thus it is safe to understand the passive forms of ὁμοιῶν in the New Testament as expressing the middle meaning. The Septuagint offers no help in this matter.

The passive form ἐφάνη of verse 26 is felt to be genuinely passive in meaning. <sup>14</sup> It is a divine act which finally makes obvious the genuine difference between the sons of God and the sons of the Devil. It is God's slaves who by virtue of this act recognize this and are at a loss what to do about it. By the Lord's command, all is to be left until the harvest.

Two genuine passives occur in verse 40, συλλέγεται and κατακαίεται. It is obvious from the following verse that God is the agency behind these passives. "They are gathered." "They are burned." It is because the Son of Man has sent his harvesting angels to do the job (verse 41). Συλλέγομαι has virtually no precedent in the Septuagint. Κατακαίω, however, has in the Septuagint a judgmental coloring (Cf. Isaiah 1:31; 9:19[18]; Jeremiah 21:10; 41[34]:22; Ezekiel 20:47[21:3]).

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<sup>13</sup>Jeremias, The Parables of Jesus, pp. 77-80.

<sup>14</sup>Cf. III.1.b especially n. 7 where this verb occurs in Matthew 9:33. There it is pointed out that God chooses at times to reveal divine manifestations by use of the passive voice. Cf. also part cc following on the analogy of ἀναφαινεσθαι and φαίνω where it is shown that there is more possibility for a simple indicative active meaning.



## b. The Hidden Treasure, Matthew 13:44

In this parable God ultimately is the one who has hidden the treasure. He stands veiled behind the perfect passive form ΚΕΚΡΥΜΜΕΝΩ. In the Septuagint κρύπτω is used of God who deliberates whether he shall hide from Abraham what he is about to do to Sodom and Gomorrah (Genesis 18:17).<sup>15</sup> In Proverbs 25:2 it is said to be God's glory to conceal things.<sup>16</sup> In Isaiah 29:14 God implies that he will judgmentally hide the discernment of discerning men.<sup>17</sup> This idea is clearly found in the New Testament. God hides revelation from the wise (Matthew 11:25). Matthew sees in Christ the parable speaker who declares God's hidden counsels from old (Matthew 13:35). Paul finds that the Christian life "has been hidden" with Christ in God (Colossians 3:3). In Revelation 2:17 God is the Giver of the hidden manna. Regardless of how the parable is interpreted this spiritual truth cannot be severed from it, namely, that God hides a treasure at man's finger tips that gives the finder immeasurable joy regardless of the cost of obtaining it. God is indeed the Hider and Revealer (Matthew 11:25; cf. Isaiah 45:15).

## c. The Pearl of Great Price, Matthew 13:45-46

No Passives used.

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<sup>15</sup>Piel of קָרַע.

<sup>16</sup>κρύπτω rendering the Hiphil of קָרַע.

<sup>17</sup>κρύπτω is used by Septuagint to reproduce the Hithpael of קָרַע.



## d. The Dragnet, Matthew 13:47-52

The passives of βάλλω and αλιεύω have been treated above, the former in the miracle of the blasting of the Fig Tree<sup>18</sup> and the latter in the healing of Peter's mother-in-law.<sup>19</sup> Behind both these passives is the veiled activity of God. He throws out the net through his servants. He mysteriously fills the net. Although his servants are busy at the work it is the hand of God that is seen in the background. He in reality has cast the net and filled it all the while men are at work. God works in a veiled way. It is hidden to all but his own, to whom he has given to know the mysteries of the Kingdom (Matthew 13:11).

A postscript to the parables of Matthew 13 is the parable of the scribe of the Kingdom. The verb μαθητεύω (verse 52) is not found in the Septuagint and occurs only four times in the New Testament. In Matthew 27:57 it is used of Joseph of Arimathea who was made a disciple by Jesus. It is used in Matthew 28:19, where Christ commands his disciples to go and make disciples of all nations. Finally, it is used in Acts 14:21 where Paul is about his missionary work of making disciples. Μαθητεύω in these passages points either to Jesus' own activity or to that of one of his μαθηταί making other μαθηταί for the Kingdom. Hence, the passive μαθητεύει (Matthew 13:52) must be understood in a pas-

<sup>18</sup>Matthew 21:18-22//Mark 11:12-14, 19-25. Cf. III.2.f. Ἐκβάλλω may also be compared in the healing of the Centurion's son, Matthew 8:5-13//Luke 7:1-10. Cf. III.2.b.

<sup>19</sup>Matthew 8:14ff//Mark 1:29ff//Luke 4:38ff. Cf. III.3.a. ἰατροῦ θῆναι may also be compared in the healing of the Syrophenician woman's daughter, Matthew 15:21-28//Mark 7:24-30. Cf. III.2.d.



sive sense. The scribe who has been made a disciple for the Kingdom has been made so by Jesus or by the zealous diligence of another μαθητή. Ultimately, of course, God's hand and command are behind the action of making disciples.

e. The Unmerciful Servant, Matthew 18:23-35

For ὁμοιώθη of verse 26 see part a above. A. T. Robertson, although citing ὁμοιώθη of 14:24 as "effective," cites ὁμοιώθη of this present passage as gnomic.<sup>20</sup>

The passives of this parable, πράδῆναι, ἀποδοθῆναι, πλαγχνοδεῖς,<sup>21</sup> ὀφειλόμενον, ἐλυπήθησαν,<sup>22</sup> and ὀργισθεῖς excite little attention. They are well understood in the context as actions prompted by the immediate circumstances involved in the story.

Προσηνέχθη of verse 24 may be somewhat different. This verb has been discussed previously<sup>23</sup> as well as a similar use of ἐπισυνάγω.<sup>24</sup> It is felt that this passage helps to implement what was said there. This parabolic action on the part of the King has veiled behind it the mystery of God's unexplainable call to reckoning that overtakes one in life. In this regard R. C. H. Lenski says that, "In the providence of God such hours of judgment come to us and often shake us to our inmost

<sup>20</sup>Robertson, op. cit., p. 837.

<sup>21</sup>Cf. III.2.e.

<sup>22</sup>Jeremias, The Parables of Jesus, p. 147. Ἐπλήθησαν as in the Septuagint Nehemiah 5:6; Jonah 4:4,9: "they were shocked."

<sup>23</sup>Cf. III.2.c.

<sup>24</sup>Cf. III.3.a.



souls."<sup>25</sup> The word "providence" deserves to be underscored. When this parable is made personal, this providential action is seen. As Lenski says, "Of his own accord the sinner never comes to face his reckoning with God."<sup>26</sup> It is God's action.<sup>27</sup> From the very nature of the parable it is the King who is ultimately responsible for the call to reckoning of his slave. Thus, it is but a step to the realization that behind προσηύχθη lies the veiled hand of God. This adds a very sobering demension to all experiences of life that take on this reckoning nature. God is not afar off sleeping. He moves oftimes within a hand's breadth. Sigmund Freud pointed out that in human behavior there is no such thing as the accidental.<sup>28</sup> So in the deeper aspects of life. There are no freak happenings or reckonings. If such a thing as coincidence exists, it must be labelled divine.

f. The Laborers in the Vineyard, Matthew 20:1-16

No passives used.

g. The Two Sons, Matthew 21:28-32

The aorist passives of μεταπέμψαι in verses 29 and 32 of this

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<sup>25</sup>Lenski, The Interpretation of St. Matthew's Gospel, p. 711.

<sup>26</sup>Ibid., p. 712.

<sup>27</sup>The fact that the verb is frequently used in the active voice of human activity in the New Testament does not alter the fact that the passive is here used of divine activity.

<sup>28</sup>Sigmund Freud, A General Introduction to Psychoanalysis, authorized English translation of the revised edition by Joan Riviere (New York: Washington Square Press, Inc., 1962), p. 64. The whole of Part I is devoted to this fact.



pericope are easily dismissed as deponent passive forms.<sup>29</sup> Moulton-Milligan give an example of this form referring to this passage and label it as reflexive in meaning, "repent oneself."<sup>30</sup> This accords well with the Septuagint idiom. In the Septuagint there are nine instances of the passive forms of μεταμέλομαι. Six translate the Niphal of נָחַם which is primarily reflexive in nature.<sup>31</sup>

h. The Marriage of the King's Son, Matthew 22:2-14<sup>32</sup>

The agent behind κεκλημένους, verses 3, 4, and 8 is rather obvious. It is God. This is confirmed by a perusal of the use of καλέω in the Septuagint rendering of Isaiah. In Isaiah 41:4 God calls the Generations of mankind; he calls the heavens (48:13); he calls Abraham (51:2); he calls men whom he uses (22:20 cf. also Cyrus 45:3,4); he calls or names individuals (7:14; 8:4); he calls his Servant (49:1; 42:6); he calls Isarel (43:1; 41:9); he calls the enemy (46:11). Thus it is not surprising to find God, who is represented as an oriental King, calling

<sup>29</sup>William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Cambridge: At The University Press, 1952), sub. voc. μεταμέλομαι and Joseph Henry Thayer, A Greek-English Lexicon of the New Testament being Grimm's Wilke's Clavis Novi Testamenti (Corrected edition; Chicago: American Book Company, 1889), sub. voc. μεταμέλομαι.

<sup>30</sup>James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament Illustrated From The Papyri and Other Non-Literary Sources (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957), sub. voc. μεταμέλομαι.

<sup>31</sup>Wilhelm Gesenius, Hebrew Grammar, as edited and enlarged by the late E. Kautzsch (Second English edition revised in accordance with the twenty-eighth German edition, 1909, by A. E. Cowley; Oxford: At The Clarendon Press, 1956), pp. 137-139 (paragraph 51).

<sup>32</sup>For ἐμοῦ cf. part a above.



or inviting men to his feast. The same idea is intensified in the New Testament. Many New Testament passages bring out this idea.<sup>33</sup> This fact is also found in the words κλητοί and ἐκλεκτοί of verse 14. R. C. H. Lenski says, "Both κλητοί and ἐκλεκτοί are verbals and are equal to passive participles, the agent back of the passive idea being God: 'called by God,' 'elected by God.'"<sup>34</sup>

Τεθυμένα (verse 4), ὑποχίοθη (verse 7), and ἐπλήσθη (verse 10) are merely descriptive as far as the passive voice is concerned. The animals were slaughtered by men of the King at his command. The King was roused to anger<sup>35</sup> by the conduct of those invited. He saw to it that the banquet hall was filled.<sup>36</sup>

Ἐνδεδυμένον is a passive that conceals a strong point in this parable. It also has important bearing on the interpretation of the parable. The Septuagint discloses that God is the real "Clothier." Beginning with Genesis 3:21 where God clothes Adam and Eve there is a striking

<sup>33</sup>Romans 8:30; 9:12,24; 1 Corinthians 1:9; 7:15,17,18,20,21,24; Galatians 1:6,15; 5:8,13; Ephesians 4:1,4; Colossians 3:15; 1 Thessalonians 2:12; 4:7; 5:24; 2 Thessalonians 2:14; 1 Timothy 6:12; 2 Timothy 1:9; Hebrews 5:4; 9:15; 11:8; 1 Peter 1:15; 2:9,21; 3:9; 5:10; 2 Peter 1:3; Revelation 19:9.

<sup>34</sup>Lenski, The Interpretation of St. Matthew's Gospel, p. 859. Jeremias has an interesting note on a possible gerundive force of κεκλημένους, p. 53, n. 30.

<sup>35</sup>Robertson, op. cit., p. 834. Robertson labels it "ingressive."

<sup>36</sup>It is interesting to note that the same applies to πληθύνω as to πληρώω and χορτάζω. God is the Filler. Cf. Septuagint; Exodus 10:6; 16:12; 40:34,35; 3 Kingdoms 8:11; 2 Chronicles 7:2; Psalm 16(17):14; 79(80):9; Proverbs 3:10; 12:21; Joel 2:24; Habakkuk 2:14; Haggai 2:(8) 7; Isaiah 6:4; Ezediel 3:3; 9:7; 10:4; 23:33. One might note in these passages that the Hebrew passive voice often implies the same thing in the Old Testament as it does in the New, God as the agent. For the passive of χορτάζω see III.2.d,e.



array of passages that point to God as the one who clothes men in various ways.<sup>37</sup> The fault of the man in the parable is that he did not allow God to clothe him for the splendid banquet.

R. C. H. Lenski says with regard to *ἐφωάθη*, "Note that *ἐφωάθη* is passive; it does not mean, 'he was speechless,' but, 'he was made speechless,' i.e., by the question."<sup>38</sup> In the final analysis it is God who silences those who treat him with insolence. When God convicts man, he withers into profound silence.

i. The Ten Virgins, Matthew 25:1-13

How shall *ὁμοιωθήσεται* (verse 1) be regarded? Does the Kingdom of the Heavens "liken itself to" or is it "make like to?" Is there really much difference? The Kingdom of Heaven may be said to contain its own dynamism. Regardless of whether the verb is regarded as passive or middle the thought remains much the same. If one conceives of the verb as a passive, the idea of a rather self-dynamic agency is emphasized. If one conceives of the verb as a middle, the idea of a dynamic self-expressive quality is emphasized. There is not much difference. A. T. Robertson points out that the future passive form had made its place secure by the

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<sup>37</sup> Cf. Exodus and Leviticus where God gives numerous orders about clothing his priests, also 1 Chronicles 12:18,24; 24:20 where the Spirit clothes men; Job 10:11; 39:19; Psalms 131(132):9,16 (with salvation), 18; Isaiah 22:21; 50:3; 61:10; Jeremiah 16:10; 44:17. This idea is further found in the New Testament in Luke 15:22; 24:49 the disciples clothed with the Spirit; also 1 Corinthians 15:53,54; Galatians 3:27; Revelation 1:13; 15:6; 19:14.

<sup>38</sup> Lenski, The Interpretation of St. Matthew's Gospel, p. 858. Cf. also *φύω* III.2.a.



time of the *Κουή*.<sup>39</sup> But he goes on to say that "the future passive form took over the uses of the vanishing future middle forms."<sup>40</sup> In fact, he says that "the future passive may also be devoid of the passive idea."<sup>41</sup> The usage of this particular future passive form in the Septuagint appears to substantiate Robertson's observation. If this is not the case in the Septuagint one will have a very difficult time trying to figure out who or even where the agency is. Even though it may translate a Niphal the point remains the same. The Niphal is a reflexive state and secondarily passive.<sup>42</sup>

With the passive form *ἤγέρθησαν* the ice again becomes thin. As has been mentioned above,<sup>43</sup> New Testament grammarians incline to the view that the passive sense has been lost in this form. However, it has been shown there that in the entire Biblical perspective it may not be so far-fetched after all to regard it as a true passive. It is not difficult to see the sleepers aroused or awakened by the midnight cry. In fact, that is one of the points of the parable. Wise and foolish were aroused alike by the Bridegroom's (Christ's) arrival. It is the outcome of the matter that is different. A true passive fits into the parable very easily as God's call to judgment.

With the passive *ἐκλείβη* another stroke of beauty is added to

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<sup>39</sup>Robertson, op. cit., p. 819.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

<sup>42</sup>Cf. part g above and the reference to Gesenius.

<sup>43</sup>III.1.h, the raising of the widow's son at Nain.



the parable. The Septuagint puts a touch of elegance on this little phrase. It was God, who shut Noah and his family in the Ark, thus passing judgment on a wicked world without (Genesis 7:6). It is Job who says of God, "if he shuts a man in, none can open" (Job 12:11). In Isaiah 22:22 God says of Eliakim, "And I will place on his shoulder the key of the house of David; he shall open, and none shall shut; and he shall shut and none shall open." Ezekiel speaks of God as ordering shut the east gate of the Sanctuary (44:2 cf. 46:1). Thus a unique and rather powerful touch is implied in the agency veiled in the passive form.<sup>44</sup>

j. The Talents, Matthew 25:14-30

*φοβηθεῖς* (verse 25) is listed by A. T. Robertson as a deponent passive.<sup>45</sup> He further says regarding this verb that "The distinctive passive sense is absent."<sup>46</sup> "This verb may therefore be passed. It was treated in chapter II on Form and Function.

The passive of *σιδωμι* (verse 29) was treated previously.<sup>47</sup> There it was pointed out that in the New Testament God is always the agent of the passive of this verb, barring a few passages of no consequence. It may be added here that in the Septuagint *σιδωμι* is used to render the meaning of some fifty-two Hebrew verbs. The main Hebrew verb translated

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<sup>44</sup>Cf. also Revelation 3:7.

<sup>45</sup>Robertson, op. cit., p. 334.

<sup>46</sup>Ibid., p. 817.

<sup>47</sup>Cf. III.3 n. 57.



by δίδωμι is ידן. Examining the renderings of the Niphal by δίδωμι one is led to see that the idea of a God who is concealed in various passives in the New Testament is so found also in the Old Testament. In Genesis 9:2 much of creation is given into the hands of Noah and his family by God. In Numbers 26:62 it is God who has given allotments to the tribes in the promised land (cf. 3:39). In Nehemiah 10:29(30) it is God who had given the Law to Moses. In Job 15:19 it is God who gave Israel the Land. In Jeremiah 41(34):3 God gives Zedekiah into the hands of Nebuchadnezzar; in 45(38):18 it is implied that God would give Jerusalem over to Nebuchadnezzar; and in 46(39):17 Ebedmelech is given his life by God. Thus, behind the passives of δίδωμι God veils his activity.

Περισσεύω (verse 29) has no real background in the Septuagint, while the New Testament gives very little insight as to the agency of its passive usage. Ephesians 1:8 alone mentions the fact that God made his grace abound for the believer, a fact which ties in nicely here. The analogy of χαρισσοθήναι<sup>48</sup> and πληρωθήναι<sup>49</sup> may however, supplement the idea of God's activity of making man abound in his grace. R. C. H. Lenski says of this verb, "and the effect shall be that this man shall be made to superabound (passive), by his Lord's grace."<sup>50</sup>

Αἰρω (verse 29) was treated in III.2.f.

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<sup>48</sup>Cf. III.2.d.

<sup>49</sup>Cf. III.3.a.

<sup>50</sup>Lenski, The Interpretation of St. Matthew's Gospel, p. 985.



k. The Seed Growing Secretly, Mark 4:26-29.

l. The Absent Householder, Mark 13:33-37

In k and l there are no passives.

m. The Two Debtors, Luke 7:40-50

The passives used in this parable were treated previously. Ἀποκριθεὶς (verses 40,43) was treated in chapter II on Form and Function. The passives of ἀφίημι (verses 47,48) were treated in III.3.d. Στραφεὶς (verse 44) will be treated in V.1.v.

n. The Good Samaritan, Luke 10:30-37

The passive forms in this parable are easily disposed of.

Ἐοιλαγγνίσθη of verse 33 was treated in III.2.e. The two passive forms of ἐπιμελέσθαι in verses 34 and 35 also need no further explanation.

Ἐκεμελήθη is given by Robertson as an example of the passive deponent.<sup>51</sup> He says, "These passive aorists have precisely the construction that the middle or active would have so far as the case is concerned. The distinctive passive sense is absent."<sup>52</sup>

o. The Importunate Friend, Luke 11:5-13

The passive of κλείω was treated in i above, the parable of the Ten

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<sup>51</sup>Robertson, op. cit., p. 817. Cf. also Arndt-Gingrich, op. cit., sub. voc. ἐπιμελέσθαι.

<sup>52</sup>Ibid.



Virgins. There God was shown in judgment to bar the door of salvation. However, this parable is different. Here the door was not barred but opened in answer to a friend's importunity. Applying the analogy to God, the parable teaches that he opens to importunate persons (cf. Revelation 3:7; Isaiah 22:22). Strictly speaking, this passive is a matter of detail in the parable.

Ἐγείρω has been treated above.<sup>53</sup>

Δοθήσεται has also been treated above.<sup>54</sup> However, the observations of J. Jeremias may be added. He points out that the passive voice is a "circumlocution to indicate divine activity."<sup>55</sup> In the footnote to this observation he gives the passive form of δίδωμι.<sup>56</sup> Martin H. Franzmann also points out in this connection that God is the Giver behind the passive of δίδωμι.<sup>57</sup> Thus, this future passive gives voice to the veiled activity of God. This veil, however, is lifted in Jesus' final comment on the parable. Verse 13 says, "The father . . . shall give."

The passive of ἀνοίγω (verses 9 and 10) has been treated above in the miracle of the healing of the two blind men (III.1.a). A few remarks may be added here. In the Septuagint God is pictured as one who opens. For example: God opens the eyes of Hagar (Genesis 21:19); he

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<sup>53</sup>Cf. IV.1.i above and especially III.1.h.

<sup>54</sup>Cf. III.3 n. 57 and IV.1.j above.

<sup>55</sup>Jeremias, The Parables of Jesus, p. 12.

<sup>56</sup>Ibid., p. 12, n. 14. Other references in Jeremias to this usage are; p. 13, n. 19; p. 15, n. 28; p. 98, n. 42; p. 102, n. 65; p. 112, of the text; p. 113, n. 36; p. 135, n. 58; p. 141, n. 91; p. 144, n. 19; p. 145, n. 20.

<sup>57</sup>Franzmann, op. cit., p. 112.



opens Rachel's womb (Genesis 30:22); he opens Moses' mouth (Exodus 4:12, 15); he opens the earth to swallow the rebellious (Numbers 16:32); he opens the mouth of Balaam's ass (Numbers 22:18); he opens the heavens (Deuteronomy 28:12; Micah 3:10); he opens his eyes toward his house (2 Chronicles 7:15); he opens his hand and gives good things (Psalm 103[104]:28; 144[145]:16); he opens rivers and fountains (Isaiah 41:18); he opens the ear (Isaiah 50:5); the armory of the weapons of his wrath (Jeremiah 22[50]:25); the mouth of his prophet (Ezekiel 3:27; 29:21); he opens the graves (Ezekiel 37:12,13); and the heavenly books (Daniel 7:10). Thus, it is not surprising to find the passives here as referring to divine activity. This is especially true when the Hebrew Old Testament uses the Niphal in the identical sense, as a veil for divine activity.<sup>58</sup> The New Testament carries this idiom right along through its pages.<sup>59</sup>

p. The Rich Fool, Luke 12:16-21

No passives.

q. Servants Watching, Luke 12:35-40

The two passives used in this parable are used in an ordinary way, adding simple details or features to the parable. The first, ἡτοίμασθε (verse 35), the participial form of a periphrastic imperative, is the command of Christ to his disciples. In the Septuagint two commands of

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<sup>58</sup>Cf. Genesis 7:11; Isaiah 24:18; 35:5; Ezekiel 1:1; 33:22.

<sup>59</sup>Cf. parallels to this passage, Matthew 7:7,8; Matthew 3:16// Luke 3:21; Matthew 9:30; 20:33; Matthew 27:52; Mark 7:35; Luke 1:64; John 9 passim where this activity is applied to Jesus; Acts 12:10; Revelation 4:1; 15:5; 19:11 (Ezekiel 1:1); 2 Corinthians 2:12 (Revelation 3:8); Revelation 10:2,8; 11:19; 20:12.



God are given in a similar way. The first is God's command to his people in preparation for the Passover (Exodus 12:11). The second is God's command to his prophet Jeremiah (Jeremiah 1:17). In addition it is to be noted that God girds kings (Job 12:18), his people with strength (Psalm 17[18]:32,39) and gladness (Psalm 29[30]:11). All this fits in with the overall picture of the parable. In verse 37 it is the Lord who girds himself (a figure also found in the Old Testament) and serves his slaves. It may be said that God's power to gird underlies the periphrastic passive imperative of verse 35. God is ultimately behind this passive. The analogy behind this periphrastic form and ἐνδοξυμένον of Matthew 22:2-14 (h above) is very close and complementary.

Απορυήναι (verse 39) is a simple passive form with its agency directly implied in the condition in which it is found. The thief is the agent of this passive.

r. The Faithful Steward, Luke 12:41-48

The passives to be dealt with in this parable occur in verses 47 and 48. The agency behind the passive forms is made obvious by the context. It is ὁ κύριος. With regard to ἐδόθη this is particularly obvious (cf. part o above). It is clear that if the Giver is God then he who "seeks more" due to the gift given is also God. Ζητέω is a very common word in both the Septuagint and the New Testament. In the New Testament it tends to be used in a neutral to a base sense, as is seen in the attempt to murder Christ.<sup>60</sup> In the Septuagint it is simply a

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<sup>60</sup>The best examples in regard to this text are Luke 19:10; John 4:23; 5:30 and 1 Corinthians 4:2.



neutral word used mainly for the Piel of שׁוּדַד. Of the many Septuagint examples, four do show a God who seeks in some manner. In Exodus 4:24 the Lord seeks to kill Moses' son. In 1 Kingdoms 13:14 the Lord seeks out a man after his own heart.<sup>61</sup> In 1 Chronicles 28:9 it is the Lord who searches all hearts and understands every plan and thought of man. In this parable, then, ζητηθήσεται is the correlative of ἐδοθη.

Δέρω is of no significance in the Septuagint for our purpose. From the context of this parable the agency of δαρήσεται is the same as the previous two verbs. All three verbs circumscribe the divine agency behind them. That agency is God, here spoken of as ὁ κύριος, the returning Lord Jesus Christ.

The third person plural αἰτήσουσι (verse 48) and other such plurals are treated in part x following

s. The Barren Fig Tree, Luke 13:6-9.

God is the great Planter of old. According to the Septuagint God planted a garden for Adam and Eve (Genesis 2:8). He is also the planter of vines (Psalm 79[80]:15) and notably of choice vines (Isaiah 5:2; Jeremiah 2:21). Significant is the fact that God planted the cedar trees of Lebanon (Psalm 103[104]:16). He also plants wicked men (Jeremiah 12:2) but especially his people (Jeremiah 39[32]:41; 49[42]:10; 51:34[45:4]).

With this background πεφουτευμένῃ of verse 6 becomes plain. The passive form is again a veiling of the divine name and activity. The

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<sup>61</sup>Cf. Ezekiel 22:30 for a similar idea.



words simply mean, "God had a vineyard in which he had planted a fig-tree." Since this is not said directly, the hearer must apply his Biblical background to get the meaning. This veiling or circumventing of the divine name and activity does force one to think.<sup>62</sup> It also forces one into a decision. Realizing the parable's import, he may either accept it or reject it (Matthew 13:9-17).

t. The Great Supper, Luke 14:15-24

ὀρυζοεις and κεκλημένους have been treated above.<sup>63</sup> Two remain, γεμισθῆ and παρητημένον.

Little can be said for γεμισθῆ. It is rare in the Septuagint and the evidence found in the Septuagint is of no consequence for our purpose. It may be compared with χορτασθῆναι (III.2.d,e) and πληρωθῆναι (III.3.a). God is the Supplier, the Fulfiller and in the same way, the Filler. By virtue of his command his house is filled. Behind the passive is the activity of God. The passive veils the divine name and the activity connected with it.

Schmoller<sup>64</sup> labels παρητημένον as middle and passive. It makes little difference which is understood since the result is merely a shift in emphasis. The New Testament and Septuagint shed little light on this word.

<sup>62</sup>Cf. Introduction to the Parables.

<sup>63</sup>ὀρυζοεις e above; κεκλημένους h above.

<sup>64</sup>Alfred Schmoller, Handkornkordanz zum Griechischen Neuen Testament (Zehnte Auflage; Stuttgart: Privileg. Wurt. Bibelanstalt. n.d.), sub. voc. ΠΑΡΗΤΗΜΕΝΟΝ.



u. Building a Tower and a King Going to War, Luke 14:25-35

Μωρανθή and ἀρτυθήσεται have little background in the Septuagint. The New Testament also offers little help. M. Black finds μωρανθή a mistranslation of the Aramaic original<sup>65</sup> and so would remove part of the difficulty. However, both words may be simply understood by supplying an indefinite agency from the context. "But if the salt (the disciple) should become flat (by his clutching of possessions), how shall it be made salty (by anyone)?"

v. The Lost Coin, Luke 15:8-10

The passive form συκάρητε may be easily disposed of. The passive of the simplex has the same sense as the active.<sup>66</sup> This is probably due to the active origin of many aorist passive forms.<sup>67</sup>

w. The Prodigal Son, Luke 15:11-32

There are many passive verb forms in this parable. They may be explained in various ways. Robertson<sup>68</sup> points out that ἐκλήθη may "be

<sup>65</sup>Matthew Black, An Aramaic Approach to the Gospels and Acts (Second edition; Oxford: At The Clarendon Press, 1954), p. 102.

<sup>66</sup>Henry George Liddell and Robert Scott, A Greek-English Lexicon; A New Edition Revised and Augmented throughout by Sir Henry Stuart Jones (Oxford: At The Clarendon Press, 1951), II, sub. voc. χάλω where it is so stated. Cf. also Henry Lamar Crosby and John Nevin Schaeffer, An Introduction to Greek (Chicago: Allyn and Bacon, 1949), p. 31, sub. voc. χάλω; Moulton, op. cit., I, 161.

<sup>67</sup>Robertson, op. cit., p. 817.

<sup>68</sup>Ibid.



explained as passive or middle in sense." The middle is the more natural especially in view of the verb's usual or normal usage in the New Testament. The Septuagint usage offers no aid.

Χερσαοθήναι of verse 16 has been treated above (d and e above). Here, however, it appears with the preposition ἐκ which is really self-explanatory as far as the grammatical structure is concerned.

Κληθήναι (verses 19,21) as well as ἐπιλαγχνίσθη have been treated above.<sup>69</sup>

The passive form of εὐφραίνω is found in verses 23,29 and 32. A simple solution of these passives would simply be to understand them as active in nature or at most middle. This is common in Κουνή. To press for a true passive meaning imposes a rather artificial explanation. Understanding these forms as active in nature harmonizes well with the use of the passive form χαρῆναι, which in Κουνή is always active.<sup>70</sup>

Ἐργίσθη is used the same way here as in part e above. The circumstances precipitate those things by which the elder son is angered.

With εὐρέθη the implied agency is God. This accords with the Septuagint use of the word. It is found numerous times in the Septuagint. In certain of these many uses God is the direct agency. Thus in Genesis 18:29,32 where Abraham bargains with God, God is always implied as the Finder. In Genesis 16:7 it is the Angel of the Lord who finds Hagar, and in Hosea 9:10 it is God who finds Israel. In the New Testament Christ becomes the one who finds.<sup>71</sup> These several examples of a

<sup>69</sup> Κληθήναι see h above; ἐπιλαγχνίσθη see IV.2.e.

<sup>70</sup> See previous section v above.

<sup>71</sup> Cf. Matthew 8:10; 18:13; 20:6; 21:19; 24:46; 26:40,43//Luke 22:



common word used rather extensively to indicate divine activity suggest that the passive form *ἐπέειπεν* veils the activity of a God who seeks his own through the deep counsels of his providence.

x. The Unjust Steward, Luke 16:1-13

Closely allied to the numinous passive is the use of the third person plural of the verb as seen in *ἐπέειπεν*, verse 9. Jeremias<sup>72</sup> points out the Semitic background to this particular usage. It may refer to angels,<sup>73</sup> angels as a circumlocution of God, or even good works.<sup>74</sup> Welhausen on the other hand limits the verb to God only, saying, "Yet there is here no thought of heavenly patrons, other than God himself—least of all of the poor and of the recipients of the alms, who have come into heaven."<sup>75</sup> This Semitic background of the third personal plural is also pointed out by M. Black,<sup>76</sup> J. H. Moulton,<sup>77</sup> Blass-

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45//Mark 14:37,40; Mark 13:36; Luke 15:4,5,6,8,9 (all imply God in Christ); John 1:44; 2:14; 5:14; 11:17; 12:14.

<sup>72</sup>Jeremias, The Parables of Jesus, p. 34, n. 53.

<sup>73</sup>Heinrich August Wilhelm Meyer, The Gospels of Mark and Luke in Critical and Exegetical Commentary on the New Testament, the translation revised and ed. by William P. Dickson and William Stewart (Edinburgh: T. & T. Clark, 1880), II, 221.

<sup>74</sup>Jeremias, The Parables of Jesus, p. 34, n. 53.

<sup>75</sup>John Martin Creed, The Gospel According to St. Luke (New York: St. Martin's Press, 1957), p. 204.

<sup>76</sup>Black, op. cit., pp. 91ff.

<sup>77</sup>Moulton, op. cit., I, 58f. "a suppression of the subject in bringing emphasis on the action, that we get the effect of a passive."



Debrunner-Funk,<sup>78</sup> and C. F. D. Moule.<sup>79</sup>

y. The Rich Man and Lazarus, Luke 16:19-31

The passive verbs used in this parable divide themselves very naturally into those which are divinely touched and those which are simply regular narrative usage. Under the latter are found; ἐβέβλητο (verse 20), ἐτάφη (verse 22), μνήσθητι (verse 25), and πεισθήσονται (verse 31). Those which are touched with the heavenly element are; ἠλκωμένος (verse 20),<sup>80</sup> χαρισσθήναι (verse 21, III.2.d,e), ἀπεπεχθήναι (verse 22, divine agency expressed), παρακαλεῖται (verse 25),<sup>81</sup> and ἐσθίειται (verse 26).<sup>82</sup> Ῥθυνασαι (verse 25) will be treated in V.5.k following.

z. Unprofitable Servants, Luke 17:5-10

Since the parable emphasizes the relation between master and slave, that is, between God and his followers, the agency behind the aorist passive participles, δυσταχθέντα, of verses 9 and 10 is obviously God.

<sup>78</sup>Blass-Debrunner-Funk, *op. cit.*, p. 72 (paragraph 130); cf. also Robertson, *op. cit.*, p. 820.

<sup>79</sup>C. F. D. Moule, *An Idiom Book of New Testament Greek* (Second edition; Cambridge: At The University Press, 1957), pp. 27-29. "The 3rd person plural with a vague and unexpressed subject . . . which is equivalent to a Passive . . . . This usage seems to have been encouraged by the influence of the Aramaic." Also p. 180f. "that Semitic influence has made this trick more frequent in the New Testament than it would otherwise have been."

<sup>80</sup>Cf. III. n. 43.

<sup>81</sup>God is the divine Comforter. Cf. Matthew 5:4; 2 Corinthians 1:4ff; 7:6; 2 Thessalonians 2:17.

<sup>82</sup>God is the divine Stablisher. Cf. Romans 1:11; 16:25; 1 Thessalonians 3:13; 2 Thessalonians 2:17; 3:3; 1 Peter 5:10.



Although the Septuagint throws no light on this usage, there are certain passages in the New Testament that do. In Matthew 11:1 and Luke 8:55 Jesus is, so to speak, the Commander. He issues commands and expects obedience even to the extent of giving food for one to eat (Luke 8:55). In Acts 7:44 the fact is alluded to that God gave commands with regard to the Tabernacle. So also in I Corinthians 9:14 Paul makes reference to a command of the Lord regarding the livelihood of those who proclaim the Gospel. Thus it is not at all strange to find divinity veiled behind the ὑπακούοντα of verse 9 and 10. In verse 9 the passive participle refers to the master of the parable. In verse 10 the passive participle is in effect, the application of the truth taught. This omission of the divine name may be made more meaningful by translating, "So you too, whenever you have done everything that God has commanded you, say . . ." One might say that such an understanding of the passive makes one aware of a decisiveness in the words that one might otherwise have passed by without paying particular attention.

ἔκρινεν (verse 6) will be treated in V.4.b following. φτερόντι (verse 6) was treated in a above.

aa. The Unrighteous Judge, Luke 18:1-8

No Passives.

bb. The Pharisee and the Publican, Luke 18:9-14

The two most interesting passives in this parable are ταπεινωθήσεται and ὀψωθήσεται of verse 14. R. C. H. Lenski says regarding them,



"both passives have God as the agent."<sup>83</sup> This statement is totally justified. In the New Testament this may be seen to some degree. In 2 Corinthians 12:21 Paul acknowledges God as the one who can humiliate him. 1 Peter 5:6 points in the same direction in that it is beneath the mighty hand of God that one is humbled. James 4:10 is similar. In Luke 1:52 it is God who exalts the lowly (cf. Psalm 147:6) and in Acts 5:31 and 13:17 God's exalting powers are seen. The Septuagint is the judge in this matter. There it is pointed out time and again that it is God who humbles and God who exalts.<sup>84</sup>

Lenski says again with regard to δεδικαιωμένος (verse 14), "the agent involved in the passive is 'God' to whom he prayed."<sup>85</sup> Although the Septuagint gives no light on this statement, the New Testament does. Throughout the New Testament it is obviously God alone who justifies the sinner. Jeremias comments,

He goes home δεδικαιωμένος: with the passive used as a circumlocution for the divine name, it means, "as one whom God has justified (forgiven)"; our passage is the only one in the Gospels in which the verb δικαλοῦν is used in the sense in which Paul generally uses it.<sup>86</sup>

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<sup>83</sup>R. C. H. Lenski, The Interpretation of St. Luke's Gospel (Columbus, Ohio: The Wartburg Press, 1955), p. 905.

<sup>84</sup>ὑψεύω Leviticus 16:29,31; 23:27,32; Judges 4:23; Ruth 1:21; 1 Kingdoms 2:7 (he brings low and exalts); 2 Kingdoms 22:8; 3 Kingdoms 8:35; 2 Chronicles 6:26; 28:19; Job 22:12 (not in Hebrew); 22:29 (abases the proud but saves the lowly); Psalm 17(18):27; 50(51):8; 54(55):19; 74(75):7; 89(90):15; 118(119):75; 146(147):6; Isaiah 2:12-17; 5:15; 10:33; 13:11; 25:11; 26:5; Lamentations 3:33; Ezekiel 17:24. ὑψώω Genesis 24:35; Joshua 3:7; 1 Kingdoms 2:10; 2 Kingdoms 22:49; 3 Kingdoms 14:7; 16:2; 1 Chronicles 25:5; Psalm 3:3; 9:13; 17(18):48; 26(27):5; 36(37):34; 74(75):7 (lifts up . . . puts down); 88(89):19, 42; 91(92):10; 148:14; Ezekiel 17:24; 21:26.

<sup>85</sup>Lenski, The Interpretation of St. Luke's Gospel, p. 904.

<sup>86</sup>Jeremias, The Parables of Jesus, p. 112.



Lenski also says the following regarding ἱλάσθητι (verse 13), "be propitiated in regard to me"; or taking the passive in the middle sense: 'let thyself be propitiated in regard to me.'<sup>87</sup> The New Testament uses this verb twice. In the Septuagint it stands for נָצַח "to forgive" and כָּפַר "to atone."<sup>88</sup> With the subject expressed in this parable, θεός, it is readily discerned that God alone is the agent behind all forgiveness. Regardless of whether the verb is taken as Middle or Passive God is always the chief actor: middle or passive here is merely a shift in emphasis.

cc. The Pounds, Luke 19:11-27

Δοθήσεται and ἀρθήσεται of verse 26 have been treated above.<sup>89</sup> It may be added that ἀρθήσεται is self-interpretive in this parable. In verse 24 the nobleman, that is, Christ, gives the order to take away the μνᾶ that has not been put to use. The passive in verse 26 therefore means to imply that God, in his Christ, will take this judgmental action.

Φωνηθήσεται of verse 15 is used here in indirect discourse. The direct statement was, "Call these slaves to me." Realizing the import of the parable certain other New Testament passages point to the Christ

<sup>87</sup>Lenski, The Interpretation of St. Luke's Gospel, p. 904.

<sup>88</sup>In both cases God of course is the only Forgiver of sins. Cf. נָצַח, 4 Kingdoms 5:18; 24:4; 2 Chronicles 6:30; Psalm 24(25):11; Lamentations 3:42; Daniel Theodotion 9:19; כָּפַר Psalm 64(65):3; 77(78):38; 78(79):9.

<sup>89</sup>Δοθήσεται, III.3 n.57 and IV.1.j; ἀρθήσεται, III.2.f and also IV.1.j.



as one who calls in various ways. He calls the blind to himself (Matthew 20:32; Mark 10:49); the twelve (Mark 9:35); to the young girl to arise (Luke 8:54); the unjust steward to an accounting (Luke 16:2); the dead to come forth (John 12:17). Although this passive is of no momentous import, still the fact of a God who calls men to life and judgment helps in its interpretation.

The use of ἀναφαίνεσθαι of verse 11 is puzzling. It is used only twice in the New Testament. The other occurrence in Acts 21:3 is of no consequence. Its use in the Septuagint is also limited and of no help. Arndt-Gingrich<sup>90</sup> label it as passive although passive or middle here would merely be a matter of emphasis. If it is passive, which is allowable, it is simply a circumventing of the divine name and a circumlocution of divine activity: God would make his Kingdom appear. On the analogy of φαίνω in both Old and New Testament this is possible.<sup>91</sup> In the Old Testament Septuagint ἐφάνη is used for the Niphal of נִצַּח where God appeared to Jacob (Genesis 35:7). Ἐφάνη is also used in Numbers 23:4 for the Niphal of נִצַּח where God appeared to Balaam. Isaiah 47:3, 60:2 and Ezekiel 32:7 furnish similar uses of the passive. In the New Testament divine appearances are spoken of in the passive. In Matthew 1:20 an angel appeared to Joseph.<sup>92</sup> In Mark 16:9 the Lord appeared to Mary. In Luke 9:8 it was thought by some that Elijah had

<sup>90</sup>Arndt-Gingrich, op. cit., sub. voc. ἀναφαίνω.

<sup>91</sup>Cf. a above and also III.1.b.

<sup>92</sup>Cf. also Matthew 2:13,19 where the passive may be in place. Cf. also Robertson, op. cit., p. 816, 819, "So narrow is the dividing-line between middle and passive."



appeared. In Matthew 13:6 darnels seem to be made to appear by divine intention. In Matthew 24:30 the sign of the son of man shall be made to appear. Matthew 2:7 the star, and 9:33 Jesus' miracle, may also be considered as divine activity. Keeping in mind, however, the active origin<sup>93</sup> of so-called passive forms may explain these passives as simple passive forms with active meanings. In regard to the Niphal the common idea of passive meaning ought to be discarded. The Niphal is least of all passive in meaning. It is "primarily reflexive of Qal."<sup>94</sup> With this understanding of ἐργάσθη and ἀναπαύεσθαι and other passive verbal forms of the Greek Septuagint and New Testament, the Greek passive may simply be a resolution into a Greek passive tense of what otherwise is not passive at all in Hebrew. Thus when scanning a Septuagint concordance one finds many Greek passives where the Hebrew is anything but passive.

## 2. In Two Evangelists

- a. The House on the Rock and The House on the Sand, Matthew 7:24-27<sup>95</sup> // Luke 6:47-49

Matthew and Luke use two somewhat different phrases to express the same meaning. Matthew says regarding the house built on the rock that it did not fall because it had been founded (verse 25, ΤΕΘΕΜΕΛΩΤΟ) upon the rock foundation. Luke in effect says the same thing, giving

<sup>93</sup>Moulton, op. cit., p. 161 and also, Robertson, op. cit., p. 817.

<sup>94</sup>Gesenius-Kautzsch-Cowley, op. cit., p. 137 (paragraph 51c).

<sup>95</sup>For ὑποβλήσεται of verses 24 and 26 see IV.1.1 above. Luke uses ὑποβλήσεται.



for the reason the fact that the house had been built well (verse 48, διὰ τὸ καλῶς οἰκοδομηθεῖσθαι αὐτήν). Both use passive verb forms. The main point is that behind these passives is the hand of God. In the last analysis it was God's deep working in the lives of men that made the prudent man prudent. God alone was the active cause for the prudent man's action, while on the other hand the foolish man can only blame himself for his nonsensical action. He built his own house without divine aid. No passives occur that state that the foolish man was built or founded. Only the active voice of the indicative mood states the facts. In the one case, then, sole glory belongs to God for his working in the life of man. In the other case, blame belongs to the man alone for his foolish behavior. This is borne out by the passives used. In the New Testament the writer to the Hebrews, in view of the Old Testament, sees God as the Founder of the earth (ἐθεμελίωσας, Hebrews 1:10; cf. Psalm 102:25 English). In 1 Peter 5:10 (θεμελιώσεται) God is pointed out as the Founder of spiritual men's lives. This is also seen in Ephesians 3:17 and Colossians 1:23 where the passives of θεμελιώω (τεθεμελιωμένοι) signify the agency of God. These facts receive backing from the Septuagint. In numerous places God is spoken of as the Founder of the physical world.<sup>96</sup> In a deeper sense God founds a spiritual structure. He establishes his city forever (Psalm 47[48]:8); he builds his sanctuary (Psalm 77[78]:69); he establishes Zion (Psalm 86[87]:5; Isaiah 14:32; 44:28); and he founds his testimonies forever

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<sup>96</sup>Job 38:4; Psalms 8:3; 23(24):2; 88(89):11; 101(102):25; 103(104):5; 118(119):90; Proverbs 3:19; Amos 9:6; Zechariah 12:1; Isaiah 48:13; 51:13,16.



(Psalm 118[119]:152).

In the same way God is the Builder in Old and New Testaments. Christ, the Son of the Living God, builds his Church (Matthew 16:18; Acts 9:31; 20:32); he builds the temple of his body (Matthew 26:61// Mark 14:58 also Matthew 27:40//Mark 15:29 and John 2:20); God is the builder of the vineyard tower in the parable (Matthew 21:33; cf. Isaiah 5:1f.). In the Septuagint this idea of God the Builder is prominent. God will build himself a house (1 Kingdoms 2:35); he promises to build a house for David (2 Kingdoms 7:11; 13:27//2 Chronicles 7:10ff., cf. 3 Kingdoms 11:38); he also will build up Zion (Psalm 101[102]:16) and Jerusalem (Psalm 146[147]:2; Isaiah 44:26,28). In fact, if the Lord is not the builder of the house, those who labour do so in vain (Psalm 126 [127]:1). Isaiah speaks of the God who planted a vineyard and built a tower in it (Isaiah 5:2) as in the parable of Matthew 21:33ff. Jeremiah says that when God builds there is no question as to the structure being built (Jeremiah 38[31]:4, *οικοδομήσω . . . οικοδομηθήσεται*).

Thus, behind these builder's activity is the hand of God. In the last analysis this is not so strange. Man cannot build any enduring structure. Ezekiel 13:1-16 points out this fact. Only God can build a structure which shall stand up under the judgment of his wrath which is symbolized in this parable by the storm. Man may found something upon the rock, but that rock is God. With all of Scripture in mind, one may say it is God's grace that accomplishes all, though perhaps for a time that grace is veiled in man's activities (Philippians 2:12,13).

b. The Leaven, Matthew 13:33//Luke 13:20-21

There is one passive in this parable used in common by Matthew and



Luke. It is the verb *ἐζυμώθη*. Unfortunately the Septuagint affords only examples of a dietary nature. In the New Testament the word "leaven" is used with an evil connotation with the exception of the case under consideration. The parable, nevertheless, explains the action by the very words it uses. The "Kingdom of the Heavens" (Matthew) is referred to by Luke as the "Kingdom of God." The parable thus refers to God's kingly rule at work. This "rule" is like the action of yeast in dough. Thus, God's kingly rule is veiled and revealed by the passive *ἐζυμώθη* much as yeast is hidden in the dough and yet shows itself present. One may legitimately infer, then, that God is the agency behind the passive verb.

c. The Lost Sheep, Matthew 18:12-14//Luke 15:3-7

There are three verbs used in passive forms in this parable. One is used in Luke, verse 6, *συγχάριστε*. It has been shown above that the form, though passive, is strictly active in meaning.<sup>97</sup>

The passive of the verb *πλανῶ* used by Matthew interprets the active *ἀπολέσας* of Luke 15:4. Throughout the Septuagint *πλανῶ* is used of the deception exerted upon the Israelite from without or within that draws him away from God.<sup>98</sup> In fact, Ezekiel 34:11-16 after which this parable

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<sup>97</sup>Cf. IV.1.v.

<sup>98</sup>Cf. Deuteronomy 4:19 by the sun, moon, stars; 13:5(6) a relative deceives; Deuteronomy 30:17; Proverbs 1:10; 12:26 wicked men deceive; Amos 2:4 one's own lies leads one astray; prophets and leaders lead people astray, Micah 3:5, Jeremiah 23:13,32, Ezekiel 13:10, 44:10, Isaiah 3:12; in Job 12:24, Psalm 106(107):40, Isaiah 63:17, Ezekiel 14:9 God makes some wander; in Revelation 12:9, 13:14, 19:20, 20:3,10 it is Satan who deceives the whole world.



may be modeled, speaks of sheep led astray by reason of self-seeking shepherds. Thus, behind these words is operative the hand of diabolic deception also veiled in the passive voice.

### 3. In Three Evangelists

- a. Candle Under a Bushel, Matthew 5:13-16//Mark 4:21-25//Luke 8:16-18 and 11:33-36

The parables in Mark and Luke constitute the real parallels here. Matthew 5:14-16 will be treated later. Luke 11:33-26 has no passives.

The passive τεθῆ of Mark 4:21 is indefinite. This is seen by the Lukan parallel (8:16) where the verb is in the active voice and impersonal. The passives δοθήσεται and ἀρθήσεται (Mark 4:25//Luke 8:18) have been treated above (IV.1.j,o). They refer here to the light that has been given to one, which if it is not used, is taken away. Parallel with the idea of giving and taking is that found in Mark 4:24, μετρηθήσεται . . . προστεθήσεται. As one might suspect God is the agent behind the passive. R. C. H. Lenski says, "Both μετρηθήσεται and προστεθήσεται are impersonal and, as passives, indicate that God is the agent."<sup>99</sup> There is much justification for such a statement. In the New Testament God or Christ measures out the gift of faith to men (Romans 12:3); he has his measured rule (2 Corinthians 10:13); the noun μέτρον points in the same direction (Ephesians 4:7). The verb is scarcely used in the Septuagint, only five times. However, in Isaiah 40:12 it is God who has measured the waters in the hollow of his hand.

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<sup>99</sup>R. C. H. Lenski, The Interpretation of St. Mark's Gospel (Columbus, Ohio: The Wartburg Press, 1956), p. 182.



In Daniel 5:26 (Theodotion), it is God who measured the days of Belshazzar's kingdom. With regard to προσείδημι the situation is much the same. Many similar passages are found.<sup>100</sup> In a few cases it is mentioned that God is the one who adds. In Acts 2:47 the Lord adds to the number of the saved. In Matthew 6:27 it is stated that man cannot add to his own ἡλικία. The Septuagint abounds with the fact that God is the supreme Adder. He adds in many ways; in giving offspring (Genesis 30:24; Deuteronomy 1:11); in extra days to one's life (4 Kingdoms 20:6; Isaian 38:5; Psalm 60[61]:6); in mercy (negatively Hosea 1:6; 9:5); in possessions (2 Kingdoms 12:8; Job 42:10) and so forth.<sup>101</sup> In fact, προσείδημι is used in the Septuagint as a translation of the Hebrew passive with God as the agent.<sup>102</sup> Thus, to find God as the Measurer and Adder here is very fitting.

Φανερώδη points in the same direction. Though used largely in the passive in the New Testament there are a few examples in the active that show God or Jesus as the one who manifests.<sup>103</sup> The word is used only once in the Septuagint but significantly. In Jeremiah 40(33):6 it is God who will make manifest to Israel its fortunes so that they will be obedient. In view of this evidence it is safe to say that behind the

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<sup>100</sup>Cf. Matthew 6:33; Acts 2:41; 5:14; 11:24; 13:36; Galatians 3:19.

<sup>101</sup>Other examples are Genesis 8:21; Leviticus 26:18,21; Deuteronomy 5:22; Joshua 7:12; 23:13; Judges 10:13; 13:21; 1 Kingdoms 3:6,8,21; 2 Kingdoms 24:1; 4 Kingdoms 21:8; 22:20; 2 Chronicles 33:1; 34:28; Amos 7:8; 8:2; Isaiah 11:11; 26:15; 29:14; 50:5(4); Jeremiah 51:33(45:3); Lamentations 4:16.

<sup>102</sup>Genesis 25:8,17; 35:29; 49:29,33; Numbers 20:24,26; 27:13; 31:2; Deuteronomy 32:40; Judges 2:10; with the Hiphil 2 Chronicles 34:28; 4 Kingdoms 22:20.

<sup>103</sup>John 2:11; 7:4; 17:6; 21:1; Romans 1:19.



passive of φανερῶν is the hidden agency of God. Luke 8:17 uses instead γενήσεται, a future middle.<sup>104</sup> Thus, in Mark God shall make the hidden manifest while in Luke the secrets of the Gospel will make themselves manifest. In both ways it is divine power at work. The emphasis is simply shifted.

Γνωσθῆ of Luke 8:17 implies some general agent of the action expressed by the passive verb, such as "by men." This is its general use in the New Testament and the Septuagint (which has far too many examples to list). In only one place in the New Testament does Jesus ever make something known (Matthew 13:11) and that by means of the passive. In the Septuagint the passive voice is used to describe God making himself known.<sup>105</sup> However, it is taken for granted in the Old and New Testaments that man will recognize divine influence in his life as an act of God. Life is so governed by God that when various things happen man cannot but know that God is at work. Thus the phrase so often occurs in the New Testament and Septuagint, "you shall know."

Μωσανθῆ (Matthew 5:13) was treated in IV.1.u. βληθέν (Matthew 5:13) was treated in III.2.f. καταπαύσεται (Matthew 5:13) is self-explanatory in view of the preposition ἐπὶ used with it. ἀποδείσσεται will be treated in V.1.v following.

b. New Cloth on Old Garment, Matthew 9:16//Mark 2:21//Luke 5:36.

No passives.

<sup>104</sup>Robertson, op. cit., p. 820, hardly "medio-passive."

<sup>105</sup>Exodus 25:21(22); 29:42; 30:6; Numbers 12:6; 17:4(19); Deuteronomy 9:24.



- c. New Wine in Old Wine bottles, Matthew 9:17//Mark 2:22//Luke 5:37-39

The passives used in this parable hardly relate to any veiled, divine activity or concealment of the divine name. They simply relate to the ordinary occurrences of life, observed as being axiomatic.

- d. The Sower, Matthew 13:1-23//Mark 4:1-20//Luke 8:4-15

Using Matthew's account of this parable as a norm it is seen that certain passives found therein have already been discussed as implying God as the agent.<sup>106</sup>

The verb καυματίζω is not used in the Septuagint. Outside this parable it is used in the New Testament only in Revelation 16:8,9. There the significant phrases are, ἔδωθη αὐτῷ καυματῖσαι τοὺς ἀνδρώπους (verse 8), and ἔκαυματίσθησαν οἱ ἀνδρωποὶ καὶ μέγα (verse 9). This is obviously the work of God. He permissively grants it (ἔδωθη) and is therefore behind its execution (καὶ ἔκαυματίσθησαν). In this parable the same applies. God, who is the Sower (as will be seen shortly), acts in judgment on the shallow, rocky heart-soil. What amounts to the greatest blessing for the seeded soil (the sun) is the very thing which burns it out. As the result, God in judgment withers (ἔξηράνθη) the

<sup>106</sup> ἔξηράνθη of verse 6 in III[2.f., δέδοται (δοθήσεται), περισσευθήσεται, ἔρθησεται, IV.1.j., III.3, n. 57. R. C. H. Lenski says, "In the verb 'has been given' lies the idea of pure grace, and the agent back of the passive is God." Lenski, The Interpretation of St. Matthew's Gospel, p. 511. Meyer says, "δέδοται by God, through the unfolding, that is, of your inward powers of perception." Meyer, The Gospel of Matthew, I, 357.



growth.<sup>107</sup>

Ἀνακληρώω is used only here in the New Testament of the fulfillment of Scripture. In all its other occurrences it relates to human endeavors. In the Septuagint it is used in Genesis 2:21 for גָּדַף, where God closes up the side of Adam. It is used in Exodus 23:26 for the Piel of שָׁבַף, where God promises to fulfill the days of the obedient; and also in Isaiah 60:20 for מָלַף where it is said that God will fill up the days of mourning. Though these examples are not too weighty, there is the analogy of κληρώω (III.3.a) and χαράττω (III.2.d) that lends support for seeing divine action behind the passive.

With regard to ἐπαχύνθη, divine action is indicated in a veiled manner. Isaiah, By God's command, was to make the heart of the people dull or fat (שִׁבְחָה). Since God's command is behind Isaiah's action, it is God who effects the result.

In the Septuagint there are at least three places where God is mentioned as one who sows. In Hosea 2:23(25) God sows his people. This idea is further substantiated by Jeremiah 38(31):27. The name Jezreel (God Sows) in Hosea 2:22 points also to God as the Sower. Thus, God sows his seed (the Word) in various types of heart-soil. All the passives of σπειρώ used in the parable thus point to the divine Sower's activity.

With σκανδαλίτται little help is given by the Septuagint or the New Testament. It is best to regard the agency behind the passive as the afflictions and persecutions that arise on account of the Word. Because of these the stony-soil plunges into a "death-trap."

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<sup>107</sup>Cf. ἐξηράνθη in III.2.f., where this is pointed out.



There is yet one passive in the narrative framework of Matthew that heightens the effect. It is συνήχθησαν of verse 2. Mark uses συνάγει (4:1). The Sower is here sowing in the hearts of those whom God had gathered together by his providential working (III.3.a).

Mark's account is substantially that of Matthew. Mark, however, adds in verse 12 ἀφελή. This passive has been treated in III.3.d above.

In Luke's account several different verbs occur. Luke says that the seed which fell along the road was trodden down (κατεπατήθη, verse 5). It is significant to note that this verb occurs in the Septuagint in many judgmental contexts. In Hosea 5:11 Ephraim was trodden down in judgment (cf. Isaiah 28:3); so Moab (Isaiah 25:10); so Tyre (Ezekiel 26:11); also, Assyria is sent to tread down the godless people of Israel (Isaiah 10:6); so also Cyrus shall trample in judgment (Isaiah 41:25). God tramples the wine press of judgment (Isaiah 63:3,6) as also the righteous will tread down the lawless in judgment (Malachi 4:3[3:21]). In the New Testament, too, καταπατέω sounds an austere note. Useless salt is thrown out to be trodden under foot (Matthew 5:13). So in this parable. Seed falling into "ditch-soil" is to be trodden upon and eaten by birds. The Word has been heard (verse 12); the Word has gotten into the heart of the "ditch-soil" (also verse 12, ἀπὸ τῆς καρδίας αὐτῶν) but it does not grow, let alone produce. So God's judgment strikes as in the Septuagint. This heart-soil refused to be saved (μὴ σωθῆσαι God is always the agent in Old as well as New Testament, for example; Septuagint Judges 2:16 et passim; New Testament, Titus 1:9).

With regard to φύεν (verses 6,8) and συμφεῖσαι (verse 7), both may be regarded as second aorist passives used as intransitive ac-



tives.<sup>108</sup>

Συρρίγονται (verse 14) is self-explanatory. Worries, riches, and the like are the stranglers.

e. The Mustard Seed, Matthew 13:31-32//Mark 4:30-32//Luke 13:18-19

The passive voice of verbs used in this parable is readily explained by the parallel account which uses the active voice. Matthew says a man sowed (indicative active) seed in his field. Mark uses the second aorist passive σπαρή leaving the agency to be implied. As shown in the previous parable (d) God is the Sower. Matthew next says that the mustard seed, though smaller than all the seeds, when grown (αύξηθῆ) is larger than other garden vegetables. R. C. H. Lenski says of this verb, "The passive aorist subjunctive is to be understood in the middle and the aorist points to the end of the growing."<sup>109</sup> This would mean that the seed of its own power puts forth its own growth. This is just what Luke says with the active aorist ἠύξησε. That God causes growth is seen in the Septuagint and the New Testament.<sup>110</sup> However, in the Septuagint many apparently passive forms occur where the Hebrew is any thing but passive.<sup>111</sup> The parallel accounts thus explain each other.

<sup>108</sup>Cf. Moulton-Milligan, op. cit., sub. voc. φύω and σπάρω. The Liddel-Scott-Jones Greek-English Lexicon points up the same thing under φύω.

<sup>109</sup>Lenski, The Interpretation of St. Matthew's Gospel, p. 529.

<sup>110</sup>Cf. Septuagint Genesis 1:22,18; 8:17; 9:1,7; God commands to grow 35:11; 48:4; 17:6,20; 41:52; Leviticus 26:9; Joshua 4:14; Job 42:10 (no Hebrew); Psalm 104(105):24. In the New Testament Acts 6:7; 12:24; 19:20; 1 Corinthians 3:6; 2 Corinthians 9:10; Ephesians 2:21; Colossians 1:6; 2:19.

<sup>111</sup>Cf. Genesis 21:8; 25:27; 30:30; 47:27; Exodus 1:7; 23:30; only



f. The Wicked Husbandmen, Matthew 21:33-46//Mark 12:1-12//Luke 20:9-18

Ἐντραπήσονται (Matthew 21:37; Mark 12:6; Luke 20:13) is easily disposed of. A. T. Robertson lists it as a future passive devoid of the passive idea.<sup>112</sup> Ἀρθήσεται and δοθήσεται, here peculiar to Matthew, have been treated above.<sup>113</sup> Ἐφοβήθησαν was treated in the chapter on Form and Function.

Common to Matthew and Luke is the passive συνθλασθήσεται (Matthew 21:44; Luke 20:18). The verb is found only in these two accounts in the New Testament. The word, however, has a ready-made history from the Septuagint which makes it especially significant for this parable. God is seen immediately to be the agent. In Psalm 67(68):21 it is said that God will crush the heads of the enemy. In Psalm 73(74):14 he crushes the heads of Leviathan. In Psalm 74(75):10 he will cut off the horns of the wicked. In Psalm 106(107):16 he shatters doors of bronze. In Psalm 109(110):5 he shatters kings and chiefs. It is safe to say that here the passive veils God and his activity. The second part of the verse brings this out by the use of the active; the stone, which the Lord has made "head of the corner" (Matthew 21:42), shall grind

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in 1 Chronicles 14:2 is there a possible Niphal feminine participle. Whether the Niphal is here passive is debatable (cf. Gesenius, *op. cit.*, pp. 137-139, [paragraph 51, especially h]) let alone the form as participial (cf. Francis Brown, S. R. Driver and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic, based on the Lexicon of William Gesenius as tr. By Edward Robinson [Oxford: At The Clarendon Press, 1959], p. 670, *sub. voc.* חָוַל).

<sup>112</sup> Robertson, *op. cit.*, p. 819.

<sup>113</sup> Δοθήσεται, III.3, n. 57 and IV.1.j; ἀρθήσεται, IV.1.j.



to powder any upon whom it falls.

Ἐγραπμένον is a form peculiar to Luke (verse 17). The Revelation to St. John brings out an important New Testament emphasis about this word. In several places in Revelation a divine imperative from heaven comes to St. John to "Write!" (1;11,19; 10:4; 14:13; 19:9; 21:5). This voice from heaven is none other than the voice of God and is therefore a circumlocution for the divine act itself. In Revelation, the Spirit of God also commands St. John to write (2:1,8,12,18; 3:1,7,14). This is all confirmed by the Septuagint. For there too, God gives the command to write.<sup>114</sup> It does not, of course, make much difference whether God gives the command to write or does the writing himself. In the end it is his Word that is there, whether by his "finger" or the finger of one of his penmen. It is to be noted that from the Pentateuch onward the idea of what has been written (usually the Qal passive participle כָּתוּב) always implies the activity of God. Thus behind all the statements, "it has been written" and so on stands none other than God himself, the real Writer of the record.<sup>115</sup>

Ἐγενήθη (Matthew 21:42; Mark 12:10; Luke 20:17) is so often used in the Septuagint for the Qal perfect of כָּתַב that it is hard to see any real passive idea in it in either Septuagint or New Testament.<sup>116</sup>

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<sup>114</sup>Cf. Deuteronomy 6:9; 11:20; 17:18; 31:19; Habakkuk 2:2; Isaiah 8:1; 30:8; Jeremiah 22:30; 37(30):2; 38(31):33; 43(36):28; Ezekiel 24:2; 37:16.

<sup>115</sup>Cf. Exodus 24:12; 31:18; 32:16,32; 24:1,28; Deuteronomy 4:13; 9:10; 10:2,4.

<sup>116</sup>Cf. Blass-Debrunner-Funk, op. cit., p. 42 (paragraph 78), "The later language preferred the aorist passive in the case of deponents (where a real passive meaning is at best a possibility; . . . ) . . . "



In this passage it reproduces  $\overline{\overline{\overline{\eta\eta\eta}}}$  of Psalm 118:22.

- g. The Fig Tree (and all the trees), Matthew 24:32-44//Mark 13:28-32//  
Luke 21:29-33

Two passives are peculiar to Matthew in this parable. They are  $\overline{\overline{\overline{\pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\tau\alpha\iota}}$  and  $\overline{\overline{\overline{\acute{\alpha}\phi\acute{\iota}\epsilon\tau\alpha\iota}}$  of verses 40 and 41. R. C. H. Lenski says of them "The agent hidden in the passives is the Son of man."<sup>117</sup> This is shown to be so with  $\overline{\overline{\overline{\pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\tau\alpha\iota}}$  in the New Testament because of its use with Jesus as the subject (Matthew 17:1 and parallels; 26:37 and parallels; 20:17 and parallels; especially John 14:3). Of the several Septuagint uses of the word only Lamentations 3:2 suggests a negative parallel.

The Passive of  $\overline{\overline{\overline{\acute{\alpha}\phi\acute{\iota}\eta\mu\iota}}$  was treated in III.3.d. There it dealt with the forgiveness of sins, and the Septuagint supplied a number of illustrations. Septuagint examples which may parallel the use here may also be found, but they are not as frequent.<sup>118</sup> In the New Testament God ultimately stands behind this word, for good or bad.<sup>119</sup>

The passive of  $\overline{\overline{\overline{\delta\iota\sigma\tau\acute{\alpha}\sigma\omega\iota\varsigma}}}$  in Matthew 24:43 and Luke 12:39 is found elsewhere in the New Testament in Matthew 6:19. It always refers to the

<sup>117</sup> Lenski, The Interpretation of St. Matthew's Gospel, p. 956.

<sup>118</sup> Cf. Genesis 18:26; 20:6; Exodus 12:23; Numbers 22:13; Joshua 2:23; 3:1; especially Jeremiah 12:7.

<sup>119</sup> Cf. Matthew 6:12//Luke 11:4; Mark 6:14,15; 9:2,5,6//Mark 2:5,7,9,10//Luke 5:20,21,23,24; Matthew 18:32; Mark 11:25; Luke 7:48; 1 John 1:9. From another angle Matthew 12:30,36; 15:14; 19:14 in particular Matthew 23:38//Luke 13:35 which thought fits in well with the use of the word in this parable; Matthew 26:44; 27:50; Mark 1:34; 5:37; 7:27; 11:16; John 4:3; 8:29; 12:7; 14:18,27; 16:28; Acts 14:17; Hebrews 2:8; Revelation 11:9.



thief as the actor, digging through the sun-baked brick wall of the oriental house. It is used similarly in the Septuagint, but only few times.



CHAPTER V

IN NARRATIVE AND DISCOURSE<sup>1</sup>

1. Common to all Synoptists

a. The Baptist, Matthew 3:1-12//Mark 1:1-8//Luke 3:1-20

In these parallels one will find that the passives of βαπτίζω (Matthew 3:6; Mark 1:5; Luke 3:7), διατίσω (Luke 3:13), ἀρκέω (Luke 3:14), ἐλεγχόμενος (Luke 3:19), and the form ὁ ῥηθεὶς (Matthew 3:3) are self-explanatory by virtue of the context. The divine name or divine activity is not present or veiled in any way.

The following passives have been treated previously. βάλλω (Matthew 3:10; Luke 3:9) was treated in III.2.f and III.3.a and d;<sup>2</sup> γράφεται (Mark 1:2; Luke 3:4) in IV.3.f; ἐνδεδυμένος (Mark 1:6) in IV.1.h;<sup>3</sup> πληρωθήσεται (Luke 3:5) in III.3.a;<sup>4</sup> and τελειωθήσεται (Luke 3:5) in IV.1.bb.

ἔκκοπτεται (Matthew 3:10; Luke 3:9) remains to be treated. Since the companion passive βάλλεται has already been shown to veil divine ac-

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<sup>1</sup>The categories in this and the following sections have been arranged according to Ernest De Witt Burton and Edgar Johnson Goodspeed A Harmony of the Synoptic Gospels in Greek (Chicago: The University of Chicago Press, 1942).

<sup>2</sup>Cf. also ἐκβάλλω used of God as the judgmental expeller in III.2.b.

<sup>3</sup>Cf. also q below on περιζώνω.

<sup>4</sup>Cf. also χορτασθήσεται III.2.d,e; ἀναζητῶ IV.3.d.



tivity one would suspect the same of the present verb. In the Septuagint this verb is used frequently in commands of God, who orders the idolatrous sacred groves cut down and destroyed (Exodus 34:13; Deuteronomy 7:5; 12:3; Judges 6:25; Micah 5:14[13]). Similar statements are found in Deuteronomy 20:19 and Jeremiah 6:6. In Job 19:10 Job says that God cuts down hope as a tree and in Theodotion's version of Daniel 4:11(14 English) a holy one from heaven orders the tree symbolizing Nebuchadnezzar cut down. This last example is very telling. The holy one is divinely sent to perform a judgmental act. Actually, all the examples mentioned are judgmental in character, but the last is outspokenly so. In the New Testament Christ uses this same verb in a judgmental sense (Luke 13:7,9). It may be concluded, then, that the passive ἔκκοπτεται conceals divine activity. As God gave the command to "cut down" in the Septuagint and the Christ likewise refers to the same divine command in the New Testament, so here divinity moves behind the passive ἔκκοπτεται in a way that should actually be obvious.

b. The Baptism, Matthew 3:13-17//Mark 1:9-11//Luke 3:21-22

The passive forms of βαπτίζω (Matthew 3:13,14,16; Mark 1:9; Luke 3:21) were treated in the previous section. The same conditions obtain here. Ἀποκριθεὶς (Matthew 3:15) was treated under Form and Function. Ἀνεύχθησαν (Matthew 3:16; Luke 3:21) was treated previously in III.1.a and IV.1.o.

One passive remains to be examined. It is σχιζομένου of Mark 1:10. It is to be noted that this form is paralleled by ἀνεύχθησαν (3:16) and Luke's ἀνεύχθησαν (3:21) and is therefore surely a true



passive. One would suspect that as God is the agency behind the passives of ἀνοίγω (cf. references above) in the parallel passages so in Mark's σχιζομένου he would also be the agency implied. The Septuagint bears out this surmise. In Exodus 14:21 God separates the waters of the Red Sea. The whole context of the Exodus passage deals unmistakably with the activity of God. The Septuagint translates this rending of the water by ἐσχίσθη τὸ ὕδωρ. Behind ἐσχίσθη stands the Niphal of שִׁחַרְחַר which may here be easily taken as passive. Veiled in these passives is the mighty working of God. In Zechariah 14:4 it is prophesied that the Mount of Olives shall be split. The context shows that it is God who shall do the splitting. Again the Niphal of שִׁחַרְחַר is used. In Isaiah 48:21 it is prophesied that for the Exiles returning through the desert to their homeland God will cleave the rock and water will come forth. For this the Septuagint has σχιθήσεται πέτρα, a future passive form with God as the definite agency implied in the passive. It is to be noted again that the Greek passive translates a simple Hebrew Qal imperfect that is anything but passive. This is a turn of expression that comes rather naturally in the Septuagint translation. One might perceive thus not only a Semitic background for the passive but, equally important, a Septuagint background that by far outranges the Semitic.

c. The Temptation, Matthew 4:1-11//Mark 1:12-13//Luke 4:1-13

In this pericope there are certain passives that are used with ὑπό that are therefore self-explanatory. They are ἀνήχθη (Matthew 4:1) and περσάθη (Matthew 4:1; Mark 1:13; Luke 4:2). Others have



been treated under Form and Function; ἀποκριθεὶς (Matthew 4:4; Luke 4:12), ἀπεκρίθη (Luke 4:4,8). λέγουσιν (Matthew 4:6,7,10; Luke 4:4,8,10,12 εἶπεν) was also treated previously in IV.3.f. ἤγειτο ἐν τῷ πνεύματι (Luke 4:1) is explained by the use of ἐν for agency.<sup>5</sup>

Two passives remain to be examined. The first is the phrase συντελεθεισῶν αἰῶν (Luke 4:2). The New Testament sheds no light on this word. The only Septuagint reference that helps is Genesis 2:12 where it is said that God brought the days of his creation to an end. That God concluded these days of wilderness temptation may be implied by the same verse. It is said that the Spirit was leading him in the wilderness for forty days, while at the same time he was being tempted by the devil. The experience runs parallel to Israel's wilderness wanderings where the same word (πεντάζειν) is used in the Septuagint.<sup>6</sup> Thus it is implied that the whole range of the temptation is governed by God as Israel's was of old. There is justification in R. C. H. Lenski's comment, "The passive participle συντελεθεισῶν in the genitive absolute points to God as the agent who brought the days to an end."<sup>7</sup>

The second passive for consideration is παροδότης of Luke 4:6. It occurs in the statement of the devil that the kingdoms of the world,

<sup>5</sup>F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature; A Translation and Revision of the Ninth-Tenth German Edition Incorporating Supplementary Notes of A. Debrunner by Robert W. Funk (Chicago: The University of Chicago Press, 1961), pp. 117-118 (paragraph 219[1]).

<sup>6</sup>Cf. Deuteronomy 8:2,15; 29:5; 32:12; Joshua 24:8; Psalm 77(78):52; Isaiah 48:21; 63:13; Jeremiah 2:7; Ezekiel 20:10.

<sup>7</sup>R. C. H. Lenski, The Interpretation of St. Luke's Gospel (Columbus: The Wartburg Press, 1955), p. 226.



their authority and glory, have been given to him and are for him to give to others. Here the commentators debate begins. Lenski maintains that the devil is speaking a lie and is merely an illegitimate usurper of world power.<sup>8</sup> Meyer makes it plain that it is by God's grant that the devil has been given such preeminence.<sup>9</sup> Creed simply says, "The devil is de facto ruler of this world . . . as in John 12:31; 14:30; 16:11."<sup>10</sup> Rengstorf in more rounded fashion says,

Da Gottes Reich die Welt einschlieszt (8,4ff.), so ist der Teufel sein Konkurrent, ja sein "Feind" (Mt. 13,24ff.). Setzt sich Gott in seinem Reich durch, so stürzt der Teufel (10,18); wird er hingegen als Herrscher dieser Welt anerkannt, so wird Gottes Reich in seiner Ausbreitung gehemmt.<sup>11</sup>

In the Septuagint God gives his people's enemies into their hand.<sup>12</sup> He also gives his people into the hand of the enemy.<sup>13</sup> Although these two extremes are prevalent, still there is no sign of a use of *παρὰ τὸν θεόν* to indicate that God delegates, or simply gives, world power to the

<sup>8</sup> Ibid., pp. 233-234.

<sup>9</sup> Heinrich August Wilhelm Meyer, The Gospel of Matthew in Critical and Exegetical Commentary on the New Testament, the translation revised and ed. by William P. Dickson and Frederick Crombie (Edinburgh: T. & T. Clark, 1880), II, 21.

<sup>10</sup> John Martin Creed, The Gospel According to St. Luke (New York: St. Martin's Press, 1957), p. 63.

<sup>11</sup> Karl Heinrich Rengstorf, Das Evangelium Nach Lukas in Das Neue Testament Deutsch (Göttingen: Vandenhoech & Ruprecht, 1962), pp. 64-65.

<sup>12</sup> Cf. Genesis 14:20; Exodus 23:31; Numbers 21:2,3,34; Deuteronomy 2:23,31; 3:23; 7:2,23,24; 20:13 etc.; Joshua 2:14,24; 6:2,15(16); 8:18; 10:8,12,19,30,32 etc.; Judges 1:4; 3:10,28; 4:7,14; 7:2,7 etc.; Psalm 40(41):2; 105(106):41.

<sup>13</sup> Cf. Leviticus 26:25; Judges 2:14; 6:1,13; 13:1; 1 Kingdoms 28:19; 3 Kingdoms 14:16; 2 Chronicles 6:36; 16:8; 24:24; 25:20; 28:5; 26:17.



evil one. Matthew 11:27 says that all things were given over by the Father to his son. 1 Corinthians 15:24 speaks of the Kingdom as given over to God the Father at the last. Christ in turn is given over to death by divine will (Romans 4:25; 8:32; Galatians 2:20; Ephesians 5:2). Nowhere, however, does God give over (*παράδωκεν*) anything to Satan. Satan is a Liar, Usurper, Konkurrent and Feind. He simply wishes to be recognized as "Herrscher dieser Welt." His trick? It is to try to pull the veil of the divine passive over the eyes of Christ and his followers.

d. Departure to Galilee, Matthew 4:12-17//Mark 1:14-15//Luke 4:14-15

The passives *αληρωθή* (Matthew 4:14) and *πελήρωται* (Mark 4:14) have been treated previously. Reference may be made to *αληρώ* (III.3.a) and analogous verbs *ἀνααληρώ* (IV.3.d) and *χαρίζω* (III.2.d,e).

*Παράδωκεν* has been treated in the previous section. Here it may be added that the passive forms of Matthew 4:12 and Mark 1:14 are self-explanatory in view of Matthew 14:3. Herod himself had John arrested and thrown into prison. It may be added, however, that human action alone is apparently predicated also in Jesus' betrayal, arrest, and crucifixion. Yet when reading Galatians 2:20, Ephesians 5:25, and especially Romans 8:32, one soon realizes that behind the action of the Jewish hierarchy and Roman Princeps lurks the hidden hand of God. It is overshadowed by human activity. It is covered over by the zeal of wicked men; but in effect, God's mighty hand is veiled in every occurrence in the life of the Messiah. God, as was pointed out in the previous section, both gives his people into the hands of the wicked and



the wicked into the hands of his people; and so it would not be out of the way to see in John's arrest the veiled hand of God operative in the tragic finale of the Forerunner's life.

The phrase ἰδὲ ῥηθέν (Matthew 4:14) calls for little comment. Seen against the background of the common יהוה יהו Yahweh in the Old Testament and such specific passages as Matthew 1:22, 2:15 and 22:31 in the New Testament it is obvious that God is the agent in the passive ῥηθέν.

δοξαζόμενος (Luke 4:15) is self-explanatory.

e. Rejection at Nazareth, Matthew 13:53-58//Mark 6:1-6a//Luke 4:16-30

The majority of passives in this narrative have been treated above.

Ἐκλήσασθαι (Matthew 13:54; Mark 6:2) was treated in III.1.d; λέγεται (Matthew 13:55), on the analogy of καλούμενην, in III.1.h; ἔσκηνδασίτετο (Matthew 13:57; Mark 6:3) in IV.3.d; δοδεύσα (Mark 6:2) in IV.1.j,o; γεγραμμένον (Luke 4:18) in IV.3.f; πεπλήρωται (Luke 4:21) in III.3.a; also IV.3.d (ἀκατηρώω) and III.2.d (χορτάζω); ἐκλείσθη (Luke 4:25) in IV.1.i; ἐκαθάρίσθη (Luke 4:27) in III.1.k.

Certain other passives in the narrative are self-explanatory.

Τετραμμένος of Luke 4:16 is one. Although it is true that God nourishes or feeds his own (Septuagint Genesis 48:15; 50:20; Deuteronomy 32:18) the context of this story makes it clear that the passive refers simply to his days of parental upbringing. (Cf. 2:51).

Ἐπεδόθη of Luke 4:17 is explained by verse 20. Neither the New Testament or Septuagint contribute anything in the way of a divine background. ὑποδόμητο of Luke 4:29 is also self-explanatory. Though



there is in some cases a divine overtone to this verb (cf. οικοδομῶ IV.2.a), none is found here. The city was built by previous inhabitants.

Τεθραυμένους (Luke 4:18) is used only here in the New Testament. In the Septuagint the verb is used in several passages that show direct divine activity.<sup>14</sup> Numbers 17:11 (Septuagint) is particularly important in that the Lord crushes his people for their evil-doing. In Luke 4:18 the passive verb would suggest that it is in the last analysis, the crushing hand of God which weighs heavily upon the "oppressed" The Christ has come to deliver from this immense weight. Thus, behind the passive stands the living God.

Ἐπέμψθη (Luke 4:26) finds little background in the Septuagint. In the New Testament it is used frequently of the divine activity of sending.<sup>15</sup> In this present passage, however, the background of 1 Kingdoms 17:8ff shows without a doubt that God is the agent behind the passive.

With ἐπιλήσθησαν (Luke 4:28) difficulties arise. Only one of about two dozen occurrences of the verb in the New Testament is not passive. A noun in the genitive is frequent with the passive forms.<sup>16</sup> In the Septuagint the verb is used frequently but there is hardly a case where God is the agent as was the case with πληρώω, ἀναπληρώω, and χορηγῶ.

<sup>14</sup>Exodus 15:6; Numbers 16:46;(17:11); 24:17; 2 Kingdoms 12:15; 2 Chronicles 20:37; Isaiah 2:19,21.

<sup>15</sup>Cf. Luke 20:11-13 (Parabolic); John 1:33; 4:34; 5:23,24,30,27 et passim; Romans 8:3; 2 Thessalonians 2:11; Revelation 1:11; 22:16.

<sup>16</sup>Cf. Blass-Debrunner-Funk, op. cit., p. 95 (paragraph 97[1]).



The genitive, similar to the genitive of material or content, is in itself that which fills. It is very near to an expression of agency. Thus the context must decide the issue of divine initiative. As may be seen above (*πληροῦ*) God never fills with evil. In this case divine action in the verb is clearly absent.

f. Call of the Four, Matthew 4:18-22//Mark 1:16-20//Luke 5:1-11

In the Matthew account the only passive occurring is *λεγόμενον* of verse 18. It is treated in the previous section above. The Markan pericope has no passive forms. The Lukan account was treated under the miracle of the Draught of Fishes, III.1.g.

g. Response to Jesus' Work, Matthew 4:23-25//Mark 1:28,39//Luke 4:40, 42-44

All the passives in these narratives have been treated previously. In the Matthew account (verse 24) the following references may be made; *δαυρονιζομένου*, III.1.b; *συνεχομένου*, III.3.a; *σέληνιαζομένου*, III.3.k. The Markan pericope has been treated in part (1:28-34) under the section on the Miracles, III.3.a. The remaining verses (1:35-39) contain no passive forms. In the Lukan narrative *ἀπεστέλλην* (verse 43) was treated in III.2.d; *ἐπορεύθη* (verse 42) was treated in the chapter on Form and Function.

h. Call of Levi, Matthew 9:9-13//Mark 2:13-20//Luke 5:27-35.

*Λεγόμενον*, Matthew 9:9 was treated in e above. *Πορευθέντες*, Matthew 9:13 and *ἀποκριθεὶς*, Luke 5:31 were treated under Form and Function. One form remains which is common to all three narratives.



It is ἀπαρθεῖν (Matthew 9:15; Mark 2:20; Luke 5:35). The verb is found only in these accounts in the New Testament. In the Septuagint it is used numerous times for the colorless אָרָא. About the only way to view this verb is by its analogy to the simplex ἀΐρω when ἀΐρω is used in conjunction with διδωμι (cf. IV.1.j,o; III.3, footnote 57 may be added for the passive of διδωμι). When this is done it is rather certain that God is again behind the passive of ἀπαρθεῖν.

- i. Plucking Grain on the Sabbath, Matthew 12:1-8//Mark 2:23-28//Luke 6:1-5

In the Markan account there are no passives. Matthew 12:1

ἐπορεύθη and Luke 6:3 ἀποκριθεὶς were treated under Form and Function.

- j. The Fame of Jesus, Matthew 12:15-21//Mark 3:7-12//Luke 6:17-19

Both Matthew's and Mark's account were treated in the miracles,

III.3.e. In the Lukan account, ἰαθῆναι (verse 17) was treated in III.

1.k and ἐθεραπεύοντο in III.3.c.

- k. Choosing of the Twelve, Matthew 10:2-4//Mark 3:13-19//Luke 6:12-16

λεγόμενος (Matthew 10:2) and καλούμενος (Luke 6:16) were treated in III.1.h and e above. Mark uses no passive form in this pericope.

- l. Casting Out Demons by Beelzebub, Matthew 12:24-37//Mark 3:20-30//Luke 11:15-16

The first passive met in this narrative is μερισθεῖσα (Matthew 12:25; Matthew 12:26 ἐμερισθη; Mark 12:24; Luke 11:17, διὰ μερισθεῖσα).

It seems best to regard the verb as a true passive, the agency of which



is the Satanic kingdom itself. The picture that Jesus paints is that of a kingdom divided by internal upheaval or discension. There is no Septuagint or New Testament reference that would indicate God as the agent behind this specific verb and action. The closest is perhaps Daniel (Septuagint) 11:4 where God divides up the kingdom of Greece. Regarding διαιερισθεῖσα one might quote Psalm 59(60):6, 107(108):7, Micah 2:4, Zechariah 14:1, Isaiah 34:17 where it is mentioned that God divides the wicked in judgment. Should these be applied to these pericopes, however, an adverse interpretation would be derived. Besides, the wicked and Satan are not the same. Moreover, Christ has not caused a division in the Satanic realm, he has completely conquered Satan (Matthew 12:29) and does with Satan's captives as he pleases (Matthew 12:22). There is no divine agency behind these passives. The very logic of Christ's presentation rules this out.

With the passive form σταθῆσεται (Matthew 12:25,26; Mark 3:24-26, σταθῆναι; Luke 11:18) one might say that no vestige of the passive force is left in any passive form of this verb in the New Testament. To try to press into the translation the "shall be made to stand" idea really violates the nature of the verbs etymology.<sup>17</sup> Moulton says, "W. F. Moulton was inclined to see 'a faint passive force . . . in most of the instances'" of ἐσταθῆναι in the New Testament, though observing that it "is in regular use as an intransitive aorist in MGr."<sup>18</sup> A similar comment is found in Blass-Debrunner-Funk where it is said, "There is not

<sup>17</sup>James Hope Moulton, Prolegomena in A Grammar of New Testament Greek (Third edition with Corrections and additions; Edinburgh: T. & T. Clark, 1957), p. 109.

<sup>18</sup>Ibid., p. 162.



sufficient reason to attribute a pass. sense to the simple παθῆναι . . . <sup>19</sup> With complex forms of the verb it is obviously different (cf. Matthew 12:13; Romans 5:19). In the Septuagint these passive forms are used eight or nine times in eleven columns of Hatch-Redpath. Out of these, two passages may be spoken of as decidedly passive (Exodus 40:17; Theodotion Daniel 5:27), two as possibly faintly passive (Leviticus 27:14; Numbers 9:15) and four as decidedly not passive (Judges 20:2; Job 28:15; Ecclesiastes 2:9; Daniel [Septuagint] 7:4,5). Cutting all foreign ideas out (like "to be made to" or "caused to stand") of ἕστημι one might strike all ideas of passive sense out of the Old Testament Septuagint examples. There is, therefore, no divine agency involved in these passages.

Δικαίω (Matthew 12:37) is used in the Septuagint of a God who justifies. <sup>20</sup> This sense is also obvious in the New Testament. <sup>21</sup> It is thus not difficult to see here divine agency standing veiled in the passive.

Καταδικάζω (Matthew 12:37) is found only one place in the Septuagint of God who condemns and that only negatively (Psalm 36[37]:33). In the New Testament this verb does not appear as applied to God except in the passive forms of this passage and Luke 6:37. It is similar to Luke 19:22 in contrast to Matthew 12:7. Since both verbs are used together mutual support and evidence permits the conclusion that the agent

<sup>19</sup>Blass-Debrunner-Funk, op. cit., pp. 48-49 (paragraph 97[1]).

<sup>20</sup>Genesis 23:7; 3 Kingdoms 8:32//2 Chronicles 6:23; Psalms 50(51):4; 81(82):3; Micah 6:11; 7:9; Isaiah 42:21; 50:8; 53:11.

<sup>21</sup>Acts 13:38,39; Romans 3:26,30,33; Galatians 3:8.



of the passive is God. The analogy of the Scriptures, which uniformly assigns ultimate judgment to God, also supports this fact. R. C. H. Lenski says, "Note the forensic sense of both passive verbs which have God as their agent."<sup>22</sup>

The passive form of κοσμεῖν (Luke 11:25//Matthew 12:44) obviously suggest outside agency. Someone did the adorning. It is astonishing to note that Ezekiel 16:11,13 speaks of God as adorning his people. Revelation 21:2,19 suggests something similar. With only these references one might ask, "To whom else would the adorning be ascribed?" The passive of σαρῶν (Luke 11:25) is much the same. It is not found in the Septuagint. It is used in the same sense in Matthew 12:44. Because of its connection in these two parallels with κοσμεῖν one would rightly expect the same agency. The passives here indicate what God has done for his people through his Christ.

Ἀφελήσεται (Matthew 12:31,33) has been treated previously in III. 3.d.

m. The Kindred of Jesus, Matthew 12:46-50//Mark 3:31-35//Luke 8:19-21

Ἀποκριθεὶς (Matthew 12:48; Mark 3:33; Luke 8:21) was treated in the chapter on Form and Function. This leaves only ἄπειρη (Luke 8:20) to be examined. It may be explained as simply implying the person of one present in the crowd. It could be translated, "And someone said to him . . ."

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<sup>22</sup>R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Columbus, Ohio: The Wartburg Press, 1956), p. 488.



- n. The Sending Forth of the Apostles, Matthew 9:35-10:1//Mark 6:7//  
Luke 9:1; 10

The Markan pericope contains no passive form. In Luke 10:2 and Matthew 9:38 σείθητε appears; this has been treated in the chapter on Form and Function. Ἐσπλαγγίσθη of Matthew 9:36 was treated in III. 2.e. Two passives remain, ἔσκυλμένοι and ἔρριπμένοι of Matthew 9:36. Ἐσκυλμένοι (σκόλλω) does not appear in the Septuagint. It is unique in its usage here in the New Testament. Ἐρριπμένοι is also used here in the New Testament in a singular way. However, it is used in the Septuagint. There the word is used in a judgmental sense of God who hurls the nations to their fate,<sup>23</sup> and judges his own people.<sup>24</sup> With this thought Ezekiel 34:1-6 and Jeremiah 50:6-7 tie in. In these two passages the sheep are crippled, strayed, lost, and led astray because of their Shepherds. These two thoughts could be tied together. Jesus was moved to pity when seeing the people helpless. This was because judgment had fallen upon them because of their inability to cope with the false Shepherds who had perverted the sound teaching of God. The passive once again veils the divine judgment of God.

- o. Instructions for the Journey, Matthew 10:5-15//Mark 6:8-13//Luke 9:1-6; 10:3-12

Four passives occur in these narratives. This first, ἐπιστραφήτω

<sup>23</sup>Cf. Isaiah 14:19 and 34:3, passives themselves; 22:18; Ezekiel 28:17; Nehemiah 9:11.

<sup>24</sup>Cf. Jeremiah 14:16; 43(36):30; Ezekiel 19:12; these passages use the Hophal of פָּרַשׁ, thus veiling divine activity also in the Hebrew Old Testament. <sup>7</sup>



(Matthew 10:13), is passive in form only. This may be seen by its usage in the Septuagint. An examination of the Septuagint usage shows that ἐπιστρέφω occurs in passive forms but not in passive meaning.<sup>25</sup> Moreover, these passive forms in the Septuagint for the most part translate the Qal form of the Hebrew verb, very rarely a Niphal; and where the Niphal is used the Septuagint has in the vast majority of places the active indicative. The form used in this pericope is passive; its meaning is active. ὑποδεχόμενος (Mark 6:9) and παρὰτιθέμενα (Luke 10:8; cf. 1 Corinthians 10:27) are self-explanatory. κολληθέντα was treated in IV.1.w.

p. The Death of the Baptist, Matthew 14:1-12//Mark 6:14-29//Luke 9:7-9

One passive common to all three narratives is ἠγάθη (Matthew 14:2; Mark 6:14,16 ἠγήσεται; Luke 9:7). It was treated in III.1.h. It may be added that what was said there may be further substantiated by Mark's use of the perfect passive ἠγήσεται (Mark 6:14). Further passives of this sort are found in Matthew 11:11, 1 Corinthians 15:4, 12-17,20 and 2 Timothy 2:8. Certain cases of ἔγειρω in the active voice may be cited as in support of the idea that such passives suggest divine agency: Romans 4:24, 8:11, 1 Corinthians 6:14, 2 Corinthians 1:9, Hebrews 11:19 and 1 Peter 1:21. Outside a few examples, particularly of the aorist passive participle, it seems safe to say that a true passive sense is intended.

ἔφανεν (Luke 9:8) was treated in III.1.b. ἔφοβήθη (Mark 14:5)

<sup>25</sup>Cf. Exodus 7:23; 16:10; 34:31; Numbers 14:25; 23:5; Deuteronomy 1:7,24,40; 2:1,3; 4:30; 20:5-7 (identical forms as used above) passim Septuagint.



was treated under Form and Function. All the rest of the passives in these accounts are self-explanatory. The agency behind δοθῆναι (Matthew 14:9) and ἔδοθη (Matthew 14:11) is Herod (Mark 6:22,23,25). The agent behind ἠνέχθη (Matthew 14:11) is the executioner (Mark 6:27,28). The cause of grief (Matthew 14:9 ἐλυπήθη) is the oaths and guests (Mark 6:26). Προβασθεύσα (Matthew 14:8) and λέγεσθαι (Luke 9:7) are made clear by the use of the preposition ὑπό used with each.

- q. Demanding a Sign, Matthew 12:38-45; 16:1-4//Mark 8:11-13//Luke 11:29-32; 12:54-56

Common to all Evangelists is δοθήσεται (Matthew 12:39; 16:4; Mark 8:12; Luke 11:29). It was treated in IV.1.j and o and III.3 footnote 57. Ἐγεροθήσεται (Matthew 12:42; Luke 11:31) was treated in p above and III.1.h; σεσπρωγμένον and κεκοσμημένον (Matthew 12:44) in l above. Ἀποκριθεῖς (Matthew 12:38; 16:2) was treated in the chapter on Form and Function. Ἀπηλλάχθαι (Luke 12:58) is self-explanatory where the subject of the infinitive is the same as the subject of the sentence and the preposition ὑπό indicates agency.<sup>26</sup>

- r. Peter's Confession, Matthew 16:13-20//Mark 8:27-30//Luke 9:18-21

Two passives occur in the Matthean narrative, δεδεμένον and λελυμένον, both in verse 19. The first verb occurs in the Septuagint of Job 36:13 where according to Elihu God binds the godless. This is the only Septuagint reference where God is shown as one who binds. However, this is similar to Matthew 12:29 and Mark 3:27 where, the narrative indicates

<sup>26</sup>Blass-Debrunner-Funk, op. cit., p. 113 (paragraph 210[2]).



that Christ is the one who binds the devil. This again is aptly illustrated by Matthew 13:30 where the Lord orders the tares to be bound and burned. Parallel to these is Matthew 22:13 where the King orders the man without a wedding garment to be bound and cast into outer darkness. The point is that behind ΣΕΔΕΜΕΝΟΝ stands (by the analogy of Scripture) the God who binds in judgment. The modifier ἐν τοῖς οὐρανοῖς makes the allusion to divine activity unmistakable.

With ῥελυμένον the same thing is found. From the utter simplicity of a God who looses the wild ass (Job 39:5) and orders Moses shoes to be loosed (Exodus 30:5; Acts 7:33), one may progress to a Lord who looses those doomed to die (Psalm 101[102]:20), those shackled (Psalm 115[116]:7), especially to a God who looses the sins of Job's antagonists (Job 42:9), and last but far from least, a God who looses the sins of his people (Isaiah 40:2 ῥέλυται). In the New Testament such a progression of facts may also be found. Lazarus is ordered to be loosed from his bandages or grave-cloths by Jesus (John 11:44), a woman bound by Satan is loosed by Christ (Luke 13:16), even a bound tongue is loosed by him (Mark 7:35). From such simple, naive beginnings one may progress to gigantic, earth-moving facts. Christ looses (destroys) the dividing wall of enmity (Ephesians 2:14). He came to loose (destroy) the works of the devil (1 John 3:8), to loose us from our sins (Revelation 1:5), and to unloose (reveal) the whole scope of salvation (Revelation 5:2). The passives indicate divine activity. When this verse is compared with John 20:23 it is readily seen that God stands behind these passives. In John 20:23 ῥηφώνται is without doubt a passive periphrasis for the divine name and activity (III.3.d). Although the passive κεκράτηνται



has nothing to support it in either Septuagint or the New Testament; the use as the corresponding action to ἀφένεται labels it as a divinely veiled passive. R. C. H. Lenski speaks of the agency behind both verbs in Matthew 16:19 as Christ himself.<sup>27</sup> The only other passive used is ἀποκριθεὶς (Matthew 16:16,17; Mark 8:29; Luke 9:19,20) which was treated in the chapter on Form and Function.

- s. Jesus Foretells His Death, Matthew 16:21-23; 17:22-23; 20:17-19// Mark 8:31-33; 9:30-32; 10:32-34// Luke 9:22; 9:43b-45; 17:25; 18:31-34

The passives in these parallels may be divided into three classes. Those that are self-explanatory are the first class. Here the passives have their agency explained by some active statement (ἀποκτανθήναι, Matthew 16:21; Mark 8:31; Luke 9:22, explained by ἀποκτενοῦσιν of Mark 10:33,34) or by syntax (ἀποδοκιμασθήναι and the preposition ἀπό, Mark 8:31; ἀποδοκιμασθήναι and the preposition ἀπό,<sup>28</sup> Luke 9:22; 17:25) or by the innate features of the narrative itself (ἐλυπήθησαν, Matthew 17:23; ἐδαμψοῦντο and ἐφοβοῦντο, Mark 10:32, ἐπιταχθήσεται, ὕβρισθήσεται, ἐπιπυσθήσεται Luke 18:32; λεχόμενα, Luke 18:32). The second class is composed of those verbs passive in form only but not in function or use (σπαραθεὶς, Matthew 16:23 and ἐπισπαραθεὶς, Mark 8:33 [cf. part v following]). The third class is made up of those verbs which are true passives with divine factors involved. They have been treated previously.<sup>29</sup>

<sup>27</sup>Lenski, The Interpretation of St. Matthew's Gospel, p. 631.

<sup>28</sup>Blass-Debrunner-Funk, op. cit., p. 113 (paragraph 210[2]).

<sup>29</sup>For passives of ἐξήρω see III.1.h and p above; παράδωκεν part



t. Gaining and Losing, Matthew 16:24-28//Mark 8:34-9:1//Luke 9:23-27

There are three passives used in these narratives. All are used sparsely in the Septuagint; the Septuagint usage is of little help. It is interesting to note that Matthew 16:26 uses ὡφελήσεται whereas Mark 8:36 has ὡφελεῖ and Luke 9:25 ὡφελεῖται. All three narratives view the same fact from a different perspective. The passive ὡφελήσεται used by Matthew (16:26) does not imply any divine activity or the veiling thereof; the protasis of the conditional sentence makes it clear that human activity is meant.

The passives of ζημιώω (Matthew 16:26; Mark 8:36; Luke 9:25) may imply divine action. The analogy of שָׁלַח, which it translates in the Septuagint, particularly Exodus 21:22 and Deuteronomy 22:19, would point in this direction. The law given in these two Old Testament passages is divinely sanctioned. He who transgresses is fined (ζημιώω for the Hebrew שָׁלַח); this implies divine sanction. It would not be out of the way to understand the present narratives in this way.<sup>30</sup> Man may gain the whole world but in the end he must pay the fine, his life.<sup>31</sup>

c. and d above; τελεθρήσεται in part jj following; παρακαλύπτω and καλύπτω on the analogy of καλύπτω in IV.1.b. It is used only here in the New Testament (Luke 9:45). The two Septuagint references help none. It is interesting to note that this phrase may be translated, "It was veiled from them." ἐκρυπνέει (Luke 18:31) was treated in IV.3.f.

<sup>30</sup> Henry Barclay Swete, The Gospel According to St. Mark (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), pp. 183-184 where similar comments are made.

<sup>31</sup> A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (Fourth edition; Nashville: Broadman Press, 1934), p. 485 where he gives ζημιώω as a passive that retains the accusative. Hence, the fine would be a life eternally destroyed. Blass-



This is God's demand. He stands behind the passive.

A. T. Robertson says with regard to the passives of ἐπασιγύνομαι "To all intents and purposes these 'deponent' forms are not regarded as passive."<sup>32</sup> An examination of the New Testament usage of this verb confirms Robertson's judgment.

u. The Transfiguration, Matthew 17:1-13//Mark 9:2-13//Luke 9:28-36

μετεμορφώθη (Matthew 17:2; Mark 9:3) does not find any precedent in the Septuagint. The verb is used only four times in the New Testament. In all four places it is used in the passive voice.<sup>33</sup> In Matthew 17:2 and Mark 9:3 it is obviously passive and the agency may be surmized. However, in Romans 12:2 the form could be middle; however, the action of inner renewal there prescribed is the work of God (cf. Titus 3:5). So likewise in 2 Corinthians 3:18 the transformation is one purely due to the work of the Lord as the verse itself states. These two examples lead one to look for divine agency in the use of this passive in Gospel narratives. The following points make it plain that divine agency is involved. First, the voice from heaven is directly connected with the incident. Secondly, what might be called the formula for divine appearances, ὡφθη (to be discussed later), introduces Moses and Elijah in their conversation with Jesus. Thirdly, the appearance of Jesus dis-

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Debrunner-Funk, op. cit., p. 87 (paragraph 159[2]) may be compared.

<sup>32</sup>Robertson, op. cit., p. 485.

<sup>33</sup>William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Cambridge: At. The University Press, 1952), sub. voc. μετεμορφώθη



plays divine activity by the very nature of the narrative. Fourthly, the disciples' reaction is shown by the Evangelists to be indicative of an encounter with divine manifestation. Thus, one could translate actively, "And God transformed him before them." Of many commentators, R. C. H. Lenski alone says, "The passive aorist μετεμορφώθη simply records the fact and involves the Father as the agent."<sup>34</sup>

Used in close proximity to μετεμορφώθη is the aorist passive ἤφθη (Matthew 17:3; Mark 9:4; οἱ ὀφθέντες, Luke 9:31). This verb form is in itself a patent way of introducing a divine manifestation in the Septuagint where it translates the Niphal of פָּאָר. It is used numerous times of the Lord (Yahweh) who appeared to certain people.<sup>35</sup> It is also used of the appearances of the Lord's glory.<sup>36</sup> Out of all occurrences of this form in the New Testament one only does not treat of a divine manifestation (Acts 7:26). Realizing these facts one can not but conclude that God, in a very natural sense, is the force operative in the passive form. The form may be said to retain a full passive sense and be translated rather pleonastically, "there was made to appear . . ." The form is thus a true passive form which may be said to use the dative of person idiomatically.<sup>37</sup> This form is a parallel

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<sup>34</sup>Lenski, The Interpretation of St. Matthew's Gospel, p. 651.

<sup>35</sup>Genesis 12:7; 17:1; 18:1; 22:14; 26:2,24; 31:13; 35:1,9; 48:3; Exodus 3:2; 6:3; 16:10; 33:23; Leviticus 16:3; 2 Kingdoms 22:11; 3 Kingdoms 3:4; 9:2; 11:9; 2 Chronicles 1:7; 3:1; 7:12; Psalm 16(17):15; Jeremiah 38(31):3.

<sup>36</sup>Leviticus 9:4,6,23; Numbers 14:10; 16:19,42; 20:6.

<sup>37</sup>Robertson, op. cit., p. 820.



to ἐράνη (III.1.b) as Jeremias points out.<sup>38</sup> What holds for the one therefore holds for the other; both may indicate divine activity.

Ἐκλεκτός (Luke 9:35) also implies God's agency as the Chooser. Numerous Septuagint passages speak of God as choosing his place of abode and men of his liking.<sup>39</sup> The same is shown in the New Testament.<sup>40</sup> Especially significant in the Septuagint is Isaiah 42:1, where the Servant is designated by the passive verbal, ὁ ἐκλεκτός.

Other passives have been treated previously. Ἀποκριθεὶς (Matthew 17:4,11; Mark 9:5,6) and ἐροβήθησαν (Matthew 17:6; Luke 9:34) were treated in the chapter on Form and Function. Ἠγέρθητε (Matthew 17:8) was treated in III.1.h and o above; γέγραπται (Mark 9:12,13) in IV.3.f. The remaining passives are self-explanatory. Ἐξουθενώθη (Mark 9:12) implies the action of the men involved (cf. Acts 4:11; Psalm 118:22). Βεβαρημένοι (Luke 9:32) is explained by ὑπνω. Εὑρέθη (Luke 9:36), though at times implying divine agency (cf. IV.1.w), here simply refers to Jesus' being found by the disciples.

<sup>38</sup> Joachim Jeremias, The Eucharistic Words of Jesus, tr. from the second German edition by Arnold Ehrhardt (Oxford: Basil Blackwell, 1955), p. 130.

<sup>39</sup> Numbers 16:5,7; 17:5(20); Deuteronomy 4:37; 7:7; 10:15; 12:5,11, 14,18,21,26; 14:2,23,24,25; 15:20; 16:2,6,7,11,15,16; 17:8,10,15(18:5); 18:6; 21:5; 26:2; 31:11; Joshua 9:27; 1 Kingdoms 10:24; negatively 1 Kingdoms 16:8,9,10; 2 Kingdoms 6:21 (David); 16:18; 3 Kingdoms 3:8; 8:16,44,48; 11:13,32,34,36; 11:21; 4 Kingdoms 21:7; 23:27; 1 Chronicles 15:2; 28:4,5; 2 Chronicles 6:5,6,34,38; 7:12,16; 12:13; 33:7; Nehemiah 1:9; 9:7; Psalm 32(33):12; 46(47):4; 64(65):4; 67(68):10; 104(105):26; 131(132):13; 134(135):4; Zechariah 3:3(2); Isaiah 14:1; 41:8,9; 43:10; 44:1,2; 49:7; 66:4.

<sup>40</sup> God chooses followers, Mark 13:20; Acts 1:24; 13:17; 15:7; Ephesians 1:4; James 2:5; 1 Corinthians 1:27,28; Jesus chooses the twelve, Luke 6:13; Acts 1:2; John 6:70; 13:18.



- v. Greatness and Offence, Matthew 18:1-10//Mark 9:33-50//Luke 9:46-50; 17:1-2

The second aorist passive σπλαρῆτε (Matthew 18:3) is used reflexively.<sup>41</sup> It is an apparent Attic leftover.<sup>42</sup> This idiom is found often in the New Testament (Matthew 7:6; 9:22; 16:23; Luke 7:9, 44, and passim; John 1:38; 20:14; Acts 7:39) and often in the Septuagint.<sup>43</sup> Regardless, the action is still basically divine (Jeremiah 31:18 English).

In Matthew 18:6 two passives occur. The first, κρεμασθῆ, is used in the Septuagint a few times, but the usage there is of no help. No divine agency is there expressed or implied. The New Testament also has few examples of this verb; they generally refer to human activity. May one say, then, that God is the agent of this passive? The answer, even though there is no support from Septuagint or New Testament usage, may be a positive "Yes" when all the evidence is weighed. Its partner verb κατακτασθῆ (used elsewhere in the New Testament only in Matthew 14:30) is used a half-dozen times or more in the Septuagint of God, who

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<sup>41</sup> James Hope Moulton and George Milligan, The Vocabulary of the Greek Testament Illustrated From The Papyri and Other Non-Literary Sources (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957), sub. voc. σπρέφω.

<sup>42</sup> Blass-Debrunner-Funk, op. cit., p. 162 (paragraph 308).

<sup>43</sup> Robertson, op. cit., p. 819. Septuagint examples of the aorist passives of σπρέφω show this to be true. At times it is hard to decide whether the passive form is reflexive or purely passive. The Hebrew often fails to help matters since the Niphal often takes on this reflexive idea. A division as follows may be made; true passive, Exodus 4:17; 7:15; 1 Kingdoms 10:6; Esther 9:22; Job 28:4; Psalm 31(32):4; Isaiah 34:9; Jeremiah 2:21; 37(30):6; Lamentations 1:20; 5:15; Daniel Theodotion 10:16. Reflexive passive, Deuteronomy 3:1; 1 Kingdoms 14:47; 3 Kingdoms 2:14(15); Job 41:16(17); Psalms 77(78):9; 113(114):3,5; Isaiah 63:10; Ezekiel 4:8.



either literally plunges men to their watery end in judgment (Exodus 15:4) or figuratively speaking overwhelms them with the flood-like onslaught of his judgmental wrath.<sup>44</sup> Thus, behind this passive, stands the God of judgment. In addition to this, the parallel passage Mark 9:42 uses βέβληται and Luke 17:2 uses ἔρριπται; both verbs have been shown previously to veil divine judgmental activity.<sup>45</sup> Thus the evidence mounts that κρημαδῆ veils the divine name and activity. So also περίκειται in Mark 9:42 and Luke 17:2 seems to be a true passive veiling God's activity. In effect, then, the narratives say that it would be advantageous for an offender of the little ones to have God tie him to a mill stone and drown him in the depths of the sea. The implied contrast, found especially in the further context, cannot be overlooked. This type of judgment is preferable to the judgment of God upon the man who causes offence. For then God will surely cast into Gehenna.<sup>46</sup>

ἀλεξάνου (Mark 9:34) is used only here in the passive form in the New Testament. There is no passive idea in its present use. Blass-Debrunner-Funk note that, "The later language preferred the aorist passive in the case of deponents (where a real passive meaning is at best a possibility . . .)"<sup>47</sup>

<sup>44</sup>Psalm 68(69):2,5; 123(124):4; Lamentation 2:2,5; cf. also Psalm 54(55):9 where the Psalmist invokes God of this type of Judgment on the enemy.

<sup>45</sup>βέβληται, III.2.f and III.2.b for analogy of ἐκβάλλω; ἔρριπται, n above.

<sup>46</sup>Matthew 18:8,9; Mark 9:45,47 βληθήναι concealing God's judgmental activity. Cf. βάλλω reference above.

<sup>47</sup>Blass-Debrunner-Funk, op. cit., p. 42 (paragraph 78).



The agent of the passive σβέννυται (Matthew 5:13; Mark 9:48) is very likely anyone who would try to extinguish the judgmental fires of God's wrath and not God himself.<sup>48</sup> On the other hand God is often spoken of by implication as the one who extinguishes.<sup>49</sup> Very clearly Amos 5:6 states that none quenches the fire of God.<sup>50</sup> Thus there is documentation for both facts; (1) God does extinguish and (2) none can extinguish God's judgmental fires. The latter idea predominates in this context.

The agent of the future passive σβιναθήσεται (Mark 9:49) is best taken to be God. Of the many interpretations offered<sup>51</sup> that of Swete seems best;

In the case of every disciple of Christ the salt of the covenant is a Divine Fire (Mt. 3:11 αὐτὸς ὕψος βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ) which purifies, preserves and consummates sacrifice—the alternative to the fire which consumes (Mt. 3:12; Heb. 12:29).<sup>52</sup>

In this sense the agent is God. This interpretation also takes into consideration the use of salt in the Old Testament and does not introduce foreign ideas into the context but keeps a good Biblical perspective.

Ἀποκριθεὶς (Luke 9:49) was treated in the chapter on Form and

<sup>48</sup>Cf. Septuagint 4 Kingdoms 22:17; 2 Chronicles 34:25; especially Jeremiah 4:4 "none to quench," 7:20; 17:27; 21:12; Ezekiel 20:47,48 (21:3,4).

<sup>49</sup>Job 18:5,6; 21:17; Proverbs 13:9; 20:20; 24:20; Isaiah 43:17.

<sup>50</sup>Cf. also Septuagint Isaiah 1:31; 34:10; 66:24.

<sup>51</sup>Meyer, The Gospel of Matthew, I, 155ff. lists fourteen interpretations.

<sup>52</sup>Swete, The Gospel According to St. Mark, p. 213.



Function.

w. Departure From Galilee, Matthew 19:1-2//Mark 10:1//Luke 9:51-56

The Matthew and Mark parallels contain no passives. Those passives used in the Luke passage have been treated previously; πορευθέντες (verse 52) and ἔκορεύθησαν (verse 56) were treated in the chapter on Form and Function. Στραφεῖς (verse 55) was treated in part v above.

x. Blessing the Little Children, Matthew 19:13-15//Mark 10:13-16//Luke 18:15-17

In the Mark and Luke parallels no passives occur. Those in Matthew have been treated previously. Προσηνέχθη (verse 13) was treated in III.2.c and especially in IV.1.3. Ἐκορεύθη (verse 15) was treated in the chapter on Form and Function.

y. The Rich Young Man, Matthew 19:16-30//Mark 10:17-31//Luke 18:18-30

The passives in these narratives have either been examined previously or are made intelligible by nature of the text. Ἐξελήσονται (Matthew 19:25; Mark 10:26) was treated in III.1.d; σωθήτω (Matthew 19:25; Mark 10:26; Luke 18:26) was treated in III.3.g; ἀποκριθεὶς (Matthew 19:27; Mark 10:24) was treated under Form and Function. Λυπούμενος (Matthew 19:22; Mark 10:22) is self-explanatory. The rich young man was grieved by the words of Jesus. Luke's account points this out (Luke 18:23). However, Luke's expression, περίλυτος ἐγενήθη (verse 23), is somewhat different. Concerning ἐγενήθη Blass-Debrunner-Funk say, "The later language preferred the aorist passive in the case of



deponents (where a real passive meaning is at best a possibility). . .<sup>53</sup>

z. The Triumphal Entry, Matthew 21:1-11//Mark 11:1-11//Luke 19:29-44

Certain passives in these narratives have been treated previously.

Πορεύθητε (Matthew 21:2) and πορευθέντες (Matthew 21:6) together with ἀποκριθεὶς (Luke 19:40) were treated under the chapter on Form and Function. Πληρωθῆ (Matthew 21:4) was treated in III.3.a, III.3.d, and III.2.d while ῥηθέν (Matthew 21:4) was treated in part d above; καλούμενη in part e above. Certain other passives are self-explanatory from the context of the narrative, namely, δεδεμένην (Matthew 21:2) and δεδεμένον (Mark 11:2,4; Luke 19:30).

The agent of the passive participle εὐλογημένος (Matthew 21:9; Luke 11:9,10 εὐλογημένη; Luke 19:38) is God. This is seen in the New Testament in such passages as Matthew 25:34 where the genitive modifier, τοῦ πατρὸς, is a genitive of agent;<sup>54</sup> and in Acts 3:26; Ephesians 1:3, and Hebrews 6:14 where God himself is spoken of as the one who blesses. These few New Testament passages receive abundant support from the Septuagint.<sup>55</sup> Thus once again the passive serves to veil God's name and

<sup>53</sup> Blass-Debrunner-Funk, op. cit., p. 42 (paragraph 78).

<sup>54</sup> Ibid., p. 98 (paragraph 183).

<sup>55</sup> God the Blessor, Genesis 1:22,28; 2:3; 5:2; 9:1; 12:2,3; 14:19; 17:16,20; 22:17; 24:1,35; 25:11; 26:3,12,24; 26:29 εὐλογούμενος σὺ ὑπὸ κυρίου; 27:27; 28:3; 30:27,30; 35:9; 39:5; 48:3 and passim in Septuagint; pertinent forms for the present discussion, Numbers 22:12 ἔστι γὰρ εὐλογημένος (for the Niphal); Deuteronomy 28:3 εὐλογημένος, 4 εὐλογηθήσῃ, also verses 5,6 for the Niphal passive participle; also Deuteronomy 33:20, 24; Judges 17:2 εὐλογημένος ὁ υἱὸς τοῦ κυρίου (Dative of Agent). Cf. also Ruth 3:10; 1 Kingdoms 23:21; 2 Kingdoms 2:5; Isaiah 61:9 οὐρα . . . εὐλογημένον ὑπὸ θεοῦ, also Isaiah 65:23.



activity.

The agent of ἐσεισάθη (Matthew 21:10) is also God. Every form of this verb in the New Testament is passive. Behind each form stands the living God. This is clearly seen from the Septuagint background of the word. The earth trembles when God marches forth (Judges 5:4; Psalm 67[68]:8), because of his anger (2 Kingdoms 22:8), simply because he himself deigns to shake it (Job 9:6). Heaven and earth shake at his voice (Joel 3[4]:16; Haggai 2:22[21]), the mountains also (Naham 1:5). He orders the capitals smitten until the thresholds shake (Amos 9:1). He will shake the nations (Haggai 2:7[6]). Closest to the present passage are those of the Septuagint where the framework of beings is shaken.<sup>56</sup> One therefore sees in the background of this Matthean passive the hand of God.

The passive participle ἀπεσταλένη of Luke 19:32 is easily explained by ἀπέστειλε of verse 29. However, here too in the background lurks the hidden hand of God. The participle in effect tells the reader that Jesus is no less than God. The New Testament simply takes this for granted. It is only when the Septuagint background is taken into account that the depth dimension becomes apparent.<sup>57</sup>

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<sup>56</sup> Isaiah 19:1, the idols of Egypt; Jeremiah 28(51):29, the land, that is, the inhabitants; 29(49):21, the earth, that is, the inhabitants; Ezekiel 31:16 nations, that is, the people; 38:20 even animal life. Other general passages are Isaiah 10:14; 13:13; 24:18.

<sup>57</sup> Jesus sends, Matthew 10:5,16//Luke 10:3; 13:41(24:31//Mark 13:27); 23:34; Matthew 21:1; 8:26; 11:1; 14:13; 6:7//Luke 10:1; Luke 9:2,52; 19:29; 22:35; John 4:38. God as sending Matthew 10:40//Mark 9:37//Luke 9:48 and 10:16; Luke 4:18 (Old Testament quote); John 5:36; 6:29,57; 8:42; 10:36; 11:42; 17:3,8,18,21,23,25; 20:21; 1 John 4:9,10,14. Parabolic utterances of God's sending, Matthew 20:2; 21:34,36//Mark 12:2,3,4,5,6 and Luke 20:10; 22:3,4//Luke 14:17. God as Sender,



The passive of *κρύπτω* (verse 42) was treated in IV.1.b. There it was pointed out that God is actually the one responsible for hiding a treasure within man's reach. He is the agent behind the passive. This point also receives good support from the Septuagint as was shown there. Thus it is not difficult to see behind the passive used here and in John 8:59 and 12:36 the concealing or hiding hand of God. That the form is truly passive in meaning as well as form is expressed by Moulton; "*ἐκρύβη* is not middle in form, nor does the verb show any distinct middle in NT."<sup>58</sup> With this A. T. Robertson agrees.<sup>59</sup> In three of the six passages (Luke 19:42; John 8:59 and 12:36) where the distinctively aorist passive form is used it is safe to conclude that God is the agent of the hiding activity. In the other three (Matthew 5:14; 1 Timothy 5:25; Hebrews 11:23) the agent is obviously human. One need not be surprised; however, if in the Septuagint many aorist and future passive forms are actually middle in meaning. Genesis 3:8, 1 Kingdoms 13:6 are

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Acts 10:20. Christ as Sender, 1 Corinthians 1:17. Cf. also Luke 1:26, *ἀποσταλήν ἑ ἄγγελος βαβυλῆ ἀπὸ τοῦ θεοῦ*; John 1:6, *ἀποσταλμένος παρὰ θεοῦ*; 1 Peter 1:12, *ἐν πνεύματι ἡμῶν ἀποσταλέντι ἐπ' οὐρανοῦ*. Cf. John 3:17, 34; 7:29 for the active voice. Cf. *ἀποστέλλω* in the Septuagint; God the Sender, Genesis 24:7 and 40 of an angel; 45:5, 7 and 8 of Joseph; Exodus 3:10, 12, 13, 14, 15 all of Moses; 4:13, 28; 5:22; 7:16; 9:15 of his hand; 11:1 of a plague; 15:7 of his fury, 10; 23:20 of an angel; 21:6 of serpents; Deuteronomy 9:23; 28:8 of blessing, 20 of curse; 29:22(21) of affliction, of sickness; 32:24 of the teeth of beasts; 34:11; 1 Kingdoms 12:8 of Moses and Aaron, 11 of deliverers; 15:1 of Samuel; 2 Kingdoms 12:11 of Nathan, 25 of a messenger; 4 Kingdoms 2:2, 4, Elijah; 17:25 of lions; 24:2 of bands of raiders; Job 5:10 of rain; Psalm 106(107):20 of his word; 110(111):9 of redemption; Proverbs 21:8 of crooked ways for the crooked; Amos 1:4 of fire; Isaiah 9:8(7) of death; 10:6 of wrath; 61:1 of the Servant; Jeremiah 14:14, 15 of the prophets; 16:16 of fishers; 24:10 of famine; 25:9 of the enemy; etc.

<sup>58</sup>Moulton, *op. cit.*, I, 156.

<sup>59</sup>Robertson, *op. cit.*, p. 807.



simple examples where the passive form reproduces the Niphal Reflexive and the Hithpael and is actually middle reflexive in meaning rather than passive.

- aa. The Cleansing of the Temple, Matthew 21:12-17//Mark 11:15-19//Luke 19:45-48; 21:37-38

Four of the five passives have been treated previously. ἔγερται (Matthew 21:13; Mark 11:17; Luke 19:46) was treated in IV.3.f; κληθήσεται (Matthew 21:13; Mark 11:17) and καλούμενον (Luke 21:37) in III.1.h and e above; ἔξετιθήσεται (Mark 11:18) in III.1.d. The fifth passive, ἠὴλίου (Matthew 21:17), may be rightly termed deponent.<sup>60</sup> In Luke 21:37 ἠὴλιζέτω is used to describe the same event.

- bb. Jesus' Authority Challenged, Matthew 21:23-27//Mark 11:27-33//Luke 20:1-8

Two passives are used in these accounts. Variations of the aorist passive of ἀποκρίνομαι occur (Matthew 21:24,27; Mark 11:29,31,33; Luke 20:3,6). These were treated in the chapter on Form and Function. The remaining periphrastic passive, πειτενημένος ἔστιν (Luke 20:6), always implies the reason for its suasion from the context. In this narrative the crowd was persuaded by its observation of John, his message and baptism, that it was from heaven. Neither the Septuagint nor the New Testament add any touch of the divine to the passive forms. In this particular case, however, the passive represents the people as acted upon

<sup>60</sup>So listed in James M. Whiton, A Lexicon Abridged from Liddell and Scott's Greek-English Lexicon (Seventeenth edition; Boston: Ginn & Company, 1888), sub. voc. ἠὴλιζέτω.



and convinced by the mission of John. This in itself is the work of God. It is from heaven or from God. Thus, even here, the hand of God lurks in the background and is the ultimate reason for the peoples' feelings.

cc. Paying Tribute to Caesar, Matthew 22:15-22//Mark 12:13-17//Luke 20:19-26

The only passives occurring in these three narratives are

ΠΟΡΕΥΘΕΝΤΕΣ (Matthew 22:15) and ἐφοβήθησαν (Luke 20:19) which were treated in the chapter on Form and Function.

dd. The Question About the Resurrection, Matthew 22:23-33//Mark 12:18-27//Luke 20:27-40

All but two passives in these narratives were previously treated.

Ἀποκριθεὶς (Matthew 22:29) and ἀποκριθέντες (Luke 20:39) were treated in the chapter on Form and Function. Ῥηθέν (Matthew 22:31) was treated in d above; ἔξελησάντο (Matthew 22:33) was treated in III.1. d; ἐπέσονται (Mark 12:26; Luke 20:37) in III.1.h and also p above.

Two passives remain. The passives of the γαμίζω forms (Matthew 22:30; Mark 12:25; Luke 20:35) are self-explanatory bringing to mind the marriage ceremony. However, καταξυθέντες of Luke 20:35 is different. It is not used in the canonical Septuagint. It is used only three times in the New Testament, Acts 5:41, 2 Thessalonians 1:5, and the present passage. It is always in the passive voice. 2 Thessalonians 1:5 intimates that God is behind the passive. The simplex is used in 2 Thessalonians 1:11 of God as the one who deems a person worthy of the call. One may view the question of the agency of καταξυθέντες in two ways to arrive at some type of solution. The first way is to con-



sider the vast use of the numinous or veiled passive for divine activity thus far examined. To ascribe the agency of this passive to God, then, would not be simply an arbitrary decision but the result of accumulated evidence. The second way is to simply ask, in the light of scripture as a whole, who would be most likely the one to deem another worthy of the age to come. It is certainly not man, nor the church, nor angels, nor, for that matter, the devil. Without citing a compendium of passages the answer is totally obvious. It is God who judges the living and the dead. If the thought of the verse were expressed actively it would read, "But those whom God deems worthy . . ." Once again it may be safely concluded in the words of Martin Albertz, "hinter diesen Passiven steht der lebendige Gott."<sup>61</sup>

ee. Jesus' Question About the Son of David, Matthew 22:41-46//Mark 12:35-37//Luke 20:41-44

Ἀποκριθῆναι (Matthew 22:46) and ἀποκριθεὶς (Mark 12:35) were treated in the chapter on Form and Function. Luke has no passives in his account.

ff. Ostentation, Matthew 23:1-12//Mark 12:38-40//Luke 20:45-47

Mark and Luke have no passives in their narratives. In Matthew's account all but ταπεινωθήσεται and ὕψωθήσεται (verse 12; cf. IV.1. bb) are self-explanatory; the sense of θεαθήναι of verse 5 is made

<sup>61</sup>Martin Albertz, Die Botschaft Des Neuen Testaments (Zollikon-Zurich; Evangelischer Verlag Ag., 1954), II/1, 99. Lenski also understands this passive in this way, cf. Lenski, The Interpretation of St. Luke's Gospel, p. 996.



evident by the dative τοῖς ἀνθρώποις; καλεῖσθαι of verse 7, by the preposition ὑπό; κληθήσεται of verse 8 and 10, by the implied prepositional phrase of verse 7, ὑπὸ τῶν ἀνθρώπων.

gg. Discourse on Last Things, Matthew 24:1-31//Mark 13:1-27//Luke 21:5-28,34-36

Since there is an abundance of passives in these accounts, those occurring in all three Evangelists will be treated first.

Ἀφεθῆ (Matthew 24:2; Mark 13:2; Luke 21:6 ἀφεθήσεται) has been treated in III.3.d where God was shown to be the God of Forgiveness veiled by the passive voice. In these discourses, however, forgiveness is not the question but the allowing, permitting, or leaving of the stones of the Temple to be torn asunder. One might immediately say that the agent of this passive is the Roman army which destroyed Jerusalem. True as this may be, the shadow cast by the Roman Army is still overshadowed by divine agency operative behind the scenes of history. The New Testament gives simple clues as to the deeper aspects of this simple passive. Jesus himself is shown as one who does not allow demons to speak (Mark 1:34), or the cured demoniac to follow him (Mark 5:19), or the crowds to witness a miraculous event (Mark 5:37; Luke 8:51), or the people to cross the Temple grounds (Mark 11:46). Jesus looks to the Father as one who has not left him alone (John 8:29), and he himself promises the disciples that they shall not be left as orphans (John 14:8). The writer of Acts (14:7) says that God has not left himself without witness while the writer to the Hebrews (2:8) says that God has left nothing unsubjected to the Son. These facts are undergirded by the Septuagint. In Genesis 18:26 God promises to allow Sodom to remain if righteous men are found in it, a positive example neatly complementing the negative



example of this discourse. In Judges 2:23 and 3:1 God forsakes or leaves the heathen. In particular, God says in Jeremiah 12:7 that he has left his inheritance. Other examples of a lesser nature may also be cited (Genesis 20:6; Numbers 22:13; 1 Chronicles 16:21; Psalms 104 [105]:14). It may then be put in this way: "God will not allow stone to remain upon stone." This is further justified by the use of καταλυθήσεται (Matthew 24:2; Mark 13:2 καταλυθή; Luke 21:6) in the same sentence. In the Septuagint this verb is used significantly in 2 Esdras 5:12, where it is said that God gives his people into the hands of Nebuchadnezzar who in turn will destroy the Temple—a very telling parallel. In Psalm 8:2 God is spoken of as the destroyer of the enemy and in Jeremiah 7:34 and Ezekiel 26:13 as the destroyer of mirth. Slight as the examples may be, they, together with numerous other examples, point to God as the hidden agent of the passive. God shall not allow, permit, or leave stone upon stone which he himself shall not destroy.

Though θροέω is scarcely used in the Septuagint (one time) the same may not be said of πτοέω (Luke 21:9). It is used of divine commands to his chosen ones, not to be terrified by anything that transpires.<sup>62</sup> It is also used regarding divine occurrences which shock people.<sup>63</sup> Thus the meaning is, "Do not be made afraid by these occurrences. God has necessitated them." One may therefore see that the

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<sup>62</sup>Cf. 1 Chronicles 22:13; 2 Chronicles 20:15,17; Jeremiah 1:17; Ezekiel 3:9.

<sup>63</sup>Cf. Exodus 19:16; Job 23:15; Obadiah 1:9; Habakkuk 2:17; 3:16; Jeremiah 25:16(49:37).



direct agency of the imperatives is "by the rumors of wars and wars themselves." But behind this stands the living God. This is seen by the use of σει γὰρ γενεήσεται (Matthew 24:6; Mark 13:7; Luke 21:6) and the Septuagint usage of πτοέω.

The passive of σαλεύω occurs in Matthew 24:29, Mark 13:25, and Luke 21:26. The Septuagint gives the clue to the fact that this shaking of the powers of the heavens is divinely initiated. It is pointed out in several places that God shakes up men (4 Kingdoms 17:20) and refrains at times from shaking up his own people (4 Kingdoms 21:8//2 Chronicles 33:8). God is also the one who shakes the very foundations and pillars of the earth (Job 9:6; σειώ//σαλεύω) and the earth itself (Amos 9:5).<sup>64</sup> The New Testament continues the figure under the unmistakable use of the passive voice for divine activity. In Acts 4:31 the place was shaken (ἐσαλεύθη ὁ τόπος) where the believers were gathered. That this may be spoken of as a divine occurrence couched in the use of the passive voice may be seen by; (1) the use of συνηγμένοι, depicting by the passive the divinely providential nature of the gathering<sup>65</sup> and (2) that the believers were filled with the Holy Spirit. In Acts 16:26 a similar passage occurs. This time the foundations of the prison were shaken. That this also was a divine act may be inferred from the use of the "divine" passive ἀνεύχθησαν for the opening of the prison doors (III.1.a; especially IV.1.o). Hebrews 12:26-27 quotes Haggai 2:6, where

<sup>64</sup> Many passive forms of σαλεύω occur in the Septuagint that infer God as the agent of the act of shaking. Only the direct active examples are given here. Cf. part z above on σειώ.

<sup>65</sup> III.2.c; III.3.a,i; IV.1.e.



it is said that God will once again shake the earth and not only the earth but also the heavens (σειώ, verse 26//σαλεύω, verse 27). Beyond a shadow of a doubt, then, God is the agent of σαλευθήσονται. The fact of the matter plainly stated is, "God shall shake the powers of the heavens."

Ἐξεραθήσεται (Matthew 24:7, 11, 24; Mark 13:8, 22; Luke 21:10) has been treated previously.<sup>66</sup> The passives of μισέω (Mark 24:9; Mark 13:13; Luke 21:17) are self-explanatory by virtue of the prepositional phrase ὑπὸ πάντων.

Those passives occurring in two discourses may be treated as follows. The passives of κηρύσσω (Matthew 24:14; Mark 13:10) have as their agent men whom God employs. In the New Testament it is always used of men who bring the Gospel of the Kingdom to others with exception of Revelation 5:2, where an angel is the proclaimer. Initially these men were chosen by Christ and sent out to proclaim the message of the Kingdom (Matthew 10:7). In this sense the background of this passive brings to the fore the God who calls men (Matthew 4:27) and sends them out with a message (Matthew 10:7). The preaching of the Gospel by men in all the world is then the cryptic hand of God moving in the environs of his creation.

The passives of κοτοβάω (Matthew 24:22, twice) are easily explained by Mark's account (Mark 13:20, 21). Mark says that the Lord has cut the days short for the salvation of the elect. Thus, where Matthew uses a passive, Mark uses the active voice with the name of God expressed.

<sup>66</sup> See p above and III.1.h.



This helps to substantiate what might be called the numinous use of the passive voice.

The passives of σώζω (Matthew 24:13,22; Mark 13:13,20) were treated previously in III.3.g.

Σκοτιθήσεται (Matthew 24:29; Mark 13:24) has God as the agent behind it. Isaiah 13:10 is in the background; there Isaiah speaks of the Day of the Lord and the darkness connected with it. David also in Psalm 68(69):23 implores God to darken the eyes of his enemies. However, in these sidereal catastrophes God is the prime mover, as Isaiah 13:10 shows and as Revelation 8:12 implies. The darkness of men's minds is the result of God's judgment on their own will and desires (Romans 1:21). So also the darkening of the universe for its cataclysmic end is God's judgment. Strange if God would not be the agent or force behind the great Day of the Lord!

The remaining passives are singular in usage in this discourse and will be treated consecutively as they occur in Matthew, Mark, and Luke.

In Matthew 24:2 ἀποκριθεὶς occurs; this was treated in the chapter on Form and Function. Σκηνδαλιωθήσονται (Matthew 24:10) was treated previously in IV.3.d. Τὸ ῥηθὲν (Matthew 24:15) was treated in a and d above. Συναχθήσονται (Matthew 24:28) was also treated previously in III.2.c, III.3.a, IV.1.e, and IV.3.d. It lends a strong touch of the numinous to the context. Φανήσεται (Matthew 24:30) was also treated previously.<sup>67</sup> In Matthew's account there remain, then, three passives not treated previously. The first is πεληθυσθήσεται of verse 12. One

<sup>67</sup> III.1.b; IV.1.cc; see also ἔφθη in part u above. Cf. also Robertson, op. cit., p. 334.



might be inclined here to show that it is God who stands behind this passive as the cause of the increase of evil in the world. It is true that in the Septuagint many passages occur which could at first glance encourage this view.<sup>68</sup> However, in these passages God never multiplies evil, sin, wickedness, or anything of such a nature. On the contrary! Looking further in the Septuagint one soon finds that only man multiplies what is wretched and evil.<sup>69</sup> Therefore, this particular passive cannot be said to allude to divine activity.

ψυχήεται (Matthew 24:12) is used only here in the New Testament. It occurs a few times in the Septuagint. In Jeremiah 6:7 it is said that as a well keeps its water fresh, so Jerusalem keeps her wickedness fresh. If the form is passive in meaning it is effected by the Ἰὰ τὸ ἀληθευθῆναι phrase. Love passively passes out of the picture where man's iniquity abounds.

The passives found only in the Markan passage have all been treated previously. Ἐντελειῶσαι of verse 4 was treated in b above (Luke 21:7

<sup>68</sup>Cf. the command to the creatures to multiply, Genesis 1:22,28; 8:17; 9:1,7; his word to Hagar, Genesis 16:10; to Abraham, Genesis 17:2; 22:17; 26:4,24; Joshua 24:3; Isaiah 51:2; about Ishmael, Genesis 17:20; to Jacob, Genesis 28:3; 35:11; 48:4; God will multiply signs in Egypt, Exodus 7:3; 11:9; Israel as a nation, Leviticus 26:9; Deuteronomy 1:10; 7:13; 13:17(18); 28:11; 1 Chronicles 27:23; Nehemiah 9:23; Psalm 39(40):5; the days of Solomon, 3 Kingdoms 3:14; God multiplies mourning and lamentation, Lamentations 2:5; pain to woman in childbirth, Genesis 3:16.

<sup>69</sup>Cf. 4 Kingdoms 21:6 Manasseh multiplies fortunetellers; evil 2 Chronicles 33:6; Amon does the same, 2 Chronicles 33:22. Other things man multiplies are unfaithfulness, 2 Chronicles 36:14; iniquity, 2 Esdras 9:6; 10:13; Psalm 39(40):12; altars for sinning, Hosea 8:11; vanity and deceit, Hosea 12:1(2); impiety, Amos 4:4; Jeremiah 5:6; sin, Jeremiah 37(30):14; fornication, Ezekiel 16:25,29; 23:19; lawlessness, Ezekiel 17:51; 28:16; other passages which show the perversity of man's ability to "multiply" are Genesis 6:5; Deuteronomy 17:16,17; Judges 9:29.



has γινέσθαι); δαρῆσεσθε of verse 9 in IV.1.r; σταθήσεσθε of verse 9 in 1 above; δοθῆ in III.3, footnote 57 and also IV.1.j and o.

The passives peculiar to Luke that have been treated previously are; κεκόσμηται (verse 5) in 1 above; μὴ πλανηθῆτε (verse 7) in IV.2.c; μὴ πορευθῆτε (verse 8) in the chapter on Form and Function; πλησθῆναι (verse 22) in IV.1, footnote 36; γένηται (verse 22) in IV.3.f; πληρωθῆναι (verse 24) in III.2.d,e, and III.3.a. Those that are self-explanatory with ὑπό and the genitive are παρὰδοθήσεσθε (verse 16), κυκλομένην (verse 20), and πατούμένην (verse 24).

The first passive peculiar to the Lukan account is ἀπαγομένου (verse 12). Generally speaking it is used of a rather human activity in the New Testament. In the Septuagint this present form is matched in Genesis 39:22 where it is apparently the result of human activity. It borders there upon being a technical term for the treatment of prisoners. In the Septuagint two types of usage may be distinguished. First, there is the purely human activity of leading as a normal course of various aspects of life. Secondly, there are passages that definitely implicate God as the leader in the events mentioned. He leads the foe to slaughter at the hand of his people (Judges 4:7); he leads the crooked away with the evildoers (Psalm 124[125]:5). As a consequence of their disobedience the Israelites will be led by the Lord to foreign nations where they will be a horror, proverb, and a byword (Deuteronomy 28:36,37). God also leads one under his wrath into darkness without any light (Lamentation 3:2). He also leads in revelatory visions (Ezekiel 47:6). Regardless of the rather negative aspect of these passages one thing is certain, God leads. Thus, this Lukan passive (21:12) has an aura of divine action cast about it by virtue of the context it-



self and the very suggestive, though perhaps negative, use of the verb. Men may lead the disciples away for trial before rulers but God is behind it all. Men may thus lead but God directs the footsteps. Here is another case where the agent of the passive is man but with a hint that the ultimate agent is God. This is confirmed by the concluding phrase in verse 12 ἔνεκεν τοῦ ὀνόματός μου and by verse 13.

Ἀπολογηθῆναι (verse 14) may be dismissed as a deponent passive without any passive idea.<sup>70</sup>

The final passive peculiar to Luke in this discourse is αἰχμαλωτισθήσονται (21:24). The New Testament gives no hint as to the possibilities of divine influence on this verb. The Septuagint, however, makes certain in its use of the verb that God gives and predicts the leading into captivity of a sinful and transgressing people (3 Kingdoms 8:46; Amos 1:5; Ezekiel 12:3; 30:17). This fits the context of the Lukan passage very well. Foreigners may lead the Jews into captivity, but once again men are seen to be acting merely as the instruments of the divine will.

hh. Conspiracy of the Chief Priests, Matthew 26:1-5//Mark 14:1-2//Luke 22:1-2

Three of the four passives used in these narratives have been treated previously. Παραδίδοται (Matthew 26:2) was treated in part c and d above; συνήχθησαν (Matthew 26:3) in III.3.a and λεγόμενον (Matthew 26:4) or λεγόμενῃ (Luke 22:1) according to the analogy of καλούμενῃ

<sup>70</sup>Robertson, op. cit., p. 334; Blass-Debrunner-Funk, op. cit., p. 42 (paragraph 78).



in III.1.h. The remaining passive is σταυρωθῆναι of Matthew 26:2. The Septuagint gives two examples of this verb, but they are of no significance for the New Testament. The New Testament uses this verb many times, sometimes actively, sometimes passively. It is felt that such active usage as Matthew 20:19, Luke 24:20, Acts 2:36, 4:10 points to man as the agent of the treacherous act. Actives and passives occur in parallel accounts (Matthew 27:22,23//Mark 15:13,14//Luke 23:21,23; John 19:6,10,15). The present verse, however, must be taken as a whole. God would give his son over to crucifixion (cf. c and d above). The Jews thus crucified the Christ (Luke 24:20; Acts 2:36; 4:10) but God concurred with the act (cf. c and d above). Behind the σχῆμα of the world and its every move lies the hand of the living and true God.

ii. Plot of Judas and the Rulers, Matthew 26:14-16//Mark 14:10-11//Luke 22:3-6

All passives in these narratives have been treated previously.

Πορευθεῖς (Matthew 26:14) was treated in the chapter on Form and Function. Λεγόμενος (Matthew 26:14) and καλούμενον (Luke 22:3) were treated in III.1.h; ἔχρησαν (Mark 14:11; Luke 22:5) in IV.1.v.

jj. The Last Supper, Matthew 26:17-35//Mark 14:12-31//Luke 22:7-38

Three passives occur in all narratives. The first, γέγραπται (Matthew 26:24,31; Mark 14:21,27; Luke 22:37) was treated in IV.3.f.

Παραδίδωται (Matthew 26:24; Mark 14:21; Luke 22:22) was treated in part c and d above. Jeremias' comment may be added here. He says,

for παραδίδωται refers to an action of God, when it is used absolutely. The passive is, as in Rom. 4.25, a periphrasis for the Divine name (translate: "in the night in which God



dilivered Him up"), and one cannot fail to hear the echo of Is. 53.<sup>71</sup>

Thus, human action is plainly evidenced in the narratives by the prepositional phrase δι' οὗ (Matthew 26:24; Mark 14:21; Luke 22:22). Matthew even calls Judas ὁ παραδίδους αὐτόν (26:25). Still, the hand of God (as shown clearly in part d above) pervades the course of events.

The third passive used is ἐκχυνόμενον (Matthew 26:28; Mark 14:24; Luke 22:20). The New Testament gives a hint regarding the agent of this passive participle. Acts 2:17 (cf. also Titus 3:6) says that God will pour out his spirit on all men (cf. Joel 3:1-5). In Acts 10:45 the gift of the Holy Spirit is poured upon the Gentiles. Romans 5:5 states that God's love has been poured into our hearts. In Revelation 16:1ff. a voice from heaven orders the cups of wrath to be poured out. God thus pours out his spirit, his love, and his wrath. However, in these gospel narratives blood is referred to. Verbal correspondence with the Septuagint leads one to the sacrifices of the Old Testament where God requires the blood of the victim to be poured out (Exodus 29:12; Leviticus 4:7,18,25,30,34; 17:13). Behind this passive stands the Old Testament sacrifice, commanded by God. The blood shed is that which God requires. It is God's servant who poured out his soul to death (Isaiah 53:12). Thus this passive is "an expression where the passive reverently veils God's action in this death."<sup>72</sup>

There are seven passives that occur in two narratives. λυπούμενος (Matthew 26:22; Mark 14:19 λυπούσθαι) is self-explanatory by nature of

<sup>71</sup>Jeremias, The Eucharistic Words of Jesus, p. 107.

<sup>72</sup>Ibid., p. 148.



the sentence. The disciples were simply grieved by the statement Jesus made, "Somebody will betray me." Ἀποκριθεὶς (Matthew 26:23,25,33) and πορευθέντες (Luke 22:8) were treated in the chapter on Form and Function. Ἐγεννήθη (Matthew 26:24; Mark 14:21) implies the agency of the mother. In the New Testament the preposition ἐκ is linked at times with this verb (Matthew 1:16,20; 19:12; John 3:6; 8:41). Σκανδαλιθήσεθε (Matthew 26:31,33; Mark 14:27) was treated in IV.3.d. It may be added that when the passive is used the agency is implied by the context. The simple passive of this verb is also used with the preposition ἐν as here (cf. Matthew 11:6//Luke 7:23; Matthew 13:57//Mark 6:3). Such a use of ἐν may be called personal agent,<sup>73</sup> causal,<sup>74</sup> or simply to designate the person.<sup>75</sup> All these express agency of some sort.

Διασκορπίζειν is used once in the New Testament of God. Luke 1:51 says that God scatters the proud. In the background of this thought lies Psalm 88(89):10. This already gives a clue to the Septuagint usage of the verb. The verb is found in numerous Septuagint passages where God is portrayed as scattering his people for their sins.<sup>76</sup> God also is implored in Psalms 58(59):11 and 67(68):30 to scatter his enemies. Jeremiah 28(51):20-23 portrays God as using Babylon as his agent to scatter the nations. The simplex σκορπίζω is used in the Septuagint in similar ways. In 2 Kingdoms 22:15, Psalms 17(18):14, 143(144):6 the

<sup>73</sup>Blass-Debrunner-Funk, op. cit., pp. 117f. (paragraph 219[1]).

<sup>74</sup>Ibid., p. 105 (paragraph 196).

<sup>75</sup>Robertson, op. cit., p. 587.

<sup>76</sup>Deuteronomy 30:1,3; Nehemiah 1:8; Psalm 105(106):27; Jeremiah 9:16(15); 13:14; Ezekiel 5:10; 6:5; 11:16; 12:15; 20:23; 22:15.



lightning of a storm is viewed as God's activity. He scatters the lightning. He also scatters disobedient Israel (Ezekiel 5:12). If we keep this background in mind, especially the fact that Zechariah 13:7 is alluded to in this passage, we have ample reason to view the agent of the passive as God himself. The verse itself implies this much. God strikes the Shepherd; and the sheep, as a result of this, are scattered.

Ἐγερθῆναι (Matthew 26:32; Mark 14:28) was treated in III.1.h and p above.

Ἐστρωμένον used in Mark 14:15 and Luke 22:12, denotes a purely human activity. The room shown them would be prepared and ready for them with the necessary arrangements for the Passover celebration. In the Septuagint the verb is used in much the same way. In only two passages (Job 14:11, Isaiah 26:12) might it signify an act of God.

The Lukan narrative contains seven passives not found in its parallels. Four of these have been treated previously. Πληρωθῆ (22:16) was treated in III.3.a; διδόμενον (22:19) in III.3 footnote 57 and IV.1j and o; καλοῦνται (22:25) in III.1.h; ἐδεήθη (22:32) in the chapter on Form and Function.

The verb ὀρίζω is used in the Septuagint mainly as a term for the determining of the boundaries of the Promised Land and the allotments therein. Therefore, it does not give any help for understanding the passive participle ὀρισμένον of Luke 22:22. The use of the verb in the New Testament, however, is sufficient to determine its implications here. It is used in the New Testament in three ways. It is used in the active voice, with God as the certain subject of the verb (Acts 17:



26,31; Hebrews 4:7). It is used in the passive voice, and God is definitely mentioned as the agent of the action (Acts 2:23; 10:42). It is used finally in two places (Romans 1:4 and the present passage, both passives) where the agency is not expressed. Because of the previous two categories and the context of Romans 1:14 and the present passage, it is legitimate and natural to conclude that God is the implied agent of the passive(s) under consideration. This may be further substantiated by Mark 14:21 where it is said of the Son of Man, ὁπότε καθὼς γέγραπται περὶ αὐτοῦ.

Τελεθῆναι of Luke 22:37 is the last to be treated. The Septuagint though using the word, offers little in the way of help. Several things may be noted in the verse that establish the verb as a passive veiling divine action and the divine name. First of all, God stands as the author-agent behind τοῦτο τὸ γεγραμμένον (cg. IV.3.f). Secondly, δεῖ is frequently used as denoting the divine necessity. Thirdly, the passive of τελείω is often linked with God's word.<sup>77</sup> It is felt that these three reasons justly imply a veiled reference to God in the passive. Moreover, the accumulation of such passives now under consideration also directs one in this direction. It might further be asked, "If God is not 'The Accomplisher' of the Servant's redemptive purpose, who is?" Moreover, the thing to be accomplished, μετὰ ἀνόμων ἐλογιάθη, is stamped as God's reckoning (Isaiah 53:12). The results may be rendered in a paraphrase something like this, "For I say to you, what God has recorded of me he must accomplish in me, that is, 'I have reckoned

<sup>77</sup> John 19:28; Luke 18:31; Acts 13:29; and this passage. Cf. also Isaiah 55:11; the Word of God shall accomplish what God so desired it to.



him with sinners! For as the case of the matter stands (*καὶ γὰρ*, ellipsis) what God has written of me finds its fulfillment."

kk. The Agony in Gethsemane, Matthew 26:36-46//Mark 14:32-42//Luke 22:39-46

All but one of the passives in these narratives have been treated previously. *Λεγόμενον* (Matthew 26:36) was treated in III.1.h; *λυκείσθαι* (Matthew 26:37) in y above; *γενηθήτω* (Matthew 26:42) in III.1.a; (one may also consult Blass-Debrunner-Funk paragraph 78, page 42); *βεβαρημένοι* (Matthew 26:43) in u above; (Mark 14:40 has *καταβαρυνόμενοι*. Both Matthew and Mark are further helped by Luke 22:45, *ἀπὸ τῆς λύπης*); *παροδδοται* (Matthew 26:45; Mark 14:41) in c and d above; *ἀποκριθῶσι* (Mark 14:40); and *ἐπορεύθη* (Luke 22:39) in the chapter on Form and Function; *ῥάθη* in u above (cf. *ἐράνη* also in III.1.b). This leaves only *ἀπεσταθή* (Luke 22:41) to comment upon. Lenski, referring to the Bauer-Preuschens "Griechisch-Deutsches Woerterbuch," states that "The verb is passive but middle in sense."<sup>78</sup>

ll. The Betrayal and Arrest, Matthew 26:47-56//Mark 14:43-52//Luke 22:47-53

All the passives in these narratives have been treated previously. *Πληρωθῶσι* (Matthew 26:54,56; Mark 14:49) was treated in III.3.a (cf. d above for analogies); *ἀποκριθεῖς* (Mark 14:48; Luke 22:50) in the chapter on Form and Function; *λεγόμενος* in e above.

<sup>78</sup>Lenski, The Interpretation of St. Luke's Gospel, p. 1072.



mm. The trial Before Jewish Authorities, Matthew 26:57-75//Mark 14:53-72//Luke 22:54-71

The following passives occurring in these accounts have been treated previously. Συνήχθησαν (Matthew 26:57; Luke 22:66 συνήχθη) was treated in IV.1.e; ἀποκριθέντες (Matthew 26:66; Luke 22:68 ἀποκριθήτε) and στραφεῖς (Luke 22:61; cf. also o and v above) under the chapter on Form and Function. The only passives remaining are forms of μνησκει. Ἐμνήσθη occurs in Matthew 26:75; ἀνεμνήσθη in Mark 14:72 and ὑπεμνήσθη in Luke 22:61. Little if anything is said about these verbs in the grammars. They are treated in both New Testament Grammars and Lexicons as passive forms but hardly ever with any obvious passive meaning. It is usually translated by a resolved meaning "remember."<sup>79</sup> However, if one is going to derive any passive feeling from the verb it will have to be translated by some form of "remind." Thus these verses would have to be translated, "Peter was reminded (by the rooster call and the look of Jesus) of the word which Jesus spoke." As a true passive then, it is self-explanatory by the nature of the context; and needless to say God's hand looms large in the background (Matthew 26:31-35).

nn. The Trial Before Pilate, Matthew 27:1-31//Mark 15:1-20//Luke 23:1-25

Of the seventeen passives used in these narratives only one has not been treated previously. It is κατεκρίθη of Matthew 27:3. One

<sup>79</sup>Robertson says, "We are so prone to read the English into the Greek," op. cit., p. 541.



might easily guess at the agency. The Septuagint gives no help in the use of this verb. The New Testament uses the verb actively twice where God is the subject (Romans 8:3; 2 Peter 2:6), and once in the passive where the Lord God is stated as the agent (1 Corinthians 11:32). Regarding the simplex κρίνω one finds God often as the subject of the verb in the active in the New Testament.<sup>80</sup> The same is found in the Septuagint.<sup>81</sup> Thus, it may be possible to view this passive as portraying the dreadful fact of God's condemnation resting upon Judas for his act of betrayal. One may compare comments on καταδικάζω in part 1 above.

The remaining passives have been treated previously. Μεταμεληθεὶς (Matthew 27:3) was treated in IV.1.g; ἐκλήθη (Matthew 27:8) in III.1.h; ἐπληρώθη (Matthew 27:9) in III.3.a (cf. d above for analogies); ἰὸ ῥηθὲν (Matthew 27:9) in d above; ἀπεκρίθη and similar forms (Matthew 27:14,21,25; Mark 15:2,5,9,12; Luke 23:3) under Form and Function; λεγόμενον (Matthew 27:16,17,22; Mark 15:7) in III.1.h; συνηγμένον (Matthew 27:17, if construed as passive) in IV.1.e; σταυρωθῆτω and similar forms (Matthew 27:22,23,26; Luke 23:23; Mark 15:15) in ff above; ἐξάρχη (Luke 23:8) in IV.1.v. Certain other passive forms are self-explanatory either by the presence of ὑπὲρ or by virtue of the context.

<sup>80</sup>Cf. Acts 7:7; 17:31; Romans 2:16; 3:4,6; 1 Corinthians 5:13; 2 Timothy 4:1; Hebrews 10:30; 13:4; 1 Peter 1:17; Revelation 6:10 (neg.); 16:5; 18:8,20.

<sup>81</sup>Cf. Genesis 15:14; 16:4; 18:25; 30:6; 31:53; Exodus 5:21; Deuteronomy 32:36; Judges 11:27; 1 Kingdoms 2:10; 25:39; 2 Kingdoms 18:19,31; 8:32; 1 Chronicles 16:33; 2 Chronicles 6:23; 20:12; 24:22; Job 7:18; 8:3; Psalms 5:10; 7:8; 9:4,8 passim; Ecclesiastes 3:17; Micah 4:3; Isaiah 2:4; 51:2; Jeremiah 2:35; 11:20; 32(25):31; Lamentations 3:59; Ezekiel 7:8; 11:10,11; 18:30 passim.



They are τετιμημένον (Matthew 27:10); κατηγορεῖσθαι (Matthew 27:12); δεδεμένος (Mark 15:7); γενόμενον (Luke 23:8); πεπραγμένον (Luke 23:16); βληθείς (Luke 23:19); and βεβλημένον (Luke 23:25).

oo. The crucifixion of Jesus, Matthew 27:32-56//Mark 15:21-41//Luke 23:26-49

Of the many passives used in these narratives only two have not been treated previously. The first is ἐφανερώθησαν of Matthew 27:53. It is used twice elsewhere in the New Testament of Jesus who will manifest himself to those who love him (John 14:21,22). Beyond these examples the New Testament offers nothing helpful. The Septuagint yields only two verses that may be of some benefit. In Exodus 33:13 and 18 Moses prays God to show himself and his glory to him. In both of the New Testament verses cited and those cited from the Septuagint God or his son Jesus is the agent of divine self-manifestation. In the verse here under consideration (Matthew 27:53) the passive may veil the activity of God. To translate this aorist passive by "appeared" is merely to resolve the passive idea "where made to appear" into a more neatly attired translation. Behind these divinely caused appearances of the risen saints stands the living God. The passives used in the immediate context help to substantiate this fact.<sup>82</sup>

The second passive not treated previously is κεκολλημένον of Matthew 27:52. It is used frequently in the Septuagint in a way foreign

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<sup>82</sup> Εφείσθη verse 51 and ἐφείσθησαν verse 52 of divine action. Cf. part 6 above. These passives are also used in Mark 15:38 and Luke 23:45; also ἐφείσθη verse 51 of divine action. Cf. also z above; also ἀνεψύχθησαν verse 52 of divine action, cf. III.1.a, especially IV.1.o.



to the New Testament (translating the Hebrew קָדַשׁ). In this Matthean account it seems to be used in an adjectival sense the meaning of which is impossible to translate into English except by a circumlocution. That the verb is always passive as Arndt-Gingrich state<sup>83</sup> is perhaps a matter of opinion. That the aorist passive might be a true passive in sense<sup>84</sup> may also be questioned since it is a stock phrase in the Septuagint that hardly implies a passive idea. That God puts his saints to sleep after their earthly toil is no doubt true but if that sense is implied here it is a matter of question.

The remaining passives have either been treated previously or are self-explanatory by the nature of the context. Treated previously are λεγόμενον and λεγόμενος (Matthew 27:33) in III.1.h and e above. In analogy to these is μεθερμηνεύμενον (Mark 15:22,34). ἠγέρθησαν (Matthew 27:52) was treated in III.1.h and p above; ἐφοβήθησαν (Matthew 27:54), ἀποκριθεῖς (Luke 23:40) and στραφεῖς (Luke 23:28, cf. especially o and v above) were treated in the chapter on Form and Function; μνήσθητι (Luke 23:42) in kk above. The remaining passive verbs are self-explanatory by the nature of the context; μεμυημένον (Matthew 27:34) and ἐσμυρναμένον (Mark 15:23), γεγραμμένην (Matthew 27:37) and ἐπιγεγραμμένην (Mark 15:26, cf. Luke 23:38), συσταυρωθέντες (Matthew 27:44, cf. verse 38) and συνεσταυρωμένα (Mark 15:32, cf. ff above), ἀναρτηθήναι (Luke 23:32) and κρεμασθέντων which was explained in v above as concealing divine activity. Here it is purely the human act of hanging

<sup>83</sup>Arndt-Gingrich, *op. cit.*, *sub. voc.* κοιμάσθαι.

<sup>84</sup>Moulton, *op. cit.*, I, 162; Robertson, *op. cit.*, p. 817.



another human.

pp. The Burial of Jesus, Matthew 27:57-61//Mark 15:42-47//Luke 23:50-56

The passives in these narratives are all self-explanatory. Ἀποδο-  
θῆναι (Matthew 27:58) is indirect discourse for what Pilate had ordered,  
"Give him the body." Δελατοῦν (Mark 15:46) is explained by the  
active voice used in Matthew 27:60. Joseph had hewn out the tomb.  
Τέλειται (Mark 15:47) and ἔτεθη (Luke 23:55) imply Joseph's actions of  
placing Christ in the tomb. Κείμενος (Luke 23:53) simply implies "by  
anyone." No "divine passives" are present.

qq. The Resurrection Morning, Matthew 28:1-10//Mark 16:1-11//Luke 24:  
1-12

Of the many passives used in these narratives only five have not  
been treated previously. Two of these, ἀνακεκλιότα (Mark 16:4) and  
ἀποκεκλιόμενος (Luke 24:2), are aptly explained by Matthew 28:1-4.  
There the divinely sent angel is responsible for the removal of the  
stone. The Septuagint provides no help; it does not use these verbs  
in a context colored by divine activity. The first is not used at all  
in the Septuagint, and the second is used a few times but in a way that  
offers no help to the present narrative.

The third passive to be treated is περιβεβλημένος (Mark 16:5). It  
is used of the appearance of divine persons in Daniel 12:6,7. On sev-  
eral occurrences in the Septuagint it is used as an activity of God.  
He clothes the maiden Jerusalem (Ezekiel 16:10), the heavens with the  
clouds (Psalm 146[147]:8), himself with vengeance (Isaiah 59:17). In  
Zechariah 3:6(5) Joshua is clothed by divine action. In the New Testa-



ment all uses of the passive of this verb have an aura of the numinous. Revelation 19:8 alone of all examples gives a ray of divine activity, ἔδοθη . . . ἵνα περιβῆται. Analogous to this verb is the use of ἐνδεδυμένον (IV.1.h) which beyond doubt establishes the divine activity involved in the verb.

The fourth passive, ἐξεδουβήθησαν (Mark 16:5), is self-explanatory. The divine appearance of God's heavenly messenger is the causal agency. In Mark 9:15 the crowds experience a similar reaction at the sudden appearance of Christ. The verb δουβέω is used in Daniel (Theodotion) 8:17 of the astonishment caused by a divine appearance. These two verbs, used only by Mark are self-explanatory by virtue of the context. The former occurs only in Sirach in the Septuagint.

The fifth passive is ἀποκρίσθαι (Luke 24:4). It too is self-explanatory. It is significant to note that this verb is also used in the Septuagint where divine encounter occurs (Genesis 32:7; Isaiah 8:22; 24:19; 51:20).

The remaining passives have all been treated previously. ἔσειόθησαν (Matthew 28:4) was treated in z above (cf. σαλεύω in ee above); ἀποκριθεῖς (Matthew 28:5) and πορευθεῖται (Matthew 28:7; Mark 16:10) in the chapter on Form and Function; ἑσταυρώμενον (Matthew 28:5; Mark 16:6; Luke 24:7) in ff above; ἤγέρθη (Matthew 28:6; Mark 16:6; Luke 24:6) in III.1.h and o and p above; μνήσθητε (Luke 24:6,9) in kk above; παραδοθήναι in c and d above; ἐρίνη (Mark 16:9) in III.1.b.<sup>85</sup> ἔθεάθη

<sup>85</sup>Cf. ἴσθη in u above. ἔφάνησαν may be explained the same way which may involve a little stretch of the imagination or as simply a second aorist passive used actively according to its formation, cf. Robertson, op. cit., p. 817; Moulton, op. cit., I, 161.



(Mark 16:11) is explained by the preposition ὑπό used with it.

## 2. Peculiar to Matthew

### a. Annunciation to Joseph, Matthew 1:18-25

Three passives in this narrative have not been treated previously. The first is μνηστευθεῖς of verse 18. The agency behind this passive genitive absolute is the relative or relatives who had contracted the party in marriage.<sup>86</sup> The next passive is ἐνδομηθέντας of verse 20. It is plainly deponent in the Septuagint and it is to be so understood in this its only passive use in the New Testament.<sup>87</sup> The third passive previously not treated is γεννηθεῖν also of verse 20. It may be explained by the use of the preposition ἐκ which follows it. Ἐκ is at times used to express agency<sup>88</sup> and may so be taken here (cf. part b below).

The remaining passives have been treated previously. Ἐσπρέθη (verse 18) was treated in IV.1.w, where it was shown to imply God's activity. Here, however, it refers not to God but to the contracting parties. Ἐβουλήθη (verse 19) and φοβηθήσεται (verse 20) were treated in the chapter on Form and Function; ἐφάνη (verse 20) in III.1.b (cf. also ἴσθη in V.1.u); πληρωθή (verse 22) in III.3.a; μεδερμηνευόμενον (verse 23) in V.1.e and mm (cf. III.1.h); ἔγερθεῖς (verse 24) in III.

<sup>86</sup> John D. David, "Marriage," The Westminster Dictionary of the Bible; revised and rewritten by Henry Synder Gehman (Philadelphia: The Westminster Press, 1944), p. 378.

<sup>87</sup> Robertson, op. cit., p. 334.

<sup>88</sup> Ibid., p. 534.



l.h (cf. V.l.p). Τὸ ῥηθὲν (verse 22) is self-explanatory by reason of the preposition ὑπό used with it (cf. V.l.d).

b. Wise Men from the East, Matthew 2:1-12

Three passives may be treated together in this narrative. They are γεννηθέντος (verse 1), γεννᾶται (verse 4), and τεχθεὶς (verse 2). That they portray a divinely veiled action per se can not be substantiated. Their wide use in the Septuagint authenticates the fact that the mother who bears or delivers the offspring is always taken for granted and quite naturally so. This is easily seen in such passages as Matthew 1:21,23,25 and in the Lukan parallels 1:31, 2:6,7. The woman bears. What is born comes naturally from or by her. This fact is at times qualified in the New Testament. In Matthew 1:16 it is from or by (ἐκ) Mary that Christ is born. This substantiates previous remarks. So in Luke 1:35 a variant (C\*Galit(sy) Ir<sup>lat</sup>;h<sup>r</sup>) reads ἐκ τοῦ, the Vulgate having quod nascetur ex te. Nevertheless, the backdrop to the whole proceedings is in the divine counsel of God. (Cf. Matthew 1:20, part a above.)

Another passive previously not treated is χηματιζόμενος κατ' ὄναρ of verse 12. In the Septuagint ten examples occur of this verb, eight of which are used as translations of Hebrew verbs. These eight all occur in Jeremiah, and all of them are directly tied up with God. He stands directly behind each use of the verb. The same may be said of every passive of χηματιζω used in the New Testament. God is directly linked up with it. In the case under consideration the link is the dream. It is significant to note that etymologically speaking the pre-



position κατά is instrumental in nature.<sup>89</sup> The plain fact is: "God warned them by means of a dream." Thus a circumlocution is used to conceal the divine name.

The remaining passives have been treated previously. Ἐταπίχθη (verse 3) was treated in III.3.j; γέγραπται (verse 4) in III.3.f; πορευθέντες (verse 8) and ἔπορεύθησαν (verse 9) in the chapter on Form and Function; and ἐξάρησαν (verse 10) in V.1.v.

c. Flight to Egypt, Matthew 2:13-23

Of the many passives used in this narrative, two have not been treated previously. The first, ἠκούσθη (verse 18), has the prophet and the remnant of the people of Ramah as the agent as the Hebrew text makes plain. The second passive is παρακληθῆναι also of verse 18. As the context of the Jeremiah passage (Jeremiah 31:16ff.) referred to by the verse shows, God is the Comforter. God is frequently the Comforter in the Septuagint,<sup>90</sup> and the idea is carried on in the New Testament (2 Corinthians 1:4; 7:6; 2 Thessalonians 2:17). Rachel's sorrow, so great, needed the future promises of God: without them her state is comfortless and unresponsive. God's name is veiled.

The remaining passives have been treated previously or are self-explanatory. φαίνεται (verse 13) was treated in III.1.b; ἔφερθείς (verses 13, 14, 20, 21) in III.1.h; πληρωθῆ (verses 15, 17, 23) in V.1.e with analogies; ἐφοβήθη (verse 22) in the chapter of Form and Function;

<sup>89</sup>Ibid., p. 605.

<sup>90</sup>Cf. Exodus 15:13; Psalms 22(23):4; 70(71):21; 85(86):17; 118 (119):76, 82; Isaiah 40:1, 2; 49:13; 51:3, 12; 57:18; 61:2; 66:13.



χρηματισθεῖς (verse 22) in b above; λεγόμενῃ and κληθήσεται (verse 23) in III.1.h and V.1.e. Ἐνεπαύθη (verse 16) is self-explanatory by virtue of the preposition ὑπό. Ἐθυρώθη is also self-explanatory. Herod was enraged by the actions of the μάγοι. Τὸ ρηθέν (verse 15, 17) was treated in V.1.d which in part refers to this passage. In the present passages the contrast between ὑπό and διὰ should be noted.<sup>91</sup> The διὰ of verse 17 does not conceal the implied ὑπὸ κυρίου. The latter is still present. The divine side of the written word, with its far-reaching implications, is again concealed.

d. Righteousness and the Law, Matthew 5:17-20

The only passive in this narrative is the twice recurring κληθήσεται in verse 19. Lenski says regarding this verb, "Back of the two passive κληθήσεται stands God himself."<sup>92</sup> This accords well with the previous deductions about the passive use of this verb in V.1.h, where the same conclusion was reached.

e. Righteousness and Ostentation, Matthew 6:1-18

The following passives have already been treated. φανεῶσι (verse 5,16,18) was treated in III.1.b. There the divine side was stressed; here, the action is purely human.<sup>93</sup> Μὴ ὀμωθήτε (verse 8) was

<sup>91</sup>Robertson, op. cit., 636.

<sup>92</sup>Lenski, The Interpretation of St. Matthew's Gospel, p. 212.

<sup>93</sup>One may refer to Blass-Debrunner-Funk, op. cit., p. 102, (paragraph 191[1]), pp. 164f. (paragraph 313) for the construction; also Robertson, op. cit., p. 817, the second aorist used actively; also Moulton, op. cit., I, 161; also V.1.nn above.



treated in IV.1.a; γενηθήτω (verse 10) in III.1.a. The following are self-explanatory by virtue of their grammatical construction; θεαθῆναι αὐτοῖς (verse 1) where the Dative is used instead of ὑπό<sup>94</sup> and δοξασθῶσιν ὑπό, where the more normal expression of agency is employed.

Two passives remain. The first is εἰσακουσθήσονται (verse 7). The implied agency is God. The casual reader would infer this from such New Testament passages as Luke 1:13, 10:37, and Hebrews 1:6. However, the Septuagint leaves no question about God as Hearer.<sup>95</sup> This is further substantiated by the frequent exhortations in the Septuagint to God that he should give ear to the prayers of his people.<sup>96</sup>

The second passive is ἐγασθήτω (verse 9, cf. also Luke 11:2). The New Testament points to God the Father as Hallower (John 10:36; 17:17; 1 Thessalonians 5:23), also Christ (Ephesians 5:26) and the Word (1 Timothy 4:5). The Septuagint substantiates the same idea. God

<sup>94</sup>Nigel Turner, Syntax in James Hope Moulton, A Grammar of New Testament Greek (Edinburgh: T. & T. Clark, 1963), III, 58 (c).

<sup>95</sup>Cf. Genesis 21:17; Exodus 2:24; 6:4; 16:7,8,9,12; 22:23(22),27(26); Numbers 20:16; 21:3; Deuteronomy 1:45; 3:26; 9:19; 10:10; 23:5(6); 26:7; Judges 13:9; 4 Kingdoms 19:4; 1 Chronicles 21:28; 2 Chronicles 7:14; Job 22:27; 30:20 (neg.); 34:28; 35:12 (neg.); Psalms 3:4; 5:3; 6:8,9; 17(18):41 (neg.); 21(22):2 (neg.), 24; 27(28):6; 31(32):22; 33(34):6,17; 37(38):15; 39(40):1; 60(61):5; 65(66):18,19; 85(86):7; 90(91):15; 98(99):6; 105(106):44; 114(116):1; 114(115):19; 151:3; Micah 3:4; 7:7; Jonah 2:3; Habakkuk 1:2 (neg.); Zechariah 7:13; Malachi 3:16; Isaiah 1:15 (neg.); 19:22; 37:4; 58:9; Jeremiah 7:16; 11:11,14; 14:12; 36(39):12; Ezekiel 8:18; Daniel 10:12.

<sup>96</sup>3 Kingdoms 8:29 passim; Job 9:16; Psalms 4:1; 12(13):3; 16(17):1,6; 26(27):7; 27(28):2; 38(39):12; 53(54):2; 54(55):2,17; 60(61):1; 64(65):2; 68(69):16; 83(84):8; 85(86):1; 101(102):1,2; 119(120):1; 129(130):1; 140(141):1; 142(143):1; Isaiah 37:16; 59:1; Jeremiah 18:19; Daniel 9:17,19 (Theodotion).



hallows<sup>97</sup> and also commands the same to be done by others.<sup>98</sup>

These two passives veil the divine name. The underlying idea in each verse is; "They think God shall hearken to them" (verse 7) and "Make your name holy, O God" (verse 9).

f. Persecution Predicted, Matthew 10:16-23

Four passives occur in this narrative. Two have been treated previously. Δοθήσεται (verse 20) was treated in III.3 footnote 57 and IV.1.j and o; σωθήσεται (verse 22) in III.3.g and IV.3.d. The two remaining passives are self-explanatory. Ἀχθήσεσθε (verse 18) implies as agents the hateful persecutors of Christ's followers.<sup>99</sup> Nevertheless, the Septuagint points to God as the age old Controller of the destiny of his people who leads His people from ever so simple a beginning to ever so complex an end.<sup>100</sup> Therefore it is not presuming too much to say that hidden in this passive is the providential hand of God. To the Christian this fact may be obvious. However, when this passive is given a better hearing, this fact becomes concrete. The remaining passive μισούμενοι (verse 22) is explained by the preposition ὑπό.

<sup>97</sup>Genesis 2:3; Exodus 20:11; 29:44; 31:13; Leviticus 11:44; 20:8; 21:8,15,23; 22:9,16,32; Numbers 3:13; 8:17; 3 Kingdoms 9:3,7; 2 Chronicles 7:16,20; Jeremiah 1:5; Ezekiel 20:13; 36:23; 37:28.

<sup>98</sup>Exodus 13:2; 19:14,22; 20:8; 29:1,27,36,37; 30:29,30; 40:9,10,13; Leviticus 8:11,12,15; Joshua 7:13.

<sup>99</sup>Cf. however, the analogies; ἐπισυνάγω III.3.a,d (συνάγω), and i; also IV.3.d; προσάγω, III.2.c where divine action is veiled.

<sup>100</sup>Cf. Genesis 2:19,22; Leviticus 26:13; Numbers 14:13; Deuteronomy 8:2,15; 29:5; 32:12; Joshua 24:8; 2 Chronicles 33:11; Psalm 77(78):52; Ecclesiastes 11:9; 12:14; Isaiah 42:16; 43:5; 46:11; 48:15,21; 49:10; 63:12,13,14; Jeremiah 2:7; 25:9; 38(31):8; Ezekiel 7:24; 8:3; 11:1,24; 20:10,35; 32:9; 38:17; 40:2; 47:6.



## g. Concerning Reconciliation, Matthew 18:15-20

The passive form παθῆ (verse 16) was treated in V.l.l. The passives δεδεμένα and λελυμένα (verse 18) were treated in V.l.r.

## h. Concerning the Judgment, Matthew 25:31-46

Three of the five passives have been treated previously. Συναχθήσεται (verse 32) was treated in f above.<sup>101</sup> Ἐυλογημένοι τοῦ πατρὸς (verse 34) was treated in V.l.z. Ἀποκριθήσονται (verses 37,40,44,45) was treated under the chapter on Form and Function.

The remaining two passives are strongly colored by the divine element. Ἡτοίμασμένην (verses 34,35) is used of God the Father in the New Testament,<sup>102</sup> and once of Jesus (John 14:2). In the Septuagint many passages occur which substantiate the idea of God as Preparer.<sup>103</sup> It is hard to conclude anything other than that this passive conceals divine activity as well as the divine name. This fact may be inferred from the context itself. The long array of correlative passages confirms the fact.

<sup>101</sup>Cf. Ἐπισυνάγω, III.3.a,d (συνάγω) and i; III.2.c, προσάγω; also IV.3.d. The case for a strong divine coloring for ἔγω and compounds seemingly at this point becomes self-evident.

<sup>102</sup>Matthew 20:23; 22:4 (the King of the Parable); Luke 2:31; 1 Corinthians 2:9; Hebrews 11:16; Revelation 12:6; 19:7.

<sup>103</sup>Exodus 5:17; 23:20; 1 Kingdoms 2:3; 12:12; 2 Kingdoms 5:12; 7:12,24; 1 Chronicles 17:11; 2 Chronicles 29:36; Job 38:25,41 (by implication); Psalms 7:13; 9:7; 22(23):2; 23(24):2; 64(65):6,9; 67(68):10; 77(78):19; 88(89):4; 98(99):4; 102(103):19; 131(132):17; 146(147):8; Proverbs 3:19; 8:27; Zephaniah 1:7; Jeremiah 28(51):15; Ezekiel 20:6; Malachi 2:2.



The same is true of the remaining passive κατηραμένοι (verse 41). In the New Testament the verb is used once of Jesus when he cursed the fig-tree (Mark 11:21). The Septuagint leaves no doubt as to who is behind the curse.<sup>104</sup> The context of this passage itself implies God's action. The correlative passages substantiate the fact. In both cases God has prepared and God has cursed. But the absence of any express mention of God as agent of the curse is significant. Cursing is the work of his left hand.

i. Watch At The Sepulchre, Matthew 27:62-66

All but one passive in this narrative have been treated before. For references to συνήχθησαν (verse 62) one may consult h above. Ἐπρήσθηεν (verse 63) was treated in V.1.11; ἔγειραμαι (verse 63) and ἠγέρθη (verse 64) in III.1.h and V.1.p; πορευθέντες (verse 66) in the chapter on Form and Function.

The remaining passive is ἀσφαλισθήναι (verse 64). This passive is self-explanatory. It takes for granted that Pilate will appoint the agents to seal and guard the tomb. Pilate does this. He tells them, "You have a guard. Go! Secure (ἀσφαλίσαθε) it as you know how" (verse 66). The Jews in turn went away and secured the tomb (ἠσφαλίσαντο, verse 66).

j. Report on the Watch, Matthew 28:11-15

Ἔσδραχθησαν (verse 15) is self-explanatory. They did as they

<sup>104</sup>Cf. Genesis 5:29; 8:21; 12:3; Numbers 23:8 (neg.); Deuteronomy 21:23; 2 Kingdoms 16:10; Psalm 36(37):22.



were instructed by the Jews. Διεφηρίσθη (also verse 15) is also self-explanatory. The word was spread abroad among the Jews. The tenor of the narrative indicates that it was the Jews themselves who circulated the tale.

References to συνάχθεντες (verse 12) may be found in h above. As evidence accumulates, it becomes more and more probable that this verb in the passive always connotes divine activity obscured in the (apparent) actions of men.

Ἀκουσθῆ (verse 14) is explained by the preposition ἐπι. This preposition with the genitive frequently means "before," "in the presence of."<sup>105</sup> Here it means if this matter is heard before the governor, that is, by the governor and court associates, the Jews would set matters right by a bribe.

### 3. Common to Matthew and Luke

#### a. Genealogy, Matthew 1:1-17//Luke 3:23-34

The Lukan genealogy contains no passives. Those found in the Matthean narrative have been treated previously. Ἐγεννήθη (Matthew 1:16) was treated in V.2.b; λεγόμενος (also Matthew 1:16) was treated in III.1.h.

#### b. Character and Duties of Disciples, Matthew 5:1-12//Luke 6:20-26

Three passives in these narratives have not been treated pre-

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<sup>105</sup>Robertson, op. cit., p. 603; Blass-Debrunner-Funk, op. cit., p. 122 (paragraph 234[4]); Turner, op. cit., p. 271.



viously. The first is ἐλεηθῆσονται (Matthew 5:7). The New Testament points to Christ as a person of merciful demeanor by recording the many requests to him for mercy.<sup>106</sup> It also points to God as a God of mercy.<sup>107</sup> The Septuagint underscores these same New Testament facts. In numerous Psalms God's mercy is appealed to.<sup>108</sup> God is also the God of mercy in the Septuagint.<sup>109</sup> Thus, the passive veils the divine name and his merciful action. Actively rendered, "Blessed are the merciful, for God shall be merciful to them."

The second passive, σεδιωγμένα (Matthew 5:10), is best explained as referring to agents who spite the righteousness of God. The verb σιώω is never used of God in the New Testament and only once of God in the Septuagint (Job 19:22) in a sense that is not adverse.

The third passive is ἐπιτετραχημένοι of Luke 6:25.<sup>110</sup> God is twice the subject of this verb in the New Testament (Luke 1:53; Acts 14:17). The Septuagint yields the same evidence, often using God as the subject of this verb.<sup>111</sup> However, from the nature of the context one may con-

<sup>106</sup>Cf. Matthew 9:27; 15:22; 17:15; 20:30,31; Mark 10:47,48; Luke 16:24; 17:13; 18:38,39.

<sup>107</sup>Romans 9:15,16,19; 11:32; 1 Corinthians 7:25; Philippians 2:27; cf. also Matthew 18:33; Mark 5:19.

<sup>108</sup>Psalms 6:20; 9:13; 24(25):16; 25(26):11; 26(27):7; 29(30):9; 40(41):4,10; 50(51):1; 55(56):1; 56(57):1; 66(67):1; 85(86):3,16; 118(119):58,132; Isaiah 30:19; 33:2.

<sup>109</sup>Genesis 33:5,11; Exodus 33:19; Numbers 6:25; Deuteronomy 13:17(18); 30:3; 2 Kingdoms 12:22; 4 Kingdoms 13:22; Psalm 114(115):5; Hosea 1:6 (neg.), 7; 2:4 (neg.), 23; Amos 5:15; Isaiah 12:1; 27:11; 30:18; 44:23; 52:9; 54:7; 39:25.

<sup>110</sup>Cf. analogy in III.2.d,e, χορηγῶ; also III.3.a, κληρώω.

<sup>111</sup>Exodus 31:3; 35:31,35; 40:35; Numbers 14:21; Deuteronomy 23:23;



clude that man, self-enriched, is here meant.

The remaining passives have been treated previously. Παρακληθήσονται (Matthew 5:4) was treated in IV.1.y footnote 81; χορτασθήσονται (Matthew 5:6; Luke 6:20) in III.2.d and e (cf. also πληρώσ III.3.a); κληθήσονται (Matthew 5:9) in IV.1.h and χάρητε (Luke 6:23) in IV.1.v.

c. Righteousness of the Kingdom, Matthew 5:21-48//Luke 6:27-36

Luke's parallel narrative contains no passives. This may be taken to show once again Matthew's preference for the passive voice (cf. III.3.m).

The first passive met in Matthew's narrative is ἐρρέθη (verses 21,27,31,33,38,43). It was treated under τὸ ρηθῆναι in V.1.d. Here a few comments may be added. R. C. H. Lenski gives as the agent Moses. It was said "by Moses."<sup>112</sup> Superficially this may be true. However, when consulting Schmoller's Handkonkordanz Zum Griechischen Neuen Testament under the above form a somewhat startling fact becomes apparent. This group of passages suggests a hidden activity of God. In the last analysis God is concealed in each of these forms. He is speaking, whether Moses' mouth is used or Isaiah's or St. Paul's. This conclusion cannot be avoided. In some cases God is specifically marked as agent (ὁ θεός). In others God is implied and the intermediary mentioned (διὰ). In another a circumlocution for God's voice is used (Galatians 3:16).

2 Chronicles 5:14; Job 8:21; 22:18; Psalms 89(90):14; 90(91):16; 102(103):5; 106(107):9; 144(145):16; 147:3(14); Joel 2:19; Isaiah 33:5; 38(31):14,25; 32:4,5,6; 35:8; 39:20.

<sup>112</sup>Lenski, The Interpretation of St. Matthew's Gospel, p. 216.



In still others the numinous quality is obvious. Thus, Scripture is the voice of the living God penned by holy men moved by his Spirit. He stands veiled in his Word.

Μνησθήσθε (Matthew 5:23) was treated in V.1.kk.

The compound δυσχελεύθη (Matthew 5:24) is the only form of the verb occurring in the New Testament. The Septuagint's handful of occurrences are of no help. Perhaps the only way to view this verb is on the analogy of ἐλάσθητι in Luke 18:13. Blass-Debrunner-Funk take up this kind of passive as permissive in nature, "allow oneself to be."<sup>113</sup> The passive idea is then found in the context. What is recalled to memory at the altar is the causal agent that brings about the reconciling activity. Though not explicitly stated, the providential hand of God is present in such action even though the verb itself is not a circumlocution for the divine name or divine activity.

βληθήσθε (Matthew 5:25; βληθή, Matthew 5:29) was treated previously in III.2.f.

The remaining three passives are self-explanatory. Μοιχευθήσεται (Matthew 5:32) is to be understood as caused by the action of man. The man makes the woman to be adulterous by his release of her. Ἀπολειπέμενην of the same verse implies the woman who is released by the man. Κριθήσεται (Matthew 5:40) implies the judgment given by the court. In none of these is the verb a veiling of the divine name or a concealing of divine activity.

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<sup>113</sup>Blass-Debrunner-Funk, op. cit., p. 165 (paragraph 314).



## d. Trusting and Serving God Alone, Matthew 6:19-34//Luke 12:22-34

Two passives occur in these narratives in exact parallelism. The first in βαλλόμενον (Matthew 6:30; Luke 12:28). Though βάλλω often conceals the divine name and activity (cf. c above), no such implication is intended in this case. Here the simple activity of men supplying fuel for the stove is in mind.

The second passive, προστέθειται (Matthew 6:33; Luke 12:31), was treated in IV.3.a.

## e. On Judging, Matthew 7:1-6//Luke 6:36-42

In Matthew 7:1,2 the passive of κρίνω occurs three times. κρίνω is used in the New Testament of a God who judges,<sup>114</sup> and of Christ as judge.<sup>115</sup> The New Testament well establishes the divinity of the God who judges. The Septuagint supplies a solid substructure for this idea. God judges.<sup>116</sup> Thus the numinous quality of these passives somewhat recedes as the Judge of all the earth is made manifest. Luke 6:37 in

<sup>114</sup>Luke 19:22 (parable); Acts 7:7; 17:31; Romans 2:16; 3:4,6; 1 Corinthians 5:13; Hebrews 10:30; 13:4; 1 Peter 1:17; Revelation 6:10; 16:5; 18:8,20; 19:2.

<sup>115</sup>John 5:30; 8:26; 1 Corinthians 11:32; 2 Timothy 4:1.

<sup>116</sup>Genesis 15:14; 18:25; 30:6; Judges 11:27; 1 Kingdoms 2:10; 25:39; 2 Kingdoms 18:19,31; 3 Kingdoms 8:32; 1 Chronicles 16:33; 2 Chronicles 6:23; 20:12; Job 7:18; 8:3; 10:2; 27:2; Psalms 7:8; 9:4,8; 50(51):4; 57(58):11; 66(67):4; 95(96):10,13; 97(98):9; 109(110):6; 134(135):14; Proverbs 22:23; 23:11; Ecclesiastes 3:17; Micah 4:3; Isaiah 2:4; 11:3; 4; 51:22; Jeremiah 2:9,35; 11:20; 27(50):34; 28(51):36; 32(25):31; Lamentations 3:59; Ezekiel 7:8; 11:10,11; 18:30; 20:36; 24:14; 33:20; 34:22; 35:11; 36:19; 29:22. God is also appealed to as Judge; Genesis 16:5; 31:53; Exodus 5:21; 2 Chronicles 24:22; Job 22:13; Psalms 5:10; 7:8; 9:19; 25(26):1; 34(35):24; 42(43):1; 53(54):1; 81(82):8; 93(94):2.



turn uses the passive καταδικασθήτε which was shown to veil the divine name and activity (cf. V.1.1). Μετρηθήσεται (Matthew 7:2) was also shown to be cryptic for the divine name and action of God (cf. IV.3.a). It is therefore quite easily seen that God permeates each of these passives. "Do not judge, and God will not judge you. The way you judge, God will judge you. The measure you give out, God will give out to you." Luke, however, adds a phrase using the passive of ἀπολύω (Luke 6:37. Cf. III.1.i). The Septuagint gives no background for the New Testament use of the word. In the New Testament there are a few passages that shed some "divine" light on the verb.<sup>117</sup> With this scant light shed upon the word another fact must not be overlooked. The context itself has been shown above to yield one divinely veiled passive after another. They may be said to rub off their quality on ἀπολύω. The similarity between ἀπολύω and ἀφίημι also aids in viewing the verb as concealing divine activity (cf. III.3.d).

With regard to the three participles in Luke 6:38, this much may be said. They are governed by δώσουσι, a verb which, as has been shown, often indicates God's veiled hand at work in the activities of men.<sup>118</sup> God gives, and the participles tell his manner of giving. This is said because the first, πεπλεγμένον, is used only here in the New Testament and not at all in the canonical Septuagint. The second, πεσφυσμένον, has been shown to be colored by divine activity, however, of a more catastrophic nature (cf. V.1.z). The third, ὑπερεκχυνόμενον, is also

<sup>117</sup> Matthew 18:27 (parable); Luke 2:29; 8:38; 13:12; 14:4.

<sup>118</sup> Cf. III.3 n. 57; also IV.1.j,o; for the third person plural cf. IV.1.x.



only used here in the New Testament. In the Septuagint it is used in Joel 2:24 of God who blesses man so that his winevats overflow. When all is considered, the verse points to the Giver-God. Ἀντιμετροῦθήσεται with which the verse closes is used only here in the New Testament. It is not found in the Septuagint. It is a more forceful way of stating Matthew 7:2.

One word remains. It is κατηρτισμένος, in Luke 6:40. This word is used in the New Testament as applying to the direct activity of God.<sup>119</sup> It is so used also in the Septuagint.<sup>120</sup> It is thus God who fits out his followers to be as their Teacher, the Christ. Once again, the passive voice conceals the work of God: "But everyone, when God has fitted him out, shall be as his Teacher."

f. On Asking of God, Matthew 7:7-12//Luke 11:9-13

The passives in these accounts were treated in IV.1.o.

g. On Doing Righteousness, Matthew 7:13-27//Luke 6:43-49

Matthew 7:24-27 and parallel, Luke 6:46-49, were treated previously in IV.2.a. Ἐκκρίθησεται (Matthew 7:19) was also treated previously in V. 1.a. Βάλλεται was also treated previously in III.2.f (cf. especially ἐκβάλλω, IV.2.b).

The remaining passive is τεβλυμένη (Matthew 7:14). It is a des-

<sup>119</sup>Matthew 21:16; (Psalm 8:2); Hebrews 10:5 (Psalm 39[40]:6 not in the Hebrew); 11:3; 13:21; 1 Peter 5:10.

<sup>120</sup>Exodus 15:7; Psalms 17(18):33; 28(29):9; 68(69):9,28; 73(74):16; 79(80):15.



criptive element in the narrative and is of little significance.

- h. Message from John the Baptist, Matthew 11:2-30//Luke 7:18-35; 10:12-16, 21-22

The following passives have been treated previously. Ἀποκριθεῖς (Matthew 11:4,25; Luke 7:22, also 10:27,28) and πορευθέντες (Luke 7:22) were treated in the chapter on Form and Function; καταρτίζονται (Matthew 11:5; Luke 7:22) in III.1.k; ἐξείρονται (Matthew 11:5; Luke 7:22; 10:20,26; ἐρήρηται Matthew 11:11) in III.l.h, IV.1.i; γέγραπται (Luke 7:27) in IV.3.f; ὑψωθήσῃ (Luke 10:15) in IV.1.bb.

The following passives are self-explanatory. Μὴ σκανδαλισθῆ (Matthew 11:6; Luke 7:23) is explained by the preposition ἐν used as agent of the passive.<sup>121</sup> Σαλευόμενον (Matthew 11:7; Luke 7:24), παρεδόθη (Matthew 11:27; Luke 10:22), and μὴ βαπτισθέντες (Luke 7:30) are explained by the preposition ὑπό as the normal way of expressing agency. Ἐδικαιώθη (Matthew 11:19; Luke 7:35) is explained by the preposition ἀπό used as agent of the passive.<sup>122</sup> Βαπτισθέντες (Luke 7:29) is explained by its cognate object qualified by the genitive Ἰωάννου. Ἐγενήθησαν (Luke 10:13) is a deponent passive "where a real passive meaning is at best a possibility."<sup>123</sup>

Four passives remain that have not been previously explained. The first is εὐαγγελίζονται (Matthew 11:5; Luke 7:22). In the New Testament the active voice is used once with God as the subject (Revelation 10:7).

<sup>121</sup>Blass-Debrunner-Funk, op. cit., pp. 117-118 (paragraph 219[1]).

<sup>122</sup>Ibid., p. 113 (paragraph 210[2]).

<sup>123</sup>Ibid., p. 42 (paragraph 78).



All other examples in the New Testament understand some intermediary human or divine. The word in the Septuagint is always used of a good report, which is sometimes the Gospel, always delivered by man. In the present passage the word is virtually self-explanatory. The Gospel is preached by Christ principally and his company of disciples generally.

The second passive is ἠμφορισμένον (Matthew 11:8; Luke 7:25). The Septuagint offers no help with regard to this word. In the New Testament it is used in Matthew 6:30 of God who clothes the fields with grass. When analogous examples are compared (ἐνδεδυμένον IV.1.h and q πεπλεκωμένον) which have been shown to veil divine activity it becomes obvious that this word may possibly tell the reader that God clothes all men as he sees fit.

The third passive is πεφορτισμένον (Matthew 11:28). Besides this passage it is used only in the New Testament in Luke 11:46. However, Luke 11:46 is the key to its understanding. There it is pointed out that the Scribes bind burdens upon men that they themselves do not and cannot carry. Those who are burdened are not so because of the hand of God. It is the visible hand of man, who has weighed down his brother. It is Jesus who wishes to relieve this visible weight. The Septuagint contributes nothing in the way of understanding this verb.

The fourth and final passive is καταβυβωθήσῃ found in some texts (Aleph, C, k, G) only in Matthew 11:23 and Luke 10:15. If allowed to remain it too shows the veiled hand of God. The Septuagint uses the word very plainly of God's destructive power in the downfall of Babylon (Jeremiah 28[51]:40), of his thrusting of Tyre down to the Pit (Ezekiel 26:20; 28:8), and his casting Pharaoh down to Sheol (cf. Ezekiel 32:18).



With this background from the Septuagint the passive form mentioned above (if allowed to remain) implies divine agency. Should the form be rejected and *καταβήσῃ* be accepted, the accepted form might be termed "medio-passive."<sup>124</sup>

i. Courage and Faith, Matthew 10:24-33//Luke 12:1-12

The first passive occurring in common to both Evangelists is *κεκαλυπμένον* (Matthew 10:26; Luke 12:2 *συγκεκριαλυπμένον*). In the New Testament all other occurrences of this word point in the direction of human activity. All the Septuagint examples, more in number, are purely human activity.<sup>125</sup> *Συνκαλύπτω* which occurs in the New Testament only in the present Lukan narrative, is used some eighteen times in the Septuagint; all the examples point to human activity, sometimes to human activity at its worst. One case only may be linked with the divine (Ezekiel 12:6). One may thus conclude that this is a case where the passive voice conceals the nefarious works of evil men as Luke's narrative itself indicates. This conclusion is the same as that of A. H. M'Neile, although his conclusion is subjectively attained.<sup>126</sup>

If it is man who conceals his evil works in the first passive, it is God who eventually uncovers them as the next passive shows (*ἀποκαλύψῃ*-

<sup>124</sup>Robertson, *op. cit.*, p. 819.

<sup>125</sup>Genesis 7:19; Exodus 8:6(2); 10:5,15; 14:28; 15:5 and especially verse 10; 16:13; 24:13,16; 40:34; Leviticus 16:13; Numbers 9:15,16; 16:33; Joshua 24:7; Job 36:30,32; Psalms 68(69):7; 77(78):33; 79(80):10; 84(85):2; 105(106):11,17; Hosea 2:9(11); Habakkuk 3:3; Ezekiel 16:8; 30:18; 32:7; Daniel 12:4.

<sup>126</sup>Alan Hugh M'Neile, *The Gospel According To St. Matthew* (London: Macmillan & Co. Ltd., 1957), p. 144.



φεται Matthew 10:26; Luke 12:2). In the New Testament this verb is used plainly to depict a direct action of God.<sup>127</sup> It is also used in the same manner in the Septuagint.<sup>128</sup> Obviously then, this passive veils the divine name and the divine activity connected with it. This may also be said of its companion verb γνωσθήσεται.<sup>129</sup>

ἠριθμηθέναι (Matthew 10:30; Luke 12:7 ἠριθμηταί) is another case of the divine action veiled by the passive. Since this verb is used only in these narratives and in Revelation 7:9 the New Testament evidence alone is not sufficient to support such a conclusion. It is when the Septuagint is consulted that the divine element becomes apparent. In the Septuagint this verb is often linked with the divine.<sup>130</sup> At times it comes to be used for a divine command.<sup>131</sup> Finally, God himself is actually portrayed as the Numberer.<sup>132</sup> This passive, then, lends a touch of endearing beauty to the narrative. "Yes, little flock, it is indeed God who has numbered the very hairs of your head." Though

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<sup>127</sup>Matthew 11:25,27//Luke 10:21,22; Matthew 16:17; Luke 17:30 (taken as middle); Romans 1:17,18 (same either as middle or passive); 1 Corinthians 2:10; Galatians 1:16; Philippians 3:15.

<sup>128</sup>Numbers 22:31; 1 Kingdoms 3:7,21; 9:15; 2 Kingdoms 7:27; Psalms 97(98):2; 118(119):18; Amos 3:7; Isaiah 3:17; Lamentations 4:22; Theodotion Daniel 2:22,28,29,47; there are also those Septuagint references where the word's action is predicated directly to God though not in the usual sense of reveal, Job 12:22; Psalm 28(29):9; Hosea 2:10(12); Micah 1:6; Numbers 3:5; Isaiah 52:10; Jeremiah 13:26; Ezekiel 13:14; 16:37.

<sup>129</sup>Matthew 10:26; Luke 12:2; cf. III.3.a where it was treated.

<sup>130</sup>Genesis 13:16; 15:5; 16:10; 32:13(13); Leviticus 23:15.

<sup>131</sup>Numbers 3:15,16; 2 Kingdoms 24:1.

<sup>132</sup>Job 14:16; 28:26; 39:2 implies only God can Providentially number; Psalm 146(147):4.



this could be logically deduced, since hardly a soul would count or be capable of counting all the hairs of another's head, it is the Old Testament background which supplies the decisive evidence for this interpretation.

Ἐπιλησθέντων (Luke 12:6) is also a veil for the divine name and activity. It occurs once in the New Testament of God who does not forget his own (Hebrews 6:10). Although in the Old Testament God is sometimes spoken of as forgetting his people because of their evil ways, yet there are places where the Septuagint speaks of God as one who does not forget his own.<sup>133</sup> So also in this phrase with the help of the Septuagint the tender touch is added that God, who forgets not the sparrow, will not forget his own. The phrase ἐνύπτιον τοῦ θεοῦ should also be noted. It indicates or implies agency (cf. Luke 15:10; Acts 10:31; Romans 3:2; Revelation 16:19).

The remaining passives have been treated previously or are self-explanatory. φοβήθητε (Matthew 10:26,28,31; Luke 12:4,5) was treated in the chapter on Form and Function; ἐπισυναχθεῖσιν (Luke 12:1) in III.3.a (cf. other ἄγω compounds). Πωλεῖται (Matthew 10:29; Luke 12:6) is self-explanatory together with ἀκουσθήσεται (Luke 12:3) and κηρυχθήσεται (Luke 12:3). They imply a human agency. Ἀπαρνθήσεται is easily explained in this case by its parallel in Matthew 10:33 where the active simplex is used of Jesus himself. Theologically speaking, the veiled agency here is that of Jesus.

<sup>133</sup>Deuteronomy 4:31; Psalm 9:12; Amos 8:7; Isaiah 44:21; 49:15; Jeremiah 27(50):5.



## j. Taking Up One's Cross, Matthew 10:34-39//Luke 12:49-53

The Matthew narrative uses no passives. It is in the Lukan account that the passives are found. The first is ἀνέφθη (Luke 12:49). To kindle fire in the world has always been God's prerogative in the Old Testament. The Septuagint demonstrates this by using ἀνάπτω of God as kindling his fires of judgment and wrath upon the earth.<sup>134</sup> Therefore, this passive veils the divine name and activity of God. To paraphrase, Jesus says, "Would that God had already kindled the fire."

The passive βαπτισθήναι (Luke 12:50) may be explained by parallel analogy to ἀνέφθη. God will baptize the Christ with his fire of judgment and wrath. The Septuagint does not aid in the use of this passive nor for that matter, does the New Testament. As shown in h above, the cognate noun does much to qualify and limit the passive verb. It specifies the content of the βάπτισμα and shows it to be of divine making.

The remaining passives were treated before or are self-explanatory. τελεσθῆναι (Luke 12:50) was treated in V.1.hh. διεπερισπένεσθαι (Luke 12:52) and διεπερισπένονται (Luke 12:53) though identified in V.1.1 as satanic action is here purely divine. It is self-explanatory by virtue of the noun διεπερισπένον (Luke 12:51) which Jesus states as the purpose for being present on this earth. Thus, Jesus himself stands behind each passive.

<sup>134</sup>Psalms 17(18):8; 77(78):21; Amos 1:14; Malachi 4:1(3:19); Jeremiah 11:16; 17:27; 21:12,14; 27(50):32; Lamentation 2:3; 4:11; Ezekiel 21:47(21:3).



k. The Rebuke of the Pharisees, Matthew 23:23-28//Luke 11:37-44

Two passives occur in these accounts. The first, *ΚΕΚΟΙΜΗΜΕΝΟΙΣ* (Matthew 23:27) is self-explanatory. Human agency is implied. The second, *ἑβαπτίσθη* (Luke 11:38) is self-explanatory also on the basis of its permissive quality.<sup>135</sup>

l. The Rebuke of the Scribes, Matthew 23:29-36//Luke 11:45-54

The Matthean passage contains no new passives. In Luke 11:45 *ἀποκριθεῖς* was treated in the chapter on Form and Function; *ἔκχουόμενον* (Matthew 23:35; Luke 11:50) in V.1.jj and its sense there may be applied here. The remaining passives are *ἐκζητηθῆ* (Luke 11:50) and *ἐκζητηθήσεται* (Luke 11:51). The New Testament offers no help with regard to the passive use of this verb. In all passages but this one it is always predicated of man as his activity. In the vast majority of Septuagint passages the same is true. Nevertheless, there are those passages which show God as the searcher for his own, whether it is their blood or their lost condition.<sup>136</sup> Thus, it may again be stated that behind these passives stands the living God.

m. Jerusalem, Jerusalem, Matthew 23:37-39//Luke 13:31-35

The four passives found in these narratives have been treated

<sup>135</sup>Turner, *op. cit.*, III, 57.

<sup>136</sup>Genesis 9:5; Deuteronomy 23:21(22); 1 Kingdoms 20:16; Psalms 30(31):23; 43(44):20; Micah 6:8; Joel 3(4):21; Ezekiel 3:18,20; 33:6,8; 34:10,11,12,16.



before. ἄξεστοι μὲνοι (Matthew 23:37; Luke 13:34) was treated in III. 2.d; ἀρίενται (Matthew 23:38; Luke 13:35) in IV.3.g and V.1.gg; ἐβλογημένος (Matthew 23:39; Luke 13:35) in V.1.z. Πορευθέντες (Luke 13:32) was treated in the chapter on Form and Function.

#### 4. Common to Matthew and Mark

- a. Jesus' Custom of Speaking in Parables, Matthew 13:34-35//Mark 4:33-34

The Markan narrative contains no passives. Those passives in the Matthean narrative were treated previously. ἵνα πληρωθῇ τὸ ρηθὲν (Matthew 13:35) was treated in III.3.a and V.1.d; κεκρυμμένα (Matthew 13:35) in IV.1.b.

- b. Eating with Unwashed Hands, Matthew 15:1-20//Mark 7:1-23

Certain passives have been treated previously. Ἀποκριθεὶς (Matthew 15:3,13,15) was treated in the chapter on Form and Function; γράφεται (Mark 7:6) in IV.3.f.

Certain other passives are self-explanatory. ὑπεβλήθη (Matthew 15:6; Mark 7:12) may be explained by the preposition ἐξ used with it as stating agency,<sup>137</sup> if in fact the verb is not itself deponent. No divine activity is suggested. Ἐσκάνδαλίσθησαν (Matthew 15:12) has Christ's word implied as the agency, "They were offended by it (the word spoken)."

The final passive, ἐκρίθη (Matthew 15:13), is connected

<sup>137</sup>Robertson, op. cit., p. 534.



in Matthew 13:29 with the Lord's judgment and in Luke 17:6 with the Lord's command. In the Septuagint the word is used twice as God's word of judgment.<sup>138</sup> In the present passage the verse itself vividly implies God as acting in Judgment. What he has not planted, he roots out in judgment. Thus, again, the passive veils God's name and his activity.

c. Concerning Divorce, Matthew 19:3-12//Mark 10:2-12

All passives have been previously explained or are self-explanatory. Ἀποκριθεὶς (Matthew 19:4; Mark 10:3) was treated in the chapter on Form and Function. Δίδεται (Matthew 19:11) was treated in III.3 footnote 57 and also IV.1.j and o; ἐγεννήθησαν in V.1.jj. Ἀπολελυμένην (Matthew 19:9) implies "by a man" and is thus self-explanatory. Ἐυνοουσίαθησαν (Matthew 19:12) is self-explanatory by its use with the preposition ἐκ. One final comment may be added to κολληθήσεται (Matthew 19:5; Mark 10:8) which was treated in IV.1.w. Whether taken as passive denoting God's act or middle as denoting man's act of joining or being joined in marriage, still God has joined the couple.<sup>139</sup> Marriage is frightfully binding no matter how one may view it.

d. The Ambition of James and John, Matthew 20:20-28//Mark 10:35-45

In the Matthean narrative three passives occur. The first, ἀποκριθεὶς (Matthew 20:22), was treated in the chapter on Form and

<sup>138</sup>In Zephaniah 2:4, the Greek Future Indicative Passive is used for the Hebrew Piel. This fact should be noted closely. The Piel, which is obviously not used in a passive sense in this passage, is translated in the Septuagint by a passive voice; Jeremiah 1:10.

<sup>139</sup>Cf. Matthew 19:6; Mark 10:9, ὁ θεὸς συνέζευξεν.



Function. The second, ἡτοίμαται (Matthew 20:23), is explained by the prepositional phrase ὑπὸ τοῦ πατρὸς not found in the Markan narrative (Mark 10:40). The third passive, διακονηθήκει (Matthew 20:28; also Mark 10:45), has the idea of "by others" implied and is thus self-explanatory.

In the Markan narrative a group of passives occur, βαπτίζονται, βαπτισθήκει, both in verse 38 and βαπτισθήσεσθε in verse 39. The Septuagint is of no help in establishing the coloring of the passive use of this verb and the New Testament also helps very little. Never is God shown as the one who baptizes in the Septuagint or the New Testament. Here, however, the baptism must be clarified. It is not the water-baptism that Jesus had experienced a few years prior to this. Rather, this baptism, like the cup (Mark 10:38), is metaphorical for the sufferings and eventual death of the Suffering Servant. If this is the meaning of baptism here, then it is clear that it is God who baptizes his Servant with the sufferings and death administered to him by wicked Jews and evil Romans. It may be summarized in this way;

By this cup Jesus refers to the bitter contents of suffering (John 18:11; Matt. 26:39, 42; Mark 14:36), and to drink means to accept and to endure the bitter suffering. Mark adds the second part of the question: "or to be baptized with the baptism with which I am being baptized?" We have passives whereas in the first part we had active verbs. The actives bring out the thought that the suffering is willingly, voluntarily assumed and endured; the passives that it is laid upon the sufferer by God.<sup>140</sup>

God stands behind these passives, not so much in name as in providential activity.

<sup>140</sup> Lenski, The Interpretation of St. Mark's Gospel, p. 457.



- e. The Question About the Great Commandment, Matthew 22:34-40//Mark 12:28-34

Two passives occur in these accounts, both of which have been treated previously. Συνήχθησαν (Matthew 22:34) was treated in III.3.i (cf. other compounds of ἄγω as ἔπιανώγω, III.3.a). Ἀπεκρίθη (Mark 12:28,29,34) was treated in the chapter on Form and Function.

- f. The Anointing of Jesus, Matthew 26:6-13//Mark 14:3-9

Four identical passives are used in these narratives. Three of the four are self-explanatory and do not imply any veiling of the divine name or divine activity. Πραθῆναι (Matthew 26:9; Mark 14:5) has the idea "by someone" implied. The same is true of κηρυχθῆ (Matthew 26:13; Mark 14:9) as was seen in V.3.i (cf. also εὐαγγελίζονται in V.3.h). Those implied agents of κηρυχθῆ are the anonymous spokesmen implied in λαληθήσεται (Matthew 26:13; Mark 14:9). Δοθῆναι (Matthew 26:9; Mark 14:5) was treated in III.3, footnote 57, and IV.1.j and o. Some might be inclined to believe that only anonymous agents are implied here also. This would be true if the word were not so laden with divine content as the references above show. The good gift always comes ultimately from God. How he bestows it is a matter of his own divine mercy.

- g. The Appearance in Galilee and the Commission, Matthew 28:16-20//Mark 16:14-18

The seven passives occurring in these narratives have been treated previously. Ἐπορεύθησαν (Matthew 28:16,19; Mark 16:15) was treated in the chapter on Form and Function. Ἔδωθη (Matthew 28:18) was treated in



III.3, footnote 57, and IV.1.j and o; ἐφανερώθη (Mark 16:14) in IV.3.a; ἐγγεγραμένον (Mark 16:14) in III.1.h; αυδήσεται (Mark 16:16) in III.3.g; and κατακριθήσεται (Mark 16:16) in V.1.nn; βαπτισθεῖς (Mark 16:16) in d above and IV.3.h and j. It might be added that the passive of βαπτίζω as of ἐκγγελλίζομαι and κηρύσσω generally imply a human agency even though the command to baptize and preach may have divine origin.

### 5. Peculiar to Luke

#### a. Luke's Preface, Luke 1:1-4

Two passives are found in this narrative. The first is πεπληροφωρημένων (verse 1). It is used once in the Septuagint, but the Septuagint evidence is of no help in the interpretation of the present passage. In the New Testament it is used six times. In none of the examples is the action traced directly to God. In two of the six New Testament passages it is used in a purely human injunction (Romans 14:5; 2 Timothy 4:5). In the remaining examples (Romans 4:21; Colossians 4:12; 2 Timothy 4:17) one may easily perceive a numinous glow. Perhaps the best recourse is the analogy which this verb has to πληρώω (III.3.a). In this passage, then, God has borne to the full, to completion or accomplishment, the sacred works of our salvation.<sup>111</sup> The passive again veils the work of God.

κατακρίθης (verse 4), though not found in the Septuagint, is used seven times in the New Testament. In the New Testament it is always

<sup>111</sup>As much as the action of πληρώω is ascribed to God, so also is σφραγίζω. Cf. Romans 9:22; Hebrews 1:3; 2 Peter 1:17,21. Thus this compound is highly colored by divine working.



used of instruction given to one man by another. The personal element is sometimes strong (1 Corinthians 11:19; Galatians 6:6). By use of this passive in his Preface, St. Luke is laying his claim upon Theophilus as his pupil. The purely divine element is missing.

b. The Annunciation of the Birth of John, Luke 1:5-25

Of the ten passive forms used in this narrative, only one has not been explained previously. It is κατεσκευασμένον of verse 17. R. C. H. Lenski says of this verb, "The agent in this passive participle is John, who is also the subject of the two infinitives because he is the subject of the main verb."<sup>142</sup> Though this statement is true, it fails to observe the important divine activity veiled in the verb. God sends John his messenger to prepare the way of the Christ (Matthew 11:10). Actually, the Preparer, John, is the instrument of the Divine Preparer. Behind John's work stands the living God. The blanket statement of Hebrews 3:4 (which uses this verb) shows God as the invincible omnipotent God. Virtually every New Testament use of this verb has God standing behind it, although another person may be the immediate actor by the command of God. (1 Peter 3:20; Hebrews 11:7). The Septuagint gives three good examples of this verb with God as subject. In Isaiah 40:28 it is God who prepared (built) the ends of the earth. In Isaiah 43:7 it is God who prepared (created) individuals; and in Isaiah 45:7 it is he who prepared (created) light. In all three passages the verb translates the Hebrew verb אָבַן. Thus, in the present passage the verb may be said to veil

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<sup>142</sup>Lenski, The Interpretation of St. Luke's Gospel, p. 51.



a divine act in the person of John.

The other passives have been treated previously. ἔωθη (verse 11) was treated in V.1.u; ἐταράχθη (verse 12) in III.3.j; εἰσηκούσθη (verse 13) in V.2.e; χρησόνται (verse 14) in IV.1.v; κληθήσεται (verses 15,23) in V.1.e; ἀπεστάλην (verse 19) in III.2.d; κληρωθήσονται (verse 20) in III.3.a; and ἀποκριθεὶς (verse 19) in the chapter on Form and Function.

c. The Annunciation to Mary, Luke 1:26-38

Two passives in this narrative have not been treated previously. The first is κεχαριτωμένη (verse 28). In the Septuagint the verb is used only once in Sirach; this usage is of no consequence for the New Testament. It is found elsewhere only in Ephesians 1:6, where God is the subject. Since all χάρις is from God it is possible in view of these two New Testament passages to find the divine name veiled in the present passage. "Greetings Mary! God has bestowed his favor upon you. The Lord is with you."

The second passive is διεταράχθη of verse 29. This compound form is not found in the Septuagint and is used only here in the New Testament. It may thus be explained by its analogy to ταράσσω (cf. III. 3.j).

The remaining passives have been treated previously. ἀπεστάλη (verse 26) was treated in III.2.d; μεμνηστευμένην (verse 27) in V.2.a; κληθήσεται (verses 32,35) in IV.1.h; γεννώμενον (verse 35) in V.2.b; καλούμενη (verse 37) in III.1.h; and ἀποκριθεὶς (verse 35) in the chapter on Form and Function.



## d. Mary's Visit to Elizabeth, Luke 1:39-56

Four of the five passives have been treated previously. *Ἐπιήσθη* (verse 41) was treated in V.l.e; *ἐβλεπμένη (ος)* (verse 42) in V.l.z; *Ἐταρεύθη* (verse 39) in the chapter on Form and Function.

*Ἰννοθῆναι* (verse 54) was treated in V.l.mm. Since the subject of the infinitive is not expressed it is the same as the subject of the sentence. This would mean that God himself is the understood subject of the infinitive. One wonders if the verb itself is not deponent.

The fifth passive not treated previously may be explained by the preposition used with it. *Παρά κυρίου* used with *τελεσθέναι* (verse 45) is used to express agency in a secondary way "since it is not God himself who had spoken, but an angel by his command."<sup>143</sup> Ultimately, it was God who spoke through his angel. Thus, the phrase may be translated, "that there shall be an accomplishment in regard to those things spoken to her by the Lord."

## e. The Birth of John, Luke 1:57-80

The following passives in this narrative have been treated previously. *Ἐπιήσθη* (verses 57,67) was treated in V.l.e; *κληθήσεται* (verses 61,76); *καλεῖται* (verse 61) and *καλεῖσθαι* (verse 62) in III.l.h (but not IV.l.h); *ἀνεύχθη* (verse 64) in III.l.a and IV.l.o; *μνησθήναι* (verse 73) in d above (also V.l.mm); and *ἀποκριθεῖσα* (verse 60) under Form and Function.

<sup>143</sup>Blass-Debrunner-Funk, op. cit., p. 124 (paragraph 237[1]).



Two verbs are new in this narrative, διεφάσειτο (verse 65) and ῥυθέντας (verse 74). The first is not found in the Septuagint and is used elsewhere only in Luke 6:11. In these two passages it refers to human discourse. The passive in this passage implies as agents those people who spread the words. The second passive, ῥυθέντας (verse 74), is used with God as subject or agent in all New Testament passages.<sup>144</sup> The Septuagint uses the term quite readily of God the Deliverer.<sup>145</sup> God is thus the veiled agent of this passive.

f. The Birth of Jesus, Luke 2:1-7

The three passives used in this narrative were treated previously. Κατέβη (verse 4) was treated in III.1.h; μνησθεμένη (verse 5) in V.2.a and ἐπιήσθησαν (verse 6) in V.1.e. Ἀπογράφεσθαι (verses 1,3) is treated as middle voice by Blass-Debrunner-Funk.<sup>146</sup>

g. The Angels and the Shepherds, Luke 2:8-20

Of the six passives used in this narrative two have been treated previously. Ἐφοβήθησαν (verse 9) was treated in the chapter on Form and Function. Ἐτέχθη (verse 11) was treated in V.2.b. The remaining

<sup>144</sup>Cf. especially Matthew 6:13; 27:23; Romans 11:26; 2 Corinthians 1:10; Colossians 1:13; 1 Thessalonians 1:10.

<sup>145</sup>Cf. Genesis 48:16; Exodus 5:23; 6:6; 12:27; 14:30; Joshua 22:22; Judges 6:9; 8:34; 2 Kingdoms 12:7; 22:18, 44, 49; 4 Kingdoms 18:32; 2 Esdras 8:32; Nehemiah 9:28; Job 5:20; 22:30; Psalms 6:4; 7:1; 16(17):13; 17(18) Title, 17, 19, 43, 48; 21(22):4, 8:20; 24(25):20; 30(31):1, 15; 32(33):19; Psalms passim. Hosea 13:14; Micah 4:10; Isaiah 36:18, 20; 38:6; 44:6; 47:4; 48:17, 20; Isaiah passim; Ezekiel 13:21, 23; 37:23.

<sup>146</sup>Blass-Debrunner-Funk, op. cit., p. 166 (paragraph 317).



four are self-explanatory. Ἐσπαργανυμένον (verse 12) is explained by the active voice in verse 7. Δαληθέντες (verse 17) and ἔλαβήθη (verse 20) refer to the things spoken by the angels. Δαληθέντων (verse 18) is explained by the preposition ὑπό used with it. In none of these is any divine activity suggested.

#### h. The Circumcision, Luke 2:21

The four passives in this verse divide evenly. Two were previously explained. Ἐπλήσθησαν was treated in V.1.e and ἔκλήθη in III.1.h. The remaining two are self-explanatory. κλήθεν is explained by the preposition ὑπό. Συλληφθῆναι is explained by the implied "by her." Of course, behind both of these marvelous conceptions (of Jesus and of John) is the hand of God (Luke 1:13; 1:31), but it is not apparent here.

#### i. The Presentation, Luke 2:22-39

The following passives were treated previously. Ἐπλήσθησαν (verse 22) was treated in V.1.e; γέγραπται (verse 23) in IV.3.f; κληθήσεται (verse 23) in IV.1.h; and ἀποκαλυφθῶσιν (verse 35) in V.3.i. The following passives are self-explanatory. Κεχηματισμένον (verse 26) is explained by the preposition ὑπό. Δαλουμένοις (verse 33) implies "by Simeon."

The three remaining passives may be explained as follows. Εἰρημένον (verse 24) may be treated on the analogy of γεγραμμένον (IV.3.f) and τὸ ῥηθέν (IV.1.d). The word is used in enough substantial passages of the New Testament to show that the very voice of God is meant.<sup>147</sup> Thus,

<sup>147</sup>John 12:50; 14:29; Acts 2:16; 13:40; Romans 4:18; Hebrews 1:13;



God stands immediately behind this participle. This is rather obvious from the phrase that follows, ἐν νόμῳ κυρίου.

τὸ εἰδομένον (verse 27) is on the same order. It is used only here in the New Testament and is not found in the Septuagint. However, the custom involved is of divine origin. These two passives do not have the bold bearing that many of the previous passives displayed. Nevertheless, God stands behind them, not so much veiled as taken for granted.

The final passive ἀντιλεγόμενον (verse 34) is always used in a bad sense in both Septuagint and New Testament. The divine element is absent.

j. The Childhood at Nazareth, Luke 2:40

The only passive used is τετηρούμενον. It was treated in III.3.a.

k. The Visit to Jerusalem, Luke 2:41-50

Two of the three passives have already been treated. ἔβλεπαντο (verse 47) was treated in III.2.c and ἐξελέγησαν (verse 48) in III.1.d. Whether a case can be made for the use of ἰδυνώμενοι (verse 48) is difficult to say. It is used four times in the New Testament. It is used twice in the Parable of Dives and Lazarus (Luke 16:24,25). In this parable it can hardly be anything other than pain inflicted or flame administered because of divine judgment; "but now, God comforts him, but you HE pains." Such an interpretation has support from the Septuagint. Zechariah 9:5 and 12:10 suggest pain as a result of God's judgment. Lamentations 1:13 also suggests the same. Haggai 2:15(14) and the passages



from Isaiah, especially Isaiah 53:4, though having no Hebrew equivalent, suggest God's punitive and painful Judgment. The third use of this verb in the New Testament is Acts 20:38. Here it seems hardly possible at all to see judgment from God. So likewise in this narrative (Luke 2:48) it is fraught with difficulty to see Mary's and Joseph's pained heart suffering in anguish because of God's judgment upon them. It is rather a simple expression of normal grief, as in Tobit 9:4. The circumstances simply pained the hearts of God's handmaid and her husband.

1. The Preaching Tour, Luke 8:1-3

The two passives used in this narrative were treated previously.

Τεθεραπευμένη (verse 2) was treated in III.3.c and καλούμενη (verse 2) in III.1.h.

m. The Visit to Martha and Mary, Luke 10:38-42

Two of the passives in this narrative have been treated before.

καλούμενη (verse 39) was treated in III.1.h and ἀποκριθεῖς (verse 41) in the chapter on Form and Function. The passive παρακαθεθεῖσα (verse 39) needs no comment.

The remaining passive is ἀφαιρῆσθαι (verse 42). It definitely veils the divine name and divine activity. The New Testament usage of the verb shows this. In Luke 1:25 it is God who takes away Elisabeth's reproach (cf. Septuagint, Genesis 30:23). In Luke 16:3 the Lord of the parable takes away the steward's work. In Romans 11:27 God's covenant is established when God removes sin (cf. Septuagint, Exodus 34:7,9; Numbers 14:18). In Hebrews 10:4 it is admitted that the blood of bulls



and goats cannot take away sin. In Revelation 22:19 God promises to remove one from access to the tree of life under certain conditions. In numerous places in the Septuagint God is pictured as one who takes away from man in a multitude of ways.<sup>148</sup> This is another case of the passive concealing or veiling both God's name and his action.

n. The Galileans Slain by Pilate, Luke 13:1-5

The only passive used in this narrative is ἀποκριθεῖς (verse 2). It was treated in the chapter on Form and Function.

o. The Question Whether Few Are Saved, Luke 13:22-30

The five passives in this narrative have been treated previously. Σωζόμενοι (verse 23) was treated in III.3.g; ἠγέρθη (verse 25) in III.1.h; ἐκβαλλόμενος (cf. βάλλω III.3.a) and ἀνακλιθήσονται (both of verse 28) in III.2.b. Ἀποκριθεῖς (verse 25) was treated in the chapter on Form and Function.

p. The Discourse at the Table of the Chief Pharisee, Luke 14:7-14

The passives of the verb καλέω used in this discourse (verses 7,8, 10) do not refer to divine activity (cf. IV.1.h). They refer to the host of the banquet who had invited the guests (verse 9, ὁ καλέσας; verse 10, ὁ κεκληκώς; verse 12, πῶ κεκληκότες). Some of the other passives were treated previously. κατακλιθήσεται (verse 8) was treated in III.2.b; ταπεινωθήσεται and υψηλοθήσεται (verse 11) in IV.1.bb. Πορευθεῖς

<sup>148</sup>Genesis 31:9,16; Exodus 33:23; Numbers 11:17; 21:7; Joshua 5:8 (9); Job 1:21; 19:9; 38:15; Psalm 75(76):12; Hosea 2:9(11); Isaiah 1:25; 5:5; 6:7; 9:14; 25:8; Ezekiel 21:26(31); 36:26.



(verse 10) was treated in the chapter on Form and Function.

One passive remains. It is ἀνταποδοθήσεται (verse 14). The passage is quite similar to Proverbs 19:17. The New Testament passages which use this word indicate that again the passive is veiling the divine name and divine activity.<sup>149</sup> This conclusion is substantiated by the Septuagint.<sup>150</sup> The passive voice veils God's name; "For God shall reward you in the resurrection of the just."

q. Concerning the Law and the Kingdom, Luke 16:14-18

Two passives occur in this discourse. Εὐαγγελίζεται (verse 16) was treated in V.3.h. Ἀποβελυμένη (verse 18) may be explained by the preposition ἐπί used with it as expressing agency.<sup>151</sup>

r. The Coming of the Kingdom, Luke 17:20-37

All the passives used in this discourse have been treated previously except one, ἐπερωτηθεῖς (verse 20), which is self-explanatory since ὑπό is used with it. Ἀποδοκιμαθῆναι (verse 25) was treated in V.1.s; ἀποκαλύπτεται (verse 30) in V.3.i; παράληφθήσεται and ἄφεθήσεται of verse 35 in IV.3.g; and ἐπισυναχθήσονται in III.3.a.

<sup>149</sup>Cf. Romans 12:19; cf. Deuteronomy 32:35; Hebrews 10:30; 2 Thessalonians 1:6.

<sup>150</sup>Leviticus 18:25; Deuteronomy 32:43; Judges 1:7; 2 Kingdoms 3:39; 22:21; 3 Kingdoms 3:1(2:44); 4 Kingdoms 9:26; Psalms 17(18):20,24; 30(31):23; 102(103):10; 118(119):17; 141(142):7; Proverbs 25:22; Hosea 4:9; 12:2(3); 14(15); Joel 2:25; 3(4):4,7; Zechariah 9:12; Isaiah 35:4; 59:18; 63:7; 65:6; Jeremiah 16:18; 28(51):6,24,56.

<sup>151</sup>Blass-Debrunner-Funk, op. cit., p. 113 (paragraph 210[2]).



## s. Zacchaeus the Publican, Luke 19:1-10

Two passives occur in this narrative. Καλούμενος (verse 2) was treated in III.1.h. Σταθείς (verse 8) is the aorist passive participle of ἵστημι used intransitively.

## t. Jesus' Appearance in Jerusalem, Luke 24:36-49

All the passives in this discourse have been treated previously.

Προσθέντες (verse 37) was treated in V.1.gg; τετραπυμέναι (verse 37) in III.3.j; πληρωθῆναι (verse 44) in III.3.a; γεγραμμένα (verse 44) and γέγραπται (verse 46) in IV.3.f; κηρυχθῆναι (verse 47) in V.1.gg; and ἐνδύσασθε (verse 49) in IV.1.h.

## 6. Common to Mark and Luke

## a. The Walk to Emmaus, Mark 16:12-13//Luke 24:13-35

The only passive found in the Markan narrative is ἐμφανερώθη (16:12). It was treated in IV.3.a.

Ἐκρατοῦντο (Luke 24:16) has not been treated before. Perhaps not too good a case can be made for this as a divine passive. However, what evidence there is may be cited. In several places in the New Testament Christ takes physical hold upon people.<sup>152</sup> Perhaps this may seem trivial. Yet, in the Septuagint four passages occur where God lays hold on persons.<sup>153</sup> With this data in mind it is possible to conceive of this as

<sup>152</sup>Matthew 9:25//Mark 5:41//Luke 8:54; Mark 1:21; 9:27.

<sup>153</sup>Isaiah 46:13; 42:6; 45:1; Jeremiah 20:7.



a divine passive veiling the divine name and divine activity. In reality, "God held their eyes so that they did not recognize him."

With ἠθροισμένους (Luke 24:33), used only here in the New Testament, one may see again the providential hand of God at work. In 1 Chronicles 16:35 God is asked to gather his own people. In Jeremiah 18:21 God is asked to gather the wicked for the sword. In Ezekiel 36:24 God promises to gather his own from among the nations. Though this passive does not really conceal the divine name, it nevertheless has a numinous glow about it. This passive plus all ἴγω passives in the New Testament give a cast to the "gathering of men" in the New Testament as divinely guided and even caused.

Ἐγνώθη (Luke 24:35) is best explained by the preposition ἐν used with it. He was known in or by the breaking of bread.<sup>154</sup>

The remaining passives were treated previously. Ἐστίθη (Luke 24:17) was treated in V.1.1; κατεκλιθήναι (Luke 24:30) in III.2.b; διηγοίθησαν (Luke 24:31; cf. διήνοιγεν, verse 32; also Luke 24:45) in III.1.d; ἠγέρθη (Luke 24:34) in III.1.h; ᾤφθη (Luke 24:34) in V.1.u. Ἀποκριθεὶς (Luke 24:18) was treated in the chapter on Form and Function.

b. The Ascension, Mark 16:19-20//Luke 24:50-53

The only passive used in these two narratives is ἀνεβήθη (Mark 16:19). Although this verb is used a number of times in the New Testament, the New Testament references do not throw any light on its use in the passive voice. One may assume that God took up the Christ. In the

<sup>154</sup>Elass-Debrunner-Funk, *op. cit.*, p. 4 (paragraph 4[3]); p. 104 (paragraph 195); pp. 117f. (paragraph 219).



Septuagint some examples of this verb occur which help to make that assumption a valid one. There is the ascent of Elijah (which parallels this narrative 4 Kingdoms 2:11 *ἀνεβήθη*) that brings out clearly the divine element. Ezekiel is quite often taken up and moved from one place to another by the Spirit.<sup>155</sup> God took up his people on eagle wings (Exodus 19:4). And so there are many other passages disclosing the fact that God takes up the states of various people.<sup>156</sup> Though the latter examples show a somewhat limited parallel to Mark 16:19, yet the overall impression is that God works through this word. Again, this word is a passive veiling the name and activity of God.

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<sup>155</sup>Ezekiel 2:2; 3:12,14; 8:3; 11:1,24; 43:5.

<sup>156</sup>Deuteronomy 32:11; 2 Kingdoms 22:17; Psalms 77(78):70; 145(146):9; 146(147):6; Hosea 11:3; Amos 7:15; Isaiah 46:4; 63:9.



## CHAPTER VI

### CONCLUSION

One may conclude that the passive voice in the Synoptic Gospels falls into three categories. First, there is the simple deponent passive which calls for little comment. Secondly, there are those passives which are self-explanatory by nature of the context or by a preposition used with them. Thirdly, there are those passives that stand by themselves. The context does not expressly indicate the agency involved. No preposition explains them. They may strike one as numinous (δοθήσεται). Yet, this need not always be the case (ἐξηράνθη). They simply state a fact, a fact that is taken to bear a truth which apparently has no motive for proving itself. It is simply a fact that forces itself upon the reader as truth (ταπεινωθήσεται). That truth seems, at first glance to come from nowhere. It is simply there. This type of passive acts like a "theological comma." It causes the thoughtful reader to pause to meditate, study, and most of all, search for the eternal background that forces itself upon the reader. It is not long before one finds that this type of passive has its home in the Septuagint, usually in the active voice used of some direct event that God caused to happen. These passives, then, are embedded almost without exception in the Septuagint. They are at times exceedingly numinous. God directly withered the fig tree (ἐξηράνθη), but how he may exalt (υψωθήσεται) or humble (ταπεινωθήσεται) remains a mystery that history alone has told or that time alone will reveal.

With the active voice one moves with the stated subject. With the



middle voice one emphasizes himself or another as the subject of its action. With this "numinous" passive voice one stands, stands in the very near vicinity of God; he feels the hand of God pass at near range; he hears the echoes of the Prophets' words in his ears, the song of the Psalmist in his heart, the facts of the Historian pulsating in his mind. He hears the voice of God. God stands behind this type of passive. It veils his name, his movements. It softens his voice, it covers his intents for men. Only when one allows the veil to be moved aside, the cover removed, and is motionlessly still to hear the still small voice can one appreciate the use of the passive voice in the New Testament.



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