

## Remarks on Matt. 22:15-22

15: πορευθέντες:

- Aorist passive participle, a deponent (that is a verb that lays aside its active forms).
- Many verbs of motion in Greek are medio-passive deponents. Cf. Latin *vehor, vehi, vectus* (from which we get 'vehicle')
- The θέ indicates aspect and voice; the ντ is the participle formant; the ες shows case number and gender: masculine nominative pl.
- Note that the aor. pass. uses an active participle formant. That is because originally the so-called aor. passive indicated not 'passivity' but rather a state, that is, of a quick and abrupt start: as in "after hitting the road". But by Koine times, this 'ingressive aorist' usage had largely faded.

15: συμβούλιον:

- The ιον suffix (neuter of the second, omicron, declension) originally was a diminutive, indicating some altered state of the noun, often reduced sized. Vernacular languages, like Koine, however, often used diminutives in place of the original nouns. So here συμβούλιον means simply 'counsel'

15: ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ:

- A noun clause with the verb in the subjunctive mood. Even in Koine, notions of volition, planning, intention etc indicated an unrealized state in the future, and this was stated in Greek with the subjunctive mood. (English prefers the infinitive, a verbal noun.)
  - The ω in the verb παγιδεύσωσιν shows subjunctive (lengthened theme vowel ο to ω).

16: εἰς πρόσωπον ἀνθρώπων: This is only a NT expression, occurring in all Greek Lit before the 6<sup>th</sup> cen AD only here (once) in Matt and twice in Mark. It is probably a Semiticism. Literally, "at men's face". It means "at men's position" or "authority".

17: τί σοι δοκεῖ: an idiom: "what seems to you" (==Lat. quid tibi videatur) means "what you think/decide".

17: ἔξεστιν: "is possible" but NOT in the sense of ability; rather, what is "out there"/ As Herb noted, what is "general consensus". "Lawful" (as in the BCP) is incorrect.

18: ὑποκριταί: in classical this word means "actors"; from that came "pretenders" and thus hypocrites. Please note that the word doubtless retained much of its original significance in this passage.

21: Ἀπόδοτε: lit. "give back". However, this is the normal cl. Greek word for 'pay' as payment in this culture was literally a "pay back", a compensation. NB

that is word picks up and elaborates on δοῦναι (“to give”) from in verse 17 above.

21: τὰ τοῦ θεοῦ: The neuter article (τὰ) followed by a noun phrase, an adjective, or a prepositional phrase creates a substantive noun: here “the (things) of God”.

22: ἀφέντες: Lit. “sending him off”. Note that Jerome’s Latin “relicto eo” (“him having been left”) and the BCP trans. (“left him”) loses the subtle meaning of the Greek: “they pushed him away” / “flicked him off”.