THE SIGNIFICANCE OF THE GREEK PRESENT,

AORIST, AND PERFECT TENSES FOR THE ENGLISH

TRANSLATION OF SELECTED NEW TESTAMENT

PASSAGES

By

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To Robert Angelo Traina

a true teacher

whose influence I treasure

this thesis

is gratefully dedicated

I had perceived by experience how it was
impossible to establish the lay people in
any truth, except the Scripture were laid
before their eyes in their mother tongue.

William Tyndale

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INTRODUCTION

INTRODUCTION

A. The Subject Stated

The subject of this thesis is the signifi-
cance of the present, aorist, and perfect Greek tenses
for the English translation of selected New Testament
passages. The field in which the thesis lies is trans-
lation. The purpose is to focus on one aspect of the
problem involved in translating the Greek Scriptures,
using English as the language into which to translate,
because of the linguistic limitations of the author.
The three tenses chosen will function as a test case
of the relevance of exegesis to translation. Exegesis
underlies translation, and in turn, as Moulton has
stated, tense is "a subject on which many of the most
crucial questions of exegesis depend."[1]

B. The Subject Justified

It has been said that "the judgment of tense
is one of the realms in which the gravest errors have
occurred in the translation and interpretation of the
New Testament."[2] Chamberlain[3] comments that most of

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1. James Hope Moulton, A Grammar of New Testament
   Greek, p. 119.
2. Harvey Eugene Dana and Julius R. Mantey; A Manual
   Grammar of the Greek New Testament, p. 207.
3. William Douglas Chamberlain; An Exegetical Grammar
   of the Greek New Testament, p. 70.

these errors have arisen from the attempt to equate the
Greek tenses with those of Latin, English, or German.
His comment puts the finger on a basic and prevalent
linguistic error on the part of traditional grammarians,
that of failing to recognize differences in linguistic
structures and of attempting to pattern the systematic
grammars of all languages on Latin or on the native
language of the grammarian. Translators of the Greek
New Testament into languages of the Indo-European fam-
ily, to which Greek itself belongs, have erred often,
but how much more have those who have dealt with lan-
guages which do not bear even a family resemblance to
Greek. It is with the latter category of languages that
the Church must in this century concern itself, since
for the most part these are the languages of the mission
fields which do not yet have the Scriptures in the ver-
nacular. As the Church feels increasingly the importance
of supplying the indigenous churches with Scriptures that
speak to the people with no uncertain sound, she must use
the best linguistic principles and methods to train her
scholars to translate with accuracy and understanding.

C. The Method of Procedure

The aim of the study being to focus attention
on the problem the principal Greek tenses present to
the interpreter and translator of the Greek New Testa-

ment, the method of procedure has been selected to
correspond to it. The first consideration will, there-
fore be the grammatical significance of the tenses
chosen for study, the present, aorist, and perfect.
The grammatical information thus presented is to be
related in particular to selected passages from the New
Testament which present examples of the kind of diffi-
culty encountered by the interpreter and translator.
The second consideration will be a discussion of these
passages selected to illustrate problems arising out of
the use of the three tenses. The final consideration
will be the principles and problems of translation into
English with its distinctive tense system and an attempt
to suggest solutions to the problem of translating se-
lected passages by means of a comparison of their
renderings in twentieth century English and American
versions.

D. The Sources for the Study

The sources for the study will include stan-
dard works on grammar and lexicon and commentaries
on the passages chosen. Various periodicals and books
on Biblical studies and translation will be consulted
for material on the Greek tenses and on principles of
translation. A major group of sources will be English
and American translations of New Testament books pub-
lished in the twentieth century, and the traditional

King James Version. No particular attempt is made to be exhaustive but most of the versions available will be consulted.

CHAPTER I

THE GRAMMATICAL SIGNIFICANCE of the

PRESENT, AORIST, AND PERFECT TENSES

in GREEK

CHAPTER I

THE GRAMMATICAL SIGNIFICANCE
OF THE PRESENT, AORIST, AND PERFECT TENSES IN GREEK

A. Introduction

In Greek so-called "tense" denotes time only secondarily. The principal denotation is rather quality of action, that which is known in the terminology of contemporary linguistic science as aspect. Action may be (1) punctiliar, that is, simple, undefined event, (2) linear or durative, that is, in progress or repeated, or (3) completed, either finally attained after effort or the permanent result of completed action. These kinds of action are indicated in Greek by the aorist (undefined), present, and perfect tenses, respectively. In the indicative mode the present is associated with present time, and the aorist and perfect with past time; in the dependent modes (subjunctive, optative, imperative) time is indicated by context or the function of the mode itself and not by the tense of the verb. The following table set up by Chamberlain[1] gives an overview of the development of tenses in the indicative mode with respect to aspect and time. Maximally there would be nine tenses.

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1. Chamberlain, op.cit., p. 68.

	In Present Time	In Past Time	In Future Time
Linear Action	Present Tense	Imperfect Tense	Occasionally by the Future Tense
Punctiliar Action	Occasionally by the Present Tense	Aorist Tense	Future Tense
Complete Action	Present Perfect Tense	Pluperfect Tense	Future Perfect Tense

In addition to aspect indicated by tense in-
flection there persists from an earlier[1] stage an
Aktionsart of the verb root. Moulton[2] points out the imp-
ortance of recognizing that verb roots also denote kind of
action. There are many verbs in which present and aorist
are derived from different roots. He summarizes thus:

> It has been made clear that the notion of (present
> or past) time is not by any means the first thing
> we must think of in dealing with tenses. For our
> problems of Aktionsart it is a mere accident that
> φεύγω is (generally) present and ἔφευγον, ἔφυγον,
> and φυγών past: the main point we must settle is
> the distinction between φευγ and φυγ which is com-
> mon to all their moods." 3

Another aspect of Aktionsart is the perfectivizing action
of the prepositions in compound verbs. The simplex form
often becomes obsolescent.[4]

With this brief introduction to the nature of
tense the uses of the present, aorist, and perfect tenses

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1. Archibald Thomas Robertson: A Grammar of the Greek New
   in the Light of Historical Research, p. 823.
2. Moulton, op.cit., pp. 108ff.
3. Ibid., p. 119.
4. Ibid., pp. 114-116.

and the relations among them will now be discussed. Consideration of ways of translating them into English will be deferred until its logical position in chapter III of this study, which deals with the English translation of specific passages. Since only three of the tenses are to be treated, they will be taken up in traditional order of conjugation rather than organized according to aspect or kind of action.

B. The Present Tense

The present tense is primarily the linear tense, but it serves also occasionally to express punctiliar action, as is indicated on the chart on page one. In the indicative mode it secondarily carries the force of present time.[1] The present of the dependent modes is used to represent an action as in progress or as repeated. It may be timeless or its time may be involved in the function of the mode or indicated by the context.[2] Several uses of the present may be distinguished.

1. Principal Use of the Present: The Progressive Present

Burton defines the progressive present as the characteristic use of the present to denote action in progress.[3]

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1. Dana and Mantey: op. cit., p. 181.
2. Ernest De Witt Burton: Syntax of the Moods and Tenses in New Testament Greek, p. 46.
3. Ibid., p. 7.

Moulton uses the term "durative" and distinguishes from it an iterative present.[1] Dana and Mantey further differentiate iterative from customary, the iterative being used to describe events recurring at successive intervals or conceived of in successive periods, and the customary being used to describe what habitually occurs or may be expected to occur.[2] They subdivide the progressive present (described as signifying action in progress or state in persistence) into a present descriptive of events in process of occurrence, a present referring to a fact come to be in the past but emphasized as a present reality, and a present denoting what has begun in the past and continues into the present.[3] Burton describes this last as a category distinct from the progressive.

2. Special Uses of the Present

    a. The Conative Present

        Burton's second category is the conative present, which he describes as a type of progressive present which denotes action attempted but not accomplished.[5] This is the tendential present of Dana and Mantey.[6]

    b. The Gnomic Present

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1. Moulton, op. cit., p. 119.
2. Dana and Mantey, op.cit., pp. 183-4.
3. Ibid., pp. 182-3.
4. Burton, op.cit., p. 10.
5. Ibid., p. 8.
6. Dana and Mantey, op. cit., p. 186.

Burton next distinguishes a general or gnomic present used to express customary actions and general truths.[1] This seems to be the static present of Dana and Mantey, described as representing a condition perpetually existing or always to be taken for granted as fact, but there is overlap with the customary present. This use is relatively rare.[2]

c. The Aoristic Present

As the name implies, the aoristic present is the present tense used of punctiliar action in present time,[3] on the relatively few occasions when an action or event is coincident in time with the act of speaking and is conceived of as a single event without reference to its progress.[4]

d. The Historical Present

The historical present is the familiar present tense of vivid narrative. Burton states that it vividly describes a past event in the presence of which the speaker conceives himself to be.[5] Dana and Mantey regard it as possibly a residue from Indo-European whose inflectional verb forms did not indicate time relations.[6] By

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1. Burton, op. cit., p. 8.
2. Dana and Mantey, op. cit., p. 186.
3. Ibid., p. 184.
4. Burton, op. cit., p. 9.
5. Ibid.
6. Dana and Mantey, op. cit., p. 185.

virtue of its distinctive quality it is rare outside the narrative portions of the New Testament.

    e. The Futuristic Present

        Moulton states that punctiliar roots occurring in the present stem have given rise to the use of the present tense for a future event. But he points out that many of the futuristic presents in the New Testament do not lack linearity. They differ from the future tense in the certainty suggested.[1] Dana and Mantey say that the futuristic present retains its own temporal and essential force because it denotes an event so certain to occur that it may be thought of as already happening.[2]

3. Summary

        The present tense denotes action in progress, customary action, repeated action, action begun in the past and continuing in the present, an event of the past regarded as a present reality, attempted action, general truth, punctiliar action in present time, vivid action in the past, and certain action in the future. These uses of the present tense are not equally frequent in the New Testament.

        C. The Aorist Tense

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1. Moulton, op. cit., p. 120.
2. Dana and Mantey, op. cit., p. 185.

The aorist tense denotes punctiliar action. It is the indefinite tense denoting an action simply as an event, neither picturing it in progress nor affirming the existence of its result.[1] It is the most prevalent, important, and peculiar to the Greek idiom of all the Greek tenses. It has temporal significance only in the indicative mode.[2] There is much more unanimity regarding the categories of the uses of the aorist than of the use of the present or perfect tenses.

1. Principal Uses of the Aorist

    a. The Historical Aorist

The historical aorist denotes a past event viewed in its entirety as an event or a single fact. It may be either a momentary action, an extended act or state recorded as a single fact, or a series or aggregate of acts viewed as constituting a single fact; i. e., either momentary, comprehensive, or collective.[3] Dana and Mantey state, "We have here the basal, unmodified force of the aorist tense."[4] Dana and Mantey, and Moulton use the term "constative" for this use.[5]

    b. The Inceptive Aorist

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1. Burton, op. cit., p. 16.
2. Dana and Mantey, op. cit., p. 193.
3. Burton, op. cit., pp. 19-20.
4. Dana and Mantey, op. cit., p. 196.
5. Ibid.
   Moulton, op. cit., p. 130.

The inceptive aorist is the aorist of verbs whose present denotes state or condition. The aorist then denotes the beginning of the state.[1] Dana and Mantey, and Moulton employ the term "ingressive".[2]

    c. The Resultative Aorist

The resultative aorist is the aorist of verbs whose present denotes effort or intention. The aorist denotes the success of the effort.[3] Dana and Mantey's and Moulton's term is "culminative".[4] Moulton says that these three principal kinds of point action, the "ingressive, effective, and constative, are not always easy to distinguish."[6] Robertson[7] regards the ingressive and effective as matters of the _Aktionsart_ of the individual verbs. He emphasizes, "It needs to be repeated that there is at bottom only one kind of aorist (punctiliar in fact or statement). The tense of itself always means point-action."[8]

2. Special Uses of the Aorist

    a. The Gnomic Aorist

The gnomic aorist is used in proverbs and com-

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1. Burton, op. cit., p. 20.
2. Dana and Mantey, op. cit., p. 196. Moulton, op. cit., p. 130.
3. Burton, op. cit., p. 21.
4. Dana and Mantey, op. cit., p. 196.
5. Moulton, op. cit., p. 130.
6. Ibid.
7. Robertson, op. cit., pp. 834-5.
8. Ibid., p. 835.

parisons.[1] It is used of any generally accepted fact or truth. It is sometimes hard to differentiate from the resultative aorist.[2] Moulton,[3] Burton,[4] and Robertson[5] make a point of contradicting Winer's view that the gnomic aorist does not occur in the New Testament.

b. The Epistolary Aorist

The epistolary aorist is used when the writer of a letter describes as past what is present to him but will be, of course, past to the reader.[6] Robertson cites evidence from the papyri to support his contention that the New Testament may be regarded as employing the epistolary aorist.[7]

c. The Dramatic Aorist

The dramatic aorist is used of a state of mind just reached or an act expressive of it.[8] Dana and Mantey describe it as a device for emphasis in stating a present reality with the certainty of a past event.[9] This is the ordinary use of the aorist in Sanskrit, expressing an event which has just happened. Robertson suggests that it

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1. Burton, op. cit., p. 21.
2. Dana and Mantey, op. cit., p. 197.
3. Moulton, op. cit., p. 135.
4. Burton, op. cit., p. 21.
5. Robertson, op. cit., p. 836.
6. Burton, op. cit., p. 21. Dana and Mantey, op. cit., p. 198.
7. Robertson, op. cit., p. 846.
8. Burton, op. cit., p. 22.
9. Dana and Mantey, op. cit., p. 198.

may be the oldest use of the tense, unless perhaps the
gnomic is older.[1]

3. Summary

The uses of the aorist or punctiliar tense are
principally the historical, the inceptive, and the result-
ative, emphasizing the whole act, its beginning, and its
conclusion respectively. The special rhetorical uses are
the gnomic, the epistolary, and the dramatic. The aorist
is the most important and distinctive of all the Greek
tenses.

D. The Perfect Tense

The perfect is the tense of completed action,
whose results remain. Its time in the dependent modes is
indicated not by the tense but by the context or by the
function of the mode. The action denoted stands complete
at the time of speaking; that is, the perfect implies a
past action and affirms its existing result.[2] The vari-
ation in uses of the perfect tense stems from emphasis
placement, which may be either on the completion of the
action or on the results.[3] The perfect has both punc-
tiliar and linear force.

1. Principal Uses of the Perfect

a. The Perfect of Completed Action

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1. Robertson, op. cit., p. 841.
2. Burton, op. cit., pp. 37,48.
3. Dana and Mantey, op. cit., p. 201.

The perfect of completed action or consummative perfect emphasizes the completed action or consummated process.[1] Robertson gives two possibilities for this perfect, which he calls "extensive": "This act may be durative-punctiliar...with a backward look...But more frequently it is the punctiliar-durative perfect where the completed act is followed by a state of greater or less duration."[2]

b. The Perfect of Existing State

The perfect of existing state or intensive perfect emphasizes the existing results of the action.[3] Robertson describes it as a perfect where the punctiliar force is dropped and only the durative remains.[4] The use of the terms "intensive" and "extensive" is not consistent among the grammarians. Chamberlain[5] uses "intensive" of an act completed after effort and "extensive" of an act with abiding results. The distinction, for him, arises out of the Aktionsart of the verb root: "If the action of the verb root is linear, the intensive meaning is natural; if punctiliar, the extensive is natural."[6]

2. Less Common Uses of the Perfect

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1. Ibid., p. 202.
2. Robertson, op. cit., p. 895.
3. Dana and Mantey, op. cit., p. 202.
4. Robertson, op. cit., p. 894.
5. Chamberlain, op. cit., p. 72.
6. Ibid.

In Burton's treatment the case for the perfect is virtually closed with the two principal uses. Robertson,[1] however, enumerates several others. The perfect of broken continuity infrequently occurs in the New Testament. Dana and Mantey term it the iterative perfect, a perfect of repeated action, a process of recurrent intervals rather than of continuous progress.[2] The dramatic historical perfect of Robertson is Dana and Mantey's dramatic perfect. It is a special rhetorical use of the intensive perfect (perfect of existing state) whose emphasis is on the existing state for the sake of vividness.[3] Burton doubts that there are any certain examples of its use in the New Testament.[4] Dana and Mantey consider the disputed "aoristic perfects" of the New Testament as dramatic. The aoristic perfect would consist in a perfect whose durative or linear content has disappeared leaving it purely punctiliar. Robertson feels that no instances of this idiom in the New Testament have been proved.[5] Eakin[6] finds aoristic perfects rare in the papyri, only two verbs being assuredly so used.

A gnomic perfect occasionally occurs in the New

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1. Robertson, op. cit., pp. 896-902.
2. Dana and Mantey, op. cit., p. 203.
3. Ibid., p. 204.
4. Burton, op. cit., p. 38.
5. Robertson, op. cit., p. 902.
6. Frank Eakin: "The Aorists and Perfects in First Century Papyri", p. 269.

Testament.[1]   The usual tense for customary truths is the present, but the aorist and perfect also occur. A futuristic or prophetic perfect is sometimes found. It is Robertson's view that "indeed some of the examples classed as gnomic are really proleptical also."[2]

3. Summary

The chief uses of the perfect, the tense of complete or punctiliar-linear action, are the perfect of completed action and the perfect of existing state. Less common uses are the perfect of broken continuity, the dramatic historical perfect, the gnomic perfect, and the futuristic perfect. The aoristic use of the perfect in the New Testament is disputed.

E. The Relations among the

Present, Aorist, and Perfect Tenses

It is evident that there are many points at which the present, aorist, and perfect tenses potentially overlap. Each has its distinct principal force, the present the linear or progressive, the aorist the punctiliar, whether historical, inceptive, or resultative, and the perfect the punctiliar-linear or completed action-existing state. But the variety of extended uses of each gives rise potentially to confusion among the tenses.

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1. Robertson, op. cit., p. 897.
2. Ibid., p. 898.

The tendency to speak of the use of one tense for another, however, is the result of introducing correspondences with the tenses of English or of some other language. Care should be taken not to confuse Greek tenses because of their English translation. Robertson states that "in general one may say that in normal Greek when a certain tense occurs, that tense was used rather than some other because it best expressed the idea of the speaker or writer."[1] In contrast to the uniformity of tense in modern English narrative, the Greek employs great spontaneous variety. This difference is readily understandable when we regard the Greek "tenses" as aspects. Dana and Mantey quote Buttmann to the effect that "among all known ancient languages none distinguishes the manifold temporal (and modal) relations of the verb so accurately as the Greek."[2] Robertson points out, "The tenses...are not loosely interchangeable. Each tense has a separate history and presents a distinct idea."[3] The reader is referred to the chart of the tenses given above.[4] A better understanding of the tenses here under consideration may be gained by studying each in relation to the others and examining the distinctions underlying certain apparent similarities.

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1. Robertson, op. cit., p. 830.
2. Dana and Mantey, op. cit., p. 177.
3. Robertson, op. cit., p. 830.
4. Ante, p. 2.

1. The Relation between the Present and the Aorist Tenses

The present and aorist tenses are at times used in juxtaposition to contrast continuous or repeated action with punctiliar.[1] The use of the aorist indicative for an event which has just happened brings the aorist close to present time. Greek lacks a specific tense for punctiliar action in present time. The present is, however, formed on punctiliar as well as linear roots. Robertson suggests that the original present was probably punctiliar. The gnomic, the historical, and the futuristic present are aoristic.[2] The gnomic present is the most usual tense for general truths but the aorist and perfect also occur. Chamberlain says that the gnomic aorist "seems to state the truth more abruptly and startlingly" than the gnomic present.[3] Moulton cites Goodwin to the effect that the gnomic aorist and perfect "give a more vivid statement of general truths, by employing a distinct case or several distinct cases in the past to represent (as it were) all possible cases, and implying that what has occurred is likely to occur again under similar circumstances."[4]

Dana and Mantey call attention to the difference between the aorist and present infinitive: "The aorist

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1. Dana and Mantey, op. cit., pp. 194-5.
2. Robertson, op. cit., pp. 842, 864-5.
3. Chamberlain, op. cit., p. 78.
4. Moulton, op. cit., p. 135.

infinitive denotes that which is eventual or particular, while the present infinitive indicates a condition or process.[1] The distinction between present imperative and aorist subjunctive in prohibitions is significant. The latter prohibits an action which has not yet begun, the former an action now in progress.[2]

2. The Relation between the Aorist and the Perfect Tenses

Since the perfect tense is both punctiliar and linear and tends in some of its uses to emphasize the punctiliar, it leans close to the aorist tense. Burton suggests a tendency of the aorist to approach the perfect: "The aorist indicative of a few verbs is used in the New Testament to denote a present state, the result of a past act, hence with the proper force of a Greek perfect."[3] He says that whenever the result of a past action exists the writer may use either tense according to whether he wishes to affirm the result or merely the event. The aorist is more frequently used of actions which have ceased than is the perfect. The perfect affirms the existence of the result of an action whether or not the action is still in progress.[4] He points out, however, the clear distinction between the perfect and the resultative aorist. The

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1. Dana and Mantey, op. cit., p. 199.
2. Moulton, op. cit., p. 122.
3. Burton, op. cit., p. 22.
4. Ibid., p. 41.

latter

> affirms that an action attempted in past time was
> accomplished, saying nothing about the present
> result. The perfect...belongs...not merely to
> those (classes of verbs) that imply attempt, and
> affirms the existence of the result of the past
> action, the occurrence of which it implies. 1

Dana and Mantey draw a similar distinction between their
"consummative perfect" and "culminative aorist."[2]

The chief controversy on the relation between
the aorist and perfect tenses centers around the so-called
"aoristic perfect." In the development of Greek subsequent
to the first century, the aorist tense gradually supplanted
the perfect. Eakin[3] states that it cannot be told by
relative frequency whether one tense was gaining
ascendancy over the other in the papyri. He feels that
their relative frequency depends more on the nature of a
composition than on its date. He finds aoristic perfects
rare in the papyri.[4] His findings show uniformly accurate
use of both aorist and perfect.[5] Popular Greek is not
ipso facto loose.[6] The aorist is an indefinite past tense;
the perfect denotes past action with present effect.[7]
Robertson points out the frequent use in the papyri and in
the New Testament of the two tenses side by side in sharp

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1. Burton, op. cit., p. 42.
2. Dana and Mantey, op. cit., p. 203.
3. Eakin, op. cit., p. 272.
4. Ibid., p. 269.
5. Ibid., p. 266.
6. Ibid., p. 273.
7. Ibid., p. 266.

distinction.[1] Moulton regards the major competition for survival between the two tenses as subsequent to the writing of the New Testament.[2] Robertson dates it from A. D. 300.[3] He concludes his discussion of the subject with the assertion that no New Testament writer has been proved guilty of the aoristic perfect.[4] We have already noted[5] that Dana and Mantey believe that the New Testament "aoristic perfects" are really dramatic perfects.

3. The Relation between the Perfect and the Present Tenses

The present which denotes the continuation of existing results approaches the significance of the perfect but is distinct from it in that the perfect stresses the existence of results but not their continuation.[6] When corresponding perfects, aorists, and presents are compared, the perfect is seen to denote a permanent state whereas the aorist or present denotes an action which either brings about or else constitutes that state.[7] Certain verb roots have themselves the sense of completion. The action denoted by these when in the present tense approaches that of the perfect in that it is durative only in the sense of state, not of linear action.[8]

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1. Robertson, op. cit., p. 844.
2. Moulton, op. cit., p. 142.
3. Robertson, op. cit., p. 898.
4. Ibid., p. 902.
5. Ante, p. 12.
6. Dana and Mantey, op. cit., p. 182.
7. Moulton, op. cit., p. 147.
8. Robertson, op. cit., p. 881.

Some root-presents are punctiliar. According to Robertson, "the perfect came originally out of the root-meaning also and grew out of the present as a sort of intensive present."[1]

4. Summary

While some of the uses of the present, aorist, and perfect tenses are similar to one another in force, there is, nevertheless, almost always a clear distinction among them in the usage of New Testament writers.

F. Summary

The Greek present, aorist, and perfect tenses denote primarily quality of action and secondarily, in the indicative mode, time of action. The principal use of the present tense is to indicate linear action, of the aorist, punctiliar action, and of the perfect, completed action. The Aktionsart of the verb root also has a bearing on the quality of action denoted. In addition to its primary force, each tense has extended uses which, though in some instances similar, are nevertheless distinct.

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1. Ibid., p. 865.

CHAPTER II

THE SIGNIFICANCE of the PRESENT, AORIST,

and PERFECT TENSES in the CONTEXT of

SELECTED NEW TESTAMENT PASSAGES

CHAPTER II

THE SIGNIFICANCE OF THE PRESENT, AORIST,

AND PERFECT TENSES IN THE CONTEXT OF SELECTED

NEW TESTAMENT PASSAGES

A. Introduction

This chapter will be devoted to a discussion of
the uses of the present, aorist, and perfect tenses in the
context of three passages selected from the Greek New
Testament. The purpose of the analysis will be to bring
to bear on each of the passages under consideration the
grammatical knowledge presented in Chapter I, in order to
determine the significance of each specific occurrence of
each tense, with a view to laying the exegetical foundation
for the translation of the passage into another language,
which in this study will be English. The present chapter
will, then, consist of an exegetical study focussing on the
form and syntax of verbs in the present, aorist, and
perfect tenses only. The text to be used is the widely
accepted text of Eberhard and Erwin Nestle. Textual
criticism lies outside the scope of the thesis; therefore,
problems of variant reading will not arise in this chapter
and may conceivably arise only in the third chapter where
modern English translations are compared, which are not
necessarily based on the same Greek text.

Such discussion of the meaning of the passages

as appears here is not to be construed as translation. To translate at this stage of the study would be to beg the whole question of the thesis. Therefore, English translation is to be studiously avoided. A certain amount of exposition of the thought of the passages is deemed necessary to an understanding of the function of the tenses; therefore each analysis will be preceded by a brief summary of the passage. The method of treatment will vary considerably, however, in keeping with the nature of the passage and the problems each entails.

The basis of selection of the passages has several aspects. Variety in type of literature and in authorship to gain a broader perspective on the uses of the tenses was a matter of first consideration. The first passage is taken from predominantly narrative literature, the Gospel of Matthew. The passage, Matthew 5-7, the Sermon on the Mount, is a prolonged discourse in a narrative framework. The second passage is taken from the Pauline epistles, Romans 6:1-8:17, a strongly argumentative selection. The third is taken from the Johannine writings, and is also epistolary, I John 1:1-2:6, 2:28-3:10. Its content is expository. Another major consideration in the selection of these passages was that the passage be one in which knowledge of the uses of tense is particularly significant for the understanding of some theological or practical

issue. It was desired that the present, aorist, and perfect tenses occur in juxtaposition with significant relationships and contrasts. It was desired further that the passages be of sufficient length to show the broader context of verbs which illustrate the import of the tenses. Matthew 5-7 is a self-contained unit of some length and variety of content. Romans 6:1-8:17 is part of the broader argument of Romans 1:1-8:39. A major structural division begins with 6:1; the division after 8:17 is less major and is made here arbitrarily because of space limitations. Because of the concentration of relevant verb forms in the selection from I John, the length of the material had to be more severely curtailed. I John 2:6 marks the end of a structural unit. Whether 2:29 or 3:1 is the beginning of a thought division is disputed; 2:28-29 is included here to serve somewhat to bridge the gap made by the omission of 2:7-27. Although the selections from I John do not form a clear-cut structural unit, they do focus attention on the significance of the present, aorist, and perfect tenses in contexts whose relationship has been provacative of controversy.

The three passages will be taken up in their traditional order of appearance in the New Testament. The chapter will close with a summary of the findings from each analysis.

B. Analysis of Selected Passages

The analysis of each passage will begin with a statement relating to the general structure and content of the passage. Detailed analysis to discover the use of the present, aorist, and perfect tenses will follow. Each analysis will conclude with a summary of the uses of the present, aorist, and perfect tenses found in the passage.

1. Matthew 5-7

The uses of the present aorist, and perfect tenses in Matthew 5-7 group themselves in several categories, which will be considered in turn in this section. The discussion of the verb forms will be preceded by a brief summary of the forms the teaching in the Sermon assumes. It will be followed by a summary of the uses in the passage of the tenses being considered.

a. Forms of Teaching Employed in Matthew 5-7

Matthew 5-7, the Sermon on the Mount, employs several forms of teaching. The first, illustrated most prominently in the beatitudes, is the general pronouncement. No less salient are the command and the prohibition. Many instances of these three forms contain also statements of substantiation.[1] A less prominent form is the question.[2] The end of the discourse combines general pronouncement

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1. E. G. Matthew 5:19-20; 6:20-21; 7:1-2.
2. Cf. Matthew 5:13, 46-47; 6:25b-27; 7:3-4, 9-11, 16b.

with narrative.[1] The teaching is preceded and followed
by brief narrative statements which indicate the setting
for the discourse.[2]

   b.   Analysis of Passage

      Not every verb form in the passage falls into one
of the categories treated, but the attempt has been made
to be comprehensive if not exhaustive.

      (1)   The Opening and Closing Narrative

      The narrative portions of Matthew 5-7 are hand-
led largely in the aorist tense. 5:1 opens with an
aorist participle, $\dot{\iota}\delta\grave{\omega}\nu$, denoting action
antecedent to that of the principal verb.[3] The main action
of the verse is expressed in the historical aorist, $\dot{\alpha}\nu\acute{\epsilon}-$
$\beta\eta...\kappa\alpha\grave{\iota}...\pi\rho o\sigma\tilde{\eta}\lambda\theta\alpha\nu$. The aorist participle $\kappa\alpha\theta\acute{\iota}\sigma\alpha\nu-$
$\tau o\varsigma$ denotes point action antecedent in time to $\pi\rho o\sigma\tilde{\eta}\lambda\theta\alpha\nu$,[4]
so also $\dot{\alpha}\nu o\acute{\iota}\xi\alpha\varsigma$ in verse 2, antecedent to $\dot{\epsilon}\delta\acute{\iota}\delta\alpha\sigma\kappa\epsilon\nu$.
The present participle $\lambda\acute{\epsilon}\gamma\omega\nu$ of verse 2 denotes progressive
action simultaneous with $\dot{\epsilon}\delta\acute{\iota}\delta\alpha\sigma\kappa\epsilon\nu$.

      At the close of the Sermon, 7:28-29, $\dot{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau o$
and $\dot{\epsilon}\tau\acute{\epsilon}\lambda\epsilon\sigma\epsilon\nu$ are historical aorists,[5] referring to point
action in contrast to the progressive imperfect forms. The

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1.   Matthew 7:24-27.
2.   Matthew 5:1-2 and 7:28-29.
3.   Cf. Burton, op. cit., p. 63.
4.   Cf. ibid.
5.   Ante, p. 7.

present participle $\delta\iota\delta\acute{\alpha}\sigma\kappa\omega\nu$ combines with $\mathring{\tilde{\eta}}\nu$ to form
a periphrastic imperfect, and $\mathring{\acute{\varepsilon}}\chi\omega\nu$[1] is a present parti-
ciple of simultaneous action.

The one narrative portion of the Sermon itself
is 7:24-27. The story of the two houses is told in a
series of eleven historical aorists in the context of the
present and future tense forms used to make the general
pronouncements which the story amplifies. The entire
story, then, describes action viewed in its entirety.
Each of the verbs refers to a process requiring a greater
or lesser period of time to be accomplished, but the fact
of occurrence is all that is pointed out here.

(2) The General Pronouncement

A number of the general pronouncements in Mat-
thew 5-7 have no predicate verb form.[2] Among these, two,
5:4 and 5:6, employ the general present participle[3] in
their subjects. One, 5:10, uses the perfect participle
in its subject, referring to past action having a resulting
state whose time is the same as that of the principal
statement.[4]

Several of the pronouncements are in the future

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1. Cf. Burton, op. cit., p. 54.
2. Matthew 5:4, 5, 6, 7, 8, 9, 10; 6:23.
3. Cf. Burton, op. cit., p. 56.
4. Cf. ibid., p. 71.

tense.[1]   Two of these, 7:21 and 7:26, use the general present participle in their subjects.   Two simple present particular suppositions[2] occur, 6:23 and 7:24.   The subordinate clause contains the present indicative in each; the principal clause of 6:23 has no verb form, and that of 7:24 has the future.

Three pronouncements[3] are in the form of a present general supposition.[4]   The subordinate clause contains the aorist subjunctive and the principal clause the present indicative.   The aorist denotes action viewed as a whole regardless of time of occurrence.

The future supposition with more probability[5] occurs in several pronouncements.   Five[6] have the aorist subjunctive in the subordinate clause and the future indicative in the principal clause.   Two[7] have the aorist subjunctive in the subordinate clause and the aorist subjunctive denoting an emphatic future negation[8] in the principal clause.   The rest of this group[9] have the present subjunctive in the subordinate clause and the future

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1. Matthew 5:21, 27, 33, 43; 7:20, 2, 24, 26.
2. Cf. Burton, op. cit., p. 121.
3. Matthew 5:11, 32.
4. Cf. Burton, op. cit., pp. 123-124.
5. Cf. ibid., pp. 121-122.
6. Matthew 5:19, 21, 22; 6:14,15.
7. Matthew 5:18, 26.
8. Cf. Burton, op. cit., p. 78.
9. Matthew 6:22, 23.

indicative in the principal clause. The present subjunctive very clearly expresses progressive action, and each of the actions denoted by the aorist is clearly punctiliar.

Another group of pronouncements employs simple statement. Twelve[1] use the gnomic present[2] indicative to express general truth. Of these, four[3] employ general present participles in their subjects. A single example of a general pronouncement[4] uses the inceptive aorist.[5] The action is viewed as a whole. Its purpose is expressed by the aorist infinitive denoting summary action. The last example[6] uses the general present participle, completed by an aorist infinitive denoting point action, and the historical aorist.

 (3) The Command

Apart from the future tense which is not under consideration here but which is used to express commands,[7] the command appears in two forms, the present imperative and the aorist imperative. The former refers to continuous or repeated action and admonishes to begin now and continue.[8]

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1. Matthew 5:13, 14, 15, 29; 6:22, 24; 7:8, 17, 18, 19.
2. Ante, p. 5.
3. Matthew 5:14; 7:8; 7:19.
4. Matthew 5:17.
5. Ante, p. 8.
6. Matthew 5:28.
7. E.g. Matthew 5:21, 28, 43, 48.
8. Dana and Mantey, op. cit., p. 300.

The latter refers to summary action and urges a transient or instantaneous action or one to be undertaken at once.[1]

Occurrences of the present imperative are the following: χαίρετε (5:12), ἀγαλλιᾶσθε(5:12), ὑπάγε (5:24, 41), πρόσφερε(5:24), ἴσθι (5:25), ἔστω (5:37), ἀγαπᾶτε(5:44), προσεύχεσθε(5:44; 6:9), προσέχετε(6:1; 7:15), θησαυρίζετε (6:20), ζητεῖτε (6:33; 7:7), αἰτεῖτε (7:7), κρούετε (7:7), ποιεῖτε (7:12), and ἀποχωρεῖτε (7:23). Occurrences of the aorist imperative are the following: λαμψάτω(5:16), ἄφες (5:24, 40; 6:12; 7:4), διαλλάγηθι(5:24), ἔξελε (5:29), βάλε (5:29, 30), ἔκκοψον(5:30), δότω(5:31), στρέψον (5:39), δός (5:42; 6:11), εἴσελθε(6:6), πρόσευξαι(6:6), ἁγιασθήτω(6:9), ἐλθάτω(6:10), γενηθήτω(6:10), ῥῦσαι (6:13), ἄλειψαί (6:17), νίψαι (6:17), ἐμβλέψατε(6:26), καταμάθετε(6:28), ἔκβαλε(7:5), and εἰσέλθατε(7:13). The aorist is somewhat more frequent than the present.

Many commands involve subordination similar to that found in general pronouncements. The future supposition with more probability occurs with an imperative in the principal clause in 5:23-24; 5:31; 6:6; and 7:12. A simple present particular supposition occurs in 5:29.

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1. Ibid.

Purpose clauses[1] appear in 5:16; 5:25; and 6:17-18, causal clauses[2] in 5:12; 5:44-45; 6:13; 6:26; and 7:13; and a definite relative clause[3] in 6:20. Purpose is also expressed, in 6:1, by πρὸς plus an aorist infinitive with the article.[4] Three participles of simultaneous action[5] accompany commands, 5:24; 6:6; and 6:17. The general present participle is used in 5:44; 7:8; 7:13; and 7:23.

(4) The Prohibition

The prohibition appears chiefly in one of two forms, the present imperative and the aorist subjunctive. One example occurs of the aorist imperative. In 5:34 prohibition is expressed by the aorist infinitive in indirect discourse, λέγω ὑμῖν μὴ ὀμόσαι. The aorist denotes forbidding in advance; i.e., it is inceptive. The present denotes commanding that an action in progress be stopped; i.e., it is progressive. The aorist prohibition[6] is by far more frequent in Matthew 5-7 than the present. Occurrences of the aorist subjunctive prohibition are the

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1. Cf. Burton, op. cit., p. 85.
2. Cf. ibid., p. 97.
3. Cf. ibid., pp. 117-118.
4. Cf. ibid., p. 162.
5. Cf. ibid., p. 54.
6. Cf. ibid., p. 75, and Dana and Mantey, op. cit., pp. 299-301. Compare also Matthew 5:34 μὴ ὀμόσαι with James 5:12 μὴ ὀμνύετε, the implication being that the practice had become common enough that James chose to suit Jesus' more abstract prohibition to the situation.

following, each, of course, preceded by μή : νομίσητε (5:17), ἀποστραφῆς (5:42), σαλπίσης (6:2), βατταλογήσητε (6:7), ὁμοιωθῆτε (6:8), εἰσενέγκης (6:13), μεριμνήσητε (6:31, 34), δῶτε (7:6), and βάλητε (7:6). Occurrences of the present imperative prohibition are the following, also preceded by μή : γίνεσθε (6:16), θησαυρίζετε (6:19), μεριμνᾶτε (6:25), and κρίνετε (7:1). The third person aorist imperative occurs in 6:3, μή γνώτω. Generally speaking the aorist subjunctive prohibition is rare in the third person, its place being taken by the imperative.[1]

Subordinate clauses occur with prohibitions much as with commands. The future supposition with more probability occurs in 6:2 and 6:16, and purpose clauses occur in 6:2; 6:16; 7:1; and 7:6. Causal clauses appear in 5:34-36, and a definite relative clause in 6:19. A temporal clause with πρό and the aorist infinitive with the article occurs in 6:8. The present general participle is used in 5:42, and the participle of simultaneous action in 6:3; 6:7; and 6:31.

(5) The Question

The questions employed in Matthew 5-7 are rhetorical substitutes for assertions. All are in the

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1. Burton, op. cit., pp. 75-76.

present indicative.[1] Those stated positively imply a negative answer; those stated negatively imply a positive answer. Two use interrogative words (6:27 and 7:3). Two are preceded by a conditional clause in the aorist subjunctive, forming a construction similar in force to the future supposition with more probability (5:46 and 5:47).

    c. Summary of the Uses of the Present, Aorist, and Perfect Tenses in Matthew 5-7

Matthew 5-7 is dominated by the present and aorist tenses. The perfect seldom occurs, and, except for the verb οἶδα which has present force, it occurs only in the participle. 5:10 has δεδιωγμένοι, denoting a state of being persecuted resulting from past attack. 5:32 has ἀπολελυμένην, denoting a state of having been put away, a divorced person being in a state of divorce resulting from the past act thereof. The final instance of the perfect participle is in 6:5, ἑστῶτες, denoting both the present standing and the past action of taking a place. The hypocrites love to take their places, as well as to pray in public in a standing position.

The uses of the aorist which occur include the historical aorist and the participle of antecedent action

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1. Matthew 5:46, 47; 6:25, 26, 27, 30; 7:3, 16.

in narrative. The aorist subjunctive in the subordinate clauses of present general suppositions and of future suppositions with more probability, the aorist subjunctive as emphatic future negative, the inceptive aorist, the historical aorist, and the aorist infinitive to complete another verb or show its purpose all occur in general pronouncements. The aorist imperative occurs in commands and prohibitions, and the aorist subjunctive in prohibitions. The aorist also occurs in various types of clauses subordinated to commands and prohibitions. It does not occur in questions.

The present tense appears in narrative in the form of the present participle of simultaneous action. The general present participle is common in pronouncements. The simple present particular supposition and the present general supposition employ the present indicative. The present subjunctive appears in subordinate clauses of future suppositions with more probability. The gnomic present occurs in other pronouncements. In the command and prohibition the present imperative is used to urge the starting or the stopping of progressive action. The present also occurs in various types of clauses subordinated to commands and prohibitions. It is the sole tense used in rhetorical questions.

2. Romans 6:1-8:17

The method of discussing Romans 6:1-8:17 will differ from that used for Matthew 5-7, because of the argumentative nature of the epistle. It is necessary to see how each occurrence of each tense under consideration relates to its context of thought, and thus the passage will be discussed paragraph by paragraph to show the progress of thought and the relevance of the tenses to it. The analysis will be preceded by a brief statement of the development of thought in the passage as a whole, and followed by a summary of the uses of the present, aorist, and perfect tenses in it.

a. The Thought Development of Romans 6:1-8:17

Romans 6:1-8:17 is organized around several questions, each of which arises as a logical objection to the preceding argument. The first concerns the cause-effect relationship of sin and grace. Grace is not intended to encourage sin but to make possible a new and righteous life in union with Christ in His death to sin and resurrection into new life unto God. The second question concerns license to sin by virtue of release from the law. Grace is an even stronger imperative to righteousness than the law ever could be. One who is dead to the law and therefore free from its captivity is freed for the purpose of becoming captive to God and righteousness. One who commits sin is still a slave of sin.

The third question concerns the possible implication that the law is sin or the cause of sin. The law is indeed that by which sin is revealed, but it is sin which produces the evil acts contrary to the intellect, will, and emotion of the individual and enslaves him. The law is good but nevertheless powerless to deliver from sin.

Therefore, it is the law of the Spirit of life in Christ Jesus which delivers from the law of sin and death. The death of Christ made possible the fulfillment of the law's requirements through the resurrection life in the Spirit. The individual who is led by the Spirit, in whom the Spirit dwells, is a son and heir of God and co-heir with Christ in present suffering and ultimate glorification.

b. Analysis of Paragraphs

The paragraphing used here is that of the Revised Standard Version[1] with the exception of Romans 7:13-25. The paragraphs will be treated in order as they appear in the text.

(1) Romans 6:1-4

The opening question of Romans 6 is in the

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1. Revised Standard Version, The New Covenant, commonly called the New Testament of our Lord and Savior, ad loc.

future tense. The answer begins with the emphatic formula, $\mu\grave{\eta}\ \gamma\acute{\epsilon}\nu o\iota\tau o$, an aorist optative. A series of historical aorists follows: $\mathring{\alpha}\pi\epsilon\theta\acute{\alpha}\nu o\mu\epsilon\nu$, $\mathring{\epsilon}\beta\alpha\pi\tau\acute{\iota}\sigma\theta\eta\mu\epsilon\nu$, $\sigma\upsilon\nu\epsilon\tau\acute{\alpha}\varphi\eta\mu\epsilon\nu$, $\mathring{\eta}\gamma\acute{\epsilon}\rho\theta\eta$. The force of these verb forms is punctiliar; each form refers to a past event viewed as a whole.[1] The reference to baptism, which is a single event, points to the death and burial of the Christian as single events. The juxtaposition of $\mathring{\eta}\gamma\acute{\epsilon}\rho\theta\eta$ and $\pi\epsilon\rho\iota\pi\alpha\tau\acute{\eta}\sigma\omega\mu\epsilon\nu$ draws an analogy between the raising of Christ and the walking of the Christian which points to the latter as inceptive,[2] the beginning of a state of new life.

(2) Romans 6:5-11

Verse 5 begins with a simple past particular supposition[3] in the perfect tense, $\epsilon\mathring{\iota}\ \sigma\acute{\upsilon}\mu\varphi\upsilon\tau o\iota\ \gamma\epsilon\gamma\acute{o}\nu\alpha\mu\epsilon\nu$. The perfect points to an occurrence of union in the past with continuing resultant state in the present.[4] In 1-4 the past event (aorist) of co-death and co-burial with Christ is emphasized; in 5-11 the present state consequent upon that past event (perfect) is used as a basis for reasoning that the Christian is now alive in Christ.

Two present tense forms occur in verse 6,

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1. Ante, p. 7.
2. Ante, p. 8.
3. Cf. Burton, op. cit., p. 102.
4. Ante, p. 10.

γινώσκοντες, the participle, denoting a present state of knowledge, and δουλεύειν, the infinitive, denoting progressive action or state of servitude.[1] The latter is presented as the purpose or result of two historical aorists, συνεσταυρώθη and καταργηθῇ.

Verse 7, ὁ γὰρ ἀποθανών δεδικαίωται ἀπὸ τῆς ἁμαρτίας, sets side by side the aorist participle and the perfect indicative. The past event of death is the occasion of the event of justification which has its present result of freedom from sin's claim. Paul wishes to emphasize that present result, hence the perfect rather than the aorist here.

Verses 8-11 use the present and aorist tenses. The supposition, εἰ δὲ ἀπεθάνομεν, postulates the past event of death as a basis for present progressive belief, πιστεύομεν, in future life. This faith is based on the understanding, εἰδότες, that Christ, ἐγερθείς, having as a past event[2] been raised (aorist) will not in the future die again. ἀποθνήσκει is thus taken as a futuristic present, so also κυριεύει, the certainty of the future event being so great as to warrant the present tense rather than the future.[3] The thought seems

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1. Cf. Dana and Mantey, op. cit., p. 199.
2. Aorist participle of antecedent action. Cf. Burton, op. cit., p. 63.
3. Ante, p. 6.

to inhere in the passage, however, that Christ is not in present time dying and sin is not in present time reigning; rather a reversal of orientation has taken place, and Christ is not simply, negatively, not living to sin, but, positively, living to God.[1] Verses 10-11 continue this thought: His death, ὁ γὰρ ἀπέθανεν, was a past event, ἀπέθανεν (historical aorist), occurring once and only once; His life, ὁ δὲ ζῇ, is a continuous present reality, ζῇ (progressive present). In like manner the Christian is to begin and continue to account himself, λογίζεσθε (present imperative), to be dead with respect to sin, but alive, ζῶντας (present participle), with respect to God, by virtue of his union with Christ.

(3) Romans 6:12-14

Verse 12 begins with a present prohibition, μὴ οὖν βασιλευέτω, indicating an action in progress which is to be stopped, followed by a present infinitive, ὑπακούειν, indicating a state existing.[2] Verse 13 contrasts another present prohibition, μηδὲ παριστάνετε, with an aorist imperative, παραστήσατε, urging the immediate undertaking of a punctiliar action. The progressive present ζῶντας recurs (cf. verse 11). The main verb of verse 14 is in the future tense. The

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1. Cf. H.C.G. Moule, The Epistle of Paul the Apostle to the Romans, p. 114, on verse 5.
2. Cf. Dana and Mantey, op. cit., p. 199.

Christian is thus to emerge from an existing state of obedience to and domination by sin by ceasing to submit to sin and undertaking a summary action of submission to God.[1]

(4)   Romans 6:15-19

Verse 15 contains the second major question of the argument. The aorist subjunctive ἁμαρτήσωμεν used in a deliberative sense,[2] seems to point to an individual act of sin in contrast to the continuing in sin questioned in verse 1. The answer is the same, μὴ γένοιτο. Verse 16 states a general truth in the present, ᾧ παρι- στάνετε...δοῦλοί ἐστε ᾧ ὑπακούετε.. Verse 17 uses two historical aorists, ὑπηκούσατε, and παρεδόθητε, emphasizing the decisive change of masters the Christian has made, likewise verse 18, ἐλευθερωθέντες and ἐδουλώθητε, participles of identical action.[3]   The consequent exhortation of verse 20 similarly emphasizes point action, ὥσπερ παρεστήσατε...οὕτως νῦν παραστήσατε.

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1.   The possibility that the aorist of παραστήσατε may, on the other hand, be regarded as inceptive, though denied by Moulton (op. cit., pp. 129-130) and Robert- son (op. cit., p. 855), among others, would seem eminently in accord with the thought of verses 8-11 (q.v.). The Christian is to enter upon a life of habitual obedience to God. Godet describes the force of the aorist imperative here as an insistence "on an immediate transition to the new state" (Commentary on St. Paul's Epistle to the Romans, vol. I, p. 427).
2.   Cf. Burton, op. cit., p. 76.
3.   Cf. ibid., p. 64.

$\pi\alpha\rho\varepsilon\sigma\tau\acute{\eta}\sigma\alpha\tau\varepsilon$ is evidently in past time, and $\pi\alpha\rho\alpha\sigma\tau\acute{\eta}-\sigma\alpha\tau\varepsilon$ in present time as is made clear by the $\nu\hat{\upsilon}\nu$. Winer points out the use of $\nu\hat{\upsilon}\nu$ with the imperative as expressing something to be put into effect immediately.[1] A difficulty with regarding the yielding as a once-for-all crisis dedication arises from the fact that Paul has just previously pointed out the fact that the Christian has already become a slave of righteousness. But the Christian must put into practice that which is true of him in theory. The $\acute{\alpha}\mu\alpha\rho\tau\acute{\eta}\sigma\omega\mu\varepsilon\nu$ of verse 15 refers to the same act as the $\pi\alpha\rho\iota\sigma\tau\acute{\alpha}\nu\varepsilon\tau\varepsilon$ to sin of verse 16. Since the Christian is now a slave of righteousness, his point action of yielding must be to righteousness, since to yield to sin would prove him still a slave of sin. What indeed would it mean to be under grace rather than law if sin should continue to reign? Where grace abounds, righteousness abounds. The Christian must not be a less active and zealous slave of God than he once was of sin.

(5) Romans 6:20-23

Verses 20-23 deal with the consequences of sin and righteousness, reinforcing the argument of the passage by demonstrating that the result of sin is antithetical to the resurrection life in Christ. Verses 20 and 21 are

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1. Winer, op. cit., p. 329.

mainly in the imperfect tense, contrasted with the present progressive ἐπαισχύνεσθε. Verse 22 reiterates the fact of verse 18, ἐλευθερωθέντες and δουλωθέντες, both aorist participles of antecedent action, and contrasts the present ἔχετε with the imperfect εἴχετε of verse 21. The general statement of verse 23 lacks a verb form.

(6) Romans 7:1-3

In chapter 7 Paul continues the argument by recourse to the reader's knowledge of the law itself (cf. 6:14-15). The verbs of verse 1 are in the present tense. κυριεύει expresses a general truth; ζῇ is progressive. In verse 2 the perfect δέδεται refers to the past event of becoming bound plus the present effect thereof, thus also κατήργηται, the apodosis of a general supposition having the punctiliar ἀποθάνῃ in the protasis. Verse 3 employs three aorists, γένηται, ἀποθάνῃ, and γενομένην, all referring to punctiliar action in the framework of future suppositions with more probability. The present forms ἐστίν and εἶναι express a general truth, and are progressive not only by virtue of their tense but also by virtue of the Aktionsart of the verb.

(7) Romans 7:4-6

In verse 4 ἐθανατώθητε is punctiliar, again

referring to that point of transition from the old to the new; $\gamma\varepsilon\nu\acute{\varepsilon}\sigma\vartheta\alpha\iota$, which indicates purpose, is also punctiliar. The Christian is released from the law at the moment of death and legally marries another, the one $\grave{\varepsilon}\gamma\varepsilon\rho\vartheta\acute{\varepsilon}\nu\tau\iota$ (punctiliar aorist) $\acute{\iota}\nu\alpha\ \kappa\alpha\rho\pi\sigma\varphi\sigma\rho\acute{\eta}\sigma\omega\mu\varepsilon\nu$ (punctiliar aorist in purpose clause). Significantly, the latter verb is not progressive (cf. 6:21), nor is $\kappa\alpha\rho\pi\sigma\varphi\sigma\rho\hat{\eta}\sigma\alpha\iota$ in verse 5, despite the imperfect tense of its context.

Verse 6 employs two more aorists, $\kappa\alpha\tau\eta\rho\gamma\acute{\eta}\vartheta\eta\mu\varepsilon\nu$ and $\grave{\alpha}\pi\sigma\vartheta\alpha\nu\acute{\sigma}\nu\tau\varepsilon\varsigma$, the result of this point action being expressed by the present infinitive, $\delta\sigma\upsilon\lambda\varepsilon\acute{\upsilon}\varepsilon\iota\nu$, denoting, as noted in 6:12,[1] a state of being.

The appeal to knowledge of law, then, reinforces the "no" to the question in 6:15. The release from the law is not a license to sin but a license to serve God in the Spirit.

(8) Romans 7:7-12

Verse 7 begins with the third major question of the passage under consideration. The answer is the same, $\mu\grave{\eta}\ \gamma\acute{\varepsilon}\nu\sigma\iota\tau\sigma$. Only one of the other verbs in verse 7 is pertinent to the present study, $\acute{\varepsilon}\gamma\nu\omega\nu$, an inceptive aorist of experiential knowledge.[2] The two verbs of verse

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1. Ante, p. 37.
2. Cf. Joseph Henry Thayer, A Greek-English Lexicon of the New Testament, p. 118.

8, λαβοῦσα and κατειργάσατο, are punctiliar, referring to a past event in its entirety without reference to its progress or result. Likewise in verses 9-11 the verbs ἐλθούσης, ἀνέζησεν, ἀπέθανον, εὑρέθη, λαβοῦσα, ἐξηπάτησέν, and ἀπέκτεινεν are set in contrast to the progressive ἔζων χωρὶς νόμου ποτέ (verse 9). Verse 12 contains no verb form. The matter of importance to the writer in this paragraph is the fact of occurrence rather than the progress or completion of the process. The time is past.

(9) Romans 7:13-25

On the basis of the preceding paragraph, in verse 13 the problem of verse 7 appears in a new form. The verb of the question, ἐγένετο, is punctiliar and in past time, like those of verses 9-11. The reply is the recurrent formula, μὴ γένοιτο. Then the progressive κατεργαζομένη is juxtaposed to the punctiliar statements of purpose, ἵνα φανῇ, and ἵνα γένηται. κατεργαζομένη describes the process summed up in ἐγένετο θάνατος. Up to this point the context has implied past time. Verse 14 marks the beginning of the section which, by using the present tense forms, has excited so much of the theological controversy over this passage. Verse 14 states a present state, ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν, using the present tense

to express a general truth ($\overset{\prime}{\varepsilon}\sigma\tau\iota\nu$) and the present re-
sult of a past action ($\varepsilon\overset{\prime}{\iota}\mu\iota$). That past action whose
results remain is expressed also in the perfect $\pi\varepsilon\pi\rho\alpha-$
$\mu\overset{\prime}{\varepsilon}\nu\circ\varsigma$. If the time of the action is not present, why did
the writer not employ the imperfect tense? Perhaps this
query can be answered by reference to verse 9 where the
imperfect is used to denote a state previous to the coming
of law. The realization expressed in verse 14 is perhaps
still previous to Paul's death to the law (cf. verses 4-6)
and the present tense employed is to be taken as the
historical present. The historical present is then con-
tinued up to the end of chapter 7. The beginning of
chapter 8 returns to the time of 7:6.

On the other hand, it seems quite profoundly
true to experience and revealing of great insight into
human nature to interpret the present tense used here as
the progressive. Paul is saying that he cannot do according
to the law except by the Spirit (cf. 8:2ff). Apart from
the Spirit there is nothing good within him (7:18); sin
dwells within, and under the old written code it works
within and bears fruit for death (7:5). But Paul presents
the means of deliverance on the basis of union with Christ
in His death and resurrection (6:1-11). The Christian is
not to let sin rule, but to act on the basis of his
baptismal death to sin and turn himself over to God and by

the indwelling Spirit bear fruit for God (6:12-7:6).
The Christian must serve not under law but under grace;
the law can only condemn him, but grace can cause the
requirement of the law to be fulfilled in him (6:14,
8:3-4).

So verses 15-25, whose verbs are all present
forms, with the exception of the future in verse 24, con-
clude with an expression of the powerlessness of the law
to deal with sin and of thankfulness to God for doing
what the law could not do.

(10) Romans 8:1-8

Verse 1 of chapter 8 contains no verb form.
The historical aorists ἠλευθέρωσεν in verse 2, and
πέμψας, participle of identical action, and κατέκρινεν
in verse 3 are used, just as the aorist indicative was in
chapter 6, to refer to a past action viewed as a whole--
to emphasize the fact of occurrence rather than the process
or result of the action. The purpose of the action in
verse 3 is expressed in the aorist subjunctive πληρωθῇ,
the time is necessarily subsequent to that of κατέκρινεν.
The present participle περιπατοῦσιν denotes progressive
action and describes its subject as belonging to the class
of those who constantly do the action.[1]   Verses 5-8 use

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1. Cf. Burton, op. cit., p. 56.

the present to express general truth: ὄντες...φρονοῦσιν (verse 5), ὑποτάσσεται and δύναται (verse 7), and ὄντες...δύνανται (verse 8). The aorist infinitive ἀρέσαι refers to an act pleasing to God rather than to a state of being pleasing to Him.[1]

The first statement of verse 9 employs the progressive present. The second statement uses the present tense in simple present suppositions to express a general truth. Verse 10 contains no verb form. Verse 11 contrasts the aorist and the present. ἐγείραντος and ἐγείρας refer to a point action in the past, οἰκεῖ and ἐνοικοῦν to a continuous action in the present. The statement is one of general truth. The present forms are progressive by their <u>Aktionsart</u>.

(12) Romans 8:12-17

Most of the verbs in verses 12-17 are in the present tense form. Verse 12 expresses present state of being, ὀφειλέται ἐσμέν...ζῆν. Verse 13 expresses general truth, εἰ γὰρ ζῆτε, μέλλετε ἀποθνῄσκειν· εἰ δὲ...θανατοῦτε, ζήσεσθε, the present indicative plus present infinitive in the former apodosis being future in time reference, as is the future indicative form in the latter. Verse 14 is another general statement using

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1. Cf. Dana and Mantey, op. cit., p. 199.

present tense forms, $\overset{,}{\alpha}\gamma o\nu\tau\alpha\iota$ and $\overset{,}{\varepsilon}\overset{,}{\iota}\sigma\iota\nu$. Verse 15 uses the aorist $\overset{,}{\varepsilon}\lambda\overset{,}{\alpha}\beta\varepsilon\tau\varepsilon$ to refer to past point action and the present $\kappa\rho\overset{,}{\alpha}\zeta o\mu\varepsilon\nu$ to refer to present general truth. Verse 16 then continues the expression of general truth by the present tense forms $\sigma u\mu\mu\alpha\rho\tau u\rho\varepsilon\overset{,}{\iota}$ and $\overset{,}{\varepsilon}\sigma\mu\overset{,}{\varepsilon}\nu$. The conditional sentence of verse 17 is a simple present supposition.[1] The protasis is $\varepsilon\overset{,}{\iota}\pi\varepsilon\rho\ \sigma u\mu\pi\overset{,}{\alpha}\sigma\chi o\mu\varepsilon\nu$ in the present indicative; its expressed purpose is in the aorist subjunctive, $\overset{,}{\iota}\nu\alpha\ \kappa\alpha\overset{,}{\iota}\ \sigma u\nu\delta o\xi\alpha\sigma\theta\overset{,}{\omega}\mu\varepsilon\nu$. $\sigma u\nu\delta o\xi\alpha\sigma\theta\overset{,}{\omega}\mu\varepsilon\nu$ refers to an action-as-a-whole subsequent in time to $\sigma u\mu\pi\overset{,}{\alpha}\sigma\chi o\mu\varepsilon\nu$, as is clear from the succeeding passage (q.v.).

    c. Summary of the Uses of the Present, Aorist, and Perfect Tenses in Romans 6:1-8:17.

       The present, aorist, and perfect tenses all occur in Romans 6:1-8:17, but the perfect, if not as rare as in Matthew 5-7, is relatively infrequent. The perfect indicative and participle occur in the characteristic force of action completed in the past with existing result. There is one instance of the perfect in the protasis of a simple past particular supposition.

       The present and the aorist are the chief tenses in the passage. The aorist has its characterisitc

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1. Cf. Burton, op. cit., p. 102.

punctiliar force. The historical aorist is frequent, the inceptive occasional. The participle of antecedent action, the participle of identical action, and the general aorist participle all occur. The optative of wishing and the deliberative subjunctive are also used. In addition the subjunctive functions in purpose clauses and in conditions. Subordinately the indicative appears in relative clauses, in indirect discourse, and in simple past particular suppositions. The aorist imperative occurs twice. The infinitive is used to express purpose.

The present tense has several uses in the passage. The progressive, gnomic, and futuristic presents all occur, and in one interpretation the historical present also. The participle of simultaneous action and the present general participle are employed. The periphrastic present occurs once. Subordinately the indicative and subjunctive appear in relative, causal, and temporal clauses, in conditions, and in indirect discourse. The imperative is used in both command and prohibition. The infinitive completes another verb, expresses result and purpose, and functions substantivally as well.

3. I John 1:1-2:6, 2:28-3:10

The method of discussing I John 1:1-2:6 and 2:28-3:10 will be rather similar to that used for Romans 6:1-8:17. The three tenses to be studied intertwine in

this passage and contrast one with another. These relations
are highly significant for an understanding of the thought
development and for the solution of the problems tradi-
tionally raised by the passage. The material will be
discussed paragraph by paragraph to discover the function
of the tenses. This analysis will be preceded by a brief
summary of the content of the passage and followed by a
summary of the uses of the present, aorist, and perfect
tenses found in it.

    a. Summary of the Content of I John 1:1-2:6,
       2:28-3:10

The introductory paragraph I John 1:1-4 states
the purpose of the epistle and the basis for its authority.
The latter is eye-witness experience, the former immediately
to produce fellowship and ultimately to produce complete
joy. I John 1:5-2:6 presents the revealed major premise
that God is absolute light. The minor premises and the
conclusions are paired to contrast false and true. Walking
in darkness, denying sin, and disobeying the commandments
are incompatible with fellowship with the God who is Light.
On the other hand, walking in light, confessing sin, and
keeping the commandments are evidence of fellowship and
are productive of further fellowship. The test of true
knowledge of God, of being "in Him", is conduct like to
that manifested by Christ at His first appearance.

I John 2:28-3:10 points out that it is knowledge
of God based on the manifestation of Christ, and continuance
"in Him" that produce ever-increasing likeness to Him and
the consummation of the same at His second appearing. The
one who exhibits the righteousness characteristic of God
may be recognized as the offspring of God. The world does
not recognize him as such because it did not recognize Him.
But nonetheless in this present life the Christian is a
child of God, born of God, and, possessing the hope of
ultimate likeness to Him at His appearing, he purifies
himself in likeness to Him.

Sin is defined as lawlessness. It is willful
and culpable because Christ appeared to take it away, and
seeing and knowing and being "in" Him preclude sin. John's
readers are being deceived as to the true state of things.
The one who commits sin exhibits likeness to perpetually
sinning devil. Christ appeared to destroy the works of the
devil. The one who is born of God does not sin; no one
who does not do right and love his brother is born of God.
No, only righteousness is evidence of relationship to a
righteous Father.

The reconciliation of several facts stated in
this passage is a problem in many minds. The Christian is
described as one who has sin in the abstract, has sinned
in the concrete, and may conceivably commit concrete sins

in the future. Secondly, he is described as a child of
God. Thirdly, it is asserted that one born of God does
not and cannot sin, but, on the contrary, is righteous
like God. John's stated purpose in writing is that the
Christian not sin. Therefore he instructs his readers
in the real potential of their status as children of God.
Sin is out of character for them and is avoidable. Hope
of attaining the absolute potential ideal is the incentive
to present purity and righteousness. If even the offspring
of God ultimately continue to sin, all talk of the manifes-
tation of Christ, the life in Him, and His coming again is
sheer mockery. In that case not only the whole world but
we also who are "of God" are in the power of the evil one.
No, οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ
οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ
αὐτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ (I John 5:18).

b. Analysis of Paragraphs

The paragraphing used here is that of the Revised
Standard Version.[1] The paragraphs will be treated in order
as they appear in the text.

(1) I John 1:1-4

I John 1:1, consisting of relative clauses,
objects of the principal verb in verse 3, contrasts two

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1. Revised Standard Version, The New Covenant..., ad loc.

perfect forms with two aorist forms: $\mathring{o}$ ἀκηκόαμεν, $\mathring{o}$ ἑωράκαμεν..., $\mathring{o}$ ἐθεασάμεθα καὶ...ἐψηλάφησαν.. The perfect forms speak of hearing and seeing in the past and continued results thereof in the present. To John the sound and sight of the things concerning eternal life are present realities. The aorist forms refer to physical events in the past, looking at and touching, which are not conceived of as continuing into the present. Perhaps John is speaking of physical contact with Jesus such as that recorded in John 20.[1] Support for this view lies in the distinction between ὁράω and θεάομαι. Both mean to see with the eyes, but θεάομαι means to look attentively, as Thayer puts it, "such a looking as seeks merely the satisfaction of the sense of sight."[2] The modern English idiom "to feast one's eyes" seems to capture the meaning intended. ὁράω , on the other hand, means seeing with the mind, experiencing; according to Thayer, "ὁρᾶν[3] gives prominence to the discerning mind.."[4]

Verse 2 contrasts all three of the tenses under consideration. It stands as a parenthetical element in the sentence of verses 1-3. It consists of two coordinate

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1. Cf. J. E. Huther, Critical and Exegetical Handbook to the General Epistles of James and John, p. 271.
2. Thayer, op. cit., p. 284.
3. Ibid., p. 451.
4. Ibid., p. 452.

clauses, the first in the aorist, $\dot{\varepsilon}\varphi\alpha\nu\varepsilon\rho\dot{\omega}\vartheta\eta$, and the second in the perfect and present, $\dot{\varepsilon}\omega\rho\dot{\alpha}\kappa\alpha\mu\varepsilon\nu$ $\kappa\alpha\dot{\iota}$ $\mu\alpha\rho-\tau\upsilon\rho\sigma\tilde{\upsilon}\mu\varepsilon\nu$ $\kappa\alpha\iota$ $\dot{\alpha}\pi\alpha\gamma\gamma\dot{\varepsilon}\lambda\lambda\sigma\mu\varepsilon\nu$; and a clause subordinated to the latter, $\ddot{\eta}\tau\iota\varsigma$ $\ddot{\eta}\nu...\kappa\alpha\dot{\iota}$ $\dot{\varepsilon}\varphi\alpha\nu\varepsilon\rho\dot{\omega}\vartheta\eta$, which echoes the imperfect of verse 1a, $\ddot{\sigma}$ $\ddot{\eta}\nu..$, and the aorist of 2a. An event of manifestation took place; that which was manifested was at that time seen and is still being discerned and is at present in process of being attested and proclaimed. The imperfect of the subordinate clause in juxtaposition with the aorist describes that which existed continuously from the beginning with the Father and was revealed at a point in time.

Verse 3 repeats the perfects of verse 1 to make the continuity clear after the interruption of verse 2. The principal verb form of the verse is the present progressive $\dot{\alpha}\pi\alpha\gamma\gamma\dot{\varepsilon}\lambda\lambda\sigma\mu\varepsilon\nu$, also in verse 2, and the purpose of the proclamation is in the present subjunctive, $\ddot{\iota}\nu\alpha...$ $\ddot{\varepsilon}\chi\eta\tau\varepsilon..$, also progressive.

Verse 4 is brief:$...\gamma\rho\dot{\alpha}\varphi\sigma\mu\varepsilon\nu...\ddot{\iota}\nu\alpha...\ddot{\eta}$ $\pi\varepsilon\pi\lambda\eta-\rho\omega\mu\dot{\varepsilon}\nu\eta$, a progressive present indicative and a purpose clause in the perfect subjunctive, formed periphrastically by combining the present subjunctive of $\varepsilon\dot{\iota}\mu\dot{\iota}$ with the perfect participle. The latter is probably perfect of existing state.[1]

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1. Cf. Burton, op. cit., p. 49.

(2) I John 1:5-10

Verse 5 makes its statement in the present, $\overset{\prime}{\epsilon}\sigma\tau\iota\nu$. The relative clause uses both the perfect $\overset{\prime}{\alpha}\kappa\eta\kappa\acute{o}\alpha\mu\epsilon\nu$ of verses 1 and 3 and the present $\overset{\prime}{\alpha}\nu\alpha\gamma\gamma\acute{\epsilon}\lambda\lambda o\mu\epsilon\nu$, similar in force to that of verses 2 and 3. As before, the perfect emphasizes past event and present result, and the present is progressive. The message itself employs the present, $\overset{\prime}{\epsilon}\sigma\tau\iota\nu$.

Verses 6-10 consist of five present general suppositions which are closely parallel. The verbs and connectives of the suppositions are as follows:

	protasis	apodosis
6	$\overset{\cdot}{\epsilon}\grave{\alpha}\nu$ $\epsilon\overset{\prime}{\iota}\pi\omega\mu\epsilon\nu$ $\overset{\prime}{o}\tau\iota$ $\overset{\prime}{\epsilon}\chi o\mu\epsilon\nu$ $\kappa\alpha\grave{\iota}$ $\pi\epsilon\rho\iota\pi\alpha\tau\hat{\omega}\mu\epsilon\nu$	$\psi\epsilon\upsilon\delta\acute{o}\mu\epsilon\theta\alpha$ $\kappa\alpha\grave{\iota}$ $\pi o\iota o\hat{\upsilon}\mu\epsilon\nu$
7	$\overset{\cdot}{\epsilon}\grave{\alpha}\nu$ $\delta\grave{\epsilon}$ $\pi\epsilon\rho\iota\pi\alpha\tau\hat{\omega}\mu\epsilon\nu$ $\overset{\cdot}{\omega}_s$ $\overset{\prime}{\epsilon}\sigma\tau\iota\nu$	$\overset{\prime}{\epsilon}\chi o\mu\epsilon\nu$ $\kappa\alpha\grave{\iota}$ $\kappa\alpha\theta\alpha\rho\acute{\iota}\zeta\epsilon\iota$
8	$\overset{\cdot}{\epsilon}\grave{\alpha}\nu$ $\epsilon\overset{\prime}{\iota}\pi\omega\mu\epsilon\nu$ $\overset{\prime}{o}\tau\iota$ $\overset{\prime}{\epsilon}\chi o\mu\epsilon\nu$	$\pi\lambda\alpha\nu\hat{\omega}\mu\epsilon\nu$ $\kappa\alpha\grave{\iota}$ $\overset{\prime}{\epsilon}\sigma\tau\iota\nu$
9	$\overset{\cdot}{\epsilon}\grave{\alpha}\nu$ $\overset{\cdot}{o}\mu o\lambda o\gamma\hat{\omega}\mu\epsilon\nu$	$\overset{\prime}{\epsilon}\sigma\tau\iota\nu$ $\overset{\prime}{\iota}\nu\alpha$ $\overset{\cdot}{\alpha}\varphi\hat{\eta}$ $\kappa\alpha\grave{\iota}$ $\kappa\alpha\theta\alpha\rho\acute{\iota}\sigma\eta$
10	$\overset{\cdot}{\epsilon}\grave{\alpha}\nu$ $\epsilon\overset{\prime}{\iota}\pi\omega\mu\epsilon\nu$ $\overset{\prime}{o}\tau\iota$ $\overset{\cdot}{\eta}\mu\alpha\rho\tau\acute{\eta}\kappa\alpha\mu\epsilon\nu$	$\pi o\iota o\hat{\upsilon}\mu\epsilon\nu$ $\kappa\alpha\grave{\iota}$ $\overset{\prime}{\epsilon}\sigma\tau\iota\nu$

In the protases the aorist subjunctive $\epsilon\overset{\prime}{\iota}\pi\omega\mu\epsilon\nu$ is punctiliar, and the present subjunctives $\pi\epsilon\rho\iota\pi\alpha\tau\hat{\omega}\mu\epsilon\nu$ and $\overset{\cdot}{o}\mu o\lambda o\gamma\hat{\omega}\mu\epsilon\nu$ are progressive. The subordinated present indicatives are progressive. The subordinated perfect in verse 10 indicates, as in verse 1, a present reality, a past event with results continuing into the present. All

the apodoses are present progressive except that of verse
9, which uses the punctiliar aorist subjunctive. The
protases of verses 8 and 10 are especially significant for
the understanding of this portion of the epistle. The
phrase $\dot{\alpha}\mu\alpha\rho\tau\dot{\iota}\alpha\nu$ $\ddot{\epsilon}\chi\epsilon\iota\nu$ is peculiar to John, appearing
in his first epistle and his gospel only. It seems quite
generally to refer to sin as an abstraction rather than
to sin as a concrete act.[1] In the gospel it often signifies
the guilt of sin, but Brooke maintains that the use in the
epistle is different.[2] In contrast to $\dot{\alpha}\mu\alpha\rho\tau\dot{\iota}\alpha\nu$ $\ddot{\epsilon}\chi o\mu\epsilon\nu$
is the perfect $\dot{\eta}\mu\alpha\rho\tau\dot{\eta}\kappa\alpha\mu\epsilon\nu$, which is thought to refer to
concrete acts of sin.[3] Westcott speaks thus:

> The phrase $\dot{\alpha}\mu\alpha\rho\tau\dot{\iota}\alpha\nu$ $\ddot{\epsilon}\chi\epsilon\iota\nu$..marks the presence
> of something which is not isolated but a continuous
> source of influence...Thus 'to have sin' is dis-
> tinguished from 'to sin' as the sinful principle is
> distinguished from the sinful act in itself. 'To
> have sin' includes the idea of personal guilt: it
> describes a state both as a consequence and as a
> cause.[4]

Of $o\dot{\upsilon}\chi$ $\dot{\eta}\mu\alpha\rho\tau\dot{\eta}\kappa\alpha\mu\epsilon\nu$ he says:

> It is an absolute denial of past sin as carrying
> with it present consequences.[5]

Lucke has this to say:

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1. Cf. Brooke, Huther, Plummer, and Westcott, ad loc.
2. Alan England Brooke, A Critical and Exegetical
    Commentary on the Johannine Epistles, pp. 17-18.
3. Cf. Brooke, Huther, Plummer, and Westcott, ad loc.
4. Brooke Foss Westcott, The Epistles of St John,
    3rd ed., p. 22.
5. Ibid., p. 26.

...since everywhere, both before and after v. 8,
9, 10. ii. 2, the perpetual use of the present
tense indicates the present condition of the
readers, ἡμαρτήκαμεν in v. 10, must be under-
stood as a present, i.e. as a *perfectum*
continuativum, (this usage of the perfect being
frequent with St. John), and, like other verbs,
it must refer to the present conduct of the
Christians.[1]

Plummer translates the perfect in question "we are in the
condition of not having sinned."[2] Brooke says, "have
committed no act of sin, of which the consequences remain."[3]
Huther points out that sin in general, except that spoken
of in I John 5:16, exists in every Christian. Although it
is not true of Christians that περιπατοῦμεν ἐν τῷ σκότει,
still we have sin. The confession in verse 9 is of con-
crete acts, not of abstract sin. In verse 10 sins before
conversion are not meant since it would not occur to a
Christian to deny those.[4] Huther concludes:

> The perfect is explained both by John's usus loquendi,
> according to which an action lasting up to the present
> is often represented by this tense, and also by the
> fact that the confession every time refers to sins
> previously committed.[5]

An instructive contrast exists in these verses
between the progressive καθαρίζει (verse 7) and the
punctiliar καθαρίσῃ (verse 9). In the former case the

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1. Friedrich Lücke, a Commentary on the Epistles of St.
   John, pp. 117-118.
2. A. Plummer, The Epistles of S. John, p. 85.
3. Brooke, op. cit., p. 21.
4. Huther, op. cit., pp. 290-297.
5. Ibid., p. 297.

continuous walk of the Christian is accompanied by continuous cleansing. In the latter, the confession of sin is followed by an act of cleansing. Neither cleansing is the initial change from darkness to light but the growing transformation of the Christian in and by the light (cf. 1:5).

(3) I John 2:1-6

Verses 1 and 2 of chapter 2 are closely connected with the preceding verses. $\gamma\rho\acute{\alpha}\phi\omega$, the progressive present, speaks of the present writing and $\acute{\epsilon}\chi o\mu\epsilon\nu$ and $\acute{\epsilon}\sigma\tau\iota\nu$ of present existing facts. The other verb forms are punctiliar: $\acute{\iota}\nu\alpha\ \mu\grave{\eta}\ \acute{\alpha}\mu\acute{\alpha}\rho\tau\eta\tau\epsilon$, the purpose of the writing, referring to an act of sin; and $\acute{\epsilon}\acute{\alpha}\nu\ \tau\iota\varsigma\ \acute{\alpha}\mu\acute{\alpha}\rho\tau\eta$, the protasis of a present general supposition, also referring to an act of sinning. John's purpose in the epistle is that the Christian reader, though he has sin and has committed sin, not commit acts of sin. To that end John presents $\mathit{I}\eta\sigma o\hat{\upsilon}\nu\ \mathit{X}\rho\iota\sigma\tau\grave{o}\nu\ \delta\acute{\iota}\kappa\alpha\iota o\nu$, who is $\acute{\epsilon}\lambda\alpha\sigma\mu\acute{o}\varsigma\ \pi\epsilon\rho\grave{\iota}\ \tau\hat{\omega}\nu\ \acute{\alpha}\mu\alpha\rho\tau\iota\hat{\omega}\nu$, who (3:5) $\acute{\epsilon}\phi\alpha\nu\epsilon\rho\acute{\omega}\theta\eta\ \acute{\iota}\nu\alpha\ \tau\grave{\alpha}\varsigma\ \acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha\varsigma\ \acute{\alpha}\rho\eta$, and who is (John 1:29) $\acute{o}\ \acute{\alpha}\mu\nu\grave{o}\varsigma\ \tau o\hat{\upsilon}\ \theta\epsilon o\hat{\upsilon}\ \acute{o}\ \alpha\acute{\iota}\rho\omega\nu\ \tau\grave{\eta}\nu\ \acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha\nu\ \tau o\hat{\upsilon}\ \kappa\acute{o}\sigma\mu o\upsilon$. Knowledge of Him produces obedience.

Verse 3 is also a present general supposition, the protasis, $\acute{\epsilon}\acute{\alpha}\nu...\ \tau\eta\rho\hat{\omega}\mu\epsilon\nu$, the progressive present, and the apodosis, $\gamma\iota\nu\acute{\omega}\sigma\kappa o\mu\epsilon\nu\ \acute{o}\tau\iota\ \acute{\epsilon}\gamma\nu\acute{\omega}\kappa\alpha\mu\epsilon\nu$, the progres-

sive present and the perfect denoting past action with results continuing up to the present (cf. the perfects of 1:1). Knowledge of Him may be tested by obedience. As in 1:6 having fellowship with Him is incompatible with walking in darkness, so here. Westcott renders $\dot{\epsilon}\gamma\nu\acute{\omega}\kappa\alpha\mu\epsilon\nu$ "have come to a knowledge of Him."[1] $\gamma\iota\nu\acute{\omega}\sigma\kappa\epsilon\iota\nu$ is the knowledge gained by experience, $\dot{\epsilon}\gamma\nu\omega\kappa\alpha$ a "result of the past realised in the present."[2]

Verses 4-5 contrast:

protasis	apodosis
4 $\dot{o}\ \lambda\acute{\epsilon}\gamma\omega\nu\ \dot{o}\tau\iota\ \dot{\epsilon}\gamma\nu\omega\kappa\alpha\ \kappa\alpha\grave{\iota}\ \mu\grave{\eta}\ \tau\eta\rho\hat{\omega}\nu$	$\dot{\epsilon}\sigma\tau\acute{\iota}\nu\ \kappa\alpha\grave{\iota}\ \dot{\epsilon}\sigma\tau\iota\nu$
5 $\dot{o}_{\varsigma}\ \delta'\ \dot{\alpha}\nu\ \tau\eta\rho\hat{\eta}$	$\tau\epsilon\tau\epsilon\lambda\epsilon\acute{\iota}\omega\tau\alpha\iota$

Verse 4 uses the general present participle and verse 5 the present subjunctive, but the force is similar. The former speaks of a particular case, the latter of a general truth. The verb in the apodosis of verse 4 is present progressive, but that of verse 5 is perfect; i.e., completed action, a perfection of love with present results in obedience. The conclusion of the matter is stated in verses 5b and 6; the test of being "in Him" is conduct like His. $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega\mu\epsilon\nu\ \dot{o}\tau\iota\ \dot{\epsilon}\nu\ \alpha\dot{\upsilon}\tau\hat{\omega}\ \dot{\epsilon}\sigma\mu\epsilon\nu.\ \dot{o}\ \lambda\acute{\epsilon}\gamma\omega\nu\ \dot{\epsilon}\nu\ \alpha\dot{\upsilon}\tau\hat{\omega}$

. . . . . .

1. Westcott, op. cit., p. 46.
2. Ibid.

μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς οὕτως περιπατεῖν . Verse 5b is in the progressive present. Verse 6 has the general present participle λέγων followed by the present infinitive in indirect discourse, progressive not only by tense form but by Aktionsart. The principal verb ὀφείλει is present, probably gnomic; it is not δεῖ, implying internal, personal obligation.[1] The present progressive infinitive περιπατεῖν completes it. The nature of that continuous conduct is καθὼς ἐκεῖνος περιεπάτησεν, the aorist expressing the past conduct of Christ conceived of as a whole.

(4) I John 2:28-29

I John 2:28 begins with a command in the present imperative, μένετε. The admonition implies by Aktionsart that the Christians are "in Him" already and by tense that they are to begin and continue to remain so. The purpose of μένετε is expressed in ἵνα ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνθῶμεν. The verb forms are all punctiliar, emphasizing fact of occurrence rather than continuance. The knowledge of Him which began with the first manifestation of Christ (1:2, 3:5, 8) will be consummated by the second manifestation of Christ.

Verse 29 contrasts two words meaning roughly

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1. Cf. Plummer and Westcott, ad. loc.

"know" in the protasis and apodosis of a future supposition with more probability: $\stackrel{\backepsilon}{\epsilon}\alpha\nu$ $\epsilon\iota\delta\widehat{\eta}\tau\epsilon$ $\acute{o}\tau\iota$ $\delta\acute{\iota}\kappa\alpha\iota\acute{o}\varsigma$ $\acute{\epsilon}\sigma\tau\iota\nu,$ $\gamma\iota\nu\acute{\omega}\sigma\kappa\epsilon\tau\epsilon$ $\acute{o}\tau\iota$ $\kappa\alpha\grave{\iota}$ $\pi\widehat{\alpha}\varsigma$ $\acute{o}$ $\pi o\iota\widehat{\omega}\nu$ $\tau\grave{\eta}\nu$ $\delta\iota\kappa\alpha\iota o\sigma\acute{u}\nu\eta\nu$ $\grave{\epsilon}\xi$ $\alpha\grave{u}\tau o\widehat{u}$ $\gamma\epsilon\gamma\acute{\epsilon}\nu\nu\eta\tau\alpha\iota.$ All the verb forms are progressive present except the last. Westcott expresses the contrast thus: "Knowledge which is absolute ($\epsilon\iota\delta\widehat{\eta}\tau\epsilon$) becomes the basis of knowledge which is realised in observation ($\gamma\iota\nu\acute{\omega}\sigma\kappa\epsilon\tau\epsilon$)."[1] $\gamma\iota\nu\acute{\omega}\sigma\kappa\epsilon\tau\epsilon$ may be either indicative or imperative. Huther and Westcott favor the imperative, Plummer the indicative.[2] Perhaps John is exhorting the Christians to realize the natural result of God's right- eousness, to understand in experience that being the off- spring of God implies being of the same nature as God. As for $\gamma\epsilon\gamma\acute{\epsilon}\nu\nu\eta\tau\alpha\iota,$ the perfect indicative indicates, as usual, a past event with results continuing into the pre- sent, a present living reality based on a past fact. The present practical result is, of course, expressed in $\acute{o}$ $\pi o\iota\widehat{\omega}\nu.$ The word order, though it seems illogical to Brooke,[3] is true to John's emphasis throughout the epistle.

(5) I John 3:1-3

I John 3:1 contains all three of the tenses

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1. Westcott, op. cit., p. 82.
2. Cf. Huther, Plummer, and Westcott, ad loc.
3. Cf. Brooke, ad loc.

under consideration. The aorist imperative $\acute{\iota}\delta\varepsilon\tau\varepsilon$, with which it begins, urges instantaneous action. The modern idiom "just look!" or, more vulgarly, "get a load of this" perhaps expresses the emphasis of the command. $\delta\acute{\varepsilon}\delta\omega\kappa\varepsilon\nu$ is indicative of action in the past with continuing result. The giving began in the past and still continues. The clause of conceived result,[1] $\acute{\iota}\nu\alpha\ldots\kappa\lambda\eta$-$\theta\tilde{\omega}\mu\varepsilon\nu$, expresses action conceived of as whole. The cause can be inferred from the result. The time is evidently present. The parenthetical $\acute{\varepsilon}\sigma\mu\acute{\varepsilon}\nu$ emphasizes that fact, a present reality. Verse 1 continues with the reason why the $\kappa\acute{o}\sigma\mu os$ does not recognize (present progressive) the Christians for what they are; i.e., that it did not (past punctiliar) recognize Him. Verse 2 reemphasizes the present $\acute{\varepsilon}\sigma\mu\varepsilon\nu$ and uses the punctiliar $\acute{\varepsilon}\varphi\alpha\nu\varepsilon\rho\acute{\omega}\theta\eta$, in which, as Brooke puts it, "the writer is not looking back on a time separated by an interval from that of writing or speaking."[2] The manifestation has not yet taken place. $o\acute{\iota}\delta\alpha\mu\varepsilon\nu$ is present in force. The substance of the knowledge is expressed in a future supposition with more probability, the protasis being aorist subjunctive, referring to a summary event in the future. The conclusion of the paragraph in verse 3 is a

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1. Cf. Burton, op. cit., p. 92.
2. Brooke, op. cit., p. 82.

simple present particular supposition using a general
present participle in the protasis and the progressive
present indicative in the apodosis.

(6) I John 3:4-10

A sharp contrast in thought occurs between
3:3 and 3:4. Those who have the hope of being like Christ
at His appearing purify themselves just as His is pure.
Those who sin subvert the purpose of His first appearance.
Verse 4 states a simple present particular supposition
$\acute{o}\ \pi o\iota\hat{\omega}\nu\ldots\kappa\grave{\alpha}\grave{\iota}\ldots\pi o\iota\epsilon\hat{\iota}$. The statement contrasts with
2:29b. Evidently the equation of $\acute{\eta}\ \acute{\alpha}\mu\alpha\rho\tau\acute{\iota}\alpha$ and $\acute{\eta}\ \acute{\alpha}\nu o\mu\acute{\iota}\alpha$
is intended to emphasize the willfulness of violation.
Every taint of sin is in direct opposition to the right-
eousness and purity of God and therefore to that of the
offspring of God. It is also in opposition to the purpose
of Christ's first appearing, to eradicate sin. In verse
5 $o\acute{\iota}\delta\alpha\tau\epsilon$ has present force, and the substance of the know-
ledge $\acute{o}\tau\iota\ldots\acute{\epsilon}\phi\alpha\nu\epsilon\rho\acute{\omega}\theta\eta\ \acute{\iota}\nu\alpha\ldots\acute{\alpha}\phi\eta$ is expressed in punctiliar
verb forms, the one pointing to a past summary action, the
other to a timeless purpose conceived of as whole. Sins
are spoken of in the plural, acts of sin. There is,
$\acute{\epsilon}\sigma\tau\iota\nu$, in Christ no sin; thus those "in Him" do not sin.
Verse 6, $\pi\hat{\alpha}\varsigma\ \acute{o}\ldots\mu\acute{\epsilon}\nu\omega\nu\ o\grave{\upsilon}\chi\ \acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\epsilon\iota\cdot\ \pi\hat{\alpha}\varsigma\ \acute{o}\ \acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega\nu\ o\grave{\upsilon}\chi\ \acute{\epsilon}\acute{\omega}\rho\alpha$-
$\kappa\epsilon\nu\ \alpha\grave{\upsilon}\tau\grave{o}\nu\ o\grave{\upsilon}\delta\grave{\epsilon}\ \acute{\epsilon}\gamma\nu\omega\kappa\epsilon\nu\ \alpha\grave{\upsilon}\tau\acute{o}\nu$, uses general present partici-
ples in the protases, and the present and the perfect in

the apodoses. ἁμαρτάνει is progressive; ἑώρακεν and ἔγνωκεν are indicative of past event with present result. Therefore, John is saying that sinning is evidence that one never in the past saw or came to know Christ, nor in the present discerns or knows Him in experience. Sinning is incompatible with the living reality of experience with eternal life which was spoken of in 1:1-3.

Verse 7 begins with a prohibition in the present imperative, significantly so for John's purpose in writing, for it enjoins cessation of an action in progress. Stop being deceived about the true nature of things, says John. ὁ ποιῶν righteousness ἐστιν righteous just as He ἐστίν. The act will be compatible with the inner nature and the One Who is within. Likewise ὁ ποιῶν sin issues from the devil because the devil from the very beginning ἁμαρτάνει (verse 8). There is no sin in Christ; the devil has never done anything but sin. ἁμαρτάνει is progressive present. Verse 8 continues: εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. The verbs are punctiliar (cf. verse 5). It is significant that the phrase "Son of God" is used of the One Who issued forth from God, the One "in" Whom the Christian becomes a child of God (cf. 3:2).

Verse 9 makes a further present general statement: πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ,

ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρ-
τάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. Before this most
difficult verse is discussed, verse 10 will be considered.
It presents the revealing test of the fatherhood of indi-
viduals: those who do not do righteousness and do not love
(general present participles) do not have God for their
father.

In the first clause of verse 9 the perfect parti-
ciple denotes past action and resulting state at the time
of the principal verb, which is progressive present.
Plummer renders the participle thus: "every one that has
been made and that remains a child of God."[1] In succeeding
clauses certain ambiguities occur. The subject for δύναται
and γεγέννηται may conceivably be either πᾶς ὁ γεγεν-
νημένος or σπέρμα. Another ambiguity is the identity of
αὐτῷ . There seems to be no question that αὐτοῦ
refers to God, but αὐτῷ may refer to either ὁ γεγεννημένος
or God. The present forms μένει and δύναται ἁμαρ-
τάνειν, however, are probably progressive; γεγέννηται
is perfect of past event with present result. The statement
of the impossibility of one born-of-God sinning must be
interpreted in the light of John's purpose in writing. The
statement is not unique. The whole tenor of the passage
echoes and supports it. Just as absolute a statement was

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1. Plummer, op. cit., p. 127.

made in 2:4. There is no need to appeal to the progressive
force of the verbs $\pi o \iota \epsilon \hat{\iota}$ and $\dot{\alpha}\mu\alpha\rho\tau\dot{\alpha}\nu\epsilon\iota\nu$ to distinguish
abstract sin from concrete sins, or the habitual from the
occasional. The act of sin is the outgrowth of the
"principle" of sin; where the latter does not exist, the
former cannot result. That which is born-of-God cannot
commit an act of sin any more than it can produce sin
habitually; there is simply nothing in its nature which can
issue in anything but righteousness and love. A statement
such as that of Westcott makes no sense whatsoever: "As
long as the relationship with God is real sinful acts are
but accidents. They do not touch the essence of the man's
being."[1] Any act proceeds from the "essence" of a "man's
being."

Nevertheless, John surely was not writing to
Christians who were sinless. He emphatically denies them
the right to make that claim (1:8-10). Sin is not abso-
lutely eradicated until Christians "see Him as He is" (cf.
3:2). But John's purpose is that they not sin (cf. 2:1).
As those born of God they have the real potential of not
sinning. And so John tells them what it is to abide in Him
and to be cleansed from sin and be changed into His
likeness through ever-growing knowledge and

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1. Westcott, op. cit., p. 108.

discerning of Him, based on His manifestation to take away sin, and consummated at His appearing again, as Hebrews 9:28 says, "not to deal with sin but to save those who are eagerly waiting for him."

c. Summary of the Uses of the Present, Aorist, and Perfect Tenses in I John 1:1-2:6, 2:28-3:10.

The present, aorist, and perfect tenses appear in I John 1:1-2:6 and 2:28-3:10 with much more nearly equal frequency than in Matthew 5-7 or in Romans 6:1-8:17. The perfect is markedly more frequent than in either of the other passages. It signifies an event in the past with results continuing into the present as living present reality. It occurs chiefly in the indicative, fourteen times in the passage studied, but twice in the participle.

The aorist tense is less prominent than the present, but it is used several times with significant contrastive force. Among its uses is the historical aorist, pointing to a past event as a whole in contrast to the perfect which emphasizes the continuing results of a past event. Both the indicative and subjunctive occur with this force. They occur subordinately in the protases of present general suppositions and of future suppositions with more probability, in purpose, result, causal, and relative clauses, and in indirect discourse. The aorist imperative occurs once.

The present tense occurs generally with progressive force, though the gnomic present occurs, and the general present participle is frequent, assigning its subject to "the class of those who do the action denoted by the verb", "without reference to time or progress."[1] The progressive present occurs in the indicative and subjunctive. Subordinate uses are in purpose, relative, and causal clauses, in present general suppositions and future suppositions with more probability, and in indirect discourse. The present infinitive occurs in indirect discourse and as a completion of another verb. The present imperative and prohibition also occur.

C. Summary

In this chapter have been discussed three selections which differ in purpose and in consequent use of the three tenses studied. The first, Matthew 5-7, was found to be a teaching discourse set in a narrative framework and employing narrative as one of several forms of teaching. The other forms employed are the general pronouncement, the command, the prohibition, and the rhetorical question. The material of the discourse was organized around these forms for the purpose of analyzing the several uses of the present, aorist, and perfect tenses. The uses

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1. Burton, op. cit., p. 56.

found were then summarized.

The second selection, Romans 6:1-8:17, was analyzed in terms of its thought development, in contrast to the treatment of Matthew 5-7, whose thought development was not taken as the organizing factor. The argument of Romans 6:1-8:17 was first summarized, then presented paragraph by paragraph to discover the importance of the present, aorist, and perfect tenses to its development. The uses of the tenses thus found were then summarized.

The third selection, I John 1:1-2:6, 2:28-3:10, was treated rather similarly to the second. A complete presentation of the argument was not, however, attempted, but a brief summary of the content preceded the paragraph by paragraph analysis. The uses of the present, aorist, and perfect tenses were determined in context and then summarized. Of the three tenses the perfect was found to be subject to the most variation in its use. Matthew 5-7 employs only the participle. Matthew clearly conceives of the perfect as denoting present state resulting from past event, but he finds few occasions to emphasize that denotation. Where he does, it has quite telling effect. Romans 6:1-8:17 also employs the perfect infrequently. Paul's use is broader, however, involving not only the participle but also the indicative, the latter once subordinately in a simple past particular supposition. The

characteristic force is the same. In contrast to the Matthew and Romans passages I John 1:1-2:6 and 2:28-3:10 make extensive use of the perfect. In John's thought it seems to embody the expression of historical fact which continues to be actively experienced in the present. Thus it is used of eyewitness of the life of Christ, of the sin of the Christian, of the experience of God's love, and of the generation of the Christian from God. It most frequently occurs in the indicative, but the participle is also used, once periphrastically to form the perfect subjunctive.

Many of the uses of the aorist tense are common to all three passages but vary in prominence with each. John is most restricted in the use of the modes, employing only the indicative, subjunctive, and imperative. Matthew uses the participle and infinitive as well. Only Paul uses the optative, and that in a sterotyped phrase. The force of the aorist in John is punctiliar. Independent occurrences are of the historical aorist; subordinate constructions employing the aorist are the present general supposition, the future supposition with more probability, purpose, result, causal, and relative clauses, and indirect discourse. The one use he makes of the aorist imperative denotes an instantaneous action. The independent uses of the aorist by Paul are the historical aorist,

occasionally the inceptive aorist, the deliberative sub-
junctive, and the optative of wishing. Subordinate uses
of indicative and subjunctive are purpose, relative, and
conditional clauses, indirect discourse, and the simple
past particular supposition. There are examples of the
participle of antecedent action, the participle of iden-
tical action, and the general aorist participle. The
infinitive expresses purpose. The imperative is used of
action to be undertaken at once. Matthew makes extensive
use of the aorist subjunctive in the present general sup-
position and the future supposition with more probability
to state the general pronouncements so frequent in the
discourse. Independent uses in pronouncements are the
subjunctive as emphatic future, the inceptive aorist,
and the historical aorist. The infinitive is used com-
plementarily. The participle of antecedent action occurs
in narrative. Clearly punctiliar use is made of the
imperative. The prohibitory subjunctive also refers to
summary action apart from its progress.

All three passages contrast the progressive
force of the present with the summary force of the aorist.
John uses the progressive present most frequently, but
the gnomic as well. Subordinate uses of indicative and
subjunctive are in purpose, relative and causal clauses,
in the present general supposition and the future suppos-
ition with more probability, and in indirect discourse.

The general present participle is frequent. The infinitive is used complementarily and in indirect discourse. The imperative occurs in both command and prohibition. Paul likewise makes use of the progressive present, but uses the gnomic, futuristic, and perhaps the historical as well. Subordinate uses of indicative and subjunctive are in relative, causal, and temporal clauses, in indirect discourse, and in conditions. The participle of simultaneous action and the present general participle both occur. The infinitive is used more extensively than in the other authors, complementarily, substantivally, and in purpose and result clauses. The imperative occurs in both command and prohibition. Matthew makes more use of the gnomic present than either of the others. The tense of his rhetorical questions is present. Subordinate uses of indicative and subjunctive are in the simple present particular supposition, the present general supposition, and the future supposition with more probability. These and the general present participle are frequent in pronouncements. The imperative in commands is as frequent as is the aorist, but in prohibitions it is less prominent.

The most prominent uses of tense in I John 1:1-2:6 and 2:28-3:10 are the perfects and the contrasts between the progressive present and punctiliar aorist. In Romans 6:1-8:17 the punctiliar force of the aorist

is often crucial to the argument, and the contrast between present and aorist in commands assumes importance. In Matthew 5-7 the ways of using tense in general statements are prominent, and the aorist and present tenses contrast in both command and prohibition.

CHAPTER III

THE ENGLISH TRANSLATION of the

PRESENT, AORIST, and PERFECT TENSES

in the NEW TESTAMENT PASSAGES

SELECTED

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A. Introduction

The purpose of this chapter is to consider

the problems involved in the translation of the present,

aorist, and perfect tenses into English. It is necessary

to understand the basic nature of translation, and of

translation of the Scriptures in particular. This chap-

ter will present, then, briefly a summary of principles

of translation from one language into another. The sec-

ond consideration of the chapter will be the nature of

the English verb and the degree of correspondence of its

system to the tense and aspect system discovered in the

Greek and presented in the first chapter of this thesis.

The final consideration of the present chapter will be

the passages examined in chapter two, with a view to

illustrating and suggesting solutions for the problems which

their English translation entails. In this connection a

group of modern English translations will be compared,

along with the traditional King James Version, to dis-

cover their working principles and to compare their me-

thods of translating the verb forms of the three New

Testament passages under consideration. The chapter will

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close with a summary.

B. Principles of Translation.

An understanding of the principles of translation involves an understanding of the nature of the process and the bases for its possibility. The ultimate source of the problems of translation will be summarized here briefly under the heading: the possibility of translation. On the basis of the facts presented, various methods of translation will be evaluated, and finally the special problems involved in Scripture translation will be related to the principles and methods of translation in general.

1. The Possibility of Translation.

Language employs verbal symbols for discrete categories of the continuum of experience. Languages are diversified in the way they break up that world which is to be symbolized. A piece of literature is a message encoded. The process of translation involves a person who is able to decode the message and encode it in another code. The average person is aware that different symbols are used in different languages, but the fact is often overlooked that these symbols do not exactly correspond to each other, nor are they set in the same structural pattern. In grammatical terms, vocabulary items do not correspond, nor do grammatical categories

and syntactical devices. The translator must constantly be aware of this basic fact about language. In a sense, because of this fact, translation is impossible. Writing for the Modern Language Journal, Robert L. Politzer points out that "'something' gets lost in translation, and that "no matter how good the translation, there is always an intranslatable residue."[1] He proceeds to present systematically what he terms the "major categories of intranslatability."[2] The linguistic sign in a single utterance may be symbolized S/M, S equalling the symbol and M the meaning. In the language system as a whole the linguistic sign is S/V, where V is the value or sum of the potential meanings of a sign determined by relationships within the system. For any two languages $V_1 \neq V_2$, the law of intranslatability. Politzer says, "The signs of different systems can be identical only in the sense that they can be put to the same specific uses. Their potential uses will never be the same."[3] That is to say, one cannot translate the "same" thing the same way in every context. Translation is made when $M_1 = M_2$ because both represent the same referent. One result of the fact that $V_1 \neq V_2$ is that the pun or intentional ambiguity is

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1. Robert L. Politzer, "A Brief Classification of the Limits of Translatability," p. 319.
2. Ibid.
3. Ibid.

untranslatable. These are words not used with a single meaning but with the entire value playing its role. A second result is that literature is more difficult to translate than science because of the differing associations of words.[1]

The second category of intranslatability involves the relation of the signifier to the thing signified. Roman Jakobson is quoted as saying:

> The distinctive feature of poetry lies in the fact that a word is perceived as a word and not merely as the proxy for the denoted object or an outburst of emotion, that words and their arrangements, their meaning, their outward and inward form acquire weight and value of their own.[2]

Inevitably $S_1 \neq S_2$ or $S_1/M_1 \neq S_2/M_2$.

A third category is that in which the referent may be absent in the other culture or may appear under a different form.[3] Politzer points out that for a translator

> to manipulate a linguistic structure without knowledge of the culture in which this linguistic structure operates... [is] ultimately to manipulate symbols without meaning or symbols to which he attaches the wrong meaning.[4]

The ultimate "category of intranslatability" involves theory of language and reality. If the theory

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1. Ibid.
2. Ibid., p. 320. Quoted from V. Erlich, "The Russian Formalist Movement," Partisan Review (1953), pp. 282-296.
3. Cf. Eugene A. Nida, Bible Translating, pp. 149-240.
4. Politzer, op. cit., p. 321.

held by many linguists that language shapes reality as we see it---the referents---is held,

> if linguistic symbols are not used to refer to reality, but are the shapers of concepts and of reality, then the bridge that provides for the possibility of translation from one language into another is really removed; the supposed translation becomes really a different way of looking at a world which becomes practically unknowable in an objective sense.[1]

> The possibility of translation exists only if we recognize that the signified and meaning have an identity apart from the signifier and can thus be expressed again in another language. According to a purely idealistic philosophy of language which asserts that language is only "idea" or "expression" translation is by definition an impossibility.[2]

2. The Methods of Translation.

The categories of intranslatability present problems which are reflected in the controversies over methods of translation. There have long been two extreme views held, which will be here called literal and free. The literal tends to disregard the differences between language structures; the free tends toward new composition. Each of these methods will be discussed here, followed by a presentation of the middle ground, called by Nida "the principle of closest equivalence."[3]

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1. Ibid., p. 322.
2. Ibid., footnote 11.
3. Nida, op. cit., pp. 11-12.

a. Literal

Strictly speaking, the literal method of translating is to render word by word in the order of the original. Its basic assumption is correspondence between the two languages. It seeks to avoid interpretation. The proponents of this method believe it the only way to avoid altering the original meaning.[1] The Septuagint is an outstanding example of a literal translation.[2] The English Revised Version has been called an interlinear translation.[3] With the recent advance in linguistic science it is becoming more and more evident to translators that the sort of correspondence postulated by the literal method does not exist. A word-for-word rendering does not make sense in the "target" language. At best literality does not reproduce shades of meaning.[4] But worse, literal rendering obscures the meaning or distorts it.[5] Preserving the word order of the "source" language may distort the emphasis.[6] The literal method of Bible translation is

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1. Cf. W. Schwarz, "Principles of Biblical Translation," p. 163.
2. Cf. Nida, op. cit., p. 11.
3. Schwarz, op. cit., p. 164.
4. Richard Francis Weymouth, The New Testament in Modern Speech, p. x.
5. Ibid., pp. x-xi. Cf. Luther A. Weigle, chm., An Introduction to the Revised Standard Version of the New Testament, p. 52.
6. R. F. Henderson, "Problems of Bible Translation," p. 133.

generally held to by those who hold the theological
position of verbal inspiration. A work which illus-
trates the extreme of the method is Young's Literal
Translation of the Holy Bible, a recent publication not
included among the versions compared in this thesis be-
cause it is of the interlinear type. In the preface to
the revised edition Young states his position thus:

> If a translation gives a present tense when the or-
> iginal gives a past, or a past when it has a present;
> a perfect for a future, or a future for a perfect;
> an a for a the, or a the for an a; an imperative for
> a subjunctive, or a subjunctive for an imperative; a
> verb for a noun, or a noun for a verb, it is clear
> that verbal inspiration is as much overlooked as if
> it had no existence.[1]

In other words, since it cannot be shown that any two
languages correspond in either grammatical or lexical
form, Young's view amounts to a denial of the legitimacy
of translating Scripture at all. Let the reader learn
Greek, for Young says that only in so far as a transla-
tion "adhere to the original--neither adding to it not
omitting from it one particle---are they (sic) of any
real value.." [2]   This extreme position ultimately denies
the possibility of translation. A "literal translation"
is not a translation at all, since instead of creating
a literary work in the target language it

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1. Robert Young, Young's Literal Translation of the
    Holy Bible, preface. Italics his.
2. Ibid.

creates a new language which combines the structural features of the source language with those of the target language. It fits lexical items from one language into the structural frame of another, producing a translation language which was never spoken or written in any age.[1] If, as Young maintains, the value of the "translation" varies in inverse proportion to the degree of difference from the source language,[2] the best translation is no translation at all.

    b. Free

        The method of "free" translation is called by Nida "translation of ideas." He formulates the approach thus: "What would the author have said if he had been using English instead of Greek or Hebrew?"[3] Knox asks a similar question: "What would an Englishman have said to express this?"[4] Henderson in speaking of the translation of Psalm 5:2 concludes that

> the translator's problem is not so much 'How could David the Hebrew have said this in English?' but rather, 'How would David have said this if he had been an Englishman in the same circumstances?'[5]

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1. Cf. E. V. Rieu and J. B. Phillips, "Translating the Gospels," p. 155.
2. Young, ibid.
3. Nida, op. cit., p. 12.
4. R. A. Knox, On Englishing the Bible (London, 1949), quoted in W. Schwarz, Principles and Problems of Biblical Translation, p. 3.
5. Henderson, op. cit., p. 134.

Rieu speaks of "the principle of equivalent effect," in which Phillips concurs, "this matter of producing the same effect on the modern reader as was produced in the first case in the minds of those for whom the Gospels were first written."[1]

This free approach is often called paraphrase, giving the meaning in another form, expressing, interpreting, or translating with latitude.[2] The danger of this method is indicated by Nida:

> There are...excessively free translations...all of which are to be rejected. Similarly one must emphatically reject paraphrases which are made for the sake of novelty of expression or designed to satisfy the translator's private whim.[3]

Paraphrase is regarded as departing too far from the original text to be translation; it is rather considered commentary. Allis feels that if the translation tries, not simply to present what "the author has said," but also "what the author meant by what he said," he becomes a commentator.[4] Allis' definition of what constitutes paraphrase, and therefore illegitimate rendering, is a strict one.[5] Rieu comments that paraphrase is often a term of abuse for very good translation, translation

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1. Rieu and Phillips, op. cit., pp. 153, 156.
2. Webster's New Collegiate Dictionary, p. 610.
3. Eugene A. Nida, "Translation or Paraphrase," p. 105.
4. Oswald T. Allis, Revision or New Translation, p. 16.
5. Cf. Allis, op. cit., pp. 16ff.

which is not literal where literalness would obscure the
meaning.[1] Nida takes a similar view.[2] Excluding, then,
the view that calls all but literal rendering paraphrase,
consideration should be given to the value of this the
opposite extreme to literalness. The free translation
may not, indeed, be translation at all, not because, as
in the case of the literal, it adheres too closely to the
structure of the original, but because it departs too far
from the meaning of the linguistic symbols of the origin-
al. It may cease to be translation and become a new work
of the translator's in the target language, following, to
be sure, the outlines of the original, but ceasing to be
in any true sense the work of the original writers.
The Bible, for example, is not a work by Englishmen;
David was not an Englishman. The Bible has its own
setting and culture. A translation cannot completely
reproduce the ideas of the author in another linguistic
code. Assuming the existence of an objective reality
symbolized in language, the translator should not sub-
stitute for the referents in one culture those of ano-
ther.

    c. Closest Equivalent

. . . . . .

1. Rieu and Phillips, op. cit., p. 157.
2. Cf. Nida, "Translation or Paraphrase," pp. 97-106

Nida's term "closest equivalent" is difficult to define, and Nida presents much material to illustrate the principle,[1] but briefly he states it thus: "the recognition by the native bilingual person of the translation as being the closest 'natural' equivalent to the statement of the text."[2] To Nida basically a translation must conform to the customary usage of the target language and to the meaning of the original, and it must make sense.[3] To produce such a translation the translator must know thoroughly not only the source language and the meaning of the text but also the thoughts and thought forms of the people who use the target language.[4] To evaluate this approach to translation consideration will be given here to equivalence of form or structure in translation, to information correspondence, and to equivalence of style.

(1) Form

To be a translation in a given language a translation must conform to the structure of that language. Languages do not agree in their grammatical categories and classes of words. It is absurd to regularize them or to construct artificial categories to

. . . . . .

1. Nida, Bible Translating, passim., especially chapter 8.
2. Ibid., p. 13.
3. Ibid.
4. Cf. Rieu and Phillips, op. cit., p. 155.

correspond to another language.[1]   Efrain Alphonse makes

an observation on his work in Panama which might well be

applied to English, indeed has been,[2]   that "nothing seems

to provide more difficulty than the lack of correspon-

dence between the aspect-tense system of Greek and the

quite different tense system of Valiente."[3]   It is evi-

dent that the principle of "closest equivalence" cannot

mean exact equivalence. The translator's job is to carry

meaning, not formal structure, to another language.

Nida describes the necessary adaptations thus:

> ...one must recast the syntactic forms of a language
> into different grammatical patterns. The word order
> must be changed, the relationship of clauses must be
> indicated in different ways, and the pronominal re-
> ferences must be treated entirely in terms of the
> language into which one is translating.[4]

In another article Nida asserts that the most common

errors in translation are the result of neglect of the

indigenous sentence constructions and that only a

grammatically idiomatic translation can speak directly

to the people.[5]   Henderson regards as a major obstacle

to translation the different sentence patterns and idioms

. . . . . .

1. Nida, Bible Translating, p. 15.
2. Cf. Dana and Mantey, op. cit., p. 207; Chamberlain,
    op. cit., p. 70; Moulton, op. cit., p. 119; Robert-
    son, op. cit., p. 821.
3. Efrain Alphonse, "The Translator's Struggles," p. 106.
4. Eugene A. Nida, "The Translator's Problems," p. 50.
5. Eugene A. Nida, "The Most Common Errors in Trans-
    lating," pp. 52, 56.

of different languages.[1]   In Weymouth's preface to the
New Testament he points out an example in that a random
count of English clause junctions shows one third of the
cases using conjunctions, one third adverbs or pronouns,
and one third asyndeton. The Greek uses conjunctions at
two thirds of its clause junctions. Therefore, in order
to conform to English usage some of these Greek conjunc-
tions will have to be omitted and some substituted for.[2]
Many more examples relating to word classes could be cited.[3]
Examples of diversity of grammatical categories espec-
ially pertinent to the present thesis are given in
Nida's discussion of aspect and tense.[4]   Many other pro-
blems of grammatical and syntactical equivalence are dis-
cussed in the following pages of his work.[5]

In the light of these considerations the tra-
ditional method of using italics to mark those words "not
in the original" comes into question. Ultimately such a
policy would demand italicization of the entire transla-
tion. Wonderly gives an example to show that changes
inevitably take place in translation and are so inter-
woven with the words and grammatical forms that it

. . . . . .

1. Henderson, op. cit., p. 131.
2. Weymouth, The New Testament in Modern Speech, p. xiii.
3. Cf. Nida, Bible Translating, pp. 246-250.
4. Ibid., pp. 252-255.
5. Ibid., pp. 250-276.

cannot but be arbitrary to italicize some. He says,

> If words, affixes, etc., are necessary to convey
> a satisfactory understanding of the meaning of the
> text in terms of the language of the translation,
> they are not extraneous additions but are a legi-
> timate part of the translation and need not be
> singled out for special notice.[1]

Extraneous matter should be omitted in the first place
and the reader not required to concern himself with the
shades of difference between original and translation.[2]
The opposite view on the question of italics is repre-
sented by Allis' position, which stresses the differen-
tiation between what the original "actually said" and the
means the translator uses to make the sense of the pass-
age clear.[3] Allis falls unknowing into a logical pit-
fall in that what the original "actually said" can be
only the original words in the original language and no
translation at all. He complains, for example, of versions
which expand Matthew 1:6 "her of Uriah" in various ways
to express the relationship of wife, where these are not
printed in italics. He calls these expansions adding to
complete the meaning, or interpretation.[4] Now "her of
Uriah" is not English; it makes absolutely no sense. If
it does not in the Greek mean the wife of Uriah, Allis

. . . . . .

1. William L. Wonderly, "What About Italics?" p. 116.
2. Ibid.
3. Cf. Allis, op. cit., pp. 25-41.
4. Ibid., pp. vi-vii.

may be right. But, if it indeed does signify that to a
speaker of Greek, if the translator may not put it into
equivalent English he may as well not try to translate
at all. To find the closest equivalent may not be easy,
but as Nida says,

> Anything in one language may be translated into ano-
> ther language, provided that he looks long enough to
> discover the modes of expression and is willing to
> shift into these new linguistic structures.[1]

(2) Information

The principle of closest equivalence in infor-
mation presupposes the existence of a message which was
encoded in the original language and which may be en-
coded in the target language. Harvey T. Hockstra de-
scribes the translator's work as

> to uncover terms or to find ways of expressing this
> unique phenomenon of the gospel within the framework
> of a non-Christian thought pattern.[2]

The Revised Standard Version translators conceived of
their task as

> not only to determine as precisely as possible what
> we understand the original writer to mean, but to
> take that exact message and transmit it in terms
> that the reader and hearer of our day cannot mis-
> understand.[3]

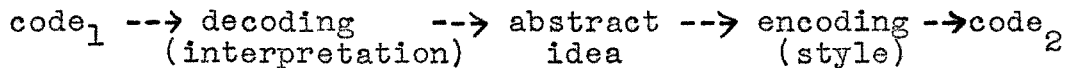Ward speaks of the substantial core of the truth, an

. . . . . .

1. Nida, Bible Translating, p. 249.
2. Harvey T. Hockstra, "Theological Implications in
   Translation," p. 17.
3. Luther A. Weigle, chm., op. cit., p. 67.

irreducible minimum which survives translation.[1] Nida

too speaks of the message:

> Translation involves more than mechanical consistency
> and literal correspondences; it is the scientific art
> of making a message live in the language and hearts
> of a people.[2]

The process which takes place in translation may be

diagrammed as follows:

$$\text{code}_1 \dashrightarrow \underset{\text{(interpretation)}}{\text{decoding}} \dashrightarrow \underset{\text{idea}}{\text{abstract}} \dashrightarrow \underset{\text{(style)}}{\text{encoding}} \rightarrow \text{code}_2$$

Because code_1 is not code_2 and differs in the categories

it imposes upon the world of idea and experience, both

gain and loss of information take place in the process

of translation. Wonderly in his article on information

correspondence[3] discusses the inevitability of loss and

gain. An example of loss especially pertinent to the

present study is the distinction in Greek between the

present and the aorist imperative. The English cannot

translate it except by awkward circumlocution, so it is

usually excluded, both imperatives being rendered as

simple commands regardless of the continuous or punc-

tiliar nature of the action commanded.[4] On the other

hand, items of information must be added where English

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1. R. A. Ward, "Salute to Translators," pp. 85-86.
2. Nida, "Translation or Paraphrase," p. 106.
3. William L. Wonderly, "Information Correspondence and
    the Translation of Ephesians into Zoque," pp. 138-142.
4. Ibid., p. 139.

makes obligatory distinctions absent in the Greek. These
items must be discovered from the context or from out-
side sources. The principle of closest equivalence im-
plies minimizing gain and loss, as Wonderly has put it,
"to prevent them from attaining the proportions of
heresy, or lack of intelligibility, or other serious
perversions of the original sense."[1]

  (3) Style

  The style of writing is perhaps the most elu-
sive of all translation matters. Because in literary
style the forms and arrangements of words take on an
importance in themselves, in translation matters such as
poetic or dramatic form, rhythm, and prose style are
lost. These are not unimportant, being an essential
part of the linguistic code, and equivalents must be
sought in the translation.[2] Weymouth points out the
opposite dangers in seeking equivalents.[3] On the one
hand there is the literary or "society" language and on
the other the uneducated, both alike inappropriate to
the New Testament which was written in colloquial lan-
guage, not, however, without artistry.[4] It is one of the

. . . . . .

1. Ibid., pp. 138-139.
2. Cf. Henderson, op. cit., p. 135.
3. Weymouth, The New Testament in Modern Speech, pp.ix-x.
4. Cf. Nida, Bible Translating, pp. 16-17, and Rieu and
  Phillips, op. cit., p. 154.

laws of translation formulated by Tytler "that the style and manner of writing should be of the same character with that of the original."[1] He modifies his principle in recognition, however, of the inevitability of differences between languages.[2] An additional fact which complicates the problem of style equivalence is the existence in some languages of a literary dialect, often considered the correct medium for religious subjects. This dialect may not be intelligible at all to the uneducated man.[3] The translator must find the style in the target language which is most closely equivalent to that of the original. Though perfect translation is impossible, the principle of closest equivalence provides for the best approximation possible.

3. The Special Problems of Scripture Translation

Translation of the Scriptures presents certain problems not urgently felt in translation of other literary works. These may briefly be discussed under the heads of the nature of the text, the necessity for translation, and the qualifications of the translator.

The first consideration is actually the basis for the other two. The Bible is a religious work, con-

. . . . . .

1. Alexander Fraser Tytler, Essay on the Principles of Translation, p. 9.
2. Ibid., pp. 96-106.
3. Nida, Bible Translating, pp. 16-17.

sidered to be the peculiar property of the Church, and
believed by many within and without the Church to be
the message of God to men. Consequently a special
burden is laid upon the translator to render accurately
and a peculiar impetus is given to the literal method,
particularly by those who hold to verbal inspiration.
Today no translation is held to be inspired in the sense
that the original is;[1] no human being can fully under-
stand the mystery of divine revelation, and thus no
translation can be a substitute for the original. A
translation is inevitably based on interpretation. Nida
comments significantly on this fact as follows:

> The Bible translator who is under the illusion that
> he never interprets when he translates may be certain
> of the fact that he is engaged in some very unwarranted
> interpreting. Only by being conscious of what we are
> doing and making certain that our interpretations are
> fully supported by the context can we do anything like
> honest, intelligent translating. If the grammatical
> requirements of another language make it necessary for
> us to insert pronouns where the Greek does not have
> such a pronoun, we are fully justified in following
> the requirements of the language in question. To do
> anything other than this would be sheer folly. We
> cannot avoid such additions and we should not have
> the impression that they constitute unwarranted inter-
> pretations.[2]

. . . . . .

1. For a discussion of the inspirational theory of
    translation cf. W. Schwarz, Principles and Problems
    of Biblical Translation, pp. 1-44, 167-212.
2. Eugene A. Nida, "A New Methodology in Biblical
    Exegesis," p. 101, footnote 6. Also on interpreta-
    tion cf. Oswald T. Allis, review of Ronald Knox,
    The Trials of a Translator, pp. 139-142.

The extreme view held by some that the very word order of the original text is sacred and significant[1] precludes translation. The Bible itself contains translations of Old Testament quotations taken from the Septuagint; the Septuagint was, however, considered by many to have been inspired.

The second consideration is a consequence of the nature of Scripture. It is of utmost importance that the Bible be accessible to and understood by all, and there-fore, translations must be made. In a world of amazing diversity of language no work which remains untranslated will be widely known. The Church has a commission to teach all nations and thus must give its sacred writings to all the nations. The nation or people without the Bible in its own language is immeasurably impoverished.

A third special problem involved in the trans-lation of Scripture is the qualification of the trans-lator himself. Tytler specifies that the translator must be thoroughly familiar, not only with the language of the text he translates, but with the subject of which it treats.[2] For the Bible translator this principle means an acquaintance with theology and the exegetical

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1. Cf. on Jerome in Schwarz, Principles of Biblical Translation, p.164.
2. Tytler, op. cit., p. 10.

opinions of scholars as well as with the life and times
of the Bible. The interpretation accepted by the Church
will influence the translator.[1] Some translators, in-
deed, approach the Bible as they would a secular work.
Erasmus fought to establish the right of the layman to
regard the Bible as a literary work and to apply the
method of secular literature to its interpretation.[2]
The opposing view is that the translator must be acquain-
ted with the Author of the Bible, even, in Luther's view,
be himself inspired by God.[3] Alphonse speaks of captur-
ing the "spirit of the Word" as the only means of ren-
dering faithfully.[4] Wonderly speaks of consulting the
Author concerning items of information to be added or
omitted.[5] Allis is convinced that the religious views
of the translator will influence the translation sub-
stantially.[6] The Moody Press expresses the view thus:

> Although there is undoubtedly value in any trans-
> lation by a competent scholar, there is special
> value in the reader's knowing that the author is
> thoroughly acquainted both with the text and also with
> the spirit of the text.[7]

. . . . . .

1. Cf. Schwarz, Principles and Problems of Biblical
    Translation, pp. 8, 12.
2. Cf. Ibid., pp. 92-166, and Schwarz, "Principles of
    Biblical Translation," p. 167.
3. Cf. Schwarz, Principles and Problems of Biblical
    Translation, pp. 167-212.
4. Alphonse, op. cit., p. 106.
5. Wonderly, "Information Correspondence and the Trans-
    lation of Ephesians into Zoque," p. 142.
6. Allis, Revision or New Translation, pp. 143-161.
7. Publisher's Preface to Charles B. Williams, The New
    Testament (Chicago, Moody Press), p. 3.

C. The English Tenses Compared With The Greek

Since English is the specific target language being dealt with in this study of the translation of the present, aorist, and perfect tenses, it is necessary to present the nature of the tenses of the English verb alongside that of the Greek and compare the two. This section will, then, deal with tense and aspect in the English verb and the degree of correspondence between the English and Greek tense systems.

1. Tense and Aspect in English Verbs[1]

The English language, in contrast to the Greek, is an only very slightly inflected language. Most of the grammatical meaning carried in Greek by affixes must be expressed in English by periphrastic formations. The English verb has only five inflected forms, two of which are "present" forms, and the other three "past," "past participle," and "present participle," respectively. In regular verbs the past and the past participle are identical in form. Examples of regular or "weak" and irregular or "strong" verb forms follow:

. . . . . .

1. The following analysis is substantially that of the author as a native speaker of English. From the point of view of the methodology of descriptive linguistics it is fallacious: it is based on categories imposed from without. But for the purposes of the present thesis it is a useful presentation.

	present		past	past part.	pres. part.
Regular:					
	stop	stops	stopped	stopped	stopping
	guard	guards	guarded	guarded	guarding
Irregular:					
	are	is[1]	were	been	being
	eat	eats	ate	eaten	eating
	go	goes	went	gone	going
	take	takes	took	taken	taking
	tear	tears	tore	torn	tearing

With the exception of the verb "be," the infinitive is identical with the present form. It is often preceded by "to." These inflected forms are used, with or without function or auxiliary words, to express the variations of time and quality of action.

The following charts show the forms possible to express the various combinations of tense and aspect. Three qualities of action are charted against three times of action.

. . . . . .

1. The verb "be" has additional forms in the present, "am," in the past, "was," and after "to," "be." About 130 common verbs fall into the category of irregular.

Active voice:

	In Present Time	In Past Time	In Future Time
Linear	Periphrastic present[1]: am tearing Phrase: continue to tear keep tearing	Periphrastic past[1]: was tearing Phrase: continued to tear kept tearing	Periphrastic future: will be tearing Phrase: will continue to tear will keep tearing
Punctiliar	"Present": tear[1] Periphrastic present[2]: do tear[1]	"Past": tore[2] Periphrastic past[2]: did tear[2] Phrase: finished tearing	"Future": will tear "Present": tear Periphrastic present: am tearing Phrase: am to tear am going to tear expect to tear am about to tear
Completed	"Present perfect": have torn Phrase: have finished tearing	"Past perfect": had torn Phrase: had finished tearing	"Future perfect": will have torn Phrase: am going to have torn expect to have torn

. . . . . .

1. Customary except in verbs of state of mind or perception ("hear," "see," "believe," "think," "doubt"). The passive is either customary or completed---e.g. "I am torn this way and that."
2. These forms in verbs of state of mind or perception may be linear or punctiliar. They are linear by Aktionsart. E.g. "I believed" means either a continuous or an inchoative state.

Passive voice:

	In Present Time	In Past Time	In Future Time
Linear or Iterative	Linear present: I am being torn Present or iterative or adjective: I continue to be torn Iterative present: I keep being torn	Linear past: I was being torn Past or iterative or adjective: I continued to be torn Iterative past: I kept being torn	Linear future: I will be being torn Future or iterative or adjective: I will continue to be torn Iterative future: I will keep being torn
Punctiliar	Customary or present state or adjective: I am torn (Emphatic and non-standard: I do be torn)	Punctiliar past or adjective or completed before recent past: I was torn Punctiliar or adjective: I finished being torn	Punctiliar future or adjective: I am torn I am being torn I am going to be torn I am to be torn I will be torn I am about to be torn
Completed	Completed before present verb, or adjective: I have been torn I have finished being torn	Completed before past verb, or adjective: I had been torn I had finished being torn	Completed before future verb, or adjective: I will have been torn I am going to have been torn I expect to have been torn etc. as above

Active voice:

	Before Present	Before Past	Before Future
Linear	I have been tearing	I had been tearing	I shall/will have been tearing
Punctiliar	I tore (definite time) I have torn (indefinite time)	?	?
Completed	I have torn (indefinite time)	I had torn	I shall have torn

The following outline classifies the various auxiliary verb forms which are common in English:

Classification of Auxiliaries[1]

I. Occur plus infinitive

    A. Emphatic; negative; questions

       do

    B. Future

       shall, will
       be plus to
          plus about plus to
          plus going plus to

    C. Modal

       have plus to/had to
       may/might
       can/could
       must

. . . . . .

1. Cf. Charles Carpenter Fries, American English Grammar, pp. 129-130.

        ought
        would
        should

    D. Customary

       used plus to

    E. Sometimes customary

       get plus to

II. Occur plus participle

    A. Plus present participle

      1. Linear: be

      2. Inchoative: get

      3. Continuous, repetitive: keep

    B. Plus past participle

      1. Passive voice: be

      2. Punctiliar: get

      3. Completed: have

       The foregoing discussion is based on the forms as they appear in independent clauses. Some examples of usage in subordinate position should be discussed. When the English perfect is used in a clause subordinated to one containing the future tense, the perfect is indicative of relative time, previous to that of the main clause. The present could also have been used. For example:

    When I finish, I will tell you.
    When I have finished, I will tell you.

The present indicates definite time immediately previous to the time of the main verb. It stresses the punctiliar

aspect of the action. The perfect, on the other hand, stresses the completion of the action with less stress on the time as just previous to that of the main verb; in fact, an interval may elapse.

The perfect and the past may be compared similarly:

    In the last fifty years man has discovered..
    In the last fifty years, man discovered..
    In that fifty year period, man discovered..

The perfect is possible only in the context of a time period continuing up to the present; the past is possible in both contexts of a period of time continuing up to the present and a period of time an interval removed from the present. The perfect implies existing result at the present; the past stresses the action itself rather than the present result. The second example is less idiomatic English but possible in appropriate context.

The context is more largely responsible for indicating aspect in English than the verb itself. For example:

    I was informed about the tragedy.
    I was informed on all pertinent subjects.

The verb of the first example is a passive form of "inform" and is punctiliar; the verb of the second is the past of "be" plus a predicate adjective, and the action is linear. The same variation in interpretation of the forms occurs in the following:

I am opposed by Mr. Jones at every point. (passive)
I am opposed to his election under any circumstances.
("be" plus adjective)

The former is iterative, the latter may be linear or iterative. Adverbial expressions are often required to make the aspect of an action apparent. The passive without indicated agent is especially ambiguous. In a clause such as "if he is coming" only the context can make clear whether the action is in progress or intended in the future. "If he comes" is either customary or future. Examples of subordinate uses of tense could be multiplied. A complete discussion of tense and aspect would require consideration of the entire syntax of the verb, just as in Greek all the modes and types of clauses would have to be taken into consideration much as Burton has in his Syntax of the Moods and Tenses in New Testament Greek, a task far beyond the space limitations of this thesis.

2. Degree of Correspondence Between English and Greek Tenses

It is evident from the preceding analysis that there is considerable difference between the tense systems of English and Greek. A basic difference is the time implication of the English; the Greek tenses denote aspect rather than time.[1] The periphrastic, rare in Greek,

. . . . . .

1. Cf. Robertson, op. cit., p. 847: "In modern English

is most common in English. English has undergone a prolonged process of loss of inflection and gain in the importance of word order as a grammatical device. This divergence from the Greek pattern is one of the chief reasons why the literal interlinear type of rendering into English is even less successful as time goes on than it was three hundred years ago. This sort of rendering is unnatural at best, and in many contexts it distorts the meaning, even for those readers who make the attempt to learn the artificial idiom.

Some of the verb tense system in English is deceptively like that of the Greek and the differences tend to be overlooked. Simply because English may have a structure formally like a particular Greek structure it is not necessarily true that it is the most natural rendering in the context. The Greek present, aorist, and perfect have been considered to correspond to the English present, past, and present perfect, respectively, but the uses of the Greek tenses are not coextensive with those of the "corresponding" English tenses. Burton points out certain differences between the English past and the

. . . . . .

(Continued)
we make a point of uniformity of tense in narrative. The Greeks almost made a point of the opposite." The uniformity obligatory in English style is one of time; the diversity in Greek is one of aspect.

Greek aorist. The English past implies an interval be-
tween the past action and the time of speaking. The Greek
aorist implies a past action conceived of simply as an
event without reference to an interval existing between
it and the time of speaking. Neither implies existing re-
sult.[1] Burton also distinguishes the English and the Greek
perfects. The former denotes a past action without sug-
gesting an interval between it and the time of speaking.
The latter is used of an action which has an existing
result at the time of speaking.[2]

The Greek aorist is wider in scope than the
English past, including part of the area of the English
present and past perfects. For example, Burton points out
that

> the Greek employs the aorist, leaving the context to
> suggest the order; the English usually suggests the
> order by the use of the pluperfect.[3]

> A simple past event which is conceived of without
> reference to an existing result, and between which
> and the time of speaking the speaker does not wish
> distinctly to suggest an interval,---the interval may
> be ever so long, in fact,---will be expressed in Greek
> by the Aorist, because the result is not thought of,
> and in English by the Perfect, because the interval
> is not thought of.[4]

These examples illustrate well the fact already noted that

. . . . . .

1. Burton, op. cit., p. 25.
2. Ibid., p. 24.
3. Ibid., p. 27.
4. Ibid., p. 26.

different languages impose different categories upon
the world of experience. Some of the terminology used
in Greek grammars for speakers of English reflect the
structure of English; examples are "the aorist for the
perfect," and "the aorist for the pluperfect,"[1] in
which the latter tense is that of English. Robertson
warmly defends the view that

> ignorance...both of English and Greek still stands in
> the way of proper rendering of the Greek...It is the
> commonest grammatical vice for one to make a conject-
> ural translation into English and then to discuss the
> syntactical propriety of the Greek tense on the basis
> of this translation...the English standpoint [is]
> just the thing to be avoided.[2]

The problem of translating the aorist into
English has occupied the attention of grammarians more
than the problems raised by any other Greek tense.
Moulton discusses the matter at some length, pointing out
the definiteness of the English past which renders it
inappropriate as a translation of the aorist where the
time is indefinite. The English perfect is inappropriate
also for the aorist in some contexts since it may unduly
stress the results of the event.[3] Other authors who have
given attention to this problem are Robertson,[4] Eakin,[5]

. . . . . .

1.   Ibid., p. 22.
2.   Robertson, op. cit., p. 821.
3.   Moulton, op. cit., pp. 135-136.
4.   Robertson, op. cit.
5.   Frank Eakin, "The Greek Aorist."

and Weymouth,[1] whose New Testament in Modern Speech,
published in 1903, attempted to give a more accurate
rendering of the aorist than he felt the English Re-
vised Version had given. Moulton includes a comparison
of the treatment of the aorist in the Gospel of Matthew
by the Authorized Version, the Revised Version, and Wey-
mouth. Of 106 aorist indicative forms rendered by the
English perfect, or occasionally by the present, in the
Authorized Version, 41 are rendered by the past in the
Revised Version and 11 in Weymouth.[2] Eakin presents the
following tabulation of renderings of the aorist indi-
cative in the Gospel of John:[3]

	AV	RV	Weymouth	Moffatt
Past	651	734	573	578
Perfect	100	37	94	108
Present	21	10	17	11
Pluperfect	19	16	40	40
Circumlocution	9	3	76	63
	800	800	800	800

The trend in Weymouth and Moffatt, as compared with the
AV and RV, to reduce the number of pasts and to increase
the number of pluperfects and "circumlocutions" reflects
increasing awareness of the lack of consistent correspondence be-

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1. R. F. Weymouth, "The Rendering into English of the
    Greek Aorist and Perfect."
2. Moulton, op. cit., p. 137.
3. Eakin, "The Greek Aorist."

tween the aorist and the past and an attempt to render
into idiomatic English instead of translation "English."
The attitude of the committee for the Revised Standard
Version is similar.[1] Concerning "circumlocution" Robert-
son remarks in his discussion of the rendering of the
aorist that "sometimes the use of an adverb or particle
helps the English."[2]

D. Modern English Translations of New Testament Books

In the discussion of the passages selected from
the New Testament to illustrate problems of translating
tense various modern English translations will be com-
pared for their solutions to the problems. These trans-
lations will be listed here and some account of the
principles underlying each presented.

1. List of Translations to be Compared

The modern English translations to be compared
here will be listed in the order of their publication.
Beside the date of each will be placed the designation
by which the translation will be referred to thereafter
in this thesis. Those which are not complete transla-
tions of all the New Testament books will be relisted
separately at the end. Certain translations require
comment here. The King James Version is included be-

. . . . . .

1. Luther A. Weigle, chm., op. cit.
2. Robertson, op. cit., p. 844.

cause of its widespread acceptance and influence today.
Otherwise the translations are all twentieth century
publications. With the exception of the Twentieth Cen-
tury New Testament, the American Standard Version, the
Confraternity revision, the Revised Standard Version,
and the New World Translation, all are the work of indi-
viduals. Two are translations from the Latin Vulgate
rather than the Greek, but they are included here be-
cause in both cases the Greek original has been compared
and variations noted in the footnotes. The revised ed-
ition of Moffatt is used rather than the 1922 edition.
Three of the translations are eccentric: the Basic Eng-
lish version uses a restricted vocabulary; Laubach uses
simple vocabulary and syntax for the semi-literate;
Wuest uses intentional verbosity and non-English word
order. The inclusion of a translation here does not
imply its excellence or wide acceptance; the purpose is
to throw light from many sources on the problems of
translating the passages selected.

1611. KJV. The Holy Bible, containing the Old and New
Testaments translated out of the original
tongues and with the former translations
diligently compared and revised. Authorized
or King James Version.

1900. XX. The Twentieth Century New Testament, A Trans-
lation into Modern English, Made from the or-
iginal Greek (Westcott and Hort's Text) by
a company of about twenty scholars represent-
ing the various sections of the Christian
Church.

1901. ASV. The New Covenant, commonly called the New Testament of our Lord and Saviour Jesus Christ, translated out of the Greek, being the version set forth A.D. 1611, compared with the most ancient authorities and revised A.D. 1881. Newly edited by the New Testament Members of the American Revision Committee, A.D. 1900. Standard Edition.

1901. Way. The Letters of St. Paul to Seven Churches and Three Friends, with the Letter to the Hebrews, translated by Arthur S. Way, M. A.

1903. Wey. The New Testament in Modern Speech, an idiomatic translation into everyday English from the text of the Resultant Greek Testament, by the late Richard Francis Weymouth, M. A., D. Lit.; Newly revised by several well-known New Testament scholars.

1909. Mod. The Bible in Modern English or The Modern English Bible (New Testament), a rendering from the originals by an American making use of the best scholarship and latest researches at home and abroad. (The Perkiomen Press).

1923. B. The Riverside New Testament, a translation from the original Greek into the English of to-day by William G. Ballantine.

1933. T. The Four Gospels, a new translation by Charles Cutler Torrey, Professor of Semitic Languages in Yale University.

1935. M. New Testament, a new translation by James Moffatt. New Edition, Revised.

1937. CBW. The New Testament, A Private Translation in the Language of the People, by Charles B. Williams.

1938. D. The New Testament. Vol. I. The Synoptic Gospels. By The Rt. Rev. Mgr. Joseph Dean, D.D., Ph. D. (The Westminster Version of the Sacred Scriptures).

1939. E. The Good News According to Matthew, translated by Henry Einspruch.

1939.   G.   The New Testament, An American Translation, by Edgar J. Goodspeed.

1941.   BE.   The New Testament in Basic English.

1941.   C.   The New Testament of our Lord and Saviour Jesus Christ, Translated from the Latin Vulgate. A revision of the Challoner-Rheims version edited by Catholic scholars under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine.

1944.   K.   The New Testament of our Lord and Saviour Jesus Christ, translated by Ronald Knox.

1945.   V.   Berkeley Version of The New Testament, from the original Greek with brief footnotes, by Gerrit Verkuyl, Ph. D; D.D.

1946. RSV.   The New Covenant commonly called The New Testament of our Lord and Savior Jesus Christ. Revised Standard Version. Translated from the Greek, being the version set forth A.D. 1611, revised A.D. 1881 and A.D. 1901. Compared with the most ancient authorities and revised A.D. 1946.

1948.   P.   Letters to Young Churches. A translation of the New Testament Epistles by J. B. Phillips.

1950.   NW.   New World Translation of the Christian Greek Scriptures. Rendered from the Original Language by the New World Bible Translation Committee. A.D. 1950.

1952. CKW.   The New Testament. A New Translation in Plain English by Charles Kingsley Williams.

1953.   R.   The Four Gospels. A new translation from the Greek by E. V. Rieu.

1953.   P.   The Gospels, translated into Modern English by J. B. Phillips.

1954.   KL.   The New Testament. Rendered from the Original Greek with Explanatory Notes. Part One, The Four Gospels, translated by James A. Kleist, S. J. Part Two, Acts of the Apostles,

Epistles and Apocalypse, translated by Joseph L. Lilly, C.M.

1955. S. The Authentic New Testament. Edited and translated from the Greek for the general reader by Hugh J. Schonfield.

1956. L. The Inspired Letters In Clearest English. Prepared by Frank C. Laubach, Ph. D.

1956. W. Wuest's Expanded Translation of the Greek New Testament: Volume I. The Gospels. Kenneth S. Wuest, Litt. D.

The following are translations of the Epistles only:

1901. Way. The Letters of St. Paul to Seven Churches and Three Friends, with the Letter to the Hebrews, translated by Arthur S. Way, M.A.

1948. P. Letters to Young Churches. A translation of the New Testament Epistles by J. B. Phillips.

1956. L. The Inspired Letters in Clearest English. Prepared by Frank C. Laubach, Ph. D.

The following are translations of Gospels only:

1933. T. The Four Gospels, a new translation by Charles Cutler Torrey, Professor of Semitic Languages in Yale University.

1938. D. The New Testament. Vol. I. The Synoptic Gospels. By The Rt. Rev. Mgr. Joseph Dean, D.D., Ph. D.

1939. E. The Good News According to Matthew, translated by Henry Einspruch.

1953. R. The Four Gospels. A new translation from the Greek by E. V. Rieu.

1953. P. The Gospels, translated into Modern English by J. B. Phillips.

1956. W. Wuest's Expanded Translation of the Greek New Testament: Volume I. The Gospels. Kenneth S. Wuest, Litt. D.

2. Principles Underlying the Translations

In the light of the principles of translation discussed above[1] it will be instructive to note briefly what principles underlie each of the English translations here to be compared.

KJV: The company of translators aim "to deliver God's book unto God's people in a tongue which they understand." They feel they are building painstakingly on foundations laid in previous good translations and spare no effort to make their revision the best possible.[2]

XX. Believing that the English of 300 years ago is often difficult or unintelligible to the modern reader, that its archaism lends an air of irrelevance to modern life, and that the Greek of the New Testament was everyday language, the translators use only current phraseology except in poetry, Old Testament quotation, and prayer. They disclaim both paraphrase and verbal translation and claim idiomatic rendering. Their Greek text is Westcott and Hort.[3]

ASV: The New Testament Members of the American Revision Committee, deviating from their English associates in the preparation of the Revised New Testa-

. . . . . .

1. Ante, pp. III B.
2. From the KJV preface "The Translators to the Reader" quoted in Luther A. Weigle, The English New Testament, pp. 83-85.
3. Preface to The Twentieth Century New Testament, revised edition, pp. iii-iv.

ment of 1881, desired to make their edition available to the American public. In language the version is characterized by "becoming deference and reserve", "careful not to obliterate the traces of its historic origin and descent"; i.e., the KJV.[1]

Way: Way aims to avoid the literality of the KJV and RV and to supply the connectives between the steps of argument which would have been apparent to the original hearers of the letters. He says:

> I have endeavored to put my readers in the place of those who first listened to these letters. I have ventured, where it seemed necessary, to expand the sense in order to make it as plain to the modern reader as it was to those whose familiarity with the subjects, and with Paul's general treatment of them, with the language, with the shades of meaning due to the order of words, the use of particular tenses, the insertion of emphatic pronouns.[2]

He feels that the obsolete diction, the vagueness, the disconnectedness of the older versions produce a feeling of unreality. He attempts, not to present "the verbal equivalent of what the Apostle said, but to convey what he meant." He aims to "follow the original closely, to bring out the full meaning and even suggestion of each word." He does not consider his translation "paraphrase."[3]

. . . . . .

1. Preface to the New Testament of the American Standard Edition of the Revised Bible, pp. v-vii.
2. Arthur S. Way, The Letters of St. Paul, p. xi.
3. Ibid., pp. vii-xii.

Wey: Weymouth considers "slavish literality" misleading and seeks to ascertain the exact meaning of the Greek and to present it most accurately and naturally in present day English; i.e., to ascertain

> how we can with some approach to probability suppose that the inspired writer himself would have expressed his thoughts, had he been writing in our age and country.[1]

Nevertheless, he feels that a tinge of antiquity is necessary to the dignity of style befitting sacred themes. He uses the Translator's Resultant Greek Testament (London: James Clarke & Co., Ltd.) as his basic text.[2] His aim regarding tense is especially pertinent to the present discussion:

> Considerable pains have been bestowed on the exact rendering of the tenses of the Greek verb; for by inexactness in this detail the true sense cannot but be missed. That the Greek tenses do not coincide, and cannot be expected to coincide with those of the English verb; that---except in narrative--- the aorist as a rule is more exactly represented in English by our perfect with 'have' than by our simple past tense..[3]

Mod: The aim stated briefly in the introduction is "to make the present rendering effectively modern, clear, idiomatic and forcible."[4]

. . . . . .

1. Richard Francis Weymouth, The New Testament in Modern Speech, 5th ed., p. ix. (Preface to the first edition).
2. Ibid., pp. ix-xiv.
3. Ibid., p. xii.
4. The Bible in Modern English or The Modern English Bible (New Testament), Introduction.

B: Ballantine believes that English-speaking
people have a right to the New Testament in the lang-
uage they use and in attractive form.   He follows Nestle's
text and acknowledges debt to XX, Wey, M, RV and ASV, and
KJV.[1] To him "the ideal of a translator is to serve as
a plate-glass window through which the man who does not
read Greek will see in English just what he would see if
he did read Greek."[2]

T: Torrey purposes to take account in his
translation of the fact, as he sees it, that the gospels
were written in Aramaic.   He feels able to correct errors
in the Greek by studying the Semitic equivalents.   His
Greek text is Westcott and Hort.   He uses the language
of the English RV freely, avoiding modern idiom and
colloquialism in the belief that the flavor of antiquity
should remain.[3]

M: Moffatt's aim is to profit by the gains of
recent lexical research and make a readable translation.
He consults no other translation.   He attempts to render
just as one would render any piece of contemporary Hell-
enistic prose.   He finds that the translator faces many
problems related to his readers, to other scholars, and

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1.   William G. Ballentine, The Riverside New Testament,
     pp. v-vii.
2.   Ibid., p. vi.
3.   Charles Cutler Torrey, The Four Gospels, pp. ix-xi.

to making decisions in uncertain matters. He disclaims

the designation "paraphrase." He feels that the problem

of finding equivalents is alleviated if the translator

is freed from the theory of verbal inspiration. His

Greek text is that of Von Soden.[1]

CBW: Williams purposes to make the New Testament readable and understandable to ordinary people, to match the original variety of styles, and to translate, not single Greek words as in an interlinear, but thoughts. He expresses Greek idioms by the English idioms which express the same thought. He follows the Westcott and Hort text.[2] His recent publisher, The Moody Press, feels that Williams has avoided the opposite extremes of liberalism and free paraphrase and made a significant contribution in revealing the tense distinctions in Greek verbs.[3]

D: The Westminster Version of which Dean's translation of the gospels is the first volume aims to render the exact meaning of the inspired writers and to present it in worthy form with sufficient apparatus to make it intelligible.[4]

E: Einspruch's aim is to produce a modern

. . . . . .

1. James Moffatt, The New Testament, pp. vii-ix.
2. Charles B. Williams, The New Testament, pp. 5-6.
3. Ibid., pp. 3-4.
4. Joseph Dean, The Synoptic Gospels, p. vii.

English text and to restore the locale and atmosphere of the events described.[1]

G: Goodspeed believes that the best English for a New Testament translation is simple, everyday, straightforward expression.   To translate he believes one must understand what the writers meant to say and then cast their thought in simple, clear present-day language.   The meaning, not the dress, is most important. It is his hope that a specifically American translation will bring the message of the New Testament home to our life.   His basic text is Westcott and Hort.[2]

BE: Simplicity and straightforwardness are prized by the translators of the New Testament into Basic English, a simple form of English using only 850 words.   For the Bible translation 50 special Bible words and 100 words most helpful in reading English verse are added.   Though it is hard to keep the English parallel with the Greek, errors of sense and loose wording are avoided.   Fine shades of meaning are lost at times, but the translator is forced by his limitations to pay special attention to the meaning of the text.[3]

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1.   Henry Einspruch, The Good News According to Matthew, p. v.
2.   Edgar J. Goodspeed, The New Testament, pp. iii-iv.
3.   The New Testament in Basic English, pp. v-vi.

C: The recent American revision of the Challoner-Rheims version aims to awaken new interest in the New Testament by an "accurate rendering of the divine message in the language of our day." It avoids following the Latin sentence structure. The revision takes into account the reflection in the Latin text of its Semitic and Greek origin, and deviations from the Greek which affect the meaning are noted in the footnotes.[1]

K: The preface to Knox's new translation of the Latin Vulgate merely comments on the freshness and lucidity of the style, and expresses the hope that the translation will be an added incentive to Bible reading and study in the United States. But it is evident from the footnotes throughout the text that Knox has made constant use of the Greek text.[2]

V: The two reasons for a new translation are stated by Verkuyl as the discovery of better manuscripts and need for current phraseology. He has consulted the translations of Fenton, Wey, M, G, B, and KVJ. His Greek text is Tischendorf's, with constant reference to Nestle's. Matters difficult to translate are cleared up in

. . . . . .

1.   The New Testament, A Revision of the Challoner-Rheims Version, pp. vii-x.
2.   Ronald Knox, The New Testament, pp. v-vi.

footnotes. [1] Verkuyl describes his approach thus:

> "I aimed at a translation less interpretive than Moffatt's, more cultured in language than Goodspeed's, more American than Weymouth's and freer from the King James Version than the Revised Standard."[2]

RSV: To the revisers who produced the RSV a translation must be accurate, clear, and beautiful. They took care that the version be suitable for use in worship. Words must convey emotion as well as ideas.[3] The reasons for undertaking the revision are the mechanical inter-linear nature of the previous revisions, the advancement in scholarship, and the missionary motive to make the Word clear and meaningful to the people of today.[4]

P: C. S. Lewis' introduction to Phillips' <u>Letters</u> points out that the real beauty of the New Testament is much deeper than the beauty of the KJV, which actually may dull our understanding. Phillips himself states that the language of the translation should be that commonly used today; though accurate, the translation should be easy to read and flowing and should match the Greek in informality; and the translator should feel free to expand when necessary while

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1. Gerrit Verkuyl, Berkeley Version of the New Testament, pp. iii-iv.
2. Gerrit Verkuyl, "The Berkeley Version of the New Testament," p. 81.
3. Luther A. Weigle, chm., An Introduction to the Revised Standard Version of the New Testament, pp. 59-63.
4. Ibid., pp. 11-13.

preserving the meaning. He uses the Greek text used
for the 1881 Revision and acknowledges debt to modern
translators, expecially M.[1]   On translating the Gos-
pels he says one must remove himself from the influence
of the KJV style and translate just as one would any
other document, "with the same conscientiousness but
also with the same freedom in conveying, as far as
possible, the meaning and style of the original writer."[2]
Phillips' basic principles are that a translation should
not read like a translation and certainly not be in a
language never spoken or written in any country in any
age, that God in His humility used language widely used
rather than beautiful, and that the translator must have
imaginative sympathy with the writers and with his
readers.[3]

NW: The translators aimed to avoid "religious
traditionalism" which colors a translation to support a
view. No translation is inspired, but it is necessary if
the good news of the kingdom is to be preached everywhere.
The Greek text used is Westcott and Hort, with others
considered also. The rendition is literal, "the exact
statement of the original," even to the articles. Each

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1. J. B. Phillips, Letters to Young Churches, pp. vii-xv.
2. J. B. Phillips, The Gospels, p. vi.
3. J. B. Phillips, "Some Personal Reflections on New
Testament Translation," pp. 53-55.

word is assigned one meaning throughout and no two Greek words are translated by the same English word. The tense of verbs is given attention "to bring out the intended description of the action, position, or state."[1]

CKW: Williams consults a vocabulary study to restrict himself to common words and a few others which he explains in a glossary. Sentences are short and conjunctions are used as in current English. The Greek text used is Souter. A few phrases from the RSV are used.[2] Williams is opposed to the policy of BE to reduce the number of verbs in restricting the vocabulary. Of the word-for-word method he says he uses it only when nothing better can be found.[3]

R: Rieu believes that the Gospels are of great beauty as literature. The KJV to him was too literal and "mistook fidelity to the idiom of the Greek for fidelity to its meaning."[4] Because better manuscripts are available today and because the KJV, in Rieu's view, does not possess the spirit of the original, a new translation is justified. Rieu finds it a handicap in ex-

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1. New World Translation of the Christian Greek Scriptures, pp. 5-10.
2. Charles Kingsley Williams, The New Testament, pp. 7-8 .
3. Charles Kingsley Williams, "The New Testament: A New Translation in Plain English," pp. 62-63.
4. E. V. Rieu, The Four Gospels, p. x.

pressing the Gospels that religion is not a topic of daily conversation today and a readily accepted religious vocabulary is not available. He has availed himself of the most ancient manuscripts and in cases of doubt follows the Codex Sinaiticus.[1]

KL: Kleist aims at a translation, carefully and conscientiously done to make available the findings of biblical scholarship, in the modern English of American Catholics. He notes the scarcity of nouns and verbs in Greek and deems it necessary to vary the expression in English, to use several words for one, in order, not to produce a slavishly literal rendering, but to express the exact meaning of the text. He recognizes that the idiom of one language is alien to another and that at best a translation is a hybrid. His Greek text is that of Joseph M. Bover, S.J., Novi Testamenti Biblia Graeca et Latina (Madrid, 1943).[2]

S: Schonfield has set himself the task of revealing the "authentic" New Testament, to deal with it non-ecclesiastically and in its own terms in the light of its times and "enable the first century to speak directly to the twentieth." The documents are in everyday Greek with distinct Jewishness. The style varies

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1. Ibid., pp. ix-xiv.
2. James A. Kleist and Joseph L. Lilly, The New Testament, pp. v-vii.

with the author; so must the translation. The translation is based on critical texts but does not adhere to any one. As an historian and man of letters Schonfield deliberately avoids words with ecclesiastical connotations.[1]

L: Laubach aims to be clear, first and foremost. He feels "a book is not really 'translated' into our language until we know what it means."[2] Words or phrases sometimes have to be added for clarity. The style, word order, and structure of Greek cannot be preserved; the meaning can. The words used are among the 2000 most frequently used in English. Laubach views his translation of the letters as a preparation for reading the RSV, not a substitute. The new literate, with whom Laubach has many years of experience, needs such simplification and clarity.[3]

W: Wuest feels that a standard translator held to a minimum length loses much "of the richness, force, and clarity of expression found in the Greek text. While his translation is correct, it leaves behind a wealth of truth.."[4] When the translator allows

. . . . . .

1. Hugh J. Schonfield, The Authentic New Testament, pp. vii-xi, xliii-li.
2. Frank C. Laubach, The Inspired Letters, p. 7.
3. Ibid., pp. 7-9.
4. Kenneth S. Wuest, The Gospels, p. 11.

himself enough words to retain the "richness, force,
and clarity" he produces an "expanded" translation.
Wuest conceives of his volume as a companion to the
KJV. To Wuest the beauty of the KJV dulls its impact;
New Testament Greek is ordinary matter-of-fact non-lit-
erary conversation language. Wuest preserves Greek word
order where at all possible. Many English words are
needed, he feels, to do justice to the meanings of one
Greek word. The action of the Greek tenses is presented
by means of phrases. Many other matters may be cleared
up by the expanded translation. It is a "commentary
translation." The Greek text used is Nestle's.[1]

        E. Translation of the Present, Aorist,
        and Perfect Tenses in the Passages Studied

        This section will endeavor to illustrate on
the basis of the exegesis of the passages selected in
chapter two the prominent problems encountered in ren-
dering the tenses studied into English. For each verse
considered the modern English translations will be con-
sulted and compared. Lexical matters are, of course,
outside the scope of the thesis. The point reached
here is the last step of Dana and Mantey's description
of the verb translation process:

                . . . . . .

1. Ibid., pp. 11-28.

we should take into consideration the significance
of the tense, find its relation to the context, con-
sider the nature of the verbal idea, decide upon the
resultant meaning, and select the English idiom which
will most nearly represent that meaning.[1]

In brief, as Robertson, echoing Weymouth, puts it, "we
merely do the best that we can in English to translate
in one way or another total result of word (Aktionsart),
context and tense."[2]

1. In Matthew 5-7

Examples of the various types of teaching in the
discourse will illustrate the translation of the present,
aorist, and perfect tenses in Matthew 5-7. Not all the
occurrences of each will be studied, but representative
types will be chosen. Examples chosen are the following:
of narrative, 5:1-2; of the pronouncement, 7:8a and 6:14;
of the command 5:25 and 7:13a; of the prohibition, 6:25a,
6:31a, and 7:1; and of the question, 7:16b.

(a) Matthew 5:1-2

Matthew 5:1-2 presents the problems of trans-
lating the historical aorist and the aorist participle of
antecedent action.

ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος
αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας
. . . . . .

1. Dana and Mantey, op. cit., pp. 199-200.
2. Robertson, op. cit., p. 847.

τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

ἰδών :seeing, or, he saw; antecedent to past.

Seeing: KJV, ASV, Wey, Mod, B, D, BE, C, RSV, CKW, R.

When he **saw**: T, M, CBW, G, K, NW, P, S.

On Seeing: XX, E.

Having seen: W.

When he observed: V.

When his eyes fell: KL.

ἀνέβη : he went up; simple past.

He went up: KJV, ASV, Wey, XX, Mod, B, T, M, CBW, D, E, G, BE, C, K, RSV, NW, CKW, R, P, KL, W.

He climbed up: V.

He ascended: S.

καθίσαντος :he had sat down; antecedent to past.

When he was set: KJV.

When he had sat down: ASV, Mod, CKW, S.

There he seated himself: Wey, T, G.

When he had taken his seat: XX.

When he had seated himself: B, E, W.

And sat down: M.

After he had taken his seat: CBW.

When he was seated: D, BE, C, V.

There he sat down: K, R.

After he sat down: NW.

After he had sat down: P.

Where he sat down: KL.

When he sat down: RSV.

KL is the smoothest rendering. "When" or "after" with the simple past does not follow English tense sequence patterns.

$\pi\rho\sigma\sigma\tilde{\eta}\lambda\theta\alpha\nu$: they came to; simple past.

    Came: KJV, ASV, Mod, V, T, D, E, BE, C, K, V, RSV, NW, CKW, P, W.

    When...came: Wey.

    Came up: XX, M, CBW.

    Gathered: R, S.

    With...close: KL.

$\alpha\nu\sigma\iota\xi\alpha\varsigma$:he opened; unidiomatic in English.

    Inchoative force should be retained, however.

$\dot{\epsilon}\delta\iota\delta\alpha\sigma\kappa\epsilon\nu$: he taught; simple past

    Opened...and taught: KJV, ASV, B, RSV, CKW.

    Proceeded to teach: Wey, T.

    Began to teach: XX, E, S.

    Opening...taught: Mod, E, C, V.

    Opening...began to teach: M.

    Opened...and continued: CBW.

    Opened...to teach: G.

    With these words he gave them teaching: BE.

    He began speaking to them; this was the teaching he gave: K.

Opened...and began teaching: NW.

Began to speak and taught: R.

Began his teaching: P.

Opening...gave... a lengthy instruction: KL.

Having opened...went to teaching: W.

λέγων : he said, or saying; simultaneous action.

Saying: KJV, ASV, Mod, B, T, D, BE, C, RSV, NW, KL, W.

Said: Wey, M, G, CKW, S.

As follows: XX, CBW, E.

This was the teaching he gave: K.

---: :V.

In these words: R.

By saying: P.

"Saying" is not particularly natural to English.

(b) Matthew 7:8a

Matthew 7:8a illustrates the general present participle and the gnomic present in a general pronouncement.

ὁ αἰτῶν λαμβάνει: he who, or everyone who, asks receives; those of the class of those who do an action, and a simple customary English present.

Every one that asketh receiveth: KJV, ASV, D.

Every one who/that asks receives/obtains: Wey, T, M, B, E, C, RSV, CKW, R.

He that asks receives: XX.

He who asks, receives: Mod.

Everyone who keeps on asking, receives; CBW.

It is always the one who asks who receives: G.

To everyone who makes a request, it will be given: BE.

Everyone that asks, will receive: K.

Every supplicant receives: V.

Everyone asking received: NW.

The one who asks will always get: P.

Only he who asks receives: KL.

He who asks will receive: S.

Everyone who keeps on asking for something to be given, keeps on receiving: **W**.

W's rendering tends toward over-translation. V illustrates rendering by noun agent rather than by pronoun plus relative clause. CBW and W regard the participle as progressive rather than customary.

(c) Matthew 6:14

Matthew 6:14 illustrates the future supposition with more probability, a frequent construction for general pronouncements. The apodosis is in the future tense and will be omitted here.

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν: if you forgive; aorist subjunctive, some probability of fulfillment suggested.

All the translations have "if you forgive"

except BE, which has "if you let men have forgiveness."
The policy of BE to use a minimum of verbs is clearly
illustrated here.

(d) Matthew 5:25

Matthew 5:25 is a command in the present im-
perative, urging continuous or repeated action to begin
now and continue.

$\ddot{\iota}\sigma\vartheta\iota \ \varepsilon\dot{\upsilon}\nu o\tilde{\omega}\nu$: make friends; inchoative force
and continued state.

Agree: KJV, ASV.

Come to terms: Wey, Mod, E, C, K, V, R, P, S.

Come...to agreement: T, BE.

(Be quick) to come to terms: CBW.

(Be quick) and come to terms: G.

Get on good terms: B.

Be about settling matters: NW.

Be ready to make friends: XX.

Make friends: D, RSV, CKW.

Show a kindly disposition: KL.

Be friendly and well-disposed: W.

M and G use an unfamiliar idiom, apparently equivalent
to CBW's.

(e) Matthew 7:13a

Matthew 7:13a illustrates the command in the
aorist imperative, which commands a transient or in-
stantaneous action or one to be undertaken at once.

εἰσέλθατε (διὰ τῆς στενῆς πύλης) : come in.

>> Enter ye in: KJV, ASV.
>>
>> Enter: Wey, B, T, M, E, C, V, RSV, KL, S, W.
>>
>> Go in: XX, CBW, G, BE, NW, P.
>>
>> Enter in: Mod, CKW.
>>
>> Enter ye: D.
>>
>> Make your way in: K.
>>
>> Come in: R.
>>
>> (f) Matt. 6:25a

Matthew 6:25a illustrates the prohibition using the present imperative.

μὴ μεριμνᾶτε : Stop worrying: action in pro-

>> gress prohibited.
>>
>> Take no thought: KJV, BE.
>>
>> Be not anxious: ASV, T, D.
>>
>> Do not be anxious: Wey, XX, Mod, B, C, RSV.
>>
>> Never trouble: M.
>>
>> Stop worrying: CBW, W.
>>
>> Do not worry: E, G, V.
>>
>> Do not fret: K, KL.
>>
>> Stop being anxious: NW.
>>
>> Worry no more: CKW.
>>
>> I bid you not to fret: R.
>>
>> Don't worry: P.
>>
>> Do not vex yourselves: S.

"Worry no more" is less colloquial than "stop worrying" and expresses the same idea. M translates as if it were aorist subjunctive.

(g) Matthew 6:31a

Matthew 6:31a contrasts the aorist subjunctive prohibition with the present imperative of 6:25a.

μὴ μεριμνήσητε: Never worry; action prohibited in advance.

Take no thought: KJV.

Be not anxious: ASV, D.

Do not be anxious: W, Mod, B, C, RSV.

Do not ask anxiously: XX.

Say not anxiously: T.

Do not be troubled: M.

Never worry: CBW, E.

Do not worry: G, CKW.

Do not be full of care: BE.

Do not fret: K, R.

Do not feel anxious: NW.

Never be anxious: NW.

Don't worry: P.

Have done with fretting: KL.

Be anxious no longer: S.

Stop worrying: W.

The last three renderings imply the present imperative prohibition. W translates 6:25a and 6:31a identically, as if both were present. The neutral "do not worry" is preferable to his choice if the two are not be be differentiated. It seems unnecessary to lose the

distinction here, however, where the English does have

a simple means of expressing each.

(h) Matthew 7:1

Matthew 7:1 is an example of a prohibition in

the present imperative with a subordinate purpose clause

in the aorist subjunctive. μὴ κρίνετε, ἵνα μὴ κριθῆτε:

stop judging, lest judgment be passed on you; action in

progress prohibited and punctiliar action denoted as

purpose.

> Judge not,
>> that ye/you be not judged: KJV, ASV, RSV.
>> that ye/you may not be judged (your-selves): Wey, D, M, E.
>
>> lest you be judged: T.
>
> Do not judge,
>
>> (so) that you may not be judged: XX, Mod, C, B, KL.
>> or you will be judged: CKW.
>> lest you be judged: R.
>> and you will not be judged: S.
>
> Do not judge others, or you yourselves will be judged: K.
>
> Do not pass judgment, so you may not be judged: V.
>
> Be not judges of others, and you will not be judged: BE.
>
> Don't criticize people, and you will not be criticized: P.
>
> Pass no more judgments upon other people, so that you may not have judgment passed upon you: G.

Stop judging, that you may not be judged: NW.

Stop criticizing others, so that you may not be criticized yourselves: CBW.

Stop pronouncing censorious criticism, in order that you may not be the object of censorious criticism: W.

"Be judged" is ambiguous as far as the nature and re-occurrence of the action is concerned. The use of "or" is colloquial in this context. W is cumbersome; G tends to be so also. Several supply an object for a verb which is generally transitive and is ambiguous without the object.

(i) Matthew 7:16b

Matthew 7:16b is a rhetorical question in the present indicative. It begins with an interrogative expecting a negative answer.

μήτι συλλέγουσιν: people don't gather, do they?

Do men/people gather: KJV, ASV, XX, Mod, D, C, V.

Are grapes/grape-clusters gathered/picked: Wey, B, T, RSV, CKW, KL, S.

Does one gather: M.

People do not pick...do they: CBW.

Do people pick: E, G.

Do men get: BE.

Can grapes be plucked: K.

Never do people gather, do they: NW.

People surely do not go to thorns for grapes?: R.

Do you pick: P.

They do not gather up...do they: W.

Of those translations which do not ignore the interrogative particle CBW and R read most smoothly in English.

2. In Romans 6:1-8:17.

Illustrations from Romans 6:1-8:17 will be chosen from crucial points in the argument and from the prominent uses of tense in the passages. Verses to be considered are, first, as a group parts of 6:2, 6:15, 7:7, and 7:13. Then the pertinent verb forms of 6:3-5, 9b, 13, 15, 22; 7:14; and 8:17 will be discussed.

(a) Romans 6:2, 15; 7:7, 13.

The emphatic formula, the optative of wishing, which recurs in reply to each of Paul's questions, is not particularly idiomatic in its corresponding form in English. It illustrates various points of view on translation method.

$\mu \grave{\eta} \ \gamma \acute{\epsilon} \nu o \iota \tau o$: perish the thought!

God forbid: KJV, ASV, Wey, K, S.

Out upon the suggestion (6:2, 15), No---no! 7:7,13): Way

Heaven forbid: XX.

By no means: Mod, C, RSV, KL.

Never: B, M.

Not at all (6:2), Never (6:15), Of course not (7:7, 13): CBW.

Certainly not: G, L.

In no way (6:2, 7:7, 13), Let it not be so (6:15): BE.

Not at all (6:2, 7:13), Be it far from us (6:15), Far be it from our thoughts (7:7): V.

What a ghastly thought (6:2), Never (6:15), Of course it cannot (7:7), No (7:13): P.

Never may that happen (6:2, 15, 7:13), Never may that become so (7:7): NW.

No, never: CKW.

Way's is very striking and very British. He himself realizes he cannot use it four times over. Only BE and NW make any attempt to be literal. P uses it as a transition phrase to suit each context and it is difficult to abstract it out of the English. "God/Heaven forbid" seems objectionable since the phrase, unlike others in Paul, takes God lightly. The translators vary considerably in the degree of emphasis carried.

(b) Romans 6:3

Romans 6:3 illustrates historical aorists. Each historical aorist is punctiliar.

ὅσοι ἐβαπτίσθημεν...ἐβαπτίσθημεν: as many as were baptized...were baptized..

Were baptized...were baptized: KJV, ASV, Wey, Mod, NW, CKW.

Passed by baptism...were by baptism made sharers: Way.

Were baptized...in our baptism shared: XX.

Have been baptized...were baptized: B, V, RSV, L.

Have been baptized...have been baptized: M, CBW, G, C, KL.

Had baptism...had baptism: BE.

Were taken up...by baptism have been taken up: K.

Were baptised...were, by that very action, sharing: P.

Have become associated...by immersion, have become associated by it: S.

BE is not natural English. "Have been baptized...have been baptized" is true to English tense sequence but is vague as to the nature of the action. Several have substituted one part of speech for another.

(c) Romans 6:4

Romans 6:4 contains historical aorists referring to point action and purpose clause in the aorist subjunctive, inceptive in force.

$$\sigma u \nu \varepsilon \tau \acute{\alpha} \varphi \eta \mu \varepsilon \nu ... \acute{\iota} \nu \alpha \ \acute{\omega} \sigma \pi \varepsilon \rho \ \acute{\eta} \gamma \acute{\varepsilon} \rho \theta \eta ... o \acute{v} \tau \omega s ... \pi \varepsilon \rho \iota \pi \alpha \tau \acute{\eta} \sigma \omega \mu \varepsilon \nu.$$

we were buried...so that as he was raised... we may walk.

$$\sigma u \nu \varepsilon \tau \acute{\alpha} \varphi \eta \mu \varepsilon \nu:$$

Are buried: KJV.

Were buried: ASV, Wey, XX, Mod, B, C, RSV, NW, CKW, KL.

Made us share His burial: Way, M.

Have been buried: CBW, G, K.

Have been placed with him among the dead: BE

Are jointly interred: V.

Were dead and buried: P.

Are thus united with him in burial: S.

Died and were buried: L.

The use of the present in KJV, V, and S deviates from the expected rendering. The reason for it is not clear; perhaps it denotes customary action, but such seems out of place here.

ἠγέρθη:

Was raised up: KJV, K, NW.

Was raised: ASV, Way, Wey, XX, Mod, B, M, CBW, G, RSV, P, CKW, KL, S, L.

Came again: BE.

Has risen: C.

Rose: V.

The passive is more suited to the meaning than the active. V's rendering is unique since BE is too restricted to preserve the meaning.

περιπατήσωμεν:

Should walk in (a) newness of life: KJV, NW.

Might walk in newness of life: ASV, B, RSV.

Who rose with Him, are to be employed wholly in the activities of the New Life: Way.

Should live an entirely new life: Wey, CBW.

May live a new life: XX, G.

Should live a new life: Mod.

Might live and move in the new sphere of Life: M.

Might be living in new life: BE.

May walk in newness of life: C.

Might live and move in a new kind of existence: K.

Shall conduct ourselves in a new way of living: V.

Might rise to life on a new plane altogether: P.

Should live a new kind of life: CKW.

May conduct ourselves by a new principle of life: KL.

Should conduct ourselves in newness of life: S.

Are to live a new kind of life: L.

There are almost as many renderings as translators of this clause. "Newness of life" is unnatural in English. The translations vary in tense, past, present, and future, and in degree of certainty implied. "Should" in the sense of obligation seems less appropriate to the context than the other modals used.

(d) Romans 6:5

Romans 6:5 illustrates the contrast of the perfect of past action with existing results to the aorists of 6:3-4. σύμφυτοι γεγόναμεν: we have become conjoined.

Have been planted together: KJV.

Have become united: ASV, XX, NW.

Have become one: Wey, Mod.

By having died like Him, we have entered into living union: Way.

Have grown into union: B, G.

Have grown into: M.

Have grown into fellowship: CBW.

Have been made: BE.

Have been united: C, RSV, L.

Have been closely fitted: K.

Have grown jointly: V.

Have, as it were, shared: P.

Have been made one: CKW.

Have grown to be one: KL.

Have become identified: S.

The translators all agree in the use of the English perfect. The manipulation of the context varies greatly; there are here almost as many renderings as there are translators.

(e) Romans 6:9b

The present tense is illustrated in Romans 6:9b. It is futuristic or perhaps progressive.

οὐκέτι ἀποθνήσκει...κυριεύει: will never die again... will rule.

Dieth/dies no more...
hath no more dominion over: KJV.

                                no more reigns over: B.
                                is master over him no
                                more: NW.

Dies now no more...shall no longer have dominion over: C.

Never dies...has no more hold over: M.

Never dies again...power to touch him is finished: P.

Will not die again...
                         has power over him no
                         longer: XX.
                         no longer holds sway
                         over: Mod.
                         has no more mastery over:
                         CKW.

Will never die/go down to the dead again...
                         has no more power over/
                         hold on: CBW, G, BE.
                         no longer has dominion
                         over: RSV.
                         has lost all its power
                         over: L.

Shall not die any more...hold lordship over Him no longer: V.

Will die no more...shall no longer have dominion over: KL.

Is no longer liable to die...has no longer any power over: Wey.

Can never die again...can never more claim lordship over: Way.

Cannot die any more...has no more power over: K.

Cannot be put to death again...has no further power over: S.

The weight of opinion is slightly in favor of the futuristic interpretation. "Dies no more" is illogical since

it implies habitual action. "Again" is the meaning. "Cannot" is the most logical and clear rendering in relation to the second clause.

(f) Romans 6:13

Romans 6:13 illustrates the contrast between the present prohibition, indicating that an action in progress is to be stopped, and the aorist imperative, which indicates that a punctiliar action is to undertaken at once.

μηδὲ παριστάνετε...ἀλλὰ παραστήσατε: stop placing at the disposal of...and place at the disposal of..

> Neither yield ye...but yield: KJV.
>
> Neither present...but present: ASV.
>
> Nor offer...rather offer: S.
>
> Nor put...into the hands/hand over...but put... into the hands: Mod, P.
>
> Do not yield/give...but present/give/yield: B, BE, C, RSV, L.
>
> You must not let sin have...you must dedicate: M.
>
> You must not offer...but offer: G.
>
> Neither must you offer...but rather offer: V.
>
> You must not make over...make over: K.
>
> Do not offer...but once for all offer: XX.
>
> No longer offer...but rather offer: Wey.
>
> Neither go on presenting...but present: NW.
>
> Do not go on offering...but once for all dedicate: KL.

You must not any longer give...give: CKW.

You must stop offering...but you must once
for all offer: CBW.

Do not continue to enrol...nay, enrol once
for all: Way.

The latter six renderings take into account the differ-
ence in force of the two verbs; the rest have lost it.
A substantial minority employs the modal auxiliary "must"
rather than the imperative.

(g)   Romans 6:15

The deliberative aorist subjunctive is used in
Romans 6:15 of acts of sin in contrast to the question of
6:1 about continuing in sin.

ἁμαρτήσωμεν: are we to sin.

Shall we sin: KJV, ASV, Mod, V, S.

We may safely sin: Way.

Are we to sin: Wey, XX, M, G, C, RSV, CKW, KL.

May we sin: B.

Are we to keep on sinning: CBW.

Are we to go on in sin: BE.

Are we to fall into sin: K.

Shall we go on sinning: P.

Shall we commit a sin: NW.

Are we allowed to sin: L.

NW is most conscious of the aorist force. BE is mis-
leading; CBW and P emphasize the iterative.

(h)   Romans 6:22

Romans 6:22 illustrates the use of the aorist participle of antecedent action. The action referred to is punctiliar. The principal verb of the sentence is present tense.

ἐλευθερωθέντες...δουλωθέντες: have become free... enslaved.

> Being made free...become: KJV, ASV.
>
> Have been emancipated/set free/freed...have become: Way, XX, Mod, CBW, G, RSV, L.
>
> Are set free...have passed into: M.
>
> Being free...having been made: BE.
>
> Set free...become: C, KL.
>
> Are free...have become: K.
>
> Are employed...owe no duty: P.
>
> Were set free...became: NW.
>
> Being freed...made: CKW.
>
> Having been freed...having become enslaved: S.
>
> Emancipated/freed...
> > ---: Wey.
> > having become: B.
> > made: V.

P has lost the punctiliar force. All but two use the noun "slave" or "servant." Few retain any parallelism. The translations into the present tense have more of the force of the perfect than of the aorist, but they preserve the antecedence in time to the main verb. The passive forms all lack the vividness of a punctiliar action in

the active.

(i) Romans 7:14

The principal verbs of Romans 7:14 are present
and the subordinate participle perfect, denoting a past
action with present results. This verse is the first in
the section where the question arises whether the present
is historical or progressive.

(οἴδαμεν)...ἐστιν...εἰμι, πεπραμένος: is...am...sold.

Is...am...sold: KJV, ASV, Wey, XX, Mod, B, CBW,
G, C, K, V, RSV, NW, CKW, KL.

Is...am...have been sold: Way.

Is...am...(in the thraldom): M.

Is...am...given into the power: BE.

Is concerned...it is I who am...have sold my
soul: P.

Is...am...the cat's-paw: S.

Belongs to...am...am sold: L.

S is "idiomatic." Only P leaves room for the idea that
Paul speaks of some time in the past. The others
simply transfer the problem of interpretation into
English and leave it.

(j) Romans 8:17

Romans 8:17 illustrates the contrast between
progressive present and punctiliar aorist in a simple
present supposition with purpose expressed in the aorist
subjunctive. Only the protasis of the supposition and

the purpose clause will be considered here. The apo-

dosis is without verb form.

είπερ συμπάσχομεν ίνα καί συνδοξασθῶμεν: if we share

His sufferings so that we may share His glory.

> If(so be that/that is/provided) we suffer with
> Him/together, (in order) that we may be also
> glorified together/ with Him: KJV, ASV, Mod,
> C, RSV, NW, KL.

> If in reality we share His sufferings, so that
> we may share His glory too: CBW.

> Presuming we suffer jointly, so that we may
> also enjoy glory jointly: V.

> If indeed we share Christ's sufferings, in
> order to share also His glory: Wey.

> If we really share his sufferings in order to
> share his glory too: G.

> If only we share his sufferings in order to
> share his glory too: CKW.

> Since we share Christ's sufferings in order that
> we may also share his Glory: XX.

> Since we suffer with him that we may also be
> glorified with him: B.

> So that if we have a part in his pain, we will
> in the same way have a part in his glory: BE.

> Yes, if we share in His sufferings we shall
> certainly share in His glory: P.

> If we share His sufferings, we shall also share
> His glory: L.

> Only we must share his sufferings, if we are to
> share his glory: K.

> Only, to share His glory, we must also be pre-
> pared to share His sufferings: Way.

> For we share his sufferings in order to share

his glory: M.

In that case we suffer together so as to be
ennobled together also: S.

The variations are more matters of interclausal relation-
ship than of tense. None makes a distinction between the
forces of the two verbs. The time of the second is am-
biguous.

3. In I John 1:1-2:6, 2:28-3:10

I John 1:1-2:6, 2:28-3:10 is notable for the
interplay of the three tenses chosen for this study.
Representative verses will be considered here to illus-
trate the distinctive force of the perfect and the con-
trast between the aorist and the present in the kind of
action denoted. Verses to be studied whole or in part,
are 1:1, 7, 9, 10; 2:1, 3, 5, 28; and 3:6, 7, 9.

(a) I John 1:1

I John 1:1 contains a contrast between two
perfect tense forms which emphasize the present reality
resulting from a past event and two aorist forms which
point to action-as-a-whole in the past.
ἀκηκόαμεν, ἑωράκαμεν; ἐθεασάμεθα, ἐψηλάφησεν: have heard
and seen; looked upon and touched.

> Have heard...have seen...
>   have looked upon...have handled: KJV, C, Mod,
>   V, CBW, KL, S.
>   looked at   touched
>   beheld   embraced
>   gazed upon
>   inspected

Have heard...have seen...
  have looked upon...and touched: G, RSV, NW,
      beheld   felt   CKW.
      watched
      viewed attentively

Have heard...have seen... have touched: L.

Have heard...have seen...
  watch reverently...touched: XX, ASV, B
  beheld   handled
  looked upon

Have heard...have seen...met our gaze and the touch of our hands: K.

Have listened to...have seen...once beheld... handled: Wey.

Has come to our ears...have seen...looking on... touching: BE.

Heard...saw...witnessed...touched: M.

Saw and heard...had opportunity to observe closely and even to hold in our hands: P.

Over half of the translations use the English perfect for both aorist and perfect. It seems unnecessary to obscure the difference. The English perfect does not, however, retain the meaning of present result which is in the Greek. Using simple past for both, as do M and P, also obscures the force of the Greek tenses.

    (b) I John 1:7

    I John 1:7 is a present general supposition, the protasis in the present subjunctive, and the apodosis in the present indicative. The action of both is progressive.

ἐὰν δὲ περιπατῶμεν... ἔχομεν...καὶ ... καθαρίζει: if

we are walking...we have...and...keeps cleansing.

> Walk...have...cleanseth/cleanses: KJV, ASV, Mod, C, RSV, CKW, S.
>
> Walk about...enjoy...cleanses: V.
>
> Live (and move)/shape our conduct...have... cleanses: Wey, B, G, M, KL.
>
> Live and move...there is...washes us clean: K.
>
> Our lives are lived...have...purifies: XX.
>
> Are living...have...keeps us clean: P.
>
> Are walking...do have/are all united...cleanses/ makes us clean: NW, BE.
>
> Continue to live...have unbroken...continues to cleanse: CBW.
>
> We must walk...will be dear friends;...will make us clean: L.

CBW and P render the second verb of the apodosis as continued action. The rest, except L, render it as customary.

> (c) I John 1:9

I John 1:9 contrasts with 1:7. It too is a present general supposition with a progressive present subjunctive in the protasis and a present indicative in the apodosis, but the apodosis contains a purpose clause in the aorist subjunctive, denoting punctiliar action of cleansing as against the progressive action of cleansing in 1:7.

Ἐὰν ὁμολογῶμεν...ἐστιν...ἵνα ἀφῇ καὶ καθαρίσῃ: if we continually confess...is...to forgive and cleanse.

> Confess/acknowledge...is faithful and just...to

> may be trusted
> is to be depended on
> is...can be depended on

forgive/cleanse/purify: KJV, ASV, Mod, B, C, V, NW, XX, CBW, G.

Confess...is (so)...forgives...cleanses: Wey, M.

Freely admit...find...forgives...makes us thoroughly clean: P.

Openly confess...forgives...cleanses: KL.

Confess...is...will forgive...cleanse/clean out: RSV, CKW, L.

Say openly...is...giving us forgiveness and making us clean: BE.

It is when we confess...that he forgives...is purged away: K.

---: S.

Most of the translators use the customary present in the protasis, and the infinitive to translate the purpose clause. The kind of action implied by the latter must be inferred from the context.

     (d) I John 1:10

I John 1:10 contains another instance of a perfect referring to action beginning in the past and continuing up to the present. The perfect form contrasts with the present "have sin" of 1:8 and is thought to refer to concrete acts of sin.

οὐχ ἡμαρτήκαμεν: have not sinned.

Have not sinned: KJV, XX, ASV, Mod, B, M, CBW, G, C, V, RSV, P, NW, CKW, S, L.

Deny that we have sinned: Wey, K.

Have no sin: BE.

Have never been guilty of sin: KL.

The judgment of the translators is practically unanimous.
BE renders 1:10 identically to 1:8, obscuring the contrast.
"Have not sinned" does not carry all of the meaning of
the Greek but seems to be the best rendering available.

(e) I John 2:1

I John 2:1 uses two punctiliar aorists re-
ferring to acts of sin. One is in a purpose clause,
and the other is in the protasis of a present general
supposition, which implies nothing regarding its fulfill-
ment.

$\overset{\text{c}}{\iota}\nu\alpha \; \mu\grave{\eta} \; \overset{\text{c}}{\alpha}\mu\acute{\alpha}\rho\tau\eta\tau\epsilon. \; \kappa\alpha\grave{\iota} \; \grave{\epsilon}\acute{\alpha}\nu \; \tau\iota\varsigma \; \overset{\text{c}}{\alpha}\mu\acute{\alpha}\rho\tau\eta$: so that you may
avoid sinning. And if anyone should sin.

That ye sin not. And if any man sin: KJV.

That/so/so-that/in order that you may not sin
(at all).
        (But/yet/and) if any one/of-you does
        sin: Wey, M, G, V, RSV, CKW, L.
        And if any man/one sin: ASV, Mod.
        Yet if anyone ever sins: CBW.
        Even if any one sins: B.
        But if anyone sins: C.
        But should anyone sin: S.

To keep you from sinning; but if any one should
sin: XX.

To keep you clear of sin. Meanwhile, if any
of us does fall into sin: K.

To help you to avoid sin. But if a man should
sin: P.

To keep you from sin. Yet if anyone should
commit a sin: KL.

That you may not commit a sin. And yet, if
anyone does commit a sin: NW.

So that you may be without sin. And if any
man is a sinner: BE.

These various renderings show the variety of ways the Eng-
lish can express punctiliar action. BE renders unjust-
ifiedly as if the purpose clause were the "have sin" of
1:8 and as if the supposition were in the present pro-
gressive.

(f) I John 2:3

I John 2:3 contains a perfect, ἐγνώκαμεν,
with force like that of the perfects in 1:1. It differs
from the perfect of 1:10 in that knowing is a continuous
state begun in the past and still existing in the present,
whereas sinning is iterative action beginning in the past
and continuing into the present.

ἐγνώκαμεν: we have come to know.

Know: KJV, ASV, Wey, M, CBW, G, C, V, RSV, P,
CKW, KL, S, L.

Have learnt to know: XX.

Have become acquainted with: Mod.

Have come to know: B, NW.

Have knowledge of: BE.

Have attained the knowledge of: K.

The majority of the translations use the simple present.

It seems self-evident that if we "know" Him we "have come to know," but if John meant simply the present, why did he contrast the perfect with it: γινώσκομεν ὅτι ἐγνώκαμεν? If the translation should be "know," why not "see" and "hear" in 1:1? Yet none of the translators have so rendered these.

      (g) I John 2:5

I John 2:5 is still another instance of the use of the perfect. It designates the existence of a perfection of love resulting in present obedience. τετελείωται: has been perfected.

Is
  perfected: KJV, C, RSV.
  accomplished: S.
  made complete: BE.

  perfect: L.
  complete: M.

Hath/has been
        perfected: ASV.
        brought to completion: Mod.
        made perfect: B, NW, CKW.

Has reached
        its perfection: XX.
        perfection: Wey.
        its full stature: K.
        maturity: V.

Whoever...has a perfect love; CBW.

Whoever...has the love...in perfection: G.

Fully does he express his love for: P.

That man's love for God is perfect: KL.

"Is perfected" is ambiguous; it may be progressive present or it may be the present of the linking verb plus a predicate adjective implying a past action. How love can be "accomplished" is hard to see. The rendering in the English perfect removes the ambiguity of the present and denotes completed action in the past with present results implicit in the context. The last four renderings show a change from passive to active which is in keeping with the stylistic trend in modern English.

(h) I John 2:28

I John 2:28 illustrates John's use of the present imperative, which commands an action to begin and continue. The <u>Aktionsart</u> of the verb is continuative μένετε: remain.

Abide/remain/dwell/continue/live: KJV, ASV, Wey, C, RSV, KL, Mod, B, M, V, K, CKW, S, L.

Keep/remain in union: G, NW.

Maintain your union: XX.

Keep your hearts: BE.

Urges you to live: P.

You must continue to live in union: CBW.

The simple English imperative is used in all but the last two renderings. P translates the idea of the imperative by adding the word "urges."; CBW substitutes the modal auxiliary "must." CBW makes explicit the idea of continuation which the Greek present imperative carries.

(i)   I John 3:6

I John 3:6 contains two general present parti-
ciples, a present progressive indicative, and two perfect
indicative forms. The perfects, ἑώρακεν and ἔγνωκεν,
echo 1:1 and 2:3 respectively.

ὁ...μένων οὐχ ἁμαρτάνει... ὁ ἁμαρτάνων οὐχ ἑώρακεν...
οὐδὲ ἔγνωκεν: he who remains does not sin...he who sins
has not seen nor come to know.

ὁ...μένων οὐχ ἁμαρτάνει:

> Whosoever abideth...sinneth not: KJV, ASV.
>
> Whoever/anyone-who/everyone-who remains/con-
> tinues...does not sin: Mod, B,S, M, V.
>
> Anyone who is...does no sin: BE.
>
> The man who lives...does not habitually sin: P.
>
> Everyone remaining in union...does not prac-
> tice sin: NW.
>
> No one who/that abides/lives/dwells/keeps-in-
> union...sins: Wey, RSV, KL, CKW, L, G.
>
> No one who abides...commits sin: C.
>
> No one who continues to live in union...prac-
> tices sin: CBW.
>
> No one who maintains union...lives in sin: XX.
>
> No one can dwell...and be a sinner: K.

A number of the translators make an attempt to emphasize
the progressive character of the present forms.

ὁ ἁμαρτάνων:

> Whosoever/whoever/anyone-who/any-man-that
> sinneth/sins: KJV, ASV, Mod, B, M, G, S, CKW.

No one who sins: Wey, C, RSV, KL.

No one who lives in sin: XX, L.

No one who/that practices sin: CBW, NW.

Whoever practices sinning: V.

Anyone who is a sinner: BE.

The sinner must be one who: K.

The regular sinner: P.

The renderings correspond fairly closely to those in the first part of the verse. Almost half make a point of bringing out the progressive aspect of the participle.

$$\text{οὐχ ἑώρακεν... οὐδὲ ἔγνωκεν:}$$

Hath/has not/never/neither/either/really seen/, looked-upon him, neither/nor/or (has) known him: KJV, B, CKW, S, M, V, RSV, P, C, L.

Has ever/never/either (really) seen him or/nor come-to-know/learnt-to-know/become-acquainted-with him: CBW, G, Mod, XX, NW.

Hath/has (not) seen him, neither/or knoweth/ knows him: ASV, Wey.

Has failed to see him, failed to recognize him: K.

Has either appreciated or understood him: KL.

In contrast to the majority in 2:3 only two render the perfect by the English present here, and that only for the second verb. The fact that the statement is in the negative here accounts at least in part for the inconsistency in rendering. "Has never known" implies "does not know."

(j) I John 3:9

In I John 3:9 the ambiguity of syntactical
relations accounts for a difference of rendering in a
few cases, but these differences do not concern the tense
of verbs. The perfect forms occur, a participle and an
indicative, both passive. Consideration of participle
will be omitted here since the handling of it is similar
to that in 3:6 and to that of the indicative in 3:9. The
verse contains also three progressive present indicative
forms, and a present infinitive. The infinitive indicates
a condition or process; i.e., to be a sinner. Considera-
tion of the present "remains" will also be omitted here
because of the similarity of its treatment to that of the
other occurrences of the same verb.

πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ,
ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται
ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται: No one born
of God sins, because his seed remains in him and (he)
cannot sin because he has been born of God.

ἁμαρτίαν οὐ ποιεῖ:

> Doth/does not commit sin: KJV, M, C, S, L.
>
> Commits (no) sin: Wey, B, G, V, RSV, CKW.
>
> Doeth/does no sin: ASV, BE.
>
> Sins: KL.
>
> Habitually commits sin: Mod.
>
> Lives/does-not-live sinfully: XX, K.

Makes a practice of sinning: CBW.

Does not practice sin: P, NW.

John uses three different ways to express the process or
the principle of sin, "to have sin," "to sin," and "to do
sin." The latter two appear in this verse. The transla-
tions of "to do sin" here are quite similar to those of
"to sin" in 3:6. Mod distinguishes them by adding "habi-
tually" in 3:9.

οὐ δύναται ἁμαρτάνειν:

>   Cannot sin: KJV, ASV, Wey, M, G, C, RSV, CKW,
>   KL, S.
>
>   Cannot habitually sin: Mod.
>
>   Is incapable of sin: P.
>
>   Cannot/is-not-able-to be a sinner: K, BE.
>
>   Cannot live in sin: XX, L.
>
>   Cannot continue/practice/keep sinning: B, CBW,
>   V, NW.

The rendering "commit sin" which was common in 3:9a does
not occur in 3:9b. "Sin" is most frequent in 3:9b; it
occurred only once in 3:9a. There is, thus, somewhat
more emphasis in 3:9a on the concrete act. Nevertheless,
the distinction between the two verbs is not clear-cut in
translation.

ἐκ τοῦ θεοῦ γεγέννηται:

>   Is/are born of God: KJV, M, CBW, C, K, RSV.
>
>   Is begotten of God: ASV, S.

Has been born of/from God: B, NW.

Having been born of God: V.

Has received/derived the-new-Life/his-Life from God: XX, Mod.

God is his Father: BE.

Such a heredity: P.

Is a child of God: Wey, G, KL.

Are God's children: CKW.

Is born again and he is God's child: L.

The rendering by the English present is less ambiguous here than in 2:5 since being born is less likely to be thought of as progressive present action. The last six renderings preserve best the force of present result of past action. L emphasizes the two aspects of the force of the perfect. The last five renderings show various possibilities for translating the passive by the active. V illustrates the rendering of one verbal form by another.

F. SUMMARY

In this chapter matters pertaining to the English translation of the passages selected from the New Testament and presented in chapter two have been taken up. The basis for translation in the nature and function of language itself was determined. In relation to the possibility of translation the three main types of translation methods were then described and evaluated. Certain special problems which arise in the translation

of the Scriptures were presented. A study was made of the tense system of English and a comparison drawn with that of Greek. Finally the modern English translations of New Testament books were consulted and compared for their treatment of the tense problems found in the three passages on which the study has focussed.

SUMMARY and CONCLUSIONS

SUMMARY AND CONCLUSIONS

The present study as presented is an over-simplification of an important aspect of a most vital problem, that of the translation of the New Testament. The study first dealt with the grammatical significance of three of the Greek tenses, the present, the aorist, and the perfect. Secondly, three selections were made from the Greek New Testament, Matthew 5-7, Romans 6:1-8:17, and I John 1:1-2:6 and 2:28-3:10, chosen to represent different types of literature and of tense problems as related to theological issues. A partial exegesis of these passages was presented to focus on inter-relations of tense and context. The third major section of the study focussed on the issues involved in the English translation of representative verses from the longer passages. General principles of translation were discussed, the English tense system was compared with the Greek, and modern English translations were compared both with respect to their underlying principles and with respect to their treatment of the passages under consideration.

The purposes of this study have been fulfilled, to increase the author's understanding of the Greek language, to focus on one aspect of the complex problem of exegesis and translation, and to provoke thought and

an impetus to further study of this and related problems in preparation for projected work in the field of language analysis and Bible translation. The issues raised in this thesis are many and largely unresolved. Throughout, the need was felt for more scientific knowledge of the Greek language and of the English language, for more basic study in the philosophy of language and communication and of the inspiration of Scripture, and for better acquaintance with the tools of exegesis and with the wider context of Scriptural truth. Some specific suggestions for further investigation might be mentioned here. Many of the problems of translating tense are inextricably involved in the syntactical relations of the verbs. More systematic study needs to be made of the usage of English tenses in subordinate clauses. The necessity for modifiers of the verb in English to express the time and aspect of the Greek original should be systematically investigated. A tally of the translations of each tense in various modern versions of the New Testament would be informative and useful in evaluating the versions. The verb usage in English conditional sentences and the usage of the modal auxiliaries is inadequately known. On the rendering of the verb by other parts of speech a study should be made of the relative frequency of the major parts of speech in English. A tentative count made of the parts

of speech in the first 500 words beginning with Romans
6:1 in the KJV and CBW translations reveals an increase
in use of function words---auxiliary verbs and preposi-
tions---and a decrease in frequency of nouns and con-
junctions, on the one hand indicating a tendency to use
fewer abstractions in describing processes and on the
other a tendency to shorter sentences and the omission of
conjunctions at the beginning of sentences. Much of the
New Testament is difficult to understand, at least
partly because of the numerous abstractions. Semantic
analysis is urgent to determine the components of the
meanings of words, especially with a view to translation
from Greek into languages more divergent in usage of
parts of speech than is English. The significance of
the usage of active and passive voices should be studied
also. It is the author's impression that the passive
is far more frequent in Greek than in English and that
failure to adapt to this fact causes much ambiguity in
the translations. In all of the proposed investiga-
tions of English usage good modern secular literature
should be used as data because religious writing today,
especially translation of the Bible, is heavily in-
fluenced, whether intentionally or unintentionally, by
the language of the KJV and the tradition of religious
vocabulary and phraseology in the church which also re-

flects the KJV. Needless to say, all of the results of
modern linguistic and Biblical scholarship should be
brought to bear upon the problems of Bible translation,
that the Church may use the best tools at her disposal
to speed the task of teaching all nations to its con-
sequential conclusion.

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