

the imperfect generally points to future time or to something that is future to the event or situation that immediately precedes its use. It is all too easy for a careless exegete to ignore the differences in the tenses. Thus Isaiah 53 ends with four verbs, three of which are in the perfect, and the last in the imperfect, but most translations completely ignore this difference. They translate the last phrase as if it were merely a repetition of the general thought included in the first three. Yet if the verbs are translated literally the meaning becomes immediately apparent. While the first three very aptly describe the atoning work of Christ at Calvary, God enabled Isaiah, by the fourth verb, to look forward to the later activity of Christ, as He sits at the right hand of God making intercession for us.

The listing of functions of language as informative, performative, etc. seems to me to raise more questions than it solves. Dr. Waltke has well said that it is "best not to translate these emotive expressions by the dynamic equivalent in another language because they are not precise enough."

B. The Literary Context (p.47)

This section begins with a somewhat confusing attempt to label the genres of various parts of the Bible. To say that Genesis 1 is not history because no man was present to record the events may be only a quibble about words. After all, God is a person, and He was there. Since the events really happened, I prefer to call it history.

p.22