

word "hath." He might guess it from context, or it might simply be a blur in his mind. It occurs so frequently in the King James Version that a church-goer is apt not to realize that there is any difficulty in the word. If the Bible is to be made intelligible to the man in the street "has" should be substituted. Thus the new rendering of the statement becomes, "And you has he made alive." Once this is done, even the church-goer recognizes that the phrase is quite contrary to present English usage, for it is no longer customary to place the object of a verb at the beginning of a sentence. A precise rendering in modern English would be "he has made you alive." This, however, fails to convey the full meaning. In Greek the fact that the object is placed first gives it a special emphasis which this rendering does not convey. It might be more precise to say, "you are the ones he has made alive," or "he has given life even to people like you."

This illustration shows the difficulty of transferring from one language to another thoughts that are conveyed by word order and also reminds us of the fact that languages are constantly changing.

In making a translation two aspects must always be kept in mind. The first is to get as full and precise an idea as possible of the exact meaning of the original statement and of the impact that it was intended to convey; the second is to find a way to present this precise idea in the language into which the translation is made, while preserving as much of the original impact as possible.

A very important part of the understanding of a passage that is to be translated is determination of the meaning of the individual words.