

No.
71.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE
RIGHT HAND OF GOD." COL. 3. 1.

ORDER OF WORDS

IN THE

GREEK TESTAMENT.

An Address (revised) at

Bow, E. 3.

28th November, 1913.

by

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ORDER OF WORDS IN THE GREEK TESTAMENT.

Notes of An Address by Mr. P. W. Heward,

At Bow, 28th November, 1913.

The most difficult of our subjects, dear friends, now comes before us, - the order of words in the Greek Testament. It is a subject which I feel we can only fringe. I can only say I have fringed it myself. There is such a wealth and a fulness in God's Book. You will find some useful notes, that are very brief, in paragraph 409 of your grammar. If any of you possess Winers' Greek Grammar, you will find a valuable collection of passages there. Several brethren have that grammar, if any have not, no doubt others will be pleased to lend. (Moulton's translation). Languages differ, but there is a certain similarity between all men. Languages are the expression of thought; and all people, to a certain extent, think alike. To a CERTAIN extent. Consequently the order of words in Greek has a certain similarity to the order of words in English. Now you will realise the importance of this. Naturally that which is prominent comes first, naturally things that are closely related come near to one another. If you said "In this house" you would not say "in" at the beginning of a sentence, and "this house" at the end. They are closely related. Now those underlying thoughts affect much interpretation. They may seem very simple, almost too simple to trouble about, but simple things are deeply important. In fact, we often make many mistakes because we are not simple enough. We hurry over

them, and then when we come to the harder things and cannot understand them, we begin to complain. Most things are too simple, or too hard, for people, and that is where the danger lies. Just remember that Scripture, though it be God's Book, is written in "the words of earth" as Psalm 12 shows that we may understand it, and therefore it contains a beautifully natural order of words to bring out just the right thoughts. Plainly the noun and the verb are the decisive words of a sentence. Either the subject noun (with its adjective) will come first, or the *very* will come first, in the usual way. There will be a special emphasis if there is any other arrangement. The "subject noun" describes the one of whom you are speaking, The *very* declares the act or the state, and one of those MUST be the prominent thought in the mind of nearly every possible sentence. In Hebrews you know, the *very* frequently comes before the noun, "In the beginning", then "created" before the word "God". "The heavens and the earth", and this Hebraism often affects the Greek, but, nevertheless, in Greek, very often the NOUN comes before the verb. Just let it get fixed in our mind that the natural order is deviated from - for emphasis' sake, and we shall understand almost all the deviations which we meet.. I do not mean fully. Scripture is always beyond our knowledge, But we shall understand something of all of the divergences, if spiritually attentive as well.

Shall we turn to a few passages? 1 Corinthians 9. Apart from one or two words which are put out of order for

special idioms, - for example, the Greek word δε (but) comes second in Greek, though first in English, (so the word "for" comes second in Greek), - and apart also from the somewhat difficult idiom, "The book of thee" for "thy book", - apart from these, we can read almost all the Greek Testament in the order of the words that come in the Greek. We can render in English in the same order, and as a rule we have more emphasis by so doing. The only difficulty is this; in Greek, - the object of the verb has a special ending, just as with us the pronoun "who" is altered to "whom" in the object, so with almost all the Greek nouns. In English if you say "God loves a cheerful giver" you know what it means. If you say "A cheerful giver God loves", you would think it meant that the cheerful giver was loving God, but the Greek would put a certain ending on the word "cheerful giver", and therefore it would be all right although put first. Greek therefore can put its emphasis more than we can in the order of words. English puts its emphasis in the order of words, plus tone of voice. English therefore would not be a suitable language in the same way as Greek, for an inspired BOOK, because all Scripture, as WRITTEN, is to come down to us with its inspired power. In English you cannot find half so much emphasis in a written book. The emphasis is largely in the tone of the voice, but in Greek the emphasis is more fully in the written words. God's wisdom shines out in this connection. To come to 1 Corinthians 9 I will read the words as they are found in the original. You will at once notice where there is anything

especially emphatic by being out of usual position. We will commence at verse 25. "But everyone who is striving as to all things, is being held in. These on the one hand, therefore that a corruptible crown they may have received but we an incorruptible". Greek often prefers, like Hebrew, to put the adjective after the noun. That is one little deviation from English. Here "corruptible" is put before "crown", because it is emphatic. "That a CORRUPTIBLE crown they may have received, but we an incorruptible". "I therefore thus am running not as uncertainly; thus fight I, as not AIR striking, but I buffet my body and lead a bondservant, lest by any means to OTHERS having heralded" (to others, emphatic by position), "I myself ^{dis approved} ~~reprobate~~ should have become, But I do not wish you to be ignorant, brethren, that our fathers ALL" (not merely all our fathers, but our fathers ALL, emphatic by position), "under the cloud were, and ALL through the Sea went (through), and ALL into Moses baptized themselves (entered into baptism) in the cloud and in the sea, and ALL the same spiritual food eat and ALL the same spiritual drink drank". (There is a little difficulty as to the order of the words there. The manuscripts differ.) "For they kept drinking out from the Spiritual following Rock, but THE Rock was the Christ. But not in the MAJORITY of them was there well pleased GOD". (Mark here the stress on the majority. Scripture does not say God was not well pleased with the majority, but the other way round; - not in the majority of them was well pleased God.) "For they were overthrown in the desert. But

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these things, types of us they became, with a view to us not being those who desire bad things according as they also desired, neither idolaters become ye according as certain of them, as it hath been written "There sat down the people to have eaten and to have drunk, and they stood up to keep on playing". Neither let us be committing fornication as certain of them committed fornication and they fell in one day twenty three thousand. Neither let us be tempting Christ (or, the Lord) according as certain of them tempted, and by the serpents were destroyed, neither murmur ye according as certain of them murmured, and they were destroyed by the destroyer. But these things, types, were happening to them, but they were written toward an admonition of us, with a view to whom the ends of the ages arrived. So that the one thinking to have stood, let him behold lest he have fallen. A temptation YOU has not received unless human ("you" emphatic) "But faithful is God". (More emphatic then "God is faithful". Faithful is GOD. Thus you get the contrast. A temptation you has not received unless HUMAN, but faithful is GOD.) "He will not allow you to have been tempted above what ye have power, but will make together with the temptation the way out also, for the purpose of your having power to have borne up under it. Wherefore, beloved of mine, keep on fleeing away from the idolatry. As to prudent ones I am speaking, judge ye what I am saying. The cup of blessing as to which we are blessing, it is not a having in common of the blood of the Christ, the bread which we break,

is it not a having in common of the body of the Christ?
 (Here the "is" is rather awkward to render in English,
 literally it reads, "not a having in common of the body of
 Christ, is it?" Almost the emphatic "Is it not that it is")
 "Because ONE loaf ONE body the many, we are, for the whole of
 us out from the ONE loaf are partaking. See Israel after the
 flesh". (Incidentally notice, please, *του Ισραηλ κατα σαρκα*
 reads as one noun. It is not "Israel - after the flesh", that
 would have been *του Ισραηλ του κατα σαρκα* but it is "See
 Israel - after - the - flesh". Almost joined with hyphens,
 and so no *του* inserted). "Are not they who are eating the
 sacrifices partakers of the altar? What therefore am I saying,
 that an idol anything is? or that a thing sacrificed to an idol
 anything is? Nay, but that which things the GENTILES sacrifice.
 (Here the order is Hebrew, which things they sacrifice, the
 GENTILES), "to DEMONS they sacrifice" ("to demons" first for
 emphasis), "and not to God. But I do not wish you sharers of
 demons to be becoming. Not have ye power a cup of the Lord
 to be drinking and a cup of demons, Not have ye power a table
 of the Lord to be partaking, and a table of demons, or are we
 provoking aside to jealousy the Lord? Stronger than Him are
 we? (I think that is far more emphatic than the English.
 "Stronger than Him, are we?") "All things to me are lawful,
 but not all things bring together. All things to me are
 lawful, but not all things build up. No one the thing that
 is his own let him keep on seeking, but the thing that belongs
 to the other. Everything that is in the shambles being sold

eat, as to not one thing (judging or) asking a question because of conscience, for belonging to the LORD are the earth and its fulness". (The Lord is here emphatic, *του Κυριου*, first.)

You can at once see from a passage of that kind, dear friends, something of the manner of the Greek emphasis. A few incidental illustrations. "God is a Spirit" is in the Greek *πνευμα ε θεος*, because the special stress there, is - God is SPIRIT. John 4 is a very remarkable passage for its emphasis. I am not quite sure about the best rendering of the tenth verse. It reads "Then answered Jesus and said to her, If thou hadst seen the free gift of God, and Who is the One saying to thee, Give me at once to have drunk, thou wouldst have asked Him, and He would have given thee water living" (It is possible to render it - "Thou wouldst have asked Him, and a Living One would have given to thee water". The Living One giving the living water. Living is, I think, put last here for emphasis, but it is very difficult to reproduce the full emphasis.) "There saith to Him the woman, Sir, not even anything to draw with hast thou, and the well is deep, whence then hast Thou the water, the living (Water)? THOU, greater art Thou than our father Jacob who gave to us the well, and he himself out from it drank, and his sons, and his cattle. Then answered Jesus and said to her, Everyone that is drinking out from this water will thirst again, but whosoever shall drink out from the water water,

whereof I shall give him, shall never thirst, but the water that I shall give him shall become in him a well of water springing up into life everlasting. There saith to Him the woman, Lord, give at once to me this water, in order that I may not thirst, neither come hither to be drawing. There saith to her Jesus, Go call at once thy husband, and come here. Then answered the woman and said, I have not a husband. Jesus saith to her, Well dost thou say, that a husband I have not. (He alters the order of her words, altering the meaning, too, emphatically. "I HAVE NOT a husband". "Well thou dost say that a HUSBAND I have not") "For five husbands thou didst have, and NOW him whom thou now hast, not is he THY husband. This thing truly thou hast said. There saith to Him the woman, Sir, I perceive that a prophet are THOU. Our fathers (Here is a problem which ~~she~~ she would put before a prophet,) "Our fathers^f in this mountain worshipped, and ye, ye keep on saying that in Jerusalem is THE place where it is necessary to keep on worshipping God. There saith to her Jesus, Woman believe Me that there cometh an hour when neither in this mountain nor in Jerusalem shall ye worship the Father. Ye are worshipping that which ye have not known (or which ye know not). We worship that which we know, because the Salvation out from the Jews is (He), but there cometh an hour and now is when the true worshippers shall worship the Father in Spirit and in Truth, for also the Father such is seeking, His worshippers. A SPIRIT is God, (Greek emphatic idiom ~~for~~

for "God is Spirit") and those who are worshipping, in spirit and truth it is necessary to worship. There saith to Him the woman, I knew that Messiah is coming, the One being called Christ, when there shall have come that One, He will announce to us all things, There saith to her Jesus, I am; the One speaking to thee. She says Messiah is coming. When there shall have come THAT One, but it was THIS One. But, dear friends, we shall never finish, if we go along with these passages. It would be a delight to simply go on reading the Scriptures, in a meeting, without any special address, but noticing the order of the words in the Greek, a most delightful occupation to go through chapter after chapter.

 GALATIANS 1. 2.

You COULD read, "And the whole company with me, brethren". That would be rather unusual, making "brethren" a vocative. The more natural way seems to read it, "The whole company with me (namely) brethren (in apposition)" or to read it "the ones with me" or "The brethren with me, all of them". The *παρτες* put there for emphasis. *ὁ υἱὸς θεοῦ* would be very unusual, it would be *ὁ υἱὸς τοῦ θεοῦ* or *υἱὸς θεοῦ* It is a fairly general rule, that where you have one article you have the other.

LUKE 2.

Verse 33. *κεῖται* is lying (in the grave). Lying

in the manger as to His birth, lying in the grave as to His death.

ἦν ---- θαυμαζόντες. Periphrastic imperfect.

πτωδὶν from πιπτω which is a reduplicated present in *i*. πτωμα is a dead body. After mentioning the word κείται (a cemetery word) you would have thought He would be a πτωμα nay He will be a πτωδὶν. 1 Timothy 1. 9 κείται. The law is not lying down for a righteous man. It is not simply the thought that the law is not laid down, although that is partly included. Here is a stone lying down which he will trip over. The law is not a stone on the ground to trip a righteous man, but the law is almost lying in wait for the unrighteous one to trap him, - to take him in prison, to take him to judgment, - too the axe lying toward the root of the tree. So the thought is of the Lord Jesus Christ as the One lying down and people stumble up against Him, Ah, but thus some like Saul of Tarsus, are thus blessedly laid low. πτωδὶν και ἀναστασιν refer to one person falling and standing up again, not two sets of persons. Here is a rising up, a new life, of those brought low now. Εἰς σημεῖον. The sign is Christ on the cross. That is what Israel speak most against still.

Σου... αὐτης cannot be rendered "of thee herself". It must be "of thyself", αὐτος is something like our English word "self". It is not only a third person. So we have the "thoughts of many of the hearts may be revealed". The Scribes and Pharisees,

cultured gentlemen though they were, mocked and reviled a Dying Sufferer. It is only a crisis which brings out a man's TRUE character.

Verse 37. (^{εως} ^{συνκ} ~~εως~~ not ^{ως}) ἀναμολογεῖτε (Correspondingly)

giving thanks. Simeon and Anna. The aged woman and the aged man. ἀπαντα is rather a stronger form than παντα.

ἧν Ἰωσήφ και σήμερον. "Of whom IS Hymenaeus and Alexander".

ἧν is sometimes grammatically linked with the noun next to it.

JAMES 4. 13 - 15.

Our English version renders "ἄγετε - "Go to now", a strange piece of old English, not quite comprehensible. It is more the English word "Go along", "You who keep on saying, to-day, or to-morrow we will journey into this city". τηνδε την πολιν. "And we will make there a year". We do not use the expression in common English, in ordinary expressions, of "doing the time". The Greek does. Making or doing time. Make there a year, and we will act in commerce". ἐμπορευσόμεθα follows after the πορευσόμεθα. "We will πορευσόμεθα and then ἐμπορευσόμεθα and we will gain". Ye who are of such a kind that (οἵτινες) ye are not acquainted with, οὐκ ἐπίστασθε You are not acquainted with, you could not even take your stand over. It is not ἰστημι, but it is a similar word, a similar root. You cannot take your stand over the thing that belongs to the morrow της αὔριον. Why της? Because it is the morrow you have just been talking about. The second mention therefore frequently

puts in the article. Notice the way they talk. Into this city we will go, we will make, we will "have commerce", we will gain. It is rather remarkable that the four words, the first and the third go with one another, and the second and the fourth. The third word "have commerce" has passed into English in a commercial sense (emporium). "For of what kind, (Ποια not, what is your life, but "for of what KIND") is your life, for a vapour it is, (Possibly) we should read, (and probably), - a vapour ye are), which is appearing for a little time (or toward a little thing, toward a little time, that is the goal soon reached), afterwards disappearing". English spoils this.

φαινομενη ... ἀφανιζομενη same root, Appeareth a little time, afterward disappearing. ἀντι του λεγειν υμας These epeople were ἀντι λεγουτες contradicting. The Holy Spirit gives another ἀντι to their contradicting. "You keep on saying what I have just said, instead of your saying (ἀντι) εαν (if) the Lord have willed we shall both live and do this or that". Not a word about journeying, not a word about commerce, but the word "live" comes in here first, "we shall live". The word "do" comes in as well in both places, and the word "this" comes in as well in both. But it is THIS CITY in the first case, it is THIS THING in the second. The city is left out. The word "or" comes in both cases. The man above-mentioned says To-day or to-morrow. It is rendered "and" but it should be "or". To-day or to-morrow. But here we have the true believer says, "this OR that". The man of the world will

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only put it off till to-morrow, and then he will make up his mind what he is going to do for a year. The believer is willing to have an alternative for every action, and to wait on the Lord. This thing is near to him, not this city, but this thing, or that thing, which is a long way off, whichever the Lord wishes. I think the words that are repeated are a very striking contrast. It is a deeply important passage.

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