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## THE HEBREW VERB IN CURRENT DISCUSSIONS

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### 1. Introduction<sup>1</sup>

Exegetes, translators and consultants for the Old Testament are called upon to make many translation decisions regarding the tense-aspect-mode reference of a particular verb or clause in Hebrew. This should be an easy task, and usually is, since Hebrew is a language with a continuous history of over three thousand years and with a history of grammatical analysis and description of one thousand years.

Unfortunately, most beginning Hebrew students find the subject confusing, and the situation is not made easier for linguists entering the domain of Hebrew studies either. Traditional grammars do not use categories from cross-linguistic studies and they have not heard of discourse grammar. On top of that, the rules that are given in beginning grammars do not adequately cover the textual data. About the only thing that a beginning student is sure of is that the Hebrew verb system is definitely non-Indo-European. Some students have doubts that such a system as described in some grammars could exist. In actual practice, by extensive reading of the Hebrew Bible, a student eventually weans himself from the grammar rules he has learned. Where does that leave us, and what should we suggest for the translator and consultant in Africa?

The purpose of this paper is three-fold:

1. To present a cursory survey of current views of the Hebrew verb, including terminology and analyses used in pedagogical grammars and in scholarly discussions. This will help us understand why some translations may differ, and it will help us evaluate discussions in commentaries. It may keep us from pursuing nonviable descriptions.

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<sup>1</sup>This paper was adapted for publication from a lecture presented at the Summer Institute of Linguistics Old Testament Seminar held in Nairobi in May, 1988.

2. To give a historical background to the infamous 'consecutive' verb system. In this system a verb refers to the opposite of its simple or regular tense/aspect/mode signification. Such a system may appear self-contradictory. A logical explanation of such a development adds credibility and trust that the system exists and is correctly understood. It also prevents one from proposing implausible meanings that would erroneously fuse the simple tense and the 'opposite tense' into a mistaken macro-meaning.
3. To present an integrated linguistic framework for discussing the Hebrew verb. This has value for its own sake in evaluating translations, but it also provides a foundation for further discussions of discourse functions of the Hebrew verb. If one is learning Hebrew, I hope that this will provide a beginning basis within consistent and linguistically well-defined parameters.

This purpose may seem ambitious for a short article, but the rudiments of the verb system are really simple and should be capable of a simple and quick description. It should be possible to complete a useful and helpful overview for a sophisticated audience. Since prefaces in English Bibles still mention that 'the consecution of tenses remains problematic,' it is in order, then, to examine what is going on.

## 2. The temporal theory

For many centuries the Hebrew verb was defined as a *past* tense, and the prefix verb was called a *future*. More recently, this has been described as the suffix verb 'roughly corresponding to the past' and the prefix verb 'roughly corresponding to the present-future' (Blau 1976:45). Exceptions were admitted but were not allowed to bother one. This is still a good approach to Hebrew, even if incomplete. The main exceptions include the prefix verb being used for a past habitual-imperfective and suffix verbs being used for present states, decisive future so-called prophetic perfects, and performatives:

Gn 2:6 Prefix for past habitual:

wě 'ēd ya'āleh min-hā āreš  
'and a mist used to go up from the earth'

ואד יעלה מן-הארץ

*passim* Suffix for mental states and present statives:

ידעתי כי

*yādaʿtī kī*

'I know that ...'

Zep 3:15 Suffix for decisive future:

הסיר יהוה ... פנה

*hēsîr YHWH ... pinnâ*

'YHWH (will) remove ... he (will) turn aside'

Gn 17:5 Suffix for performative or decisive future:

כי אב המון גוים נתתיך

*kī ab-hāmôn gôyim nētattîkā*

'for a father of many nations I (will/hereby) make you'

Because of systematic exceptions like the above, many scholars tried to describe the Hebrew verb in nontemporal terms. In extreme cases you can hear statements which imply that Hebrew has no sense of time at all. For example, McFall (1982:176) says: 'Every tense ... in the English language is required to translate [each of] the five Hebrew verb forms.' Siedl (1971:7) says:

Every investigation of a 'tense-system' in Semitic languages will need to proceed from the fact that the Semitic tense (*Zeitwort*) is simply not a tense (*Zeitwort*).<sup>2</sup>

### 3. Aspect theory

In the 1800's the aspect theory became widespread among European Semitists and is still the most common description found in grammar books. Basically, the suffix verb is called the *perfect* verb and the prefix verb is the *imperfect*. Naturally, various authors use slightly different terminology (such as Rundgren 1961). A similar, influential book in English was Driver's *A treatise on the use of tenses in Hebrew* (1874). He accepted Ewald's view that aspect was the basic opposition in the Hebrew verb and he even tried to explain the *waw hahippûk* prefix verb ('*waw* of making opposite' alias '*waw* consecutive') as a development of the imperfect aspect rather than as simply semantically equivalent to the suffix verb. Most grammar books today teach an aspect theory but reject Driver's equation of the simple prefix verb with the *waw hahippûk* prefix verb.

<sup>2</sup>Jede Untersuchung des "Tempussystems" in semitischen Sprachen wird von der Tatsache ausgehen müssen, daß das semitische *Zeitwort* zunächst eben kein *Zeitwort* ist.'

Unfortunately, the aspect approach does not cover all of the data either. Many examples of suffix verbs must be viewed as somewhat incomplete. Prefix verbs in the future are usually not expressing continuity, *will be doing*, but are complete *will do*. In poetry some prefix verbs are very much complete. A strictly aspectual approach overlooks the strong correlations with basic time distinctions. For some linguists this may seem to be a fight over words because we are accustomed to talk about *tense-aspects* and many of us would recognize that a language may fuse or mix the categories. We may define the verbs with a semantic mapping that is not limited to one parameter.

Ruth 1:6 Perfective group (*waw hahippāk* prefix)

ותקם היא וכלתיה ותשב משד' מואב

*wattāqom hī ' wēkallōtēhā wattāšob miššēdē mō'āb*  
'and she arose, and her daughters-in-law, and she  
returned from the plain of Moab'

The nuance in 1:6 is not *she returned (completely)* but *she returned (next past event in the story)*. She only began her return. A language with a real aspect system, like Greek, frequently mixes pasts and past-imperfects in narrative. One sees this often in the LXX where both Greek imperfects (past-imperfectives) and aorists (pasts) are used to translate Hebrew *perfectives*.<sup>3</sup> (The frequency depends on the stylistic fidelity to Greek of the particular translator.) Just as one can say that Hebrew verbs do not function like European tenses, we must also state that they are not like European aspects either.

#### 4. Other models

Other labels and distinctions have been given from time to time. Most recently Zuber (1986:27) has argued that the suffix group marks Indicative Mood and the prefix group marks Modal/Future Mood. Some comments on his proposal are in order:

1. This is simplistic—as though a different traditional label solves the problem.

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<sup>3</sup>E.g. Gen 37:28 ויעברו אנשים *wayya abru ānāšīm* (perfective form, incomplete situation!) LXX καὶ παρεπορεύοντο ἄνθρωποι (imperfect). The men were only in the process of passing by.

2. The name is not without problems since the modal/future (prefix) can also be used of indicative repetitious events in the past. It is indicative in terms of having actually happened and in terms of surface structure of some languages, such as Greek, where iterative past sequences are described with the imperfect **indicative** verb. Also, suffix verbs can be used for nonindicative events.
3. A better terminology might be *definite* versus *indefinite*, since the terms themselves would require definition and thus might not be misunderstood. By definition, the *definite* tense-aspect would normally be used for the past, while the *indefinite* tense-aspect would cover the future, potential, and habitual past. However, *definite* is a zero-meaning word for verbs and needs a definition related to tense, aspect, and mood in order to be useful. Consequently, it is often best to use a term that is specific to the morphological class as a name and then proceed to define that. Thus, one can talk unambiguously of suffix verbs, prefix verbs, *waw hahippûk* (sequential) prefix verbs, and *waw hahippûk* suffix verbs. These are terms that any Hebraist can transparently understand.

#### 5. None of the above

Other studies try to avoid an Indo-European bias but in so doing, produce an impossible, nonhuman system. For example, in his Cambridge dissertation McFall (1982), while surveying theories up to 1954, claims that the Hebrew verb is **not related to tense or aspect** but pictures events as 'more definite' versus 'more imaginative.' One of the Greenberg 'universals' is that verbs with inflections always have a tense-aspect-mood signification (1966:112, no. 30). McFall would be acceptable if he did not divorce tense and aspect from the definition of his terms. *Definite* is an adequate term as long as it is not defined metaphysically or emotionally.

#### 6. All of the above

Before going on to the sequential verb forms, we can summarize with an inclusive statement. Very simply put, Hebrew uses a two-way opposition for the whole continuum of event references. (The actual verb system uses a four-way division, which will be discussed later.) All the distinctions of time, completion, repetition, and potentiality are fused and divided into a two-way split. Any description needs to include all of the

above and can name the system with any label as long as it is fully defined. In 1885–89 Bennett published a series of studies on the Hebrew verb in narrative, as opposed to poetry, and concluded that there was less than two percent deviance from a temporal interpretation of verbs.<sup>4</sup>

Thus, it is mainly in poetry that tense–aspect–mood becomes problematic. An additional problem is that Hebrew poetry sometimes purposely plays with the *tense-aspects* for poetic effect. Rather than multiply *aspects* for each composition, a person needs to recognize how the verb system works in narrative and then be prepared for deviances in poetry. (Cf. Buth 1984, 1986.) Like any human language, Hebrew is able to make time and aspect distinctions. Reports to the contrary can be ignored.<sup>5</sup>

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<sup>4</sup>Zuber (1986:29) says: 'In a comparative study of two contemporary grammars, which had adopted the Aspect-theory, he [Bennett] analyzed over 30,000 finite verbs in the Hebrew Bible for time reference. He used the following opposition: past tense versus future-present subjunctive. For the one side his result was almost unbelievably positive: the suffix verb showed a deviance of 0.566 percent and the converted prefix [waw *hahippuk* prefix] showed only a 0.005 percent deviance. The deviance with the other side was greater: for prefix verbs 0.2 percent were 'difficult' and 0.13 percent were 'impossible' while the converted suffix verbs were found with 3.75 percent 'difficult' and 4.3 percent 'impossible'. The total deviance was 1.85 percent, which is a very convincing result.' 'In der Auseinandersetzung mit zwei zeitgenössischen Lehrbüchern, die auf die Aspekt-theorie eingeschwenkt waren, hat er über 30000 finite Verbvorkommen der hebräischen Bibel auf ihren Zeitbezug hin analysiert. Dabei geht er von folgender Opposition aus: recto = past tense vs obliquo = future, present, subjective. Für die eine Seite ist sein Resultat fast unglaublich positiv: für suff kann er eine Abweichungsquote von 0,566%, für c-pref sogar eine solche von nur 0,005% nachweisen. Etwas zahlreicher sind die Abweichungen auf der obliquo-Seite: bei pref sind es 0,2% "schwierig" und 0,13% "unmöglich", bei c-suff jedoch 3,75% "schwierig" und 4,3 "unmöglich". Im Total gibt das eine Abweichung von 1,85%, was immer noch ein überzeugendes Resultat ist.'

<sup>5</sup>A very brief mention of several other studies of the last thirty years from a variety of viewpoints provides further background. Sperber (1966) seems to think that the prefix and suffix verbs can be used for any tense aspect and are therefore two ways of saying the same thing. But that would leave Hebrew without any verb system. Rundgren (1961) developed a system in which the suffix verb was *marked* and denoted a stative situation while the prefix verb was *unmarked* and denoted active, continuing events. Kustár (1972) calls the suffix verb *determining* and the prefix verb *determined* and says that the choice between the two is a judgement made by the speaker/author. Michel (1960) says that the suffix verb is used for actions which are important and absolute while the prefix verb regards an action as relative and determined by other actions. Meyer (1964, 1966) considers the prefix *yaqtul* a genuine narrative past tense and that the suffix verb took over this function. The prefix became a durative present future. Müller (1983) sees a proto-Hebrew aspectual distinction between short and long prefix verbs and suggests that these developed into a past versus present-future temporal distinction in early Hebrew. Gordon (1965) and Segert (1982) distinguish between Ugaritic prose texts and literary-poetic texts. In prose the verbs are mainly temporal, while in poetry they are mainly aspectual. Since poetry tends toward archaic usage the aspectual distinctions are seen as older



## 7. Derivational versus inflectional morphology

The categories of word formation in the verb morphology should be discussed briefly. Hebrew can build additional vocabulary from basic lexemes in four basic ways. Broadly speaking, there are **simple** patterns (active and passive [Qal/Niph'al]), **causative** patterns (active and passive [Hiph'il/Hoph'al]), a **reciprocal** pattern ([Hitpa'el]), and **intensive-factative** patterns (active and passive [Pi'el/Pu'al]). These were, and are, active, productive processes in Hebrew but they must be distinguished from the tense-aspect inflections.

Many discussions of meanings of Hebrew verbs treat these lexicon-forming patterns as though they were predictable and unrestricted. The actual meaning of any word, however, is fixed by usage and context, not etymology or generative process. More importantly, one cannot assume that a particular formation of a certain verb stem was ever accepted or used in the language. And if the word was developed and accepted, one cannot predict what it actually meant. The lexicon is full of verbs whose meaning does not correspond to projections from simple roots. This needs to be mentioned because one finds these patterns of word formation frequently abused by commentators. In the case of rare words one is forced to use an etymological analysis to help discover the meaning. However, the beginning student should be careful of using studies where the verbs are routinely being pulled apart to give the 'real' meaning.

A few examples of very common words will illustrate the point. *Higgid* הִגִּיד is from the causative pattern and means 'to tell, report, make known'. It may have developed from a concept of putting information in front of a person. A common preposition *neged* נֶגֶד means 'before, against'. However, the simple verb, the *intensive* verb and *reciprocal* verb are not attested in biblical Hebrew. From a later period, Mishnaic Hebrew, we find the intensive stem with a meaning 'he hit, beat' (probably borrowed from Aramaic), and from a still later period in the Middle Ages we find this intensive stem meaning 'to contradict'. Another common word, a Niph'al, is *niḥam* נִחַם, probably preserving a *reciprocal* word formation process meaning 'to fight'. The simple verb *lāḥam* לָחַם is used

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and more basic to both Ugaritic and Hebrew. Gross (1976) points out that the short prefix verb almost always occurs at the beginning of a clause, while the longer prefix verbs occur within a clause and may be taken as imperfectives. For Old Canaanite, Moran (1950; 1961) and Rainey (1973; 1975) have called *yaqul* a preterite *tense* and a jussive while *yaqtulu* is a present-future and past iterative.

in poetry with two meanings: 'to eat bread' and 'to fight'. In Mishnaic Hebrew the Hiph'il *hilhîm* הִלַּחַם has the meaning 'to fuse one material to another'. In a stem related to 'hand' *yiddâ* יִידָה, an *intensive* formation means 'to throw' while the *causative* *hōdâ* הוֹדָה means 'to thank' with one preposition and 'to confess to something' with others. The *reciprocal* formation *hitwaddâ* הִתְוַדָּה specifically means 'to confess' (a fault).

Most of us have enough common sense to recognize abuses of false etymologizing in exegesis. I mention this here because Hebrew is often taught without emphasizing the restrictions on word formation processes, as though one can simply learn roots and create derived words at will. This misconception is reinforced by the practice of Hebrew dictionaries (and Arabic, Aramaic, and other Semitic languages) in which verbs are grouped under the heading of the basic root. (This could be compared to listing *reduce*, *deduce*, and *induce* in English under *duce*, a verb that does not exist. We will leave derivational morphology and return to questions dealing with the inflectional tense-aspect systems.

### 8. The sequential verb forms

The sequential verb forms have brought the most grief to students and have not been adequately explained in grammars. The reason is three-fold: (1) a full explanation needs a larger linguistic framework, including pragmatics and discourse grammar; (2) the *forms* of the system need to be explained diachronically, not synchronically; and (3) the explanations sometimes given are simply wrong.

We can start with a *simply wrong* explanation, since it is commonly taught in grammar books and is part of the rationale for the name *waw consecutive*. This *simply wrong* explanation is an inductive tense-aspect theory that says that the special sequential forms in Hebrew do not carry any tense-aspect of their own but *induce* or conduct the tense-aspect from a preceding verb. Many languages of the world have such systems. Luwo from Sudan, one that I work with and one that even has *u* as its connecting tense marker (a real *waw* consecutive if ever there was one), is such a language. Hebrew is not.

For over a hundred years some students have been taught that a simple verb sets the *aspect* and that the consecutive verbs carry that aspect until the chain is broken. First of all, the alleged *consecutive* forms do not need a head verb from which they form a chain. They themselves

are their own head verb. In other words they are not neutral, inductive, tense-aspect forms. Thus, a clause with a past verb or a circumstantial verbless nominal clause can be followed by a *waw hahippûk* (sequential) suffix verb with future meaning. Compare Judges 13:3:

את עקרה ולא ילדת  
והרית וילדת בן

'att-*āqārā* (verbless) *wēlō yāladi* (past suffix)  
*wēhārū wēyāladi bēn* (future sequential suffixes)

'You are barren and have not given birth'  
'And you **will** conceive and **will** give birth'

*Waw hahippûk* prefix verbs (sequential perfective-past tense) can also follow anything and still unambiguously designate the past tense. Compare Gen 2:7, following prefix verbs, a dependent suffix verb, a verbless clause, a prefix verb and *waw hahippûk* suffix (past habitual here):

Gen 2:5-7

וכל עשב השדה טרם יצמח  
כי לא המטיר יהוה אלהים על הארץ  
ואדם אין לעבד את האדמה  
ואד יעלה מן הארץ  
והשקה את כל פני האדמה  
וייצר יהוה אלהים את האדם עפר מן האדמה

*wēkol-ēšeb haššādeh terem yišmāh*  
*kī lō 'himṣir YHWH 'ēlōhīm 'al-hā 'āreš*  
*wē 'ādām 'ayin* (verbless) *lā'ābod et-hā 'ādāmā*  
*wē 'ēd ya'āleh min-hā 'āreš*  
*wēhišqā et-kol-pēnē hā 'ādāmā*  
*wayyišer YHWH 'ēlōhīm et-hā 'ādām 'āpār min-hā 'ādāmā*

and all grass of the field before it was sprouting  
for *YHWH* God had not rained on the earth  
and man (there was) not to work the ground  
and mist used to go up from the earth  
and used to water all the surface of the ground  
and *YHWH* God **formed** (seq.) the Man dust from the ground

This is a good example of the sequential past tense carrying its own tense-aspect designation. It is also a good example of the use of a sequential verb for the foregrounded main-line event in the midst of a plethora of background clauses.

Secondly, sequential verbs can also begin whole books.<sup>6</sup> Finally, from a viewpoint of language economy and development, one must ask why there are two consecutive forms if the tense is induced from a head construction? Two different *consecutive* forms exist depending on which time sphere one is progressing along, such as the sequential prefix which is only past-perfective, never past habitual. That should tell us that something other than tense-aspect *induction* is going on. Explanations like an inductive tense for the sequential verbs were probably developed because no rationale was readily available for having two past perfectives identical in tense-aspect and two future imperfectives identical in tense-aspect in the language.

A more helpful approach is to recognize that the sequential verb forms are independent tense-aspects in their own right. This is one point of consensus among those who try to give a historical-linguistic explanation for the existence of the sequential forms. The pragmatic reason(s) for their existence will be discussed below.

### 9. A consensus from historical linguistics

Synchronically, the forms look as though the introductory *and* converts the tense-aspect into its opposite. This is the origin of the Hebrew name *waw hahippûk*, the *waw* of making opposite. (Of course, the *waw* is pronounced differently in the sequential prefix forms and a few morphological differences exist between some forms of the simple verb and the sequential verb.) The scholarly consensus involves recognizing the accidental nature of the synchronic anomaly.

Diachronically, it appears that the following has happened:

1. A prefix *\*yaqtulu*<sup>7</sup> was used for the present-future while a prefix *\*yaqtul* was used as a narrative past and jussive.

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<sup>6</sup>Some have argued that a book-beginning *waw hahippûk* must link the book to the preceding book in the canon. This is *off-the-wall* since the books were individual units and were circulated as such in the ancient period before codexes. The *vayehi* in Ruth is a tense designation but is not a neutral consecutive referring to some previous simple verb. In the Hebrew canon Ruth follows Song of Solomon, not Judges, and was originally a complete, separate work.

<sup>7</sup>Not a *\*yaqattal* form. Rainey (1975:423) is adamant: 'We do not believe that the geminated form of the G stem [*yaqattal-RJB*] ever existed in any NWS dialect at any documented stage of this language family!' I side with Rainey although the main point is that

2. The vowel ending of *\*yaqtulu* dropped off when the final short vowels of the old case system dropped. This removed the distinction between *\*yaqtulu* and *\*yaqtul* in most morphological configurations, though not in all.
3. The old vowel of the *waw* was preserved with the narrative form to produce the characteristic vocalization of the sequential prefix forms. The sequential suffix forms were apparently formed by analogy to the prefix.<sup>8</sup> (Phoenician may have examples of a sequential suffix form, so this development may be quite early.) Evidence for the two separate proto-Hebrew prefix forms comes from internal distinctions in Hebrew as well as comparison of forms in Akkadian, Arabic, Aramaic, Phoenician, Ugaritic and El-Amarna Canaanite glosses.<sup>9</sup>

### 10. Pragmatics

The Hebrew verb system makes good sense to anyone who has a pragmatic component in his grammar and recognizes the ability of a language to *grammaticize* a distinction like Thematic Continuity versus Discontinuity in narrative. This is what Hebrew has done. The *waw hahippûk* verb, the mainline of narrative, normally marks an event<sup>10</sup> as the next event in the story. In the infrequent instances where the event is not

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a leveling of two prefix forms has occurred in Hebrew. Exactly what the proto-forms were is interesting but not important for translators.

<sup>8</sup>McFall (1982), who does not believe in tense-aspect distinctions in Hebrew, tried to show that the accentual shifts in first and second person sequential suffix verbs were phonologically conditioned and were not emic. His explanations fail on several counts; the most telling to a linguist is that the shifts to word-final accent do not work on verbs in identical phonological environments that do not have the conjunction *and*.

<sup>9</sup>E.g. in Hebrew, the existence of two prefix forms is preserved in the Hiph'il verb where the prefix sequential forms use a *יפעל* *yap el* instead of a *יפעיל* *yap il*. Also, verbs with *y* or *w* in the second or third letter of the root preserve alternate forms for the sequential verb, e.g. *yâqom* 'he arose' versus *yaqûm* 'he will arise'. The word *and* which is used with the sequential prefix verbs also preserves the original *a* vowel by doubling the following consonant: *waCC*. Normal phonological rules reduce the vowel of the word *\*wa* 'and' to a shva (centralized half-vowel): *w<sup>e</sup>CV*. In Akkadian there is a distinction between *iparras* (future) and *iprus* (past). In Arabic the past negative uses the short *jussive* form of the verb: *lam yaktub* 'he did not write' versus *yaktubu* 'he writes'. This negative construction preserves the old prefix past tense.

<sup>10</sup>Event here means any predication whether *stative* or *dynamic*. Sequential *statives* tend to refer to the entrance into the particular state.

temporally sequential, it marks the verb pragmatically as a mainline verb as though it were the next event in the story.

Along these pragmatic lines one should be aware of word order distinctions and poetic genre. Kutscher (1982) went so far as to call the configuration of a noun plus suffix verb a *pluperfect* tense. See Jonah 1:5:

ויזעקו איש אל אלהיו  
 ויטלו את הכלים . . .  
 ויונה ירד אל ירכתי הספינה  
 וישכב וירדם.

*wayyiz'ăqû 'îš 'el-ʾēlōhāyw*  
*wayyātilû et-hakkēlîm . . .*  
*wēyônâ yārad 'el-yarkētê hassēpinâ*  
*wayyiškab wayyērādam.*

and they cried out, each to his god,  
 and they threw out the cargo . . .  
 and Jonah had gone down to the depths of the ship  
 and laid down and fell asleep.

While such a word order does not unambiguously mark pluperfect tense, it breaks up the main event line of the story and is the method an author can choose to mark an event as **not** the next event in the story but, rather, as a Discontinuity in the story. Thus this is the construction normally used to refer to independent pluperfect clauses, but it is also used for clauses which are simultaneous or which begin some pragmatic unit marking (e.g. paragraph or episode).

The order *noun plus suffix-verb* is normal in Hebrew narrative for clauses that do not use the sequential verbs.<sup>11</sup> In fact, clause initial suffix verbs for **perfective** aspect do not occur in the narrative framework of Hebrew stories but only within quoted material.<sup>12</sup> That is why it is so

<sup>11</sup>The normal uses of *X + qatal* in narrative are as comparative Topic (usually simultaneous, often with contrastive Focus), time Discontinuity (temporally nonsequential, with minor topicalization of noun), Unit boundary (sometimes temporally sequential), and Dramatic Pause (temporally sequential). (See Butth: Forthcoming a and b.)

<sup>12</sup>A sentence-initial suffix verb like at Esther 9:2 is a feature of late biblical Hebrew. The book of Qohelet is full of examples of the suffix verb with simple *waw* 'and', though it is not narrative. Rare narrative *examples* like Gen 15:6 may be a special use of imperfectivity (cf. Gen 2:25, Judges 3:23), while Gen 37:3 is probably describing a repeated action. Judges 16:18 may be imperfective or textually corrupt. Another factor to be integrated is the use of an infinitive absolute in narrative. It is found in Phoenician, El Amarna Canaanite, and

misleading when a widely used and otherwise reputable grammar book gives an example like **בָּא הָאִישׁ** *bā' hā'îš* 'came the-man' as the first clause in the first example to explain how clauses are sequentially joined. Students deserve better.

Poetic genre brings special problems because the limited, distinctive, morphosyntactic classes in the Hebrew verb are sometimes used for poetic effect. Beauty is allowed to override semantics. We cannot dwell on this topic here but I will give you the first example of this in the Psalms: 'Why have the nations raged (suffix past-perfective) and the peoples mutter/plan emptiness (prefix present-imperfective)? Why are the kings of the earth taking their stand (prefix present-imperfective) and the princes have assembled together (suffix past-perfective)?' The verbs form an a-b-b-a pattern with their tense-aspects. Idiomatic translations (including the LXX here) use the same tense for the four verbs in this verse because the verbs do not signal real-world differences but poetic pattern.<sup>13</sup>

## 11. Conclusion

Hebrew has four verb forms which reflect two separate parameters: tense-aspect and thematic continuity. (There are also participles, infinitives and imperative-volitionals which we have not discussed.) There are sequential forms for thematic continuity and simple forms for discontinuities of text. There are verb forms for *definite* events<sup>14</sup> (that is, past or perfective or decisive or contrary to fact) versus verb forms for *indefinite* events (future or imperfective or potential or repetitive). These four forms (suffix and sequential prefix [definite, past-perfectives] and prefix and sequential suffix [indefinite, future-imperfectives] are used to categorize human communication. They refer to the whole complexity of tense-aspect-mood reference as a dichotomy and add pragmatic structure to discourse with another dichotomy.

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infrequently in Hebrew. Cf. Esther 9:1b where a Subject pronoun stands with the infinitive absolute, uniquely for Hebrew narrative.

<sup>13</sup>Many other patterns are attested in Hebrew poetry. As might be expected, there are also many cases *in between*, where a weak tense-aspect distinction can be perceived and where pressure from poetic form is also observable. Hebrew poetry challenges our skills as exegetes. There is also a problem with archaisms in poetry.

<sup>14</sup>*Event* refers to an abstract predicate, either dynamic or stative.

## Tense-Aspect-Mood

	Definite Past-perfective	Indefinite Future-imperfective
Thematic Continuity	Seq. Prefix <i>Wayyiqtol</i>	Seq. Suffix <i>Weqatal</i>
Dis- continuity	Suffix [X] <i>Qatál</i>	Prefix [X] <i>Yiqtol</i>

Diagram of Hebrew Verb Categories

'*Qatál* is normally used for whole, completed events in the past though also for situations (including mental states) that have validity in the present. In narrative, *qatál* is used with Subject-Verb word order for events which do not advance the time reference of the story . . . and in boundaries of units . . . *Vayyiqtol* is used for the same semantic distinctions as *qatál* but differs pragmatically and is used for thematic, time-advancing events of a narrative. Diachronically, it is a remnant from a West-Semitic past tense \**yaqtul* (parallel to Akkadian *iprus*). *Yiqtol*, the descendent of West-Semitic \**yaqtulu*, generally serves as a present-future tense and as a habitual aspect in the past. Rarely, it can refer to an event in the past as a single, complete whole, either as an archaic \**yaqtul* verb or as a 'historic present'. *Veqatalí* serves as a present-future tense and past habitual aspect in theme advancing clauses. *Qotél*, the participle, may be thought of as a verbal adjective, often describing a noun as the doer of certain actions (habitual). In many lexical items it may function as a present tense. This second use expanded diachronically to produce the present-future of Mishnaic Hebrew.' (Buth 1984:76-77)

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## **SOME ASPECTS OF THE DISCOURSE STRUCTURE OF THE BOOK OF JAMES**

**Ralph Bruce Terry**

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### **1. Introduction**

The book of James is rather notorious among New Testament scholars when it comes to understanding its discourse structure. James does not follow a linear progression from one idea to another, but rather, it presents a collection of exhortations which Nida et al. (1983:116) have described as related by a 'stream of consciousness'. While the structure within the sections seems to be fairly straightforward, the relationships between the sections are not very obvious. So in an attempt to discover the structural relationships in the book, as well as to put Longacre's methodology of text analysis to the test, his techniques of studying discourse were applied to the Greek text of James.

Although Longacre's methodology involves many aspects, including several kinds of charting (the results of which are not presented here), the following techniques were used to obtain much of the data found in this article: The text was searched for information that might shed light on the rhetorical situation in which it was produced; van Dijk's method of yielding a macrostructure was applied to the text; the text was searched for markers that might indicate the boundaries of major segments; the text was segmented hierarchically down to the level of the colon to discover relationships between segments of text; quotations and introducers of quotations were studied, as well as chiasmic relationships; and a search was made for ten different kinds of markers of peak material. The most interesting results of the study are presented in this article.

First, background information regarding the author and reader is presented, followed by a brief explanation of the Greek text that was used.

Next, the results of studying the segmentation of James is presented: I suggest that James can be understood as a collection of eighteen sections that are lexically related. The rest of the analysis is based on this division of the text. Next, brief sections appear on quote formulas and chiasmus in James. The final section is a discussion of the charting of areas of turbulence in order to discover peak material that might be the hortatory equivalent to a narrative climax.

## 2. The author and readers of James

Tradition has identified the author of this book as James (or Jacob, the Hebrew form of the name), the brother of the Lord, referred to in Mt 13:55; Mk 6:3; Jn 7:5; Acts 1:14, 12:17, 21:18; I Cor 15:7; Gal 1:19, 2:9 and 12 (Tasker 1957:21-27). There is little reason to doubt this identification, although it should be stressed that the text itself does not specify such. The writer simply identifies himself as 'James, a slave of God and of the Lord Jesus Christ' (1:1). From the book it is obvious that he was a Christian man who was concerned with right behavior.

The writer was knowledgeable about Jewish wisdom literature and wrote in that tradition. He emphasized the importance of wisdom, the proper use of wealth, and the right use of the tongue, all of which are themes of Hebrew wisdom literature, such as Proverbs and Ecclesiastes in the Old Testament and Ben Sirach in the Apocrypha. Parallels to this literature include the following: Prv 2:6 (Jas 1:5); 3:34 (quoted in 4:6); 10:12 (5:20); 11:18 (3:18); 27:1 (4:13-14); Eccl 7:9 (1:19); Sirach 2:22 (1:20), 23 (1:2-3), 26 (1:5); 4:4 (2:15-16), 10 (1:27), 22 (2:1), 26 (5:16); 5:11 (1:19); 15:11 (1:13); 48:3 (5:17). The great number of parallels with Ben Sirach does not necessarily imply that James had read the work of Joshua Ben Sira. Although it is certainly possible, it may simply be that both draw from the same store of Jewish wisdom that circulated in oral form.

But not only was the writer familiar with Jewish wisdom literature, he was also grounded in the teaching of Jesus. Guthrie (1970:743) lists fourteen topical parallels between the book of James and the Sermon on the Mount: Mt 5:5 (Jas 4:10), 7 (2:13), 9 (3:18), 10-12 (1:2), 12 (5:10), 19 (2:10), 22 (1:20), 33-37 (5:12), 48 (1:4); Mt 6:19 (5:2ff.), 24 (4:4); Mt 7:1-5 (4:11-12), 7ff. (1:5), 24ff. (1:22). Of these, the passages in Mt 5:33-37 (Jas 5:12), 7:7ff (1:5), and 7:24ff (1:22) also show verbal parallels. In addition, there are five other places in Matthew where Jesus'

teaching is paralleled in James: Mt 12:36–37 (Jas 3:2ff.); 21:21–22 (1:6); 22:39 (2:8); 23:8–12 (3:1); and 24:33 (5:9) (Guthrie 1970:744). The second, third, and fifth of these show verbal parallels.

The author was also familiar with the Old Testament. James 2:8 contains a quotation from Lv 19:18. James 2:11 contains quotations from Ex 20:13–14 and/or Dt 5:17–18. James 2:23 quotes from Gn 15:6. And Jas 4:6 quotes from Prv 3:34. All of these quotations are in the form and word order of the Septuagint translation, with the exception of a spelling variation, *de* instead of *kai* in one place, and the replacement of 'Lord' with 'God'. In Prv 3:34 the passage could be translated another way into Greek, and so the similarity with the Septuagint indicates that the author did not make his own translation from the Hebrew.

The author wrote in what has been described as good Greek (Tasker 1957:29), surpassed in the New Testament only by Hebrews (Turner 1976:115). Some have suggested that the book has many of the characteristics of a Stoic-Cynic diatribe: It begins with a paradox and has short questions and answers, rhetorical questions, ironical questions, short diatribe formulas (e.g. 'know this', 'you see then', 'behold', etc.), examples from famous men, hexameter verse, and a dialogue with an imaginary objector. All of these features, however, are found in other types of literature as well (Turner 1976:114–15). In addition, the book shows Semitic influence. Turner spends three pages (1976:117–119) discussing the Aramaisms, Hebraisms, and Semitisms found in the book, including asyndeton, much use of the articular infinitive, use of the anarthrous participle as a substitute for a noun, use of the genitive of quality, the position of *pas*, and parataxis, among others.

The book was composed as an encyclic letter, although it does not end as Greek letters normally end. It does follow a modified formula for beginning a Greek letter: writer, addressee, and greeting, but the thanksgiving that is usually found in Greek letters is missing. It is worth noting that Proverbs, Ecclesiastes, and Ben Sirach all begin by identifying the author. The book may fit the wisdom literature pattern with modification toward the letter form.

It is addressed to the twelve tribes in the Dispersion. Although such language could be used of Jews throughout the Roman Empire and beyond, the book seems to assume that the readers are Christians (see 2:1, 7). Paul and Peter use similar language to refer to all Christians, not just Jewish Christians (cf. Rom 2:28–29 with Rom 11:13 and 1 Pt 1:1

with 1 Pt 4:3-4). Certainly the admonitions that James gives apply to Gentiles as well as Jews. It is perhaps quoted by Clement and Hermas in the second century A.D. (Guthrie 1970:738). Both of these writers were Gentiles living in Rome. However, there is evidence that the letter was originally addressed primarily to Jewish Christians. In Jas 2:2 the writer speaks of the Christian assembly as a synagogue. In 5:14 he describes the church leaders as elders, a term that originated in a Jewish context. The churches addressed would have been established churches and not new mission churches because they had elders (cf. Acts 14:23). Most of them would have been outside Palestine, both because that is implied by the term *Dispersion* and because the letter is written in Greek. Interestingly enough, however, the letter seems to have been preserved primarily in Palestine because it was from there that Origen first wrote about it in the third century, and it was there that Jerome included it in his translation of the Latin Vulgate (Tasker 1957:17-18). The sins warned against are not idolatry and fornication, such as those that Gentiles had to be warned against (cf. Acts 15:29); rather they were sins of the tongue and wealth, sins that plague people who have believed in God for some time. Perhaps this is why it has been meaningful to the Christians of all ages.

### 3. The textual basis for the study

The text used for the analysis in this article is the third edition of the United Bible Societies' (UBS) *The Greek New Testament*, (Aland et al. 1975). No textual variants were taken into consideration for this study, but the text was assumed to approximate that written by James. The punctuation of the third edition exists in two forms: an earlier punctuation of 1975, also used in the Friberg's *Analytical Greek New Testament* (1981), and the punctuation of the corrected third edition, which has been modified 'to conform to the text of the Nestle-Aland 26th edition, since this latter text more closely reflects the tradition of punctuation of the Greek New Testament text' (Aland et al. 1983:x).

The focus of text analysis is on the gap between higher level macro-segments and lower level structures, such as the sentence. Instead of choosing the sentence as the lower level unit for this analysis, the Greek colon was chosen, marked as to ending in *The Greek New Testament* by either a colon (a raised dot), a period, or a question mark. The editors of *The Greek New Testament* have also marked a sentence with a closing period or question mark. Many of the sentences contain only one colon,

but several contain more. Linguistically, a case can be made that the unit punctuated as a colon is actually a sentence, and the multicolon sentence is actually a paragraph. It is so analyzed in the following discussion, but the term *colon* has been kept rather than *sentence* to avoid confusion.

The revised punctuation is less well suited for such an analysis. The corrected edition changes several of the raised dots to commas, thus making even longer colons with the result that the colons, as presented, are linguistic paragraphs. In one case (2:19), a question mark has been changed to a raised dot. In only one case (3:6) has a raised dot been inserted. After careful consideration and comparison, I have followed the punctuation of the earlier third edition with its generally shorter colons. Perhaps a case can be made that even some of the colons, as marked, contain two or more linguistic sentences, but I decided not to redefine the colons that are marked.

As they stand, the colons often show a distinctive surface structure. While many colons begin without any conjunctions or interjections at all, there is a difference between the kinds of conjunctions and interjections that begin a colon and those that are found between clauses within a colon. For example, the following conjunctions and interjections are found only at the beginning of a colon in the book of James: *gar*, *ei*, *hoti ei*, *idou*, *oun*, and *dio*. Medially, one finds such conjunctions as *hoti* (without *ei*), *hina*, and *hotan*. The conjunction *de* is not distinctive in this regard; it is found at least twenty-two times initially and twelve times medially. The conjunction *kai*, on the other hand, is used almost exclusively in medial locations. *Kai* and its contractions are found only five times colon initially but sixty-five times colon medially. It is the conjunction of choice in James to join coordinate clauses within a colon. Thus this distribution of conjunctions, produced by the original punctuation of the third edition, is an argument for its value in a linguistic analysis.

#### 4. Macrosegmentation

Although there are several places where most scholars have agreed that a new segment begins, there is not uniform agreement on how the text is to be divided as a whole. This study presents two methods of arriving at the macrosegmentation of the text. First, since James has been extensively studied by others, the results of several scholars' research have been collated and a minimum number of textual divisions has been arrived at,

based on agreement between them. Second, the natural divisions of the text which occur between lexical chains have been noted.

Table 1 presents a summary of macrosegmentation in James. It contains two kinds of information based on the two methodologies outlined above. The first charts the results of others' studies. The suggested major blocks, sections, and paragraphs are listed for the UBS Greek New Testament, the RSV, NIV, NEB, the Translator's New Testament, and works by Dibelius (1975), Reicke (1964), Davids (1982), and Hymes (1986). In the leftmost column of table 1 is a list of the forty-three places in James where these studies suggest that either a block, section, or paragraph begins. The next column shows those places where vocatives occur in the initial verses listed. Under the subcolumns for blocks, sections, and paragraphs labeled Minim. ('minimum') are given the number of sources that gave a particular verse as beginning either a block, section, or paragraph. Total possible sources for a particular verse are 2 for blocks, 7 for sections, and 7 for paragraphs. Where the number is the maximum, thus showing total agreement among the sources, a line has been drawn across the top of that row to divide the text into a minimum agreed upon number of blocks, sections and paragraphs. This results in three major blocks, eight sections, and fourteen paragraphs. These are minimum divisions; all sources indicate that the text should be further subdivided. They disagree, however, as to where those divisions occur. The rightmost column gives the themes of the verses that follow the suggested beginnings.

The second kind of information found in table 1 shows the results of a study of **linking words** forming 'chains' of words in James. These 'chains' have often been noted in studies on James (Turner 1976:116), but their significance for defining sections has been overlooked. To conduct this study, a copy of the Greek book of James was marked to indicate 'links', that is, words which occur more than once in a passage and thus serve to tie the sections together (i.e. provide cohesion) in the surface structure. These linking words are shown in tables 2-4. The reader should realize that although the tables are presented in English, the links are based upon Greek so that words with the same Greek roots, such as *justified* and *righteousness*, are listed as links. This study was begun in order to look for links between sections, but it soon became apparent that it had intra-segmental value rather than intersegmental value. To be sure, the links went across boundaries that had been suggested by others, but there were boundaries across which no link went. By noting these boundaries, the

text was divided into eighteen sections. These linkage sections have been labeled A to R and are presented in table 1 under the subcolumn *Link* of the Sections column. On the basis of a notional feature of theme and surface features of a beginning vocative, a beginning rhetorical question, and a switch in person of addressee from plural to singular to plural, the sections were further subdivided into major paragraphs, which have been indicated in the subcolumn *Link* of the Paragraph column. The major paragraph of 4:1–10 has been further subdivided into secondary paragraphs, indicated in table 1 by lines halfway across the column. Lastly, the sections were classified as to long or short, using an arbitrary scale of more than three major paragraphs and/or ten verses in length versus less than four major paragraphs and/or ten verses in length, respectively. Using this guide, the first five sections are short, the next four are long, and the final nine are short.

Some note needs to be made of a few places where this method of determining sections may seem to cause some problems. Although all the sources placed a section break at 1:2, the association of *rejoice* with *joy* does not allow a linking boundary at this place. Again, six out of seven sources began a new section at 4:1. The links of *jealousy* and the contrast between *peace* and *war* seemed to rule that out. Next, although the word *heart* appears in both 5:5 and 5:8 and the word *earth* in 5:7, 5:12, and 5:18, it was decided that these words were incidental and not thematic in establishing links. Lastly, Hymes (1986:97) has been followed in making 5:9 a separate section against all other sources. Even though a link of *patience* could have been established across it, (1) it has no link with the immediately preceding or following verses, (2) it begins with a vocative, and (3) it discusses a different theme than its context. Therefore it has been taken as a separate section.

Finally, it was noted that although there were boundaries across which no link existed, the linking words would be repeated in other parts of the book. A chart was drawn up (table 5) listing the sections versus the linking words and concepts. An X was marked in any column in which a word or topic was found in the appropriate concept row. A search was thus made for a pattern that might exist between the linked sections, but no such pattern was found. However, when the sections were listed clockwise around a circle (see p. 118) and lines were drawn between sections that shared linking words and topics, it became apparent that rather than



Verse	Vocatives	Blocks		Sections		Paragraphs		Themes
		Link	Minim.	Link	Minim.	Link	Minim.	
1:1		S	2	A	7	7		address
2	my brothers	H	1		7	7		endurance
5		O			1		3	wisdom
9		R		B	2		6	poor-rich
12		T		C	3		6	endurance
13							1	endurance
16	my b. broth.			D	2		6	God's gifts
19	my b. broth.				5		7	anger
22							5	doer-hearer
23					1		1	doer-hearer
26				E			6	pure religion
2:1	my brothers	L	2	F	7	7		partiality
5	my b. broth.	O			1		6	poor-rich
8		N					4	partiality
12		G					2	do-judge
13							1	judgment
14	my brothers			G	7	7		faith-works
18							6	faith-works
20							1	faith-works
21							1	faith-works
24							1	faith-works
25							1	faith-works
3:1	my brothers		1	H	7	7		tongue
3							1	tongue
5b							1	tongue
6							4	tongue
7							1	tongue
9							2	tongue
13			1	I	7	7		wisdom
17							1	wisdom
4:1					6		7	fightings
4	adulteresses						3	world friends
7							2	repentance
11	brothers	S		J	4	7		criticizing
13	you who say	H	2	K	7	7		Lord willing
5:1	you rich	O		L	6	7		rich
7	brothers	R	1	M	7	7		endurance
9	brothers	T		N	1	1		grumbling
10	brothers		1	O	1	2		endurance
12	my brothers			P	3	7		swearing
13				Q	3	6		prayer
17						2		prayer
19	my brothers			R	2	7		repentance

Table 1. Sections and paragraphs in James

Section	Verses	Linking words
A	1:1, 2	rejoice—joy
	1:3, 4	endurance—endurance
	1:4, 5	lacking—lack
	1:5, 6	ask—ask
	1:6, 6	doubting—doubting
B	1:9, 10	humble—humility
	1:10, 11	the rich—the rich
	1:10, 11	flower—flower
	1:10, 11	grass—grass
C	1:12, 13, 14	trial—tempted—tempted—tempt—tempted
	1:14, 15	desires—desire
	1:15, 15	sin—sin
D	1:17, 17	every—every
	1:17, 17	giving—gift
	1:17, 25	perfect—perfect
	1:18, 21, 22, 23	word—word—word—word
	1:19, 19	slow—slow
	1:19, 20	wrath—wrath
	1:22, 23, 25	doer—doer—doer—doing
	1:22, 23, 25	hearer—hearer—hearer
	1:23, 24	observing—observes
	1:26, 27	religious—religion—religion
E		partiality—be partial
F	2:1, 9	clothes—clothes—clothes
	2:2, 3	shining—shining
	2:2, 3	poor—poor—poor—poor
	2:2, 3, 5, 6	say—say
	2:3, 3	you—you
	2:3, 3	sit—sit
	2:3, 3	judge—judges
	2:4, 4	rich—rich
	2:5, 6	kingdom—royal
	2:5, 8	you—you
	2:6, 7	law—law—law
	2:9, 10, 11	transgressors—transgressor
	2:9, 11	commit adultery—commit adultery
	2:11, 11	commit murder—commit murder
	2:11, 11	judged—judgment—judgment
	2:12, 13, 13	without mercy—mercy—mercy
	2:13, 13, 13	

Table 2. Linking words for James 1:1–2:13

Section	Verses	Linking words
G	2:14, 16	what the profit—what the profit
	2:14, 17, 18,	faith—faith—faith—faith—faith—faith—
	19, 20, 22,	believe—believe—faith—faith—faith—
	23, 24, 26	believed—faith—faith
	2:14, 17, 18,	works—works—works—works—works—
	20, 21, 22,	works—works—worked with—works—works—
	24, 25, 26	works—works—works
	2:17, 26, 26	dead—dead—dead
	2:18, 18, 18	I—me—my
	2:18, 18, 18	you—your—you
	2:18, 18	show—show
	2:21, 23	Abraham—Abraham
	2:21, 23, 24, 25	justified—righteousness—justified—justified
H	3:1, 2	many—much
	3:2, 2	stumble—stumble
	3:2, 3	to bridle—bit
	3:3, 3, 6	whole body—whole body—whole body
	3:3, 4	turn—turn
	3:5, 6, 6	the tongue—the tongue—the tongue
	3:5, 6	fire—fire
	3:6, 6	set on fire—set on fire
	3:7, 7	nature/kind—nature/kind
	3:7, 7, 8	tamed—tamed—tame
	3:7, 8, 9	human—men—men
	3:9, 10	blss—blessing
	3:9, 10	curse—cursing
	3:11, 12	sweet—sweet
I	3:12, 12	fig tree—figs
	3:13, 13, 15, 17	wise—wisdom—wisdom—wisdom
	3:14, 16; 4:2	jealousy—jealousy—are jealous
	3:14, 16	selfish ambition—selfish ambition
	3:17, 18	fruits—fruit
	3:18, 18	peace—peace
	4:1, 2	wars—war
	4:1, 2	fightings—fight
	4:1, 3	pleasures—pleasures
	4:2, 3, 3	ask—ask—ask
	4:4, 4	friendship of the world—friend of the world
	4:4, 4	hatred of God—enemy of God
	4:6, 6	gives grace—gives grace
	4:6, 10	humble—humble
	4:8, 8	draw near—draw near

Table 3. Linking words for James 2:14–4:17

Section	Verses	Linking words
J	4:11, 11, 11	criticize—criticizing—criticizes
	4:11, 11, 11	brothers—brother—brother
	4:11, 11, 11,	judging—judges—judge—
	11, 12, 12	judge—judge—judging
K	4:11, 11, 11, 11	law—law—law—law
	4:13, 14	tomorrow—tomorrow
	4:13, 15, 17, 17	do—do—do—do
	4:14, 15	life—live
L	4:16, 16	boast—boasting
	5:1, 2	rich—riches
	5:3, 3	tarnished—poison
	5:3, 5	days—day
M	5:7, 7, 8	be patient—being patient—be patient
	5:7, 8	advent of the Lord—advent of the Lord
N	5:9, 9	judged—judge
O	5:10, 11	Lord—Lord—Lord
	5:11, 11	enduring—endurance
P	5:12, 12	yes—yes
	5:12, 12	no—no
Q	5:13, 14, 15,	pray—pray—prayer—
	16, 17, 17, 18	pray—prayer—prayed—prayed
	5:14, 15	the Lord—the Lord
	5:15, 16	sins—sins
	5:16, 16	one another—one another
R	5:17, 17	rain—rain
	5:19, 20	errs—error
	5:19, 20	turns—turning
	5:20, 20	sinner—sins

Table 4. Linking words for James 5:1–5:20

a pattern emerging between a few of the sections, these intersectional links ultimately connected all the sections in a spider web fashion. For this reason these intersectional links will be referred to as 'webs'. For example, sec. A has 'webs' with secs. C, D, F, G, H, I, and Q; sec. B with D, F, K, I, J, L, and O, and so forth (cf. table 6). The resulting 'webs' hold the book together. Note that sec. I has a dozen ties with other sections. This seems to make it some sort of thematic peak.

Webbing words and concepts	Linked sections																	
	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R
blessing			X	X				X							X			
boasting		X									X							
crying									X			X						
destroy		X								X								
doing/works				X		X	X		X									
endurance		X		X											X			
faith	X					X	X										X	
friends							X		X									
from God				X					X									
heart					X				X			X	X					
humility		X							X									
judgment						X		X		X				X		X		
meekness				X					X									
murder						X			X			X						
patience													X		X			
perfect	X			X				X										
poor		X				X												
prayer	X								X								X	
proving		X		X														
repentance									X									X
rich		X				X						X						
save				X			X			X							X	
speaking				X		X		X		X	X			X		X		
temptation	X		X															
tongue					X			X										
two-souled	X								X									
wisdom	X								X									

Table 5. Webbing relationships in James

### 5. Microsegmentation in James

The segmentation of James can be further extended by dividing the sections into paragraphs. Only major paragraphs are indicated in table 1, but it is possible to analyze the text so that paragraphs are found within paragraphs. The theory used in such an analysis is that of Longacre, who holds that discourse and paragraph can be recursive structures (1983b:4). For most of these minor paragraphs the analysis is based on referential role within the notional structure, while the macrosegments and colons

are based primarily on surface features. To be sure, surface marking devices of paragraphs, such as vocatives and switch in verb person, occur at the beginning of the paragraphs as analyzed, but for the most part, an analysis of paragraph structure is dependent on notional relationships.

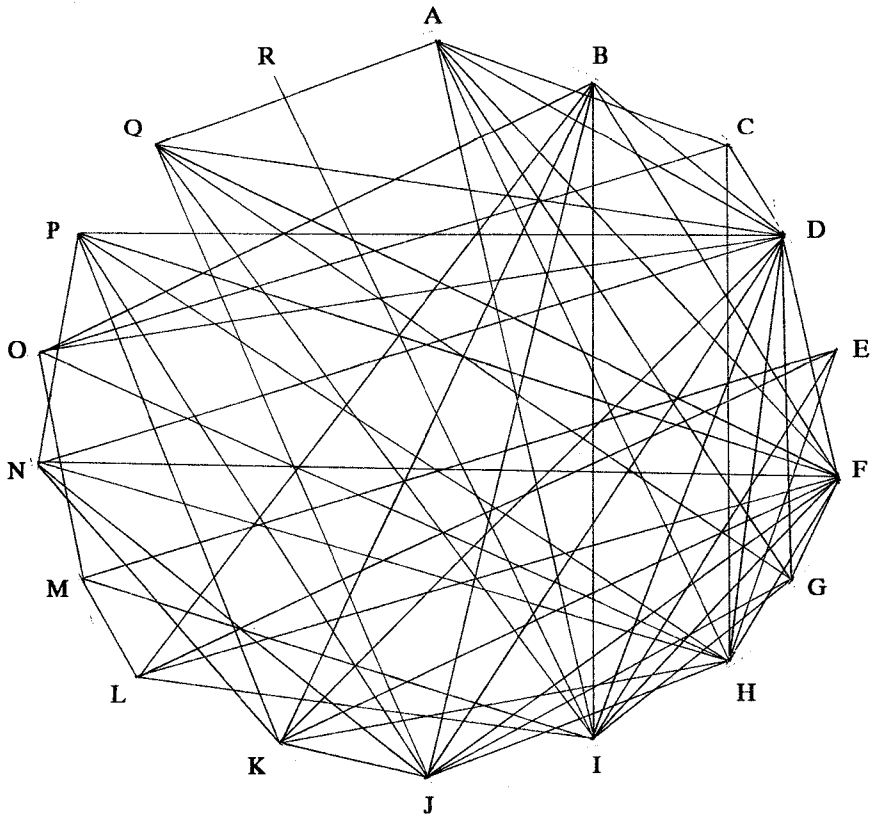


Table 6. Webbing structures in James

In this analysis of James a discourse can contain up to four levels of embedded paragraphs. The shortest discourse sections in James occur at the beginning and end of the book. The final discourse is a single colon containing a single verb in the independent clause. Most of the discourses at the beginning and the end make but a single point. By way of contrast

the four central discourses (from 2:1–4:10) contain two to four points each and have complicated embedding. The first three discourses contain only right branching paragraphs. Toward the end, discourses K and O are primarily left branching paragraphs. As table 1 shows, paragraph beginnings are often marked by the presence of vocatives. However, vocatives also occur elsewhere, usually in peak material, as noted in sec. 9. Another marking device for paragraph beginnings is a switch in verb person (found in 2:18 and 24).

## 6. The macrostructure for the book of James

Since James is a series of exhortations regarding different topics, the overall macrostructure cannot be summarized as a single sentence. Rather, it is a combination of the key ideas found in the individual macrostructures of the several sections and major paragraphs. The minor macrostructures given in this section have been isolated by following a variation of van Dijk's suggestions for deriving a macrostructure (1977: 144–146). They are followed by a suggested extended macrostructure for the whole book.

### Section and paragraph macrostructures:

- A 1:3 proving {of your faith}<sup>1</sup> works endurance
- 5 if anyone lacks wisdom, let him ask God in faith, and it will be given
- B 10 let the rich boast in his humiliation
- C 13 let no one say when he is tempted, 'I am tempted from God'
- D 17 every good gift is from the Father
- 19 let everyone be {quick to hear, slow to speak,} slow to anger
- 22 be doers of the word {and not just hearers}
- E 27 {clean} religion is to visit orphans and widows, to keep oneself unspotted
- F 2:1 do not hold the faith with prejudice
- G 26 faith without works is dead
- H 3:8 the tongue [is] evil
- I 13 let the wise show his works {by good behavior} in meekness of wisdom
- 4:1, 7 {wars from within; therefore} submit to God
- J 11 do not criticize one another
- K 15 you [ought] to say, 'If the Lord wills'
- L 5:1 rich, weep {howling} at your coming misery
- M 7 be patient until the coming of the Lord

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<sup>1</sup>Braces { } indicate less central concepts. Brackets [ ] indicate words added for translation purposes.

- N 9 do not grumble {that you may not be judged}  
 O 11 blessed [are] those who endure  
 P 12 do not swear; {let your yes be yes and [your] no [be] no}  
 Q 16 {confess sins to one another and} pray for one another  
 R 20 the one who turns a sinner from the error of his way saves his soul

### Proposed macrostructure:

Brothers, show the true wisdom of submitting in faith to God (who gives good gifts, including wisdom, and not temptations) rather than trusting in self or in riches so that you will not be judged by him. This wisdom is shown by patient endurance in good words and works. The good words include using the normally evil tongue for singing, praying, confessing sins, weeping, submitting to the Lord's will, and turning the sinner to God, rather than for be-ing angry, being prejudiced, criticizing, grumbling, swearing, boasting, and being false. The good works of clean religion involve doing what God's word says, helping the weak, and keeping oneself from sin.

### 7. Quote formulas in James

Thirteen quotations occur in the book of James (1:13; 2:2 [tris], 8, 11 [bis], 18, 22; 4:5, 6, 13, 15). In every case but one, the quotation is introduced by a form of *legō* 'to say'. In 2:8 the quotation is in apposition to the noun *Scripture* without the use of *legō*. In 2:2 the past of *legō* is used to introduce two quotations joined by *ē* 'or'. In only one passage is the quote also introduced by *hoti* 'that' (1:13). The quotation is direct, as is apparent from the use of the first person singular verb affix.

Two of the quotations seem to be indirect quotations even though they are introduced by the same quotation formulas as the other quotations that are direct. In Jas 2:18 we read: 'But someone will say you have faith and I have works.' If the words following 'say' are put in quotation marks (as in the RSV, NEB, and NIV), there is referential incoherence: In the first part of the verse, *you* refers to James and *I* refers to the opponent, while in the last part of the verse, *you* refers to the opponent and *I* to James. It is possible to solve this by extending the quote through the end of 18 (as in the NASV); but this produces the same kind of switch reference problem between 18 and 19 (where there is no grammatical device to indicate such switch reference). It seems better to accept this as an example of indirect quotation. In this way *I* always refers to James in



the passage and *you* to his opponent. In the same way, Jas 4:5 seems to be an indirect quotation, summarizing an Old Testament idea. There is no passage in the Old Testament containing exactly this quotation.

### 8. Chiasmus in James

The book of James is not usually cited for its examples of chiasmus, but several cases do exist. The theme of endurance is arranged chiastically in secs. A and B around sec. B. In the same way, secs. M and O have the similar theme of patience surrounding sec. N.

There are at least two cases of lexical chiasmus in the book. Jas 3:7 uses the words *nature*, *tame*, *tame*, and *nature* in an ABBA form, and in 5:19–20 a similar structure is found using *wander*, *turn*, *turn*, and *wander*.

Also there are two cases of structural chiasmus on the clause level. Jas 2:14–16 has the structure: 'what profit is it,' conditional statement, declaration, conditional statement, and 'what profit is it.' The longest chiastic passage covers 2:20–26. Verse 20 contains a statement about faith apart from works. Verse 21 asks: 'Was not Abraham justified by works?' Verses 22 and 23 state: 'You see that' faith is completed by works and that Abraham's faith was reckoned as righteousness. Verse 24 states: 'You see that' a man is justified by works and not by faith alone. Verse 25 asks: 'Was not Rahab justified by works?' And finally, 26 contains a statement about faith apart from works. Interestingly, 20–23 use the second person singular, and 24–26 use the second person plural.

### 9. Turbulence and peak in James

Longacre has stated that peak is essentially 'a zone of turbulence in regard to the flow of the discourse' (1983a:25). Ten kinds of turbulence that may constitute a peak or peaks were noted in James. These features, listed below, are displayed in table 6, showing where they are found in the eighteen linked discourses of James (labeled A through R).

- (1) One section containing lists is found (3:15, 17).
- (2) The longest clause occurs in 3:17. (It is nineteen words long in a book in which the clauses average five words in length.)
- (3) There is a passage composed of short independent clauses (4:7–10).
- (4) The verbs of that same passage are almost entirely aorist imperatives (4:7–10).
- (5) There are six passages containing the interjection *idou* 'behold' (3:4, 5b; 5:4, 7b, 9b, 11).

- (6) There are four places where vocatives that do not mark paragraph beginnings are found (3:10b, 12; 4:8b, 8c).  
 (7) Six paragraphs begin with questions (2:14, 20; 3:13; 4:1, 4; 5:13).  
 (8) There is a case of switching from second person plural to singular to plural (2:20, 24).  
 (9) One section has a greater percentage of VS<sup>2</sup> word order than SV word order (5:10-11; the sections that have equal percentages [50%-50%] are 1:16-25; 4:1-3; 5:7-9, 12-18).  
 (10) Two sections have a greater percentage of OV word order than have a VO word order (3:1-12; 5:10-11).

Discourse	Ref	List	Long	Short	Imp	Inj	Voc	?	SgPl	VS%	OV%
Short A	1:1-8									29	31
B	9-11									33	25
C	12-15									14	33
D	16-25									x 50	35
E	26-27									0	43
Long F	2:1-13									19	22
G	14-26								X X	32	42
H	3:1-12					X	X			13	X 52
I <sup>1</sup>	13-18	X	X						X	25	33
I <sup>2</sup>	4:1-4								X	x 50	* <sup>3</sup>
I <sup>3</sup>	5-7								X	13	36
I <sup>4</sup>	8-10			X	X		X			25	16
Short J	11-12									11	20
K	13-17									29	44
L	5:1-6						X			10	33
M	7-8						X			x 50	0
N	9						X			x 50	*
O	10-11						X			X 67	X 80
P	12									x 50	0
Q	13-18							X		x 50	27
R	19-20									20	0

Table 6. Areas of turbulence in the book of James

Seven of the ten kinds of turbulence that were noted fall in sec. I, indicating that it forms some kind of peak in James. It is one of the 'long'

ZV means verb, S = subject, and O = object. Other abbreviations here and in table 6 are: Ref = reference, Imp = imperative, Inj = interjection, Voc = vocative, SgPl = singular-plural, % = percent.

<sup>3</sup>There are no VO or OV clauses in these sections.

discourses of James, where long is defined as a discourse of more than ten verses. Discourse I contains four major paragraphs: 3:13-18; 4:1-3, 4-6, and 7-10. In table 6 these are labeled I1, I2, I3, and I4. Since all the turbulence does not fall in one paragraph, these have been distinguished in that section. But it is important to remember that they are all part of the same discourse. This discourse has several features that distinguish it as a peak. In James, 3:15 has the only occurrence of a periphrastic participle in an independent clause. It serves to introduce a three-item list. A nine-item list follows in 17. These are the only lists in the book. A definite peak occurs in Jas 4:7-10 where a series of short independent clauses exist using ten aorist imperative verbs and three future indicatives. It can be seen in table 6 that turbulence begins in secs. G and H.

There is another zone of turbulence that covers secs. L-Q and has a word-order restructuring peak in discourse O (5:10-11). At this point the usual order of SV and VO are abandoned in favor of VS and OV. Two of the six OVS clauses in the book occur in these two verses. However, in one of the sentences the subject is a vocative subject, which is regularly postpositioned after the verb, and in the other the object is a predicate adjective, which regularly occurs before the verb. The postpositioning of the subject in this latter clause would seem to emphasize the adjective, which is describing an attribute of God. Thus it would seem that the OVS word order is serving other purposes than to mark the peak here. The occurrence of the words *above all* in sec. P (5:12) should also be noted, although this overt semantic marker is toward the end of the zone of minor turbulence.

The conclusion seems to be that the major zone of turbulence in sec. I marks the thematic climax of the book. This agrees with the fact noted earlier from table 5 that sec. I has more 'webs' to other sections than any other section. In a book that is more like the Old Testament wisdom books of Proverbs and Ecclesiastes than any other New Testament book, the major peak occurs in a discourse that begins with a discussion of wisdom. The wisdom from God is contrasted with earthly wisdom, which is shown by jealousy and which leads to fighting and friendship with the world. For this reason, in the last paragraph of this section James calls on his readers to repent and draw near to God in humility. Table 6 summarizes the results of the study.

### 10. Summary

In this article the application of Longacre's methodology of text analysis has been shown to be of value in discovering structural relationships in a discourse that has previously defied attempts to understand them. Two significant discoveries about the structure of the book of James have been made.

First, the book is marked by a fairly complex macrostructure that maps onto eighteen sections which are lexically linked. These sections are tied together by the use of lexical chains. Their boundaries are defined by a lack of lexical chaining between adjoining sections. The first five sections are relatively brief and contain a chiasmus of the topic of endurance around a section on the poor and rich. This is followed by four longer sections, each of which is at least four major paragraphs in length. Finally, the book concludes with nine brief sections, including a chiasmus of the topic of endurance around a section on using the tongue for grumbling. All eighteen sections are lexically linked together in a 'webbing' relationship between nonadjacent sections.

Second, the last longer section (3:13-4:10) contains at least seven types of peak material and seems to function as a kind of 'hortatory climax.' Of note within it is the final paragraph (4:7-10) that contains ten imperative verbs, underscoring the hortatory nature of the book. The whole section has more 'webs' to other sections than any other section, indicating that it is thematically significant. Of special interest is the fact that within this book, which has ties to the Old Testament wisdom literature, the theme of the first paragraph in this climactic section is the wisdom that comes down from God.

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## THE UNDERLYING POETIC STRUCTURE OF 1 JOHN

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### 1. Introduction<sup>1</sup>

Many commentators have attempted to discover the structure of the first epistle of John, and most seem to admit there is a problem in seeing how the author originally laid it out. For example, Westcott says:

It is extremely difficult to determine with certainty the structure of the Epistle. No single arrangement is able to take account of the complex development of thought which it offers, and of the many connexions which exist between its different parts. (1966:xlvi)

Wilder (1957) saw in the epistle a cumulative movement of thought and succession of themes, linked together more by fundamental insights than by conscious composition. He found it to be a special form of hortatory style, familiar in the religious discourse of the age, marked by personal appeal, contrasts of right and wrong, and truth and falsehoods.

Bruce, however, says:

It is plain to the observant reader that we have here passages in homiletic style interspersed with epigrammatic theses, often grouped in antithetic pairs. (1979:29)

Marshall (1978:22-26) lists the views of several other commentators, each with a differing analysis of the contents of the epistle and then offers his own, but in each case the analysis offered is based on the logical rather than formal structure.

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<sup>1</sup>I wish to thank Dr. Don Carson for his oral comments on the first draft of this paper and my colleagues Paul Dancy and Pam Bendor-Samuel for their written comments on the second draft. Any remaining errors are entirely mine.

Longacre maintains, in common with many others, that 1 John fits into the genre of a hortatory discourse. He sets out his own analysis of the epistle on that hypothesis. He says:

The basic schema in a hortatory discourse is: problem, command, motivation. In 1 John, the schema is repetitive and recursive and runs through component sentences of the text instead of determining three major sections. (1983:3)

Sherman and Tuggy take a similar view:

Hortatory schema present a 'problem' which we call 'intended change', a 'command' which we call an 'appeal', together with a 'basis' for the appeal. This basis can be 'motivational', 'trust', 'axiomatic', 'warning', etc. (1990:iv)

However, the problem with all these analyses is that their proponents focus on the semantic arguments of the epistle and are reluctant to seek a solution from the structure of the Greek text. Those who have suggested a structural key have generally been severely criticized. For example, Sibinga (Marshall 1978:27) proposed that the epistle be divided into three sections roughly equal in length by counting syllables. Although on the surface this seems very unlikely, I believe that it stumbles upon the possibility (which I shall argue is a fact) that there are definite structural divisions in the text that are no accident and which bear a close but not rigid approximation to the semantic boundaries.

One modern commentator, Lenski, has made an interesting observation that provides a further clue. He says:

This letter is built like an inverted pyramid or cone. The basic apex is laid down in 1:1-4; then the upward broadening begins. Starting with 1:5-10, the base rises and expands and continues in ever-widening circles as one new pertinent thought joins the preceding thought. One block is not laid beside the other so that joints are made. There are really no joints, not even where the new thoughts are introduced. The line of thought simply spirals in rising, widening circles until all is complete. Keeping from idols (5:21) is only the brief final touch . . . I have never found the like in all literature. No poetical composition approaches this in structure . . . (1966:366)

This approach is interesting because he sees both repetition of thought and additional ideas being added. Furthermore, he makes comparisons with poetical structure, maintaining that 1 John is unique.

I believe, however, that two of the commentators who have offered the clearest way into solving some of the mysteries of this unique epistle are Bultmann and Brown. Bultmann (1927:138–58) purported to see and to reconstruct an original poem from which John is said to have composed the epistle, and this, he argued, explained many lines containing parallel thoughts. Brown took note of Bultmann's work when he wrote:

I find in 1 John the same quasi-poetry that was visible in the GJohn discourses of Jesus . . . By this I mean no more than that one can divide his Greek into sense lines of relatively similar length which match each other in rough rhythm . . . Bultmann thought that the antitheses in 1 John came from a poetic source, and so in his commentary only the putative source material is presented as poetry. . . . In my judgment, while the antitheses may be a clearer type of poetry (and occasionally clearer poetry appears in certain lines of the GJohn discourses too), the rhythmic pattern of what I have dubbed quasi-poetry runs through most of 1 John. (1982:128–29)

Additional support for seeing an underlying poetical-type structure comes from the translators of the Jerusalem Bible (JB), who have decided to lay out the whole epistle as a poem. Other modern translations (NEB, NIV) have only acknowledged parallelisms in 2:12–14. Without actually accepting the line breaks as they make them in the JB, I argue in this article that, in fact, the whole of the epistle was constructed out of parallelisms and that by cutting up the text into columns and lines, which will be explained in due course, every part of the text can be shown to have a parallel somewhere in the rest of the epistle, usually close at hand.

In appendix 1 these parallel statements are not only set in vertical columns but in groups, which I call strophes because of the underlying poetical nature of the structure of the epistle. There are eighteen such strophes, which vary in length from twenty-seven to fourteen clauses, but the average is twenty-two clauses, counting verbs that are expressed or implied and counting relative clauses (except those with verbs that are participles). This is only a rough counting method. However, as additional evidence for these groupings, I have endeavored to show at the beginning of each strophe that the author has used a set of key words, moving to a different but overlapping set in the next strophe. In addition to this, the boundaries of the strophes are, in many cases, marked by a key word or phrase at the beginning that is the same or very similar to the end of the strophe, thus setting up a simple chiasmic pattern. This does not occur in



all cases, but repetition of a pattern from one strophe to the next suggests that these boundaries were intentional. Other parallelisms will be shown to be links between one strophe and the next. Among the key words are those that carry the theological arguments forward to refute the heretics, who are described as Antichrists and who have been identified by some scholars as followers of Cerinthus or other proto-Gnostics.

A further consequence of dividing the text into parallel thoughts is the revelation that some couplets form a chiasmic structure based upon the reversal of the order of noun and verb. This will be displayed in the Greek text in appendix 1 by crossed linking-lines. For the same reason the English has been rendered more literal and made to follow the Greek word order except for adjectives and minor exceptions. The English text follows the Greek in each strophe for easy comparison. Appendix 2 proposes the original layout of chap. 1 if the analysis in appendix 1 is correct.

## 2. The genre of 1 John

Much has been written on the pros and cons of John the Apostle being the author of the Gospel of John and the three epistles of that name. The assumption in this article is that he is the author of both the Gospel and the epistles traditionally ascribed to him.

The main objection that 1 John is *prima facie* a letter is as follows: While it is clearly addressed to people and is from a person who is clearly well known to the readers, the fact that the sender and recipients are not identified (in contrast to 2 and 3 John) is a clue that this 'letter' is of a different genre. It is, of course, true that Polycarp in his writings referred to this text as an epistle of John. Is it perhaps in the form of a tractate letter that is meant for a wider audience and discoursing on a particular subject? Whether this is so or not, the real question is what is the original structure? It has been suggested by some that the whole epistle is a sermon or summary of a lifetime of sermons and that John intended it to be read aloud. The crux of the problem, assuming it is correct that the author wrote much of 1 John in poetic parallelisms, is whether he intended to write a poetic letter, a poetic sermon, or a poem. That 1 John was not simply a letter to a few friends seems clear from the general contents, in which he appears to address the problem of the Cerinthian form of Gnosticism without actually naming the perpetrator of the heresy condemned. It is a letter to be read aloud to a wider audience than just

one church, like the epistles of James and Peter and the one written to the Hebrews. Without actually trying to answer these questions outright my argument is that this epistle is highly structured and that parallelism and chiasmus (which are generally recognized as common components of Hebraic poetry) are found in abundance in this work of John.

To deal with the analysis, the text has been divided into three columns. The first column (by far the least filled) lists those components that seem to identify the document as a letter. However, although the surface form is such, I suggest that the primary significance of the writer's words is to establish his authority as an eye-witness of the ministry of Our Lord and therefore his apostleship, which then authenticates the rest of the message. The same, of course, could be said about the opening lines of Paul's epistles, but the emphasis in 1 John is stronger. The author is bringing all his apostolic authority to bear against the heresy that is damaging the churches under his oversight.

### 3. Poetry in other parts of the Bible

Wonderly (1987:206) has noted that about one third of the entire Old Testament was written in Hebrew as poetry and that the New Testament also contains a number of passages that are poetic in style.

Before attempting to analyze 1 John, some of the poetic features in the Old Testament that may be relevant to the argument will be identified. Little needs repeating here concerning the well-recognized features of metaphor, simile, and personification, all of which are common in the Psalms, Proverbs, and in many passages in the prophets. Of more relevance to this case is the pattern of parallelism, found especially in the Psalms. The Psalms have been well-documented, and a summary of the different kinds of parallelism can be found in Guthrie and Motyer (1970:44-46) and Douglas (1962, s.v. *Poetry in the Old Testament*). Briefly, the patterns are:

- (1) **Rhythm of thought**, that is, the parallelism of thought. There are three basic types in the Psalms, along with a fourth set of elaborations on the three basic types, as follows:
  - (a) **Synonymous or identical (A/A)**, where the second line (stychos) of a couplet (distych) says the same thing in identical or variant

words, such as Ps. 55:4, 5, and Ps. 59:1, 2. Of this basic type the following are variants:

- (i) **Emblematic** ( $A^1/A^2$ ), where one line makes a metaphorical statement and the second translates it literally, such as Ps. 103:13
- (ii) **Climatic**, where each subsequent line repeats part of the previous line, such as Ps. 92:9
- (b) **Synthetic or accumulative** (A/B/C/D etc.), where each line leads to the next in progression of thought, such as Ps. 23
- (c) **Antithetical or contrasted** (A/Z), where the second line says something opposed to or in contrast with the previous line, such as Ps. 1:6a, b. Variants of this type include contrastive statements separated by other lines, such as Ps. 1:1, 6.
- (d) This fourth type is perhaps a general heading that might be called 'Elaborate', since it covers many variants of the basic types in a, b, and c. The following are just two examples:
  - (i) **Chiastic** (A/B/B/A), such as Ps. 30:8-10
  - (ii) **Triple** (A/A/B/B/A/A), such as Ps. 24:7-8, which pattern is repeated in 9-10
- (2) **Rhythm of sound**, that is, there are three or four strong beats in each line and an equal or greater number of unstressed beats. This need not detain the analysis here because 1 John was written in Greek and no attempt is being made to analyze its metric structure, if indeed there is any.

This second feature of the Psalms is only apparent to those who know Hebrew.

Another writer, whose work may be significant but who has not been given sufficient recognition, is Bailey. He pointed out the many instances of poetic structure (1983:44-75) in passages in both the Old and New Testaments and proposed four basic types of structure, one of which has seven subtypes. A chiastic structure with a climax in the center is common to most of these, whether applied to prose or poetry.

Of the seven subtypes that Bailey proposes, most occur in the New Testament. One is **step parallelism** in Luke 6:20–26 and in the parabolic ballad of Luke 6:32–36. Bailey also finds chiasmic parallels in the parables as recorded by Luke. All of this suggests that comments by Blaiklock (Douglas 1962, s.v. *Poetry in the New Testament*) and Martin (1964:47) are far too cautious in recognizing poetical passages in the New Testament. Bailey's thesis that there are many poetic passages in the New Testament (hitherto unacknowledged by most scholars but which I accept as valid) is an encouragement in seeking to uncover the poetic structure of 1 John. In doing so I have attempted to show that it is a special example of antithetical and chiasmic parallelism.

#### 4. Towards a definition of poetry

Space forbids the attempt to define poetry and arguing as to whether 1 John might fit any known Greek form of poetic literature, as well as citing Aristotle's *Poetics* (Cooke 1932). I suggest, however, that the definition or description made by Shklovsky (cited by Hawkes) be accepted. Hawkes says:

According to Shklovsky the essential function of the poetic art is to counteract the process of habituation encouraged by routine everyday modes of perception . . . The aim of poetry is to reverse that process, to defamiliarize that with which we are overly familiar, to 'creatively deform' the usual, the normal, and to inculcate a new, child-like, non-jaded vision in us. (1977:62)

Hawkes (*ibid*:80–81) also cites Jakobson and Halle (1956:96–96):

The principle of similarity underlies poetry; the metrical parallelism of lines, or the phonic equivalence of rhyming words prompts the question of semantic similarity and contrast . . . Prose, on the contrary, is forwarded essentially by contiguity.

If one compares 2 and 3 John with 1 John, an immediate difference is seen. The shorter epistles are unarguably prose, but the longer epistle is very different, not only in its length and its strong didactic content but also in its semantic structure, which has been the subject of scholarly study for a long period of time. After a brief examination in sec. 5 of the use of metaphor and personification in 1 John, the focus turns to the formal structure of the text in order to show how deliberate it is.

### 5. Some poetic features of 1 John

It is worth remembering that John, as author of the Gospel and of 1 John, consistently used certain poetic features we have become very used to and scarcely recognize as such. These very usages set him apart from the other gospel writers as being somehow more 'mystic'. In some cases he has repeated phrases from the Gospel of John in 1 John, such as:

Gospel of John	1:4	God is light	1 John	1:5
	3:19	walk in darkness		1:6
	14:17	live in him		4:13
	16:33	victory over the world		5:4

However, some metaphors in 1 John clearly are not found in the Gospel, so perhaps these can be used as some evidence of poetic usage that was added by John himself, such as:

1 John	2:1	advocate with the Father
	2:27	anointing that you have received
	4:8	God is love.

The following is both metaphor and personification:

4:18	perfect love casts out fear
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These features alone, however, do not prove that 1 John is a poem, and therefore the structure of 1 John must be considered in detail.

### 6. The structure of 1 John

The main argument of this article is that 1 John is a document whose structure is highly organized. The method of unwrapping the mystery of this puzzling package is to divide the text into three columns. As noted in sec. 1, the first column basically identifies the author and consolidates his apostolic authority. The main content is displayed in the other columns.<sup>2</sup>

<sup>2</sup>The headings and examples of the contents of columns 2 and 3 are as follows:

Column 2: Human action and Jesus' ministry on earth	Column 3: God's reaction and judgment on the content of column 2
1:8 If we say we have no sin, (conditional subordinate clause)	we deceive ourselves . . . (main clause)
2:10 He who loves his brother (subject and qualifier clause)	dwells in the light (predicate)
3:2 He was revealed (main clause)	that our sins he might bear (subordinate purpose clause)
4:10 (God) sent his son (main clause)	a propitiation for our sins (qualifier phrase)

Deciding which column a part of a sentence should be assigned to is sometimes very difficult. In such cases the assigning is based on the hypothesis that the author intended to write parallelisms. When the easy parts have been linked in couplets, the remainder is not hard to link.

It should be noted that linkage is vertical and never diagonal across columns. I suggest that dividing sentence parts, normally no longer than a clause, into columns provides the clue, whereas the comparison of complete sentences leads to some frustration. It is not the sentences that are parallel but the clauses and phrases.

A further benefit of linking couplets is the distinguishing of groups, or strophes, that may be linked by a theme word or phrase rather than by a clause. This type of linkage is indicated in the introductions to strophes. The justification for each linkage of couplets is the same as that used to analyze the Psalms, and exactly the same types of parallelism are found exemplified.<sup>3</sup> The linkage is displayed in both Greek and English texts.

Every strophe reveals an individual patterning. This fact might lead some to object that the patterning is unconscious and therefore unstructured. Yet the same objection could be made of the Psalms. Chiastic parallels (cf. i under d, p. 131) are found in 2:24. In fact this kind of patterning where the 'outer' couplet embeds other couplets, such as 3:5.2/3:8.2b, is common and is used to lead the argument forward. The coupling of couplets, common in the Psalms, is seen in 2:11.3, while another pattern of the Psalms, the linking of one line with a couplet, is exemplified in 3:22.2b-c/3:24.2a.

Judging from the inability thus far of commentators to agree on the semantic or logical divisions in the scheme of the total argument—with equal disagreement among the various translations—some readers will no doubt disagree with this analysis. However, note that this type of analysis produces a structure closely matching that of Stott (1964:55) in which he has seven main groups comprising a total of nineteen subgroups.

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<sup>3</sup>Cf. p. 131. It would take too much space in this article to specify the exact type of linkage in each couplet. Suffice it here to identify a few examples. Reference numbers of the verse parts refer to chapter, verse, column, and line, so 1:2.1a means chap. 1, v. 2, column 1, and line a within that column:

- a. **Synonymous parallels**, e.g. 1:2.1a/1:3.1a
- b. **Synthetic parallels**, e.g. 1:1.3a/1:2.3b
- c. **Antithetical parallels**, e.g. 1:6.2b/1:7.2
- d. **Elaborate parallels** are revealed in 1:6-10

Some difficulties occur, however. For example, the answer to whether *en toutō* 'in this' in 3:10 is anaphoric or cataphoric will decide whether the second half of 3:10 belongs to strophe 9 or strophe 10. On the other hand it can be argued that to maintain the balance of approximate equality of length of the strophes it is part of 9, functioning logically as a transition between strophes 9 and 10. Another transitional section occurs in 4:19–4:21, bridging strophes 14 and 15; but to balance the length of strophes it is assigned to strophe 15.

A further consequence of laying out the text in couplets was pointed out to me by Dr. André Wilson, retired consultant with United Bible Societies, who showed me some of the chiasmic structures formed by the reversal of the order of noun and verb in the second line of some couplets. This feature seems to occur deliberately at points throughout the epistle. Some of the occurrences of this feature have been indicated in the Greek, as well as the reordering of the English word order to bring out the same thing. I believe however that more work remains to be done here by Greek scholars to mark all the instances with accuracy, bearing in mind what the normal word order is in each case. That John was making a deliberate poetical chiasmus in each case may well go a long way in explaining some unnatural word order.

### 7. Exegetical consequences of this analysis of 1 John

Bruce says:

What we should emphasize above everything else is that the study of these poetical forms, whatever its limitations may be, and into whatever other fields it may lead us, is primarily important because of such help as it can give us in understanding the text of Scripture better. (1970:47)

This being the case, I would tentatively offer this analysis as revealing insights into the following parts of the text:

1:1.3a *What was from the beginning* is now explained by 1:2.3b, namely that it refers, not to the beginning of Jesus' ministry but to time before the creation of the world. (Note that there is no column 2 in the first five verses.)

2:1.3b *Jesus Christ the righteous* now links with 2:2.3b *for our sins*. This confirms the doctrine from elsewhere in Scripture (e.g. Heb. 9:14) that only a righteous sacrifice was sufficient to take away sins.

2:1.3a *advocate with the Father* is now linked with 2:2.3a *he the propitiation is*, showing that the work of advocacy relates to pleading with the Father that the propitiation is sufficient.

2:8.3a *which is true in him and in you* is now connected with 2:10.3b *cause of offence in him is not*. The answer to the question *What is true in him and you?* is that there is no cause of offence in Jesus or in the believer because the true light already shines.

2:15.3 *the Father's love* is now joined with 2:16.3a *is not of the Father*, adding strength to the interpretation that it is subjective.

3:9.2b *his seed in him dwells* is linked with 3:9.2a, and this adds weight to the interpretation that God has put his seed/likeness in the Christian.

4:12.2a has always been a puzzle as to why such a statement occurs here. Linked with 4:10.2a *not that we loved God* by the process of linking up all the other more obvious parallels and leaving these two in parallel leads to the answer that no one naturally loves a God who is invisible.

4:12.3b The part *his love in us is perfected* and the word *perfect*, which occurs three times in strophe 14, are linked now to 4:11.3 *if God so loved us*. This adds support to the interpretation, otherwise established on grammatical and semantic grounds, that John is not referring so much to sanctification as to the completion of God's acts of love toward us, evidenced by our love for one another.

5:3.3 *For this is the love of God*, now linked with 5:2.3 *we love the children of God*, supports the otherwise semantically argued view that God is, in this case, objective.

An interesting diversion, but still on the subject of exegesis, is the possibility of whether v. 7, found in the KJV and the Textus Receptus (TR) but rejected by modern scholars as dubious on textual grounds, could have fitted into the poetic parallelism of strophe 16. The answer seems to be that it could be fitted into it as in the display on p. 12.

Whether one adds these extra lines or, as most scholars do, delete them as having dubious textual support, 5:6–5:9 are difficult to arrange in the three columns previously suggested since they are not so much grounds–conclusion as bold statements of doctrine; it is not easy to decide whether *because there are three witnessing* in the now widely accepted version of the text is God's comment on the statement *and the Spirit is the one witnessing* or, as in the TR and KJV, a part of the doctrinal statement *there are three that bear witness in heaven*. On the basis of the comparative poetic structures, only the disputed version is more plausible and makes a



very regular pattern, which 5:8 in the widely accepted version does not. Under the reorganization that results from adding the disputed verses, however, *and the Spirit is the one witnessing* has to be connected to the couplet 5:9.2 and 5:11.2.

This [ is the one who came by water and blood, Jesus Christ, [ not by water only but by water and blood. And the Spirit is the one witnessing,	because the Spirit is truth.
[ For there are three [ that bear witness in heaven, [ the Father, the Word, and the Holy Spirit, [ and the three are one.	]
[ And there are three [ that bear witness on earth, [ the Spirit and the water and the blood, [ and these three agree in one.	]
[ If the witness of men we receive, [	the witness of God greater is, . . . ]

Whatever the merits of the arguments against the disputed lines, it does seem as though the now widely accepted text neither gets rid of the nagging question that something is missing nor reads well as it stands.

### 8. Conclusion

I have argued that the form of 1 John is a highly structured text, probably a homily or sermon, with poetic parallelisms and chiasmic structures that the writer deliberately created to make his message more pleasurable and memorable for all time. The consequence for us is that, by unraveling the structure in this way, it can be more easily understood. Moreover, not only can it support the exegesis already argued on other grounds by some Greek scholars but also, perhaps, it can add something to the body of literary studies that has helped to unfold the Scriptures in more meaningful ways.

## Appendix 1

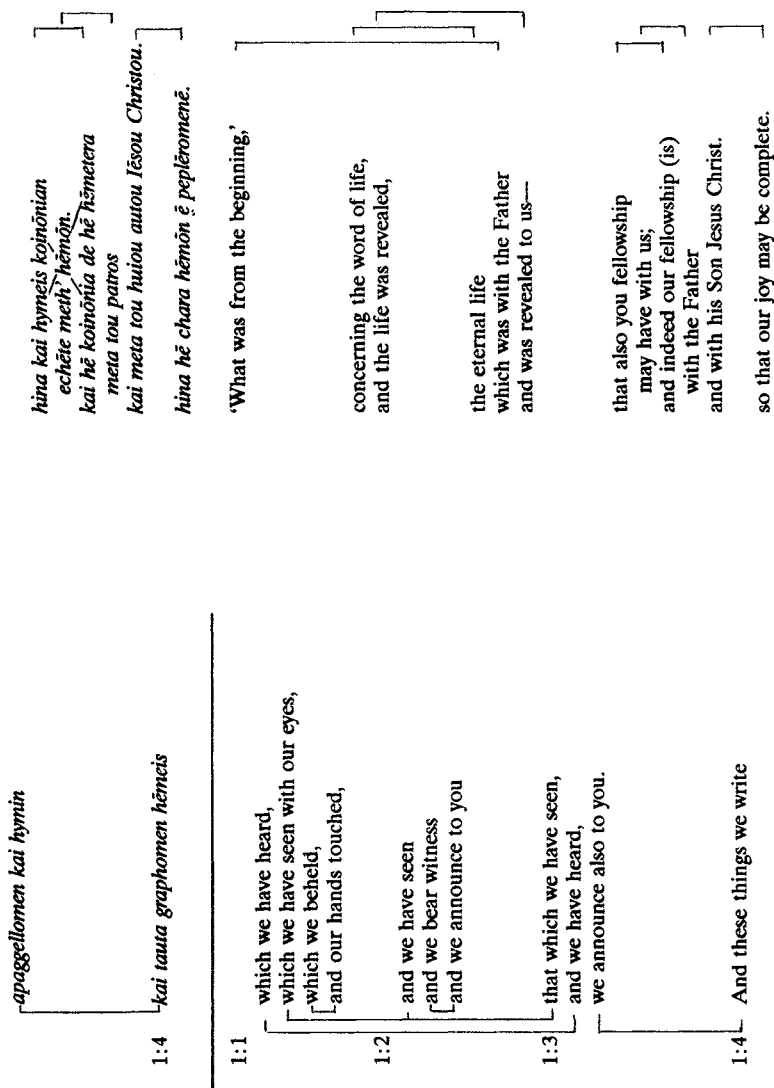
## Strophe 1

**Length:** 20 clauses<sup>4</sup> **Key Words:** hear, see, witness, **Boundaries:** 1:1.1a which we have heard ~ 1:3.1b . . . and we have heard announce, word, life, eternal, fellowship, Father, Son Jesus Christ

**Other features:** 1:4–5 form the center of a chiasmic structure in which vv. 3 and 6 have the theme of *fellowship* in common, and v. 1.3b is echoed in 10.3b *his word*. While this argues for strophes 1 and 2 being one unit, other considerations of the logical argument and the similarity of length of all the strophes in the text argue against it.

Ref.	Authority of the Apostle	Human Action/Jesus' ministry	God's reaction and judgment
1:1	<div> <div>ho akēkoamen,</div> <div>ho heōrakamen tois ophthalmois hēmōn,</div> <div>ho etheasametha</div> <div>kai hui cheires hēmōn epēlaphēsan</div> </div>		<div> <div>Ho ēn ap' archēs,</div> <div>peri tou logou tēs zōēs,</div> <div>kai hē zōē ephanerōthē,</div> <div>tēn zōēn aiōnion</div> <div>hētis ēn pros ton patera,</div> <div>kai ephanerōthē hēmīn—</div> </div>
1:2	<div> <div>kai heōrakamen</div> <div>kai martyroumen</div> <div>kai apaggellomen hymīn</div> </div>		
1:3	<div> <div>ho heōrakamen</div> <div>kai akēkoumen</div> </div>		

<sup>4</sup>Formal characteristics (length, key words, boundaries, and other features) defining internal coherence are described at the beginning of each strophe.



## Strophe 2

**Length: 22 clauses**

**Key Words:** announcement/announcement, hear, light, darkness, walk, lie, liar, truth, deceive, word, sin, fellowship, blood, cleanse, forgive, righteous, Jesus his Son, God

**Boundaries:** 1:5.1a This is the announcement  
~ 1:10.3b his word is not in us

1:5 Kai estin hautē hē aggelia  
hēn akēkoamen ap' autou  
kai anagellomen hymin,

hoti ho theos phōs estin  
kai skotia en autō ouk estin oudenia.  
et' autou

**1:6**

*pseudometha*  
*kai ou poiournen tēn alēthian:*

1:7 *Lean de en tō phōti peripātōmen*

*hōs autos estin en tō phōti,  
koinōnian echomen me' allōn  
kai to haima Iēsou tou huion  
autou katharizei hēmas  
apo pasēs hamartias.*

1:8

*ean eipōmen hoti hamartian ouk echomen,*

heautous planōmen  
kai hē alētheia ouk estin en hēmin.

6:9

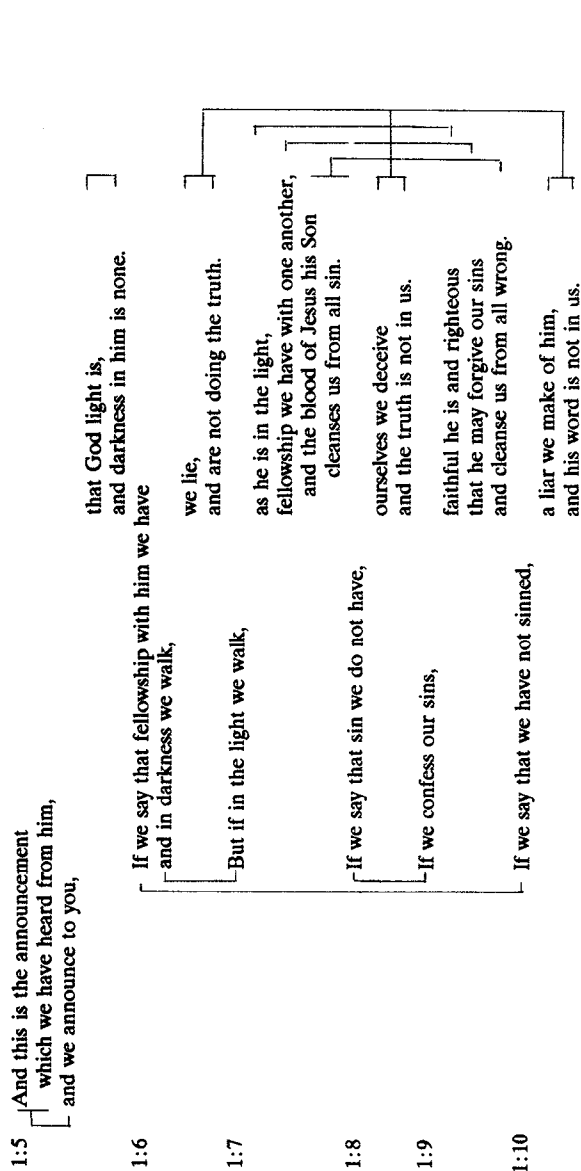
...ean homologömen tas hamartias hēmōn,

*pistos estin kai dikaios,  
hina aphē hēmin tas hamartias  
kai katharisē hēmas apo pasēs adikias.*

**1:10**

*ean eipōmen hoti ouch hēmartēkamen,*

*pseustēn poioumen auton  
kai ho logos autou ouk estin en hēmin.*



**Strophe 3**

**Length:** 19 clauses

**Key Words:** sin, righteous,  
liar, truth, truly,  
word, love, perfect,  
dwell, walk, keep,  
world, know,  
commandments,  
Jesus Christ, Father,  
advocate, propitiation

**Boundaries:** Strophes 2 and 3 are almost chiasmic mirror images with *walk* in both 1:6.2b and 2:6.3c; *truth* in 1:8.3b matched by *truly* in 2:5.3a, the whole of 1:9 matched in thought by 2:1.2b to end of v. 2, and *sin* in 1:10.2 matched by *sin* in 2:1.2. The reasons for not saying that 1:5-2:6 is one section are the insertion of the vocative in 2:1 and the approximate consistency of the size of the strophes throughout the Epistle.

2:1 Teknia mou, tauta graphō hymin

[ hina mē hamartēte.  
kai ean tis hamartē,

2:2

paraklēton echomen pros ton patera,  
Iēsoun Christon dikaion:  
kai autos hilasmos estin  
peri tōn hamartiōn hēmōn,  
ou peri tōn hēmeterōn de monon  
alla kai peri holou tou kosmou.

2:3

[ kai en toutō

ean tas entolas autou iērōmen.  
ho legōn hoī Egnōka auton  
kai tas entolas autou mē iērōn,

2:4

2:5

hos d' an iērē autou ton logon,

2:6

en toutō  
ho legōn en autō mēcin

gnōskomen hoī egnōkamen auton,

pseustēs estin kai en toutō  
hē alētheia ouk estin:

alēthōs en toutō  
hē agapē tou theou teteleiōtai,

gnōskomen hoī en autō esmen.

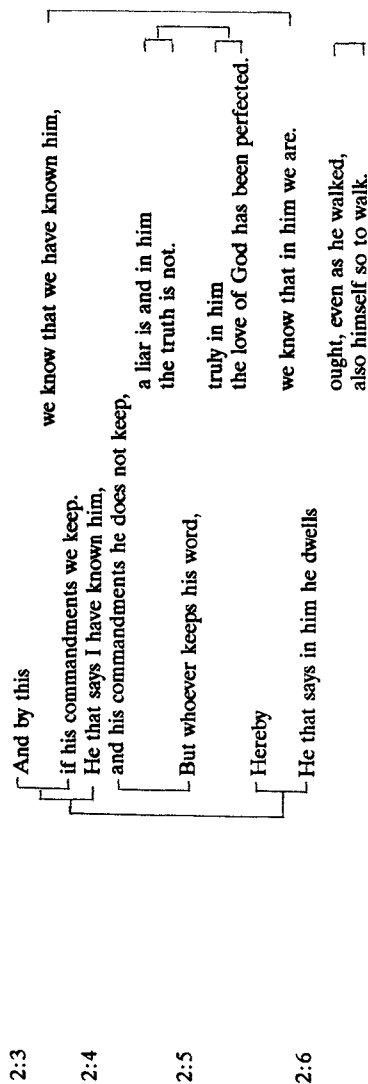
ophiēlei kathōs ekeinos pēnēpatēsēn  
kai autos hōiōs peripatein.

2:1 My little children,  
these things I write to you

[ so that you may not sin.  
But if anyone should sin,

2:2

an advocate we have with the Father,  
Jesus Christ the righteous,  
and he the propitiation is  
for our sins;  
not for ours however only,  
but also for all the world's (sin).



## Strophe 4

**Length: 18 clauses**

**Key Words:** commandment, old, new, true, cause of offence, brother, light, darkness, love, hate, dwell, walk, blind

**Boundaries:** Part 2:8–11 is an internal unit, beginning and ending with a focus on *darkness*. This strophe is similar to strophe 3 in that it begins with a vocative and ends with the idea of *walk*. The links with strophe 3 include the words *truth*, *commandment*, and *walk*.

2:7 Agapētoi, — ouk entolēn kainēn graphō hymīn

*all' entolēn palaian*

### hēn eichete ap' archēs:

*hē entolē hē palaia estin*

*ho logos hon ēkousate.*

2:8 — *palin entolēn kainēn graphō hymin,*

2:9

[ ho legōn en tō phōti einai  
kai ton adelphon autou misōn

2:10

[ ho agapōn ton adelphon autou

2:11

[ ho de misōn ton adelphon autou

ho estin alēthes en autō kai en hymīn,  
hoti hē skotia parageitai  
kai to phōs to alēthinon ēdē phainet.

en tō skotiā heōs arti.

en tō phōti menei  
kai skandalon en autō ouk estin.

en tō skotiā estin  
kai en tō skotiā peripatei  
kai ouk oiden pou hypagei,  
hoti hē skotia etyphlōsen tous ophthalmous autou.

2:7 Beloved,

[ not a new commandment I am writing to you,  
but an old commandment  
which we had from the beginning;  
this old commandment is  
the word which you heard.

2:8 Yet a new commandment I write to you,

2:9

[ He that says in the light he is,  
and his brother he hates,

2:10

[ He who loves his brother

2:11

[ but he who hates his brother

which is true in him and in you,  
because the darkness is passing,  
and the true light already shines

(is) in the darkness till now.

in the light dwells,  
and cause of offence in him is not,

in darkness is,  
and in darkness walks,  
and does not know where he goes  
because the darkness has blinded his eyes.

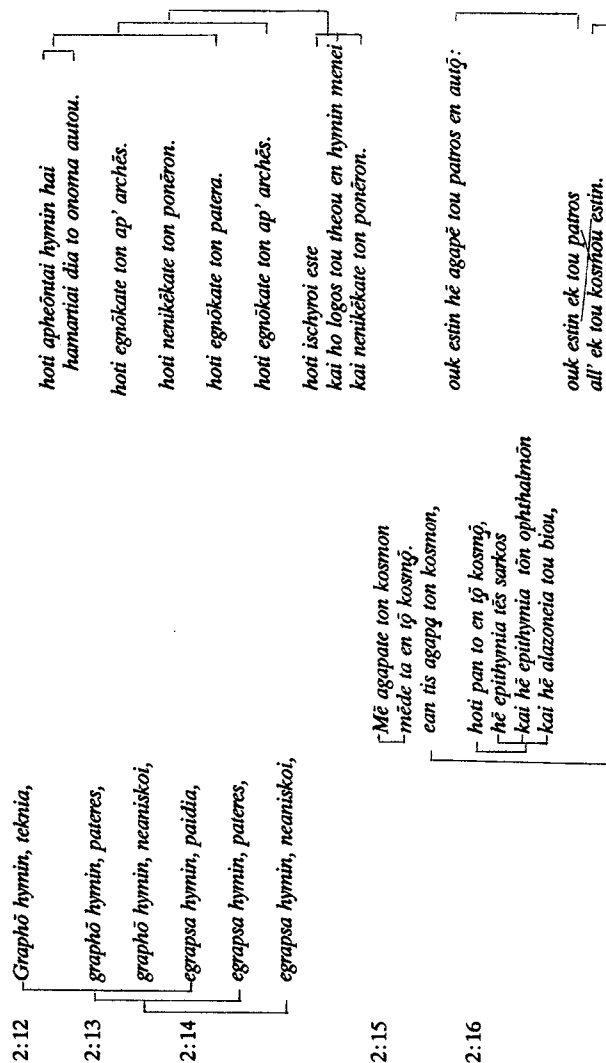


# Strophe 5

**Length:** 22 clauses    **Key Words:** forgive, sin, know, overcome, strong, word, will, dwell, love, lust, vainglory, world, evil one, Father, unto the age, pass away, from the beginning

**Boundaries:**

There are two clear subgroups: 2:12–14 and 15–17. A vocative opens the strophe, and it ends with *dwells unto the age*. This is linked to strophe 6 by *it is the last hour* in 18.3a.



2:17

*ho de poiōn to thelōma tou theou*

*kai ho kosmos parageitai  
kai hē epithymia autou,  
meneti eis ton aionā.*

2:12

I write to you, little children,

2:13

I write to you, fathers,

2:14

I write to you, young men,

I have written to you, young children,

I have written to you, fathers,

I have written to you, young men,

because have been forgiven to you  
sins through his name.

because you have known him  
(who is) from the beginning.

because you have overcome the evil one.

because you have known the Father.

because you have known him  
(who is) from the beginning.

because strong you are,  
and the word of God in you dwells,  
and you have overcome the evil one.

2:15

Do not love the world,  
nor the things of the world.

If anyone loves the world,

2:16

because all that (is) in the world,  
the lust of the flesh,  
the lust of the eyes,  
and the vainglory of life,

is not the Father's love in him

is not of the Father,  
but is of the world.  
And the world is passing away,  
and the lust of it,

2:17

but the one doing the will of God

dwells into the age.

**Strophe 6**

**Length:** 25 clauses

**Key Words:** last hour, know, went out from, dwell, reveal, anointing, truth, lie, liar, deny, confess, antichrist, Jesus Christ, Son, Father, Holy One

**Boundaries:** Part 2:18.2-22 is a unit with the first and last verses focusing on *antichrist*. The strophe is summarized by v. 23.

2:18 *Paidia*,

[ *kai kathās ekousate*

] *hothen ginōskomen*

*eschatē hōra estin,*

[ *hoi antichristos erchetai,*  
*kai nyn antichristoi polloi gegonasin,*

2:19

[ *ex hēmōn exēlthan*

~~*mēnēnekeisan an' meth' hēmōn:*~~

*hoi eschatē hōra estin.*

*all' ouk ēsan ex hēmōn*  
*ei gar ex hēmōn ēsan,*

*all' hina phanerōthōsin*  
*hoi ouk eisin pantes ex hēmōn*  
*kai hymeis christia echete apo tou hagiou*  
*kai oidate pantes.*

[ *hoi ouk oidate tēn alētheian*  
*all' hoi oidate autēn*  
*kai hoi pan pseudos*  
*ek tēs alētheias ouk eisin.*

2:21 *ouk egrapsa hymin*

[ *Tis estin ho pseudos*

[ *ei mē ho amoumenos*

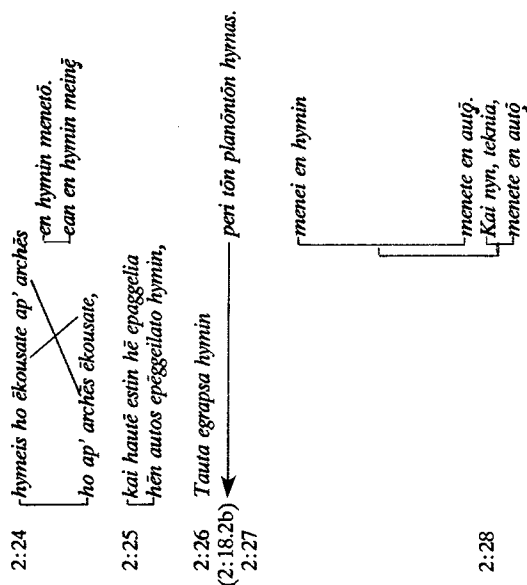
*hoi Iēsous ouk estin ho Christos;*  
*houtos estin ho antichristos,*  
*ho amoumenos ton patera kai ton huion.*

2:23	<i>pas ho amoumenos ton huion</i> <i>ho homologōn ton huion</i>	<i>oude ton patera echei.</i> <i>kai ton patera echei.</i>
2:18	Little children, [and as you have heard whence we know that antichrist is coming, even now many antichrists have arisen, From us they went out they would have dwelled with us, the last hour it is, that the last hour it is, but they were not of us, for if of us they were but that it might be revealed that they were not all of us. And you an anointing have from the Holy One, and you all know. because you do not know the truth but because you know it. and because/that every lie of the truth is not. Who is the liar except that Jesus is the Christ? This is the antichrist, the Father does not have; also the Father has.	the last hour it is, that the last hour it is, but they were not of us, for if of us they were but that it might be revealed that they were not all of us. And you an anointing have from the Holy One, and you all know. because you do not know the truth but because you know it. and because/that every lie of the truth is not. Who is the liar except that Jesus is the Christ? This is the antichrist, the Father does not have; also the Father has.
2:19		
2:20		
2:21	I did not write to you	
2:22		
2:23		

Strophe 7

Length: 22 clauses    **Key Words:** from the beginning, Boundaries:

eternal life, promise,  
Son, Father, hear, dwell,  
those leading you astray,  
need, anointing, teach,  
true, lie,  
reveal, advent,  
confidence, ashamed



Internally strophe 7 begins and ends with a focus on *dwell*—just as strophe 5 ends with the thought *dwell*. However, the words *from the beginning* at the opening of this strophe as well as near the beginnings of strophes 1, 4, and 10 are balanced in 2:28.3d by the words *his advent*. This seems the better division rather than cutting before the vocative in 28.1. See also remarks on the division of strophe 8.

*kai hymeis en tō huiō kai en tō patri meneite.*

*tên zōēn tēn aiōnion.*

*kai hymeis to chrisma*  
*ho elabete ap' autou,*

*kai ou chreian echete hina tis didaskē hymas,*  
*all' hōs to autou chrisma*

*didaskēi hymas peri pantōn*  
*kai alēthes estin*

*kai ouk estin pseudos,*  
*kai kathōs edidaxen hymas,*

*hina ean phanerōthē*  
*schōmen parrēsian*  
*kai mē aischynōmen ap' autou*  
*en tō parousiā autou.*

2:24 What you have heard from the beginning,  
 ↳ in you let it dwell.  
 ↳ If in you it dwells,  
 ↳ what from the beginning you have heard

2:25 And this is the promise  
 ↳ that he promised us,

2:26 These things I have written to you  
 2:18.26 ↳ concerning those leading you astray.  
 2:27

↳ dwells in you

↳ dwell in him.  
 ↳ And now little children,  
 ↳ dwell in him,

2:28

you also in the Son  
 and in the Father will dwell.

even eternal life.

But the anointing  
 which you received from him  
 and no need you have that anyone teach you.

But as his anointing  
 teaches you about all things  
 and true is,  
 and is not a lie,  
 even as it has taught you,

so that when he is revealed,  
 we may have confidence  
 and not be ashamed of him  
 in his advent.

### Strophe 8

**Length:** 24 clauses **Key Words:** righteous, right, born of him, children of God, called, be, know, reveal, love, beloved, see, hope, purify, pure, world, sin, lawlessness

**Boundaries:** Although it could be said that 3:5 and 6 form part of the same strophe, it can also be shown that *you know* begins both strophe 8 at 2:29 and strophe 9 at 3:5, while both strophes 8 and 9 end on the same note of everyone 'committing sin' and 'whoever does not do right.' The immediate link between the two strophes is the word *sin*.

2:29	<p>can eideite</p> <p>ginoskete</p>	<p>hoti dikaios esin</p> <p>hoti kai pas ho poiōn tēn dikaiosynēn</p>	<p>ex autou gegennētai.</p>
3:1	Idete	<p>potapēn agapēn dedōken hēmin ho patrēr,</p> <p>hina tekna theou klēthōmen kai esmen.</p>	
3:2		<p>dia touto ho kosmos ou ginōsketi hēmas,</p> <p>hoti ouk egnō auton.</p> <p>Agapētoi,</p>	<p>nyn tekna theou esmen,</p> <p>kai oupō ephanerōthē ti esometha:</p> <p>oidamen hoti ean phanerōthē homoioi autō esometha,</p> <p>hoti opsometha auton kathōs esin.</p>
3:3		<p>kai pas ho echōn tēn elpida tautēn ep' autō</p>	<p>hagnizei heauton,</p> <p>kathōs ekeinōs hagnos esin.</p>
3:4		<p>Pas ho poiōn tēn hamartian</p>	<p>kai tēn anomian poiei,</p> <p>kai hē hamartia estin hē anomia.</p>
2:29	<p>If you know</p> <p>you know</p>	<p>that righteous he is,</p> <p>that whoever does right</p>	
3:1	See	<p>the kind of love has given to us the Father,</p> <p>that children of God we may be called,</p>	<p>of him is born.</p>

3:2

Therefore the world does not know us,  
 because it did not know him.  
 Beloved,

and so we are.

now children of God we are  
 and it has not been revealed  
 what we shall be,  
 we know that if he/it is revealed  
 like him we shall be,  
 because we shall see him  
 as he is.

3:3

And everyone who has this hope in him

is purifying himself,  
 as he pure is.

3:4

Everyone committing sin

also lawlessness does,  
 and sin is lawlessness.

### Strophe 9

Length: 29 clauses

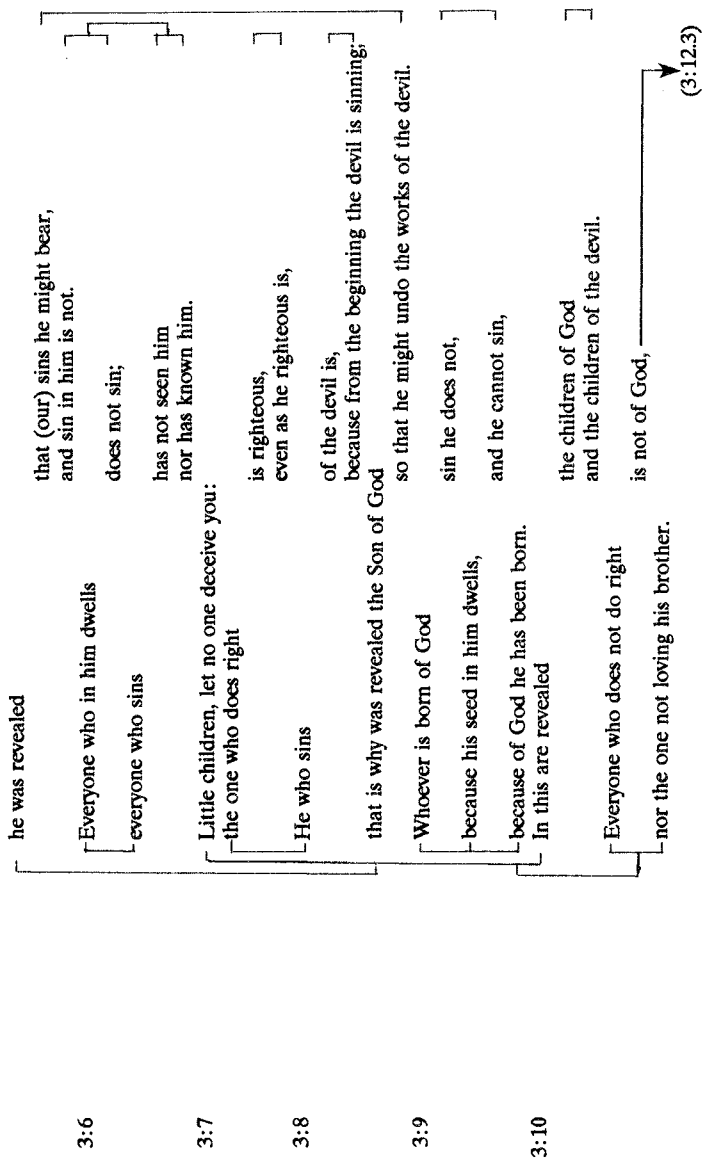
Key Words: bear, sin, dwell,  
 reveal, see, know, deceive,  
 right, righteous,  
 undo the works,  
 born of God, seed,  
 children of God, Son of God,  
 children of the devil,  
 from the beginning,  
 brother, love

Boundaries: It can be argued that 3:10.2b-2c is part of either  
 strophe 9 or strophe 10 or else it is a transitional  
 verse from one strophe to the next. However, because  
 of the arguments given earlier for the similarities of  
 strophes 8 and 9, it is assigned to strophe 9.



3:5	Kai oidate hoti	ekinos ephanerōthē, [pas ho en autō menōn pas ho hamartanōn Teknia, mēdeis planaiō hymas: -ho poiōn tēn dikaiosynēn -ho poiōn tēn hamartian eis touto ephanerōthē ho huios tou theou, [Pas ho gegennēmenos ek tou theou -hoti sperma autou en autō menei, -hoti ek tou theou gegennētai. En toutō phanera estin pas ho mē poiōn dikaiosynēn kai ho mē agapōn ton adelphon autou.	hina tas hamartias (hēmōn) arē; kai hamartia en autō ouk estin. ouch hamartanei: ouch heōraken auton oude egnōken auton. dikaios estin, kathōs ekinos/dikaios estin: ek tou diabolou estin, hoti ap' archēs ho diabolos hamartanei. hina bysē ta erga tou diabolou. hamartian ou poiei, kai ou dynatai hamartanein ta tekna tou theou kai ta tekna tou diabolou: ouk estin ek tou theou,	(3:12.3)
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3:5 You know that

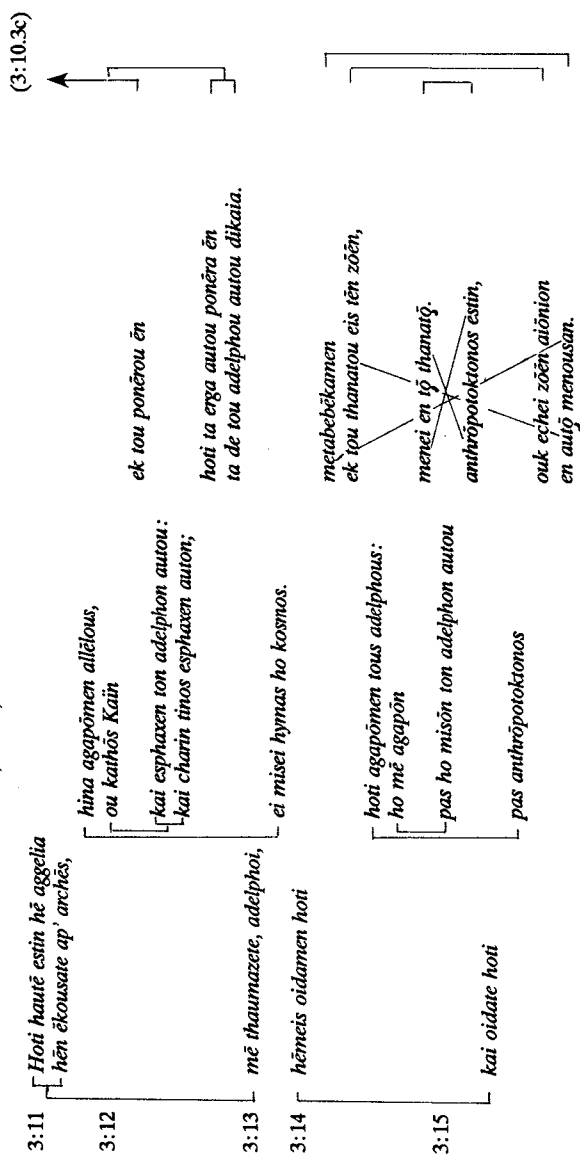


**Strophe 10**

**Length:** 27 clauses

**Key Words:** from the beginning, love, hate, kill, murderer, righteous, evil, evil one, pass, death, life (zōē), means of life (psychē), eternal life, life (bios), eternal life, lay down, close heart/vital organs, need, behalf, brother, world, dwell

**Boundaries:** The theme of *love* opens the strophe in 3:11.2a and closes it in v. 17.3.



3:16	<p>en touig</p> <p>hoi ekeinos hyper hēnōn tēn psychēn autou ethēken: kai hēmeis ophēlōmen hyper tōn adelphōn tas psychas theinai.</p> <p>hos d' an echē ton biōn tou kosmou kai theōgē ton adelphon autou chrēian echonta kai kleisē ta splagchna autou ap' autou,</p> <p>egnōkamen tēn agapēn,</p>	
3:17		pōs hē agapē tou theou menei en auig;
3:11	<p>Because this is the message which you have heard from the beginning, that we should love one another; not as Cain</p>	(3:10.3c)
3:12	<p>and killed his brother. And why did he kill him?</p>	(who) of the evil one was
3:13	<p>Do not be surprised, brothers, if hates you the world.</p>	Because his works were evil, but his brother's righteous.
3:14	<p>We know that</p>	we have passed from death to life,
3:15	<p>because we love the brethren. The one who does not love Everyone who hates his brother every murderer</p>	dwells in death. a murderer is. has no eternal life in him dwelling.

3:16

By this  
 because he on our behalf  
 his life laid down  
 so we ought on behalf of the brethren  
 our lives to lay down.  
 Whoever has the life-maintaining things of the world,  
 and sees his brother need having,  
 and closes up his heart/vital organs against him,  
 how does the love of God dwell in him?

3:17

# Strophe 11

Length: 24 clauses

Key Words

truth, tongue,  
 work, word, heart,  
 persuade, confidence,  
 know (ginōskō),  
 blame (kataginōskō),  
 dwell, give, keep,  
 commandments, love, believe,  
 Son, Jesus Christ, Spirit

**Boundaries:** The vocative opens the strophe in 3:18, and *Spirit* closes it. It should be noted that *love* in v. 18.2b and in v. 23.2b encloses a section that is followed by a transition constituting v. 3:24. However, the same pattern of opening by a vocative and closing with *Spirit* is found in strophe 12. *Spirit* is also the link with strophe 12.

3:18

*Telētia,*  
 μέ ἀγαπόμεν λογῇ μέτε ἡ γλῶσσῃ  
 alla en ergō kai alētheiṃ.  
 en touῦ γνώσόμεθα

3:19

kai emprosthen autou

3:20

hoi ean kataginōskē hēmōn hē kardīa,  
 hoī ek tēs alētheias esmen,  
 peisomen tēn kardian hēmōn,  
 hoī meizōn estin ho theos tēs kardias hēmōn  
 kai ginōskei pania.

3:21

Agapētoi,  
 ean hē kardīa mē kataginōskē

3:22

kai ho ean aitōmen  
 parēsian echomen pros ton theon  
 lambanomen ap' autou,

3:23 [ kai hanti estin hē entolē autou, <sup>hōti tas entolas autou tēroumen</sup>  
 kai ta areta enōpion autou poioumen.

[ hina pisteusōmen tō onomati  
 tou huiou Iēsoū Christou  
 kai agapōmen allēlous,

3:24 [ kathōs edōken enuolēn hēmin, <sup>kai ho tērōn tas entolas autou</sup>

<sup>en autō menci</sup>  
 kai autos en autō:  
<sup>ginōskomen</sup> hōti menci en hēmin,  
 hou hēmin edōken.

[ kai en touō  
 ek tou pneumatōs

3:18 [ Little children,  
 let us not love in word nor in tongue,  
 but in word and truth.  
 3:19 [ By this we shall know

3:20 [ and in his presence  
 that if blame us our hearts,

3:21 [ Beloved,  
 if the heart does not blame us,  
 and whatever we ask

[ because his commandments we keep  
 and things that please him we do.

3:23 [ And this is his commandment,  
 that we believe on the name of his Son Jesus Christ,  
 and love one another  
 as he gave commandment to us.

3:24 [ And he that keeps his commandments

that of the truth we are,

persuade our hearts,

that greater is God than our heart,  
 and he knows all things.

confidence we have in God.

we will receive from him,

in him dwells  
and he in him.  
we know that he dwells in us,  
whom to us he gave.

And by this  
by the Spirit

# Strophe 12

Length: 26 clauses

**Key Words:** believe, test,  
spirit, Spirit,  
come out into, come,  
in the flesh, of God,  
Jesus Christ, antichrist,  
false prophet, world,  
confess, know, hear,  
truth, error,  
overcome, greater

**Boundaries:** The strophe begins and ends on the theme of *spirit*.

4:1

Agapētoi,  
mē panti pneumatī pisteuete  
alla dokimazete ta pneumata

4:2

exelēlythasin eis ton kosmon.  
en toutō

pan pneuma ho homologei  
Iēsou Christon en sarki elēlythota

4:3

kai pan pneuma ho mē homologei  
ton Iēsou (Christon en sarki elēlythota)  
ho akēkoate hoti erchetai,  
kai nyn en tō kosmō estin ēdē.

ei ek tou theou estin,  
hoti polloi pseudoprophētai  
ginōskete to pneuma tou theou:  
ek tou theou estin,  
ek tou theou ouk estin:  
kai touto estin to tou antichristou,

4:4

*hymeis ek tou theou este,  
tekniá, kai nenikēkate autous,  
hoti meizōn estin ho en hymīn  
ē ho en tō kosmō.  
autoi ek tou kosmou eisin,*

4:5

*dia touto ek tou kosmou lalousin  
kai ho kosmos autōn akouēi.*

4:6

*ho ginōskōn ton theon akouei hēmōn,  
hos ouk estin ek tou theou ouk akouei hēmōn,  
ek toutou*

*hēmeis ek tou theou esmen,*

*ginōskomen to pneuma tēs alētheias  
kai to pneuma tēs planēs.*

4:1

Beloved,  
do not every spirit believe  
but test the spirits,

4:2

have come out into the world.  
By this

whether of God they are,  
because many false prophets

4:3

every spirit who confesses  
that Jesus Christ in the flesh come  
and every spirit that does not confess  
Jesus (Christ in the flesh come)

we know the Spirit of God:

of God is

of God is not;  
and this is the (spirit) of the antichrist,  
which you have heard that he is coming,  
and even now in the world is already.

of God is not;

and this is the (spirit) of the antichrist,

4:4

You of God are, little children,  
and have overcome them,  
because greater is the one in you  
than the one in the world.



4:5

—therefore of the world they speak  
—and the world them hears.

**They of the world are,**

4:6

—he who knows God hears us,  
—he who is not of God does not hear us.  
— Hereby

**We of God are;**

**we know the Spirit of truth  
and the spirit of error.**

### Strophe 13

**Length: 25 clauses**

**Key Words:** love, know, reveal, send, of God, world, born of God, only begotten, see, dwell, live, propitiation, sins, perfect, Spirit

**Boundaries:** As with strophes 11 and 12 this strophe begins with a vocative and ends with *Spirit*. The thought *love* begins with 4:7.2a and ends with v. 12:3b. Verse 13 is a transition to the next strophe where the theme *perfect* is taken up again in v. 17.

4:7

Ἀπαῖτοι,  
 agapōmen allēlous,  
 — kai pas ho agapōn

*hoti hē agapē ek tou theou estin,*

4:8

*ho mē agapōn*

*ek tou theou gegennētai  
kai ginōskei tōn theon.*

*ouk egnō ion theon,  
hoti ho theos agapē estin.*

4:9

*en tout*

ephanerōlē he agapē tou theou en hēmin,  
hoīi ton huion autou ton monogenē  
hina zēsōmen di' autou.

† *apestalken ho theos eis ton kosmon*

4:10

en toutō

ouch hoti hēneis ēgapēkamen ton theon  
 kai apesteilen ton huiōn autou

estin hē agapē,

all' hoti autos ēgapēsen hēmas

hilasmon peri tōn hamartion hēmōn

4:11

Agapētoi,

kai hēneis ophelomen allēlous agapan.  
 theon oudeis pōte tethētai.  
 ean agapōmen allēlous,

ei houtōs ho theos ēgapēsen hēmas

4:12

ho theos en hēmīn menēi  
 kai hē agapē autou en hēmīn teteleōmenē estin.

4:13

En toutō ginōskomen  
 hoti en autō menomen  
 kai autos en hēmīn,  
 hoti ek tou pneumatōs  
 autou dedōken hēmīn.

4:7

Beloved,  
 let us love one another,

because love of God is,

and everyone who loves

of God is born  
and knows God.

The one who does not love

has not known God  
because God love is.

was revealed the love of God to us,  
 because his Son the only begotten

In this

sent God into the world

that we might live through him.

4:9

4:10

In this  
not that we loved God,  
—and sent his Son

is love,

but that he loved us,

an expiation/prostitution for our sins.

4:11

Beloved,  
we should also one another love.  
God no one has ever seen.  
If we love one another

if thus God loved us,

4:12

God in us dwells,

and his love in us is perfected

By this we know

that in him we dwell

and he in us,

because of his Spirit

he has given us.

4:13

# Strophe 14

**Length:** 25 clauses **Key Words:** Father, Son, Savior, Jesus, **Boundaries:** The strophe opens with *theaomai* 'see' in 4:14, and a similar clause with the verb *horaō* 'see' appears in v. 20:2d. This could support the argument that these are the boundaries of the strophe. However, this makes the strophe overly long. Verses 19–21 seem to be a transitional section between strophes 14 and 15, demonstrating that loving God and loving God's children go hand in hand.

4:14

kai hēmeis tethecanetha  
—kai martyroumen

hoti ho patr̄r apēstalken  
ton huiōn sōtēra tou kosmou.  
[ hos ean homologēsē  
hoti Iēsous estin ho huios tou theou,

4:15

4:16	[ kai hēmeis egnōkamen kai pepisteukamen	[ ho theos en autō mēnei kai autos en tō theō.	[
4:17	[ kai ho menōn en tē agapē	tēn agapēn hēn echei ho theos en hēmin. Ho theos agapē estin,	[
4:18	[ hoti kathōs ekeinōs estin kai hēmeis esmen en tō kosmō toutō. ho de phoboumenos	en tō theō mēnei kai ho theos en autō mēnei. en toutō teteleiōtai hē agapē meih' hēmōn, hūna parēstian echōmen en tē hēmerā tēs kriseōs, phobos ouk estin en tē agapē all' hē teleia agapē exō ballei ton phobon, hoi ho phobos kolasin echei, ou teteleiōtai en tē agapē.	[
4:14	[ And we have seen, and bear witness	[ God in him dwells, and he in God.	[
4:15	[ that the Father has sent the Son as saviour of the world. Whoever confesses that Jesus is the Son of God,	[ the love that has God for us. God love is,	[
4:16	[ And we have known, and believed		

and he who dwells in love  
 in God dwells,  
 and God in him dwells.  
 In this  
 is perfected love in us,  
 that confidence we may have  
 in the day of judgment,  
 Fear is not in love,  
 but perfect love casts out fear  
 because fear torment has;  
 has not been perfected in love.

4:17

4:18

# Strophe 15

Length: 26 clauses

**Key Words** love, hate, liar,  
 see, know, God, world,  
 brother, believe,  
 born of God, children of God,  
 begetter, begotten,  
 Son of God, Jesus, Christ,  
 keep, commandment, heavy,  
 overcome, victory

**Boundaries:** After the transitional or introductory verses 4:19–21,  
 5:1–5 reveal a chiasmic structure in which v. 1, *believe that Jesus is the Christ*, is matched by 5, *believe that Jesus is the Son of God*, while in the center of the structure, 2.2b–c, *keep his commandments* is echoed in 3.2a.

4:19

4:20

*hēmeis agapōmen (auton)*  
*hoti autos prōtos ēgapēsen hēmas.*  
*ean tis eipḗ hoti Agapē ton theon*  
*kai ton adelphon autou misē*  
*ho gar mē agapōn*  
*ton adelphon autou hon heōraken,*  
*ton theon hon ouch heōraken*

*pseusēs esin:*

*ou dymatai agapan.*

- 4:21 *kai tautēn tēn entolēn echomen ap' autou,*  
 [ *hina ho agapōn ton theon*  
*agapē kai ton adelphon autou.*  
*Pas ho pisteuōn hoti Iēsous estin ho Christos,*  
*ek tou theou gegennētai*  
*agapē ton gegennēmenon ex autou.*  
*gínōskomen hoti agapōmen ta tekna tou theou,*  
*hautē gar estin hē agapē tou theou,*  
*bareiai ouk eisin.*  
*nikē ton kosmon:*  
*hē nikēsasa ton kosmon,*  
*tis (de) estin ho nikōn ton kosmon*
- 5:1 *kai pas ho agapōn ton gennēanta*  
*en touō*  
 [ *hoian ton theon agapōmen*  
*kai ias entolas autou poiōmen.*  
*hina ta entolas autou tērōmen*  
*kai hai entolai autou*  
*hoti pan to gegennēmenon ek tou theou*  
*kai hautē estin hē nikē*  
*hē pistis hēmōn.*  
*ei mē ho pisteuōn hoti*  
*Iēsous estin ho huios tou theou;*
- 4:19 *We love (him)*  
 [ *because he first loved us.*  
 [ *If anyone says that I love God,*  
 [ *and his brother he hates,*  
 [ *for the one who does not love*  
 [ *his brother whom he has seen,*  
 [ *God whom he has not seen*  
 [ *a liar he is,*  
 [ *he cannot love.*
- 4:21 *And this commandment we have from him,*  
 [ *anyone who loves God*  
 [ *must love also his brother.*

5:1	Everyone who believes that Jesus is the Christ of God has been born, loves the begotten from him.	
5:2	By this when God we love and his commandments we keep.	we know that we love the children of God;
5:3	that his commandments we keep, and his commandments	For this is the love of God, heavy are not.
5:4	Because whoever is born of God and this is the victory our faith.	overcomes the world; that has overcome the world,
5:5	but he who believes that Jesus is the Son of God.	Who overcomes the world

**Strophe 16**

**Length:** 24 clauses **Key Words:** came by water and blood, **Boundaries:** 5:6.2c *Jesus Christ* is matched by *Son of God* in 12. The thought *eternal life* in 11 and 12 is carried forward to 13.

5:6	<i>Houtos</i> <i>estin ho elthōn di' hydatos kai haimatos,</i> <i>Iēsous Christos</i> <i>ouk en tō hydati monon all' en tō hydati kai en tō haimati:</i>
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5:7	[ kai to pneuma estin to martyroun,	hoi to pneuma estin hē aliētheia.	
5:8	to pneuma kai to hyēr kai to haina,	hoi treis eisin hoi martyrountes,	
5:9	ei tēn martyrian tōn anthrōpōn lambanomen,	kai hoi treis eis to en eisin.	
		hē martyria tou theou meizōn estin:	
5:10	[ hoi hautē estin hē martyria tou theou		
	hoi memartyrēken peritōu huiou autou.		
	[ ho pisteuōn eis ton huiōn tou theou		
	ho mē pisteuōn tō theō	echēi tēn martyrian en heautō,	
	hoi ou pepisteuken eis tēn martyrian	pseustēn pepoiēken auton,	
5:11	hēn memartyrēken ho theos peritōu huiou autou.		
	kai hautē estin hē martyria,	hoi zōēn aiōnion edōken hēmin ho theos,	
5:12	ho echōn ton huiōn	kai hautē hē zōē en tō huiō autou estin.	
	[ ho mē echōn ton huiōn tou theou	echēi tēn zōēn:	
5:6		tēn zōēn ouk echēi.	
	[ This is the one		
	who came by water and blood,		
	[ Jesus Christ,		
	not by water only but by water and by blood.		
	[ And the Spirit is the one witnessing,		
5:7		because the spirit is the truth,	
5:8		because there are three witnessing,	
5:9		and the three are united.	
		the witness of God greater is,	



5:10	<p>because this is the witness of God, that he has borne witness about his Son.</p> <p>He who believes on the Son of God, has the witness in himself.</p> <p>He who does not believe God a liar he has made him, because he has not believed in the witness that has borne witness God concerning his Son. And this is the witness, that</p>	<p>eternal life has given us God and this life in his Son is.</p>	
5:11			
5:12	<p>He who has the Son he who does not have the Son of God</p>	<p>has the life; the life does not have.</p>	
<b>Strophe 17</b>			
<p><b>Length:</b> 20 clauses    <b>Key Words</b> eternal life, believe, Son of God, know, confidence, ask, pray, request, according to his will, hear, see, brother, sin, iniquity, unto death, life</p>			
5:13	<p><i>Tauta egrapsa</i></p> <p>hymn tois pisteuousin</p>	<p><i>hina eideite hoi zōēn echete aiōnion, eis to onoma tou huiou tou theou.</i></p>	

**Boundaries:** *Eternal life* in 5:13 is contrasted with *death* in 17. Verses 14–17 are all on the subject of prayer, of which 15 is the center.

5:14		<i>kai hautē estin hē parēsia hēn echomen pros auton hoti akouei hēmōn.</i>	
5:15	<i>ean ti aiōmetha kata to thelōma autou kai ean oidamen hoti akouei hēmōn ho ean aiōmetha, ha gēlōkamen ap' autou. Ean tis idē ton adelphon autou hamartanonta aiōsei ou peri ekeinēs legō hina erōsēg.</i>	<i>oidamen hoti echomen ta aiōmata hamartian mē pros thanaton, kai dōsei autō zōēn, tois hamartanousin mē pros thanaton. estin hamartia pros thanaton:</i>	
5:17		<i>pasa adikia hamartia estin, kai estin hamartia ou pros thanaton.</i>	
5:13	These things I have written		that you may know that life you have eternal
	to you		in the name of the Son of God.
5:14	to those believing		And this is the confidence which we have towards him that he hears us.
5:15			we know we have the requests
5:16			a sin not unto death, and he will give him life,

5:17	[ [ I do not concerning that say that we should pray.	to the one not sinning unto death. There is a sin unto death:	]
<b>Strophe 18</b>	<b>Length:</b> 14 clauses <b>Key Words:</b> the one born of God, the evil one, sin, world, keep, touch, guard, understanding, know (eidō), know (ginōskō), Son of God, Jesus Christ, eternal life, true God, idols	All iniquity is sin, and there is a sin not unto death.	]
5:18	- Oidamen hoti	[ pas ho gegennēmenos ek tou theou [ all' ho gennētheis ek tou theou kai ho ponēros	ouch hamartanei, tērei auton
5:19	- Oidamen hoti	ek tou theou esmen kai ho kosmos holos	ouch haptetai autou.
5:20	- Oidamen de hoti	ho huios tou theou hēkei	en tō ponērō keitai.

**Boundaries:** Like strophe 17 the strophe begins with the thought *know* and ends not with *death* but with *eternal life*. In one sense 5:13–21 forms a unit beginning and ending with *eternal life*, but the structure in 18–20 changes to three statements that begin with *We know that* . . . Verse 21, *guard yourselves from idols*, seems to be an afterthought, triggered by the phrase *the true God*.

kai dedōken hēmin dianoian  
hina ginōskōmen ton alēthinon,  
kai esmen en tō alēthinō,  
en tō huiō autou Iēsou Christō.  
houtos estin ho alēthinos theos  
kai zōē aiōnios.

5:21 *Teknia,*  
*phylaxate heautia apo tōn eidōlōn.*

5:18 We know that

everyone born of God

but the one who was born of God

and the evil one

5:19 We know that

of God we are

and the whole world

5:20 And we know that

the Son of God has come,

does not sin,

keeps him,

does not touch him.

under the evil one lies.

and has given us understanding,  
that we might know the true one  
And we are in the true one,  
in his Son Jesus Christ.  
This one is the true God  
and eternal life.

5:21 Little children,  
guard yourselves from idols.

## Appendix 2

Chapter 1 as it might have been originally laid out if the analysis displayed in appendix 1 is correct:

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
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| <p>1:1 <i>Ho ên ap' arches</i><br/> <i>ho akêkoamen</i><br/> <i>ho heōrakamen</i><br/> <i>tois ophthalmois hēmōn</i><br/> <i>ho etheasametha</i><br/> <i>kai hai cheires hēmōn</i><br/> <i>epsēlaphēsan</i><br/> <i>peri tou logou tēs zōēs.</i></p> <p>1:2 <i>kai hē zōē ephanerōthē</i><br/> <i>kai heōrakamen</i><br/> <i>kai martyroumen</i><br/> <i>kai apaggellomen hymin</i><br/> <i>tēn zōēn aionion</i><br/> <i>hētis ên pros ton patera</i><br/> <i>kai ephanerōthē hēmin.</i></p> <p>1:3 <i>ho heōrakamen</i><br/> <i>kai akêkoamen</i><br/> <i>apaggellomen kai hymin</i><br/> <i>hina kai hymeis koinōnian</i><br/> <i>echēte meth' hēmōn</i><br/> <i>kai hē koinōnia de hē hēmetera</i><br/> <i>meta tou patros</i><br/> <i>kai meta tou huiou</i><br/> <i>autou Iēsou Christou.</i></p> <p>1:4 <i>kai tauta graphomen hēmeis</i><br/> <i>hina hē chara hēmōn</i><br/> <i>ē peplēromenē.</i></p> | <p>1:5 <i>Kai estin hautē hē aggelia</i><br/> <i>hēn akêkoamen ap' autou</i><br/> <i>kai anaggellomen hymin</i><br/> <i>hoti ho theos phōs estin</i><br/> <i>kai skotia en autō</i><br/> <i>ouk estin oudemia.</i></p> <p>1:6 <i>ean eipōmen hoti koinōnian</i><br/> <i>echomen met' autou</i><br/> <i>kai en tō skotei peripatōmen</i><br/> <i>pseudometha</i><br/> <i>kai ou poioumen tēn alēthian.</i></p> <p>1:7 <i>ean de en tō phōti peripatōmen</i><br/> <i>hōs autos estin en tō phōti</i><br/> <i>koinōnian echomen met' allēlōn.</i><br/> <i>kai to haina Iēsou</i><br/> <i>tou huion autou katharizei</i><br/> <i>hēmas apo pasēs hamartias.</i></p> <p>1:8 <i>ean eipōmen hoti hamartian ouk echomen</i><br/> <i>heautous planōmen</i><br/> <i>kai hē alētheia ouk estin en hēmin.</i></p> <p>1:9 <i>ean homologōmen tas hamartias hēmōn</i><br/> <i>pistos estin kai dikaios</i><br/> <i>hina aph' hēmōn tas hamartias</i><br/> <i>kai katharisē hēmas apo pasēs adikias.</i></p> <p>1:10 <i>ean eipōmen hoti ouch hēmartēkamen</i><br/> <i>pseustēn poioumen auton</i><br/> <i>kai ho logos autou ouk estin en hēmin.</i></p> |
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