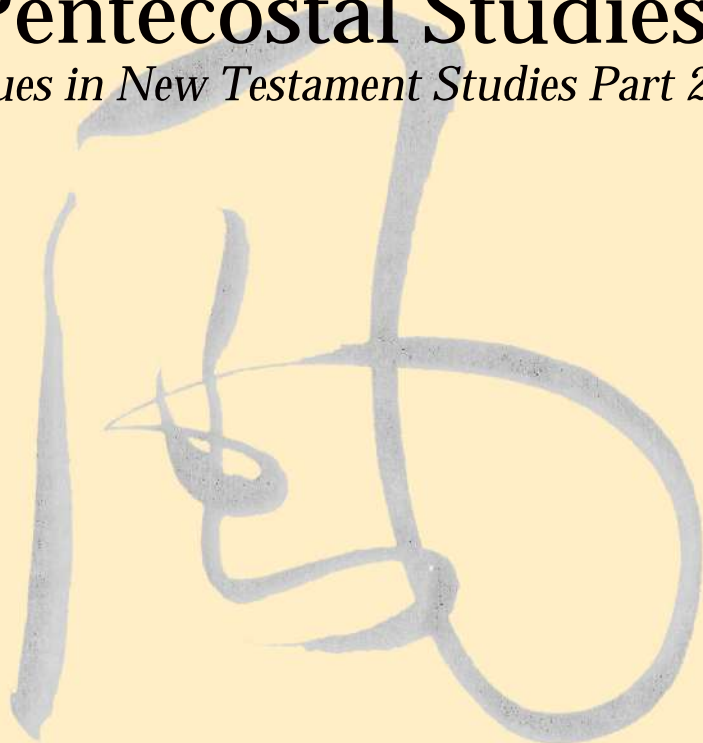


Asian Journal of Pentecostal Studies

Issues in New Testament Studies Part 2



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Issues in New Testament Studies Part II

We are pleased to offer the second and final part in our series on issues in the New Testament. Part I can be viewed and downloaded at www.aps.edu/ajps. All authors here are students in our Master of Theology Program. At APTS, we are intentional about cultivating a culture of writing for publication, both by those with proven published credentials and those aspiring to gain them. Another advantage to publishing the work of our own students is the opportunity to look at issues through new and younger eyes while, at the same time, benefiting from the work of older scholars as we did in Part I of this series. For more information on our PhD, DMin and MTh programs, please visit www.aps.edu or email me at the address below.

Lora Embudo leads off this edition with a two part article on a Lukan paradigm of witness. In the first part, she reviews relevant literature, evaluating the strengths and weaknesses of those in this field. While the subject itself is not new, Embudo, seeing this through the eyes of her own Filipino culture, points out that 1st century Greek culture was sociologically group oriented, meaning that any individual witness must be seen in conjunction with that of the ecclesial community. In the second article, she contends that Luke intended to pair the “breaking of bread” and prayer, both of which were communal activities. She goes on to say, however, that the depth of the *koinonia* experienced would be unlike anything the world has to offer—which serves to authenticate the witness of the ecclesial community.

Yuri Phanon’s two part article is a classic piece of Pentecostal writing. She explores the Pentecostal philosophy that the power of the Holy Spirit allows one to participate in the mission of God. Here she looks at the birth, baptism and wilderness narratives of Christ. She holds that the conception and birth of Christ was a new genesis, a new beginning for the world. Namely, that through the child conceived by Mary through the power of the Spirit, the world might be saved through the ministry of Jesus’ Spirit empowered followers. In the baptism

narrative, Phanon sees the descent of the Spirit in the form of a dove as an empowerment for service that Jesus would later pass on to his followers.

In the second part of her article, Phanon goes into the wilderness with Jesus, exploring the narratives of Matthew, Mark and Luke. She contends that, for Mark, the main emphasis of the story is not that Jesus was tempted by the devil, but by the fact that that he was not alone (Mark 1:13). Matthew's perspective, on the other hand, was that Jesus was led by the Spirit into the wilderness and that the Devil's temptations were, in fact, Spirit initiated. Luke's intent, according to Phanon, was to demonstrate that Jesus was filled with the Spirit before he even went into the wilderness

Finally, in another two-part article, Hirokatsu Yoshihara leads us into the world of linguistics in both the New Testament and classical Greek. He makes the statement that this subject should be taken seriously as understanding the Greek NT is part of the hermeneutical foundation for any serious student of Scripture. Here, he writes in defense of linguist Carl Conrad. For Yoshihara, Conrad speaks of a fundamental paradigm shift in the way that scholars would understand the voice system in the linguistical analysis of classic Greek. For Yoshihara, we are only at the beginning of this paradigm shift and the implications may be felt for a long time to come.

We hope you enjoy this edition. As always, feel free to direct any questions or comments to me at dave.johnson@agmd.org.

Warmly yours,

Dave Johnson, D.Miss
Managing Editor

ADDENDUM TO THIS ISSUE

We unintentionally omitted the managing editor's editorial from some copies of the previous issue, so we have included it here.

We apologize for the omission.

Issues in New Testament Studies Part I

In this and the next issue, we wade into the crowded waters of New Testament Studies. In Part 1, we present the work of a veteran scholar, Dr. Donald Hagner, the George Eldon Ladd Professor Emeritus of New Testament at the School of Theology at Fuller Theological Seminary in Pasadena, California. We also present the work of two newer scholars, Adrian Rosen, Ph.D (cand.) and Marlene Yap, MTh (cand.), who both teach here at APTS.

All articles were originally given as lectures at the 24th annual William W. Menzies Lectureship Series January 18-22, 2016, on the APTS campus in Baguio City, Philippines and have been edited for publication.

The five articles by Hagner deal with continuity and discontinuity between the Old and New Testaments. Following the opening article that lays the groundwork for all of the lectures, he divides his material into four parts (1) Newness and Discontinuity in the Gospels, (2) Newness in the Pauline Corpus, (3) Pauline Corpus and Hebrews and (4) Catholic Epistles and the Apocalypse. As Hagner notes, the discussion on continuity and discontinuity of the two Testaments is not new. Throughout history, the pendulum “has swung back and forth to extremes in the history of NT scholarship, depending on the climate of the times.” He contends that much of the past discussion focuses on discontinuity, while more recently the pendulum has swung completely toward continuity. Here, with plenty of OT and NT references to both sides, he reflects a refreshing balance.

Adrian Rosen’s article takes a close look at the ascension and exaltation of Jesus in Lukan theology. His stated purpose is “to clarify the theological significance of the event most often designated as the ascension” of Christ, as detailed by Luke in Luke 24:51 and Acts 1:2, 9-11 and 22. Rosen, however, prefers the term assumption to ascension

to describe the translation of Jesus into heaven as he feels it more comprehensively describes what happened. He points out that Luke repeatedly alluded to the ascension of Elijah as a type of the assumption of Christ, suggesting that Luke was importing the same theological ramifications. One is compelled to agree with him that “the assumption provided a graphic and symbolic display of Jesus’ exaltation to God’s right hand.”

Marlene Yap’s article is a welcome contribution to a growing emphasis on shame/honor issues in biblical studies. Articles like this provide a necessary reflection on an issue that uncovers a cultural blind spot among most western scholars, whose writings tend to reflect the West’s guilt/innocence cultural orientation. In doing so, she tangentially reveals both the need and value of theological dialogue between the West and the Majority World, something that has always been a core value of the *AJPS*.

Yap contends that because the cultures of the NT were based on shame and honor, they should be understood and interpreted within that cultural framework. Here, she focuses on three of Jesus’ parables, The Prodigal Son (Luke 15:11-32), The Dishonest Manager (Luke 16:1-8) and The Rich Man and Lazarus (Luke 16:19-31). For Yap, the focus of the story of the Prodigal Son is really on the counter cultural attitudes of the father more than that of either of his sons. In the Dishonest Manager, she points out that the theme of the owner’s magnanimity is much stronger than that of the steward’s dishonesty. In doing so, she gives the clearest interpretation of this parable I have ever read. In the parable of the Rich Man and Lazarus, the theme of honor and shame is reflected in the sociological status of Abraham, the rich man and Lazarus. The unrepentant rich man talks to Abraham, since he is the father of all Jews, rather than lowering himself to speak to Lazarus. In doing so, he insults Abraham as well, since Lazarus is Abraham’s guest of honor in Paradise. In tying these articles together, Yap contends that the overall themes that unite these parables are God’s justice, grace and love. Her interpretation of these stories through the honor/shame cultural lens supports her conclusion well.

Allow me to say a word about the Asian/Western authorship makeup of this edition. Through the years, the *AJPS* has pursued a good balance between publishing the work of Asians and Westerners. For the previous two editions, all authors have been Asian. There are

two reasons why this edition reflects a western dominance. One, as mentioned, the Hagner articles were presented as a unit at our Lectureship, and the editorial team felt that it would be better to present them here in the same manner rather than dividing them up over two editions, which was our original intent. Second, we were intending to publish an article by another Asian author and put the Rosen article in the next edition, but had to switch them due to editing issues. For those who would prefer to see more Asian authors, thank you for understanding.

As always, you are welcome to contact me through www.aps.edu. I'd be delighted to hear from you.

Thanks for reading,

Dave Johnson, D.Miss
Managing Editor

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IMPACTING THE FUTURE OF THE ASIA-PACIFIC CHURCH

**A Lukan Paradigm of Witness:
Community as a Form of Witness
Part I**

by Lora Angeline B. Embudo

Introduction

This paper on a Lukan paradigm of witness is divided into two parts. Part I will first present a survey on modern scholarship. Following the survey, there will be a discussion of the limitations of previous studies, the features of this current study and some socio-theological approaches to Acts. Part I will also include a presentation of the thesis and methodology of this study. The last section of Part I will introduce an analysis of Luke's concept of witness, which will be continued in Part II. Part II begins with exegetical analyses of two passages in Acts that demonstrate the parallel nature of the individual's witness and the community witness. Following this, the sociology of conversion approach and a socio-theological case will be discussed. Finally, my conclusions in this study will be presented.

The Community as an Element of Luke's Paradigm of Witness:
A Survey of Modern Scholarship

In the ascendancy of Lukan scholarship, little was said about the community's witness in relation to the mission of the Church. The majority of the studies on "witness," which in Lukan definition is the proclamation and attestation of the Christian faith,¹ have been on apostolic preaching (e.g. C. H. Dodd) and philological developments

¹Allison A. Trites presents a strong case for the Lukan concept of witness as proclamation and attestation (as in law-court procedure). She also points to Luke's forensic use of "witness" in congruence with Deuteronomy 15:19. Lexical analysis of the term "witness" conducted by the present author reasonably agrees with Trites' definition. For a fuller discussion see A. A. Trites, *The New Testament Concept of Witness*, Society for New Testament Studies Monograph Series vol. 31 (Cambridge: Cambridge University Press, 2004) 128-145.

(e.g. A. A. Trites).² Also, when dealing with the community in Acts, research has been predominantly done through either a Pauline or proto-Catholic lens. Accordingly, Luke's own distinctive voice on this topic has not been heard accurately due to earlier, serious suspicions of his credibility as historian-theologian. Although the trend has changed, the survey on modern scholarship below will show us that discussions regarding the community as a form of Christian witness have remained limited.

From the Dawn of Redaction Criticism to the Present

In the 1950's the leading Lukan studies came from scholars influenced by Bultmanian theology. The predominant proposition was that Luke's redaction of the Gospel and his arrangement of Acts aimed to solve early Christians' confusion on the delay of the *parousia*. Authors like P. Vielhauer, H. Conzelmann, E. Haenchen, S. Schulz, E. Grassler and G. Klein agree that Luke dealt with this diminishing eschatological hope.³ In an attempt to resolve the theological confusion of the early community, Luke, they said, historicized the *kerygma*. The most famous proponent of this thesis, H. Conzelmann, proposed "a schematized salvation-history" as the overarching theme in Luke-Acts.⁴ For him, Luke prevented disillusionment among the early believers by shifting their focus from being missiological to being institutional. In agreement with him, Ernst Haenchen, who wrote a seminal commentary on Acts, posited that the first century church existed as a unique and inimitable event of the past.⁵ Suffice it to say, scholars in this period saw Luke as a theologian who probably historicized the gospel and who painted an incredible picture of the early community of believers. Discussions of the community as witness remained few to none because the focus lingered on the idea that Luke addressed the theological problem of *parousia* delay.

Fortunately, in the 1970's, the publication of I. Howard Marshall's work, *Luke: Historian and Theologian* illuminated the tensions of this

²See C. H. Dodd, *The Apostolic Preaching and Its Developments: Three Lectures, with an Appendix on Eschatology and History*, 3rd ed. (London: Hodder and Stoughton, 1963), 4-22. A. A. Trites, *The New Testament Concept of Witness*, 1-4.

³Francois Bovon, *Luke the Theologian: Fifty Years of Research (1950-2005)*, 2nd ed. (Waco, TX: Baylor University Press, 2006) 11.

⁴He schematized Luke's view of salvation-history into three stages: the first stage being the period of Israel, the second stage is the period of Jesus' ministry (which ended with his ascension), and the third stage is the period of the church. For a full discussion see Hans Conzelmann, *The Theology of St. Luke* trans. G. Buswell (New York: Harper and Row, 1960), 10-15.

⁵Ernst Haenchen, *The Acts of the Apostles* (Philadelphia: Westminster, 1971), 246.

debate. His book opened another period in Lukan studies that encouraged scholars to reconsider the story of the early Christian community in Acts. For instance, C. F. D. Moule identified the Book of Acts as the historical reality of early Christianity.⁶ He proposed a “distinction without separation” of the three types of testimony in the book of Acts:

1. by action, the first Christians witnessed to the present activity of the Holy Spirit in the individuals and in the community
2. by word, they presented not a moral code but a recollection of the Acts of God in history
3. by communal lifestyle, they rendered glory to God and testified to others.⁷

P. H. Menoud also points to the missionary interest of Luke and states that the intent of Luke lies “in the extension the Spirit gives to the church through the apostolic testimony.”⁸ He cites Acts 1:8 where Jesus commands his witness to proclaim the gospel in Jerusalem, Judea, Samaria, and to the ends of the earth. Menoud shows in his work that the book of Acts describes the accomplishment of this missionary paradigm.⁹ However, Menoud cites only three main witnesses: Peter, the mouthpiece of the Twelve who testifies to the Jews; Stephen, the witness to half-Jews; and Paul, to the non-Jews.¹⁰ For him, this pattern fulfills the program in Acts 1:8. Peter G. Bolt follows this thesis by limiting the witness in Acts to the activity of the Twelve and of Paul.¹¹ He sees mission as primarily the work of God in sending Christ to the Jews and the Gentiles through the word of his witnesses.¹² Believers, post-Acts, are not to be called witnesses, but as those who responded in faith and repentance to the message of the witnesses.¹³ For Bolt, there is no “mission of the church” because Acts does not present the Church as a sent institution.¹⁴ For Menoud and Bolt, the vocation of witness and the empowerment of the Spirit for witness had ceased at the end of the apostolic age. Consequently, modern believers should stop identifying themselves as “witnesses of Christ” and they should stop

⁶C. F. D. Moule, “Christ’s Messengers: Studies in the Acts of the Apostles” in Bovon, 353.

⁷Ibid.

⁸P. H. Menoud (1954) in Bovon, 419.

⁹Ibid.

¹⁰Ibid.

¹¹Peter G. Bolt, “Mission and Witness,” in I. Howard Marshall and David Peterson, eds., *Witness to the Gospel: The Theology of Acts* (Grand Rapids: Eerdmans, 1998) 191.

¹²Ibid.

¹³Ibid., 211.

¹⁴For Bolt, a church may send individuals to do a particular work (cf. Acts 13:1-4), but the church itself is not sent (ibid., 210-211).

talking about the “mission of the church” as though that mission still lived. However, this does grave injustice to the theme of witness in Luke-Acts. The narrative shows that Luke considered the community’s witness as important. In fact, he parallels the individuals’ testimony to the community’s testimony (Acts 3-4:27, et al.).¹⁵

Limitations of Previous Studies and Features of the Current Study

Our brief survey shows that even with the critical approaches to Luke-Acts, none has really explicated the relationship between Luke’s theology of witness and the early community. Perhaps theological approaches without sociological study may not fully grasp the context of the early community, that is, certain dimensions of the text are beyond the reach of philology, history, and literary criticism.¹⁶ Barton did point out that “to the extent that ‘the Lukan community behind the text’ continues to be a legitimate object of scholarly speculation, social scientific method has an inevitable and necessary part to play.”¹⁷ Thus, accepting the benefits of the social sciences in descriptively analyzing the community behind the text, this study employs a socio-theological method to understand the concept of “community as witness” in Acts. Perhaps the sociological viewpoint of conversion can aid readers to understand the role and significance of the community in the task of witness.

Socio-Theological Approaches to Acts

The use of socio-theological approaches are not entirely new since from the 1970’s exegetes have been experimenting with socio-scientific methodologies in an effort to advance our understanding of the Acts narrative.¹⁸ A positive side to this approach is an improved socio-historical sensitivity. This method gives a “thick description” in interpretation.¹⁹ An example of a modern author who has employed this approach is Philip Francis Esler. He applied socio-redactional criticism to isolate Luke’s intent, in light of the proposed socio-political

¹⁵We will resume this discussion of Bolt’s thesis in the next pages.

¹⁶Stephen C. Barton, “Sociology and Theology” in I. Howard Marshall and David Peterson (eds.), *Witness to the Gospel: The Theology of Acts* (Grand Rapids: Eerdmans, 1998) 456.

¹⁷*Ibid.*

¹⁸Barton, 460-462.

¹⁹*Ibid.*, 465.

pressures faced by the community.²⁰ Esler posits that Luke redacted his materials to prove the legitimacy of Christianity. His main contention was that “Luke wrote in a context where the members of his community, who were mainly Jews and Gentiles (including some Romans) . . . needed strong assurance that their decision to convert and to adopt a different lifestyle had been the correct one.”²¹

Esler gave a notable contribution, since he recognized the socio-political pressures that the community may have faced as a result of their conversion. It’s important to note because “witness” serves as an instrument for conversion.²² Inherent in Christian witness is an invitation to turn toward God (i.e., to convert). Its progressive and integrative process has consequences in the community.²³ Essentially then, “witness” (and its result) goes far beyond individual considerations—functioning in reality as a social phenomenon. Unfortunately, Esler’s socio-redactional criticism excessively uses the sect-church typology.²⁴ This resulted in his conclusion that Luke, in order to defend the new community (with its Jew-Gentile cohesion), rewrote history. In the end, his proposition ran counter to the stated purpose of Luke-Acts, that is, to proclaim a divinely revealed truth that has universal significance.

Another author, Matthias Wenk, also conducted a study with a socio-theological approach. In his book, *Community-Forming Power: The Socio-Ethical Role of the Spirit in Luke-Acts*, he applied “speech-acts theory” to the Holy Spirit’s prophetic empowerment.²⁵ Wenk argues that the community’s witness depends not only in verbal proclamation but also in their renewed communal lifestyle. He posits that the outpouring of the Spirit at Pentecost is a means for covenant renewal, especially in terms of a purifying experience (cf. Jeremiah 31 and Ezekiel 36).²⁶ Sadly, his thesis is contradictory to Luke’s emphasis

²⁰Philip Francis Esler, *Community and Gospel in Luke-Acts: the Social and Political Motivations of Lukan Theology*, SNTSMS, no. 57 (Cambridge: Cambridge University Press, 1989), 2.

²¹Ibid., 16.

²²William Barclay, *Turning to God: A Study of Conversion in the Book of Acts and Today* (Grand Rapids: Baker, 1964), 45.

²³Lewis R. Rambo, “Current Research on Religious Conversion” *Religious Studies Review* vol. 8, no.2.

²⁴Barton, *Witness to the Gospel*, 469-470.

²⁵With “speech-act theory,” Wenk argues that “speaking a language is engaging in a rule-governed form of behavior. To put it more briskly, talking is performing according to rules.” Matthias Wenk, *Community-Forming Power: The Socio-Ethical Role of the Spirit in Luke-Acts* (Sheffield: Sheffield Academic Press, 2000), 133.

²⁶Wenk builds on Turner’s thesis and posits that Pentecost was a salvific experience, and the community formed as a result of the Pentecostal outpouring was the “this-worldly dimension of salvation and covenant realization” (Wenk, 58).

on the Pentecostal outpouring as an empowerment for witness.²⁷ It also diminishes the missiological thrust of Luke, and somehow describes the concept of “witness” as a dead metaphor in Acts, since the community becomes a mere object of renewal, and not really an active form of witness.²⁸ The brief survey again raises some important questions. Could it be that Luke portrayed the life of the community in Acts as a form of witness? If so, how important is the Christian community for the mission of the Church?

Thesis of this Study

In light of the already discussed acceptance of Acts’ historical and theological reliability, it is only right that we seek to answer the questions posed above to inform the current witness theology of the Church. Hence, for this study, the working hypothesis is that for Luke, the Christian community is a form of witness. In fact, we see in the Book of Acts:

1. The inclusion of the wider community in the task of witnessing
2. *Koinonia*
3. The community of goods as confirmatory evidence of the gospel

Methodology

We shall employ a socio-theological approach to ascertain Luke’s intention in this topic. The investigative process will include the following:

1. Brief philological discussion of Luke’s use of the term “witness”
2. Exegesis of select biblical passages that imply a relationship between community and witness²⁹ and
3. Co-relating results with the sociology of conversion

²⁷This paper disagrees with Wenk’s pneumatology and closely adheres to the claim that the Pentecostal outpouring is for empowered witness. It is subsequent to regeneration, and is more prophetic/missiological in nature. For further discussion see Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (London: T&T Clark, 2004), 44-45.

²⁸This study agrees with Trites that witness is a live metaphor in Acts. Even until today, Christians have to testify (literally) to the Gospel before tribunals, courts, or hostile parties. There is a vigor and continued use for the metaphor of “witness” when linked to the Christian (Trites, 153).

²⁹Due to limitations of this paper, we will only exegete two relevant passages: Acts 2:42-47 and Acts 4:32-35.

Luke's Concepts of Witness

Brief Philological Explorations of the Term "Witness"

In the New Testament, the word "witness" (μάρτυς) and its 14 cognates appear at least 200 times.³⁰ But it is in the book of Acts that one can "observe the 'greatest reflection on the meaning' of witness as it applies to the mission of the church."³¹ So, what does this word mean and how does Luke use it in his book?

Briefly stated, the term "witness" (μάρτυς) comes from legal language associated with the courtroom. Etymologically, it refers to someone who remembers or who has knowledge about something by recollection and who can thus tell about it.³² In extra-biblical Koine Greek, witnesses were those who gave evidence in a trial with respect to events in the past.³³ In a second sense, it could also be used to refer to "proclamation of views or truths of which the speaker is convinced."³⁴ In the Old Testament Septuagint (LXX), the concept closely relates to the legal sense of giving testimony in a court of law (e.g., witnesses before the judgment, Nu. 5:13, 35:30; Deut. 17:6-7, 19:15).³⁵ The Old Testament (OT) stricture, however, is that a testimony can only be accepted with the support of two or three witnesses (Deut. 19:15). Trites points to the juridical use of "witness" in the Old Testament.³⁶ For example in Isaiah 40-55, God emerges in a massive dispute with the nations concerning his claim to be the true God. The nations try to proclaim the superiority of their gods, but they

³⁰Trites, *The New Testament Concept of Witness*, 64.

³¹Μάρτυς and six of its derivatives appear a total of 39 times in Acts. This shows (along with other substantial evidence) that Luke placed importance on the idea of witness. Ibid, 128.

³²The word, μάρτυς, comes from the root word *μεμνησθαι* which means to "bear in mind," "to remember," "to be careful," and "to be mindful of," from which *μεριμναω*, "I am concerned" may also be formed (c.f. Latin, *memor*-mindful of). The noun, μαρτυρία means making an active appearance and statement as a μάρτυς (a witness). The verb, μαρτυρεῖν, on the other hand, means "to be a witness" or "to come forward as a witness." While the noun, μαρτύριον,³² refers to a witness from a more objective standpoint as proof of something. Hermann Strathmann, "Μαρτυς, μαρτυρεω, μαρτυρια, μαρτυριον," in *Theological Dictionary of the New Testament (TDNT)* vol. 4 eds. Gerhard Kittel and Gerhard Friedrich (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1967) 475; c.f. Allison A. Trites, "Witness," in *New International Dictionary of the New Testament Theology (NIDNTT)* vol. 3 ed. Colin Brown (Grand Rapids: Zondervan Publishing House, 1971), 1038.

³³Strathmann, *NIDNTT*, 1037.

³⁴An example is the Greek philosopher, Polos, who can easily adduce a swarm of witnesses to contest the truth of his teaching. Trites, *TDNT*, 477-480.

³⁵Strathmann, *TDNT*, 483.

³⁶Trites, *The New Testament Concept of Witness*, 47.

fail because of a lack of evidence and support.³⁷ In this context, we can see that a witness advocates an assertion, presents evidence, and tries to bring his opponent around. The New Testament also uses this forensic idea of witness. Predominantly, it refers to a person who can speak about a truth from his own direct knowledge especially in legal proceedings (e.g. Mark 14:6-3; Matt. 6:25).³⁸

Luke's use of the term in Luke 24:48 and Acts take us beyond the popular usage. Luke uses "witness" as a living metaphor for believers whom Jesus has entrusted with the proclamation and attestation of his message. This brings into mind the forensic scene of believers testifying before courts, tribunals, and hostile parties.³⁹ Opponents of Christ dispute his assertions, and so Luke seeks to meet the challenge by presenting eyewitness accounts (Luke 1:2) and offering many "convincing proofs" (Acts 1:3). However, his witness does not only contain bare facts, but also includes divinely revealed truth. The message of Acts cannot be confirmed solely by witnesses, but must also be believed in and then attested to, by proclamation and demonstration.

Therefore, we can recognize that Luke uses the term in two ways: apostolic witness and evangelistic witness. Luke developed his concepts of witness by first attributing the term to the apostles. The apostles were told that they would be Jesus' witnesses (Acts 1:2, 8). To Cornelius, Peter says that Jesus was seen by us "who were chosen by God as witnesses, who ate and drank with him after he rose from the dead" (Acts 10:41). At the same time, Luke identifies Paul (Acts 22:15, 26:16) and Stephen (22:20) as witnesses *vis-à-vis* the Twelve.⁴⁰ Luke also extends the concept of witness to people other than the Apostles. Whereas the Apostles functioned as the divinely chosen eyewitnesses, those convicted by their testimony put their faith in Christ, joined the

³⁷Ibid.

³⁸The derivatives of *μάρτυς* like *μαρτύρια* are used generally and weakly for proof or confirmation of something; while *μαρτυρίων*, as with its classical use, also denotes an objective witness, i.e., evidence of an assertion or confirmation of the factuality of events (Mark 1:44, par. Matthew 8:4 and Luke 5:14). Strathmann, *TDNT*, 489.

³⁹In this sense, the word "witness" is both literal and metaphorical. Literally, Jesus predicted this would happen (Luke 21:12-19), and Acts records the instances that it did (Acts 5:17-42, Acts 6:8-8:1). Metaphorically, believers stand as witness to the world (or to non-believers) presenting evidence and eye-witness testimony.

⁴⁰Paul is in no way inferior to the Twelve since Jesus also chose Paul to be a witness (Acts 22:14-15, 26:16), Bolt, *Witness to the Gospel*, 193. On the other hand, Stephen's vision of the resurrected Lord in Acts 7:55 implies that Luke considered him as a witness (vindicated by the Lord). It must be clarified though that Stephen was not a witness because he died for his allegiance to Christ, rather he is a witness because at the opportunity afforded him, he testified to the truth of Christ. He was a confessional witness in an emphatic and distinctive way because his death was final proof of the gravity of his confession. Strathmann, *TDNT*, 494.

believing community and can give their evangelistic witness.⁴¹ Here we see that the community of witnesses plays a significant role. The Acts narrative shows us that witness to Christ involves the witness of the wider community, not just of some individuals.

Spirit-empowered Community as a Form of Witness

Luke's Inclusion of the Wider Community in "Witness"

Interestingly, Peter G. Bolt does not acknowledge the significance of the wider group of believers (including the women), who encountered the post-resurrected Jesus (cf. Luke 24; Acts 1-2). Luke, he says, relegates them to the background in order to highlight the Twelve as the primary witnesses of Jesus. He adds that in the gospel when the Twelve were not present, Jesus did not mention the necessity for proclamation.⁴² If the wider group were also designated as witnesses, then the election of Matthias in Acts 1:26 would be useless.⁴³

Actually, most scholars accept the Apostles' unique role as the chosen eyewitnesses of Jesus' life, resurrection, and ascension.⁴⁴ However, Luke does mention disciples other than the Twelve. For instance, he records the women who first knew about Jesus' resurrection (Luke 24:1-12). He also records the two unnamed disciples on the road to Emmaus (Luke 24:13-35) and the group present with the Twelve before, during, and after Pentecost (Acts 1-2). Yes, the Twelve hold a special role in Jesus' renewed Israel, but those who covenanted with them through faith in Jesus were to function in this task of witnessing too. Penney confirms the significance of the wider audience saying, "Luke does not intend to exclude others, but simply to focus attention on the Apostles in particular who perform a unique theological role in the restoration theme of Acts 1."⁴⁵ Bolt's refusal to extend the task of witnessing to others outside of the Twelve and Paul can be considered as a refusal to see Luke's softened use of the term "witness." H. Strathman points to a semantic evolution in the word

⁴¹If apostolic witness is eyewitness testimony to the facts of Jesus, evangelistic witness is a combination of proclamation of apostolic message and personal testimony. All these are superintended by the Holy Spirit, who empowers the witnesses.

⁴²Bolt, *Witness to the Gospel*, 196

⁴³Ibid.

⁴⁴Jesus chose the Twelve to witness to the Jews. They symbolically represented the newly constituted Israel under the new covenant in Christ. Cf. I. Howard Marshall, *Acts*, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1999), 65-66.

⁴⁵John Michael Penney. *The Missionary Emphasis of Lukan Pneumatology* (Sheffield, Eng.: Sheffield Academic, 1997), 56.

“witness” (μάρτυς) in Luke-Acts.⁴⁶ The Lukan usage goes beyond the current use (witness of events where one is personally present), but also includes witness to evangelistic truths.⁴⁷ Clearly, the Gospel consists not only of raw data but also of divine revelation.⁴⁸ Penney, in agreement with H. C. Kee, asserts the vocation of witness as the primary role of the new community.⁴⁹

Bolt also rejects the idea of a “mission of the church.” For Bolt, “The reader is not missionary but mission field.”⁵⁰ In conclusion, Bolt says “the promise of the Spirit in Acts is not for witness, but for the forgiveness of sins, and when the Spirit is received by those outside the group of chosen witnesses, it is in terms of being believers and not witnesses.”⁵¹

Here, Bolt’s presuppositions become clear. The Twelve and Paul do occupy unique historical positions, but the task of proclamation was never confined to them. In fact, evangelistic witness integrally marks a disciple of Christ. Paul exemplified a life of self-sacrifice for the proclamation and demonstration of the Gospel. The Twelve too served as leaders and models for the early community of believers. They served in the manner epitomized by Christ, and they witnessed in the power of the Spirit. This same Spirit was poured out upon Pentecost not for conversion/initiation, but for empowered witness (Acts 1:8).⁵² The disciples prior to Acts had already received the Spirit of regeneration according to their faith in the risen Lord (cf. Luke 24:36-53 and John 20:22). As witnesses to the entire gamut of Jesus’ ministry, resurrection and ascension, there can be no doubt that they believed in Jesus as Messiah. Therefore their reception of the Spirit at Pentecost was not for initiation but for missiological/prophetic empowerment.⁵³ The passage, Acts 15:6-11, which Bolt cited in support of his proposition, does not depict the Spirit as the Spirit of regeneration, but the Spirit that included the Gentiles into the prophetic community of

⁴⁶Strathman, *TDNT*, 492.

⁴⁷*Ibid.*

⁴⁸*Ibid.*

⁴⁹Penney, 56. Also, H. C. Kee, *Good News to the Ends of the Earth: The Theology of Acts* (London: SCM Press, 1990), 89.

⁵⁰Bolt, *Witness*, 212.

⁵¹*Ibid.*

⁵²This statement does not negate the role of the Spirit in regeneration. The Holy Spirit does affect salvation-regeneration. The Spirit’s empowerment for kerygmatic witness, though, is subsequent to and presupposes regeneration. For a detailed discussion of this position see William W. Menzies and Robert P. Menzies. *Spirit and Power: Foundations of Pentecostal Experience, A Call to Evangelical Dialogue* (Grand Rapids: Zondervan, 2000), 110-118.

⁵³*Ibid.*, 206.

renewed Israel.⁵⁴ The passage also shows prophetic enabling as subsequent to conversion/initiation.⁵⁵ It marks an important period in salvation history where God publicly legitimized missions to the Gentiles in fulfillment of the Abrahamic promise. Penney affirms this, saying, “the role of witness is not simply restricted to the Apostles, but also viewed as the province of every Christian.”⁵⁶ The Lukan Great Commission encompassed not just the Twelve (in Luke 24:33-36) but also those who were in their company. We read this in Acts 2:15, where 120 believers received the baptism of the Spirit and spoke in tongues. We also see this in Acts 4:23-33. In this text, after the believers prayed they received another outpouring of the Spirit. They began to proclaim boldly the Gospel and to unite in a communal lifestyle that reflected the reality of that Gospel. Moreover, after Stephen’s martyrdom in Acts 8, ordinary Christians, dispersed by the persecution, began to proclaim the kerygma and spread Christianity beyond Jerusalem. Clearly for Luke, witness includes not just apostolic witness but also evangelistic witness. It includes not only individuals but also the wider community. This expansion of the concept of witness in Luke-Acts allowed the theme of witness to continue even after the apostolic era.

More importantly, Luke’s first century world was not individualistic, but dyadic (group-oriented). In a study by Malina and Neyrey, they asserted that the Mediterranean world of Luke-Acts differs from the American or Western world of individualism with its focus on the “self.”⁵⁷ Malina and Neyrey explain: “They were primarily part of the group in which they found themselves inserted. As they went through the genetically based stages of psychological awareness, they were constantly shown that they exist solely and only because of the group in which they found themselves.”⁵⁸

⁵⁴Roger Stronstad, *The Prophethood of All Believers: a Study in Luke’s Charismatic Theology* (Sheffield: Sheffield Academic, 1999), 11.

⁵⁵It is also good to note here that Cornelius and his family were already God-fearers. In fact, Cornelius had received a divine message, prior to Peter’s arrival at his home. This shows that Cornelius and his family already had faith in God, and they just needed to receive the full message of Jesus. The Spirit of prophecy gifted to them at that moment was a certification that they were accepted by God, and the time for missions to Gentiles was legitimized.

⁵⁶Penney, *The Missionary Emphasis*, 59.

⁵⁷For a more detailed discussion see Bruce Malina and Jerome Neyrey, “First-century personality: Dyadic, not individual” in *Social World of Luke-Acts: Models for Interpretation* (Peabody, MA: Hendrickson Publishers, 2008), 72-81.

⁵⁸*Ibid.*, 86-87; The Bible gives us rich examples of this dyadic (first century Mediterranean) personality. For example, a person is known (or finds social value) based on the tribe to which he/she belongs (e.g. Zechariah was from the division of Abijah, Paul was a Benjaminite, Joseph was a descendant of David, and Barnabas was a Levite). They could also be known according to the party-group to which they belonged (e.g. Pharisee,

They go on to add, “Strong group people find it overpoweringly obvious that they are embedded in a group and that they always represent the group.”⁵⁹ Thus, first century personalities are individuals embedded in relationships. Their dyadic personality orients them to think stereotypically, that is, the moment they joined the Nazarene sect, called the Way (Acts 24:5-21), they identified with those who testify to the Lordship and Messiahship of Jesus and as those who lived according to “His Ways” (Luke 9:51-19:27). Although there were individuals highlighted in witnessing, for example, Peter, Paul, and Stephen, they always knew that they belonged to a wider community. Therefore, in Acts, the individual’s witness parallels the community’s witness (Acts 4:31). A discussion of the two passages that imply the relationship between “community and witness” further elucidates this point. This discussion begins in Part 2.

Sadducee, Herodians, etc.), or the region from which they came (e.g. Barnabas of Cyprus, Apollos of Alexandria, Gaius of Derbe, etc.).

⁵⁹Ibid., 74. In the context of the early Christian community however, this must be balanced by the impartiality of Jesus to those outside the group. It is not the community that affects membership into God’s kingdom but faith in Christ.

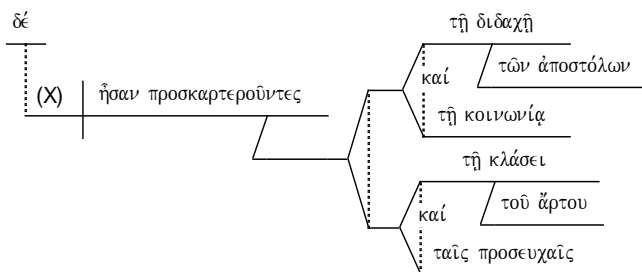
A Lukan Paradigm of Witness: Community as a Form of Witness Part II

by Lora Angeline B. Embudo

Exegetical Analysis of Acts 2:42-47 and Acts 4:32-35

Acts 2:42

Acts 2:1-41 narrates the first episode of the outpouring of the Spirit (Pentecost event). After Peter’s evangelistic speech, Luke records Acts 2:42-47 describing the idyllic community formed after the mass baptism (mentioned in verse 41).¹ Luke writes in Acts 2:42, “And they were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer” (NAS). Interestingly, Luke writes four aspects of the believers’ community life and arranged them into two pairs. A sentence diagram in the original Greek text shows us the following:²



¹I agree with Witherington that Acts 2:41 is a summary statement that serves to conclude and summarize the episode of the Pentecostal outpouring mentioned in Acts 2:1-40. On the other hand, Acts 2:42-47 is a summary passage on the interior life of the believing community in Jerusalem. Witherington notes that: “The use of summary materials is typical of ancient historiographical works that were based on research and on narrative sources, which by nature were episodic in character” (Ben Witherington III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* [UK: Eerdmann, 1998], 159).

²The summary in verse 42 is an introduction to the life of new believers. The word, προσκατεροῦντες may be translated as: “they gave themselves to,” “they were eager for,” or “they were very desirous of.” The Today’s English Version (TEV) translates it: they spent their time in, while the NIV (2011) translates it: “they devoted themselves.” Leedy Greek Diagrams from the Bible Works Greek Text (LXX/BNT).

The first pair of activities refers to the believers' devotion to the apostles' teaching and to the fellowship. The second pair refers to the believers' devotion to the breaking of bread and to prayer. We can probably discuss the meaning attached to each activity, but since Luke intended the pairing, then this paper will discuss it as such.³ In fact, from this arrangement we can glean that Luke presented a core value ideal for the community of believers, that is, unity in their faith and in their hope. Two rationales support this proposition.

First, the *διδασχῆ* (*didache*) of the apostles served to preserve and transmit historical revelation. The apostles functioned as the eyewitnesses (*αὐτόπται* Luke 1:2) of Christ. He commanded them to pass on all that he did and taught. Thus, the apostles passed along Christ's instructions to the believing community. These teachings would have included, among others, his resurrection, his Messiahship, fulfillment of the OT Scriptures, their Christian witness, the Good News of God's Kingdom, and surely their own testimony of Jesus' life and ministry. The believers who sat under the apostles' teaching had in common their acceptance of and faith in the apostolic instruction. They accepted Christ as the Messiah and they believed that he is the only way to salvation (Acts 4:12). *Koinonia* (*κοινωνία*) or their coming together (from all walks of life) became the visible effect of their common conviction and adherence.⁴

The term *koinonia* in verse 42 refers to the common fellowship and unity characteristic of the community. At the narrative level, the influx of 3,000 new believers into the early Christian community necessitated an organized response from its leaders. Luke explicates, "and all who believed were together and had all things in common (*κοινά*); and they sold their property (*κτήματα*) and goods (*ὑπάρξεις*), and distributed them to all as any had need" (v. 44-45). This summary presupposes that the community consisted of people from different socio-economic strata. The verbs "sell" (*ἐπίπρασκον*) and "distribute" (*διεμέριζον*) indicate a continuing past action, i.e., the selling and distributing of goods took place over a period of time. Therefore, the text indicates that they continued to sell and to distribute goods when a need arose. The New American Standard (NAS) translates it as, "They began

³The four aspects arranged in two pairs are all in the dative case. The genitive *τῶν ἀποστόλων* could alternatively be construed as modifying both *didache* (teaching) and *koinonia* (fellowship). Leedy Greek Diagrams from the Bible Works Greek Text (LXX/BNT).

⁴The word "koinonia" does not occur elsewhere in Acts (but cf. *koinos* in Acts 2:44 and 4:32). It is however used by Paul (Romans 15:26; 2 Cor. 8:4; 9:13) of his collection for the poor saints and this together with v. 44; 4:32-34, 5:1-11. C.K. Barrett, Acts: Volume 1:1-14, The International Critical Commentary (Scotland: T&T Clark, 1994), 1:168.

selling their property and possessions, and were sharing them with all, as any might have need.”

In this common fellowship, the believers not only united in their adherence to the apostolic teachings, but also united in their disposition to share goods. Their Christian love for each other, which superseded their love for possessions, actualized the message of Christ to the rich young man in Luke 18:18-23: “. . . sell everything you have and give to the poor and you will have treasure in heaven” (v.22). Jesus in this context did not denounce riches, rather he pointed out the need to be free from the love of money which hindered one from fully loving God and others. Clement of Alexandria, writing a brief treatise on this passage, wisely comments, “He then is truly and rightly rich who is rich in virtue, and is capable of making a holy and faithful use of any fortunes; while he is spuriously rich who is rich according to the flesh and turns life into outward possessions.”⁵

Second, devotion to the breaking of bread⁶ and to their prayers reflects the ideal of unity in their hope. Reading Luke’s Last Supper narrative, we can identify clear differences from Matthew and Mark’s rendering. Whereas, Matthew and Mark begin with a warning of the coming betrayal (cf. Mk. 14:16-25 and Mt. 26:20-29) and ending with the promise that he will not be “drinking from the fruit of the vine until the kingdom of God comes” (vv. 18, 22). Luke’s version begins with a prophetic promise. Just before the actual Passover meal, Luke narrates:

¹⁴And when the hour had come He [Jesus] reclined *at the table*, and the apostles with Him. ¹⁵And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; ¹⁶for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." ¹⁷And when He had taken a cup *and* given thanks, He said, "Take this and share it among yourselves; ¹⁸for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." (Luke 22:14-18 NAS)

⁵Clement of Alexandria, “*Quis dives calvetur?*—Who is rich to be saved?” quoted by Justo Gonzales, *Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money* (Eugene, OR: Wipf & Stock Publishers, 1990), 114.

⁶The phrase “breaking of bread” is an idiomatic Greek phrase which occurs only here in Acts 2:42 and in Luke 24:35. It is generally agreed that the phrase refers to the “fellowship meals” shared by believers which includes the commemoration of the Last Supper. These meals were characteristic of the believing community. Barclay M. Newman and Eugene A. Nida, *A Translator’s Handbook on the Acts of the Apostles* (New York: United Bible Societies, 1972), 63.

Twice, Jesus declares that he would not be eating or drinking this meal with them until the Kingdom of God comes. This passage would seem awkward and redundant if Luke did not intend to write it for emphatic purposes. In his way, Luke was highlighting the importance of that last Passover meal. So when Jesus commanded the disciples to commemorate the Passover meal “in remembrance of” him (Luke 22:19), he was not only referring to their remembrance of his life and ministry, but also of his promise to eat and drink with them again at the consummation of God’s Kingdom. Jesus left the disciples with a powerful hope. Whenever the community of believers practiced the “breaking of bread” they demonstrated their common loyalty to Jesus Christ and their hope for his return and the consummation of his Kingdom.

Pairing this activity with devotion to their prayers, allows us to see that for Luke prayer is the ideal seedbed of this hope. In Luke’s gospel, Jesus’ ministry identified prayer as an important habit. In fact, only in the gospel of Luke can we read the parable of the Persistent Widow and the Uncaring Judge (Luke 18:1-8). Jesus told this parable to remind his disciples that they “should always pray and never give up” (v.1). Interestingly, Jesus ends the parable with this question: “However, when the Son of Man comes, will he find faith on the earth?” (v. 8). Jesus knew that his disciples could lose heart in the interim. He encouraged them through this parable to persevere in their prayers and to remain faith-filled and hope-filled. In this parable’s context, their faith-filled and hope-filled prayers would be for the return of the Son of Man and the full restoration of the Kingdom of God.⁷ Only the Father knows the *χρόνος* (times) or *καιρός* (epochs) of the fulfillment of the Kingdom (cf. Acts 1:7), but the disciples of Christ must remain stalwart in hope and be Christ’s witnesses while they wait. Whenever they come together for fellowship, they ought to practice the breaking of bread and be devoted to their prayers as a remembrance of this blessed hope. Acts 2:46-47 indicates that the believers observed this ideal by meeting together daily and sharing food from house to house. Witherington also points out that these believers showed a “public face,” by spending time in the temple.⁸ Their corporate acts of worship not only built up their faith but also solidified them as people of hope. In fact, Luke records that the early Christians had glad and sincere hearts, which

⁷The parable of the Persistent Widow and Uncaring Judge is within the literary unit of Jesus’ response to the Pharisee’s question on the signs of the coming of the Kingdom (cf. Luke 17:20-18:8).

⁸Witherington, *The Acts of the Apostles*, 160.

prompted praise of God and goodwill among local Jews in general.⁹ As a result, God added converts into their community.

Luke clearly believes in the evidential value and effect not only of miracles, but also of the *Koinonia Spiritus Sancti* (fellowship of/in the Holy Spirit), in attesting to the authenticity of God's work in the lives of Jesus' followers.

Acts 4:32-35

Acts 4:31 narrates the second episode of the outpouring of the Spirit. Luke writes, "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly" (NIV). This dramatic reception of the Spirit reminds us of the Pentecostal outpouring in Acts 2:1-4. However, the situation surrounding the text differs. At this time, the religious leaders in Jerusalem had singled out the apostles after Peter and John testified boldly about Christ (see Acts 4:5-30). There loomed over the believers the imminent threat of being persecuted by the religious authorities. Instead of wilting with fear, they prayed for a continuation of the Spirit's power to speak the Word boldly and for a continuation of signs and wonders (Acts 4:29-30, cf. Acts 2:19). God responded immediately and certifiably: "they were filled with the Holy Spirit and spoke the word of God with boldness" (4:31). Right after this episode, Luke inserts a summary passage (v.32-35) that helps connect the episode of the outpouring with the narrative of the community's inner life.¹⁰ In this text, Luke helps us to see the community's inner life is co-relational to the outpouring of the Holy Spirit.¹¹ The Holy Spirit, apart from empowering witnesses, also affects the inner life of the community. Luke describes this in chiasmic structure, as follows:

A (v.32) all the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had.

B (v.33) with great power the apostles continued to testify to the resurrection of the Lord Jesus and much grace was upon them.

⁹Ibid.

¹⁰Witherington, *The Acts of the Apostles*, 159-160.

¹¹Menzies uses the term "co-relational" which describes the relationship between two things that are frequently found together but do not have a necessary causal relationship (Menzies and Menzies, *Spirit and Power*, 206). Although witness and church growth ideally go together, sometimes one may be found without the other.

C (v. 34a) There were no needy persons among them.

B' (v.34b-35a) for from time to time those who owned lands or houses sold them brought the money from the sales and put it at the apostles' feet.

A' (v.35b) and it was distributed to anyone as he had need.¹²

Like the first summary passage, Luke describes the inner life of the community of believers but this time focusing on the ideal result of their practice: “there were no needy persons among them” (v.34a). The idea of *koinonia*, already mentioned in Acts 2:32, is once again clarified here as the act of total sharing among people, united in mind and heart (inner being).¹³ *Koinonia* includes not just a spiritual fellowship, but also a total sharing of materials or resources for the meeting of others' needs.¹⁴ The guiding principle does not emphasize the renunciation of fortunes, but the gracious meeting of needs that brothers and sisters would do for each other.¹⁵

Witherington points out that Luke's intended readers recognize the idea of sharing things in common.¹⁶ Early Jewish groups, like the Essenes, practiced a community of goods, while the Greco-Roman society recognized the Hellenistic philosophy of sharing goods among true friends.¹⁷ For the Essenes, though, one totally renounced properties for the ascetic life, while the Hellenists expected reciprocity among their social equals.¹⁸ Luke introduces to both audiences a *koinonia* unlike what they already knew. Here, Christians with resources

¹²In this narrative unit, Luke orders the details into an inverted parallelism (A B B' A'). The focal point is at the center or vertex of the unit (C – v.34a). A and A' points to the commonality of goods in the community. B and B' points to the leadership of the Apostles (not just in proclamation but also in the distribution of goods). While the vertex, C points to the ideal result of this interplay—“there were no needy persons among them.” This alludes to God's ideal for his Kingdom in Deuteronomy 15. For further discussion see Leander Keck, ed., *The New Interpreter's Bible: General Articles and Introduction, Commentary, and Reflections for Each Book of the Bible, Including the Apocryphal/Deuterocanonical Books* (Nashville: Abingdon Press, 1994-2004), 96.

¹³In Jewish thought “mind” was the center of intellectual activity and “heart” the seat of the will. When combined in a phrase they refer to the total inner being of the person. In paraphrase then we can translate the phrase as, “they thought the same things and wanted the same things.” Newman and Nida, *A Translator's Handbook*, 111.

¹⁴Justo Gonzales, *Faith and Wealth, A History of Early Christian Ideas on the Origin, Significance, and Use of Money* (Eugene, OR: Wipf & Stock Publishers, 1990), 82-83.

¹⁵*Ibid.*

¹⁶Witherington, *The Acts of the Apostles*, 150.

¹⁷*Ibid.*

¹⁸*Ibid.*

voluntarily shared their goods to those in need without thought of return. This suggests something closer to family duties. The early Christians did not practice obligatory renunciation of properties but voluntary sharing and radical generosity for the sake of the needy. They had no expectation of reciprocity. Genuine care and concern for brothers or sisters in need motivated the practice. Gonzales writes: “The Christian community was a partnership that included material as well as spiritual sharing, that this was to be governed by the need of the less fortunate, and that though voluntary, this sharing and the vision behind it challenged the traditional—particularly the Roman—understanding of private property.”¹⁹

Unlike the usual practice of their time, these believers had formed a sharing community under the authority and leadership of the apostles, who continued to testify of the Risen Lord and who acted as stewards in the distribution of donated resources.²⁰ God’s grace filled the community, so much so, that some willingly gave up possessions for the care of others’ welfare. This practice surely realized God’s promise to his people: “there will be no poor among you” (Deuteronomy 15:4). The allusion to the Old Testament text reminds readers of God’s age-old promise that he will richly bless the people who submit to his rule and reign (cf. Deuteronomy 15: 4-6). In fact, because of the certainty of God’s blessing, there needn’t be poor people among them (Deut. 15:4a). God expects that those whom he blesses open their hands freely to those in need (Deuteronomy 15:4, 7-8). Giving generously, without a grudging heart and without expecting returns is a commanded practice for the people in God’s kingdom (Deut. 15:10-11).

By practicing *koinonia*, the believing community in Jerusalem presented to the world the tangible results of allegiance to Christ. With Christ as Lord, people receive grace from God and enter into a communal fellowship of genuine love and support. The members of the community know that they have brothers and sisters willing to come to their aid in time of need. This practice reflects the Kingdom of God. Their bold testimony before crowds, tribunals, and authorities gained additional credence not only because of the miracles they performed, but also of the *koinonized* community life they observed.

¹⁹Gonzales, *Faith and Wealth*, 84.

²⁰The imperfect tense of the verbs in v.34-35 suggest continued and repeated action. When there was a need, able believers would sell their property and turn the money over to the (authority of) the apostles. The apostles were the agents of the verb “was distributed.” Therefore in the active form, we can phrase it as: “the apostles distributed the money to each as that person had need.” Newman and Nida, *The Translators Handbook*, 112. This was not however the constant arrangement, since as the community grew, the distribution of goods had to be delegated to Spirit-filled deacons (cf. Acts 5-6). Gonzales, *Faith and Wealth*, 82.

The importance of this praxis as an element of witness cannot be overstated. For instance, the Roman Emperor, Julian (AD 332-63) remarked how it was becoming difficult to revive the traditional Roman religion. He wanted to set aside Christianity and bring back the ancient faith, but he saw clearly the drawing power of Christian love in practice. Emperor Julian said:

Atheism (i.e., Christianity) has been specially advanced through the loving service rendered to strangers, and through their care for the burial of the dead. It is a scandal that there is not a single Jew who is a beggar, and that the godless Galileans care not only for their own poor but for ours as well; while those who belong to us look in vain for the help that we should render them.²¹

For the early church, surrounded by a hostile pagan world and suffering from socio-economic injustices, the outpouring for the marginalized people was one of the most powerful causes of their numeric success.²² The practice of biblical *koinonia* sealed the authenticity of evangelistic witness, and ushered people into a new worldview where Jesus is Lord and Savior and his kingdom values were observed.

The Community and Witness in Acts

The Community as Witness: Sociology of Conversion Approach

In the previous discussion, we were able to deduce that Luke considered the community as a form of witness. But, the question remains: Why is community important in terms of how people become Christians?

Actually, the importance lies in the instrumentality of a “witnessing community” for conversion.²³ Inherent in the task of

²¹Bruce L. Shelley, *Church History in Plain Language*, Updated 2nd ed., (Dallas: Word Pub. 1995) 35-36.

²²Read also Gonzales’ discussion on the social stratification and socio-economic injustices in Palestine under the Roman Empire. He points out that it was in an unsettled atmosphere (full of fear and resentment), of crushing poverty and messianic expectations, that the Jesus movement began. It is no wonder that biblical *koinonia* has such a convincing impact for the people. Gonzales, *Faith and Wealth*, 71-79.

²³Conversion comes from the Greek word *επιστρεφειν* which means a turning around either in the physical or the mental or the spiritual sense of the term. In Acts it is more frequently used of a mental or spiritual turn (Acts 3:19; 9:35; 11:21; 14:15; 15:19; 26:18; 26:20). William Barclay, *Turning to God*, 21.

witnessing is a kerygmatic wooing, especially since it is within the context of continuing Christ's mission. Whenever witnesses testify or give evidence, they offer to their audience or persecutors opportunity to believe in Christ and his Gospel. In its kerygmatic sense, bold witness aims at repentance and forgiveness (cf. Luke 24:48, Acts 2:38) which leads to salvation (Acts 2:40). For Luke, this salvation doesn't end at personal conversion, but also includes entrance into a community of believers and into an ongoing change of life. Community functions integrally in this task especially at the sociological level. An understanding of the sociology of conversion reveals that conversion is an experience rooted in both self and society.²⁴ Chester citing Alan Segal states: "The early Christian communities played an important role in securing and sustaining the conversion of their members. They employed means by which new converts were integrated into them and promote a relationship between the communal and ethical dimensions of conversion."²⁵

Yes, community plays an important role in religious conversion, but at what level and in what manner?

A recent article by Fenggang Yang and Andrew Abel reveals three levels of approach in conversion: the micro-level, meso-level, and macro-level.²⁶ At the micro-level, individual psychological factors or situational contingencies (e.g. being at a turning point in one's life, a sense of deprivation or searching, interacting with believers of a new religion, religious seeking, etc.) affects religious conversion. At the meso-level, religious conversion involves "a change in affiliation not just from one group to another or from one set of beliefs to another, but to the ritual and interactional routines associated with these groups and their beliefs."²⁷ Ritual links micro and meso factors. It creates and maintains an ideological and social milieu into which people convert.²⁸ In an interesting study by William McNeill, he implied that the level of emotional energy experienced by congregants would strongly relate to their level of participation in church activities and would consequently

²⁴Stephen J. Chester, *Conversion at Corinth: Perspectives On Conversion in Paul's Theology and the Corinthian Church*, Studies of the New Testament and Its World (London: T & T Clark, 2005), 8.

²⁵Ibid., 7.

²⁶Fenggang Yang and Andrew Abel, "Sociology of Conversion" in Lewis R. Rambo and Charles E. Farhadian, eds., *The Oxford Handbook of Religious Conversion*, (Oxford: Oxford University Press, 2014), 142.

²⁷Ibid., 144.

²⁸Ibid.

enhance conversion as well.²⁹ This means that religious rituals or interaction helps in recruiting and sustaining converts. Fenggang Yang, basing from Chinese conversion studies, states: “Some Chinese converts report that their initial interest in Christianity was sparked by experiencing the awe-inspiring congregational hymn singing, corporate prayers, and collective rituals of some congregations.”³⁰

Affective bonds formed either through friendship or short-term acquaintances also aided in the conversion process. Yang continues:

Chinese Christians employ different interactional rituals—than is typical among Chinese. Such behavior among Chinese congregants catches the notice of recruits. Those who convert often report that it was personal qualities seen in the behavior of church members that attracted them to church and to conversion. For instance, Chinese Christians routinely extend favors and gifts anonymously, to perfect strangers, persons of lower status, and with no expectation of result. It is common for such behavior to be interpreted as Christian love and for converts to mention how well they were treated in their conversion accounts.³¹

Thus we can say that religious conversion involves both a religious adaptation and socialization. The rituals and interactions organized by a religious community aids in recruiting, informing, and sustaining converts.

Finally, at the macro-level, social and cultural contexts play a significant part in conversion (especially mass conversion). If in the micro-level, the Lofland and Stark model identified predisposing factors such as openness factors and receptivity factors,³² in the macro-level, socio-cultural context is the primary factor.³³ Fenggang Yang again cites the Chinese Christians as an example, stating:

. . . openness to Christianity has increased because of the collapse of traditional culture in the process of rapid and coerced modernization including industrialization, urbanization, and mass education that emphasized modern sciences instead of Confucianism. . . Converts claim that Christianity provides peace

²⁹Ibid., 145.

³⁰Ibid., 144.

³¹Yang and Abel, *The Oxford Handbook*, 144.

³²Openness factors are factors that cause a decline of barriers to joining a new religion. While receptivity factors are factors that make a religion attractive. Ibid., 147.

³³Examples of socio-cultural factors are wars, social turmoil, political storms, and collapse of traditional cultural systems. Ibid., 147-148.

and certainty amid the wilds of market capitalism and that Christian faith is liberating in a political atmosphere these converts characterize as stifling.³⁴

Clearly, social, cultural and even global factors have an effect on conversion. In recent studies, scholars utilize the combination of micro-, meso-, and macro-level research to understand conversion phenomena.

In relation to the current research, sociology of conversion points to the community as a form of witness because it fosters an ideological and social milieu that sparks interest from outside observers and proactively recruits more people through interactional rituals and affective bonding. The community also sustains, informs, and enhances the transformation of new converts so that the latter may become deeply rooted and widely participative. The case of the witnessing community in Acts demonstrates how these factors come into play.

The Witnessing Community in Acts: a Socio-Theological Case Presented

At the micro-level, the prophetic word from Peter—“Therefore, let all Israel be assured of this: God has made this Jesus, whom you crucified both Lord and Messiah” (Acts 2:36, context from 14-40)—convicted his hearers and posed an individual crisis of faith. Apostolic witness via bold and prophetic proclamation became the agent of conversion. The hearers encountered a divine truth that “cut their hearts” and exposed their sin. At a crucial turning point, they asked, “Brothers, what shall we do?” (Acts 2:37) The evidence of the Pentecostal outpouring, the apostolic testimony of Jesus’ resurrection, and the internal witness of the Holy Spirit destroyed their doubts. On that day, 3,000 made the choice to convert to belief in Jesus as Lord and Savior (Acts 2:41) and to be part of the already-existing believing community (Acts 2:42-47). From then, the new converts became distinct from the Greco-Roman society. Although they did not necessarily renounce their ethnicity, their change of religious affiliation necessitated a rejection of some previously held notions and values, and a learning of new behaviors and norms (e.g. the way of Jesus, cf. Luke 9:51-19:27). The community came in as important for the ongoing transformation of the people,³⁵ as well as for the continued attestation of the gospel.

³⁴Ibid., 148.

³⁵At the corporate level, the community assists these new converts to find their identity and to adapt to the religious and ethical practices. Alan Segal calls conversion a

At the corporate level, devotion to apostolic teaching, to the fellowship, to the breaking of bread, and to prayer became the interactional rituals that served to connect and enculturate members into the community.³⁶ As they adhered to these truths and praxis, and as they experienced the grace of God, their emotional energies increased in terms of eschatological hope, Christological faith, and *agape* love.³⁷ This fostered the feelings of solidarity and awe that strengthened the members' commitment and affinity. Their deep commitment evidenced by sharing of goods, daily praising God, gladness and sincerity, missiologic stance, and continual testimony to the Lordship of Christ, in turn became a witness of the gospel to both observers and persecutors. Thus we can say that the community's witness, that is, their bold proclamation (with signs following), *koinonia*, and solidarity, effectively invited others to the faith. In fact, Luke records that as a result the community's numbers increased daily (Acts 2:47). The chart below depicts this cycle.³⁸

transformation, where the community helps converts reinterpret their past life in light of the present (biographical reconstruction). Chester, *Conversion*, 27-28.

³⁶Yang and Abel, *The Oxford Handbook*, 143.

³⁷There are two ingredients to successful ritual interactions. First are the conversational/cultural resources, considered as the common reality, accepted by members of the group. Second, we see the emotional energies affected by ritual membership. Collins explains that "there must be at least a minimal degree of common mood among interactants if a conversation ritual is to succeed in invoking a shared reality. The stronger the common emotional tone the more real the invoked topic will seem to be and the greater solidarity in the group." Randall Collins, "On the Microfoundations of Macrosociology," *American Journal of Sociology* vol. 86, no.5 (March 1981): 990-991.

³⁸The chart presented is adapted from Randall Collins Interactional Rituals Chains (IR Chains) theory. He explains that such chains of micro-encounters generate the central features of social organization—authority, property, and group membership—by creating and recreating "mythical" cultural symbols (or IRs) and emotional energies (*ibid.*, 985). This framework was modified by specifying the produced social structure as the Acts community and identifying the focus as Christological. It depicts the witness of the community as described in the Acts narrative.



Figure 1: This model is adapted from Randall Collins' Interactional Rituals theory of social structure.

This cycle of course is under the aegis of the Holy Spirit, who not only draws people into God's covenant community but also empowers them to witness to the founder and head of this community, Jesus Christ.

Thus, we see that the community is a form of witness. Luke presents this in the Acts narrative by emphasizing:

1. The inclusion of the wider community in "witness"
2. Koinonia
3. The community of goods as confirmatory evidence of the gospel

Moreover, from the sociological standpoint of the convert, the community effectively witnesses to the gospel because it fosters an ideological and social milieu that holistically recruits more people into its fold. Luke records that the early community's bold proclamation of the Lordship of Christ (with signs following), their koinonized lifestyle, and their unity as people of faith, hope, and love, effectively converted others to believe in Jesus and the Gospel.

Conclusion

Luke was very concerned about professing and proving the legitimacy of the Christian faith, so much so that he employed the Old Testament legal procedure of establishing legitimacy via the testimony of multiple witnesses. The apostles, the believers' community, Paul, Stephen, and even his two-volume work (Luke-Acts), all stand as a witness to the truth claims and message of Christ. Indeed, Jesus is the Risen Christ and through him one can be saved and be part of God's Kingdom. This truth is the saving truth and witnesses not only proclaim

it, they also preserve it, prove it, persuade people to believe in it, and exemplify its significance.

One cannot emphasize enough the importance of Christian witness. In a world where Christianity is slowly being viewed as a myth or as a mere moralistic belief, the willingness to stand for the historicity and saving significance of Christ is important. Moreover, a willingness to authenticate the gospel with the love and unity that *koinonia* displays, bears a powerful testimony to the world of what salvation in Christ truly means. Luke's holistic paradigm will help correct nominalism from within and unbelief from those outside the Christian community. It also helps Christians, then and now, to formulate their understanding of what it means to be Christ's witnesses. Indeed, to be Christ's witness is the enduring role of the Spirit-empowered believers in the interim. It is not just the task of one person, or choice persons, but is the province of the entire Christian community.

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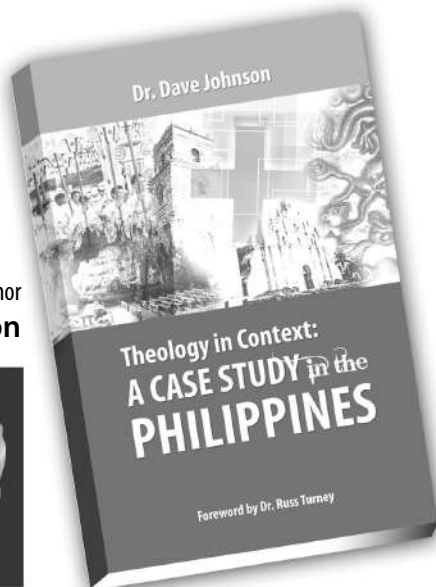
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**The Work of the Holy Spirit in the Conception,
Baptism and Temptation of Christ:
Implications for the Pentecostal Christian
Part I**

By Yuri Phanon

Introduction

I am grateful to be an heir of the Pentecostal movement. We Pentecostals believe that the purpose of being baptized by the Holy Spirit is to enable us to participate in God's mission. The Statement of Fundamental Truths by the General Council of the Assemblies of God says: "All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ . . . with it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry."¹

God has called every Christian to proclaim the good news to the world. Only by the power of the Holy Spirit can we to move forward as missionaries, pastors, and church leaders. This is the center of the Pentecostal teachings. However, according to my observations via various conferences, preaching and teachings, sometimes Pentecostals center on "the power" too much.

In talking about "mission" and "Holy Spirit," many of us focus on the Book of Acts. Through this book, we can see how the promised Holy Spirit was poured out unto Jesus' disciples and the apostles to be witnesses of him. I believe that it is important for Pentecostals to learn the Book of Acts; for without it, Pentecostal theology could not have been established. But often, many of us do not really pay attention to the giver of the Holy Spirit—Jesus Christ. Not only was Jesus the giver, he had his own uniqueness as the Son of God.

¹The General Council of the Assemblies of God, USA Statement of Fundamental Truths. http://agchurches.org/Sitefiles/Default/RSS/AG.org%20TOP/Beliefs/SFT_2011.pdf (accessed February 11, 2015),

The Holy Spirit formed Jesus in Mary's womb. When Jesus was baptized by John the Baptist, the Spirit came to him like a dove and remained on him for the rest of his life. When Jesus received the temptation from Satan, it was the Spirit that led him to the desert. As Pentecostals, we should know how the Holy Spirit was engaged in the life of Christ in order to understand the Spirit in a deeper and wider way and to appreciate more of this precious gift in our lives.

In this paper, I will present three stages of the life of Christ—his Conception, his Baptism, and his Temptation—and attempt to show how each stage was associated with the Holy Spirit. My hope is that, by learning this, a Pentecostals' understanding of the Spirit will be expanded. This being a Greek exegesis paper, I will examine these three stages of Jesus' life by exegeting on several significant passages in the Gospels.

Part I of this paper will discuss the work of the Holy Spirit in the conception and baptism of Jesus. Part II will present the work of the Holy Spirit in the temptation of Jesus and my conclusions. Both parts will look at the implications of the Holy Spirit's work for Pentecostal Christians.

Who is the Holy Spirit?

The Holy Spirit is God, the third person of the Trinity. Many Bible passages that talk about God are interchangeable with the passages about the Holy Spirit (e.g., Acts 5, 1 Cor. 3:16-17). Also, the Holy Spirit has the attributes of God, being omnipotent, omniscient, and omnipresent (Lk.1:35, Ps.139:7-13, 1 Cor. 2:10-11, John 16:13). The Spirit was involved in remarkable events, such as creation work (Ps. 104:30), regeneration, the transformation of believers (Titus 3:5), and eschatological renewal (Isa. 44:3-5).² Through these passages, we can prove that the Holy Spirit is God.

In the Bible, the Holy Spirit is symbolized as a dove, oil, living water, wind, and fire (e.g., Ex. 29:7, John 7:37-39, Matt. 3:16, Acts 2:2). Furthermore, the Spirit is described as not only "the Holy Spirit," but also the "Breath of God" (Job 27:3), the "Spirit of God" (1 Cor. 2:11), the "Spirit of Jesus" (Acts 16:7), the "Eternal Spirit" (Heb. 9:14), and so on.³

²Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Academic, 1998), 875.

³Elmer L. Towns, *The Names of the Holy Spirit: Understanding the Names of the Holy Spirit and How They Can Help You Know God More Intimately* (Ventura, CA: Regal Books, 1994), 196.

All of these terms refer to the same Holy Spirit.⁴ But since the Holy Spirit carries the name “Spirit” (and it has various symbols), the Spirit has been misunderstood as being only some kind of power or force.⁵

However, the Holy Spirit has personality. One piece of evidence of this is seen in John 16:13-14. The word Holy Spirit in Greek is “πνευμα.” The gender of this word is neuter; but when John in verse 13 referred to the Holy Spirit, he used a pronoun “εσκεινο,” the meaning of which is “he,” not the neuter form “it.” Some scholars argue that this is John’s grammatical mistake—but it was not. As Millard Erickson suggests, John made this change intentionally to tell his readers that the Holy Spirit has personality.⁶ The translations of the King James version are not correct in this sense, because this Bible describes the Spirit as “it.”⁷ Francis Chan called the Holy Spirit “the forgotten God” because of such misunderstanding. The Spirit indeed is powerful; but if our focus is on only the power side of the Holy Spirit, we too are apt to make him the “forgotten God.”⁸

The Holy Spirit in the Conception of Jesus

The Synoptic Gospels

I will deal with the story of Jesus’ conception in Matthew 1:18-25 and Luke 1:26-38. One problem here is that these two accounts are not in parallel. Kurt Aland, in his *Synopsis of the Four Gospels*, places Luke 1:26-38 as a unique account in Luke only, while placing Matthew 1:18-25 with Luke 2:1-7.⁹ According to Keith Nickle, Matthew obtained his materials from the Gospel of Mark, Q, and M; whereas Luke used the Gospel of Mark, Q, and L. Matthew 1 and 2 are from Matthew’s own material—M, which Luke had never possessed, and Luke 1 and 2 are from Luke’s unique material—L. This is why many scholars do not place these two stories of Jesus’ conception in a parallel form.¹⁰ However,

⁴Keith Warrington, *The Message of the Holy Spirit* (Nottingham, UK: Inter Varsity Press, 2009), 16.

⁵Erickson, *Christian Theology*, 863.

⁶*Ibid.*, 876.

⁷D. Martyn Lloyd-Jones, *God the Holy Spirit* (Wheaton, IL: Crossways Books, 1997), 9.

⁸Francis Chan, *Forgotten God: Reversing Our Tragic Neglect of the Holy Spirit* (East Sussex, UK: David C Cook, 2009), 18.

⁹Kurt Aland, *Synopsis of the Four Gospels: Completely Revised on the Basis of the Greek Text of the Nestle-Aland 26th Edition and Greek New Testament 3rd Edition: the Text Is the Second Edition of the Revised Standard Version* (Swindon, UK: United Bible Societies, 1985), 3,7.

¹⁰Keith Fullerton Nickle, *The Synoptic Gospels: An Introduction* (Louisville, KY:

both accounts have much in common. Thus, I will focus on the similarities, particularly the conception through the Holy Spirit.¹¹

Matthew 1:18, 20

Verse 18 starts with the phrase Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γένεσις οὕτως ἦν (“Now the birth of Jesus, the Messiah, took place as follows”). There is a textual issue in this phrase that is caused by the word γένεσις. The majority of textual witnesses support the original reading, but some minor textual witnesses support “γέννησι.” According to Bruce Metzger, both γένεσις and “γέννησι” have the same meaning—birth. However, more precisely, γένεσις means creation, generation, and genealogy, while “γέννησι” means engendering. Some scribes might have thought that using this word is more proper. Also, it was used in patristic literature later to refer the Nativity story; but that reading is not acceptable.¹²

As the majority of textual witnesses support the original reading, I do as well. The word γένεσις is the same word used in verse 1—Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ (“This is the book of genesis of Jesus the Messiah, the son of David, the son of Abraham”). It seems that Matthew emphasizes “new creation” and “new genesis,” which had not happened since God created Adam. Verse 18 does not have its connection only with verse 1, but also with verse 16. The grammar in verse 16 is unusual. Up until that verse, Matthew, in his genealogy, uses the word ἐγέννησεν (“he begat”); but in verse 16, he uses the word ἐγεννήθη (“he [Jesus] was begotten”). This shows that the Messiah’s birth is different from the other birth stories in previous verses and any other birth stories in the world.¹³

Matthew does not mention Jesus’ father. Joseph is simply mentioned as Mary’s husband (τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας). Thus, Matthew intends for his readers to notice how the birth of the Messiah was unusual in verse 16 and starts explaining how different it was from verse 18 by using the word γένεσις again. In verse 18, Jesus the Messiah is in genitive form, and it appears at the beginning of the verse (Τοῦ δὲ

Westminster John Knox Press, 2001), 95–97, 130–135.

¹¹R.T. France, *The Gospel of Matthew* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2007), 42–43.

¹²Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart, Ger: Deutsche Bibelgesellschaft, 1994), 7.

¹³Donald Alfred Hagner, *Matthew 1-13* (Dallas, TX: Word Books, 1993), 14.

Ἰησοῦ χριστοῦ). This is Matthew's emphasis to show that this story is the Messiah's genesis and that he is the center and purpose of the book.¹⁴

The word μνηστευθείσης ("after she was engaged") is used in both Matthew's and Luke's accounts. It is a participle in the aorist tense, showing that this engagement had already taken place when Mary and Joseph came into this story.¹⁵ Mary was found to be with a child before they came together (συνελθεῖν). Matthew emphasizes that Mary was already Joseph's wife, but they had not stayed in the same house nor did they have a sexual relationship.

The concept of an engagement at that time was totally different from today. Betrothal or engagement in ancient Judaism usually took place at an early age, most likely 12 to 13½. After the engagement, it would take a year to have the wedding ceremony, and then the actual marriage would take place. But as already mentioned, the couple was considered husband and wife even before the actual marriage. This is why, in order to break off an engagement, they needed to go through the process of "divorce"¹⁶ and why, if the wife had committed adultery, she would be punished by death, according to Jewish law.¹⁷

Matthew shows that Joseph and Mary were husband and wife; but since they had not yet come together, it was impossible that Mary had become pregnant by Joseph. She became pregnant by the Holy Spirit (ἐκ πνεύματος ἁγίου). The word ἐκ has many meanings; but here in this context, it denotes "the origin, the cause, the reason for something . . . more precisely, the effective cause by which something occurs or comes to be."¹⁸ In verse 20, this word is used as follows: "For that the one which was conceived in her is by the Holy Spirit" (τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου). The phrase γεννηθὲν ἐκ was a common Greek usage to explain from whom a person was begotten—e.g., "I was born of Jacob."

Usually, "Father's name" follows after the word ἐκ, as I showed in the above example. But in both verses 18 and 20, there is no mention of the father's name, only "the Holy Spirit" (ἐκ πνεύματος ἁγίου). It does not mean that the Holy Spirit was the father of Jesus. If we consider the Holy Spirit as Jesus' father, it destroys the doctrine of the Trinity, as well

¹⁴R.C.H. Lenski, *The Interpretation of St. Matthew's Gospel 1-14* (Minneapolis, MN: Augsburg Fortress, 1964), 35.

¹⁵Ibid., 40.

¹⁶Dale C. Allison, *Matthew: Volume 1: 1-7* (Edinburgh, SCT: T&T Clark, 2000), 199.

¹⁷William Hendriksen, *Exposition of the Gospel According to Matthew* (Grand Rapids, MI: Baker Book House, 1973), 130.

¹⁸Gerald F. Hawthorne, *The Presence and The Power: The Significance of the Holy Spirit in the Life and Ministry of Jesus* (Dallas, TX: Word Publishing, 1991), 70.

as misleads people (especially non-Christians) into myths. In ancient Greek and Roman mythology, there are numerous stories of “gods” having sexual intercourse with human women and giving birth to “demigod heroes.” Because of this sexual encounter, it was impossible for a woman to claim that, when she conceived, she was still a virgin. In human history, the virgin birth occurred only once—on the day that the Holy Spirit came upon Mary with supernatural creative power to create new life in her womb.

Jesus’ conception by the Holy Spirit strongly reflects the OT concept of the Spirit of God in creation and in the giving of life (Gen. 1:2, Ps. 33:6, Isa. 32:15, Ezek. 37:1-14).¹⁹ Jesus’ conception happened totally by divine initiative. Some people, even preachers, say that the main point of the virgin birth is that Jesus would not have sin, which had been carried from generation to generation since Adam—but that is not the main point. Rather, the virgin birth shows God’s divine direct intervention into a sinful human world in order to open the way of salvation for us. David Ewert explains this well:

The virgin birth proclaims that great truth that God, not man, brought the Savior into the world²⁰. . . For early Christians the coming of the Spirit was the sign of the new age; therefore, the conception of Jesus by the Spirit was clear evidence that the new creation had begun, just as the Spirit of God was active at the beginning of the new creation.²¹

As I have already mentioned, Matthew’s intention in using the word γένεσις becomes clearer here.

In verse 21, the angel of the Lord commanded Joseph to name the child to be born “Jesus.” Jesus is the Greek form of the name “Joshua,” and it means “Yahweh is salvation” or “Yahweh saves.”²² Joshua is not a unique name, as this name is seen in the OT. However, as Craig Keener points out, if God is the one who named the child Jesus, it has a special meaning in it.²³ Jesus’ mission was mentioned by the angel—γὰρ σώσει

¹⁹France, *The Gospel of Matthew*, 50.

²⁰David Ewert, *The Holy Spirit in the New Testament* (Scottsdale, PA: Herald Press, 1983), 49.

²¹*Ibid.*, 50.

²²D.A. Carson, *The Expositor’s Bible Commentary: With the New International Version of the Holy Bible. Matthew, Mark, Luke*, vol. 12 (Grand Rapids, MI: Zondervan, 1984), 76.

²³Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 48.

τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν (“because he will save his people from their sins”). The word αὐτοῦ is Matthew’s emphasis, so it is more proper to translate this sentence, “because he is the only one who will save his people.”²⁴

In verse 23, Jesus was given another name—“Immanuel,” meaning “God with us.” This clearly fits the theme of Matthew’s Gospel. He also ends his book with the same word...“And surely I am with you always, to the very end of the age.”²⁵ Although Judea at that time was dark, hopeless, and oppressed, God was nevertheless with them—and will be with us forever. All these things happened so that the prophecy and God’s ancient promise would be fulfilled (verse 22).

Luke 1:35

According to Aland and Nickle, Luke 1:26-38 has no parallel.²⁶ This account was based on Luke’s own material (L), and he wrote it through the perspective of Mary; while Matthew wrote his account through that of Joseph.²⁷ The angel Gabriel was sent by God to Nazareth to bring amazing news to Mary. In verse 28, Gabriel greeted her saying, Χαῖρε, κεχαριτωμένη (“Greetings, you who are highly favored!”). The word κεχαριτωμένη causes a great issue among Protestants and Catholics. According to *BDAG*, χαριτώ means “to cause to be the recipient of a benefit,” “bestow favor on,” “favor highly,” “bless.”²⁸ Because χαριτώ originally comes from the word χαρῖ, Catholic Christians translate it as “gratia plena” (“full of grace”). “Gratia plena” became a typical phrase when Catholic Christians pray to “Holy Mother” Mary. However, this translation is not correct because, as Greek grammar suggests, Mary is the recipient of God’s favor and grace, not the one who bestows grace to others. Although her name suggests “excellence”²⁹ (e.g., thoughtful [v. 29], obedient [v. 38], worshipful [v. 45]), all of these virtues did not make her the recipient of God’s grace. She was simply the recipient of God’s graciously provided goodness.³⁰

It can be dangerous to emphasize Mary’s character in telling the Christmas story because it has a potential of reducing God’s gracious act

²⁴D.A. Carson, *The Expositor’s Bible Commentary*, 76.

²⁵Allison, *Matthew*, 213.

²⁶Aland, *Synopsis of the Four Gospels*, 3.

²⁷Nickle, *The Synoptic Gospels*, 134.

²⁸Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd Edition* (Chicago, IL: University of Chicago Press, 2000), 1081.

²⁹Darrell L. Bock, *Luke* (Downers Grove, IL: InterVarsity Press, 1994), 41.

³⁰*Ibid.*, 40.

upon this world as one given through her. As already noted, the point of the virgin birth is to show God's gracious initial act; and, as Matthew does, Luke also emphasizes this aspect in his account. In the OT period, the phrase ὁ κύριος μετὰ σοῦ ("The Lord is with you") was a typical phrase of encouragement to God's people who will be involved in God's divine service. It proves that the Lord will help them accomplish given tasks.³¹

In verse 34, Mary asked Gabriel how she can become pregnant. In answering her (v. 35), Gabriel said, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι ("The Holy Spirit will come on you, and the power of the Most High will overshadow you"). Darrell Bock feels that this passage is among the most christologically significant ones in Luke's Gospel.³² Via structural analysis, these two phrases are in a parallel and even more than that. According to some scholars, such as Robert Stein, they stand in synonymous parallelism. As for Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, the word ἐπελεύσεται ("will come upon") is also used in Acts 1:8 and nowhere else.³³

Before Jesus went back to heaven, He gave the following promise to His disciples: "But you will receive power when the Holy Spirit comes on you." For we Pentecostals, this is quite significant. Luke uses the same phrases—ἐπελεύσεται ("come upon") and δύναμις ("power")—in the Jesus' conception account and in Jesus' promise to his disciples. Pentecostal scholar James Shelton considers Luke 1:35 and Acts 1:8 as a parallel³⁴ He notes that the Holy Spirit coming upon Mary in Luke 1:35 has a double effect—one to cause the baby Jesus to be called Holy and the other one to empower Mary.³⁵ Shelton concludes that the empowerment of Mary and the empowerment of the disciples are parallel events. Luke pays attention to the power of the Holy Spirit coming upon ordinary Christians to accomplish God-given tasks. The same Holy Spirit who came upon Mary to enable her to bear the Messiah and utter the Magnificat also enabled Jesus' disciples to become powerful witnesses of the gospel years later.³⁶

Although δύναμις Ὑψίστου ἐπισκιάσει σοι ("The power of the most high will overshadow you") is in synonymous parallelism with the

³¹I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (Kingstown, UK: Paternoster Press, 1978), 65.

³²Darrell L. Bock, *Luke: 1:1-9:50* (Grand Rapids, MI: Baker Books, 1994), 123.

³³Robert H. Stein, *Luke* (Nashville, TN: B&H Publishing Group, 1992), 85.

³⁴James B. Shelton, *Mighty in Word and Deed: The Role of the Holy Spirit in Luke-Acts* (Peabody, MA: Hendrickson Publishers, 1991), 21.

³⁵Ibid.

³⁶Ibid.

previous phrase, the word πνεῦμα has in view the character of divine action and the word δύναμις its effectiveness.”³⁷ The word ἐπισκιάσει (“overshadow”) is used in Exodus 40:35, when God’s presence appeared in the tabernacle to protect His people Israel while they traveled to the Promised Land.³⁸ By examining these two phrases in Luke 1:35 and Acts 1:8, Luke indicates that, when the power of the Holy Spirit comes upon his people, He empowers them to change the world and something new begins. In the case of Acts 1:8, the Spirit empowered Jesus’ disciples to be His witnesses; whereas in the case of Luke 1:35, the Spirit empowered Mary and created the human Jesus in her womb. It was the beginning of a new age.

Jesus is unique because He is God and the only one who was born by the Holy Spirit, but thankfully He still calls us His brothers and sisters because we believe in Him and are born again by His Spirit (John 3:5). For those who passionately wait for the baptism of the Holy Spirit, Jesus will send Him to come upon them in power in order to be his witnesses to impact the world.

The phrase διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ (“Therefore the one to be born will be called holy and the son of God”) causes a lot of arguments among scholars in terms of translation, of which there are possibly three. The first one is “Therefore the holy one to be born will be called the Son of God;” the second is “Therefore the one to be born will be called the holy son of God;” and the third is “Therefore the one to be born will be called holy and the son of God.” I agree with this third one. The first translation takes the word τὸ γεννώμενον (“the one to be born”) as substantive and ἅγιον (“holy”) as its attribute; but this usage has no example in the Greek, according to Reiling. The second translation is not right because ἅγιον (“holy”) and υἱὸς θεοῦ (“the son of God”) cannot be in apposition “since the title υἱὸς θεοῦ (“the son of God”) does not explain or extend the statement about the nature of the child expressed by ἅγιον, but rather introduces something new.”³⁹ So syntactically, the third translation is the best one.

What does it mean when Luke says that the child to be born will be called holy (ἅγιον) and the Son of God (υἱὸς θεοῦ)? Hawthorne raises the issue that some people interpret this passage as follows—Because Jesus was born by the Holy Spirit’s creative work, He was proven as the Son of God. But Hawthorne does not really agree with this view by

³⁷J. Reiling and J. L. Swellengrebel, *A Translator’s Handbook on the Gospel of Luke* (Broadway, NY: United Bible Societies, 1987), 59.

³⁸Hawthorne, *The Presence and The Power*, 72.

³⁹Reiling and Swellengrebel, *A Translator’s Handbook on the Gospel of Luke*, 60.

showing the other way around—that because Jesus is the eternal Son of God from the beginning, his conception is miraculous and unique.⁴⁰ To my way of thinking, both views are right, it being a matter of Christology (Christology from above and Christology from below). Luke prefers the Christology-from-below approach. The point here is that Luke’s intention was to show that Jesus is the Son of God because He was conceived by the Holy Spirit. Bock notes that whenever Luke uses the words “Son of God” in his Gospel account, it has a messianic thrust, illustrating Jesus as the Davidic deliverer, the regal and messianic Christ and here in this passage too.⁴¹ At that time, the Jewish people were waiting for the Messiah whom God promised through the prophets. They knew that Messiah would come from the royal line of the house of David but did not know that he was the Son of God and what his real task was.⁴² This is proved by taking a look at Greek grammar. The future tense κληθήσεται (“he will be called”) indicates that, although Jesus was already born, only a very few knew that He was the Son of God.

The word ἅγιος means, primarily, “reserved for God and God’s service” (according to *BDAG*).⁴³ Luke 1:35 also has the same meaning to describe Jesus, who was set apart for a special mission of God—to save the world. However, ἅγιος is used to describe not only Jesus, but also other prophets in the Bible. For example, when Hannah was given the word from an angel of the Lord regarding the birth of Samson, she was told that he would be God’s holy one (Judges 13:7). The usage is the same. However, for Jesus, He is unique, set apart for a special mission; but at the same time, he was holy . . . “because he was formed in his mother’s womb by the Holy Spirit. The Holy Spirit made him holy in the sense that the Holy Spirit singled him out and set him apart for a unique ministry for God.”⁴⁴

Summary: The Holy Spirit in the Conception of Jesus

Matthew writes his account through Joseph’s perspective and Luke through Mary’s. While both authors had their own theology and readers in mind, one commonality in these two accounts is that Jesus’ conception was miraculous and unique from any other because he was conceived by the Holy Spirit. Thus, he was truly the Son of God. Both Matthew and

⁴⁰Hawthorne, *The Presence and The Power*, 75.

⁴¹Bock, *Luke*, 1994, 124.

⁴²*Ibid.*, 123–124.

⁴³Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd Edition, 10.

⁴⁴Hawthorne, *The Presence and The Power*, 82.

Luke emphasize that the virgin birth is to show God's gracious act to the world. Jesus' conception did not have human causes at all but only the Holy Spirit.

Also, both accounts clearly indicate the creative work of the Holy Spirit, as when God created the heavens and the earth in Genesis. Jesus' conception is the start of a new genesis and a new creation that will give humans the hope that God is with them. When the Holy Spirit comes upon his people, something both extraordinary and new will happen. When Jesus was born, only a few people knew that He is the Son of God; and when Jesus died on the cross, again only a few people thought He was the Son of God. But after His resurrection, many came to know the truth. Then on the day of Pentecost, the new witnesses were created—witnesses who were persecuted as Jesus was and executed as Jesus was. However, the gospel these witnesses brought was now about to reach the ends of the earth, with more people coming to know the truth. The Holy Spirit, who came upon Mary and created the human Jesus in her womb, then came upon Jesus' disciples and empowered them to become his witnesses. Now we, the Pentecostals who received the same power, can impact the world as well because that power came upon us through Jesus Christ.

The Holy Spirit in the Baptism of Jesus

Why Was Jesus Baptized?

Jesus was born of the Holy Spirit. Although the Bible does not record much of His childhood, Luke does report that Jesus was growing up and growing strong, being filled with wisdom, and the grace of God was upon Him (Lk. 2:40). Then finally, Jesus appears in public at the Jordan River. Matthew, Mark, and Luke in their Gospels include the account of his baptism; John in his Gospel does not, but he does mention the descending of the Holy Spirit (see Matt. 3:13-17, Mk. 1:9-11, Lk. 9:35, John 1:29-34).⁴⁵

The account of the baptism of Jesus has caused some arguments among churches for a long time. The Bible says that John preached a baptism of repentance for the forgiveness of sins (Mk. 1:4). Although Jesus was sinless, he came to the Jordan to be baptized by John. Many people have thought that early Christians made up this story because they could not understand and accept that Jesus, the highest one, needed

⁴⁵ Aland, *Synopsis of the Four Gospels*, 16.

to accept baptism from someone who was at a lower status than he.⁴⁶ However, these people missed the point that the baptism of Jesus was actually for them and all the people.

In this section, I would like to exegete the account of Jesus' baptism, dealing first with Matthew's account in detail and then with some theologically and exegetically important passages from Mark's, Luke's, and John's accounts to know how the Holy Spirit was engaged in the baptism of Jesus.

Matthew 3:13

All four gospels introduced John the Baptist before the account of the baptism of Jesus. John baptized people for repentance and forgiveness of their sins. When Jesus appeared at the Jordan, he was about 30 years old (Lk. 3:23). According to Hawthorne, this was a mature and important age in Jewish culture because it was considered "the time of life when a man could rightfully take his place among the leaders of Israel."⁴⁷ Matthew 3:13 says, *Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ* ("Then Jesus came from Galilee to the Jordan to be baptized by John"). The adverb *τότε* is Matthew's favorite word to show the beginnings of new sections in his Gospel; and here it shows that Jesus came to John when he was at the full height of his activity.⁴⁸ In this account, Jesus now becomes the main character and John fades away. The word *τοῦ* with the infinitive shows a clear purpose—in this case, "to be baptized by John (*τοῦ βαπτισθῆναι ὑπ' αὐτοῦ*). Among the four Gospels, only Matthew tells his readers why Jesus came to the Jordan and that this event was significant for Him.⁴⁹

Matthew 3:14

Verses 14 and 15 are unique in Matthew's account. When John saw Jesus coming, he stopped him. The word *διεκόλυνεν* ("he was preventing") is a conative imperfect. John's words *Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;* ("But John tried to deter him, saying, 'I need to be baptized by you, and do you come to me?'") showed

⁴⁶Craig S. Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1999), 131.

⁴⁷Hawthorne, *The Presence and The Power*, 121.

⁴⁸Lenski, *The Interpretation of St. Matthew's Gospel 1-14*, 122.

⁴⁹Hagner, *Matthew 1-13*, 55.

how much he struggled in his mind that he needed to baptize Jesus. The words Ἐγὼ (“I”) and ὑπὸ σοῦ (“by you”) are emphatic. Moreover, Matthew places the infinitive form of βαπτισθῆναι (“to be baptized”) after ὑπὸ σοῦ. This structure is unusual because it’s supposed to be the other way around,⁵⁰ showing John’s great confusion and struggle.

In Matthew’s account, the irony of the situation is highlighted. John refused to baptize the Pharisees and Sadducees because of their sinful attitude and not bearing fruit in their daily lives; then in contrast, he refused to baptize Jesus because of His sinlessness.⁵¹ Jesus’ great humbleness makes a stark contrast between himself and this “brood of vipers.” Jesus was born to save his people from their sins (see Matt. 1:20). Although the Son of God, he humbly came to the earth and even received John’s baptism.

Matthew 3:15

In verse 15, Jesus said to John, Ἄφες ἄρτι, οὕτως γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην (“Let it be so now; it is proper for us to do this to fulfill all righteousness”). This is the reason Jesus needed to be baptized by John; but it’s still unclear what that means. The key word in this verse is righteousness (δικαιοσύνην). Jesus said that this event would fulfill all righteousness. According to *BDAG*, δικαιοσύνη means the quality or characteristic of upright behavior, uprightness. In more detail, it means the specific action of righteousness, in the sense of fulfilling divine expectation.⁵² According to the *Dictionary of Jesus and the Gospels*, the meaning of δικαιοσύνη in Matthew primarily refers to obeying God’s divine will.⁵³ Other scholars, such as Keener⁵⁴ and Hagner,⁵⁵ agree with this. The baptism of Jesus is the Father’s will; and in this context, the baptism shows His messianic role as a servant of God. (With this view, Hagner⁵⁶ and Carson⁵⁷ agree).

Later, in verse 17, Matthew describes a voice (God’s) coming down from heaven saying, “This is my Son, whom I love; with him I am well

⁵⁰Ibid.

⁵¹Lenski, *The Interpretation of St. Matthew’s Gospel 1-14*, 122.

⁵²Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd Edition*, 247.

⁵³Joel B. Green and Scot McKnight, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity Press, 2013), 413-414.

⁵⁴Keener, *A Commentary on the Gospel of Matthew*, 132.

⁵⁵Hagner, *Matthew 1-13*, 56.

⁵⁶Ibid., 57.

⁵⁷D.A. Carson, *The Expositor’s Bible Commentary*, 12:108.

pleased.” This verse and verse 15 are influenced by several OT passages, one being Isaiah 42:1, which describes the Messiah is a servant.⁵⁸ Martin Luther says, “In this baptism, Jesus acted as our substitute. Loaded with the world’s sin, he buried it in the waters of Jordan.”⁵⁹ Jesus was baptized for us. Being perfectly obedient to the Father, he accepted his role as a servant and died on the cross, even for a “brood of vipers.”

Matthew 3:16

As soon as Jesus was baptized, He went up out of the water (βαπτισθεις δε ο Ιησοϋς εϋθϋς ανεβη απο του υδατος). The aorist participle βαπτισθεις (“after being baptized”) coming before the aorist verb ανεβη (“he went up”) shows that action prior to the verb. So the event of opening heaven happened after Jesus was baptized by John and had gone back to the river bank. It’s important to know what this grammar suggests. The Father responded to the obedience of Jesus, who was baptized for people as the Messiah who would bear their sins on the cross, and now was the time for Jesus to be revealed and begin his mission.⁶⁰ All missions require obedience.

Jesus saw that the heavens were opened (ηνεωχθησαν). The aorist form indicates that this event was not a vision but actually happened.⁶¹ And He also saw the spirit of God descending like a dove and alighting on him (ειδεν πνεϋμα θεου καταβαινον ωσει περιστερων ερχομενον επ’ αυτον). So what does it indicate? In verse 15, I mentioned that there was an influence from Isaiah 42:1, which illustrates Jesus as a servant of God—“Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations.” As this verse says, God put the Spirit upon Jesus to start his messianic task. In Matthew’s mind, the descent of the Holy Spirit was to let Jesus know that this was the time to start serving. Thus, it is not right to say that this was Jesus’ first time to be filled with the Holy Spirit. He was born of the Holy Spirit, so this event is Jesus’ “formal inauguration of his ministry.”⁶²

⁵⁸Ibid., 109.

⁵⁹Martin Luther, Helmut T. Lehmann, and John W. Doberstein, *Luther’s Works: Sermons 1*; Edited and Translated by John W. Doberstein; General Editor Helmut T. Lehmann (Philadelphia: Fortress Press, 1959), 318.

⁶⁰Lenski, *The Interpretation of St. Matthew’s Gospel 1-14*, 130.

⁶¹Ibid.

⁶²Hagner, *Matthew 1-13*, 57.

Matthew 3:17

A heavenly voice said, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα (“This is my beloved Son with him I am well pleased”). Mark’s and Luke’s accounts focused more on Jesus by using σὺ εἶ (“You are”) instead of οὗτός ἐστιν (“This is or he is”). Matthew edited this declaration for his readers to show who Jesus was. That declaration also had an influence from Isaiah 42:1 and probably from Psalm 2:7. As the previous verses emphasize, Jesus is the servant of God, but his nature is as God’s eternal Son—and also as his beloved Son (ὁ ἀγαπητός). The word ὁ ἀγαπητός has a passive meaning. The Father loves his son with the highest degree of love that normally humans cannot hold.⁶³ According to *BDAG*, ἀγαπητός here is love “to one who is in a very special relationship with another, only, only beloved.”⁶⁴ As already mentioned, according to *Dictionary of Jesus and the Gospels*, the word “Son of God” in Matthew is used in connection with Jesus’ obedience.⁶⁵ However, here Matthew points out that this servant is also greatly loved by God because he is the eternal Son of God, is God’s only son, and came from God’s heart to save the world.

The phrase ἐν ᾧ εὐδόκησα (“In you, I am well pleased”) means “to take pleasure or find satisfaction in something,” according to *BDAG*.⁶⁶ Some scholars like Lenski say that the other translation, “to consider something as good and therefore worthy of choice, consent determine, resolve”,⁶⁷ is more proper,⁶⁸ But that translation misses an important point—i.e., since Jesus is the eternal son of God, he was not chosen suddenly to be sent to the earth to save the world. God’s plan to save the world was in his heart even before the world began (see Eph. 1:4). So the first translation is right in this context.

We can learn two things in verse 17—that Jesus was God’s beloved eternal son and that God sent this son for us. In other words, God loved us and desired to give anything and do anything just to save us. The same love (ἀγαπη) that God has towards his eternal Son Jesus He has towards us as well. He was delighted in Jesus but knew what Jesus’ mission was to be—i.e., to come to the world to suffer and die on the cross.

⁶³Lenski, *The Interpretation of St. Matthew’s Gospel 1-14*, 134.

⁶⁴Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd Edition, 7.

⁶⁵Green and McKnight, *Dictionary of Jesus and the Gospels*, 773–774.

⁶⁶Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd Edition, 404.

⁶⁷*Ibid.*

⁶⁸Lenski, *The Interpretation of St. Matthew’s Gospel 1-14*, 135.

Although his only son was going to die, God delighted in him, because he knew that his plan would save those who believe in him.

Well-known singer/songwriter Stuart Townend sings “How deep the Father’s love for us. How vast beyond all measure that He should give His only Son to make a wretch His treasure.” This is exactly what verse 17 says to us. The Holy Spirit came upon Jesus as a dove to make him ready for his messianic task as a servant of God to obey, even unto the death on the cross. This is the meaning of the baptism of Jesus and the descending of the Holy Spirit.

Mark 1:10

In Mark 1:9-11, Mark describes the descending of the Holy Spirit upon Jesus in a unique way by using the word εἰς (“into”) in verse 10. Matthew, Luke, and John use ἐπὶ (“on”) instead of εἰς. They say that the Holy Spirit came “upon” him, but Mark explains that the Holy Spirit came “into” him. That tells the readers the Holy Spirit not only stayed on him, but also came inside him and never went back.

According to *BDAG*, the prior meaning of εἰς is “extension involving a goal or place, into, in toward, to.”⁶⁹ While various scholars hold that Mark’s use of εἰς is nothing special, Robert Bratcher, Eugene Nida, and also Hawthorne say that it is a special usage. It is true that the preposition εἰς has various meanings and usages, so we cannot easily conclude, just by looking at Mark 1:10, that this is unique in Mark and has some theological importance. However, by observing Mark’s use of εἰς throughout his Gospel, it is possible to prove. Mark places εἰς following verbs of motion with house (Mk.2:11, 3:20, 5:19), mountain (3:13, 9:2, 13:14, 14:26), region (7:24, 10:1), and road (10:17). By observing these usages, it’s natural to translate εἰς as “to” or “toward.” However, if used with the object “person,” the translation could be “into” (see Mk. 5:12, 13, 7:15, 18, 19, 9:25).⁷⁰

Moreover, Hawthorne says that Mark deliberately preferred εἰς to ἐπὶ because he wanted to show “the Spirit entered into Jesus and did not merely “come upon him” externally.”⁷¹ Again, it does not mean that Jesus was not filled with the Holy Spirit until this time because, indeed, he was conceived by the Spirit. However, this Holy Spirit coming “into”

⁶⁹Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd Edition, 289.

⁷⁰Robert G. Bratcher and Eugene Albert Nida, *A Translator’s Handbook on the Gospel of Mark* (Broadway, NY: United Bible Societies, 1961), 29.

⁷¹Hawthorne, *The Presence and The Power*, 127.

him indicates that Jesus was now the permanent bearer of the Spirit and was filled with the Spirit more than ever.⁷² Because he was the bearer of the Holy Spirit, he can distribute this precious gift to everyone who earnestly prays and wishes to be a witness of him, as John proclaimed earlier saying, “I baptize you with water, but he will baptize you with the Holy Spirit” (Mk. 1:8).

Use of “the Son of God” in Mark’s account of the baptism of Jesus has a unique aspect. Although indication of the phrase is the same as in Matthew (i.e., God’s servant), Mark keeps the fact that Jesus is the Son of God a secret from his readers until the scene where Jesus dies on the cross and the centurion declares, “Truly this man was the Son of God” (Mk. 15:39). Matthew and Luke also have this approach, but Mark much more. He continually describes the scenes in which Jesus instructs some people and evil spirits not to tell others that he is the Son of God (see Mk 1:43-44, 5:43).⁷³ Here the account of the baptism of Jesus has the same aspect. The Father declares Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα (“You are my beloved son. In you, I am well pleased”). Unlike Matthew, Mark (Luke also) uses *su eĩ* (“you are”) instead of *Οὗτός ἐστιν* (“This is” or “he is”). By using *su eĩ*, Mark shows that this declaration was not public announcement to let people know that Jesus is the Son of God, but only that, by becoming the bearer of the Holy Spirit and being filled with the Spirit, Jesus is now ready for his mission.

John 1:33

In this verse, John describes the descending of the Holy Spirit in a unique way but shares the same point as Mark. John writes, Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ· (“The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit”). The word μένον (“remain”) is unique in John. The Spirit not only descended on him, but also remained on him permanently so that Jesus was equipped to baptize others with the Holy Spirit.⁷⁴

Luke 3:21-22

Unlike the other Gospel writers, Luke emphasizes the descending of the Spirit upon Jesus more than the water baptism of John, as evidenced

⁷²Ibid.

⁷³Green and McKnight, *Dictionary of Jesus and the Gospels*, 772.

⁷⁴D.A. Carson, *The Gospel According to John* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1991), 152.

in verse 21. While Matthew and Mark include the account of John's imprisonment much later, Luke includes it before the account of the baptism of Jesus. And while Matthew and Mark identify John as the one who baptizes Jesus, Luke does not.⁷⁵ Furthermore, at the beginning of verse 21, Luke uses the word Ἐγένετο ("it came") with temporal infinitive constructions in describing the specific circumstance for the event to follow.⁷⁶

From the above evidence, Luke intentionally does not put John the Baptist in the spirit-descending narrative and make this story more important than the previous one. Why? Because Luke's intended focus is on the Holy Spirit, which is a central theme in his books, to show his readers that the time of John the Baptist is over and Jesus now becomes the primary baptizer of the Holy Spirit.⁷⁷ Roger Stronstad points out: "Indeed, as Luke portrays the public ministry of Jesus from His baptism until the day of Pentecost, the presence and power of the Spirit is concentrated exclusively upon Him. In Luke's theology, Jesus has become the charismatic Christ—the unique bearer of the Spirit."⁷⁸

What Stronstad is saying is that Jesus was the unique bearer and baptizer of the Spirit, which is why Luke puts more focus on the descending-of-the-Holy-Spirit story. In Acts 10:38, Luke clearly states the meaning of the descending of the Spirit on Jesus at the Jordan: ". . . how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil because God was with him. We are witnesses of everything he did in the country of the Jews and in Jerusalem" (NIV).

It was pneumatic anointing—i.e., divine empowerment from God to Jesus for His messianic task.⁷⁹ Mark and Matthew also indicate that the descending of the Holy Spirit was to let Jesus be ready for the messianic task as God's servant. But Luke says it more clearly—that it was an "anointing." Shelton and Stronstad see the descending of the Holy Spirit upon Jesus in a connection with the event on the day of Pentecost. Both Luke's Gospel and Acts have a so-called "inauguration" narrative—the inauguration of Jesus' ministry (in Luke) and the inauguration of the church (in Acts). In both narratives, the Holy Spirit plays a key role in

⁷⁵Shelton, *Mighty in Word and Deed*, 47.

⁷⁶Martin M. Culy, Mikeal Carl Parsons, and Joshua J. Stigall, *Luke: A Handbook on the Greek Text* (Waco, TX: Baylor University Press, 2010), 117.

⁷⁷Shelton, *Mighty in Word and Deed*, 48.

⁷⁸Roger Stronstad, *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-Acts* (Peabody, MA: Hendrickson Publishers, 1984), 39.

⁷⁹Robert Menzies, *Empowered for Witness* (Sheffield, UK: Sheffield Academic Press, 1994), 137.

that he was the agent of anointing. The Spirit anointed Jesus and the same spirit anointed the disciples to equip them for their ministries.⁸⁰ Leopoldo A. Sánchez explains this well: “After the coming of Christ, it seems that such a universal outpouring of the Spirit through baptism could not have taken place for us unless Christ Himself had first been anointed with the same spirit at the Jordan.”⁸¹

Jesus’ anointing and empowerment in the Jordan was, of course, for himself as he starts his messianic task, but it was also for us.

Summary: The Holy Spirit in the Baptism of Jesus

Matthew, Mark, Luke, and John all have their unique perspectives and emphases in their Gospels. The meaning of the descending of the Holy Spirit upon Jesus cannot be separated from the baptism by John. Through Jesus’ perfect obedience to the Father’s will, we get a glimpse of the picture of the servant who died for us. After his baptism in water, the Holy Spirit came down upon and inside him and remained on him for the rest of His life.

By exegeting the passages from each Gospel, there are two meanings of the descending of the Holy Spirit upon Jesus—one is for him, the other for us. By receiving the Holy Spirit, Jesus was anointed for the inauguration of his official ministry as the Messiah and God’s servant. He became the permanent bearer of the Spirit, which anointed and empowered him for this task. However, this descending of the Holy Spirit upon Jesus was also for us. Jesus was anointed with and being filled with the Holy Spirit so that he would be the baptizer of the Spirit for his witnesses in the future. Although we Pentecostals receive the Holy Spirit for empowerment, we tend to neglect thinking about where the Spirit comes from and who the original sender is. It is Jesus who sent and shared this precious gift with us.

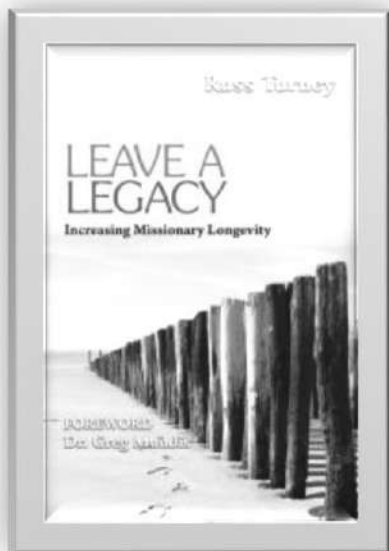
In Part I of this article, I have discussed the work of the Holy Spirit in the conception and baptism of Jesus, along with implications for Pentecostal Christians. Part II will present the work of the Holy Spirit in the temptation of Jesus and my conclusions.

⁸⁰Shelton, *Mighty in Word and Deed*, 47.

⁸¹Sánchez, Leopoldo A. 2006. "A missionary theology of the Holy Spirit: the father's anointing of the Christ and its implications for the church in mission." *Missio Apostolica* 14, no. 1: 28-40. ATLA Religion Database with ATLASerials, EBSCOhost (accessed February 23, 2015).

***LEAVE A
LEGACY:***
**Increasing Missionary
Longevity**

By Russ Turney



In this book, Russ Turney presents a compelling case study of why some missionaries leave the field far too soon. Normal attrition occurs because of health problems, retirement, or the obvious call of God to go elsewhere. However, Turney notes that far too often missionaries leave due to interpersonal conflicts and other issues that, Turney contends, could be significantly reduced. He then presents an excellent strategy for dealing with these and other issues, enabling missionaries to continue in their calling long term and finish well.

**The Work of the Holy Spirit in the Conception, Baptism and
Temptation of Christ:
Implications for the Pentecostal Christian
Part II**

By Yuri Phanon

The Holy Spirit in the Temptation of Jesus

In this section, I examine how the Holy Spirit was involved in the various Gospel accounts of the temptation of Jesus, which happened in the wilderness of Judea. “Wilderness” in Greek is *ερημος*, which, according to *BDAG*, means an uninhabited region or locality, desert, grassland, wilderness.¹ The wilderness theme in the Bible is important. In the OT, this is the place where God met his people and revealed himself (see Exod. 3:1-3, 19, Deut. 8:2, 1Kings 19:4-13);² while in the NT, it’s where Jesus sometimes withdrew himself to pray. In the Jewish tradition, the word has a further aspect. The Jews believed that the wilderness, being beyond the bounds of society, was the haunt of evil spirits.³ The story of the temptation of Jesus reflects this. The wilderness was an arena of the battle between the Son of God, and Satan.

Matthew, Mark, and Luke include the account of the temptation of Jesus. All three put it after His baptism and before the opening of His public ministry, and all of them say that Jesus was led by the Holy Spirit into the wilderness. Following is an examination of how each Gospel writer describes this account in order to find the relationship between Jesus and the Holy Spirit.

¹Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd Edition (Chicago, IL: University of Chicago Press, 2000), 391.

²Gerald F. Hawthorne, *The Presence and The Power: The Significance of the Holy Spirit in the Life and Ministry of Jesus* (Dallas, TX: Word Publishing, 1991), 137.

³Joel B. Green and Scot McKnight, *Dictionary of Jesus and the Gospels* (Downers Grove, IL: InterVarsity Press, 2013), 565.

Mark 1:12

In Mark's account, the temptation of Jesus is described only in two verses. However, his unique usage of Greek is worth looking at in detail. After Jesus' baptism and the descending of the Holy Spirit, he went into the wilderness, which Mark describes in this way in verse 12: Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον ("And immediately the Holy Spirit drove him into the wilderness"). The word εὐθὺς ("immediately") leads the readers to a new scene. Since Mark uses the word τὸ πνεῦμα ("Holy Spirit") twice in the prologue (vs. 1:8 and vs. 1:10), his use of εὐθὺς indicates that the same Holy Spirit who anointed Jesus in the Jordan led him into the wilderness.⁴ It is unique that Mark uses the word ἐκβάλλει ("drove") to illustrate the leading of the Holy Spirit. Many times, ἐκβάλλει is translated as "cast out" and is often used in the scenes of the driving out of evil spirits. Matthew and Luke do not use ἐκβάλλει. Instead, Matthew uses the word ἀναγω ("lead up") and Luke the word αγω ("lead").

In Mark 1:12, ἐκβάλλει is in the present tense and is used as the "historical present," which is employed to highlight vividly a verb that happened in the past.⁵ The reason that Mark uses ἐκβάλλει is that he wishes to highlight that the life of Jesus was fully and always led by the Holy Spirit. Hawthorne says, "With Mark they continue to stress the significant role played by the Spirit in bringing Jesus to the desert."⁶

Mark 1:13

Verse 13 says that Jesus was driven by the Holy Spirit into the wilderness, stayed there 40 days, and was tempted (πειραζόμενος) by Satan. Interestingly, the temptation itself is not Mark's focal point, as made obvious by his usage of Greek grammar. The phrase "being tempted by Satan" in Greek is πειραζόμενος ὑπὸ τοῦ Σατανᾶ. If the temptation itself was the center of his temptation narrative, Mark would not have used this brief participial phrase. Rather, he focused on how Jesus spent the 40-day period⁷—καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ ("Jesus was with the wild beasts and the angels were serving him").

⁴Robert H. Stein, *Mark* (Grand Rapids, MI: Baker Academic, 2008), 62.

⁵Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 526.

⁶Hawthorne, *The Presence and The Power*, 138.

⁷R.T. France, *The Gospel of Mark: A Commentary on the Greek Text* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2002), 83.

According to R.T. France, τῶν θηρίων (“the wild beasts”) are illustrated as the alliance of Satan, and Jesus was able to survive because he was the Son of God and angels were serving him. Thus, Mark’s main focus was on Jesus’ life in the wilderness and the fact that he was not alone. The Holy Spirit was there to help him and the angels there to serve him.⁸ Jesus was in need of the strengthening of both the Spirit and the angels during this testing period as the Son of God.

Matthew 4:1

Matthew’s account, which takes up 11 verses and came from Mark and Q,⁹ starts with the word Τότε (“then”). Being his favorite word to introduce a new scene, Τότε carries an important sequence from the previous account. Jesus heard the voice from the Father saying that he is the Son of God and received the anointing of the Holy Spirit. In connection to this, something will happen in the new scene.¹⁰ In verse 1, the word Spirit and the word Devil are in a parallel (ὑπὸ τοῦ πνεύματος and ὑπὸ τοῦ διαβόλου). Lenski explains this grammar as follows: “The one bestows all his power upon the human nature of Jesus, the other at once puts this power to a supreme test. In a strange way God’s will and the devil’s will meet in a tremendous clash.”¹¹

In grammar, these two phrases are in a parallel, but the guidance of the Holy Spirit occurs first. This implies that the temptation of Jesus by Satan was initiated by God and the Holy Spirit.

While Mark uses the word ἐκβάλλει (“it drove”) to illustrate vividly the initiative of the Holy Spirit, Matthew uses ἀνήχθη (“he was led up”). The word ἀνήχθη in Matthew, although not as strong as ἐκβάλλει in Mark, should not be simply translated as “he was led up” or “he was shown the way.” It has a nuance of “taken” or “conducted.” Thus, if we can translate the sentence in an active sense, it would read, “Then the Holy Spirit took him into the wilderness.”¹² As in Mark, Matthew also emphasizes the initiative of the Holy Spirit here.

Among the Gospel writers, only Matthew clearly states why the Holy Spirit took Jesus into the wilderness. The infinitive form of the

⁸Ibid., 86–87.

⁹Dale C. Allison, *Matthew: Volume 1: 1-7* (Edinburgh, SCT: T&T Clark, 2000), 353.

¹⁰France, *The Gospel of Matthew*, 97. R.C.H. Lenski, *The Interpretation of St. Matthew’s Gospel 1-14* (Minneapolis, MN: Augsburg Fortress, 1964), 97.

¹¹R.C.H. Lenski, *The Interpretation of St. Matthew’s Gospel 1-14* (Minneapolis, MN: Augsburg Fortress, 1964), 138.

¹²Barclay Moon Newman and Philip C. Stine, *A Translator’s Handbook on the Gospel of Matthew* (Broadway, NY: United Bible Societies, 1988), 80–81.

word *πειραζω* (*πειρασθῆναι*) indicates purpose. Again, his usage of *πειρασθῆναι* shows the initiative and superiority of the Holy Spirit. G.B. Garlington explains this well:

In fact Jesus' experience was both a testing and a temptation. The term has to do with "testing" when God stands in the forefront and with "temptation" when an evil force such as the devil is more prominent. So the combination of the Spirit's leading of Jesus and the devil's enticements give the verb a double connotation here . . . The confrontation is initiated by God. By means of Satan's "temptations" God was "testing" His Son.¹³

Also, usage of the word *πειραζω* in the OT is remarkably important, for it's used in contexts of God testing his people in order to assess the reality of their faith and obedience.¹⁴ Since Matthew had the picture of the Israelites wandering in the wilderness for 40 years, the temptation of Jesus can be understood in the similar sense—i.e., God testing Jesus' obedience as the Son of God.

Unlike Mark, Matthew pays attention to the contents of the temptation (test). Jesus faced three tests that came from Satan—to transform a stone into a loaf of bread, to worship Satan, and to throw himself down. In the first, Jesus proved that the Son of God came to obey the will of God not to satisfy his own needs. In the second, Jesus proved that the Son of God lives only in a relationship of trust, which needs no test. And in the third, Jesus proved that the Son of God is loyal to his Father at all times.¹⁵

Luke 4:1—*πλήρης πνεύματος ἁγίου* ("full of the Spirit")

Luke's temptation narrative came from Q. Unlike Matthew and Mark, Luke places the narrative after introducing the genealogy of Jesus, not immediately after the account of the baptism of Jesus. In 3:38, Luke says, "the Son of Enosh, the son of Seth, the son of Adam, the son of God." This emphasizes that Jesus was God's Son, and the temptation

¹³D.B. Garlington, 1994. "Jesus, the Unique Son of God : Tested and Faithful." *Bibliotheca Sacra* 151, no. 603: 284-308. New Testament Abstracts, EBSCOhost (accessed March 11, 2015).

¹⁴David Ewert, *The Holy Spirit in the New Testament* (Scottsdale, PA: Herald Press, 1983), 55.

¹⁵France, *The Gospel of Matthew*, 98–100.

was to test this truth.¹⁶ Mark and Matthew mention the Holy Spirit only once, but Luke does so twice—πλήρης πνεύματος ἁγίου and also ἤγετο ἐν τῷ πνεύματι. Obviously, Luke’s intention was to emphasize how the Holy Spirit was involved in the temptation narrative. The first reference to the Spirit is seen at the beginning of verse 1—Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου (“And Jesus full of the Holy Spirit returned from the Jordan”). The phrase πλήρης πνεύματος ἁγίου is Luke’s unique insertion.

Menzies explains the usage of the word πλήρης in Luke’s writings. Most of the time, when describing someone who is filled with the Holy Spirit, Luke uses the phrase ἐπλήσθη πνεύματος ἁγίου (“filled with the Holy Spirit”)—e.g., of the disciples in Acts as well as of John, Elizabeth, and Zechariah in the infancy narratives. However, for Jesus, Stephen, and Barnabas, Luke uses the phrase πλήρης πνεύματος ἁγίου. This may cause one to assume that it’s a special usage. However, says Menzies, it is not special but rather is used to describe an order. The phrase πλήρης πνεύματος ἁγίου (“full of the Spirit”) implies the prior experience designated by the phrase ἐπλήσθη πνεύματος ἁγίου (“filled with the Holy Spirit”).¹⁷ Thus, those who are filled with the Spirit can be full of the Holy Spirit; but in terms of the Spirit’s functions, it changes nothing. Jesus was “filled with the Holy Spirit” at the Jordan, which is why he became “full of the Spirit.” Menzies adds, “Jesus, as one who has been filled with the Spirit at Jordan, has constant access to the Spirit of God who provides what is required.”¹⁸

Menzies also points out that Luke shows the connection between Jesus and the early church.¹⁹ For Jesus, the Jordan experience was his Pentecost. After that experience, he was “full of the Spirit” (πλήρης πνεύματος ἁγίου) to continue to work on his divine task regardless of the difficulties. Similarly, on the day of Pentecost, the disciples were “filled with the Holy Spirit.” Following that experience, they were “full of the Spirit” (πλήρης πνεύματος ἁγίου) to continue to work on their missions to impact the world. We Pentecostals carry this legacy to this today.

¹⁶James B. Shelton, *Mighty in Word and Deed: The Role of the Holy Spirit in Luke-Acts* (Peabody, MA : Hendrickson Publishers, 1991), 58.

¹⁷Robert Menzies, *Empowered for Witness* (Sheffield, UK: Sheffield Academic Press, 1994), 140.

¹⁸Ibid.

¹⁹Ibid., 141.

Luke 4:1—ἐν τῷ πνεύματι (“by the Holy Spirit”)

The second reference to the Holy Spirit is also seen in verse 1. “This Jesus, full of the Holy Spirit, was also led by the Holy Spirit into the wilderness” (ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ). The phrase ἐν τῷ πνεύματι (“by [or in] the Holy Spirit”) causes a big issue among scholars. Unlike Matthew who uses the word ὑπό (“by”), Luke uses ἐν, the prior meaning of which is “in.” Scholars like Hans Conzelmann²⁰ and Warrington²¹ insist that the word ἐν should be translated as “in.” They say Luke makes this significant change to show that Jesus was not subject to the Spirit but rather was living in the sphere or presence of, or in association, with the Spirit. Jesus was not superior or inferior to the Spirit, but the two exist together in harmony.²²

However, these scholars miss the point that Luke uses the passive form ἤγετο (“led”) in this phrase. If he wished to emphasize that Jesus was not subject to the Spirit, he would not have used the passive form. Joseph Fitzmyer contends that Luke shows the perfect subjection of Jesus to the Spirit.²³ So the translation should be “Jesus full of the Holy Spirit was led by the Holy Spirit.” Jesus is the second person of the Trinity and, as such, is neither superior or inferior to the Spirit by nature. He relied not on his own power and resources but on God’s Spirit. As Shelton says:

While Luke maintains that Jesus’ experience, as God’s Son through the work of the Holy Spirit is unique, he also shows that in his humanity Jesus is dependent upon the Holy Spirit to overcome temptation and carry out his ministry. This is why Luke uses the same terms to express Jesus’ relationship with the Holy Spirit and that of believers. This is good news to Luke’s readers. . . . Jesus does not rely on the uniqueness of his Spirit-generated birth (1:35) or his office of Messiah to win over temptation. He overcomes evil as God expects all people to triumph-through the power of the Holy Spirit.²⁴

²⁰Hans Conzelmann, *The Theology of St. Luke* (Minneapolis, MN: Fortress Press, 1982), 180–181.

²¹Keith Warrington, *The Message of the Holy Spirit* (Nottingham, UK: Inter Varsity Press, 2009), 67.

²²*Ibid.*, 62.

²³Joseph Fitzmyer, *The Gospel According to Luke I-IX* (Broadway, NY: Doubleday Religious Publishing Group, 1995), 54.

²⁴Shelton, *Mighty in Word and Deed*, 60.

Summary: The Holy Spirit in the Temptation of Jesus

From the three accounts of the temptation of Jesus, we can see how the Holy Spirit was involved in the life of Christ during this time. Mark, Matthew, and Luke all acknowledge the importance of Jesus' life being led by the Holy Spirit. Mark uses the word ἐκβάλλει, which has a slight violence nuance. Matthew uses ἀνήχθω, which is not as strong as Mark's yet still clearly communicates that the guidance of the Holy Spirit was necessary in the life of Jesus. Luke refers to the Holy Spirit twice in one verse to emphasize a connection between Jesus and the event on the day of Pentecost by using the remarkable phrase πλήρης πνεύματος ἁγίου. He who was anointed and empowered by the Holy Spirit at the Jordan was continually being full of the Spirit, which allowed him to overcome the temptation.

Conclusion

Through learning and exegeting the Gospel passages regarding the conception of Jesus, the baptism of Jesus, and the temptation of Jesus, I have found that there is a connection between the life of Jesus and the life of Pentecostal Christians today.

When Mary conceived by the Holy Spirit, the power of the Holy Spirit overshadowed her and created the human Jesus in her womb. Mary was an ordinary woman, but God's gracious and amazing gift came to her. The same power of the Spirit who created the human Jesus overshadowed Jesus' disciples, who were ordinary people but, because of this gift, became strong. This same gift is available to us today.

In the account of the baptism of Jesus, we recognize it was for us to show that the eternal Son of God would die for sinners to save the world. The anointing of the Holy Spirit was for him and also for us. Jesus became the permanent bearer of the Spirit, so that he could share this precious gift with us today.

As to the temptation of Jesus, even though he was the Son of God and born of the Holy Spirit, he perfectly depended on the Spirit's guidance. From the day that the Spirit anointed him, Jesus was full of the power of the Spirit, which allowed him to overcome those temptations. Luke especially shows the connection between Jesus and the event on the day of Pentecost—that those who were baptized by the Holy Spirit also could overcome any kind of hindrance and troubles that might otherwise have prevented them from telling the gospel. This power is also available to us today.

As stated at the outset, as Pentecostal Christian, we have tended to focus only on the power of the Holy Spirit and forget how precious this

gift is and who the giver is. It's not because we are extraordinary people that Jesus sent the Holy Spirit to us. Rather, this is his gift for the sinners who were forgiven only by grace. As Pentecostals, we must study how the disciples and the apostles were engaged in mission, being empowered by the Holy Spirit. But if our focus can be expanded to the original sender of this gift, we will be more appreciative and our perspectives and understandings of the Holy Spirit heightened.

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**An Essay on Middle Issues of Ancient Greek
Some Answers to Constantine Campbell in Defense
of Carl W. Conrad¹**

Part I

by Hirokatsu Yoshihara

Introduction

Prompted by the recent advancement of Functional/Cognitive approaches in linguistics,² more and more lively linguistic analyses have been submitted in the area of Biblical Greek.³ The year 2015 alone testified to the publication of some enterprising works in this area using those approaches.⁴ On the validity of linguistic analysis of Biblical Greek, Stanley Porter states: “I firmly believe that matters of Greek language and linguistics are essential to understanding the Greek New Testament; in that sense, knowledge of Greek linguistics is a fundamental hermeneutical stance that should be pursued by every serious student of the New Testament.”⁵

¹This paper was presented during the William Menzies Annual Lectureship in January, 2016. Although the text has not been modified since then, I deeply appreciate those who offered their questions and critiques, including Prof. Donald Hagner, the lectureship speaker, and Adrian Rosen and Marlene Yap, my colleagues at the seminary.

²Some recent representative works are: Ronald W. Langacker, *Cognitive Grammar: A Basic Introduction* (Oxford: Oxford University, 2004); William Croft and D. Alan Cruse, *Cognitive Linguistics*, Cambridge Textbooks of Linguistics (Cambridge: Cambridge University, 2004); M. A. K. Halliday, *Halliday's Introduction to Functional Grammar*, 4th ed., revised by Christian Matthiessen (London: Routledge, 2013).

³For the definitions of the term Biblical Greek and other related terms, see Hirokatsu Yoshihara, “Should the Concept of Deponency Be Abolished? With an Exegesis of a Sample Verb from 1 Peter.” Unpublished MTh (Master of Theology) tutorial paper submitted to Asia Pacific Theological Seminary (2014), 1, n.1. This is downloadable at: <https://goo.gl/MZ1815> (Reads, Em-Zee-one-eight-Ai-five) (accessed Nov. 24, 2015).

⁴Constantine R. Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids, MI: Zondervan, 2015); Stanley E. Porter, *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice* (Grand Rapids, MI: Baker, 2015).

⁵Porter, *Linguistic Analysis of the Greek New Testament*, 1.

Porter further elaborates on the background of his statement above with a careful expression of the efforts and methodologies that have been adopted in NT studies and exegesis:

I am troubled by exegetes that show no apparent awareness of the complex issues involved in the study of the Greek of the New Testament. I do not in any way wish to minimize the complexity of such interpretive problems or pretend that all of them are easily solved simply by invoking a vague notion of linguistics. However, I believe that much more can and should be done in this field - we can never know its usefulness [until] we make the effort.⁶

In a similar agenda, Constantine Campbell, in his most recent work, provides an excellent survey of some areas of Biblical Greek studies to which findings from linguistics have contributed, such as “lexical semantics and lexicography,” “deponency and the middle voice,” “verbal aspect and Aktionsart,” “idiolect, genre, and register,” “discourse analysis,” “pronunciation” and “teaching and learning Greek.”⁷ As a preliminary to this endeavor, Campbell includes one chapter on “linguistic theories” as well as another on “a short history of Greek studies: the nineteenth century to the present day.”⁸

As a linguistics major at undergraduate and graduate levels, applying findings from theoretical linguistics and contributing to Greek studies for a better NT exegesis has been one of my academic interests and desires. This has prompted me to engage in the debates in so-called deponency of Greek verbs.⁹ My thesis was that Greek deponency should be abolished (or “abandoned,” in Campbell’s term), while 1) arguing the necessity of describing the middle not in the measure of the active but in its own right, 2) coining a temporary term ‘DMP verb’ (deponent/middle/passive verb) in order to avoid unnecessary confusion in the process of totally abandoning deponency out of publications and pedagogy, and 3) presenting a sample analysis of a ‘DMP verb’ - ἀπογίνουμαι, ‘to die,’ which is found in 1 Peter 2:24.

In consultation with the literature,¹⁰ Campbell also sorts out three positions,¹¹ among them 1) “terminological reservations” (by Moulton,

⁶Ibid., 14.

⁷Campbell, *Advances in the Study of Greek*, 9-14.

⁸Ibid., 7-9.

⁹Yoshihara, “Should the Concept of Deponency Be Abolished?”

¹⁰The literature with which Campbell has consulted is as follows: James Hope Moulton, *A Grammar of New Testament Greek: Prolegomena*, vol. 1 (Edinburgh: T&T Clark, 1906); A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 4th ed. (Nashville: Broadman, 1934); K. L. McKay, *A New Syntax*

Robertson and McKay), 2) “reconstituting the middle voice” (by Miller) and 3) “categorical rejection” (by Taylor, Conrad, Allan and Pennington). Campbell recommends “categorical rejection”; namely, deponency is to be totally abandoned. His suggestion is supported by the unanimous agreement of the four leading scholars of the concerned field (Porter, Taylor, Pennington and himself) at the 2010 Society for Biblical Literature (SBL) Conference. In his words, “the session seemed to have historic importance,”¹² for “it is rare at SBL to find four presenters who completely agree on a controversial topic.”¹³

Campbell’s conclusion agrees with mine, which was obtained through my dialogues with some sources shared with him¹⁴ as well as other literature, mostly in linguistics, that I have accessed independently,¹⁵ However, not every problem has been solved concerning

of the Verbs in New Testament Greek: An Aspectual Approach, Studies of Biblical Greek 5 (New York: Peter Lang, 1994); Neva F. Miller, “A Theory of Deponent Verb,” in *Analytical Lexicon of the Greek New Testament*, ed. by Barbara Friberg, Timothy Friberg and Neva F. Miller (Grand Rapids, MI: Baker, 2000): 423-30; Bernard A. Taylor, “Deponency and Greek Lexicography,” in *Biblical Greek Language and Lexicography: Essays in Honor of Frederick W. Danker*, ed. Bernard A. Taylor, John A. L. Lee, Peter R. Burton and Richard E. Whitaker (Grand Rapids, MI: Eerdmans, 2004): 167-76; Carl W. Conrad, “New Observations on Voice in the Ancient Greek Verb,” unpublished paper, 2000 (<http://www.artsci.wustl.edu/~cwconrad/docs/NewObsAncGrkVc.pdf>; accessed n.d.); Rutger J. Allen, “The Middle Voice in Ancient Greek: A Study in Polysemy,” dissertation presented to the University of Amsterdam, 2002 (<http://dare.uva.nl/record/108528>; accessed n.d.); Jonathan T. Pennington, “Deponency in Koine Greek: The Grammatical Questions and the Lexicographical Dilemma,” *Trinity Journal* 24 (2003): 55-76; idem, “Setting Aside ‘Deponency’: Rediscovering the Greek Middle Voice in New Testament Studies,” in *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, ed. Stanley E. Porter and Matthew Brook O’Donnell, New Testament Monographs 11 (Sheffield: Sheffield Phoenix, 2009): 181-203; Stratton L. Ladewig, “Defining Deponency: An Investigation into Greek Deponency of the Middle and Passive Voices in the Koine Period,” unpublished doctoral dissertation, Dallas Theological Seminary, 2010; Egbert Bakker, “Voice, Aspect and Aktionsart: Middle and Passive in Ancient Greek” in *Voice: Form and Function*, ed. by Barbara Fox and Paul J. Hopper, Typological Studies in Language 27 (Amsterdam: John Benjamins, 1993): 23-47.

Note, however, that Conrad’s paper is not available at the URL cited above. As of November 16, 2015, see <https://pages.wustl.edu/files/pages/imce/cwconrad/newobsancgrkvc.pdf>

¹¹All three positions are summarized in Campbell, “Deponency and the Middle Voice,” in Campbell, *Advances in the Study of Greek*, 99.

¹²Campbell, “Deponency and the Middle Voice,” 98.

¹³Ibid.

¹⁴Namely, those by Miller, Taylor, Pennington (2003), and Bakker.

¹⁵Namely, Benjamin W. Fortson, IV, *Indo-European Language and Culture: An Introduction* (Malden, MA: Blackwell, 2004); T. Givón, *Functionalism and Grammar* (Amsterdam: John Benjamins, 1995); Paul J. Hopper and Sandra A. Thompson, “Transitivity in Grammar and Discourse,” *Language* 56 (1980): 251-99; Paul J. Hopper and Elizabeth Closs Traugott, *Grammaticalization*, Cambridge Textbooks in Linguistics

deponency and the middle voice of Koine Greek. Campbell points out further problems: “The questions that remain . . . will be how to assimilate the problems of so-called “mixed deponents” and “passive deponents,” and how to make responsible assertions about voice, given that the matter appears to be more complex than simply recognizing morphology.”¹⁶ As described in his introductory section, Campbell’s problem with “mixed deponents” is how to explain the existence of the “deponent” forms adopted by some verbs in the future tense. Similarly, his problem with “passive deponents” is how to explain the existence of “passive deponents,” in which the passive-only forms render middle meanings. Furthermore, Campbell elaborates his final and remaining problem, namely the problem of “lexical complexity”¹⁷ in his term: “A more positive challenge remains in which the relationship between lexeme and voice requires further investigation. As Bakker and Conrad have acknowledged, there is a complex interweaving between lexeme and voice, perhaps parallel to that between lexeme and verbal aspect.”¹⁸

In this paper, I will answer Campbell’s first two questions from the Functional/Cognitive point of view of general linguistics while critically summarizing and evaluating Carl Conrad’s position¹⁹ for the future tense and his position that the Ancient Greek did not fully grammaticalize the passive semantic.²⁰ I have chosen Conrad because, although his thesis seems quite radical, his contention is the most convincing to me since it includes a wide scope of coverage in his discussions, including suggestions for education, a deep knowledge of

(Cambridge: Cambridge University, 1993); Suzanne Kemmer, *The Middle Voice* (Amsterdam: John Benjamins, 1993); M. H. Klaiman, *Grammatical Voice* (Cambridge: Cambridge University, 1991); John Saeed, *Semantics* (Cambridge, MA: Blackwell, 1997); Dan Slobin, “The Origins of Grammatical Encoding of Events,” in *Studies in Transitivity*, ed. by Paul J. Hopper and Sandra A. Thompson, *Syntax and Semantics 15* (New York: Academic, 1982): 409-22; Albert Rijksbaron, *The Syntax and Semantics of the Verb in Classical Greek: An Introduction*, 3d ed. (Chicago: The University of Chicago, 2002); Friedrich Ungerer, and Hans-Jörg Schmid, *An Introduction to Cognitive Linguistics* (London: Longman, 1996); and Daniel B. Wallace, *Greek Grammar Beyond Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996).

¹⁶Campbell, “Deponency and the Middle Voice,” 99.

¹⁷*Ibid.*, 101.

¹⁸*Ibid.*

¹⁹Carl Conrad, “New Observations on Voice in the Ancient Greek Verb,” unpublished paper, 2000 (<https://pages.wustl.edu/files/pages/imce/cwconrad/newobsancgrkvc.pdf>; accessed November 16, 2015).

²⁰Carl Conrad is a retired classicist at the University of Washington, an expert in the Classical, Koine (including the LXX/NT) and Modern, and is familiar with linguistics. He is also well-known as the moderator of an Internet discussion group called “b-greek” (<http://www.ibiblio.org/bgreek/forum/>; accessed November 17, 2015). I would strongly recommend any of serious students of Biblical Greek to subscribe to this ever active venue of discussions of a wide range of related topics.

the history of the language and well-grounded insights from theoretical linguistics and other languages including Latin and modern Indo-European (IE) descendants such as German, French and Spanish.

On the other hand, Campbell's final question of "lexical complexity" is to be left untouched in this paper. Answering it requires a lot more preparation with intricate and detailed studies of each word's grammatical and pragmatic behaviors, which goes beyond the space allowed here.

This article is divided into two Parts. Part I contains a critical summary and evaluation of Carl W. Conrad's thesis after introducing some basic but important linguistic concepts. I will first elaborate his thesis and develop my discussions of its validity on the following three topics: 1) the middle in its own right, 2) the ancient Indo-European voice systems and 3) the semantic relations among the active, the middle, and the passive and transitivity and intransitivity. Part II will open with the third aforementioned topic. Discussions include dialogues with other linguists and classicists, extending to discussions of other languages and the history of Greek, including the language today. This is followed by my answers to Constantine Campbell's two questions, after which I will present some conclusive remarks.

Key Linguistic Concepts

Levels of Linguistic Analysis and Basic Concepts

As linguistics is a well-established academic field with many methodological and conceptual assumptions, it will be beneficial to mention some of the important ones for the purpose of this study.²¹ First, there are different levels of linguistic analysis, namely *phonetics*, *phonology*, *morphology*, *syntax*, *semantics* and *pragmatics*. This paper is primarily concerned with the latter four levels. Briefly explained, morphology is concerned with word formation with morphemes such as

²¹For a concise introduction to linguistics from the perspective of biblical studies, see David Alan Black, *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications* (Grand Rapids, MI: Baker, 2000). For more detailed discussions in a similar kind, see Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1989); and Moisés Silva, *God, Language and Scripture: Reading the Bible in the Light of General Linguistics*, Foundations of Contemporary Interpretation, vol. 4 (Grand Rapids, MI: Zondervan, 1991). For some well-reputed and widely-used introductory books of linguistics in general, see George Yule, *The Study of Language*, 3d ed. (Cambridge: Cambridge University, 2006); and Victoria Fromkin, Robert Rodman and Nina Hyams, *An Introduction to Language*, 9th ed. (Boston: Wadsworth, 2011). In addition, see Yoshihara, 6-7 with his notes for more detailed discussions of the linguistic concepts presented in this paragraph. The following note just below will be also beneficial.

roots, stems and suffixes; syntax is word arrangement to build up phrases, clauses and sentences; semantics involves inherent meaning with the given linguistic units; and pragmatics is meaning in context.^{22,23} These levels of analysis are closely interconnected through what is technically called *interfaces*. It is often difficult to make their distinctions discreetly, especially between morphology and syntax, and semantics and pragmatics.

Some other basic linguistic concepts for studying the Ancient Greek voice system are *grammatical relations* of the verb and nouns (like *subject*, *object*, etc.), *thematic/semantic roles* (like *Agent*, *Patient*, etc.),²⁴ *thematic hierarchy*,²⁵ *prototype*,²⁶ *agency*,²⁷ *affectedness*,²⁸ and

²²In an example, “λούομαι τὰς χειράς,” morphology is concerned with the formation of each word (λου-, -ο-, -μαι, etc); syntax is with the arrangement, order and relations of the three words (τὰς χειράς makes one unit as an article and a noun to work with a verb λούομαι at a different level as a verb and its object); semantics is with the verbal meaning of “λούομαι,” the nominal meaning of “τὰς χειράς” and the composite meaning of the two units with several possibilities (“I wash “the” hands for myself / I wash “my” hands / I am washed with reference to “the” hands = I have “my/the” hands washed, etc.”); and pragmatics is with the best contextual choice of construal. I have borrowed the example and some of the semantic possibilities from Conrad, “New Observations on Voice in the Ancient Greek Verb,” 7.

²³Since pragmatics is concerned with meaning in context, it is also indiscreetly related to society, culture, history and human cognition in general, which are studied in the labels of sociolinguistics, linguistic anthropology (anthropological linguistics), historical linguistics, cognitive linguistics and discourse analysis. Thus, for such a field as linguistic studies of Biblical Greek, these interdisciplinary areas have been more and more recognized as significant. Porter spares one chapter on sociolinguistics in his 2015 book: Stanley E. Porter, “Sociolinguistics and New Testament Study” in *Linguistic Analysis of the Greek New Testament*: 113-31. Also highly recommended are Campbell’s two chapters, “Discourse Analysis I: Hallidayan Approaches” and “Discourse Analysis II: Levinsohn and Runge” in *Advances in the Study of Greek*: 148-162, 163-192, respectively. For some recent introductions to historical linguistics and linguistic anthropology, see Lyle Campbell, *Historical Linguistics: An Introduction*, 3d. ed. (Cambridge, MA: MIT, 2013); and Alessandro Duranti, *Linguistic Anthropology*, Cambridge Textbook of Linguistics (Cambridge: Cambridge University, 1997).

²⁴“That which the arguments assigned by a predicate individually contribute to the interpretation of a structural configuration in which that predicate appears; or alternatively, the contents of nominal positions specified in a predicate-argument structure.” Klaiman, *The Grammatical Voice*, 322.

²⁵Nouns of what kind of semantic properties are more preferred for the arguments, i.e. subject, object, etc., of a construction.

²⁶What kind of members are construed as the most typical in a category.

²⁷The degree of subject’s control to the given action denoted by the verb.

²⁸“Characteristic of a participant in a verbally encoded situation which is typically sentient, is outranked for potential control by no other participant, and upon which devolve the principal effects of the denoted event or situation.” Klaiman, *The Grammatical Voice*, 315.

transitivity.²⁹ In the next section, I would like to introduce the concepts of *marked/unmarked*, *control* and *grammaticalization*.

Marked/Unmarked, Control and Grammaticalization

First, *marked*, in opposition to *unmarked*, is where a certain linguistic form carries a semantic or pragmatic function that is not recognized in its *unmarked* counterpart(s). In contrast to the unmarked sentence, for example, (1) “John loves Mary,” its marked counterparts such as (2) “John, he loves Mary,” (3) “Mary, John loves her,” and (4) “Mary is loved (by John)” respectively carry a certain semantic or pragmatic function. Thus, in sentence (2), John is topicalized; in (3), Mary is topicalized; in (4), Mary is at the pivot of description (subject), or John is backgrounded (not mentioned or unknown).

Control is a complex concept. According to M. H. Klaiman, control has been investigated to a greater degree in philosophy, social sciences, psychology and social learning theory.³⁰ Having developed some fundamental and preliminary discussions, Klaiman states:

For purposes of the discussion to follow, it is assumed, on the basis of the preceding, that attribution of control is a fundamental and universal behavior in certain natural species, including human. Given this, there seems no reason in principle to discount the possibility that attribution of control may be reflected in the mental structures which underlie grammatical behavior.³¹

Based on this theoretical assumption, Klaiman defines control as follows:

Capacity of an individual to engage or, alternatively, to refrain from engaging in a particular action . . . ; characteristic of a participant in a given situation such that (a) the situation’s realization depends on the participant role . . . in question and (b) the situation is compatible with that participant’s intentional involvement therein.³²

²⁹The degree of the dynamics typically transferred from the subject to the object in the event. See Yoshihara’s text and notes, 7-11.

³⁰Klaiman, *The Grammatical Voice*, 112.

³¹*Ibid.*, 117.

³²*Ibid.*, 317.

Grammaticalization with the verb *grammaticalize* is a process of language change in history, where a linguistic unit with a referential meaning becomes one with a grammatical function. A cliché example in English is the verb “go”: it refers to one’s motion to another place but also has acquired a function of referring to the future in the construction of “be going to,” with a phonologically-reduced form “gonna,” as in “John *is going to* stay home tonight.” In this sentence, the sense of the original “go” is nearly *bleached*, although one could associate the physical “going” with the cognitive “going” toward the future as a semantic extension, and that a more abstract future function as a grammatical marker has been acquired.³³

In the extension of this technical concept of grammaticalization, the verb *grammaticalize* is also used in its past participle / adjectival form *grammaticalized* to mean that a linguistic unit bears a grammatical function, whether or not it was developed from what is traceable in the past. This is a usage focusing on the result of a certain process, assuming that all linguistic items change. Thus, the Greek ending /-μᾶν/ is traditionally said to have grammaticalized the middle and passive semantics and /-σαν/ the aorist semantic.³⁴

Now we are ready to turn to a critical summary and evaluation of Conrad’s argument.

A Summary and Evaluation of Conrad’s Argument

Conrad’s Thesis

Carl Conrad’s basic sentiment in writing his 2002 paper is stated as follows:

Terminology and assumptions either implicit in the teaching or openly taught to students learning Greek seem to me to make understanding voice in the ancient Greek verb more difficult than it need be. In particular I believe that the meanings conveyed by the morphoparadigms for voice depend to a great extent upon understanding the distinctive force of

³³The auxiliary verb “will” can also be similarly traced back to the medieval verb “will.”

³⁴A well-accepted introduction on grammaticalization is: Hopper and Closs Traugott, *Grammaticalization*. Also see Elizabeth Closs Traugott and Bernard Heine, ed., *Approaches to Grammaticalization*, 2 vols., Typological Studies in Language 19 (Amsterdam: John Benjamins, 1991), where is T. Givón, “The Evolution of Dependent Clause Morpho-Syntax in Biblical Hebrew” in *ibid.*, vol. 2: 257-310.

the middle voice, that the passive sense is not inherent in the verb form.³⁵

In linguistic terms, Conrad states that the passive sense in Greek is NOT *semantically inherent* to the concerned morphemes and thus not always their primary sense even if they are traditionally labeled as “passive,” especially in aorist/future exclusively. He then implies that the passive sense is *pragmatically construed* through the linguistic³⁶ contexts. Conrad contends:

I would urge that the designation of **both** the conventionally-termed “**middle-passive**” morphoparadigms [-μαι/σαι/ται/-μεθα/σθε/νται; -μην/σο/το/-μεθα/σθε/ντο] (*1: *traditionally for Present/Imperfect/Perfect/Pluperfect + Middle/Passive; and Future/Aorist + Middle*) **and** the conventionally-termed “**passive**” morphoparadigms [-θην/θης/θι/θιμεν/θιτε/θισαν; -ην/ης/η/-ημεν/ητε/ησαν and -θήσομαι/θήσῃ/θήσεται/ θησόμεθα/θήσεσθε/θήσονται; -ήσομαι/ήσῃ/ήσεται/-ήσόμεθα/ήσεσθε/ήσονται] (*2: *traditionally for Aorist/Future + Passive*) **should bear the same designation**. I personally believe that “**subject-focused**” would be the most useful term to designate both of the morphoparadigms in terms of their marked distinction in function from the unmarked “**basic**” or “**active**” morphoparadigms [-ω/εις/ει/-ομεν/ετε/ουσι; -ν/ς/_/_-μεν/τε/ντ; -μι/σι/τι/-μεν/τε/ντι] (*3: *traditionally for Present/Imperfect/Aorist/Perfect/Pluperfect + Active*).³⁷

In other words, Conrad contends that the traditional “active” (*3 above) should be relabeled as “basic” or “simple” and that the traditional “middle-passive” (*1 above) and “passive” (*2 above) should be integrated as “subject-focused.” He is flexible enough, however, to suggest to maintain “active” (*3) as it is and to replace “middle-passive” (*1) with “MP1” and “passive” (*2) with “MP2,” or integrate them to “middle/passive,” if his preference is not accepted.³⁸

³⁵Conrad, “New Observations on Voice in the Ancient Greek Verb,” 1-2.

³⁶So it is even extralinguistically: for the contemporary speaker and writer of Ancient Greek, their extralinguistic contexts may have influenced on their language use, which is not available to us today’s readers because what we have at hand is only what is written and textually transmitted and reconstructed. This is a serious restriction in classics studies, needless to say. We will come back to this discussion later.

³⁷Ibid., 11. The verbal endings have been completed in reference to Conrad’s Sections 2.1.1 - 2.1.3 on page 2 for the purpose of the reader’s convenience. The notes in the parentheses and editorial emphases all mine.

³⁸Ibid., 12.

They can be briefly diagrammed as follows:

Conrad's Suggestion 1

[-ω/ομεν; -ν/μεν; -μι/μεν] (*3)	[TRADITIONAL]: [SUGGESTED TO BE]:
[-μαι/μεθα; -μην/μεθα] (*1)	Act. > Basic / Simple
[-θην/θημεν; -την/ημεν] (*2a)	Mid./Pass. > Subject-Focused
[-θήσομαι/θήσόμεθα; -ήσομαι/ήσόμεθα] (*2b)	Pass. > Subject-Focused

Conrad's Suggestion 2

[-ω/ομεν; -ν/μεν; -μι/μεν] (*3)	[TRADITIONAL]: [SUGGESTED TO BE]:
[-μαι/μεθα; -μην/μεθα] (*1)	Act. > Active
[-θην/θημεν; -την/ημεν] (*2a)	Mid./Pass. > Middle/Passive (MP1)
[-θήσομαι/θήσόμεθα; -ήσομαι/ήσόμεθα] (*2b)	Pass. > Middle/Passive (MP2)

The rationale of Conrad's suggestions, as already quoted above, is that the voice oppositions in Ancient Greek (both Classical and Koine) are not *semantically* stable but *pragmatically* flexible. With his vast and deep knowledge of Greek and others, his argument is well grounded with essential examples. Let us now examine three points of his contentions critically, especially in light of findings in theoretical linguistics, namely, 1) treating the middle in its own right; 2) the voice system of the Indo-European languages; and, more concretely, 3) the semantic relations among active/middle/passive and transitivity/intransitivity in Greek.

The Middle to Be Treated in Its Own Right

First, Conrad emphasizes on the importance of treating the middle in its own right:

The middle voice needs to be understood in its own status and function as indicating that the *subject* of a verb is the focus of the verb's action or state; many Greek verbs in the middle voice are in fact intransitive, but whether intransitive or not, they indicate the deep involvement of the subject as the one experiencing, suffering, enduring, or undergoing an action or a change of state.³⁹

Conrad makes this contention with two recent crucial works along the same line of thought: 1) Suzanne Kemmer's universal and

³⁹Conrad, "New Observations on Voice in the Ancient Greek Verb," 3.

typological studies⁴⁰ from a Cognitive/Functional approach with more than 30 languages including Classical Greek, which are mostly not related and recognized to have certain middle-type grammatical devices and 2) Neva Miller's sketchy but influential essay on deponents in the NT.⁴¹ Quoting Kemmer is one of Conrad's contributions to biblical studies because Campbell is somehow silent about her epoch-making work.⁴²

Following is Miller's list of so-called "deponent verbs," borrowing Conrad's format with some editorial that I did:⁴³

Class 1: Reciprocity

A. Positive [i.e. friendly] Interaction

δέχομαι 'welcome', δωρέομαι 'bestow on', εἰσκαλέομαι 'invite in', ἐναγκαλίζομαι 'embrace', ἐπιμελέομαι 'take care of', ἐπισκέπτομαι 'visit, look after', ἰάομαι 'heal, cure', ἰλάσκομαι 'bring about reconciliation', συναντιλαμβάνομαι 'help', χαρίζομαι 'forgive'

B. Negative [i.e. hostile] Interaction

διαμάχομαι 'contend with', δράσσομαι 'catch, seize', ἐάλλομαι 'leap on', ἐπαγωνίζομαι 'struggle against', ἐπιλαμβάνομαι 'grasp, seize hold of', μάχομαι 'fight', μέφομαι 'blame, find fault with'

⁴⁰Kemmer, *The Middle Voice*.

⁴¹Miller, "A Theory of Deponent Verb."

⁴²A possible reason is Kemmer's strong typological and technical nature. This is probably not because Kemmer's studies does not deal with Koine but only the Classical, for Campbell highly appreciates Allen's doctoral dissertation, saying: "For deeper reflection and research, Rutger Allen's dissertation provides substantial grounds for understanding the middle voice in the absence of deponency. Future dissertation on the topic will necessary engage his work as the most important treatment of the Greek middle voice we have seen for some time." Campbell, "Deponency and the Middle Voice," 102. A similar praise can be offered to Kemmer, in my opinion.

⁴³Miller, "A Theory of Deponent Verb," 427-9. The format is found in Conrad, "New Observations on Voice in the Ancient Greek Verb," 10.

For the reader's reference, Kemmer's list of middle verbs universally attested to is as follows:

1) Grooming or body care; 2) Nontranslational motion; 3) Change in body posture; 4) Indirect middle (self-benefactive middle); 5) Naturally reciprocal events; 6) Translational motion; 7) Emotional middle / Emotive speech actions / Other speech actions; 8) Cognitive middle; 9) Spontaneous events; and 10) Logophoric middle. Kemmer, *The Middle Voice*, 16-20.

C. Positive and Negative Communication

αἰτιάζομαι 'accuse', ἀνατάσσομαι 'narrate', ἀποκρίνομαι 'answer', ἀποφθέγγομαι 'declare', ἀρνέομαι 'deny', ἀσπάζομαι 'greet', διαβεβαιόομαι 'speak confidently', διακατελέγχομαι 'refute', διαμαρτύρομαι 'warn', ἐξηγέομαι 'tell, relate', ἐξηγενομαι 'interpret, describe', μαρτύρομαι 'affirm, witness to', παρατιέομαι 'request', ψεύδομαι 'lie to'

Class 2: Reflexivity

ἀπολογέομαι 'make a defense', ἐγκαυχάομαι 'boast (pride oneself in)', ἐγκρατεύομαι 'abstain (control oneself)', ἀπαναπαύομαι 'rest (support oneself on)', μασάομαι 'bite one's lips or tongue', μιμέομαι 'imitate (pattern oneself after)', πειράομαι 'try (exert oneself)' / directional: ἀφικνέομαι 'arrive', διαπορεύομαι 'go through', διεξέρχομαι 'come out', ἐξάλλομαι 'leap up', ἐπανέρχομαι 'return', ἐπεκτείνωμαι 'stretch toward', ἔρχομαι 'come, go', ὀρχέομαι 'dance', πορεύομαι 'journey'

Class 3: Self-Involvement

A. Intellectual Activities

αἰσθάνομαι 'perceive', διαλογίζομαι 'ponder', ἐνυπνιάζομαι 'dream', ἐπιλανθάνομαι 'forget', ἐπίσταμαι 'understand', ἡγέομαι 'consider', λογίζομαι 'reckon', οἶομαι 'suppose', πυνθάνομαι 'learn'

B. Emotional States

βδελύσσομαι 'abhor, strongly hate', διαπονέομαι 'be annoyed', ἐμβριμάομαι 'be indignant', ἐμμάινομαι 'be enraged against', εὐλαβέομαι 'feel reverence for', μετωρίζομαι 'be worried', ὀμείρομαι 'long for'

C. Volitional activities

βούλομαι 'will, wish', ἐναντιόομαι 'oppose, set oneself against'

Class 4: Self-Interest

διαδέχομαι 'succeed to', διαπραγματεύομαι 'earn by trading', ἐμπορεύομαι 'buy and sell', ἐργάζομαι 'perform, accomplish', κτάομαι 'get, acquire'

Class 5: Receptivity

γεύομαι 'taste', ἐπακροάομαι 'listen to',
θεάομαι 'see, behold (through visual impression)'

Class 6: Passivity

γίνομαι 'be born, come into being', ἐπιγίνομαι 'come on,
approach (of the night)', κοιμάομαι 'fall asleep, die', μαινόμεαι 'be
mad (lunatic)', μαντεύομαι 'divine, prophesy (by demon
possession)'

Class 7: State, Condition

δύναμαι 'be able, be powerful enough to', ἐπίκειμαι 'lie on',
καθέζομαι 'sit down', κάθημαι 'sit', κείμαι 'lie (down)',
παράκειμαι 'be at hand, be ready'

Miller concludes her discussion as follows, concerning these traditional “deponents” or “deponent verbs,” while admitting that the list is “not exhaustive:”⁴⁴

If we accept the theory that so-called deponent verbs express personal interest, self-involvement, or interaction of the subject with himself or with others in some way, we will be better able to accept that the nonactive form of the verb is **valid** for communicating **a meaning on its own**, and we will be challenged to look for that meaning.⁴⁵

To this position, Kemmer gives an impression of accepting deponency, *at a first look*:

These exceptions [middle-marking (MM) only verbs] are notable because they are quite widespread: in fact, I would venture to suggest, universal in middle-marking languages. Rather idiosyncratically from the point of view of individual languages, MM-only verbs in middle verb classes often lack unmarked counterparts. I will term such MM-only verbs deponents.⁴⁶

However, Kemmer’s affirmation is not for the assumption that those MM-only verbs originally had active counterparts and have laid

⁴⁴Miller, “A Theory of Deponent Verb,” 426.

⁴⁵Ibid. The bolds mine.

⁴⁶Kemmer, *The Middle Voice*, 22. The brackets are mine.

them aside, as has been traditionally thought concerning deponency in Greek grammar. She affirms the existence of such MM-only verbs as a universal phenomenon among her research languages that are mostly, mutually unrelated. She affirms the grammatical category like middle-only verbs are universal with a lot of lexical stock in each.

Kemmer's position echoes Klaiman's list of active-only verbs and middle-only verbs. Klaiman provides lists of those both from Classical Greek and Sanskrit and concludes that middle-only verbs show some distinctive semantics, namely "physical actions" and "mental/emotive actions," while the active-only category is vague with several kinds of verbs put together.⁴⁷ These middle-only semantics obviously overlap with those found in the lists by Miller and Kemmer⁴⁸ and support the distinctive contour of them as they are.

In this section, we have discussed the significance of treating the middle in its own right. Now we will turn to Conrad's rationale for integration of the middle and the passive as "subject-focused" or "middle/passive": the voice system of the ancient Indo-European languages.

The Ancient Indo-European (IE) Voice Systems

Conrad also contends "that the fundamental polarity in the Greek voice system is not *active-passive* but *active-middle*"⁴⁹ and elaborates that the active-middle voice opposition is a common feature among IE languages.⁵⁰

Independently of Conrad, Klaiman describes the voice systems that are found in the IE languages predominantly, as "basic voice systems."⁵¹ She states that "in the classical literary Indo-European languages described in traditional grammars . . .," the major voice system is active/middle, not active/passive.⁵² Interestingly, however, she also states in the same context that, "Only in two Indo-European stocks does a specific formal passive occur (Indo-Iranian and

⁴⁷Ibid., 98-9.

⁴⁸Fortson also joins here: "As a group these verbs do tend to express various "internal" or intransitive notions like spatial movement, position of rest, emotions, sensory perception, speaking, giving off sound or light, and changes of state." Fortson, *Indo-European Language and Culture*, 82.

⁴⁹Conrad, "New Observations on Voice in the Ancient Greek Verb," 3.

⁵⁰Ibid. Conrad further states: "Greek inherited from its PIE ancestor only two voice morphoparadigms, those described in section I above as "Active" and "Middle-Passive." But the term "Middle-Passive" is itself questionable: although the "Middle-Passive" forms can be and were used to express the passive sense, there was no distinct passive-voice morphology in the parent language . . ." Ibid., 6.

⁵¹Klaiman, *Grammatical Voice*, 24.

⁵²Ibid., 23-4.

Hellenic).⁵³ Since Greek belongs to the Hellenic branch, this statement may sound like a counter-argument to Conrad and a self-contradiction to Klaiman herself. Three things can be pointed out in her defense: 1) The passive in Greek was still grammatically developing in the aorist/future with the /-θη-/ endings and was far from a systematic completion, and, in addition, the passive semantic not in the two but all the tenses was still secondary to the middle, if Conrad is correct; 2) Klaiman consistently identifies the Classical Greek system as “basic,” as introduced above, throughout her book and uses it as a good sample with a rich literary tradition with Sanskrit;⁵⁴ and 3) when Conrad makes the similar contention, he sees not only the morphological system (“morphoparadigms” in his term), traditionally labeled as “active,” “middle” and “passive,” but also their semantic and pragmatic functions. We can therefore identify the Classical Greek with Klaiman’s basic (active/middle) voice without much reservation.

However, it is also important to note that the Greek voice system was gradually shifting to the active/passive system in the Koine period with the weakened middle. Robert Browning points out “a drastic reorganization of the verb system”⁵⁵ of Greek in the later period of antiquity and “the reduction of the three voices of classical Greek to two.”⁵⁶ Daniel Wallace suggests that the prototypical Direct Middle had given its way to periphrastic reflexives and that Indirect Middle “is a common use of the middle in the NT; apart from the deponent middle, it is the most common.”⁵⁷ It is also the reality that most middle-only verbs in Miller’s list appear only a few times, and many, only once in the NT.⁵⁸ The Koine middle was not like the more established Classical Greek’s middle although the Atticists were trying to revive the Attic language by making “the literature of this period . . . full of middle voices where Attic uses in fact the active.”⁵⁹

⁵³Ibid., 23.

⁵⁴Interestingly, the voice system of Latin was not active/middle but active/passive already at the classical period (which is actually at the same time as the first half of the Koine period, several hundred years after the Greek classical period); e.g., see Robert J. Henle, S.J., *Latin: Grammar* (Chicago: Loyola, 1958), 43-67.

⁵⁵Robert Browning, *Medieval and Modern Greek* (Cambridge: Cambridge University, 1969), 30.

⁵⁶Ibid.

⁵⁷Wallace, *Greek Grammar Beyond Basics*, 419.

⁵⁸This is according to my survey of the verbs with Warren C. Trenchard, *A Concise Dictionary of New Testament Greek* (Cambridge: Cambridge University, 2003).

⁵⁹Browning, *Medieval and Modern Greek*, 47. On the other hand, he states about the NT: “The New Testament, we have seen, was written substantially in the spoken Greek of the time though with varying degrees of literary pretension - Luke often ‘corrects’ what he finds in Mark, the Pauline epistles are more literary than the Gospels, the Apocalypse has so many linguistic anomalies and oddities that it seems likely that its

In fact, after further changes in the medieval and modern period, Greek today has an active/passive system.⁶⁰ One thing that supports Conrad's thesis is that the Modern Greek passive bears some of the middle functions of its ancient counterpart such as reflexive and reciprocal.⁶¹ Modern Greek also has some passive-only verbs (traditionally called "deponents") as transitives, intransitives, or transitives and their neuter intransitives.⁶² This historical shift suggests that we see Conrad's thesis carefully in favor and to summarize that 1) Ancient Greek began to develop a grammatical category by /-θη-/, which is traditionally and distinctively called the "passive," from its parental active/middle Proto-Indo-European (PIE); 2) in Koine, the middle in general (especially in syntax and semantics) weakened, but the passive semantic survived together with the middle semantic to develop the newer grammatical category of "passive"; 3) in Modern Greek, the so-called "passive" bears some of the middle semantics. In other words, while the morphology and thus syntax developed from the PIE middle to the modern passive, the passive semantic has successfully developed and the middle semantic has been more or less carried over, with the different semantics in traditional nomenclature, namely from "middle/passive" to "passive."

For sure, there is evidence to call the modern "passive" as "passive" because the /-θη-/ endings have prevailed in Simple Past, a new category called Dependent, Perfect and Pluperfect, while the /-μαι/ endings are surviving in Present and Imperfect. There still are passive-only verbs.⁶³ Do these verbs remain passive-only verbs today

author's knowledge of Greek was imperfect." *Ibid.*, 49.

⁶⁰David Holton, Peter Mackridge and Irene Philippaki-Warburton, *Greek: A Comprehensive Grammar of the Modern Language* (London: Routledge, 1997), 113-4, 213-9.

⁶¹Examples are from Holton, Mackridge and Philippaki-Warburton, *Greek*, 216, emphases mine.

Κοίταξε **τον εαυτό της** στον καθρέφτη. (She looked at **herself** in the mirror.)
 Κοιτάχτηκε στον καθρέφτη. (She looked at herself [lit. *is looked at*] in the mirror.)
 Ο Τάκης και η Όλγα αγαπούν πολύ **ο ένας τον άλλο**.
 (Takis and Olga love **each other** very much)
 Ο Τάκης και η Όλγα **αγαπιούνται** πολύ.
 (Takis and Olga love each other [lit. *are loved*] very much).

⁶²The following examples are from *ibid.*, 217.

Transitives: θυμάμαι 'remember', δέχομαι 'receive, accept', περιποιούμαι 'take care of'.

Intransitives: έρχομαι 'I come', κοιμάμαι 'sleep', κουράζομαι 'get tired', ξεκουράζομαι 'rest', γίνομαι 'become'.

Transitives/(Neuter) Intransitives: λυπάμαι 'pity (+O), be sad', φοβάμαι 'fear (+O), be fearful'

⁶³The following examples are from *ibid.*, 119.

just because they have been fossilized in the history of grammaticalization? Or, does Modern Greek Passive still productively maintain the semantic of what Conrad calls “subject-focused”? If the latter should be the case, should it be still called “passive,” just following the tradition, or could it be relabeled as “subject-focused” even in Modern Greek, in the extension of what Conrad suggests for Ancient Greek? Conrad’s thesis is throwing a radical stone to the Greek voice systems of over thousands of years, and perhaps to the voice systems of many other languages, too.

In this section, we have discussed the nature of the Greek voice system briefly tracing from the Classic (active/middle) to the Modern (active/passive), to emphasize the original predominance of the middle in the former, through the transitional period of Koine, and the affinity between the Classical middle and the Modern passive to seek the nature of Greek voice. We have seen that the Classical MIDDLE/passive semantics have been somehow carried over to the Modern middle/PASSIVE and challenged ourselves to evaluate the potential extension of Conrad’s contention of the opposition of “Simple” or “Basic” and the “Subject-focused.”⁶⁴

αισθάνομαι, ‘feel’, απολογούμαι, ‘defend myself’, αρνούμαι, ‘deny’, αφηγούμαι, ‘narrate’, εργάζομαι, ‘work’, μιμούμαι, ‘imitate’, φαίνομαι, ‘appear/seem’, φοβάμαι, ‘fear’, etc.

⁶⁴The passive is prototypically defined as 1) the PATIENT promoted to the subject, and further the topic, discourse-salient position; 2) the verb derived from the base form; 3) the AGENT demoted and backgrounded to be implicit or explicit with a prepositional phrase, as in “John was attacked (by the rubber/X)” in English. Thus the passivity of Modern Greek requires more independent work of evaluation. For a prototypical description of passive typology, see Edward L. Keenan, “Passive in the World’s Language” in *Language Typology and Syntactic Description*, vol. 1, *Clause Structure* ed. by Timothy Shopen (Cambridge: Cambridge University, 1985), 243-81.

**An Essay on Middle Issues of Ancient Greek
Some Answers to Constantine Campbell in Defense
of Carl W. Conrad¹**

Part II

by Hirokatsu Yoshihara

**Semantic Relations Among Active/Middle/Passive and
Transitive/Intransitive**

In his emphasis on the inherent nature of the middle semantic in the Greek voice system and rationale for the integration of the traditional “middle/passive” and “passive” into a common “middle/passive” or “subject-focused,” Conrad argues that even Aorist/Future Passive, bearing the distinctly “passive” /-θη-/ morphology (*2a/b above), often renders the middle semantic:

The simple fact is that the $\theta\eta$ endings were never essentially passive, even if they were often used and understood as indicating a passive sense to the verb in question; rather the $\theta\eta$ endings are forms developed in the course of the history of ancient Greek (“relatively late”²) to function for the middle-passive in the aorist and future tenses.³

¹This paper was presented during the William Menzies Annual Lectureship in January, 2016. Although the text has not been modified since then, I deeply appreciate those who offered their questions and critiques, including Prof. Donald Hagner, the lectureship speaker, and Adrian Rosen and Marlene Yap, my colleagues at the seminary.

²Carl W. Conrad, “New Observations on Voice in the Ancient Greek Verb,” unpublished paper, 2000. (<http://www.artsci.wustl.edu/~cwconrad/docs/NewObsAncGrkVc.pdf>; accessed n.d.) 6. According to Klaiman, “while in earlier Homeric Greek, the passive is confined to the aorist alone.” M. H. Klaiman, *Grammatical Voice* (Cambridge: Cambridge University, 1991), 84.

Note, however, that Conrad’s paper is not available at the URL cited above. As of November 16, 2015, see <https://pages.wustl.edu/files/pages/imce/cwconrad/newobsancgrkvc.pdf>

³Conrad, “New Observations on Voice in the Ancient Greek Verb,” 6. He continues even with a stronger tone: “So what is commonly taught - that passive sense is distinguished by verb forms different from those indicating middle sense in only two

Conrad's view is independently shared by Klaiman and Fortson, their taking similar positions on the secondary nature of the passive in Greek, Sanskrit and PIE.⁴ Conrad also charts out a possible process of historical development of /-θη-/: "We need to grasp that the -θη- forms originated as intransitive aorists coordinated with "first" -σα aorists, that they increasingly assumed a function identical with that of the aorist middle-passives in -μην/σο/το and gradually supplanted the older forms."⁵ He thus contends that there was not much difference between /-θη-/ (intransitive > middle > middle/passive) and /-μην/ (traditionally middle) because /-θη-/ was indeed grammaticalizing the passive function through the semantic property of subject's affectedness, shared with the passive ("subject-focused" in Conrad's terms). Though both seem to have coexisted for some time, the former was driving out the latter "in a process of change."⁶

Conrad points out above that the aorist and future passive forms often render active meaning. He argues that such "active" usage can be attributed to the intransitive origin of /-θη-/, which he contends was originally intransitive aorist.⁷ For this point, Klaiman provides interesting insights: she has come up with prototypes of the active-only verbs, the middle-only, and verbs that alternate between the two in ancient IE languages.⁸

voices - is not really true after all; while the θη forms do indeed quite frequently indicate a passive sense, it cannot be assumed by any means that this was their regular and invariable function."

⁴The middle does not directly express passive meaning; rather, the semantic function or functions it encodes happen to be compatible with the meaning of the passive." Klaiman, *Grammatical Voice*, 85. In fact, Klaiman repeatedly makes similar remarks: "The IE middle has an affinity with various semantic functions consistently with affectedness, or denoting situations the principal effects of which devolve upon the referent of the logical subject." *Ibid.*, 105. "Indo-Europeanists concur that a formal passive did not exist in the proto-language. Rather, in the protolanguage there occurred one nonactive voice; its meanings or values included the expression of the passive semantic function." *Ibid.*, 84.

"A tradition of scholarship rejects positing a passive voice for PIE because there was no separate set of passive endings. But all the daughter languages that have a separate passive conjugation have developed it in whole or in part from the PIE middle endings, and it seems best to regard the middle as having been, in fact, a mediopassive or middle-passive - capable of expressing either voice depending on the context." Benjamin W. Fortson, IV, *Indo-European Language and Culture: An Introduction* (Malden, MA: Blackwell, 2004), 82.

⁵Conrad, "New Observations on Voice in the Ancient Greek Verb," 5.

⁶*Ibid.*

⁷*Ibid.*, 6.

⁸Klaiman, *Grammatical Voice*, 139, Fig. 3.7 "Prototype functions of basic voice categories."

She also points out an important contrast: "Active-only verbs more often express physical or bodily actions that tend to be performed reflexively, such as defecating,

Active-only

Non-control predicates

(a) Presupposed subject: animate/intentional (nondeponent semantic function) (#1) Typical instances: *sneeze, be fat*

(b) Presupposed subject: inanimate/nonintentional (#2)
Typical instances: *bloom, thunder, creak*

Middle-only

Control predicates

Presupposed subject: animate/intentional (deponent semantic function) (#3) Typical instances: *speak, think, sit*

Active/Middle

Agentive predicates (#4)

Typical instances: *increase* (Transitive), *bend* (Trans.)

Undergoing predicates (neuters) (#5)

Typical instances: *increase* (Intransitive), *bend* (Intrans.)

This prototypical chart provides at least three intriguing insights: 1) the active-only verbs that are intransitives are prototypically “non-control predicates”⁹ on the contrary to our assumption from the nomenclature of “active”: 2) in fact, it is the middle-only verbs (also intransitives by definition) that are prototypically with “control predicates”: 3) on the other hand, the “agentive predicates” (transitives), with which we would also quickly come up from the label “active,” are in the active as assumed, while their intransitive counterparts are prototypically in the middle as the “undergoing predicates,” which Klaiman also identifies as “inchoative.”¹⁰

Descriptively speaking, the relations among the intransitive, the middle and the passive are indiscreet, for a systematic description has

urinating, vomiting and the like. By contrast, the middle-only verbs of physical or bodily action more often express actions which are ascribable to animate participants and presuppose their control.” Ibid., 100. These morphological distinctions remind me of a similar opposition of Intransitive prefixes/infixes of Ilocano, a Philippine language: /ag-/ for more controlled verbs like *agadal*, ‘study’, *agsubli*, ‘go back’, *agdigos*, ‘take a bath, swim’, and /ma-/ or /(-)um-/ for more reflexive like *mapan*, ‘go’, *mangan*, ‘eat’, *umay*, ‘come’, *umisbo*, ‘urinate’, etc.

⁹The subject is construed to have no control over the event in an unmarked linguistic environment. This non-control nature can be pragmatically canceled, for example, by saying, “Mary *intentionally* sneezed,” with an assumption that she has an ability of control to hold her sneezing *as far as she can* as an animate/intentional subject.

¹⁰Inchoative is “characteristic of uncontrolled events, or of verbally encoded situations presupposing no participant’s control.” Klaiman, *Grammatical Voice*, 318. Its subject is a PATIENT. Or, those are ones “denoting events which occur spontaneously, or without the specific intervention of a semantic Agent or instigator.” Ibid., 74.

to wait for a thorough investigation of concrete lexical items. However, if we experimentally work on Klaiman's prototypes above, we can say:

- 1) If the verb is **transitive**, the subject is an AGENT, and the subject is *semantically neutral* concerning affectedness. (#4 above; Transitive: 0 affectedness)
- 2) If the verb is **intransitive** and if the intransitive is **inchoative (neuter)**, the subject is a PATIENT because it is the would-be object of the morphologically corresponding transitive: the subject *semantically* bears affectedness from the verb. (#5 above; Intransitive: +affectedness)
- 3) If the verb is **intransitive**, if the intransitive is not inchoative (neuter), if the subject is animate/intentional, and if the verb is a control verb, then the intransitive is **middle-only**: the subject is a PATIENT and *semantically* bears affectedness from the verb. (#3 above; Intransitive: +affectedness)
- 4) If the verb is **intransitive**, if the intransitive is not inchoative (neuter), if the subject is animate/intentional, if the verb is a non-control verb, then the verb is **active-only**: the subject is an AGENT but can *pragmatically* bear affectedness from the non-control verb (#1 above; Intransitive: (+) affectedness).
- 5) If the verb is **intransitive**, if the intransitive is not inchoative (neuter), if the subject is inanimate/nonintentional, then the verb is a non-control verb and **active-only**: the subject is a PATIENT and *semantically* bears affectedness by itself (inanimate/nonintentional) and from the non-control verb. (#2 above; Intransitive: +affectedness)

Theoretically and prototypically speaking, therefore, all types of intransitive subjects are semantically (#2, 3, 5) and pragmatically (#1) with affectedness. This implies that they have affinity with the middle and passive subjects and thus their semantics. Although, descriptively speaking, concrete lexical items have to at least go through scrutiny in different linguistic contexts (practically impossible to diagnose them in all innumerable extralinguistic contexts), this affinity shows that Conrad's theory that /-θη-/ originally occurred as an intransitive marker and then developed into a middle/passive marker is highly plausible in a theoretical perspective.

An implication from what has been seen above is how we should treat the concept of “active.” In the educational settings for Greek “deponents,” it is usually said, “middle or passive in form but meaning in active.”¹¹ As far as the intransitives are concerned, however, it will be naïve to use the term “active” uncritically because the active includes both intransitives and transitives, and because intransitives, as just seen above, mostly bear subject affectedness in parallel to the middle/passive. When the notion of the middle is introduced, it is typically Direct Middle, in the formula that the subject acts upon or for himself/herself.¹² Thus, when “active” is used in the statement of “not middle but active,” it is implied that the subject acts NOT upon or for himself/herself but upon others (typically, transitive) or nothing (non-control intransitive with the animate/intentional subject).

However, here is a misleading point between Ancient Greek, and contemporary English as a dominant language of Greek education. When such neutrality is implied, the teacher may presuppose English verbs such as “go” or “eat,” as prototypical English intransitives. This is misleading because these verbs (“controlled” verbs with an “animate/intentional” subject in Klaiman’s terms) are prototypically categorized as middles in Ancient Greek and other IE languages (readily exemplified by ἔρχομαι/πορούομαι and φάγομαι, if not ἐσθίω).

In fact, Conrad can be critiqued or appreciated in his treatment of the concept of “active.” In some places, he clearly distinguishes the intransitive from the active, which is linguistically wrong; else, he includes the intransitive in the active. Such ambivalence of his conception is seen in some of his remarks: “We have already noted that the so called (*sic*) “Active” morphoparadigm is *by no means* bound up with transitive active meaning, that intransitive verbs may appear in the “Active” morphoparadigm.”¹³ “These verbs are intransitive - it is *absurd* to say that they carry an “active” sense”;¹⁴ “what is true of the verb ἐγείρω, which can be either *transitive and active* or passive or intransitive, is certainly true also . . .”;¹⁵ and “although it is true that

¹¹William D. Mounce, *Basics of Biblical Greek*, 2d ed. (Grand Rapids, MI: Zondervan, 2003), 150.

¹²It is interesting that, apart from the writers just cited [including Smyth], a number of Greek and Sanskrit grammarians are either silent about the middle’s expressing reflexive meaning . . . , or deny outright that it has any meaning corresponding to the semantic reflexive.” Klaiman, *Grammatical Voice*, 88, brackets mine.

¹³Ibid., 8, italics mine.

¹⁴Conrad, “New Observations on Voice in the Ancient Greek Verb,” 4, italics mine.

¹⁵Ibid., 3. The italics mine.

most ancient Greek verbs with “active” morphoparadigms are *transitive and active* in meaning, quite a few of them are intransitive . . .”¹⁶

Conrad can be critiqued that his understanding of the active (as a grammatical subcategory of Voice) and the intransitive (as a grammatical subcategory independent of, though related to, Voice) are confused. Yet, he can be appreciated in clearly recognizing the difference between the transitive (prototypically more “active” for him) and intransitive (prototypically more “middle” for him) semantics, as we have seen above, for when he uses the term “active” in his paper, it often goes with “*transitive and active*.” As to what Conrad probably means with many of his references to Greek examples, Klaiman elegantly verbalizes it: “The action notionally devolves from the standpoint of the most dynamic (or Agent-like) participant in the depicted situation.”¹⁷ It is perhaps recommended not to use the “active” anymore when one teaches the middle semantic: the middle is middle, and there is no point of describing it in light of the active semantic. This is especially true in the NT, as Wallace has been quoted,¹⁸ and even truer now that “deponents” have been confirmed just as middle in light of Miller and Kemmer.

Finally, Conrad quotes Guy Cooper and lists some active examples construed as passive:

Some verbs with “active” morphoparadigms may even bear an authentic passive sense; for example, aor. ἐάλων - “I was captured,” pf. ἐάλωκα of ἀλίσκομαι; πίπτω with ὑπό + gen. may mean “be felled in battle” and under the same circumstances ἀποθνήσκω may mean “be executed”; the usage of πάσχω is almost uncanny in that it can take a direct object and an agent construction and bear passive sense, so that δεινὰ ὑπὸ τῶν ἐχθρῶν μου ἔπαθον = “I was made to suffer terrible things by my enemies;” οἰκέω “sometimes seems to mean *be inhabited* . . . , certainly passive conceptions from our point of view.”¹⁹

¹⁶Ibid. The italics mine.

¹⁷Klaiman, *Grammatical Voice*, 3. This is mirrored by her statement about one view that “the middle signals lower transitivity.” Ibid., 45.

¹⁸Indirect Middle, not Reflexive Middle, “is a common use of the middle in the NT; apart from the deponent middle, it is the most common.” Daniel B. Wallace, *Greek Grammar Beyond Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 419.

¹⁹K. W. Krüger, *Attic Greek Prose Syntax: Revised and Expanded in English*, vol. 1, trans. and ed. Guy L. Cooper III (n.p., Michigan: University of Michigan, 1998), 560; quoted by Conrad, “New Observations on Voice in the Ancient Greek Verb,” 3. Note that Conrad recognizes Cooper as virtually responsible for the work.

Although these examples might be extreme ones and could be evaluated along with what Conrad himself states about the passive sense found in some middle forms, namely not semantically inherent but *pragmatically construed*, he contends that the traditional “active” should be relabeled as “basic” or “simple” in the following sense that “they are unmarked - that is, they are the “regular” or “standard” or ‘basic’ forms for verbs which Greek-speakers/writers did not choose to specify as being “subject-focused.””²⁰

There are some possible interpretations to what Conrad presents in his quote of Cooper above: 1) as Fortson states in the previous note, the active voice of the earlier Greek system was not established well yet so that it could function flexibly with a passive semantic in such a certain linguistic environment with “ὕπό + genitive” especially because Cooper’s given verbs are all non-control verbs: ‘fall’, ‘die’, and ‘suffer’ (‘capture’ does not sound like one in the English sense, yet it is a middle/passive in the present “ἀλίσκομαι”); but 2) it is still difficult to explain the active alternation of “ἀλίσκομαι” to “ἔαλων” in the aorist and “ἔαλωκα” in the perfect: was it more idiomatic or simply errors in transmission of the text? Or, was it as Conrad himself says on the middle/passive alternation:

The Greek mind and the Greek language didn't distinguish the middle and passive meanings as a student who is not a Greek-speaker may think they ought to be distinguished; the simple fact is they didn't consider that distinction very important. . . . This distinction perhaps is more significant to the translator than it was to the ancient Greek.²¹

What is clearer is that this flexibility of the verbal system in earlier Classical Greek with the ὑπό construction - no matter what the internal linguistic motivation was - kept possible the development of the passive function of /-θη-/ , or even of /-μαι/ and /-μην/ much earlier.

One potentially parallel phenomenon is now going on in Modern Greek. That is a phenomenon called “inversion,” proposed by Katy Roland. According to T. Givón, the inversion is where “the patient (the object in the accusative in the active/transitive) is more topical than the agent (the subject in the nominative in the active/transitive, or what is marked by ὑπό + genitive in the ancient counterpart²²), but the agent

²⁰Conrad, *Ibid.*, 11. Fortson’s word may assist Conrad’s position: “The difference in meaning between these two voices [active and middle] in PIE is not fully clear.” Fortson, *Indo-European Language and Culture*, 82, brackets mine.

²¹Conrad, “New Observations on Voice in the Ancient Greek Verb,” 13.

²²In Modern Greek, the corresponding prepositional phrase is από + accusative.

retains considerable topicality,”²³ while the passive is where “the patient [the subject in the passive in the nominative] is more topical than the agent [marked by ὑπό + genitive in the ancient counterpart].”²⁴ If the existence of the ὑπό construction is necessary for the Ancient Greek middle to be construed as passive, the original motivation of the development of the passive from the middle or even the active may have been through a construction like the inverse construction. As has been discussed above, the voice system of Modern Greek is active/passive, but this kind of inverse construction is developing in the language today according to Roland.²⁵ Her research is intriguing and even supported by some statistical surveys to show the on-going development of the new construction in the language in the space where the existent grammatical constructions cannot fully function for people’s pragmatic need for certain types of information packaging and presentation in communication. It is possible to imagine that this kind of development was one of the possibilities of how the ancient passive was born from the existent active/middle.

In this section, I have discussed the relations among the active/middle/passive and transitivity/intransitivity in Greek in response to Conrad’s suggestions as his rationale for relabeling the active, and the middle/passive and the passive, as “active” and “middle/passive,” or more radically, “basic” or “simple” and “subject-focused,” respectively. If one emphasizes the more prototypical transitive nature of the active, the current nomenclature “active” looks fit. If one emphasizes the rather chaotic situation especially in light of the passive in the active, the new label “basic” or “simple” may avoid the potential confusion to be brought about by “active.” As to the integration of “middle/passive” and “passive,” it looks more plausible to adopt the new “subject-focused” because of the semantic property and the pragmatic effect, namely subject affectedness, commonly observed in the subject of these constructions. Now, let us turn all the way back to Campbell’s two questions on the “mixed deponents” and

David Holton, Peter Mackridge and Irene Philippaki-Warburton, *Greek: A Comprehensive Grammar of the Modern Language* (London: Routledge, 1997), 214, 380 and 381-2.

²³T. Givón, “The Pragmatics of De-transitive Voice” in *Voice and Inversion*, ed. T. Givón (Amsterdam: John Benjamins, 1994), 9, brackets mine.

²⁴Ibid, brackets mine.

²⁵The example below is from Katy Roland, “The Pragmatics of Modern Greek Voice” in *Voice and Inversion*, ed. T. Givón (Amsterdam: John Benjamins, 1994), 245. I supplemented the literal transcription, bold, black mine:

Ton ksipnise to telefono.

(ton=him/Acc, ksipnise=wake-Past-Act-3Sg, to=the, telefono=telephone/Nom)

(Lit., Him, woke up, the telephone = He was awakened by the telephone.)

the “passive deponents” based on the assumption that Conrad’s thesis is valid.

Answers to Campbell

To the “Mixed Deponents”

Reiterated, the question was “why some verbs have middle future forms.”²⁶ Campbell points out: “People often *do* speak of the future as certain, even if it is not,”²⁷ responding to Pennington and Bakker’s “linking the future tense with volitionality and intention.”²⁸

I would argue that language expressions are not flexible enough to reflect what the speaker perceives moment by moment because they are in the constraint of conventionalization. Yes, as a linguistic student subscribing to the Cognitive/Functional approaches, I admit and appreciate that language reflects human cognition flexibly. Oftentimes, however, the speaker/writer has to make the most use of the language in the limitation of the repertoire of its grammar and lexicon. In addition, the written language, which is the only available stock to us today concerning Ancient Greek, is conservative. Even if the spoken language was flexible enough to reflect such subtle differences that Campbell wonders about with regards to one’s perception of the future at the time of speaking, the written language that could record it would be functioning with much limited repertoire: if the written language had been flexible enough, we would attest to a more variety of future forms!²⁹

Rather, Conrad suggests the semantic property of the middle in the future - “a notion of *self-projection* or *self-propulsion*,”³⁰ which he considers are highly cognitive/mental so that the middle was one of the best choices for some verbs. Conrad also quotes Krüger (Cooper) to appeal to the volitionality, which is also highly self-involving: “The future was originally a *volitive* mood which only subsequently became

²⁶Constantine R. Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids, MI: Zondervan, 2015), 100.

²⁷Ibid.

²⁸Ibid.

²⁹Although the papyri that are said to carry far more spoken variation do not attest such flexibility, as examined by G. Adolf Deissmann, *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*, trans. Lionel R. M. Strachan (New York: Hodder and Stoughton, 1910), from which and others modern Greek grammars have been written, one may well wish to listen to Greek conversations with an MP3 recorder so as to collect a lot of linguistic variations that could be heard, reflecting different construal of assumptions and perceptions of the age!

³⁰Conrad, “New Observations on Voice in the Ancient Greek Verb,” 8.

a strictly temporal expression (tense form) as it is usually <sic> observed in both <sic> Archaic and Classical Attic usage.”³¹

Klaiman approaches this issue from the aspectual perspective: “In Greek, moreover, a large number of verbs (many of which express bodily actions) are invariantly middle-inflecting in one tense category, the future . . . This is further evidence for the affinity of the middle with the temporomodal semantics of *noneventuality*.”³² She elaborates: “The middle, in contrast with the active, cross-linguistically displays an association with various kinds of *noneventuality*, e.g. with *atelic*,³³ *nonpunctual*, and/or *irrealis* temporomodal categories of the verb.”³⁴ *Noneventuality* is, according to Klaiman’s own definition, “characteristic of a verbally encoded situation or event which is *irrealis* and/or *nonpunctual*”: namely the potentiality of the event is lower; and/or the event will be durative, to be occurring over some period of time.

Paul Hopper and Sandra Thompson provide lists of prototypically higher transitivity and prototypically lower transitivity.³⁵ If Conrad’s assumption that the active was typically transitive is correct, that can be supported by Hopper and Thompson’s typological and universal observation on transitivity: lower transitivity is prototypically obtained by 1) one participant, 2) nonaction in “Kinesis,” 3) atelic in “Aspect,” 4) nonpunctual in “Punctuality,” 5) nonvolitional in “Volitionality,” 6) negative in “Affirmation,” 7) irrealis in “Mode,” 8) low potency in Agent in “Agency,” 9) Object not affected in “Affectedness of the Object,” and Object nonindividuated in “Individuation of the Object.” Klaiman’s point above at least echoes with 3), 4) and 7). In addition, the semantic nature of the future tense even echoes with 8) (contra Campbell’s counter-argument with speaker’s certain construal toward

³¹Krüger (Cooper), *Attic Greek Prose Syntax: Revised and Expanded in English*, vol. 1, 594; quoted by Conrad, “New Observations on Voice in the Ancient Greek Verb,” 8.

³²Klaiman, *The Grammatical Voice*, 96, italics mine.

³³Atelic (from Greek α- ‘not’ and τέλος, ‘end’) means that the whole event does not imply the completion of the event like the English sentence, “John is singing.” The example is from Bernard Comrie, *Aspect* (Cambridge: Cambridge University, 1976), 44.

Comrie provides a test to determine atelic and telic: “If a sentence referring to this situation in a form with imperfective meaning (such as the English Progressive) implies the sentence referring to the same situation in a form with perfect meaning (such as the English Perfect), then the situation is atelic; otherwise it is telic. Thus from *John is singing* one can deduce *John has sung*, but from *John is making a chair* one cannot deduce *John has made a chair*. Thus a telic situation is one that involves a process that leads up to a well-defined terminal point, beyond which the process cannot continue.” *Ibid.*, 44-5.

³⁴Klaiman, *The Grammatical Voice*, 105.

³⁵Paul J. Hopper and Sandra A. Thompson, “Introduction” in *Studies in Transitivity* ed. idem, *Syntax and Semantics* 15 (New York: Academic, 1982), 3.

the future event,³⁶ to which I have already provided my counter-argument above with regards to the relation between the flexibility of human cognition and the linguistic constraint of conventionalization, especially in written language) and 9) because the event has not taken place yet and because the Object has not been affected by the action yet. The future tense thus has quite an affinity with the middle voice.

The remaining problem, however, is Conrad's connection with the future tense with speaker's volitionality as seen above. While the volitive semantic was surely there and survived or even prevailed in the historical development of the future tense of Greek, with a result of which all the future forms in Modern Greek³⁷ are with the auxiliary verb $\theta\alpha$ that was derived from the Ancient $\theta\acute{\epsilon}\lambda\omega$ 'I will,' I believe what matters with the middle is not necessarily speaker's volitionality but speaker's mental projection in imagining the future. Speaker's high volitionality especially with a higher transitivity in fact contradicts with Hopper and Thompson's prototype of low transitivity. What is to be remembered, however, is the middle voiced future forms in Greek mostly maintain its transitivity (taking a direct object) like in $\acute{\alpha}\gamma\omicron\mu\alpha\iota$ of $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$ 'eat' and $\lambda\acute{\eta}\mu\psi\omicron\mu\alpha\iota$ of $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ 'take'.

Klaiman points out that the middle of Fula (Fulani) in West Africa (non-IE) functions as detransitivizer, namely changing active transitives to middle intransitives. As seen above, Conrad's assumption is similar to such an understanding though he recognizes there are many intransitives in Greek *in spite* that they are active. In fact, Klaiman quotes Smyth and states:

Similarly, while offering various instances of reflexive-like middles (including a small number of genuine semantic reflexive middles, such as *paraskeuaze-sthai* 'prepare oneself'), Smyth 1974: 390 issues the qualification, "The direct reflexive idea is far more frequently conveyed by the active and a reflexive pronoun."³⁸

³⁶Campbell, "Deponency and the Middle Voice," 100.

³⁷Modern Greek has developed three future systems and two related conditional systems: Imperfective future (ex. $\theta\alpha$ $\delta\acute{\epsilon}\nu\omega$ ($\theta\alpha$ + Present) 'I shall tie [more than once]'), Perfective future (ex. $\theta\alpha$ $\delta\acute{\epsilon}\theta\omega$ ($\theta\alpha$ + Dependent) 'I shall tie'), Future Perfect (ex. $\theta\alpha$ $\acute{\epsilon}\chi\omega$ $\delta\acute{\epsilon}\theta\epsilon\iota$ ($\theta\alpha$ + Perfect) 'I shall have tied'); and Conditional (ex. $\theta\alpha$ $\acute{\epsilon}\delta\epsilon\nu\alpha$ ($\theta\alpha$ + Imperfect) 'I would tie') and Perfective Conditional (ex. $\theta\alpha$ $\acute{\epsilon}\iota\chi\alpha$ $\delta\acute{\epsilon}\sigma\epsilon\iota$ ($\theta\alpha$ + Pluperfect) 'I would have tied'). Holton, Mackridge and Philippaki-Warbuton, *Greek*, 122.

³⁸Klaiman, *The Grammatical Voice*, 88, quoting H. W. Smyth, *Greek Grammar*, rev. by G. M. Messing (Cambridge, MA: Harvard University, 1974), 390.

This is evidence that the middle had a much stronger affinity with the intransitive as Conrad and Fortson³⁹ assume, and Klaiman more evidently proves as seen above, so that the transitive syntax with a reflexive pronoun and the transitive semantic of Direct Middle had been pushed out to alternate to the active. This echoes with our quotation of Wallace, saying the middle in NT is mostly Indirect Middle (plus Deponents), as has been quoted above.

The process of grammaticalization is also a blend of different semantic properties. Here, some Greek future forms have grammaticalized the middle semantics of “subject-focused” in Conrad’s terms and thus the middle (and secondarily passive in Conrad) morphology but have grammaticalized the higher volitionality to maintain their transitive behavior with a direct object although Greek shows some tendency like Fula that the middle can function as a detransitivizer.

In this section, Campbell’s first question about “Mixed Deponents” has been answered in two perspectives: 1) Campbell’s appeal to the speaker’s moment by moment construal of the event is cognitively and linguistically possible but is not attested to by the manuscripts probably due to the constraints of conventionalization and conservatism of written language; 2) arguments of the semantics of the middle voice and the future tense assisted by the prototype theory of transitivity (and intransitivity) strongly suggest the close affinity between the two though the degree of actual grammaticalization is not totally comprehensive but depends on each lexical item. Further examination of the semantic properties of, say, *φάγομαι*, *λήμψομαι* and many others will reveal more details of the motivation of grammaticalization of the middle morphology/semantic in concerned lexical items, where the future forms alternate to the middle.

To the “Passive Deponents”

While Campbell appreciates Conrad’s contention, summarizing it as “the “passive” forms are really an alternate set of middle-passive forms, so that both sets of middle-passive forms can express either middle or passive meanings, depending on lexeme and context,”⁴⁰ Campbell raises two further questions: 1) “What do we make of verbs that have middle and passive forms (traditionally understood)? Does

³⁹Fortson, *Indo-European Language and Culture*, 82. He quotes Hittite examples as typical, implying that the active is for the transitive, and the middle is for the intransitive. This is like Klaiman’s active-transitive/middle (neuter)-intransitive alternation like “break a glass” vs. “a glass broke” in English.

⁴⁰Campbell, “Deponency and the Middle Voice,” 101.

not the existence of both forms for the same lexeme suggest a meaningful semantic difference between them?”⁴¹ (2) “Is it true that some middle forms are actually passive in meaning?”⁴² To the first question, Conrad has already provided an answer: “In fact, however, there are really *very few* verbs in the Greek New Testament (GNT) database that are to be found in both the “MP” and the “Passive” morphoparadigms.”⁴³ He also contends that “the process of linguistic change has gradually shifted expression of the middle-passive sense in the aorist and future tenses from the older -μαι/-σαι/-ται; -μην/-σο/-το to the newer -θη- morphoparadigms.”⁴⁴

To the second question, Conrad lists “30 verbs in the GNT with forms in both aorist morphoparadigms”⁴⁵ of the μην and θη families and provides detailed discussions on three verbs, namely ἀγαλλιῶ, ἀποκρίνομαι and γίνομαι.⁴⁶ Especially as to γίνομαι, he states:

Although I can discern in some instances of ἐγενήθην more of a passive sense [namely, typically translated ‘was done’ in the given context], I find the same sense exemplified in forms of ἐγενόμην. I believe that we should recognize in these two verbs <sic> concurrent and competing forms of this verb with the same meanings and semantic functions in both the ἐγενόμην and the ἐγενήθην morphoparadigms.⁴⁷

Conrad also lists up 10 of its semantic functions with different syntactic structures and presents three sets of cases:⁴⁸ 1) “Aorist -θη- forms of γίνομαι where sense is passive” with 25 NT examples;⁴⁹ 2) “Aorist -θη- forms of γίνομαι where sense is middle” with 11 NT examples;⁵⁰ and 3) “Aorist -θη- forms of γίνομαι where sense is ambiguous: “too close to call”” with 9 NT examples.⁵¹ This makes a counter-argument to Campbell’s question to Pennington that “Pennington’s solution may also create another type of deponency, in which the middle form has been laid aside and the passive form has

⁴¹Ibid.

⁴²Ibid.

⁴³Conrad, “New Observations on Voice in the Ancient Greek Verb,” 15.

⁴⁴Ibid.

⁴⁵Ibid.

⁴⁶Ibid., 15-21.

⁴⁷Ibid., 16.

⁴⁸Ibid., 16-8.

⁴⁹Ibid., 18-9.

⁵⁰Ibid., 19-20.

⁵¹Ibid., 20-1.

taken its place, thus getting us back on to that merry-go-round.”⁵² As Conrad’s thesis insists, it seems more plausible that the middle and passive semantics were existent in both of his MP1 and MP2, in the two different sets of morphology, which he also insists of integrating into one label of “Subject-focused.”

In this section, we have discussed Campbell’s second question of “Passive Deponents.” Although we have to admit that Conrad’s extensive discussion of γινόμεαι is not totally a counter-argument to Campbell’s question because γινόμεαι is not a good example of the passive deponent but of the middle and passive coexisting and while it is absolutely true that such surveys as Conrad’s on other Greek verbs are urgently demanded, his argument to prove that γινόμεαι was rendering both the middle/passive semantics both in the middle/passive morphoparadigms provides a good proof that both the semantics were rendered both in MP1 and MP2, with a result of which it is plausible to integrate the two sets of morphology under one semantic “middle/passive” or the more radical “Subject-focused” by Conrad, not remaining in confusion between the two traditional labels of “middle/passive” and “passive.”

Conclusion

In this paper, I have tried to answer two of Campbell’s questions of “Mixed Deponents” and “Passive Deponents” with a critical summary and evaluation of Conrad’s thesis that the Greek “middle/passive” should be relabeled as “MP1” and “passive” as “MP2,” or rather more radically integrating the two under new nomenclature of “Subject-focused” while “active” to remain “active” or, more radically to be relabeled as “basic” or “simple.” I have to admit that my argumentation was heavily dependent upon literature studies of theoretical linguistics, especially on the Cognitive/Functional/Typological orientations. If some theoretical directions have been made clearer, further descriptive work on each Tense/Voice subcategory has to be conducted to enhance or modify them so that the argument may be more persuasive. Conrad carries many NT examples with several classical ones. The concerned reader is strongly recommended to refer to his easily downloadable paper for further investigation.

Finally, I could not incorporate a discussion over *unergativity* and *unaccusativity*, an up-to-date distinction of the grammatical behaviors and semantics of intransitive verbs though Klaiman provides some space in terms of her discussion of active-only verbs, middle-only verbs

⁵²Campbell, “Deponency and the Middle Voice,” 101.

and the active-middle alternation.⁵³ Also left behind is providing a similarly critical evaluation to Rutger Allen's dissertation at the University of Amsterdam. This is a task that is necessary for the next step of research of this kind. This paper mainly focused on findings from theoretical linguistics, but revisiting classic works from biblical studies will bring new lights and challenges.⁵⁴ May this kind of study in "basic science" advance NT exegesis even further.

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Note: "Libronix" is the integrated literature management software produced and provided from Logos Bible Software (Bellingham, Washington, 2000-14). Its most updated version at the writing of this article is: Version 6.7 SR-1 (6.7.0.0044) (accessed November 25, 2015).

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⁵³Klaiman, *Grammatical Voice*, 121-4. Though not from a Cognitive but Generative perspective, see Beth Levin and Malka Rappaport Hovav, *Unaccusativity* (Cambridge, MA: MIT, 1995). Yoshihara states: "It has been pointed out that the former is related to intransitive verbs with more agent-hood (e.g. 'run', 'study'), and the latter to those with more patient-hood (e.g. 'break', 'become'). The latter has been argued, also, in its relation to middle semantics. Incorporating these semantic categories in middle studies is a future task, too." Yoshihara, "Should the Concept of Deponency Be Abolished?" 30, n.4. However, since the morphological/syntactic realization of unergativity and unaccusativity may vary language by language in light of Klaiman, and its study seems to require a lot of native speaker's intuition according to Levin and Rappaport Hovav. How successful it will be to try to incorporate them in the middle studies of Ancient Greek will have no guarantee but be worth doing as well.

⁵⁴Rutger J. Allen, "The Middle Voice in Ancient Greek: A Study in Polysemy," dissertation presented to the University of Amsterdam, 2002 (<http://dare.uva.nl/record/108528>: accessed n.d.).

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Stephen Faller, *The Art of Spiritual Midwifery: DiaLogos and Dialectic in the Classical Tradition* (Cambridge, UK: The Lutterworth Press, 2015). xix +142 pp. paperback

Stephen Faller presents, with obvious glee, what he owns as a personal project to investigate the history of midwifery as a spiritual metaphor and bring to light the potential of the metaphor to aid spiritual care-givers in the task of birthing all that God would have birthed in and through those they are involved with. The paradox in which “the very person giving birth [spiritually] is also the one being reborn” (12) sets the scene for the philosophical tone of the book and the complexities associated with, not just midwifery as a spiritual metaphor, but the inevitable dialectic that engages those who are involved in the voluntary act of encouragement of others into new or deeper spiritual formation.

Faller draws upon the ancient works of Socrates and Heraclitus for the framework of the book and, more recently, with the work of Kierkegaard so as to give a thorough philosophical foundation for his thoughts. This is further supplemented by reference to other philosophers and academics followed by practical application of the principles offered.

The book is divided into three parts, the first of which enlightens as to the metaphors of midwife, baby, and dialogue in relation to Socrates, Kierkegaard and assorted other scholars and academic practitioners. Part two looks at aspects of the care-giver’s method. These chapters include reference to objectivity, subjectivity and indirect communication; the use of Socratic irony for fruitful listening; Socratic negation as a tool to maintain non-directive counsel; and use of inductive logic to help the counselee into new freedom without denying or merely giving in to the causes of past, current and/or potential future difficulties resulting from previous unhelpful experiences. Part three moves into essential practicalities of the midwife/care-giver’s role including examining the form and use of parables (aside from their Biblical use) in terms of paradox and literary negativity, Jesus as an inductive logician, and the need for the care-giver to be centred and leave personal bias aside.

The final chapter includes pointers for care-givers from the *The Man who Listens to Horses* by Monty Roberts (New York: Ballantine, 1997)—a historical “horse whisperer” figure famed for his ability to communicate with horses with the uncanny degree of empathy needed to encourage horses to willingly submit to being ridden as opposed to being “broken” for riders. Part three ends with a few of the more recognizable aspects of the work of spiritual care-giving or spiritual

formation such as prayer, and the use and nature of questions so as to enable both parties to enter potential unknowns with confidence. The book closes with a Symposium in which the book, itself, is the subject of discussion by scholars and practitioners in a purposeful manner not unlike Plato's *Symposium* on love in the fourth century before Christ.

Faller establishes his points via thoughtful and engagingly artistic interaction with his sources, both ancient and more modern. He offers interesting quotes from a variety of quite unusual and secular sources including the Chinese philosopher, Lao Tzu.

The flow of content seems to be aiming for readers who revel in mystery and adventure since, at times, definitions and clarifying material seem to be rather unhelpfully placed for those who do not naturally enjoy seeming incoherency in flow of thought. This is particularly so for the move in material from part two to part three which sees part three unexplainably jump into the use and nature of parables long before indicating in the chapter the purpose for this discourse; similarly in chapter six in which an example in clinical practice of negation rather leaves the intricacy of the term hanging until a definition of negation is later provided, and again in chapter nine where the concept of "center" is described as subjective (96) but not fully defined until after the statement that "It is profoundly obvious why a midwife should need to be centred" (98).

This latter incoherency represents something of a major lack particularly since Faller's use of the term centeredness, which he describes as "a kind of readiness for the business of midwifery" (99) and "a central interior practice" (101), is surprisingly detached from the definition that would have been expected in spiritual formation literature i.e. the centeredness in which one is specifically "awakened to the presence and action of the Holy Spirit" within, as can be found in the Classical spiritual discipline of centering prayer (cf. Patricia Brown *Paths to Prayer* San Francisco: Jossey-Bass, 2003, 140). The nearest Faller comes to linking centeredness with the spiritual realm, apart from indirectly by mere implication, is in the observation that "it is an interesting space to pray from" (101).

Faller's book presents thoughts on spiritual care-giving with the use of the novel concept of midwifery but perhaps over-focuses on the philosophical use of the metaphor across history and rather under-focuses on the wider spiritual issues that the metaphor inevitably engenders. Other more recent contributions to Spiritual Formation literature for graduate level studies can perhaps be better found in the likes of Henri Nouwen's *Spiritual Formation: Following the Movements of the Spirit* (London: SPCK, 2011) which presents a beautifully fresh attempt at explaining and engaging with some of the

paradoxes of change and growth, or Paul Zahl's *Grace in Practice: A Theology of Everyday Life* (Cambridge, UK: Eerdmans, 2007). These texts both contain distinctly less attention to underlying philosophy but are academically rigorous whilst also overflowing with practical application.

Whilst some helpful points do eventually emerge from Faller's well-articulated philosophical framework, it is unlikely that this text will become much more than a lesser supplementary text on a Spiritual Formation bookshelf outside Europe. As one of the symposium contributor's offered, albeit in the context of appreciation of Faller's scholarly work: "My students will [only] read the quote [at the start of each chapter] and the summary [at the end of each chapter] and call it a day!"(131)

Reviewed by Dr V.J.D-Davidson

Valli Boobal Batchelor, ed. *When Pastors Prey. Overcoming Clergy Sexual Abuse of Women* (Geneva: World Student Christian Federation and World Council of Churches, 2013). xxvii + 191 pp.

The title of this book certainly catches one's attention. Sexual abuse needs urgent attention; all the more if it happens in the context of church life where trust and power often produce psychologically precarious situations. The issue prompted former US President Jimmy Carter to contribute a four page prologue to this book.

When Pastors Prey is divided into four parts. The first part identifies the problem. Authors from different Christian traditions introduce the gravity of the situation by pointing to religious, institutional and systemic elements that contribute to the fact that some people find excuses for sexual exploitation. The first reason why this book is to be recommended is because it addresses the issues directly without beating around the bush. It does not point fingers at particular churches or religious institutions. The problem of sexual abuse can be found everywhere.

Another reason for praising this volume is that it gives victims a voice. In the second part, women speak about the circumstances, the excuses, the hurt and how they managed to move on in life. People who have been engaged in counselling know about spousal abuse, or children having been at the mercy of relatives. How much more should we be upset if clergy use their position of authority and trust to take advantage of others? These narratives challenge to us to do something about this problem.

But testimonies of suffering do not yet provide answers. In part three nine authors tell how their churches have addressed the problem. We read how denominations in different regions of the world have taken initiatives to combat (clergy) abuse of (mostly) women. Breaking the silence, creating a response team and establishing a circle of hope are only some of the aspects discussed.

The last section focuses on being proactive and stopping the abuse for good. In some areas of the world a fundamental reform is necessary. One has to move beyond shame. Misconduct needs to be criminalized and sexual predators have to be identified. Last but not least, the vulnerable have to be protected. These are just some of the suggestions made.

I was recently teaching in a theological seminary and the issue seemed so important to the Dean that he made *When Pastors Prey* required reading for all my D.Min. students.

Reviewed by Jean-Daniel Plüss

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