

No.
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***"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

GREEK.
CASES. (DIFFICULTIES).

An Address (revised)

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by

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G R E E K.

C A S E S. (DIFFICULTIES).

notes of An address by Mr. P. W. Heward,
At Bow, 21st November 1913.

ACCUSATIVES.

Nothing is more enjoyable, dear friends, than difficulties, and so I think we do well to take a few more of the difficulties of some of the cases, and if these are settled, others will be dealt with in the same way.

Luke 21. 41. λιθου βολην. Why is βολην accusative? ^{It is because} Accusative, that suggest ~~as~~ certain place, ^{when} that place is not regarded as a resting-place, but a place to which there is motion. About the distance of the throwing. The stone of motion, hence the accusative. You know how the accusative is used for duration of time. "For three days and three nights" - accusative, because the thought is the motion over the three days, so here the stones-throw or the stone's-cast in the accusative.

Another accusative, James 5.12. ουρανου, γην, άλλον τινα ορκου. The ορκου εστι εεαα. The verb "to swear" takes the accusative, for that by which one swears. It is almost the accusative of reference. "Do not swear, neither with reference to the heaven" In English you say "by the heaven". You can almost render it by "as to the heaven" Where you get words "with reference to" or "as to" you commonly have the accusative.

Luke 6.26. What accusative is the ομας? "as to". Make a compound verb; "to speak well" of anyone is "to compliment". After such a word as "compliment" we should put the ^{acc} ~~word~~ in the English, so the Greek makes the distinct word as one idea, when they well-speak you, "compliment you", not quite "flatter you".

GENITIVES.

Jude 15. Why ον genitive? It would naturally be accusative ο, "which they did with irreverence," but it is attracted to the genitive of the noun. ον is a relative, part of ος. It ^{looks} ~~looks~~ back to παντων των εργων, which is a genitive after περι, - concerning all the works which they did. Because εργων is genitive, ^{ον} it is attracted to it. So in the next sentence "concerning all these" (σκληρων ον) concerning all the hard things which they speak, would naturally be ο ελλαθησεν but it is attracted to the case of σκληρων.

Hebrews 9.7. (You expect relative pronouns to be attracted, ^{Heb. 9.7} (the under-lying thought we must view another time) του ενιαυτου. Why once of the year? We should have thought once εν (IN) the year. What is the reason for the genitive here? It has been taken as a partitive genitive. Once of the year, one part of the year, one day of the year he went in, once out from the year. But I think that if we take it as a possession we ^{reach} get the same idea. Simple genitive of possession extended. "But

into the second, one belonging to the year the high priest went in alone". This "once" was limited to, because it belonged to, the year. It was not a definite once, but it was once belonging to that year. Once in that year's possession. That year's possession was from Nisan the first to Adar the 30th, from one end to the other belonging to that year. But those 12 months of the Jewish year were the possession of that year; but once, without any year joined on to it, means once absolutely, and so once for all, which is Christ's Work. Christ's Work did not belong to the year, it belonged^s to eternity.

Hebrews 12, 11. *Χάραξ., λυπηξ.* To partake of joy, shall we render it? Why not render it still more simply "does not seem to belong to joy, but to belong to grief" The chastisement seems to belong to grief. Our English is not nearly emphatic enough "does not seem joyous, but grievous", but the more emphatic thought is that it does not belong to joy, but belongs to grief, ^{of father} you will mark it does not SEEM to belong to joy. Things are not exactly what they seem.

Luke 16. 8. The steward of the unrighteousness, ^{commended} This, of course, does not mean that the Lord Jesus Christ approved of deceit. The irony of the passage ^{to} must be noticed. What genitive is *της ἀδικίας*? I should think the best ^{explanation} way is the steward made up of unrighteousness. Unjust steward is not nearly strong enough. This ^{mode} "made up of" expression allows of another thought as well. He was supposed to be a steward who administered the law of his master. Actually he only fed the people with unrighteousness. He was the steward, not of his master, but ^{the} steward of unrighteousness. He was the steward not of ^{food} fear but of unrighteousness. This was a divinely withering rebuke for the Pharisees. The Lord said, they were absolutely unrighteous, made up of unrighteousness, (Genitive of material,) that they belonged not to God (At the beginning of the chapter He was saying A certain man was rich who had a steward; but now the steward is shown as belonging to unrighteousness) and, further, a steward feeds people, but the steward here fed them simply with unrighteousness. So it is a very ^{com}prehensive genitive.

Ephesians 1.13, 14. *Τῷ Πνεύματι της ἐπαγγελίας τῷ Ἁγίῳ.* ~~The~~ The Holy Spirit consisting of the promise? Hardly. The Holy Spirit Who is the promise? ^{the working} It may include that. The Spirit Who belongs to the promise? Indeed this seems to be the special thought wrapped up in it. The Holy Spirit Who is the earnest of the inheritance, which is the promise. The Holy Spirit, Who is ^{promised} the promise, and Who also is the pledge of the further promise. That seems the double thought. (14) *ἀρραβὼν* is from the Hebrew word *אָרָב* to mingle with, and the thought is of the Holy Spirit coming to indwell the Lord's people. ^{the language} It means more than the earnest of the inheritance. It is a word used for pledge, but ^{here} it is also the One Who indwells. The earnest not consisting of the inheritance, but the earnest of the future inheritance with a view to *ἀπολυτρωσι*

(the) redemption τῆς περιποιήσεως of the purchased possession. What does this mean? Does it mean with a view to the redemption of that body which the Lord has already purchased? It may, but I do not think that is the special thought.

περιποιήσεως is not purchased possession, it is rather preserving, or, more literally, περι around, ποιησις making, "making around", "with a view to the redemption linked with the making around". - A beautiful description of that future day. Redemption is "setting free from". Now translate it literally, - ^{the wording} it is not exactly English, but spiritually suggestive "A with a view to the setting-free-from linked with the making-around" and there you get the beautiful future of the Lord's people.

In Ephesians 2 we are told, we are His ποιημα, His thing made, In that day ^{here} it will be a περιποιησις a making-around, with a view to the praise of His glory. Does this mean with a view to praising His glory, or His glorious praise? I suppose some of the most difficult genitives of the Greek Testament are those to do with δοξα. The Gospel of the glory of Christ, - does it mean ^{this} the Gospel about the glory, or does it mean the glory ^{ours} of the Gospel? So here, the glorious praise, or the praise of His glory? You will notice, in verse 9, it says, It was according to His εὐδοκία. Εὐδοκία means His thinking-well, and εὐδοκία comes from the same root as δοξα. So we have God's εὐδοκία, God's ^{and} thinking well, at the beginning, ^{and} Thinking well of God's δοξα at the end. God thinks well of us, should not we think well of Him? Blessed be the God and Father Who hath blessed us! Grace comes down, but it goes back as praise.

Romans 8. 23. Does ^{this} it mean the firstfruits of the Holy Spirit, or the firstfruits consisting of our Spirit which we have? I cannot deny ^{an} other interpretation. The firstfruits consisting of the spirit which we have, the new nature. "That which is born of the Spirit is spirit". We have received the firstfruits of the Spirit, but we wait for the redemption of the BODY. We have received ^{much} it, ~~not only~~ the Spirit, the new nature, the new life, but we want our bodies to be glorified. The redemption consisting of the body, or the redemption that belongs to the body? or what? The redeeming ^{of} by the body would be the possessive genitive. ^{but also} Notice all the prepositions of this passage, ^{and} Read ἀπο with του σωματος.