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## NOTE ON ἘΝΕΡΓΕΙΣΘΑΙ

I SEE that Mr. Ross writes under the impression that he stands alone in maintaining that ἐνεργεῖσθαι should be taken as passive and not middle wherever it occurs in Biblical Greek. If he looks at my note on St. James (v. 16), he will find some three pages of examples in proof of the same proposition, in answer to the notes of Dean Alford and Bishop Lightfoot. I refer there to the following authorities: Hort on Clem. Al. *Strom.* vii. p. 852, § 36, ἡ ἀκοή διὰ σωματικῶν πόρων ἐνεργουμένη, where he says ἐνεργουμένη "passive, as always"; Stephanus, after quoting examples of the passive use from Polybius, goes on to say, *invenitur autem in N. T. significatione etiam activa*, which is, however, corrected by the latest editor in the words *immo semper passiva*. St. James' words δεῖσις ἐνεργουμένη are translated by Macknight "inwrought prayer," by Benson "inspired," by Bassett "when energized by the Spirit of God," after Bull's *fervore atque impetu quodam divino acta et incitata*. The last, in his *Examen Censurae* (vol. v. p. 22 foll.) says ἐνεργεῖσθαι *fere semper id significat quod Latine dicimus agi, agitari, exerceri, effici*, and he supports this by Tertullian's renderings of Romans vii. 5, Galatians v. 6 and by Chrysostom on 2 Corinthians i. 6, ἡ σωτηρία ὑμῶν τότε ἐνεργεῖται μειζόνως, τοῦτ' ἐστι δεικνυται, αὐξεται, ἐπιτείνεται, ὅταν ὑπομονὴν ἔχη . . . οὐκ εἶπεν τῆς ἐνεργούσης, ἀλλὰ τῆς ἐνεργουμένης, δεικνὺς ὅτι ἡ χάρις πολλὰ εἰσέφερεν ἐνεργούσα ἐν αὐτῷ. I then sum up the discussion in the words, "the passive interpretation being thus supported by the early Greek and Latin commentators, as well as by the constant usage in non-biblical Greek, we are naturally led to ask whether there is any necessity for a different explanation in the

nine passages of the New Testament in which the word occurs, viz., eight times in St. Paul and once here. Dr. E. A. Abbott writes to me that, after careful examination of all the Pauline passages, he is convinced that the passive meaning is not only possible, but in every case superior to the middle; and Dr. Hort in a private letter takes the same view of our text and of Galatians v. 6, without touching on the other examples."

J. B. MAYOR: