

But in view of the *metre* of the passage this latter alternative seems right. Gesenius-Kautzsch (§ 72 *l*) accordingly assign the word to בָּח and not to בָּחָה. 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 בָּח. The accentuation בָּחָה for בָּחָה 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 קִינָה, 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 קִינָה measure. The rhythm appears to be

Bāzāh l̄k̄ā lā'gā l̄k̄ā [or *lāk̄*] *b̄'ulālī ba!* *Sīyyōn*

just as in the parallel line

'Alk̄'rk̄ā rōsh hēnī'āh ba! *Y'rūshālēm.*

Cf. also most of the other lines in which we can be certain of the text. To have read *Bāzā l̄k̄ā*, &c., would have ruined the metrical effect.'

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

H. F. B. COMPSTON.

EMPHASIS IN THE NEW TESTAMENT.

ὄντος 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 epidictic 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 *ὄντος*—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 *οὗτος*, 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, corroboration of order-emphasis is not wanting, for, though the emphasis on *οὗτος* 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. 1 Cor. xvi 3 *οὗς ἐὰν δοκιμάζητε . . . τούτους πέμψω.*

2 Thess. iii 14 *εἰ δέ τις οὐχ ὑπακούει . . . τούτον σημειώσθε.*

Matt. xxvii 32 *ἐξερχόμενοι δὲ εὐρον . . . Σίμωνα· τούτον ἠγγάρευσαν.*

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

Rom. viii 30 *οὗς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν, καὶ οὗς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν, οὗς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.*

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 *τούτο* and *ταῦτα*.

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. *Οὗτος* standing alone, substantively.

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

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

τούτον Luke xii 5 *ναί, λέγω ὑμῖν, τούτον φοβηθήτε.*

xx 13 *πέμψω τὸν Υἱόν μου . . . ἴσως τούτον ἐντραπήσονται.*

John vii 27 *ἀλλὰ τούτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς . . .*

Acts v 31 *τούτον ὁ θεὸς ἀρχηγὸν καὶ σωτήρα ὑψώσεν.*

Phil. ii 23 *τούτον μὲν οὖν ἐλπίζω πέμψαι.*

τούτους 1 Cor. vi 4 *τοὺς ἐξουθενημένους . . . τούτους καθίζετε;*

2 Tim. iii 5 *καὶ τούτους ἀποτρέπον.*

ταύτην Luke xiii 16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν . . .
 Acts xiii 33 ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν.
 1 Cor. vi 13 ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει.

τοῦτο (accusative)

Mark xiii 11 ὃ ἐὰν δοθῇ ὑμῖν . . . τοῦτο λαλεῖτε.
 Luke vi 3 οὐδὲ τοῦτο ἀνέγνωτε ;
 xxii 19 τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.
 John iv 18 τοῦτο ἀληθὲς εἶρηκας.
 viii 40 τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.
 xiii 28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων.
 Rom. xiv 13 ἀλλὰ τοῦτο κρίνατε μᾶλλον.
 1 Cor. xi 17 τοῦτο δὲ παραγγέλλων οὐκ ἐπαινω.
 2 Cor. x 7, 11 τοῦτο λογιζέσθω. Cf. Phil. ii 5, 2 Tim. iii 1.
 Gal. iii 2 τοῦτο μόνον θέλω μαθεῖν.
 Eph. v 5 τοῦτο γὰρ ἴστε.
 Philem. 18 εἰ δέ τι ἠδίκησέν σε . . . τοῦτο ἐμοὶ ἐλλόγα.
 Heb. ix 8 τοῦτο δηλοῦντος τοῦ πνεύματος.
 2 Pet. i 20, iii 3 τοῦτο πρῶτον γινώσκοντες ὅτι . . .
 Rev. ii 6 ἀλλὰ τοῦτο ἔχεις, ὅτι . . .

ταῦτα Luke xxi 6 ταῦτα ἂ θεωρεῖτε· ἐλεύσονται ἡμέραι (here abruptness
 combines with order to increase emphasis).

John iii 10 καὶ ταῦτα οὐ γινώσκεις ;
 2 Cor. ii 16 καὶ πρὸς ταῦτα τίς ἰκανός ;
 Eph. v 6 διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργή.
 1 Tim. iv 15 ταῦτα μελέτα, ἐν τούτοις ἴσθι.

There is a common construction of τοῦτο and ταῦτα before participles, especially τοῦτο εἰπών Luke xxiii 46, xxiv 40, John xviii 38, xx 20, 22 ; ταῦτα 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.

ταῦτα with πάντα.

Matt. iv 9 ταυτά σοι πάντα δώσω. Cf. xiii 3, xiv 20 (? reading),
 Mark x 20, Luke xii 30, xviii 21, John xv 21.

Matt. vi 32 πάντα γὰρ ταῦτα τὰ ἔθνη ζητοῦσιν. Cf. 1 Cor. xii 11.

Also τοῦτο and ταῦτα occur with emphasis in adverbial phrases.

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

Matt. vi 25 διὰ τοῦτο λέγω ὑμῖν, xii 31, xxi 43, Mark xi 24,
 Luke xii 22.

xii 27 διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.

John xii 27 διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

The only exception is the suggested punctuation in John vii 22, to alter *καὶ πάντες θαυμάζετε. Διὰ τοῦτο Μωυσῆς . . .* into *καὶ πάντες θαυμάζετε διὰ τοῦτο. Μωυσῆς . . .* 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.

(b) For similar reasons *μετὰ τοῦτο* and *μετὰ ταῦτα* and *διὰ τοῦτο* are usually emphatic.

(c) *καὶ τοῦτο* or *ταῦτα*, always emphatic (six cases).

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

Heb. xi 12 *ἀφ' ἐνὸς . . . καὶ ταῦτα νεκρωμένων*.

(d) *τοῦτο δέ*.

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

τούτου Matt. xix 5, Mark x 7 *ἕνεκα τούτου καταλείπει ἄνθρωπος.* Cf. Eph. v 31.

John vi 66 *ἐκ τούτου πολλοὶ . . . ἀπήλθον.*

Acts xxv 25 *αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινά πέμπειν.*

Eph. iii 14 *τούτου χάριν κάμπτω τὰ γόνατά μου.*

James i 26 *εἴ τις δοκῆ . . . τούτου μάταιος ἢ θρησκεία.*

1 John iv 6 *ἐκ τούτου γινώσκομεν τὸ Πνεῦμα.*

ταύτης Heb. xiii 2 *διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.*

τούτων John xvii 20 *οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ καὶ . . .*

Acts xxvi 21 *ἕνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι . . . ἐπειρώντο.*

2 Tim. iii 6 *ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες.*

Heb. ix 6 *τούτων δὲ οὕτως κατεσκευασμένων.*

Rev. xx 6 *ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν.*

τούτῳ Luke x 20 *πλὴν ἐν τούτῳ μὴ χαίρετε.*

John ix 30 *ἐν τούτῳ γὰρ τὸ θαυμαστὸν ἐστὶν ὅτι . . .*

1 Cor. iv 4 *οὐκ ἐν τούτῳ δεδικαίωμαι.*

1 John iv 10 *ἐν τούτῳ ἐστὶν ἡ ἀγάπη.*

τούτοις Luke xvi 26 *καὶ ἐν πᾶσι τούτοις . . . χάσμα μέγα ἐστήρικται.*

Jude 10 *ὅσα δὲ . . . ἐν τούτοις φθείρονται.*

Rom. viii 37 *ἀλλ' ἐν τούτοις πᾶσι ὑπερνικῶμεν.*

ταύτῃ 1 Cor. vii 20 *ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω.*

ταύταις John v 3 *ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων.*

B. UNEMPHATIC ; though before the verb ; chiefly *τοῦτο* and *ταῦτα*.

(i) *By attraction :*

(a) *To pronouns.*

Mark ii 8 *τί ταῦτα διαλογίζεσθε ;* Cf. Acts xiv 15.

Acts xviii 15 *κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι.*

(b) *To particles.*

ἵνα Mark xi 28 *ἵνα ταῦτα ποιῆς.* Cf. I Tim. v 21.

ὅτι John ii 18 *ὅτι ταῦτα ποιεῖς.* Cf. Acts xxiii 22, Rev. xvi 5, &c.

εἰ John vii 4 *εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν.*

πόθεν Mark viii 4 *πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ;*

Cf. Matt. xiii 54, Mark vi 2.

(c) *To emphatic words.*

Luke xviii 34 *αὐτοὶ οὐδὲν τούτων συνῆκαν.*

Matt. xiii 28 *ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν.*

Acts xix 14 *ἦσαν . . . ἑπτὰ υἱοὶ ταῦτα ποιούντες.*

I Cor. ix 17 *εἰ γὰρ ἐκὼν τοῦτο πράσσω.*

Heb. xiii 17 *ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν.*

(ii) *Between verb and dependent infinitive.*

Matt. ix 28 *δύναμαι τοῦτο ποιῆσαι.* Cf. John iii 2.

Luke xxi 9 *δεῖ γὰρ ταῦτα γενέσθαι.*

Heb. xiii 19 *παρακαλῶ τοῦτο ποιῆσαι.*

James iii 10 *οὐ χρῆ . . . 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 unmistakeable.

Matt. xxvi 34, Mark xiv 30 *ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ . . . ἀπαρνήσῃ με.*

Cf. an equally decisive passage,

Luke xii 20 *ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσιν.*

Here it seems clear that there is emphasis on both noun and pronoun. There is no example of *τῇ νυκτὶ ταύτῃ* before the verb ; but *after* the verb are both orders.

Compare

Acts xxvii 23 *παρέστη γάρ μοι ταύτη τῇ νυκτί . . . ἄγγελος*
with

Matt. xxvii 31 *πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτί ταύτῃ,*

comparison of which will hardly justify the claim of any difference in the emphasis, from the different position of *ταύτη*; but leaves the impression 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 *ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις,*
and

Luke vi 12 *ἐγένετο ἐν ταῖς ἡμέραις ταύταις.* Cf. xxiv 18.

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 ἐποίησεν ἀρχὴν τῶν σημεῖων ὁ Ἰησοῦς.*

2 Pet. iii 1 *ταύτην . . . δευτέραν ὑμῖν γράφω ἐπιστολήν.* Cf. John iv 54.

2 Cor. vii 1 *ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας.*

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 ἀνέστησεν ὁ θεός.*

Matt. x 5 *τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς.*

Acts xxviii 20 *διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς.*

2 John 10 *εἴτις ἔρχεται . . . καὶ ταύτην τὴν διδαχὴν οὐ φέρει.*

Luke i 24 *μετὰ δὲ ταύτας τὰς ἡμέρας.*

John viii 20 *ταῦτα τὰ ῥήματα ἐλάλησεν.*

John viii 23 *ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου (locus classicus).*

Heb. ix 11 *τοῦτ' ἐστὶν οὐ ταύτης τῆς κτίσεως.*

Acts i 24 *ἐκ τούτων τῶν δύο ἕνα.*

Matt. xii 32 *οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι.*

Matt. xvi 18 *καὶ ἐπὶ ταύτῃ τῇ πέτρῳ οἰκοδομήσω.*

Matt. xxii 40 *ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται.*

(ii) *Pronoun before verb after noun* ; emphasis on both.

Luke xii 56 τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν ;

Luke xix 27 πλὴν τοὺς ἐχθροὺς μου τούτους . . . ἀγάγετε ὧδε.

Mark xii 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε ; Cf. Luke vi 3.

1 Cor. ii 6 σοφίαν οὐ τοῦ αἰῶνος τούτου.

Acts xxviii 22 περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστίν.

Matt. iii 9, Luke iii 8 δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα.

Acts i 6 εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις . . .

1 Cor. xv 19 εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον.

(iii) *Pronoun after verb before noun* ; both unemphatic.

John vi 58 ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει.

Luke vii 44 βλέπεις ταύτην τὴν γυναῖκα ;

John xii 18 ἤκουσαν τοῦτο αὐτὸν πεποιημένα τὸ σημεῖον.

Acts xxii 22 ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου.

Matt. xxv 40 ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου.

2 Cor. iii 10 οὐ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει.

Acts xvi 12 ἡμεν δὲ ἐν ταύτῃ τῇ πόλει.

(iv) *Pronoun after verb and noun*, of which probably a very few examples will be sufficient.

Luke ix 45 ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

Acts xxi 28 κεκοίνωκεν τὸν ἅγιον τόπον τούτον.

1 Cor. vii 31 παράγει τὸ σχῆμα τοῦ κόσμου τούτου.

Rev. xxii 7 ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

Acts viii 22 μετανόησον ἀπὸ τῆς κακίας σου ταύτης.

AMBROSE J. WILSON.

THE VISIT OF CHRIST TO NAZARETH.

A Study in the Synoptic Gospels, Matt. xiii 54-58 ; Mark vi 16 ;
Luke iv 16-30.

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.