But in view of the metre of the passage this latter alternative seems right. Gesenius-Kautzsch (§ 721) accordingly assign the word to הָבָא and not to הָבָא. Hebraists whom I have consulted support this parsing, among them being Dr C. F. Burney, who writes as follows:—*The form is certainly intended for 3rd fem. sing. perf. Qal of הָבָא. The accentuation נַּת for נַּתְנָו is, I have no doubt, adopted for metrical reasons. The metrical scheme of the poem appears to be 3 + 2, the ordinary metrical form of the הָבָא, but also, it seems, used in other poems of measured solemnity and grandeur. Cf. e.g. Isa. lxiii 7 ff. The trochaic opening, which makes the measure move so lightly in many of the lyrics of the Song of Songs,1 appears to be unsuitable to the הָבָא measure. The rhythm appears to be

*Bāṣāh ḫā'ā lāqā'ā ḫā' [or lāh] bêtûldî bat Šiyyôn
just as in the parallel line

*Aḥōrēkā rōsh hēni'āh bat Yrûshālēm.
Cf. also most of the other lines in which we can be certain of the text. To have read Bāṣā ḫā'â, &c., would have ruined the metrical effect.'

The meaning of the verbs הָבָא and הָבָא is the same, but הָבָא is characteristic of poetry and Ḥokmā literature, and is of much less frequent occurrence than הָבָא. It seems fairly certain, however, that two biblical references (2 Kings xix 21 and Isa. xxxvii 22) should be subtracted from הָבָא and added to הָבָא.

H. F. B. COMPSTON.

EMPHASIS IN THE NEW TESTAMENT.

Οὖτος in oblique cases.

This pronoun is, in various ways, specially interesting in the above connexion. Partly adjectival in its usage, and partly a demonstrative pronoun, the investigation of it serves, to some extent, to throw light on the emphasis of adjectives. The first question, however, in the study of it was this. Would its pronominal uses bear out the principles formulated in the case of the personal pronouns? It is clear, ab initio, that the epideictic force of this pronoun naturally renders it peculiarly susceptible of emphatic usage: and, this being so, it seems to afford a strong corroboration of emphasis by order, which has been formulated in previous papers in the oblique cases of the personal pronouns. For investigation shews that Οὖτος—naturally inclined to emphasis as it is—is found, in the large majority of cases (though not in all) in the emphatic order; that is, before the verb, or even first in the sentence;

1 Dr Burney instances Song vi 1 ff. See his note in J.T.S. July 1909, pp. 584 ff.
that is to say, just where it would naturally be expected to be, according to the principles previously formulated.

The question is further complicated by a special use of ὅτος, which may be called resumptive, in which it is used, by a species of redundancy, to draw special attention to some person or some general notion, which has gone before, and especially to a preceding relative pronoun.

Here, again, corroborative of order-emphasis is not wanting, for, though the emphasis on ὅτος varies from weak to strong, yet always the repetition of the pronominal idea means some amount of emphasis, and always, therefore, as was to be expected, it stands first in its clause.

E. g. i Cor. xvi 3 οὗς ἔδω δοκιμάζητε ... τοῦτος τέμψω.
2 Thess. iii 14 εἰ δέ τις οἷς ὑπακούει ... τοῦτον σημειώσεις.
Matt. xxvii 32 ἐξερχόμενοι δὲ ἔφρων ... Σίμωνα· τοῦτον ἡγγάρευσαν.

Also this effect is helped out by the καί with the verbs in

Rom. viii 30 οὗς δὲ προώρισεν, τοῦτος καὶ ἐκάλεσεν, καὶ οὗς ἐκάλεσεν, τοῦτος καὶ ἐδικαίωσεν, οὗς δὲ ἐδικαίωσεν, τοῦτος καὶ ἐδέξασεν.

Of very many instances of resumptive emphasis these will probably suffice.

In other respects its usage seems to be the same as in the case of the personal pronouns, even to the extent of suffering attraction. This, however, appears to be limited to the simple pronoun not governed by prepositions, and especially to τοῦτο and ταύτα.

It remains to give examples, premising that no attempt has been made to distinguish the amount of emphasis, which is implied in different cases. It is supposed to be sufficient, at this stage, to indicate, by leading instances, the method by which emphasis of any kind is conveyed.

I. ὅτος standing alone, substantively.

The following are selected out of many passages, as examples of different forms of ὅτος in the several books of various authors.

A. EMPHATIC, chiefly by order, before the verb.

τοῦτον Luke xii 5 ναὶ, λέγω ὑμῖν, τοῦτον φοβηθήτε.
xx 13 πέμψω τὸν Ὕιον μου ... ἵνα τοῦτον ἐντραπήσουνται.
John vii 27 ἅλλα τοῦτον οἴδαμεν πόθεν ἔστιν· ὦ δὲ Χριστός ...
Acts v 31 τοῦτον ὁ θεὸς ἁρχηγὸν καὶ σωτήρα ὄψωσεν.
Phil. ii 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι.

tοῦτος 1 Cor. vi 4 τοὺς ἐξουθενημένους ... τοῦτος καθίζετε;
2 Tim. iii 5 καὶ τοῦτος ἀποτρέπτων.
taūτην Luke xiii 16 taūτην δὲ θυγατέρα Ἀβραάμ οὖσαν...
Acts xiii 33 ὅτι taūτην ὁ θεὸς ἐκπεπλήρωκεν.
1 Cor. vi 13 ὁ δὲ θεὸς καὶ taūτην καὶ ταύτα καταργήσει.

toūτo (accusative)
Mark xiii 11 ὃ ἐὰν δοθῇ ὑμῖν... toūτo λαλεῖτε.
Luke vi 3 oδθὲ toūτo ἄνεγνωτε;
xxii 19 toūτo ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
John iv 18 toūτo ἀληθὲς εἰρήκας.
viii 40 toūτo Ἀβραὰμ οὐκ ὕποιησεν.
xiii 28 toūτo δὲ ὁδεῖς ἔγνω τῶν ἀνακειμένων.
Rom. xiv 13 ἀλλὰ toūτo κρίνατε μᾶλλον.
1 Cor. xi 17 toūτo δὲ παραγγέλλων οὐκ ἐπανύ.
2 Cor. x 7, 11 toūτo λογιζόσθω. Cf. Phil. ii 5, 2 Tim. iii 1.
Gal. iii 2 toūτo μόνον θέλω μαθεῖν.
 Eph. v 5 toūτo γὰρ ίστη.
Philem. 18 εἰ δὲ τι ἥδικησέν σε... toūτo ἐμοὶ ἐλλόγα.
Heb. ix 8 τοῦτό δηλούοντο τοῦ πνεύματος.
2 Pet. i 20, iii 3 toῦτο πρῶτον γεγωνόκοστε ὅτι...
Rev. ii 6 ἀλλὰ toῦτο ἑχεις, ὅτι...

taūτa Luke xxi 6 taūτa δὲ θεωρεῖτε: ἐλεύσονται ἡμέραι (here abruptness combines with order to increase emphasis).
John iii 10 καὶ taūτa οὗ γενώσκεις;
2 Cor. ii 16 καὶ πρὸς taūτa τῆς ἱκανός;
 Eph. v 6 διὰ taūτa γὰρ ἔρχεται ἡ ὁργή.
1 Tim. iv 15 taūτa μελέτα, ἐν τοῦτοι ἐσθί.

There is a common construction of toūτo and taūτa before participles, especially toūτo εἰπὼν Luke xxiii 46, xxiv 40, John xviii 38, xx 20, 22; taūτa λέγων Luke viii 8 al. and other participles as Matt. i 20, 2 Pet. i 1.
In these cases the pronoun is generally resumptive only and the emphasis is but slight.

taūτa with πάντα.

Matt. vii 32 πάντα γὰρ taūτa τὰ ἐθνὴς ζητοῦσιν. Cf. i Cor. xii 11.
Also toūτo and taūτa occur with emphasis in adverbial phrases.

(a) διὰ toūτo. This is always in emphatic position probably as being resumptive.


xii 27 διὰ toūτo ἀστοι κριταὶ ἱσονται ὡμῖν.
John xii 27 διὰ toūτo ἠλθὼν εἰς τὴν ὅραν taūτην.
The only exception is the suggested punctuation in John vii 22, to alter καὶ πάντες θαυμάζετε. Διὰ τοῦτο Μωνοῆς . . . into καὶ πάντες θαυμάζετε διὰ τοῦτο. Μωνοῆς . . . thus putting διὰ τοῦτο at the opposite extremity of the sentence. The universal usage of Greek Testament in all other passages may perhaps be taken as deciding against this latter reading.

(δ) For similar reasons μετὰ τοῦτο and μετὰ ταύτα and διὰ τοῦτο are usually emphatic.

(ε) καὶ τοῦτο οὐ ταύτα, always emphatic (six cases).

Rom. xiii 11 καὶ τοῦτο εἰδότες τὸν καιρόν, and four other cases all Pauline.

Heb. xi 12 ἀφ’ ἐνὸς . . . καὶ ταύτα νενεκραμένου.

(δ) τοῦτο δὲ.

Heb. x 33 τοῦτο μὲν . . . θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ . . . γενηθέντες. Cf. 2 Pet. i 5 καὶ αὐτὸ τοῦτο δὲ . . .


John vi 66 ἐκ τοῦτου πολλοί . . . ἀπῆλθον.

Acts xxv 25 αὐτοῦ δὲ τοῦτο ἐπικαλεσάμενον τὸν Σεβαστὸν ἔκραμα πέμπειν.

Eph. iii 14 τοῦτου χάραν κάμπτω τὰ γόνατά μου.

James i 26 εἰ τις δοκεῖ . . . τοῦτο μάταιος ἢ θρησκεία.

1 John iv 6 ἐκ τοῦτου γυνώσκομεν τὸ Πνεῦμα.

ταύτης Heb. xiii 2 διὰ ταύτης γὰρ ἔλαβον τινες ἐνισχυτες ἀγγέλους.

τοῦτων John xvii 20 οὗ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ . . .

Acts xxvi 21 ἔνεκα τούτων με Ιωαδαιον συλλαβόμενοι . . . ἐπιεἰρωμένοι.

2 Tim. iii 6 ἐκ τούτων γὰρ εἰσίν αἱ εὐδινόντες.

Heb. ix 6 τούτων δὲ οὕτως κατεσκευασμένων.

Rev. xx 6 ἐτί τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξοσιάν.

τοῦτῳ Luke x 20 πλὴν ἐν τοῦτῳ μὴ χαίρετε.

John ix 30 ἐν τούτῳ γὰρ τὸ θαυμαστὸν ἐστιν ὁτι . . .

1 Cor. iv 4 οὐκ ἐν τούτῳ δεδικαίωμαι.

1 John iv 10 ἐν τούτῳ ἐστίν ἢ ἀγάπη.

τούτως Luke xvi 26 καὶ ἐν πάσῃ τούτως . . . χάσμα μέγα ἐστήρικται.

Jude 1ο δόσα δὲ . . . ἐν τούτως φθειροῦται.

Rom. viii 37 ἀλλʼ ἐν τούτως πάσι υπερικόμεν.

ταύτη 1 Cor. vii 20 ἐκατοστος ἐν τῷ κλῆσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω.

tautes John v 3 ἐν ταύταις κατέκειτο πλήθος τῶν ἀσθενοῦντων.
B. Unemphatic; though before the verb; chiefly τοῦτο and ταῦτα.

(i) By attraction:

(a) To pronouns.
Mark ii 8 οὗ ταῦτα διαλογίζεσθε; Cf. Acts xiv 15.
Acts xviii 15 κρίτης ἐγὼ τούτων οὐ βουλομαι εἶναι.

(b) To particles.

ινα Mark xi 28 ἢνα ταῦτα ποιῆσ. Cf. 1 Tim. ν 21.
ει John vii 4 εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτόν.
πώθεν Mark viii 4 πώθεν τούτους δονήσεται τις ὃδε χορτάσαι ἄρτων;

(c) To emphatic words.
Luke xviii 34 αὐτοὶ οδὴν τούτων συνήκαν.
Matt. xiii 28 ἐχθρός ἀνθρωπος τοῦτο ἐποίησεν.
Acts xix 14 ἦσαν ... ἑπτά νύσι ταῦτα ποιῶντες.
1 Cor. ix 17 εἰ γὰρ ἐκώ τοῦτο πράσσω.
Heb. xiii 17 ὥνα μετὰ χαρᾶς τοῦτο ποιῶν.

(ii) Between verb and dependent infinitive.

Heb. xiii 19 παρακληω τοῦτο ποιησαι.
James iii 10 οὐ χρὴ ... ταῦτα οὕτως γίνεσθαι.

II. οὗτος with article and noun, used adjectivally.

Besides the usual test of order in relation to the verb—which seems evidently to be the same here as in other uses of οὗτος and in the personal pronouns—a special question arises, whether any difference in emphasis is made by putting οὗτος before the article.

As a test of this may be taken the common phrases 'in this night', 'in these days'. As usual it is possible to find at least one passage in which the emphasis seems clear and unmistakable.

Matt. xxvi 34, Mark xiv 30 ἀμὴν λέγω σοι, ὃτι ἐν ταύτῃ τῇ νυκτί
... ἀπαρνήσομαι με.

Cf. an equally decisive passage,

Luke xii 20 ἀφρον, ταῦτῃ τῇ νυκτὶ τῇ ψυχῇ σου αἰτοῦσιν.

Here it seems clear that there is emphasis on both noun and pronoun. There is no example of τῇ νυκτὶ ταυτῃ before the verb; but after the verb are both orders,
Compare
Acts xxvii 23 παρέστη γὰρ μοι τὰύτη τῇ νυκτὶ . . . ἄγγελος
with
Matt. xxvi 31 πάντες ὤμεισ σκανδαλισθήσετε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτη,
comparison of which will hardly justify the claim of any difference in
the emphasis, from the different position of ταύτη; but leaves the im­
pression that in both cases the phrase is wholly unemphatic.
So also in
Acts xi 27 ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον
and
Acts i 15 καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος (cf. vi 2),
both alike seem to emphasize the phrase resumptively; and when they
occur after the verb, both phrases seem equally unemphatic,
Luke xxiii 7 ὁντα καὶ αὐτὸν ἐν Ἱεροσολύμωσι ἐν ταύταις ταῖς
ἡμέραις,
and
Can no special emphasis, then, be put upon the pronoun apart from
its noun? It appears that this can be effected by setting οὗτος right at
the beginning, especially if dislocated from its noun.
John ii 11 ταύτην ἐποίησαν ἀρχὴν τῶν σχημάτων ὁ Ἰησοῦς.
2 Cor. vii 1 ταύτας οὖν ἔχοντες τὰς ἐπιγγυλίας.
Further examples of the four kinds of order.
(i) Pronoun before both verb and noun; strong emphasis on both,
but less where resumptive.
τοῦτον
Mark vii 29 διὰ τοῦτον τὸν λόγον ὑπαγε.
John xix 20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν.
Acts ii 32 τοῦτον τὸν Ἰησοῦν ἀνέστησαν ὁ θεός.
Matt. x 5 τοῦτοι τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς.
Acts xxviii 20 διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς.
2 John 10 εἶτις ἔρχεσαι . . . καὶ ταύτην τὴν διδαχὴν οὖν φέρει.
Luke i 24 μετὰ δὲ ταύτας τὰς ἡμέρας.
John viii 20 ταύτα τὰ φήματα ἐλάλησαν.
John viii 23 ὤμεισ ἐκ τοῦτού τοῦ κόσμου ἐστέ, ἐγὼ οὖν εἰμί ἐκ τοῦ
κόσμου τοῦτον (locus classicus).
Heb. ix 11 τοῦτ’ ἐστιν οὗ ταύτης τῆς κτίσεως.
Acts i 24 ἐκ τοῦτων τῶν δύο ἐνα.
Matt. xii 32 οὗτε ἐν τούτῳ τῷ αἰώνι, οὐτε ἐν τῷ μέλλοντι.
Matt. xvi 18 καὶ ἐπὶ ταύτη τῇ πέτρᾳ οἰκοδομήσω.
Matt. xxii 40 ἐν ταύταις ταῖς δυσὶν ἐντολαίς δόλος ὁ νόμος κρέμαται.
THE VISIT OF CHRIST TO NAZARETH.


The Synoptic Gospels relate the story of a visit of Christ to Nazareth where He had been brought up, of His teaching there, and His rejection by the Nazarenes. The accounts given by the first two Gospels are practically the same, except that St Mark tells us the disciples accompanied Him on His visit, a fact which St Matthew and St Luke both omit. On the other hand the story is placed by St Luke in a different order, and its details are also so different that many have understood it as the record of another visit.