

EMPHASIS IN THE NEW TESTAMENT.

THE present paper comes necessarily as the complement of the last. As that was devoted to formulating the expression of emphasis by order, *in the oblique cases of the pronouns of the first and second persons*, so in this the oblique cases of the pronoun of the third person are dealt with.

A priori it seemed to me not impossible that the absence of enclitic forms might render the third person less susceptible of attraction. The results of the investigation, however, do not seem to justify any such modification of the principles previously arrived at. In the case of *αὐτόν, αὐτούς*, and the rest it seems to be equally true that when they stand alone before the verb they bear emphasis; when after it, or when *following an emphatic word* before it, they are unemphatic. It remains to give, in each case, examples of typical usages,—few out of many—but selected, as far as possible, so as to bring into evidence the different authors and books and the different cases of the pronoun.

I. *Typical examples of Emphatic Usage.*

A. Emphasis used to distinguish between persons or things.

Luke xiv 9 *ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας.*

Phil. ii 27 *οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ.*

Rev. xi 2 *μὴ αὐτὴν μετρήσῃς.*

Matt. xviii 15 *μεταξὺ σοῦ καὶ αὐτοῦ μόνου.*

Luke xxiv 31 *αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ . . . καὶ αὐτοῖς.*

1 Cor. i 2 *τοῦ Κυρίου ἡμῶν . . . αὐτῶν καὶ ἡμῶν.*

B. *Ordinary Emphasis.*

Luke xxiv 24 *αὐτὸν δὲ οὐκ εἶδον.*

John ix 21, 23 *αὐτὸν ἐρωτήσατε.*

Rom. xi 36 *ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.*

Mark xii 12, Luke xx 19 *ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν.*

Rev. xvii 16 *καὶ αὐτὴν κατακαύσουσιν.*

Heb. iv 8 *εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν.*

John i 3 *χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.*

Eph. ii 10 *αὐτοῦ γὰρ ἔσμεν ποίημα.*

1 Pet. ii 14 *εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις.*

Heb. xi 4 *δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ.*

Matt. v 3, 10 *αὐτῶν ἔστιν ἡ βασιλεία.*

Matt. xxiii 34, Luke xi 49 *ἐξ αὐτῶν ἀποκτενεῖτε . . . καὶ ἐξ αὐτῶν μαστιγώσατε.*

John xvii 19 *ὑπὲρ αὐτῶν [ἐγὼ] ἀγιάζω ἑμαντόν.*

Matt. iv 10, Luke iv 8 αὐτῷ μόνῳ λατρεύσεις.

Acts xvii 28 ἐν αὐτῷ γὰρ ζῶμεν.

Rom. xi 36 αὐτῷ ἡ δόξα : so Eph. iii 21, 1 Pet. v 11, 2 Pet. iii 18, Rev. i 6.

Col. ii 6 ἐν αὐτῷ περιπατεῖτε : so 1 John ii 5.

1 Thess. iv 17 ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα.

James iii 9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεόν.

Rev. ix 19 καὶ ἐν αὐταῖς ἀδικοῦσιν.

II. *The Unemphatic Usage.*

No record is given here of the great number of passages, in which oblique cases of αὐτός come *after* the verb, this being obviously the ordinary order, and quite unemphatic. But though still unemphatic, it is found before the verb, by attraction, just as was the case with ἐγώ and σύ. The following are a few typical instances :

A. Attraction to another *pronoun*.

(i) *τις*.

Mark ix 50 ἐν τίνι αὐτὸ ἀρτύσετε;

xiv 6 τί αὐτῇ κόπους παρέχετε ;

John x 20 τί αὐτοῦ ἀκούετε;

2 Cor. vii 14 εἶπὶ αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι.

1 Tim. i 8 ἐάν τις αὐτῷ νομίμως χρῆται.

Rev. i 7 οἴτινες αὐτὸν ἐξέκέντησαν.

(ii) *Other pronouns.*

Matt. xxi 13, Luke xix 46 ὑμεῖς δὲ αὐτὸν ποιεῖτε.

John iv 12 αὐτὸς ἐξ αὐτοῦ ἐπιεν.

xx 15 κἀγὼ αὐτὸν ἄρῶ.

Acts xii 15 οἱ δὲ πρὸς αὐτὴν εἶπαν, xxviii 21.

Matt. ix 18 ταῦτα αὐτοῦ λαλοῦντος, Luke xxiv 36, John viii 30,

Acts xxiii 7, &c.

Col. iii 4 καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε.

B. *Attraction to particles.*

Matt. xxviii 7, Mark xvi 7 ἐκεῖ αὐτὸν ὄψεσθε.

Col. iv 17 ἵνα αὐτὴν πληροῖς.

Gal. iv 17 ἵνα αὐτοῦς ζηλοῦτε.

Acts ix 24 ὅπως αὐτὸν ἀνέλωσιν.

Eph. iv 21 εἰ γε αὐτὸν ἠκούσατε.

Heb. xi 13 πόρρωθεν αὐτὰς ἰδόντες.

John vi 66 οὐκέτι μετ' αὐτοῦ περιεπάτουν.

2 Tim. iv 16 μὴ αὐτοῖς λογισθεῖη.

C. *Attraction to words emphatic.*

(i) By nature.

Mark vi 50 πάντες γὰρ αὐτὸν εἶδαν.

Rom. i 32 οὐ μόνον αὐτὰ ποιοῦσιν.

Rev. xxi 3 αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται.

Mark xi 3, Luke xix 34 ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

Col. i 17 τὰ πάντα ἐν αὐτῷ συνέστηκεν.

Titus iii 13 ἵνα μηδὲν αὐτοῖς λείπη.

(ii) *Emphatic by order.*

Matt. xiv 5, xxi 46 ὡς προφήτην αὐτὸν εἶχον.

Philem. 15 ἵνα αἰώνιον αὐτὸν ἀπέχης.

1 Pet. iii 6 Κύριον αὐτὸν καλοῦσα.

Acts ix 21 ἵνα δεδεμένους αὐτοὺς ἀγάγη.

John viii 7 πρῶτος ἐπ' αὐτὴν βαλέτω.

Luke vi 19 δύναμις παρ' αὐτοῦ ἤρχετο.

Rev. xxi 3 αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται.

Gal. ii 11 κατὰ πρόσωπον αὐτῷ ἀντέστην.

1 Thess. v 3 αἰφνίδιος αὐτοῖς ἐφίσταται ὀλεθρος.

D. *Between verb and dependent infinitive*, though the pronoun often follows the infinitive.

Matt. xxi 46 ζητούντας αὐτὸν κρατῆσαι, Mark xii 12, Luke v 18,

John v 18, Acts xxi 31, &c.

John vi 60 τίς δύναται αὐτοῦ ἀκούειν;

Mark vi 7 ἤρξατο αὐτοὺς ἀποστέλλειν.

Acts xxii 29 οἱ μέλλοντες αὐτὸν ἀνετάζειν.

John ix 27 θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

Possessive Genitives.

E. In the case of the possessives αὐτοῦ and αὐτῶν, emphasis is made, as usual, by the order. Instances have been given above. In its unemphatic uses also it generally follows the method of the other cases.

But as with μου, σου, ἡμῶν, and ὑμῶν, numerous cases have to be noticed, in which the genitive following the verb immediately precedes the article and noun on which it depends. It becomes clear, on investigation, that no emphasis is implied; indeed, that this order is simply a matter of style, the possessive being attracted into close proximity to the verb because it is closely connected with it in *the sense*, and very often because, itself also, it shares indirectly in the government of the verb. The following are a few instances among many:

Matt. ii 2 εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα.

Luke xxiv 45 διήνοιξεν αὐτῶν τὸν νοῦν.

John xviii 10 ἀπέκοψεν αὐτοῦ τὸ ἀτάριον : so Matt. xxvi 51, Mark xiv 47. St Luke xxii 50, however, gives the other unemphatic order ἀφείλεν τὸ οὖς αὐτοῦ.

Acts xxiii 2 τύπτει αὐτοῦ τὸ στόμα.

1 Cor. viii 12 τύπτοντες αὐτῶν τὴν συνείδησιν.

Gal. ii 13 συναπήχθη αὐτῶν τῇ ὑποκρίσει.

Titus i 15 μεμίανται αὐτῶν καὶ ὁ νοῦς.

2 Pet. ii 2 ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις.

John xi 32 ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας.

3 John 10 ὑπομήσω αὐτοῦ τὰ ἔργα.

This construction is a special favourite with St John ; nineteen instances, about one-third of the whole number in the New Testament, occur in his writings.

To sum up, it is believed that a comparison of these instances of αὐτοῦ, &c., with those recently given in the case of the other oblique personal pronouns, and a further study of the many similar instances which, for want of space, it has not been possible to print *in extenso*, will serve as a further corroboration of the principles that have been stated already. And that these may now be taken as formulating the usages of emphasis in the oblique cases of the personal pronouns in general.

Before concluding this branch of the subject, some further mention should be made of the evidence afforded by accents ; since it is only as it bears upon the enclitic forms of ἐγώ and σύ that it affects the question of emphasis.

It was claimed in the previous paper that there is a mutual corroboration between the canons of emphasis here formulated and the accentuation as we find it in the Greek of our New Testament. That is to say, as the rules of emphasis gradually emerged from the mass of collated passages, it was found that in every instance the evidence of the accents on these pronominal forms pointed the same way. It seemed clear, *ab initio*, that accents would imply emphasis, and that words unaccented would have none. The accentuation, in this respect, always bore out the estimate that had been formed of the emphasis. There being in the case of ἐγώ a longer form to express emphasis, it appeared probable that με, μου, μοι would never bear accents. And, in fact, they never do.

In general it was found that (with the exception of cases following prepositions) where there was emphasis there was accent and vice versa. It followed then that, if the theory of emphasis was true, it afforded an unanswerable guarantee of the accentuation ; and that, on the other hand, to find the accents pointing the same way was a considerable testimony to the accuracy of the theory. And yet it is probably true that the first New Testament MSS extant (minuscule), in which regular

accentuation is found, must be dated no earlier than the twelfth century. Mr Kenyon, in his *Handbook to the Textual Criticism of the New Testament*, chap. iv, plate ix, gives a specimen page of St Luke (xi 2-8) from a manuscript of that period. The pronouns in this bear the ordinary accents, e. g. σου, ἡμᾶς, ἡμῖν, ἡμῶν, πρὸς με, μή μοι, μετ' ἐμοῦ.

Where did these accents come from?

The whole method of accents is attributed to Aristophanes of Byzantium (260 B.C.), and from that time to the end of the third century A.D. they are found pretty freely in secular papyri, e.g. the Harris and Bankes papyri of the *Iliad*. They were used, at first, not on every word, but chiefly on those which might present difficulty to the ordinary reader—'placed upon' those that are 'longer and more deceptive', on compounds and words liable to be confused from their similarity. Now the question naturally arises, Were such accents used in the papyri of the New Testament?

A negative answer to this question seems to be suggested by the Oxyrhynchus papyri. Dr Hunt says 'there are none—no accents—in the St Matthew or St John papyri, or, in fact, in any of the earlier theological papyri from Oxyrhynchus so far edited. There are, however, two instances in our new Gospel fragment (4th-5th century vellum), namely, ὦν = ὶν and αἰλητριδες. Even when accents occur they are by no means faultless, e. g. ὦν above.'

On the papyri there ensued a period of uncial MSS (A. D. 300 to 900) in which, of course, accents found no place. It was when the minuscules superseded the uncials, from 900 A. D. onwards, that accents first began to form an integral part of the text. What, then, was their origin, and what is the basis of their accuracy? The difficulty, at first sight, increases when we face the fact that, so far as we have evidence, there never had been accents on the Greek of the New Testament, except to the very smallest extent. The conclusion seems to be forced upon us, then, that the accuracy of these accents is due not to the revival of any old accentual tradition; but to this rather, that these accents were imported into the text as a method of stereotyping an old, and apparently very sound, appreciation of the tone and emphasis of the Greek.

The main point seems clear, that the accents, as they have come down to us, are not dubious and artificial signs, arbitrarily inserted by grammarians, to express what they imagined the elocutionary force of the various passages ought to be; but that there was still present in the minds of New Testament editors a clear appreciation of the minuter force of the language, and it was this that the accents, imposed more or less *de novo*, at that time, were intended to represent.

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