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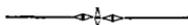
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each other whether the golden opportunity was seized or lost which is now presented for the promotion of the cause of Christ, and the advancement of the National Church, in the very core of England's industries, by the completion of the Wakefield Bishopric movement!

NORMAN D. J. STRATON.

February 10th, 1888.



ART. II.—EMPHASIS OF THE PERSONAL PRONOUN  
IN THE GREEK TESTAMENT.

THE particular character of the emphasis created by the presence of the personal pronoun appears to have been somewhat overlooked by readers of the Greek Testament.

Not being aware of any work on the subject, I offer the following as a contribution thereto. The importance of anything tending to a more exact understanding of the sacred writings is an excuse for doing so, which will readily be admitted by readers of THE CHURCHMAN.

The emphasis arising from the personal pronoun, standing either in agreement or in regimen, may be classed under three heads:

- A. Where the emphasis is concentrated in the pronoun.
- B. Where the emphasis partly resides in the pronoun, and partly flows over into the rest of the sentence.
- C. Where the whole emphasis of the pronoun is distributed throughout the sentence; in other words, where the pronoun is only expressed in order to make the sentence in which it stands emphatic.

A.

This is the ordinary case, concerning which we were taught in our boyhood; and probably so taught, as to make us think that the presence of the pronoun was always thus sufficiently accounted for; or, at any events, the pronoun in agreement. Examples of this use of the pronoun it is unnecessary to give; and it is to be understood that in the following pages, except by oversight, all the *omitted* passages in which the pronoun is for the sake of emphasis expressed are considered to come under this head. The following sentences are given for the sake of showing sub-divisions under this head:

(α) Where the whole emphasis is concentrated in the pronoun in agreement: 1 Cor. i. 12. Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, κ.τ.λ.

(b) Where two pronouns in agreement have the emphasis of contrast: 1 Cor. iv. 10. Ἡμεῖς μαρτοὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

(c) Where the pronoun in agreement is contrasted with the pronoun in regimen: 2 Cor. x. 1. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς: q. d. "the natural order of things I suffer to be reversed, when, I, Paul, beseech you."

(d) Where two pronouns in regimen have the emphasis of contrast: 2 Cor. iv. 12. Ὡστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ἡμῖν.

Before proceeding to B and C, let us note

1st. That there are some passages in which the pronoun is expressed, in which it is not easy to discover *any* special emphasis accompanying it. This is especially the case in some sentences in St. John's Gospel.

2ndly. That there are cases in which the pronoun is not expressed, though apparently called for; as in John vi. 68, last clause. An English reader would be sure to read, "Thou hast," etc., giving emphasis to the pronoun, which is missing in the Greek. Also 1 Thess. iii. 8: νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε.

3rdly. That with the formula Ἀμήν, ἀμήν, the pronoun in agreement is never expressed.

## B.

(1.) Matt. xi. 28. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. There is, doubtless, some emphasis in the pronoun itself, but it also gives weight and force to its verb.

(2.) Matt. xxviii. 20. Ἐγὼ μεθ' ὑμῶν εἰμι. The whole sentence shares to some extent the emphasis of the expressed pronoun.

(3.) Mark ix. 2-15. Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε. "We may observe, in His address to the foul spirit, the majestic 'I charge thee;' no longer one whom thou mayest dare to disobey," etc. (Trench.) This is very questionable; is there not more real majesty in the sentence, if we take the expressed pronoun as giving weight, deliberation, and dignity to the *whole* of it; or, *at the least*, recognise an overflow of emphasis from the pronoun? Except for deference to Dr. Trench, this would have been placed under C, without *any* direct emphasis being attributed to the pronoun.

(4.) Luke i. 19. Ἐγὼ εἰμι Γαβριήλ. The emphasis overflows, and adds solemnity to the announcement.

(5.) Luke viii. 46. Ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ. The peculiar subject-matter requires this redoubled expression of personality. There may be an emphasis special to ἐγὼ, q. d. "I know, what you do not," but it is not thus exhausted, but partially carried through the whole sentence.

(6.) John iii. 10.  $\Sigma\upsilon$  εἶ ὁ διδάσκαλος; "Art thou the teacher?" Though the personal pronoun could not be dispensed with, and retains a considerable emphasis, yet the emphasis also passes on into the remainder of the sentence, and contributes point and force to it.

(7.) John viii. 12. Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου. Some emphasis on the pronoun, but overflowing into the rest of the sentence, and giving weight to it.

(8.) John xiii. 7. Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄγρι. No doubt there is an emphasis of contrast between these pronouns, but not very strongly marked. Much of the emphasis overflows and gives a sense of deliberateness to the whole sentence.

(9.) John xv. 14. Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. A sentence of nearly the same character as the last.

(10.) Πόθεν εἶ σύ; The pronoun retains its emphasis, but at the same time contributes to the solemn weight of the momentous question, as a whole.

(11.) Acts xv. 19. Δὶ ἐγὼ κρίνω. Of course, there is a very distinct emphasis in the pronoun, but it is not less obvious that some of it passes on, and contributes to the weight and deliberation of the whole "sentence." "Quare ego ita censeo."

(12.) Phil. iii. 13. Ἐγὼ ἑμαυτὸν οὐ λογιζομαι κατειληφέναι. "Others might well think this of Paul," *i.e.*, that he had apprehended; so Bengel remarks, and in that case this would come under A. But Lightfoot truly says, "This seems hardly to be the point of the expression." St. Paul is not contrasting his own estimate of himself with other people's estimate of him, but his estimate of himself with others' estimate of themselves." This being so, if we allow some emphasis to remain on the pronoun, we must see some of it overflowing into the sentence; it expresses the *deliberateness* of his judgment.

(13.) Phil. iv. 11. Ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι. Perhaps some emphasis is lodged in the ἐγὼ (he *may* be contrasting his *real* independence with the *vaunted* independence of the Stoics; comp. μεμύημαι in the next verse), but it mainly overflows, and gives an air of settled deliberateness to the whole utterance.

(14.) James ii. 19. Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι. "Thou believest that God is one." R. V. Some emphasis resides in the pronoun, but some is spread over the sentence, and contributes to a slowly-delivered irony.

(15.) 1 John iv. 14. Ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν. The emphasis of the pronoun runs over, and gives solemnity to the sentence. So also v. 16.

It may here be observed that on Acts xv. 7 (ὕμεῖς ἐπίστασθε),

Alford remarks, "In Peter's speeches in ch. x. this phrase occurs twice at the beginning of a sentence; vv. 28 and 37: and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25." The value of the pronoun seems to come under this head; but see C (30).

## C.

(1.) Matt. x. 16. Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων. The personal pronoun is not used for emphasis in itself, but for the sake of giving weight and solemnity to the whole sentence. And it is worthy of observation in how many passages this is the case, where either the *conferring*, or the *receiving*, of a divine commission is spoken of.

(2.) Matt. xi. 10; Mark i. 2. Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου. See above.

(3.) Matt. xvi. 16; Mark viii. 29. Σὺ εἶ ὁ Χριστός. The pronoun gives weight and force to the whole sentence.

(4.) Matt. xxiii. 34. Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας. See (1). In passing it may be suggested that διὰ τοῦτο would be better translated "therefore" (not "wherefore"), looking forward to an apodosis in ὅπως.<sup>1</sup> It is so translated in R.V.

(5.) Matt. xxvi. 64. Σὺ εἶπας. The distribution of emphasis is manifest in this solemn reply.

(6.) Matt. xxvii. 11. Σὺ εἶ ὁ βασιλεύς; Σὺ λέγεις. As in the last quotation.

(7.) Mark i. 11. Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός. The presence of the pronoun contributes to the solemnity of the whole sentence. So also

(8.) Mark xii. 26; Matt. xxii. 32. Ἐγὼ ὁ Θεὸς Ἀβραάμ: except that here the pronoun includes the verb.

(9.) Luke ix. 9. Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστίν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα. The presence of the personal pronoun twice is best accounted for by viewing the sentence as the slow, deliberate utterance of a man greatly perplexed, not knowing what to think, and pausing between each word.

(10.) Luke xxiii. 14. Καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον. No special emphasis in ἐγὼ; its use is to give weight and judicial character to the whole sentence.

(11.) John i. 19. Σὺ τίς εἶ; "As for thyself, who art thou?" So Westcott; but this seems forced. The real reason for the pronoun seems to be that the inquiry is put in the most formal manner.

<sup>1</sup> Compare John v. 16; viii. 47; and Isa. liii. 12, LXX.

- (12.) John iv. 38. Ἐγὼ ἀπέστειλα ὑμᾶς. See (1).
- (13.) John v. 36. Τὰ ἔργα ἃ ἔδωκέ μοι ὁ Πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. The redundancy of the sentence gives it weight and solemnity; and the ἐγὼ, if genuine, is in keeping with this; but Westcott rejects it.<sup>1</sup>
- (14.) John vi. 40, 44. Ἀναστήσω αὐτὸν ἐγὼ . . . ἐγὼ ἀναστήσω αὐτὸν. "In v. 40 the believer and Christ are placed in remarkable juxtaposition; here the 'I' stands first with a reference to the preceding clause" (Westcott). This may be so; but in v. 39 the personal pronoun is not expressed; and it may be that it has no special emphasis of its own in either of these two verses, and is introduced only for the sake of giving weight to a very important statement.
- (15.) John vi. 70. Οὐκ ἐγὼ ἐξελεξάμην; similar to (1).
- (16.) John x. 34. Ἐγὼ εἶπα, θεοὶ ἐστε. The pronoun gives solemnity to the whole sentence.
- (17.) John xi. 27. Ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς. A strong instance in point, at least as regards the first pronoun. It would mar the beauty and force of the whole sentence to fix a special emphasis on this pronoun. The profession of faith is to be regarded as uttered with something of the thoughtful deliberateness with which a devout Christian would begin the Creed: "I . . . believe." So, perhaps, ch. vi. 69, "We believe and are sure."
- (18.) John xvi. 7. Ἐγὼ thrice. The first comes under this head; the others under A.
- (19.) John xvi. 27. Ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. If, as we have seen, the solemnity of *any* divine mission is marked by the introduction of the personal pronoun, much more this, the highest of all. (See also xvii. 8, 21, 23, 25.)
- (20.) John xvii. 4, 9, 14, 19. It is confirmatory of the view here put forth to find that in this solemn prayer the personal pronoun comes in so frequently where it might otherwise have been omitted, as is proved by comparing v. 9 with v. 15. In the first, ἐγὼ ἐρωτῶ, giving solemnity to a *prefatory* sentence, as it were. In the second, simply ἐρωτῶ.
- (21.) John xviii. 37. Οὐκοῦν βασιλεὺς εἶ σύ; . . . σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. "A king then art thou?" . . . "Thou sayest that a king am I." The collocation is noteworthy, the answer following the order of the question, and showing at least a *partial* distribution of emphasis, more properly to be classed under B. But the solemn words that follow seem to belong to this head, the pronoun simply spreading emphasis over the *whole* sentence. See (19) and (1).

<sup>1</sup> The text used in this paper is that of Scholz, published by Bagster.

(22.) John xviii. 20. 'Εγὼ παρρησία ἐλάλησα τῷ κοσμῷ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ. The pronouns seem meant to invest the whole reply with deliberateness and weight.

(23.) Acts iv. 7. 'Εν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; v. 9. Εἰ ἡμεῖς σήμερον ἀνακρινόμεθα, κ.τ.λ. A solemn judicial question, and a solemn preface to the reply; the pronoun being introduced to give deliberateness to each.

(24.) Acts ix. 16. 'Εγὼ γὰρ ὑποδείξω αὐτῷ. The pronoun expressed to give solemnity to the whole declaration.

(25.) Acts xi. 5. 'Εγὼ ἤμην ἐν πόλει 'Ιόππη, A remarkable instance in point. We can imagine the *very deliberate* manner in which the Apostle records the circumstances which explain the conduct that had been impugned. Hence the pronoun.<sup>1</sup>

(26.) Acts xiii. 32. 'Ημεῖς ὑμᾶς εὐαγγελίζομεθα. The pronoun expressed to give weight and importance to the announcement; the juxtaposition of the two pronouns contributing to this effect.

(27.) Acts xiii. 41. 'Εξγον ἐγὼ ἐργάζομαι. As (16) from the LXX.

(28.) Acts xvii. 3. "Ὁν ἐγὼ καταγγέλλω ὑμῖν. Pronoun expressed to give importance to the announcement; partly too, perhaps, on account of the sudden transition from the *oratio obliqua*.

(29.) Acts xvii. 23. Τοῦτον (rather, perhaps, τοῦτο) ἐγὼ καταγγέλλω ὑμῖν. No emphasis of contrast, since the pronoun is omitted in the other clause. Emphasis distributed, as in the last example.

(30.) Acts xx. 18, 25, 29. 'Υμεῖς ἐπίστασθε, and ἐγὼ οἶδα, twice. The pronouns are plainly used to give weight to the assertion; their use with these particular verbs is noteworthy; and their occurrence here in a Pauline speech tends to qualify Alford's remark quoted above.

(31.) Acts xxiii. 1, 6; xxviii. 17. Ἄνδρες ἀδελφοί, ἐγὼ κ.τ.λ. See (25). After the address, ἄνδρες ἀδελφοί, it perhaps sounded more respectful to insert the personal pronoun, as well as more consonant with the weight of the subject-matter; just as we should avoid familiar abbreviations on similar occasions.<sup>2</sup>

<sup>1</sup> It might have been ἤμην ἐν 'Ιόππη. The same reason which caused the insertion of πόλει would cause the insertion of ἐγὼ—to give *deliberateness* to a sentence. Let an illustration be given from our own language in support of the theory advanced in these pages. The verb "to thank" is one of the very few the pronoun to which is generally understood. "No, thank you" conveys a simple negative. "No, I thank you" makes it more formal and deliberate, without any sort of emphasis on the pronoun itself. There is the same difference between "Pray, don't" and "I pray you, do not."

<sup>2</sup> Compare the use of ἐγὼ without special emphasis in the *set speech* of

(32.) 1 Cor. v. 3. Ἐγὼ μὲν ἰγάρ . . . ἤδη κέκρικα. Solemn judicial sentence, requiring the fullest expression.

(33.) 1 Cor. ix. 3. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν. This throws much light on the principle here contended for. It is a solemn preface to what follows, uttered with the utmost deliberation. The translators seem to have caught the spirit of it, and to have sought an equivalent in English by using the auxiliary verb, "do examine." (Not so, however, the R.V.)

(34.) 1 Cor. x. 30. Εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; Emphasis wholly distributed; none on the pronoun, as such, which is used simply to avoid making the sentence abstract, and to give it force and life.

(35.) 1 Cor. xii. 13. Ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἰβαπτισθημεν. The pronoun seems thrown in only to give importance to the whole sentence. So also 2 Cor. v. 16. Ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα.

(36.) 2 Cor. i. 23. Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν. A very remarkable and strong instance in point. The personal pronoun, followed by its possessive, is evidently used to give the most emphatic solemnity to the whole appeal.

(37.) Col. i. 25. Ἡς ἐγενόμην ἐγὼ διάκονος. Similar, or rather correlative, to (1).

(38.) Col. i. 28. Ὅν ἡμεῖς καταγγέλλομεν. On the same principle as the last.

(39.) 1 Tim. i. 11. Ὁ ἐπιστεύθη ἐγώ. Cognate to the above.

(40.) 1 Tim. ii. 7. Εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος. Another correlative to (1). So also 2 Tim. i. 11.

We may here observe that Westcott says on John ix. 34, σὺ διδάσκεις ἡμᾶς; ("dost thou teach us?") "the emphasis is on 'teach.'" Yes; on the supposition that there must be "the emphasis." But it would rather appear that the whole question is charged with emphasis, and that each word in it, the verb, the pronoun in agreement, and the pronoun in regimen, contributes to what may be called a *sustained* emphasis. Westcott's remark, however, may be claimed as denying special emphasis to the nominative pronoun, even when there is a *primâ facie* case for it.

The above instances, especially those under the last head, are submitted to students of the Greek Testament with due deference, but with a conviction that a case has been made out for, at any rate, a ventilation of the subject.

GEORGE RENAUD.

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Cleisthenes, Herod. vi. 130 : Ἄνδρες, παιδὸς τῆς ἐμῆς μνηστῆρες, ἐγὼ ὑμᾶς κ.τ.λ [see (26).]