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## NOTES AND STUDIES

### EMPHASIS IN THE NEW TESTAMENT.

#### I

It may be within the recollection of readers of the *Journal* that a paper under this heading appeared in the October number, 1906.

This took the form necessarily of an initial, and, in some degree, a tentative statement, a summary of the general conclusions which I had arrived at, in the course of a preliminary study of the subject.

The comments on it which reached me, while they contained some illuminating and valuable criticisms of detail, yet left the main principles which had been formulated untouched; and they were, further, of a nature to encourage a deeper and more exhaustive study of the subject on the same lines.

The principles so formulated were based upon an induction from observed instances; but it is obvious that an induction, when dealing with literary questions, differs from regular scientific induction in two respects. It admits, on the one hand, of less accuracy, as being concerned with such fluctuating matters as style and idiomatic expression, and, on the other, of more accuracy, since the induction may be tested by a comparison of all existing instances.

At this distance of time it may be well, by way of clearness, to recapitulate the different ways of expressing emphasis which were then suggested; namely,

(i) *Words* which indicate it by their sense—particles, adverbs, pronouns, adjectives, nouns.

(ii) More occasional, subsidiary methods, such as expression of pronouns in the nominative, iteration, and dislocation, which includes abruptness and asyndeton.

(iii) *Order* of the words, which is the main principle, the emphatic word being thrown into marked prominence, usually *before the verb*—exceptions being due to attraction.

It is considered that the first two classes, except that of the separate expression of pronouns in the nominative, which demands some further study, may be taken, in general, as proved, depending as they do partly

on the nature of the case and partly on usages which are common to many languages.

But it is emphasis by ORDER which has seemed to need most careful handling, because of its many very obvious exceptions.

The main principle stated was, that words in a sentence of New Testament Greek stand in the order of their importance ; and that the *verb* in any ordinary sentence stands first as being the most important : and from this it follows that, with the exception of those particles which, of their nature, always stand first—relatives, interrogatives, conjunctions, and the like—any word put before the verb will bear emphasis (and still more if it stands before the interrogative also) ; but that this has many exceptions, all of which fall under one general head of Attraction.

And then, further, in dealing with Attraction itself, there are several classes of cases which seem not to require elaborate investigation, since they are logical and arise out of the nature of the case. As, for instance, when a word is taken out of its place (*a*) in order to stand close to one with which it is closely connected in the sense, or (*b*) to one to which it is bound by construction, or (*c*) so as to enclose, between two words in agreement, all those others which directly qualify them.

But the one unobvious, and not, in the nature of things, necessarily reasonable case of attraction, is that in which a weak word, wholly unemphatic, is put, apparently on artistic grounds, before the verb, in order to stand next to a strong word.

The words so displaced are entirely, or almost entirely, *pronouns*, and because generalities, however probable, appear to afford an insufficient basis in such a case for final decision, I have felt compelled to elaborate a complete conspectus of *all* the instances that bear upon the general induction. It is now proposed to give the results which follow upon an exhaustive study of the oblique cases of the personal pronouns *ἐγώ* and *σύ*.

And it may be suggested, in passing, that there is a special value in such an investigation for the matter in hand, because, in colloquial and epistolary style, it is on the *pronoun* that emphasis is most frequently laid.

Following the method which was actually employed in this investigation, it will be well to take, as a first test, two clear instances of attraction which were cited in the original paper.

St Mark xiv 30 *τρίς με ἀπαρήση.*

1 Tim. iv 12 *μηδείς σου τῆς νεότητος καταφρονεῖτω.*

It is obvious, from the sense, that *με* and *σου*, though before the verb, cannot bear emphasis.

The question then arises, are such cases due to accident, to occa-

sional variations in the same author, or to a difference of usage as between one author and another ; and it is obvious that such questions cannot be answered except by a careful comparison of all the instances.

And here, on the threshold of the statement, it is to be explained that, apart from the consideration of the different uses of these pronouns on their merits, in the course of which there seems to be a complete corroboration of the theory of Attraction given above, the Greek language provides the student, in one of its pronominal forms, with a luminous test of a most convincing kind. The singular of *ἐγώ* is possessed of duplicate forms in its oblique cases. Any short study of these forms is sufficient to shew that *μου, μοι, με* are never accentuated and always unemphatic, while *ἐμοῦ, ἐμοί, ἐμέ* are always accentuated, and—with one notable class of exceptions, namely, when they are governed by prepositions—are always emphatic.

It is possible, therefore, as a side light on the investigation, to arrive at an accurate definition of the emphasis on the oblique cases of *ἐγώ*, and by this means to put to a conclusive test the general results arrived at in the oblique cases of *σύ, ἡμεῖς, and ὑμεῖς*.

This was, in fact, the actual course along which the investigation travelled.

Beginning with these three last-named pronouns, taking crucial instances in which the sense seemed to settle the question of emphasis beyond dispute, and passing from these to the consideration of more uncertain instances, the conclusion was forced upon me more and more clearly, that oblique cases of these, when standing next to a strong word before the verb, are never in any case emphatic.

Now whether or no this kind of inductive reasoning should be accepted by itself as conclusive, it was found to be supported by two considerations, which—together, at least, if not singly—seemed to establish the principle in an impregnable position.

The first was the test case of *ἐγώ*. It appears, on complete investigation, that the form of its oblique cases, which stands next a strong word before the verb, is always the enclitic and unemphatic *με, μου, μοι*, and never the emphatic *ἐμέ, ἐμοῦ, ἐμοί*.

And the second consideration is the evidence of accents. It is true that *σε, σου, σοι* are treated usually as enclitics and not accentuated ; but wherever they are meant to be emphasized they at once assume accents, *σέ, σοῦ, σοί*. And it is found that the accentuated form is never, according to the best MS authority, put next the strong word before the verb.

What the historical value of these accents may be—in itself a question of no little interest—must be left for consideration later. But this, at least, is worthy of notice, that they are completely in accord with the

results stated above ; so that there results a mutual corroboration, the accents guaranteeing the accuracy of this theory of emphasis, and the general conclusions as to emphasis guaranteeing the accentual usage.

The nature of the original evidence and its corroborations having been thus explained, it now becomes necessary to give leading examples first of the emphatic usage of the pronouns, and next, of the various sorts of attraction under which these pronominal forms, though standing before the verb, are entirely free from emphasis. It should be premised that only a few cases out of many have been selected, with the purpose of presenting, as far as possible, a similar example of all three cases of each of these two pronouns in both numbers taken from different writers. But yet there are, in most cases, a great number of other examples of a similar kind, which might equally well be quoted. This may be the more easily credited when it is stated that the total number of passages collated—being in each case, it is believed, all in the Greek Testament which bear upon the question—are over 650, in all of which it becomes clear that, with few exceptions, not only in the same author but in the different authors, the general method of order remains in the main the same.

### I. Typical examples of *Emphatic Usage*.

#### A. Emphasis used to distinguish between persons.

John iii 30 ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

Luke x 16 ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει.

Phil. iii 1 ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῶν δὲ ἀσφαλές.

1 Cor. vi 14 καὶ τὸν Κύριον ἠγειρεν καὶ ἡμᾶς ἐξεγερεῖ.

Matt. xxviii 13 οἱ μαθηταὶ αὐτοῦ ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένον.

John xiv 22 τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν ἀλλ' οὐχὶ τῷ κόσμῳ ;

Rom. xi 22 ἐπὶ δὲ σὲ χρηστότης Θεοῦ.

Matt. iii 14 ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι.

Philem. 16 ἐμοί, πόσω δὲ μᾶλλον σοί.

Luke xiii 28 ὑμᾶς δὲ ἐκβαλλομένους ἕξω.

Acts iv 19 ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ.

Phil. iii 1 ὑμῶν as above.

#### B. Emphasis *General*.

John xvi 32 καμὲ μόνον ἀφήτε.

1 Cor. iv 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν.

N.B. Eph. iii 8 τῆς δοθείσης μοι . . . ἐμοὶ τῷ ἐλαχιστοτέρῳ.

Luke xi 45 ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

Mark xii 7, Luke xx 14 δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται κληρονομία.

Acts iii 12 ἡμῖν τί ἀπενίζετε ;

Matt. xxvi 18 πρὸς σὲ ποιῶ τὸ πάσχα.

Rom. xi 21 οὐδὲ σοῦ φείσεται.

Acts v 4 οὐχὶ μένον, σοὶ ἔμενον.

1 Pet. iii 21 καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα.

Matt. xiii 16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί.

Rev. ii 24 ὑμῖν δὲ λέγω τοῖς λοιποῖς.

II. *Unemphatic*: the pronominal forms standing before the verb by attraction.

It should be explained that, besides the passages here given and many similar ones collated, there are a great number of others which have the forms unemphatic, in their usual order after the verb, and being always wholly unemphatic, all serve in this negative way as a corroboration of the main theory.

*Attraction (a) To Pronouns.*

- (i) τίς Acts ix 4 τί με διώκεις ;  
 1 Thess. ii 19 τίς γὰρ ἡμῶν ἐλπῖς ;  
 Mark x 51 τί σοι θέλεις ποιήσω ;  
 1 Cor. xiv 6 τί ὑμᾶς ὠφελήσω ;  
 2 Cor. xi 16 μήτις με δόξῃ ἄφρονα.  
 Heb. xii 5 ἥτις ὑμῖν ὡς νιοῖς διαλέγεται.  
 Acts ix 6 ὅτι σε δεῖ ποιεῖν.
- (ii) *Attraction to other pronouns, when emphatic.*  
 John xiii 6 σύ μου νίπτεις τοὺς πόδας ;  
 Acts xvi 37 αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.  
 John viii 11 οὐδὲ ἐγὼ σε κατακρίνω.  
 Acts xiii 32 καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα.  
 John vii 29 κακείνός με ἀπέστειλεν.  
 Matt. xxvi 62 οὗτοί σου καταμαρτυροῦσι ;
- (iii) *Attraction to particles.*  
 2 Cor. xii 7 ἵνα με κολαφίσῃ.  
 Acts xvi 37 λάθρα ἡμᾶς ἐκβάλλουσιν ;  
 Philem. 11 τόν ποτέ σοι ἄχρηστον.  
 1 Thess. iv 11 καθὼς ὑμῖν παρηγγείλαμεν.  
 Mark xv 4 πόσα σου κατηγοροῦσιν.
- (iv) *To words emphatic (a) by nature.*  
 Acts xxv 11 οὐδεὶς με δύναται.  
 1 John iv 12 ὁ θεὸς ἐν ἡμῖν μένει.

Matt. xxv 21 ἐπὶ πολλῶν σε καταστήσω.  
 2 Cor. xii 15 εἰ περισσοτέρως ὑμᾶς ἀγαπῶ.  
 John xi 42 πάντοτέ μου ἀκούεις.  
 Phil. iv 15 οὐδεμία μοι ἐκκλησία ἐκουώνησεν.  
 Titus ii 15 μηδεὶς σου περιφρονεῖτω.

(b) By *position*.

Matt. xv 8 τοῖς χεῖλεσί με τιμῶ.  
 Gal. iii 13 Χριστὸς ἡμᾶς ἐξηγόρασεν.  
 John xvii 25 καὶ ὁ κόσμος σε οὐκ ἔγνω.  
 1 Cor. iii 2 γάλα ὑμᾶς ἐπότισα.  
 2 Tim. iv 17 ὁ δὲ Κύριός μοι παρέστη.  
 Heb. vii 26 τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς.  
 Eph. vi 3 ἵνα εὖ σοι γένηται.  
 2 Pet. iii 1 ταύτην δευτέραν ὑμῖν γράφω ἐπιστολήν.

(v) Between *verb* and dependent *infinitive*.

Matt. viii 2 δύνασαί με καθαρίσαι.  
 John xiii 36 οὐ δύνασαί μοι νῦν ἀκολουθῆσαι.  
 Rev. iii 16 μέλλω σε ἐμέσαι.  
 Luke vii 40 ἔχω σοί τι εἰπεῖν.  
 Rom. i 13 οὐ θέλω ὑμᾶς ἀγνοεῖν.  
 1 Thess. v 1 οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι.

Further similar examples will be given when the possessive is treated.

It should be repeated that the above are, in reality, only a few instances out of very many; and that they have been selected as specimens to cover, as far as space will allow, the writings of each author, and all variations of the pronouns.

Among such numbers of passages a certain amount of variation of order will naturally be found, and these, it is hoped, will be dealt with separately later. There is not mathematical precision. Indeed, in matters literary such precision will hardly be looked for. Yet the exceptions will be found by no means weighty or numerous enough to disturb the general theory, or to counterbalance the mass of normal testimony. Indeed, what will probably strike the student most is the singular unity of style, and that especially in a language which, through its inflectional forms of concord would seem likely, in the nature of things, to admit of considerably greater flexibility in the Order.

## II

## PRONOUNS GOVERNED BY PREPOSITIONS.

In order to complete the study of the pronouns of the first and second persons, in the matter of order and emphasis, we must now

pass on to the special uses of the *pronoun*, when governed by a *preposition*.

As instances are collated, it soon becomes abundantly clear, although it may not be easy of explanation, that after prepositions the emphatic *form* of these personal pronouns is, with few exceptions, always used, even when no emphasis is intended. That this is not due to any whim of the accentuator is made clear by applying once again the crucial test of the oblique cases of ἐγώ, when it is found that, after prepositions, the emphatic form alone is used.

With the exceptions yet to be mentioned, the enclitic forms με, μου, μοι never follow prepositions, but ἐμέ, ἐμοῦ, ἐμοί; and this is borne out by the use after prepositions of none but the accentuated forms σέ, σοῦ, σοί.

This is true of all the ordinary prepositions except πρός, and of the adverbial prepositions ἔνεκεν, χωρίς, ἄχρις, ἐγγύς, μεταξύ.

On the other hand the unemphatic forms μου and σου always follow ὀπίσω, ἐνώπιον, and ἔμπροσθεν.

The variations of πρός are distinctly strange and apparently quite inexplicable.

πρός ἐμέ is found in St John's alone of all the Gospels. Yet he has πρός με in three passages: and in one same verse, vi 37, both forms occur. The synoptic Gospels use πρός με only, and so do the Pauline Epistles. In the Acts it is three times each way. Compare Acts xxii 8 εἶπεν τε πρός ἐμέ, with εἶπεν πρός με, vv. 10, 21, xxvi 14.

πρός σέ, on the other hand, is used in the other Gospels as well as in St John; and throughout the New Testament 'πρός σε' occurs once only, Matt. xxv 39.

Since, then, form and accent are no guides to emphasis in such combinations of preposition and pronoun, how is emphasis expressed? By the general method of order. The prepositional phrase, to be emphatic, must come *before the verb*.

Of this the following examples, few out of very many, will perhaps suffice.

### I. *Emphatic.*

#### A. Emphasis used to *distinguish* between persons.

John xiv 1 πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμέ πιστεύετε.

2 Cor. iv 12 ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

2 Tim. i 5 πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

#### B. *Emphasis.* General.

Matt. xii 30 ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστίν.

1 Tim. i 16 ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξηται Χριστός.



Luke xxii 33 μετὰ σοῦ ἔτοιμός εἰμι . . . πορεύεσθαι.

Mark i 11 ἐν σοὶ εὐδόκησα.

1 Cor. ix 10 ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη.

1 Pet. iv 17 εἰ δὲ πρῶτον ἄφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων;

John vi 70 καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν. Contrast the unemphatic xiii 21 εἰς ἐξ ὑμῶν παραδώσει με.

2 Cor. xiii 3 ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν.

II. A. Of the *unemphatic* use, following the verb there are many examples, e. g. ἐλθεῖν πρὸς ὑμᾶς passim.

B. The unemphatic *before* the verb by attraction

(a) to pronouns.

James v 19 εἰάν τις ἐν ὑμῖν πλανηθῆ.

(b) to particles.

Luke xv 31 σὺ πάντοτε μετ' ἐμοῦ εἶ.

(c) to other emphatic words.

John xiii 37 τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.

38 τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;

1 John iv 12 ὁ θεὸς ἐν ἡμῖν μένει.

John vii 33 Cf. xii 35, xiii 33, xiv 9 ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμί.

Col. ii 5 ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί.

1 Pet. iv 14 τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

#### THE POSSESSIVE PRONOUN.

There is one use of the genitive of pronouns, of very frequent occurrence, to express possession. Although, in the main, it follows the same rules of order as pronouns in general, yet it must be considered separately, partly on its own account, and partly because of the existence of the adjectival possessives ἐμός, σός, ἡμέτερος, ὑμέτερος.

I. A. The genitive of the personal pronoun is almost always unemphatic. Perhaps the only cases to the contrary are the following:—μου, of course, can never bear emphasis.

Rom. i 12 διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

xvi 13 τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

2 Cor. i 14 καύχημα ὑμῶν ἐσμέν, καθάπερ καὶ ὑμεῖς ἡμῶν.

viii 24 ἡμῶν καυχήσεως ὑπὲρ ὑμῶν.

Mark xii 7, Luke xx 14 ἡμῶν ἔσται ἡ κληρονομία.

Matt. vii 4 ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ.

Luke ii 35 καὶ σοῦ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία.

2 Cor. viii 14 τὸ ὑμῶν περισσεύμα εἰς τὸ ἐκείνων ὑστέρημα.

Eph. vi 9 καὶ αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν, . . .

Phil. ii 25 *συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον.*

Matt. x 30 *ὑμῶν δὲ καὶ αἱ τρίχες . . .*

xiii 16 *ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί.*

Luke xii 30 *ὑμῶν δὲ ὁ πατὴρ οἶδεν.*

xxii 53 *αὕτη ἐστὶν ὑμῶν ἡ ὄρα.*

Acts i 7 *οὐχ ὑμῶν ἐστὶ γυνῶναι.*

I Cor. iii 21 *πάντα γὰρ ὑμῶν ἐστίν.*

B. The crude notion that every possessive case *before* its noun is emphatic, is, I believe, by this time discredited among scholars. But careful investigation leads us to go a step further and to claim that there is, in reality, no such order of words, apart from the exigencies of *attraction*, as given above.

It will be noticed that in all such cases the possessive genitive is invariably placed next to one of the words which would have attracted the enclitic pronoun in other cases.

A luminous example will be found in

John xiii 6 *σύ μου νίπτεις τοὺς πόδας;*

However attractive the sense may appear with the double emphasis, 'Dost THOU wash *my* feet?' it is obvious that this is quite out of the question, the form *μου* being necessarily unemphatic; but its position is due to the attractive force of the strong and doubly emphatic pronoun *σύ*.

It remains in this case, as before, to give examples—few selected from many—of this unemphatic position of the possessive before the verb or noun. The instances of its ordinary place, after both verb and noun, are very numerous.

(a) *Attraction to pronoun.*

Matt. xii 50 *αὐτός μου ἀδελφός.*

Mark v 31 *τίς μου ἤψατο;*

I Thess. ii 19 *τίς γὰρ ἡμῶν ἐλπὶς;*

I Cor. ix 11 *μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;*

(b) *to particles.*

John xi 32 *οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.*

I Tim. iv 15 *ἵνα σου ἡ προκοπὴ φανερὰ ᾗ πᾶσιν.*

(c) *to other emphatic words.*

Luke xiv 24 *ἵνα γεμισθῇ μου ὁ οἶκος.*

Phil. i 7 *συνκοινωνούς μου τῆς χάριτος.*

Acts xvi 20 *ἐκταράσσουσιν ἡμῶν τὴν πόλιν.*

Matt. xv 28 *μεγάλῃ σου ἡ πίστις.*

(d) There is one set of cases of special interest in which it immediately follows or precedes a verb which, in strict grammar governing its noun, yet in the general sense governs partly the pronoun also.

- Mark v 30 τίς μου ἤψατο τῶν ἱματίων ;  
 Matt. vii 24, 26 et al. ἀκούων μου τοὺς λόγους.  
 I Cor. ix 27 ὑπωπιάζω μου τὸ σῶμα.  
 2 Tim. i 4 μεμνημένος σου τῶν δακρῦν.  
 Matt. ix 2 et al. ἀφίενταί σου αἱ ἁμαρτίαι.  
 3 John 3 μαρτυρούντων σου τῇ ἀληθείᾳ.  
 Col. ii 5 βλέπων ὑμῶν τὴν τάξιν.  
 2 Pet. iii 1 διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν.

## II. *The Possessive Pronoun.*

In the course of the foregoing detailed investigation it has become apparent that, although not invariably, yet in the vast majority of cases the *possessive genitive* is unemphatic. Ἐμοῦ, for instance, except for the purpose of coupling with another pronoun, is never possessive. It is natural, therefore, to presuppose the specialization of ἐμός, σός, and the other possessives, to supply the requirements of emphatic expression.

And yet, when the attempt is made to verify this in detail, the matter seems hardly so simple as it is sometimes assumed to be.

The investigation falls naturally under heads.

A. *Without the article.* In this use the possessive is always emphatic.

- Matt. xx 23, Mark x 40 οὐκ ἔστιν ἐμὸν δοῦναι.  
 John iv 34 ἐμὸν βρῶμά ἐστιν . . . .  
 Phil. iii 9 μὴ ἔχων ἐμὴν δικαιοσύνην.  
 John xvii 6 σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκας.  
 Luke vi 20 ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

B. *With the article.*

(a) When used *substantivally* it bears a natural emphasis.

- Matt. xx 15 οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς ;  
 Luke xv 31 τὰ ἐμὰ σὰ ἐστιν.  
 John xvi 15 ἐκ τοῦ ἐμοῦ λήμψεται.  
 Luke xxii 42 μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω.

N.B. I John ii 2 Ἰλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον. A test passage, where the distinction is clear between ἡμῶν unemphatic and ἡμετέρων emphatic.

John xv 20 εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

(b) When used *adjectivally*, with substantive as well as with article.

*Clear cases of emphasis.*

(i) To *distinguish* between persons.

John vii 6 ὁ καιρὸς ὃ ἐμός οὐπω πάρεστιν, ὃ δὲ καιρὸς ὃ ὑμέτερος. . . .

- Rom. iii 7 ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἔμφῳ ψεύσματι ἐπερίσσευσεν.  
 2 Cor. ii 3 ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν.  
 Matt. vii 3 τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς.  
 1 Cor. xiv 16 ὁ ἀναπληρῶν . . . πῶς ἐρεῖ τὸ Ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ.

There are *twenty-six such instances* in all.

(ii) *Emphasis general.*

- 1 Cor. xvi 21, Col. iv 18, 2 Thess. iii 17 τῇ ἐμῇ χειρὶ Παύλου.  
 Cf. Gal. vi 11, Philem. 19.  
 Philem. 12 τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα. Cf. 10, 3 John 4.  
 John xv 9 μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ, and note the omission of emphasis when the phrase is repeated in 10 ἐν τῇ ἀγάπῃ μου.  
 Cf. v. 30, viii 16, 31.  
 John x 26 οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν. Cf. 27.  
 1 Cor. vii 40 μακαριώτερα δέ ἐστιν . . . κατὰ τὴν ἐμὴν γνώμην.  
 Acts v 4 οὐχὶ μένον σοὶ ἔμενον καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν ;  
 Philem. 14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι.

Besides these there are a number of other passages in which the emphasis is not so immediately obvious. Taking the emphatic use of the possessive as proved by the previous examples, these afford interesting exercises in the interpretation of emphasis.

- (a) John iii 29 αὐτὴ οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται (like that of other bridegroom's friends).  
 1 Cor. i 15 ἵνα μὴ τις εἶπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε (rather than in Christ's Name).  
 Matt. vii 22 οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι . . . ; (was it not in *Thy* Name?).  
 John xviii 35 τὸ ἔθνος τὸ σὸν . . . παρέδωκάν σε ἐμοί (not Romans or Greeks).  
 Rom. xv 4 ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη (rather than for the instruction of contemporaries).  
 Acts xxvii 34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει (not merely for mine).
- (b) Where it has the force of *own*.  
 τῇ ἐμῇ χειρὶ, &c. See under (ii) and Acts ii 11.
- (c) or of *well-known*.  
 Acts xxiv 4 παρακαλῶ ἀκοῦσαι . . . τῇ σῇ ἐπεικειᾶ. Cf. 2, xxvi 5.
- (d) Or to express *contempt*.  
 1 Cor. viii 11 ἀπόλλυται ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει.
- (e) There is lastly a considerable group of passages which occur in

*Sayings of the Lord*; many of them, naturally, in St John: where the emphatic possessive seems to express either a claim to authority on the part of the Speaker, or such a contrast as that between Himself as antitype and the type which He is superseding. Similar cases will be noticed when we come to deal with the nominative case of *ἐγώ*.

Matt. xviii 20 *οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα.*

Luke xxii 19, 1 Cor. xi 24, 25 *εἰς τὴν ἐμὴν ἀνάμνησιν.*

John viii 31 *ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ* and eight similar passages in St John.

1 Cor. xi 25 *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι.*

The general conclusions as to the possessive pronoun, therefore, seem to be these:—

(a) The whole question is best tested through *ἐμός*. Some emphatic form of possessive was needed: *μου* was never emphatic. *ἐμοῦ* was not used as an ordinary possessive. Therefore *ἐμός* filled the necessary place, and *σός*, &c., naturally followed suit.

(b) They can be used wherever *ἐγώ* (*σύ*, &c.) can be used in the nominative, or where 'own' and the like can be expressed in the English rendering.

(c) The repetition of the article with the possessive is in no sense specially emphatic. It is a Johannine use only, though St John does not use it invariably. Beyond this there is no difference between his use of the possessive and that of the rest of the Greek Testament writers.

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## ST MATTHEW VI 1-6 AND OTHER ALLIED PASSAGES.

JEWISH sources describing the actual life under Pharisaic conditions have not verified the current explanation of the reproaches brought against the hypocrites who give alms in the presence of others and while doing so sound a trumpet before them in the synagogues and in the streets, and pray in the synagogues and in the corners of the streets that they may be seen of men (Matt. vi 1-6). Certainly, then as now, there were men who paraded their generosity to have glory of their fellows. But I can recall no reference in early Rabbinical literature to people who prayed in the streets, unless it be inferred,