

The question of tense in the ancient Greek Aorist Indicative

FW De Wet



orcid.org/0000-0002-3867-3177

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Supervisor: Prof Pierre J Jordaan

Co-supervisor: Dr Adriaan Lamprecht

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Student number: 22818162

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ABSTRACT AND KEY TERMS

This dissertation investigates the Aorist Indicative as a past tense. In the majority of cases when the Aorist Indicative is used, it refers to some past perfective action. However, there are exceptions in which it seems that the Aorist Indicative refers to a non-past perfective action. These apparent exceptions led some recent scholarship to conclude that the Aorist Indicative does not refer to the past tense, but merely to a perfective aspect. However, the majority of scholarship rejects this novel notion. This dissertation is a new attempt to explain these apparent exceptions of the Aorist Indicative. This dissertation employs Cutrer's model, which is rooted in Fauconnier's Mental Space Theory (1985, 1994, 1997). Cutrer (1994) developed her model to explain apparent anomalous usages of tense in English and French. Accordingly, it is contended within this dissertation that the purported non-past usages of the Aorist Indicative may possibly be explained as referring, in terms of Cutrer's model, to a PAST action from a V-POINT which may either be in writer reality, in reader reality, within a narrative, in a future mental space or in a hypothetical mental space. Therefore, this dissertation concludes that it is possible to explain some of the apparent non-past usages of the Aorist Indicative with Cutrer's model, leaving less exceptions.

Key terms:

Aorist Indicative; Cognitive Linguistics; Mental Space Theory; past tense; temporal deixis.

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ABBREVIATIONS

BDAG	Danker's Greek-English lexicon of the New Testament and other early Christian literature (2000)
CL	Cognitive Linguistics
CS	Cognitive Semantics
ESV	English Standard Version Bible (2001)
MST	Mental Spaces Theory
NEB	New English Bible (1961)
NET	New English Translation Bible (2006)
NIV	New International Version Bible (2009)

Biblical abbreviations employed in this dissertation

Jer Jeremiah

Matt Matthew

Mark Mark

Luke Luke

John John

Acts Acts

Rom Romans

1-2 Cor Corinthians

Gal Galatians

Eph Ephesians

Phil Philippians

Col Colossians

Phlm Philemon

Heb Hebrews

Jas James

1-2 Pet 1-2 Peter

Jude Jude

Rev Revelation

CHAPTER 1 INTRODUCTION

1.1 General background of problem statement

Scholars' understanding of Koine Greek is changing.¹ This statement is especially true since scholars have started to apply insights from modern linguistics to Koine Greek.² With the revolution that Saussure brought to linguistics, the focus in Koine Greek shifted from comparative studies in the nineteenth century to functional studies (Campbell, 2015:35-38). Numerous advances to our understanding of Koine Greek were consequently made.³ However, these developments did not come without debate and disagreement, as will become clear in due course.

In recent years our concept of the Koine Greek verb has been under linguistic scrutiny. One of the major developments concerns tense⁴ and aspect.⁵ In the nineteenth century Georg Curtius (1846) refuted the notion that grammatical reference to tense is part of all the modes of the Greek verb and proved that reference to tense is limited to the indicative mood (Campbell, 2015:31). As a result, scholars have for more than a century, recognised that the Greek verb does not denote tense outside of the indicative mood. However, it is now even debated whether tense is indicated by the indicative mood at all (Brookins, 2018:148). In 1992 McKay (1992:209) published an article with the statement that “the inflexions of the ancient Greek verb signal

¹ Cf. Campbell (2015:29-50) for an overview of the history of development in understanding Koine Greek by various scholars.

² Cf. Especially Porter (1989) and Fanning (1990) who made major contributions to our understanding of aspect and *Aktionsart*.

³ For example, James Barr, Jannie Louw and Eugene Nida immensely improved our understanding of lexical semantics (Silva, 1995:IX). Another example of a great contribution, regarding our understanding of New Testament Greek, is that of Stanley Porter and Buist Fanning (Fanning, 2016:7-10). Porter applied Systemic Functional Linguistics to the New Testament and improved our understanding of verbal aspect (Campbell, 2015:45). It can be said that it is due to Porter's immense work that the importance and prominence of verbal aspect is now more widely recognised (Runge, 2014:171).

⁴ In this dissertation a distinction is made between tense-form and tense (Cf. Decker, 2001:31). The tense-form is the morphological form of the verb. Tense is the grammatical category which makes reference to time such as past, present or future relative to speaker reality (Yamula, 2014:405). The tense-form may indicate tense, but it very rarely only indicates tense (Decker, 2001:31). The tense-form may, in addition to tense, also indicate aspect or modality. In Greek there is consensus that the Greek verb tense-form indicates at least verbal aspect and modality (Köstenberger, 2016:232 and Porter, 1989:166). However, there is debate whether tense is indicated by the tense-form. This dissertation is devoted to this debate whether the Aorist Indicative tense-form signals tense.

⁵ The metalinguistic term “aspect” is generally regarded by scholars of New Testament Greek as referring the subjective perspective an author takes on an action (Mathewson, 2010:23). Cf. The next chapter (2.1.1) of this dissertation for a more thorough description of aspect.

aspect (as well as voice and mood) but not time.”⁶ According to this position of McKay, and others such as Porter, Decker, Campbell⁷ and Cirafesi, tense is not semantically encoded in the Greek verb and therefore tense is only a pragmatic effect⁸ of the context (Naselli, 2007:19). This revolutionary notion gives rise to meaningful discussions among scholars studying Koine Greek. Therefore, linguistic advances brought not only much progress, but also disagreement and debate regarding tense.

One area in which this divergence can be found, is the discussion regarding the Aorist Indicative⁹ as a past tense. Scholars can be divided into mainly two groups regarding the Aorist Indicative. On the one hand, there is a group of scholars who argue that the Aorist Indicative is a past tense which refers a past action along with the perfective aspect.¹⁰ On the other hand, there is a group of scholars who argue that the Aorist Indicative is not a tense and does not refer to a past action at all, but only to the perfective aspect.¹¹ The characteristics of the Aorist Indicative is the cause of this debate between scholars. This is because, according to Beetham (2002:227), the Aorist Indicative has many clear usages in which it refers to real past events, but also some instances in which it refers to present, timeless or even future events in relation to speaker reality. Consider the following examples that demonstrate these various usages of the Aorist Indicative:

1. οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ **προσεκύνησαν**¹² (John 4:20)
“Our fathers **worshiped** on this mountain” (ESV).
2. **ὡμοιώθη** ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι (Matt 13:24)
“The kingdom of heaven **may be compared** to a man who sowed” (ESV).

⁶ Note that McKay uses the word “time” to refer to the temporal reference of a tense-form.

⁷ Campbell (2015:115) differs from the others regarding the Future Indicative. He views the Future Indicative as an exception that refers to the future tense semantically.

⁸ Cf. The next chapter (2.4.1) of this dissertation for a discussion on the term “pragmatic effect.” In short, pragmatic effect means that temporal reference is not because of the semantic meaning of the Aorist Indicative, but is an effect that arises from the context in which the Aorist Indicative is found.

⁹ When reference, within this dissertation, is made to a tense-form by name, the first words will be capitalised (e.g. “Aorist Indicative” instead of “aorist indicative” in Greek or “Simple Past” instead of “simple past” in English).

¹⁰ Cf. The next chapter (2.3) of this dissertation for a discussion on the scholars who argue that the Aorist Indicative, as a past tense, refers both to a past action and perfective aspect.

¹¹ Cf. The next chapter (2.4) of this dissertation for a discussion on the scholars who argue that the Aorist Indicative refers only to perfective aspect and not to a past action, as a past tense.

¹² All quotations from the Greek New Testament are taken from the NA 28.

3. ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν· (1 Pet 1:24)

“the grass **withers**, and the flower **falls**” (ESV).

4. οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν (Rom. 8:30)

“and those whom he justified he also **glorified**” (ESV).

The ESV translates the Aorist Indicative, προσεκύνησαν, in the first sentence (1) as a perfective action in the past. The majority of Aorist Indicatives in the Greek New Testament are used in a context which refers to a past action, such as this example sentence (1).¹³ However, there are a number of instances in which it seems that the Aorist Indicative does not refer to a past action, as the following explanations for sentences 2-4 demonstrate. The ESV translates the Aorist Indicative, ὠμοιώθη, in sentence (2) not as referring to a perfective past action, but as a present demonstration.¹⁴ The ESV also translates the Aorist Indicatives, ἐξηράνθη and ἐξέπεσεν, in sentence (3) not as referring to a perfective action in the past, but to timeless realities.¹⁵ However, the ESV translates the Aorist Indicative, ἐδόξασεν, in the last sentence (4) as referring to a perfective action in the past. Nevertheless, some scholars argue that the event to which the Aorist Indicative refers in sentence (4), is yet to take place in the future. Köstenberger (2016:295),¹⁶ for example, argues that the Aorist Indicative in (4) refers to a future action from the perspective as if it had already happened. Porter (1994:37) interprets the Aorist Indicative in (4) as referring merely to a future action and proposes that it be translated as “is going to glorify.” Therefore, it is clear from these examples that the Aorist Indicative is found in contexts where it seems to refer not only to past events, but also to present, future or timeless events in relation to speaker reality.

Since the Aorist Indicative is found in these various temporal contexts, it creates a difficulty to explain its temporal reference. As mentioned above, scholars are divided into two groups regarding the Aorist Indicative and temporal reference. The first group is called the “temporal position” within this dissertation and the second group is called the “non-temporal.” These distinct positions will be elaborated in more detail in Chapter 2 of this dissertation. However, a

¹³ According to Carson (1993:25) the Aorist Indicative occurs in a context with past reference approximately 85% of the time the Aorist Indicative is used in the Greek New Testament.

¹⁴ Fresch (2016:379) is of the opinion that this Aorist Indicative is a clear example in which it refers to a present action rather than a past action.

¹⁵ Köstenberger (2016:294), for example, also argues that these Aorist Indicatives refer to timeless actions.

¹⁶ Köstenberger, Plummer and Merkle are the authors of this resource, but only reference to Köstenberger will be made when referring to this resource. This is done since this resource is often referenced in this dissertation and it will be cumbersome to refer to Köstenberger *et al.* each time.

brief summary will be provided here in order to clarify the background of the problem statement of this dissertation. The temporal position regards the Aorist Indicative as normally referring to a past perfective action in the majority of cases. In other words, they regard the Aorist Indicative as a past tense. However, the scholars of the temporal position admit that there are exceptions to this rule in which the perfective aspect of the Aorist Indicative may override the past tense and that the Aorist Indicative is then only used to refer to a non-past perfective action (Fresch, 2016:382). On the other hand, the scholars of the non-temporal position are uncomfortable with the idea that the purported meaning of the Aorist Indicative, as denoting both the past tense and the perfective aspect, and that it has exceptions where only perfective aspect is conveyed. Porter (1989:75) rather argues that a hypothesis regarding the meaning of the Aorist Indicative should be made which is able to better explain the exceptions and which leaves less anomalies. Accordingly, scholars of the non-temporal position, such as Porter (1993:25), hypothesise that the Aorist Indicative refers merely to the perfective aspect and they accordingly have less exceptions regarding the use of the Aorist Indicative. In other words, scholars of the non-temporal position do not regard the Aorist as a past tense, or as any tense at all. However, the majority of scholars still reject this claim that the Aorist Indicative should not be considered as a past tense (Campbell, 2015:114).¹⁷ Therefore, the debate regarding the Aorist Indicative and reference to a past action, as a past tense, is still ongoing and welcomes new hypotheses or approaches that may bring more insight to the debate.

One such novel approach, which may help to further inform the debate regarding the Aorist Indicative as a past tense, is Mental Space Theory. Brookins (2018) employed Michelle Cutrer's (1994) model, which is rooted in Mental Space Theory, to explain some of the apparent anomalous usages of the Greek tenses in Paul's letters. Bentein (2012) also utilised Cutrer's model to illustrate different usages of the Perfect Indicative in Ancient Greek.¹⁸ However, Bentein's work was limited to the Perfect Indicative and Brookins did not focus on the Aorist Indicative. In addition, Brookins' study was limited to Paul's letters. Therefore, a more complete analysis with Mental Space Theory on the Aorist Indicative may be able to explain some of the exceptions in which it seems that the Aorist Indicative refers to a non-past action and accordingly offer some new insights to the debate.

¹⁷ Reasons for rejecting this notion, that the Aorist Indicative only refers to perfective aspect and not also to past tense, are supplied in the next chapter (2.4.4).

¹⁸ Bentein (2012:171) states that he utilised Fauconnier's model, although Fauconnier (1997:83) refers the reader to Cutrer's work when explaining the model.

From this brief overview of the background to the problem, it is clear that the application of modern linguistics brought much development to our understanding of the Aorist Indicative in Koine Greek. These developments, however, induced disagreement and debate regarding the temporal reference of the Aorist Indicative. Further application of modern linguistic models may offer new insights, such as Mental Space Theory.

1.2 Problem statement

In light of the above discussion, the problem statement for this dissertation can be phrased as follows:

Is it possible with Mental Space Theory to explain the exceptions in the Greek New Testament in which it seems that the Aorist Indicative refers to non-past actions?

The following sub-problems will have to be addressed in order to answer the main problem statement:

- How may Mental Space Theory help to analyse the tense of the Aorist Indicative?
- What are examples from the Greek New Testament in which it seems that the Aorist Indicative refers to non-past actions?
- What possible explanations does Mental Space Theory provide for purported non-past usages of the Aorist Indicative?

1.3 Hypothesis

The hypothesis of this dissertation is that the Aorist Indicative, as a past tense, does semantically refer to both a past action and the perfective aspect, although the deixis, from which the reference to past action is accessed, is not necessarily in speaker reality.¹⁹ Accordingly, this dissertation will argue that it may be possible to explain some of the purported non-past usages of the Aorist Indicative as still referring to a past perfective action from a

¹⁹ This hypothesis will later (in Chapter 4.3) be stated in the terms of Cutrer's model as follows: "The Aorist Indicative encodes Cutrer's PAST universal tense-aspect category which may have an alternate V-POINT from speaker reality." However, it is necessary to first understand the terms of Cutrer's model which will be fully explained in Chapter 3.

certain deixis which is not necessarily speaker reality. Therefore, this dissertation's hypothesis affirms the temporal position, but contradicts the non-temporal position.

1.4 Methodological framework

The above-mentioned hypothesis will be tested on sample texts taken from the Greek New Testament. These sample texts include the most prominent examples of instances in which the Aorist Indicative seems to refer to a non-past action. The sample texts will more fully be discussed in the next section. When dealing with each sample text, it will be important to determine the deixis of tense in order to uphold the hypothesis. Therefore, a methodology is required that specialises in determining the deixis from which tense is accessed in a given sentence. Michelle Cutrer's model, within Mental Space Theory, provides such a methodology that enables the user to better determine the deixis of tense.

This dissertation will utilise Cutrer's model in testing the above-mentioned hypothesis on sample texts. Cutrer (1994:67) developed her model from Mental Space Theory to analyse apparent anomalous usages of tense in English and French and may accordingly also be able to explain some of the purported non-past usages of the Aorist Indicative, as Brookins (2018) demonstrated. In her model, Cutrer (1994:69) argues that tense does not relate an event with speaker reality, but rather relates one mental space to another.²⁰ Cutrer (1994:71-73), accordingly, proposes four discourse primitives that indicate the relation between mental spaces, namely, BASE, V-POINT, EVENT and FOCUS.²¹ These discourse primitives help to determine the deixis, which is the V-POINT in Cutrer's model, from which tense is accessed in a given sentence. Cutrer then utilised these discourse primitives to explain the apparent anomalous usages of tense in English and in French. Accordingly, these discourse primitives

²⁰ A detailed explanation of Mental Space Theory and mental spaces will be provided in Chapter 3 (3.4). However, a brief explanation here may assist the reader. Mental Space Theory was originally developed by Gilles Fauconnier (1985, 1994, 1997) to explain how we deal with difficulties such as hypotheticals, counterfactuals and quantifications. Mental spaces "partition meaning into distinct conceptual regions or packets" in our minds (Evans & Green, 2006:368). In other words, human beings have the ability to conceptually distinguish between various phenomena and mental spaces are used to illustrate these distinctions and study the relations between these distinctions.

²¹ These terms of Cutrer's model will more fully be explained in Chapter 3 (3.4.2.1) of this dissertation and applied on the Aorist Indicative in Chapter 4 (4.2) of this dissertation. However, a brief explanation here may assist the reader. The theoretical discourse primitives are cognitive construction notions and not dependent on the real world or language, but are constructions of the mind (Cutrer, 1994:75). The V-POINT refers to the point from which an action is viewed. BASE refers to the space in which the initial V-POINT of a certain discourse is located. The EVENT refers to an action which takes place. FOCUS is the space that is currently the most active mental space where meaning is constructed. These concepts will be explained in greater detail in due course.

and their organisation throughout mental spaces may also help to explain some of the apparent anomalous usages of the Aorist Indicative regarding past tense in the sample texts.

Mental Space Theory is rooted in Cognitive Semantics, which in turn is rooted in Cognitive Linguistics. Thus, Cognitive Linguistics serves as the theoretical framework for this study. The philosophical foundation from which Cognitive Linguistics developed, is experientialism (Talmy, 2006:544). Experientialism asserts that the human bodily experience constrains their concepts and conceptualisation. Cognitive Linguistics, then, studies the relation between, on the one hand, human experience and conceptualisation and, on the other hand, language (Green & Evans, 2006:6). One of the important tenets that develops from this study in Cognitive Linguistics, is that meaning of language resides not in the objective world, but in the minds of speakers of language (Evans & Green, 2006:157). Cognitive Semantics, consequently, develops from this study of meaning in Cognitive Linguistics. One of the important tenets that develops within Cognitive Linguistics, is that, when human beings make sense of a given sentence, they do so with conceptualisation (Evans & Green, 2006:162). In other words, humans determine the meaning of a sentence with a process at the conceptual level in which the mind makes use of encyclopaedic knowledge and inferencing strategies. From this tenet in Cognitive Semantics Gilles Fauconnier developed Mental Space Theory in which he is able to illustrate the processes at the cognitive level which humans use to determine meaning (cf. Fauconnier, 2007). This methodological framework will be more fully expanded on in Chapter 3.

1.5 Delimitations of Research

This dissertation will use the purported non-past usages of the Aorist Indicative, which are proposed by Porter (1994), McKay (1994), Wallace (1996) and Köstenberger (2016), to test the hypothesis. All four of these above-mentioned works are recent publications on New Testament Greek. On the one hand, Porter and McKay are scholars who assert that the Aorist Indicative is not a tense and does not refer to a past action, but only refers to the perfective aspect.²² On the other hand, Wallace and Köstenberger are scholars who assert that the Aorist Indicative, as a past tense, normally refers to a past action along with perfective aspect, however there are exceptions in which the Aorist Indicative may refer to a non-past perfective action.²³ Accordingly, these above-mentioned works will provide a balanced sample of texts by which to test the

²² The position of Porter and McKay will more thoroughly be discussed in the next chapter (2.3) of this dissertation.

²³ The position of Wallace and Köstenberger will more thoroughly be discussed in the next chapter (2.2) of this dissertation.

hypothesis. Additionally, they use texts from the whole New Testament and are not limited to the letters of Paul, as was the case with Brookins' study.

This dissertation will focus on the tense of the Aorist Indicative and not its aspect. The reason for focusing the discussion on tense, is because this is where the various groups of scholars disagree. Scholars of Koine Greek agree that the Aorist Indicative encoded the perfective aspect.²⁴ Additionally, this dissertation is not a discussion whether the augment (ε) denotes past tense or not. This dissertation is limited to the Aorist Indicative and to determine whether some of the purported non-past usages of the Aorist Indicative may be explained.

This study is not an exhaustive study of all the purported non-past usages of the Aorist Indicative in the Greek New Testament, since it is limited to examples provided by Porter, McKay, Wallace and Köstenberger. Additionally, this dissertation is limited to the Koine Greek of the Greek New Testament and does not incorporate other texts from the Hellenistic period or another period or dialect of Ancient Greek. Nevertheless, to better test the hypothesis, it may later be necessary to expand this study to other texts from the Hellenistic period or other periods and dialects of Ancient Greek. However, such an expanded study is too large a scope for the delimitations of this present dissertation.

1.6 Assumptions of research

This dissertation has two guiding assumptions. The first assumption is that of experiential realism and the manner in which it constrains the use of language. Experiential realism is the philosophical foundation that provides the framework for Cognitive Linguistics. Experiential realism is more fully expanded in Chapter 3 (3.2.3) of this dissertation. The second assumption of this dissertation is that speakers of Koine Greek in the period when the Greek New Testament was written, as human beings, had the same bodily experiences and cognitive functions, as we do today, which influences their and our use of language. It is, therefore, assumed that the manner in which conceptualisation influences our language today was the same for the speakers of Koine Greek.

²⁴ Cf. the next chapter (2.2.1) of this dissertation for a brief discussion on perfective aspect.

1.7 Organisation

This dissertation is divided into six chapters which includes this present introduction (Chapter 1):

Chapter 2: Literature review

In the second chapter, an overview of the literature pertaining to the discussion of the Aorist Indicative as a past tense is provided. Foremost, terms, such as “aspect”, “*Aktionsart*” and “tense” will be explained, since they underlie the rest of the discussion. Thereafter, the literature will be divided into three sections. First, the scholars will be considered who argue that the Aorist Indicative, as a past tense, refers to both a past action and the perfective aspect, although they admit some exceptions occur in which the Aorist Indicative refers to a non-past perfective action. Secondly, those scholars will be reviewed who contend that the Aorist Indicative does not refer to tense at all, but only to the perfective aspect. Lastly, the new approach by Brookins who attempts to explain some of the purported non-past usages of the Aorist indicative with Mental Space Theory will be considered.

Chapter 3: Methodology

In the third chapter, the methodology used in this dissertation will be explained. First, an overview will be provided of the Cognitive Linguistics enterprise and indicate how it gives rise to Mental Space Theory. Second, Mental Space Theory will be expounded. Lastly, Cutrer’s model will be explained and illustrated.

Chapter 4: The Aorist Indicative and Cutrer’s model

In the fourth chapter, Cutrer’s model is applied to the Aorist Indicative. First, the debate concerning the Aorist Indicative and reference to past tense will be translated into the terms of Cutrer’s model. Second, this dissertation’s hypothesis will be demonstrated in terms of Cutrer’s model. Lastly, clear examples will be provided from the New Testament which demonstrate the manner in which the hypothesis works with Cutrer’s model.

Chapter 5: Explaining the purported non-past Aorist Indicatives

In the fifth chapter, explanations for the purported non-past usages of the Aorist Indicative in the sample texts taken from Porter, McKay, Wallace and Köstenberger will be attempted with the hypothesis in terms of Cutrer’s model. First, the sample texts from Porter, McKay, Wallace and Köstenberger will be summarised. Thereafter, various explanations will be attempted in which the purported non-past usages of the Aorist Indicative may still be interpreted as referring to a past action though the deixis is not necessarily in speaker reality.

Chapter 6: Conclusion, wherein, based on the outcomes of this research, the problem of research will be addressed and recommendations for future research will be provided.

CHAPTER 2 LITERATURE REVIEW

2.1 Introduction

The previous chapter described the problem concerning the different usages of the Aorist Indicative regarding tense. This chapter will provide an overview of the different explanations for the varying usages of the Aorist Indicative regarding tense which have been proposed by scholars so far. There are mainly two positions regarding tense in the Aorist Indicative, namely, the temporal position and the non-temporal position. On the one hand, the temporal position regards the Aorist Indicative as a past tense which denotes a past action, although there are some exceptions where the Aorist Indicative may be used to refer to a non-past action. On the other hand, the non-temporal position considers the Aorist Indicative as not being a tense at all. A new approach, however, appeared which may be able to bolster the temporal position by explaining the purported non-past usages of the Aorist Indicative as really still denoting a past action. This latter approach will be called the revised-temporal position. Accordingly, this chapter will describe these positions regarding past tense in the Aorist Indicative. However, since the terms “aspect”, “*Aktionsart*” and “tense”, underlie this discussion, a definition and brief explanation for each meta-linguistic category will first be supplied with the rest of the discussion in mind.

2.2 Terminology

Thanks to the developments of the previous two centuries, scholars now distinguish more clearly between aspect, *Aktionsart* and tense.²⁵ Each of these categories will now briefly be defined, having the subsequent discussion regarding the Aorist Indicative as a past tense in mind.

²⁵ Cf. Porter (1989:17-73), Fanning (1990:1-85) and Campbell, 2015:29-50 and 105-117) for overviews concerning these developments regarding aspect and *Aktionsart*. This dissertation is not an attempt to make a contribution the aspect or *Aktionsart*, but is solely focused on the temporal reference of the Aorist Indicative.

2.2.1 Aspect

The concept of aspect is generally regarded as the subjective perspective an author takes on an action (Mathewson, 2010:23).²⁶ Additionally, aspect is grammaticalised in New Testament Greek (Porter, 1989:88). This means that certain morphemes in tense-forms are used to encode certain aspects. For example, the sigma (σ) suffix in the Aorist tense-form is used to indicate perfective aspect and the reduplication in the Present tense-form is used to signal imperfective aspect (Ellis, 2016:138). Fanning summarises in a definition both the fact that aspect is grammaticalised in tense-forms and that aspect signals a subjective viewpoint. In Fanning's (1990:84) definition aspect is "that category in grammar of the verb which reflects the focus or viewpoint of the speaker in regard to the action or condition which the verb describes." In accordance with this definition, scholars have consensus that there are at least two aspects, namely, the perfective and the imperfective aspects (Fanning, 2016:11).²⁷ The perfective aspect is signalled by the Aorist tense-form²⁸ and the imperfective aspect is signalled by the Present and Imperfect tense-forms (Köstenberger, 2016:230). The concept of perfective- and imperfective aspect will first be demonstrated in English and thereafter in Koine Greek. Consider the following examples that illustrate the perfective- and imperfective aspect (in English):

- 1) Yesterday, John read.
- 2) Yesterday, John was reading.

Sentence (1) demonstrates the perfective aspect and sentence (2) the imperfective aspect. Sentence (1) perceives the action of John reading as a whole without referring to any progress of time. The action is looked at from an "outside" perspective without referring to any part within the bounds of the action. In reality, John might have gone for a walk in the garden, or acquired a snack from the fridge during the whole expanse of the activity of reading. However, the author

²⁶ Cf. Porter (1989:88), McKay (1994:27), Wallace (1996:499), Cirafesi (2013:22) and Köstenberger. (2016:229) for examples regarding aspect. However, not all agree that aspect is to be defined as a viewpoint, but some would prefer a temporal-relational definition (Cf. Olsen, 1997 and Thomson, 2016:48). Aspect is also not completely subjective, but may be restricted by procedural characteristics of the action and the procedural characteristics of a verb may then restrict the manner in which an action is viewed by the writer (Fanning, 1990:85).

²⁷ There is a debate whether the Future tense-form encodes aspect at all, and whether the Perfect and Pluperfect tense-forms have stative aspect, combinative or merely imperfective aspect (Campbell, 2015:130 and Ellis, 2016:141). Whether there are only two or more aspects is not of concern for this current dissertation, since this dissertation deals with the Aorist Indicative which encodes perfective aspect and is agreed upon by scholars.

²⁸ There is, however, debate whether the Future tense-form signals perfective aspect or whether it is aspectually neutral (Campbell, 2015:107).

of the sentence (1) uses the perfective aspect to merely state the fact of the action of reading without having to refer to the internal make-up of that specific action. Note also that aspect is a subjective portrayal of the action and not an attempt to give an objective description of the action. The imperfective aspect, on the other hand, portrays an action as ongoing as if the author views the action from an “internal” perspective without having the end or the beginning of the action in view. Having demonstrated the concept of the perfective and the imperfective aspect in English, it will now be demonstrated in the Koine Greek of the Greek New Testament. Consider the following example from Mark 12:41b and 42a that demonstrates the imperfective and perfective aspects in New Testament Greek:

- 3) ...καὶ πολλοὶ πλούσιοι **ἔβαλλον** πολλά καὶ ἐλθοῦσα μία χήρα πτωχὴ **ἔβαλεν** λεπτὰ δύο... (...and many rich people **were throwing** [in] much [money] and one poor widow, having come, **threw** [in] two small copper coins...)

In this example from Mark, Jesus is depicted as sitting opposite the treasury of the temple and looking at what the people are doing. The first verb (**ἔβαλλον**) is an Imperfect tense-form and signals an imperfective aspect which portrays the action as rich people that were coming and going the entire time while throwing in a lot of money into the treasury. This action is viewed as on-going without looking at its beginning or end. The second verb (**ἔβαλεν**) is an Aorist tense-form and signals a perfective aspect which views the whole action of the widow in summary form. The switch from the imperfective aspect to the perfective aspect, in this instance, places the focus on the deed of the poor widow.

In conclusion, scholars of New Testament Greek agree that aspect is grammaticalised in its tense-forms. They also agree that there are at least two aspects, namely, the imperfective and the perfective aspect. The majority of scholars define “aspect” as a subjective viewpoint which an author construes onto an action. For the rest of this dissertation, the perfective aspect will be of importance, since scholars agree that the Aorist Indicative at least encodes the perfective aspect.

2.2.2 Aktionsart

In contrast with aspect, *Aktionsart* is regarded as the objective²⁹ nature of an action (Mathewson, 2010:25). The *Aktionsart* is, also in contrast with aspect, not signalled by the tense-form. In other words, *Aktionsart* is not morphologically encoded in the tense-form of the Greek verb, as aspect is, but derived from the context.³⁰ Instead of being signalled by the morphological tense-form, the objective nature of an action, i.e. the *Aktionsart*, is determined by a combination of contextual factors, such as the aspect, signalled by the tense-form, in combination with lexical aspect and the literary context (Wallace, 1996:499).³¹ Accordingly, the *Aktionsart* is not part of the semantic meaning of the verb itself, but part of the meaning of the sentence as it is constructed by the verbal aspect, lexical aspect and wider context (Cirafesi, 2013:19).³² Consider the following examples that demonstrate *Aktionsart*:

- 4) Yesterday, John died.
- 5) Yesterday, John was dying.

In example (4) we tend to think of John as having actually died, because the perfective aspect looks at the action of dying as a whole. Since the word “to die” is inherently telic (its lexical aspect), this endpoint (telos) within the lexeme “die”, is also in view with the perfective aspect. Consequently, the *Aktionsart* of “died” is deemed as consummative. Even though in this instance of the English Simple Past the action has a consummative *Aktionsart*, this does not mean that the English Simple Past always has a consummative *Aktionsart*. For example, we could say that “John jogged” in which the word “jog” does not have an inherent telic lexical aspect. The *Aktionsart* of “John jogged” is merely a constative action. However, if we say that “John jogged the trail” there is now an endpoint (telos) present in the context. Hence, “John jogged the trail” can again be considered as a consummative *Aktionsart*. Therefore, *Aktionsart*

²⁹ This does not mean that our words have a one-to-one correlation with reality, but rather our conception of reality as it is construed by our encyclopaedic knowledge.

³⁰ See Porter's (1989:17-73) critique on scholars such as Moulton (1908), Robertson (1919), Moule (1953) and Blass, Debrunner and Funk (1961) who claimed that the verb stems marked *Aktionsart*. However, it should be noted that these scholars used the term '*Aktionsart*' to describe both the categories what we call today aspect and *Aktionsart* (Decker, 2001:7).

³¹ Cf. Fanning (1990) and Thomson (2016) for a more thorough explanation of *Aktionsart* as it is determined by verbal, lexical aspect and context.

³² Hence it is wrong, for instance, to say that an Aorist indicates a once-and-for-all action completed in the past, in accordance with the critiques of Stagg (1972:225) and Smith (1981:214). The Aorist itself does not indicate a once and for all action semantically, but may do so in a certain context.

is derived from the context and is not semantically part of the tense-form, as demonstrated by these examples.

Sentence (5) is an example of the imperfective aspect. In example (5) we tend not to think of John as having actually died, because the imperfective aspect looks at the action of dying as in progress without referring to the start or the end of the process. Accordingly, the *Aktionsart* of “was dying” is durative. It may be that John died later in the night or the next day, but not at the stage to which the imperfective aspect refers to. The *Aktionsart* might also be conative in that John was dying, but got better and is now quite well. Concurrently, it would not be strange if sentence (5) was extended to “Yesterday, John was dying, but now he is dancing.” It would, however, be strange if sentence (4) was extended in the same manner to “Yesterday, John died, but today he is dancing.” It would, miraculously, take a resurrection if John died, but is now dancing in the real world.³³ Consider the following examples that demonstrate *Aktionsart* in New Testament Greek (6) from Heb 7:8 and (7) from Luke 20:32:

- 6) καὶ ὧδε μὲν δεκάτας **ἀποθνήσκοντες** ἄνθρωποι λαμβάνουσιν (and here, on the one hand, **dying [mortal]** men receive tithes)
- 7) ὕστερον καὶ ἡ γυνὴ **ἀπέθανεν** (ultimately, the woman also **died**)

Example (6) does not refer to people who are already dead who are serving as priests and are receiving tithes. Rather, the imperfective aspect of the Present tense-form³⁴ is referring to the process of dying without yet having the end, which is entailed in the lexical aspect, in view already. The combination of the imperfective verbal aspect and the telic lexical aspect constructs a conative *Aktionsart*, which entails that they are mortal men in the process of reaching the endpoint of death but not yet there.

Example (7) comes from the parable told by the Sadducees to disprove the bodily resurrection in which a woman died at the end of a long process, having married seven brothers. The

³³ Otherwise, it could be understood that he is dancing in another state of being, but definitely not in this current flesh-and-blood world of the living.

³⁴ This is an example of the Present Participle. The Present Participle also indicates the imperfective aspect (Köstenberger, 2016:321).

perfective aspect of the Aorist tense-form combines with lexical aspect of dying, which is telic, and produces a consummative *Aktionsart* in which the end of the process is in focus. These examples demonstrate that *Aktionsart* is not semantically part of the Greek verb, but rather a product of the surrounding context and lexical aspect.

In summary, *Aktionsart* is the objective nature of an action determined by the verbal aspect in combination with lexical aspect and context. *Aktionsart*, then, is part of the meaning of a sentence, but not part of the meaning of a specific tense-form coded in its morphology.

2.2.3 Tense

In this dissertation a distinction is made between tense-form and tense (Cf. Decker, 2001:31). The tense-form is the morphological form of the verb. Tense, on the other hand, is the grammatical category which makes reference to time such as past, present or future relative to speaker reality (Yamula, 2014:405).³⁵ The tense-form may indicate tense, but it very rarely only indicates tense (Decker, 2001:31). The tense-form may, in addition to tense, also indicate aspect or modality within its morphology. In Greek there is consensus that the Greek verb tense-forms indicate at least verbal aspect and modality (Köstenberger, 2016:232 and Porter, 1989:166). However, there is a debate whether tense is indicated by the tense-form. This dissertation argues that the Aorist Indicative may be considered a past tense.

Tense is the grammatical category that makes reference to past, present or future events from the perspective speaker reality. In other words, tense is a deictic category which normally has speaker reality as its reference point (De la Villa, 2014:383).³⁶ Note, however, that tense is not necessarily always relative to speaker reality, but may be relative to a certain deixis which is not speaker reality (Lyons, 1977:677 and Comrie, 1985:16). Consider the following example by Fauconnier (2007:365) that illustrates a shift in deixis away from speaker reality:

³⁵ Tense is a grammatical category and should not be confused with physical time or the logical category of time (Binnick, 1991:10).

³⁶ Deixis basically means that a reference is made from one point to another point (Lamb, 2017:100).

- 8) “Max is 23. He has lived abroad. In 1990, he lived in Rome. In 1991, he would move to Venice. He would then have lived a year in Rome.”

At the moment of speaker reality, Max is 23. We also have additional knowledge of Max, still in speaker reality, that he has lived abroad. The next sentence views from the deixis of speaker reality into the past to see that Max lived in Rome in 1990. However, the following sentence moves the deixis away from speaker reality back into 1990 and views the remaining two sentences from this new deixis. The subsequent sentence’s verb “would move” signals a future action in relation to 1990, even though it clearly is past from speaker reality. The last sentence employs a future perfect verb “would have lived” which also signals the action as future in relation to the deixis in 1990, but it is clear that the action referred to by “would have lived” is in the past from the perspective of speaker reality (absolute time). If the shift in deixis is not accounted for, we would wrongly deduce that the future perfect is a past tense. Therefore, from this example, it is clear that tense is reference to time in relation to a certain deixis which is not necessarily speaker reality. To keep track of such a shift in deixis will be of importance for this dissertation’s analysis of the Aorist Indicative in the New Testament. Consider the following example from Phil 2:28 that illustrates a shift in deixis:

- 9) σπουδαιότερως οὖν **ἔπεμψα** αὐτόν, ἵνα ἰδόντες αὐτόν πάλιν χαρῆτε (Therefore, **I sent** him more urgently, so that you, having seen him, may rejoice again)

Sentence (9) is an example of an Epistolary Aorist.³⁷ The Epistolary Aorist is defined in the following way by Nunn (1938:70) as a definite shift in deixis away from the writer to the perspective of the reader: “The writer of a letter sometimes puts himself in the place of his reader, and describes as past an action which is present to himself, but which will be past to his reader when they receive the letter.” Accordingly, in Phil 2:28, Paul is still busy writing the letter and the sending of Epaphroditus is still in the future relative to Paul’s speaker reality. Paul, however, uses the Aorist Indicative to change the deixis to the perspective of the readers when the letter is read by the Philippians. From this new deixis Paul’s writing and sending of the letter is in the past. Therefore, this ability to change deixis when referring to time in tense should be taken into account when studying tense in the Aorist Indicative.

³⁷ The Epistolary Aorist will be looked at in more detail in Chapter 4 of this dissertation.

In summary, tense is the grammatical reference to time from a certain deixis which is normally speaker reality, but not limited to speaker reality. Tense is not to be confused with the morphological tense-form of a verb.

Having briefly defined the terms “aspect”, “*Aktionsart*” and “tense”, the different approaches to the Aorist Indicative regarding tense, namely the temporal, non-temporal and revised-temporal positions, will now be considered in the order they are listed.

2.3 The temporal position

Scholars who regard the Aorist Indicative as denoting both the past tense and the perfective aspect are considered the temporal position in this dissertation. However, within the temporal position there is a difference regarding the importance of tense. There is a group of the 19th century and early 20th century scholars who believe that the chief function of the Aorist Indicative is to indicate that past tense and that it only secondarily indicates the perfective aspect. This group of scholars will be called the pre-traditional position. In contrast with the pre-traditional position, there is a group of scholars of the 20th and 21st centuries who hold that the Aorist Indicative’s primary function is to denote the perfective aspect, and only secondarily the past tense. This group of scholars will be called the traditional position by this dissertation. Although these groups differ regarding the prominence of tense, they nevertheless still consider the Aorist Indicative as a past tense and are thus categorised as the temporal position by this dissertation. These respective positions within the temporal position will now be considered.

2.3.1 The pre-traditional position

Scholars of the pre-traditional position regarded the primary function of the Aorist Indicative as denoting the past tense and secondarily denoting the perfective aspect.³⁸ First the primacy of tense will be considered and thereafter aspect.

³⁸ Some of the scholars who are grouped under the pre-traditional position in this dissertation are Winer (1825 and 1839) and Buttman (1891), who both wrote grammars on New Testament Greek, and scholars such as Smyth (1920) and Goodwin (1892 and 1896), who wrote grammars on classical Greek.

Concerning the primacy of tense in the Greek verbal system, Buttmann (1891:195) wrote that “Among all known ancient languages none distinguishes the manifold temporal (and modal) relations of the verb so accurately as the Greek.” Similarly, Goodwin (1892:268 and 1896:16) and Smyth (1920:413) said that the Greek verb signals mainly two things, of which tense is of primary importance and aspect of secondary importance. In other words, the pre-traditional group viewed the Greek verb, similar to the English verb, as mainly focusing on *when* an action took place in time. Accordingly, Winer (1825:102) wrote regarding the Aorist Indicative’s reference to tense that it denotes simply the past tense.³⁹ Therefore, it is clear that reference to the past tense was the primary function of the Aorist Indicative according to the pre-traditional position.

The pre-traditional position viewed the Aorist Indicative tense-form as only secondarily signalling some form⁴⁰ of the perfective aspect and *Aktionsart* in addition to primarily signalling the past tense. Winer (1839:208) and Buttmann (1891:200) said that the Aorist Indicative also denotes a “momentary” action and similarly Smyth (1920:414) wrote that it signals an action “simply brought to pass.” Goodwin (1896:7) agreed when he said that a verb can, in addition to tense, indicate “character of action”, such as an on-going action, simply taking place or a completed action. According to Goodwin (1896:16), the Aorist Indicative refers to an action in the past as simply taking place. However, Goodwin went further, by stating that the Aorist Indicative may also indicate an entrance into a state (Goodwin, 1892:269). This latter use corresponds to what we now call an ingressive *Aktionsart*. Therefore, it is clear that the pre-traditional position conceived of the Aorist Indicative that, in addition to past tense, it can also indicate some form of aspect or *Aktionsart*, although it is of secondary importance in regards to the past tense.

The pre-traditional position does not supply any example of the normal usage of the Aorist Indicative to denote, as they say, a momentary action in the past. Supposedly this usage was so well-known it was not necessary to lay down an example. Examples of the Aorist Indicative denoting the past tense will be considered in the next section dealing with the traditional position (2.3.2).

³⁹ It should be noted that this reference to the past tense is absolute time from speaker reality, and not involving a shift in deixis. This shift in deixis will be dealt with under the exceptions.

⁴⁰ Although they did not yet have the term aspect, the concept of aspect in embryonic form was present.

The pre-traditional position recognised that there are exceptions where the Aorist Indicative does not simply refer to absolute past tense (past action from speaker reality), but may refer to non-past actions. Consequently, they listed exceptions such as that the Aorist Indicative may be used in a similar way as the English Perfect tense-form is used; the Aorist Indicative may be used in a similar way as the English Pluperfect tense-form is used; the epistolary use; the gnomic use; or the futuristic use.⁴¹ Examples of these usages will also be treated along with the traditional position, since the examples provided by the pre-traditional and the traditional positions correspond on this matter. The traditional position regarding the Aorist Indicative and past tense will now be considered.

2.3.2 The traditional position

The traditional position is characterised by a shift away from the pre-traditional position and, consequently, no longer considers the Aorist Indicative's chief purpose as denoting the past tense.⁴² The chief purpose of the Aorist Indicative tense-form, according to the traditional position, is to signal the perfective aspect. Accordingly, Moule (1963:5) explains that when a Greek speaker considered an action, his first thought was not "when did it happen?", but rather "am I conceiving of it as protracted or virtually instantaneous?" Therefore, there is a difference in the primacy of tense between the pre-traditional and traditional approaches, although they agree that the past tense is still indicated by the Aorist Indicative. The traditional position's explanation of the Aorist Indicative reference to the past tense will now be considered.

Before the traditional position's explanation of the Aorist Indicative and the past tense is provided, an important distinction within the traditional position should be made. There is a

⁴¹ Regarding the Aorist Indicative's use as the English Perfect see Buttmann (1891:197). However, Winer (1825:108) denies that the Aorist Indicative can be used in a similar manner as the English Perfect. Regarding the Aorist Indicative's use as the English Pluperfect see Winer (1839:216). Regarding the epistolary use of the Aorist indicative see Buttmann (1891:198). Regarding the gnomic use of the Aorist Indicative see Goodwin (1896:18). Regarding the futuristic use of the Aorist Indicative see (Winer, 1825:108).

⁴² This change is due to Curtius (1846) who proved that reference to tense is only in the indicative mood, in contrast to Latin, as conceived then (Fanning, 1990:10). Curtius argued that the primary function, other than indicating tense (which he called *Zeitstufe*), was to indicate *Zeitart*, which means "kind of action" (Porter, 1989:27). *Zeitart* is found in all the moods, while *Zeitstufe* is only found in the indicative mood. Therefore, to denote *Zeitart* should be considered the chief purpose of the Greek verbal system and not *Zeitstufe*. *Zeitart* was the embryonic form of what we now call aspect. By this Curtius sparked interest in studying *Zeitart*. The concept of *Zeitart* was later renamed to *Aktionsart* and aspect (Campbell, 2008:27-28). Much confusion ensued regarding terminology, but this was cleared up with the work of Porter (1989) and Fanning (1990). Now we clearly distinguish between aspect and *Aktionsart*, as the above definitions earlier in this chapter demonstrate.

difference in the traditional position regarding the terminology of aspect and *Aktionsart*. Some scholars of the traditional position used the term *Aktionsart* to refer to both what we now call aspect and *Aktionsart* respectively, because they did not yet have such clear distinctions as we do now have. Consequently, they confused the two categories and used the one term, *Aktionsart*, to refer to both *Aktionsart* and aspect.⁴³ Nevertheless, due to the work of Porter (1989) and Fanning (1990), more recent scholars of the traditional position now clearly distinguish between *Aktionsart* and aspect.⁴⁴ Although, this difference in terminology regarding aspect and *Aktionsart* in the traditional position exists, it does not affect the current discussion which is concerned with the Aorist Indicative's reference to the past tense.

The traditional approach agrees that the past tense is still denoted by the Aorist Indicative tense-form, albeit of secondary importance. They agree that the Aorist Indicative normally signals the past tense with the perfective aspect and that there are some exceptions to this rule where the perfective aspect may sometimes overrule the reference to the past tense so that only the perfective aspect is signalled and not the past tense (Fresch, 2016:382). The normal reference to the past tense will first be discussed and, thereafter, the exceptions of purported non-past usages of the Aorist Indicative by the traditional approach will also be considered.

2.3.2.1 Normal reference to the past tense

The traditional approach views the normal use of the Aorist Indicative as chiefly signalling the perfective aspect and secondarily the past tense (Wallace, 1996:554-555 and Köstenberger, 2016:289). The traditional approach considers that it is the augment within the morphology of the Aorist Indicative tense-form that signals the past tense (Köstenberger, 2016:289). According to Carson (1993:25), when the Aorist Indicative is used to refer to some past action, it is conceived of as its normal usage. This is because the Aorist Indicative denotes a past perfective action in at least 85% of the times it is used in the New Testament.⁴⁵ Accordingly, the traditional approach identifies three specific usages of the Aorist Indicative in the Greek New

⁴³ Scholars such as Burton (1900), Moulton (1908), Robertson (1919), Nunn (1938) Moule (1963) and Dana and Mantey (1967).

⁴⁴ Cf. Fanning (1990), Wallace (1996), Evans (2001), Fresch (2016) and Köstenberger (2016).

⁴⁵ Carson is not necessarily trying to prove that the Aorist Indicative semantically signifies past time, but merely stating the fact that the Aorist Indicative is found in the majority of cases in contexts which are past referring.

Testament as referring to some past action with a perfective aspect: constative, inceptive and resultative.⁴⁶ Consider the following examples from Wallace (1996:558-560):⁴⁷

10) οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ **προσεκύνησαν** (John 4:20)

our fathers **worshipped** on this mountain (constative use)

11) **ἠκολούθησαν** αὐτῷ δύο τυφλοὶ (Matt 9:27)

two blind men **began to follow** him (inceptive use)

12) **ἐπείσθησαν** αὐτῷ (Acts 5:39)

they **persuaded** him (resultative use)

While these examples demonstrate specific *Aktionsarten* which the Aorist Indicative tend to form in specific contexts, it is important to notice that the traditional approach use these examples to demonstrate that the Aorist is used mostly to refer to past action when employed in the Greek New Testament. The constative use of the Aorist Indicative regards a past action as a whole, without reference to its beginning or end (Köstenberger, 2016:290). The inceptive (or ingressive) use focusses on the beginning of an action in the past, like the entry into a state (Burton, 1900:20). Contrary to the inceptive use, the resultative Aorist focuses on the end or the termination of a process in the past (Dana & Mantey, 1967:196). The Aorist Indicative, in examples (10)-(12), therefore, is used to refer to some kind of action in the past from speaker reality in the majority of cases. However, the traditional position identifies exceptions in which the Aorist Indicative may be used to denote past time from a different deixis than speaker reality. Additionally, the traditional position also identifies exceptions in which the Aorist Indicative refers to a non-past perfective action. These exceptions to the normal past tense usage of the Aorist Indicative will now be considered.

⁴⁶ Not all scholars of the traditional position identify the resultative use of the Aorist Indicative. For example, Moule (1963:10) makes no reference to the resultative Aorist, but rather groups it together with the constative Aorist.

⁴⁷ Cf. for similar lists by the traditional position of specific uses when the Aorist Indicative refers to a past action: Burton (1900:16-17); Moulton (1908:130); Robertson (1919:831-835); Nunn (1938:68-69); Blass, Debrunner and Funk (1961:171); Moule (1963:10-11); Dana and Mantey (1967:196-197); Perschbacher (1995:303-306); Jordaan (2013:13); and Köstenberger (2016:290-293).

2.3.2.2 Exceptions

The exceptions can be arranged into three groups. The first group are those Aorist Indicatives which we would normally translate into English with present reference, but that are really still past referring from speaker reality. The second group are those which are still past referring but from a different deixis than speaker reality. The last group are those which do not refer to a past action at all. These three groups, which are regarded as exceptions by the traditional position, will now be considered.

The Aorist Indicative is sometimes used in such a manner that the English idiom would require the English Simple Present tense-form or the English Present Perfect tense-form. The Aorist Indicative that is used when we would translate into the English Present tense-form or English Present Perfect tense-form, is called the Dramatic Aorist (Cf. Moulton, 1908:135-140). Consider the following examples from the New Testament illustrating the Dramatic Aorist. The first example (13) of the Aorist Indicative requires an English Simple Present in the English idiom, while the second example (14) requires the English Present Perfect:

13) ἴδε νῦν **ἠκούσατε** τὴν βλασφημίαν (Matt 26:65)

See, now you **hear** the blasphemy

14) **ἠκούσατε** ὅτι ἐρρέθη τοῖς ἀρχαίοις (Matt 5:21)

You **have heard** that it was said in ancient times

Robertson (1919:844) warns that we should not explain the Greek in terms of English. The reason for these usages of the Aorist to be seen as exceptions, is because we analyse the Greek in terms of our English conceptions, although they might not have been exceptions in the minds of native Greek speakers. For example, we translate sentence (13) into the present even though strictly speaking what Jesus said, is in the past, but within the English idiom we include the very recent past within the present. For this very reason, commentators on sport can use the English Present for that which they just saw. However, the native Greek speakers did not necessarily have the same division as English speakers and viewed the very recent past as part

of the past, not the present. Hence, the native Greek speakers used the Aorist Indicative to refer to an action in the very recent past as a past action (Burton, 1900:22).⁴⁸

Some actions in the past may, by implication, have present relevance. The English idiom then requires the Present Perfect tense-form for such actions, as in example (14). However, it would not be wrong to translate ἤκούσατε as a Simple Past “you heard.” Some languages do not have the same idiomatic requirements as English, such as Afrikaans. The *Afrikaans Nuwe Vertaling* (Bybel, 1993) translates ἤκούσατε as “*julle het gehoor*”, referring to a simple action in the past.⁴⁹ Even though it may be inferred from the context that the past action has present relevance, the speaker may choose to place the focus on the fact that the action happened in the past and not focus on its present relevance. The Aorist Indicative may then be used to place the focus on the fact that an action happened in the past without overtly focusing on the present relevance (Buttman, 1891:198). Obviously, in translation, the English idiom should not dictate our understanding of Greek. Any language, including Koine Greek, should be understood on its own terms. Accordingly, even though we tend to translate the Dramatic Aorist into the English Present tense-form or into an English Present Perfect, it does not mean that the native Greek speakers themselves conceived of the action as being in the present. Therefore, the Dramatic Aorist is really still referring to the past from speaker reality, and are only considered as exceptions due to the difficulty they pose for translation, for example, into English.

The usages of the Aorist Indicative that refer to past action from a different deixis than speaker reality will now be considered. One usage is when the Aorist refers to a past action in relation to an already past action from speaker reality. This means that the Aorist possibly shifts the deixis away from speaker reality to the nearer past event from which the further past event is viewed.⁵⁰ This usage is sometimes translated as the English Pluperfect. Another usage of the Aorist Indicative in which the deixis shifts away from speaker reality, is the Epistolary Aorist. Consider the following examples from the Greek New Testament that demonstrate past referring Aorist Indicatives from a different deixis than speaker reality:

⁴⁸ Cf. Moulton (1908:135-140) for further thoughts on the English rendering of the Aorist Indicative.

⁴⁹ Later in the dissertation, in Chapter 5, when dealing with the sample texts, occasional reference will be made to Afrikaans and Dutch, because they do not have the same idiomatic requirements as English. Afrikaans and Dutch, therefore, demonstrate more clearly simple past actions in their translations, even though the actions in the past may have present consequences.

⁵⁰ Cf. Binnick (1991:11-12) to see how the Greeks themselves described the Greek Pluperfect as indicating an action as further in the past, relative to a nearer action in the past.

15) Ἐπειδὴ **ἐπλήρωσεν** πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναοὺμ (Luke 7:1)

After **he had completed** all his words in the hearing of the people, he went into Capernaum

16) Ἴδετε πηλικοίς ὑμῖν γράμμασιν **ἔγραψα** τῇ ἐμῇ χειρὶ (Gal 6:11)

Look with what large letters **I wrote** to you in my own hand

The Aorist Indicative used as a past of the past, as in example (15), is a disputed use of the Aorist Indicative. It is conceptually required to consider that Jesus completed his words (ἐπλήρωσεν) before he entered Capernaum. Accordingly, the Aorist Indicative (ἐπλήρωσεν) in example (15) is normally translated into the English Pluperfect (past of the past), because we conceptually require that the order of events be specified. Robertson (1919:841), however, warns that we should not read our English translations into our understanding of Greek as though the Aorist Indicative actually specifies a past of the past action. Robertson (1919:841) rather asserts that the Greeks cared not for this sequence of events. Hence, example (15) is disputed whether it is a distinct use of the Aorist Indicative to shift the deixis to a past point from speaker reality to indicate a past event from the past, or whether it rather simply refers to a normal past action from speaker reality, as the Aorist Indicative is normally used in the majority of cases. Accordingly, recent grammars such as Wallace (1996) and Köstenberger (2016) do not even include the past of the past Aorist. Whether or not the native Greek speakers cared for relative time and whether the Aorist Indicative can be used to denote it, will be studied in Chapter 4 of this dissertation.

Sentence (16) is an example of the epistolary use of the Aorist Indicative. The majority of scholars agree on the function of the Epistolary Aorist.⁵¹ According to Köstenberger (2016:294), Paul uses the Epistolary Aorist when he writes from the perspective of the readers. Thus, the deixis shifted from speaker reality to that of the reader. From the deixis of the readers, the writing of the letter was in the past. Accordingly, Buttmann (1891:197) notes that it is important to keep track of such shifts in deixis when analysing the tenses. The Epistolary Aorist proves

⁵¹ Porter (1994:36-37) disagrees and argues that the perfective aspect of the Epistolary Aorist is used to refer to the whole letter, rather than to refer to a past action from the perspective of the reader. Counterarguments will be offered against Porter in Chapters 4 and 5 of this dissertation.

that the native Greek speakers were able to make such shifts in deixis with the Aorist Indicative and will further be investigated in Chapter 4 of this dissertation.

Having discussed instances where the Aorist Indicative is used to refer to past actions from another deixis than speaker reality, the exceptions in which the Aorist Indicative is used to refer to non-past actions will now be considered. The traditional position distinguishes between two non-past tense usages of the Aorist Indicative, namely the Futuristic Aorist and the Gnostic Aorist. Consider the following examples from the New Testament that illustrate the futuristic and gnostic uses of the Aorist Indicative:

- 17) ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· (Jas 1:10)

For the sun **rises** with heat and **withers** the grass and its flower **falls off** and the beauty of its appearance **is ruined**

- 18) οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν (Rom 8:30)

Those whom **he justified**, these **he also glorified**

Sentence (17), according to the traditional approach, is an example of a gnostic use of the Aorist Indicative.⁵² Often, according to the traditional approach (cf. Köstenberger, 2016:293), the Gnostic Aorist is used to express idioms or axioms. In other words, the Gnostic Aorist expresses not something that *did* happen, but something that generally *does* happen (Wallace, 1996:562). It is for this reason that these expressions are typically translated into the English Simple Present as the English idiom requires gnostic statements to be denoted with the Simple Present tense. However, Goodwin (1896:55) noted that, although we translate gnostic statements into the English Present tense, it does not mean that it was conceptualised as present by the native Greek speakers themselves.⁵³ According to Blass, Debrunner and Funk (1961:171), the native Greek speaker might be referring to some action in the past which can be repeated again. However, Blass, Debrunner and Funk (1961:171) also admit that the Aorist may be used instead of the Greek Present tense-form when the perfective aspect is required in a gnostic statement. This is because the Present indicative signals an imperfective aspect rather

⁵² However, Moule (1953:12-13) does not see the gnostic usage in the New Testament.

⁵³ This statement by Goodwin is especially important for the analysis of Greek, since it warns that scholars should not use English translations of Greek to analyse Greek, but should use Greek itself.

than a perfective aspect.⁵⁴ The majority of the traditional approach follows the latter proposal by Blass, Debrunner and Funk that the gnomic use of the Aorist Indicative does not refer to some relevant past action, but is rather used to refer to an idiom or a fact which is always true in any temporal context that needs to be expressed in the perfective aspect.⁵⁵ Therefore, the gnomic use of the Aorist Indicative is regarded as an exception, because it refers to a non-past action.

Sentence (18) demonstrates a Futuristic Aorist, according to the traditional approach.⁵⁶ The Futuristic Aorist, according to Köstenberger (2016:295), is used to describe an action that has not yet taken place, as if it has already taken place. This use of the Aorist Indicative as future referring stresses the certainty of the event (Winer, 1825:108 and Perschbacher, 1995:308). Therefore, even though Paul affirmed in Rom 8:24 that the glorification of the saints is still in the future with the consummation, Paul did not deny in Rom 8:30 what he said a few verses back, but wants to emphasise the certainty of the glorification as if it is a fact of the past. Since the Futuristic Aorist refers to an event in the future from speaker reality, it is regarded as an exception by the traditional position.

2.3.3 Summary and evaluation

Although the temporal position differs regarding the primacy of tense and terminology regarding aspect and *Aktionsart*, the scholars of the temporal position agree that the Aorist Indicative functions as a past tense by referring to some past action in the majority of cases with some exceptions where it may refer to a non-past action. In the majority of cases the Aorist Indicative refers to a past action from speaker reality, such as the constative, inceptive or resultative usages of the Aorist indicative along with the Dramatic Aorist. Additionally, the past of the past Aorist and the Epistolary Aorist refer to a past action from a different deixis than speaker reality. However, the Gnostic and the Futuristic Aorist Indicative are regarded as exceptions, since they refer to non-past actions.

From the above discussion, it is clear that the temporal position considers the Aorist Indicative as polysemous (Fresch, 2016). This means that the Aorist Indicative has more than one meaning, in contrast with monosemy. The Aorist Indicative has at least two meanings,

⁵⁴ Cf. Köstenberger (2016:255).

⁵⁵ Cf. Dana & Mantey (1967:197), Wallace (1996:562) and Köstenberger (2016:293)

⁵⁶ Not every scholar of the traditional approach sees this use in the New Testament. Nunn (1938:68-70) and Jordaan (2013:12-13), for example, made no reference to the Futuristic Aorist in their exposition of the various usages of the Aorist Indicative.

according to the temporal position. One meaning is that it indicates both the perfective aspect and the past tense. The second meaning is that the perfective aspect may sometimes overrule the past tense to simply denote a non-past perfective action, as in the gnomic use discussed above. However, the latter meaning is only used in the minority of cases. The former meaning is used in the majority of cases and is, consequently, considered the prototypical meaning of the Aorist Indicative (Fresch, 2016:405). Since the Aorist indicative is considered polysemous, the exceptions to the prototypical use of the Aorist Indicative is not considered problematic by the temporal position.

The temporal approach may be commended, but it also has certain points that can be improved. They should be commended for demonstrating the importance of taking into account the changes in deixis. They should also be commended for demonstrating the importance to analyse Greek in terms of the native Greek speakers' own conception and not on the basis of translations. Better explanations may, however, be possible to explain some of the apparent exceptions of non-past usages of the Aorist Indicative. The non-temporal position's attempt at a better explanation for the Aorist Indicative will next be considered.

2.4 The non-temporal position

The non-temporal position is a group of scholars who assert that the Aorist Indicative does not refer to the past tense (or any tense) at all, but simply refers to the perfective aspect.⁵⁷ Accordingly, the Aorist Indicative does not have any exceptions as with the temporal position's interpretation of the Aorist Indicative, because it always refers to the perfective aspect whenever it is used.⁵⁸ This conclusion by the non-temporal position is a radical break with traditional Greek scholarship and is a revolutionary notion. The non-temporal position came to its revolutionary conclusion by using contrastive substitution (Runge, 2014:155). The non-temporal position used contrastive substitution to differentiate between semantics and pragmatics.⁵⁹ With contrastive substitution, the non-temporal position argues that the perfective aspect is part of the semantic meaning of the Aorist Indicative, while reference to a past action is only part of the pragmatic effect within the context when the Aorist Indicative is used. In the rest of this section (2.4), the

⁵⁷ Scholars such as Porter (1989 and 1994), McKay (1992), Decker (2001), Campbell (2007, 2008 and 2015), Mathewson (2010) and Cirafesi (2013). Campbell (2015:114), however, still affirms that the Greek Future Indicative tense-form expresses future time.

⁵⁸ Cf. Footnote 61 of this dissertation for a clarification regarding exceptions.

⁵⁹ The meaning of the terms "semantics" and "pragmatics" will be discussed in the next sub-section (2.3.1).

difference between semantics and pragmatics will first be discussed. Then, the manner in which the non-temporal position distinguish between semantics and pragmatics with contrastive substitution, will be demonstrated. Lastly, the manner in which the non-temporal position consequently explains why the Aorist Indicative is often associated with a past action, although it does not itself denote the past tense.

2.4.1 Semantics vs pragmatics

The non-temporal position makes a strong distinction between semantics and pragmatics which leads to their rejection of the past tense in the Aorist Indicative. According to Campbell (2015:114), it is due to this strong distinction between semantics and pragmatics on theoretical grounds that led the non-temporal position to diverge from the temporal position. According to Campbell (2008:22) a meaning can only be considered semantic if it is always present when the Aorist Indicative is used.⁶⁰ In other words, it is the core meaning that is regarded semantic. Another way to express this is that the semantic meaning of a verb is uncancellable. Uncancellability means that the semantic meaning is never cancelled in all the contexts that it is used (Lamb, 2017:99).⁶¹ Accordingly, the perfective aspect is regarded as the uncancellable meaning or core semantic meaning of the Aorist Indicative by the non-temporal position, because it is always present when the Aorist Indicative is used, but not reference to a past action (Cirafesi, 2013:23). This will be demonstrated when contrastive substitution is dealt with in the next sub-section (2.4.2).

Pragmatics, on the other hand, refers to language as it is used in context (Campbell, 2008:23). In other words, it is the meaning that emerges when the semantic meaning of the Aorist Indicative along with other contextual features combine. Sometimes a certain meaning may be inferred from the context in which a verb is used. This is called an implicature (Mathewson, 2010:27). Accordingly, reference to a past action is viewed as an implicature of the Aorist Indicative by the non-temporal position, since the Aorist Indicative does not always refer to a past action when the Aorist Indicative is used, but must be inferred from the context. Having

⁶⁰ The manner in which semantics is used here should not be confused with lexical semantics. The field of lexical semantics studies the semantic range of a word, all the different meaning a word may have (Campbell, 2008:22). In contrast to lexical semantics, the field of semantics, as it is used in this debate regarding the Aorist Indicative, focuses on the single meaning that is always present.

⁶¹ However, the strong distinction between semantics and pragmatics held by Campbell (2008:22) allows for anomalous expressions or idiomatic usage. In other words, in an idiomatic usage, for example, a semantic meaning may be cancelled. Therefore, even though a specific meaning may be cancelled in an idiomatic usage, this does not mean that the meaning is no longer semantic.

considered the distinction between semantics and pragmatics, the distinction between the pragmatics and semantics of the Aorist Indicative will be illustrated by means of contrastive substitution.⁶²

2.4.2 Contrastive substitution

The non-temporal position utilises contrastive substitution to distinguish between pragmatics and semantics. According to Runge (2014:171), Porter employed contrastive substitution to identify the perfective aspect as semantically part of the Aorist Indicative, but asserts that the reference to a past action is a pragmatic effect. Decker (2001:34) explains the use of contrastive substitution:

Contrastive substitution is a linguistic method that notes either the occurrence of identical forms (in this case, verbal forms) in different contexts or different forms in the same context. If the same verb form can be used in different temporal contexts, and if different verb forms may be substituted in the same time context, and this without changing the temporal reference of the statement, then there is strong evidence that temporal reference is not the proper explanation of the meaning of the form.

Contrastive substitution can be applied on the Aorist Indicative and its reference to a past action. The same tense-form, the Aorist Indicative, can be used in several temporal contexts. Also, various tense-forms can be found in the same past temporal context. Consider the following examples:

⁶² Contrastive substitution fits in with the linguistic framework of Systemic Functional Linguistics. Systemic Functional Linguistics, in turn, is part of Functional Linguistics. “Functional” in Functional Linguistics is concerned with the manner in which a society utilises language synchronically (Campbell, 2015:60). Consequently, when a specific language is studied in Functional Linguistics, the aim is to understand the language in the way that it is utilised in its communicative context (Campbell, 2015:61 and Lyons, 1981:224). According to Nuyts (2007:548) Functional linguistics, contra Generative Linguistics, “starts from the assumption that linguistic structure cannot be analysed independently of the uses to which it is put.” Therefore, according to Functional Linguistics, in order to understand the Greek verb, it must be studied in its various usages. ‘Systemic’ in Systemic Functional Linguistics means that language is a network of interlocking options in which one has meaningful options to choose from (Campbell, 2015:63). In choosing one option, another option is meaningfully unchosen. According to Campbell (2015:63), it is like choosing gym mates, not choosing someone says just as much as choosing someone else. This linguistic framework has borne great fruit in the study of New Testament Greek.

Different tense-forms used in the same past temporal context⁶³

19) Τότε **ἔλεγεν** αὐτοῖς (Luke 21:10)

“Then he **said** to them” (ESV) Imperfect Indicative

20) **Εἶπεν** δὲ πρὸς αὐτούς (Luke 20:41)

“But he **said** to them” (ESV) Aorist Indicative

21) τῷ λόγῳ ᾧ **εἰρήκει** (Acts 20:38)

“The word he **had spoken**” (ESV) Pluperfect Indicative

“The word he **spoke**” As translated by Decker (2001:36)

22) ἀλλὰ **λέγει** αὐτῷ (Mark 5:19)

“But he **said** to him” (ESV) Present Indicative

The Aorist Indicative used in different temporal contexts

23) οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ **προσεκύνησαν** (John 4:20)

“Our fathers **worshipped** on this mountain” (ESV). It is a true past event from speaker reality.

24) **ὡμοιώθη** ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι (Matt 13:24)

“The kingdom of heaven **may be compared** to a man who sowed” (ESV). It is a present demonstration.

25) **ἐξηράνθη** ὁ χόρτος καὶ τὸ ἄνθος **ἐξέπεσεν**· (1 Pet 1:24)

“the grass **withers**, and the flower **falls**” (ESV). It is timeless reality.

26) οὓς δὲ ἐδικαίωσεν, τούτους καὶ **ἐδόξασεν** (Rom 8:30)

“and those whom he justified he also **glorified**” (ESV). The glorification is still in the future (c.f. Rom. 8:24).

The examples where different tense-forms are used in the same temporal context raises an objection from the non-temporal position. The objection is this (Decker, 2001:36): If different tense-forms can be used in the same temporal context, then what makes them semantically distinct? An explanation which only entails temporal reference does not satisfactorily

⁶³ This list corresponds to the list Cirafesi (2013:18) provided.

differentiate between the tense-forms. Consequently, an explanation other than temporal reference alone is needed. This difference is found in the various aspects which the Greek tense-forms can express. However, the non-temporal position goes further and denies that temporal reference is part of the function of the Greek tense-forms. The examples of the Aorist Indicative used in different temporal contexts raise a further objection. The objection is this: The Aorist does not refer to past action in every instance (Decker, 2001:35). Hence, past reference in the Aorist Indicative is cancellable (Cirafesi, 2013:19). In other words, past temporal reference is not semantically part of the Aorist Indicative tense-form, because it is not present in all its usages. Therefore, another explanation for the Aorist Indicative is needed which can explain its use in every instance. The non-temporal position's explanation for the Aorist Indicative will briefly be summarised in the next section.

2.4.3 The normal usage of the Aorist Indicative

The non-temporal position regards the Aorist Indicative as only signalling the perfective aspect and making no reference to a past action as a past tense. Accordingly, the non-temporal position can explain all of the usages of the Aorist indicative without exceptions, since the only exceptions in the usage of the Aorist Indicative are those that do not refer to a past action, as was demonstrated by the examples of the temporal position in a previous section (2.3.2.2). However, the non-temporal position still has to account for the fact that the Aorist Indicative is associated with some past action in the great majority of cases it is used. Consequently, the non-temporal position offers three explanations for past temporal reference other than the Aorist Indicative. The first is that temporal reference is indicated by means of deictic markers. The second reason is that past temporal reference is an implicature, because the Aorist Indicative is often used to carry the mainline of a narrative. Lastly, Campbell states that, in addition to perfective aspect, spatial remoteness is also part of the core semantic meaning of the Aorist Indicative and past tense is inferred from this spatial remoteness. These three explanations will now be considered.

The non-temporal position asserts that past temporal reference is indicated by deictic markers, not by the Aorist Indicative. Since the Aorist Indicative signals only the perfective aspect, temporal reference should be determined by the surrounding context (Decker, 2001:33). One of the contextual factors which may make reference to past action is deictic markers. Deictic markers which may indicate past temporal reference, for example, are ἐχθές (yesterday),

παιδιόθεν (from childhood), τότε (at that time), πρώι (early), etc.⁶⁴ Consider the following example:

- 1) εἶπαν οὖν αὐτῷ ὅτι **ἐχθὲς** ὥραν ἑβδόμην **ἀφῆκεν** αὐτὸν ὁ πυρετός (John 4:52)

Therefore, they said to him that **yesterday**, during the seventh hour, the fever **left** him.

According to the non-temporal position the past temporal reference is not because of the Aorist Indicative, since the Aorist Indicative does not indicate the past tense, but only the perfective aspect. The past temporal reference is rather because of the deictic marker of yesterday.⁶⁵ “Yesterday”, implies that the event is viewed from the deixis “today” and that yesterday is the day prior to “today.”

The Aorist Indicative is used to carry the mainline of a narrative and past temporal reference is an implicature, because a narrative is normally situated in the past. According to the non-temporal position, the Aorist Indicative’s perfective aspect makes it naturally suited for carrying the mainline of a narrative (Campbell, 2015:125). This is because of the perfective aspect’s simply stating a fact without focusing on its development.⁶⁶ Furthermore, the augment in the Aorist Indicative is not considered by the non-temporal position as a morpheme to grammaticalise the past tense, but rather as a marker of narrative discourse (Cirafesi, 2013:36). This may explain why the majority of the Aorist Indicative’s usages are in the past tense. This is the case since a narrative is usually about events in the past. Hence, past temporal reference can be inferred from the narrative context and is thus implicated by the Aorist Indicative’s use in context (Campbell, 2007:122).

Campbell has a different explanation for past temporal reference from the rest of the non-temporal position. He is the only non-temporal scholar to explain past temporal reference in this way. Campbell (2007:125) adds to the Aorist Indicative, in addition to signalling the perfective

⁶⁴ Cf. Decker (2001:56-59) for more examples of deictic markers.

⁶⁵ Cf. Porter (1994:35-39) for more examples relating to the Aorist and reference to past action, as well as present, future, timeless or omnitemporal action.

⁶⁶ Cf. Campbell (2007:115-116).

aspect, that it also denotes spatial remoteness.⁶⁷ Spatial remoteness should not be taken literally, as though it refers to a distant geographical area. Rather, spatial remoteness should be taken metaphorically. Spatial remoteness may then express past temporal reference on the pragmatic level, because metaphorically it is viewed as distant in terms of time.⁶⁸ Spatial remoteness, then, is also a deictic category such as tense (Brookins, 2018:153). Hence, spatial remoteness provides an additional semantic feature from which past temporal reference may be inferred.

2.4.4 Summary and evaluation

According to the non-temporal position, the Aorist Indicative refers only semantically to the perfective aspect and not to the past tense, or any tense. Reference to past action is a pragmatic effect. Temporal reference associated with the Aorist Indicative is rather considered a pragmatic effect by the non-temporal position, due to their strong distinction between semantics and pragmatics. This strong distinction between semantics and pragmatics is made by the use of contrastive substitution. Since the Aorist Indicative does not semantically make reference to the past tense, other factors have to account for past temporal reference. Accordingly, deictic markers and inference from the context of narrative can indicate a past temporal context. However, Campbell (2007:125) adds a new semantic feature to the Aorist Indicative, that of spatial remoteness, which also serves as a basis to infer a distant context of time relative to the here and now of the speaker. The non-temporal position will now be evaluated.

The non-temporal position, especially Porter, should be commended for their contribution in demonstrating the importance of verbal aspect and clarifying the terminology (Runge, 2014:171). However, the majority of scholars reject their radical position regarding tense (Campbell, 2015:114). Consequently, three points of critique can be brought against the non-temporal position.

The first point of critique is that contrastive substitution cannot prove as clearly as the non-temporal position claims that tense is not semantically part of the Aorist Indicative. The least that they could prove is that tense is not always part of the Aorist Indicative, but not that it is

⁶⁷ Cf. Campbell (2007:116-123).

⁶⁸ Cf. Brookins' (2018:153) critique on spatial remoteness.

never part of it (Runge, 2014:171).⁶⁹ It is a logical leap to come to the conclusion that tense is not semantically part of the Koine Greek verb. Porter made a logical mistake. If a soldier does not always wear a uniform, it does not mean that he never wears one. Therefore, if the Aorist Indicative is not always used to refer to the past, it does not mean that it is never used semantically in that way.

The second point of critique against the non-temporal position, is their rigid distinction between semantics and pragmatics. Their theoretical framework naturally leads to a monosemous conception of the Koine Greek verb which excludes time (Thompson, 2016:73 and Fresch, 2016:397). For example, we still think of the English Simple Past tense-form as indicating the past tense, even though it is not always used to refer to past time in all contexts. Taylor (2003:177) provides several examples where the English Simple Past tense-form does not denote past time:

1. "Excuse me, I wanted to ask you something."
 - a. More tactful than: "Excuse me, I want to ask you something."
2. "Was there anything else you were wanting?"
3. "I was wondering if you could help me?"

In these examples the speaker is not really referring to something in the past, but wanted a pragmatic softening effect in the present in order to be politer. These examples in English demonstrate that our everyday use of language does not fit as rigidly into semantic and pragmatic boxes as the non-temporal position would have it in Koine Greek.

The third point of critique is against Campbell's notion of spatial remoteness which replaces the past tense as a semantic element in the Aorist Indicative. The problem is that it is difficult to separate time from space cognitively, as has been illustrated by Lakoff and Johnson (1999:137-

⁶⁹ Runge (2017:164-170) offers more critique regarding the faulty employment of linguistic methodology. He demonstrates that not even Bache nor Wallace, whom Porter draws from, comes to the same rigid conclusions as Porter.

169).⁷⁰ In other words, spatial remoteness is difficult to separate from remote time, such as the past tense. Accordingly, spatial remoteness and past time often become conflated conceptually. Furthermore, Brookins (2018:153) extends critique and argues that Campbell now has the same problem with which he started, namely, that of deictic relativity, which he now has regarding spatiality. For example, in the words of Brookins (2018:153), “a ‘historical present’ is ‘proximate’ (to use Campbell’s language) not relative to the embodied present but relative to the projected (past) event; the ‘futuristic present’ is proximate not relative to the embodied present but relative to the projected (future) event.” In other words, Campbell is now using the same explanation of deictic relativity which he criticised as a valid explanation for the different usages of tense. It may, therefore, be concluded regarding Campbells explanation position, with Brookins (2018:153), that he “failed their own test.”

Nevertheless, the non-temporal position sets an example worth following by endeavouring to be linguistically accountable for their findings. The non-temporal position should also be commended for their attempt to explain the Aorist Indicative so that there no longer are any exceptions, or at least less exceptions. The theory that consistently explains the most examples, with the least exceptions, is to be preferred over other theories. A new theory that may be able to better explain the anomalous usages of past tense will now be considered.

2.5 The revised-temporal position

The temporal position, as was discussed above (2.3), asserts that the Aorist Indicative denotes the perfective aspect and the past tense. Although, the temporal position asserts that there are exceptions where the Aorist Indicative only denotes the perfective aspect and not tense at all. A new approach to the discussion regarding a past temporal reference and the Aorist Indicative recently appeared which may be able to explain the temporal position’s exceptions where the Aorist Indicative seemingly does not refer to past time. In other words, with this new approach it may be possible to explain that the Aorist Indicative denotes the perfective aspect as well as the past tense with less exceptions. This new approach will be called the revised-temporal position.

⁷⁰ Lakoff and Johnson demonstrate the difficulty we have to separate time from space, because we use space in order to understand time. In other words, we understand time in terms of space. If we, then, separate space from time, we will no longer be able to understand time. Lakoff and Johnson (1999:143) provide the following examples which illustrate that we use space in order to understand time: “The time will come when there are no more typewriters ... The time for action has arrived ... Time is flying by.” Examples such as these demonstrate that we are dependent on space in order to understand time. Consequently, it is hard to conceptually separate time from space.

The revised-temporal position utilises the model developed by Cutrer (1994) from Mental Space Theory to analyse tense.⁷¹ The model is especially adept to deal with language at the conceptual level as well as track the changes in deixis and information transfer from one mental space to another. Brookins (2018) made a pioneering effort by employing this model of Cutrer and demonstrated its explanatory power, but he also has his shortcomings. These will now be discussed.

The explanatory power of Cutrer's model rests on her discourse primitives. The discourse primitives are the BASE, EVENT, V-POINT and FOCUS spaces. These primitives will be discussed in the next chapter in more detail. However, for the purpose of the following examples, V-POINT and EVENT will briefly be explained. In short, the V-POINT is the point from which an action is viewed. The EVENT is the action which takes place. Brookins (2018:163) utilised these discourse primitives to explain the Epistolary Aorist in Gal 6:11 (example 16 in this chapter). According to Brookins (2018:163), the V-POINT is located in the reality of the readers of Paul's letter. The EVENT is Paul's act of writing the final greeting. The EVENT is prior to the V-POINT. The EVENT is also viewed from the V-POINT. Hence, the past temporal reference to Paul's writing of the final greeting is warranted from the V-POINT of the readers. Therefore, the Aorist Indicative as a past tense still refers to a past action in the Epistolary Aorist.

Brookins also explained a more difficult exception, namely the Futuristic Aorist. Brookins (2018:161) used Rom 8:30 as an example:⁷² οὓς δὲ ἐδικαίωσεν, τούτους καὶ **ἐδόξασεν** (but those whom he justified, these also **he glorified**). In the normal usage of the Aorist, the V-POINT will be speaker reality and the EVENT will be prior to speaker reality. However, Brookins argues on the basis of Paul's eschatology, that the V-POINT moves into the distant future and views the EVENT, which is also future from speaker reality, but nearer to speaker reality than the V-POINT now is to speaker reality. This means that both the EVENT and V-POINT are now considered future from speaker reality, but that the EVENT is still prior to the V-POINT. Hence, the EVENT of glorification is still viewed as a past event from the V-POINT even though it may be posterior to speaker reality. Therefore, the Aorist Indicative is really still a past tense even though it is used in this futuristic way. Although, Brookins demonstrated the explanatory power of Cutrer's model for the Aorist Indicative as a past tense, he still had shortcomings.

⁷¹ This model will be discussed in detail in the next chapter.

⁷² Cf. example sentence (18) in this chapter.

It can be argued that Brookins has mainly two shortcomings. The first is that his study only focused on the Pauline epistles (Brookins, 2018:168). The more challenging examples are found outside of Paul's letters. These challenging examples include the gnomic use of the Aorist Indicative. Brookins did not provide an explanation as to how the Gnostic Aorist can be seen as past referring. Brookins also neglected to explain the apparent present usages of the Aorist Indicative. Consider the following examples, which are clear illustrations, according to Fresch (2016:379), that prove that the Aorist may in some instances refer to a present event:

- 1) ὥμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ (Matt 13:24)

The kingdom of heaven **is like** a man sowing good seed in his field.

- 2) σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα (Luke 3:22)

You are my beloved son, in you **I am well pleased**.

If Brookins' method is unable to explain the gnomic and these apparent present usages of the Aorist Indicative, then it still leaves the temporal position to consider the Aorist Indicative as having exceptions and being polysemous. This dissertation will venture in Chapter 5 to provide a more complete explanation with Cutrer's model for the purported non-past usages of the Aorist Indicative which will also include the gnomic and apparent present usages.

The second shortcoming is Brookins' explanation of the Futuristic Aorist Indicative. He explains that the V-POINT shifts into the future, but gives no basis for this move from the discourse principles which Cutrer provided.⁷³ These discourse principles govern the movement of discourse primitives, such as the shift in V-POINT. The V-POINT cannot just conveniently shift to any position favourable for a particular explanation. Cutrer's model is sophisticated and has certain rules which governs the organisation of the discourse primitives. This dissertation will apply these principles in explaining the futuristic use as no exception of the past tense of the Aorist Indicative in chapter 5.

⁷³ Cf. Cutrer (1994:77) for the discourse organisation principles. Cutrer's discourse organisation principles will be discussed in Chapter 3.

2.6 Conclusion

The literature review provided in this chapter demonstrated the shortcomings and beneficial approaches of previous attempts that have been made to explain the Aorist Indicative and its reference to a past action. The temporal position considers the Aorist Indicative tense-form as a past tense which denotes both the perfective aspect and a past action. Although, there are exceptions where the Aorist Indicative does not convey the past tense, which necessitates further study to clarify these exceptions. Nevertheless, the temporal position demonstrated the importance of keeping track of the shift in deixis when analysing tense as well as the importance of dealing with Greek on its own terms and not with our English pre-conceptions. The non-temporal position, on the other hand, regards the Aorist Indicative as only denoting perfective aspect and not denoting the past tense, or any tense, at all. The explanation of the non-temporal position regarding the Aorist Indicative, has less exceptions than the temporal position. However, their explanations regarding past temporal reference are not satisfactory, because of theoretical bias and logical leaps. Nevertheless, the non-temporal position sets an example to be linguistically accountable, that should be followed. Additionally, their effort to explain the anomalous usages of the Aorist indicative is important to imitate. Future attempts to explain the Aorist Indicative and past temporal reference should learn from these attempts.

A recent attempt by Brookins to explain the purported non-past usages of the Aorist Indicative was also considered in this literature review. Brookins endeavoured to employ what was learned from previous attempts to explain the anomalous usages of the Aorist indicative. This attempt by Brookins is based on Mental Space Theory in the framework of Cognitive Linguistics. Accordingly, Brookins' approach focuses on the conceptual level as well as the shifts in deixis regarding tense. It was demonstrated that this approach may be able to explain the exceptions regarding the Aorist Indicative as a past tense. However, Brookins' attempt should still be elaborated to incorporate more examples and better employ the linguistic model. This dissertation will attempt to elaborate and improve on Brookins' work. The linguistic model will be considered in the next chapter.

CHAPTER 3 METHODOLOGICAL FRAMEWORK

3.1 Introduction

As discussed in chapter 1, the aim of this dissertation is to determine whether it is possible to explain, with Mental Space Theory, some of the exceptions in which it seems that the Aorist Indicative refers to non-past perfective actions. In particular, this dissertation will use Cutrer's model which was developed within Mental Space Theory. Mental Space Theory (MST) is part of the broader theoretical framework of Cognitive Semantics (CS), which in turn, is part of Cognitive Linguistics (CL). Therefore, this chapter will, firstly, provide an overview of Cognitive Linguistics, secondly, summarise brief points on Cognitive Semantics, and lastly, give a synopsis of Mental Space Theory with specific focus on Cutrer's model in Mental Space Theory.

3.2 Overview of Cognitive Linguistics

Cognitive Linguistics is an approach to language that developed during the 1970s and 1980s (Geeraerts & Cuyckens, 2007:7), mainly as a reaction against formal linguistics (Evans, 2011:69).⁷⁴ The central aim of the CL movement is to study the conceptual structure of the human mind and how it is represented in language (Talmy, 2006:542). Consequently, language is not something in dictionaries but in the minds of speakers (Dirven & Verspoor, 2004:13). Furthermore, language is studied not from the perspective of what is being spoken, but rather who is doing the talking (Jackendoff, 2012:14). Therefore, CL shifted from an objectivist approach to language to a subjectivist approach.

⁷⁴Three main distinctions between CL and formal linguistics can be identified. Firstly, CL reject the modular theory of the formal approach to linguistics. The modular theory purports that there is a separate module in the human brain, that functions separately from other parts of the brain, with its own principles, to utilise language (Evans & Green, 2006:41). Instead, the Cognitive linguists hold to the 'cognitive commitment' which posits that language uses that same cognitive principles involved in other areas of the mind, such as attention, categorisation and metaphor (Evans & Green, 2006:41-44). Secondly, CL also rejects the rationalist view of formal linguistics in favour of the embodied mind view. The rationalist view purports that the mind, and language, can be studied apart from the body, while the empiricist view reasons that the mind, and language, cannot be studied separately from the body (Evans & Green, 2006:44). Lastly, formal linguistics reasons that syntax and morphology can be studied apart from meaning, while CL rejects this notion and rather argues that syntax and morphology are also symbolic and therefore inherently meaningful. Therefore, syntax and morphology should be studied in conjunction with its meaning in CL (Taylor, 2006:569).

In the rest of this section the central aim of CL, to study the conceptual system as represented in language, will be elaborated. Afterwards the principles that bind the CL movement together will be discussed.⁷⁵ Finally, the philosophical framework beneath CL will briefly be considered.

3.2.1 Language and the underlying conceptual system

As was noted, CL focuses on the conceptual structure of the mind and how it is organised in language. CL is still linguistics, which is the study of language, practiced by linguists, who are scientists of language. The purpose of a linguist is to describe and account for the systematicity of language (Evans & Green, 2006:5). The Cognitive linguist, therefore, studies language and endeavours to account for its systematicity in terms of the underlying conceptual system. Consider the following sentences (1-2) as an example of the systematicity of language:

- 1) A fat bear chased the skinny lion.
- 2) *The chased bear lion a fat skinny.⁷⁶

It is obvious that sentence (2) is nonsensical, although it contains all of the same words as sentence (1). Therefore, the structure of the sentence in English is important to contribute to the meaning. Additionally, when we swop the subject and the object of sentence (1) into “the skinny lion chased a fat bear”, we can deduce that word order is also meaningful in English. We can also, for example, deduce that the position of the adjectives is important, if we change (1) into “*a bear fat chased the lion skinny” or “a skinny bear chased the fat lion.” These few examples illustrate the point that language has a system that requires certain structures.

A next objective a linguist wants to achieve, is to account for the systematicity in language. Cognitive linguists hypothesise that the systematicity of language reflects the systematicity of conceptualisation (Talmy, 2006:542). In other words, language can also be seen as a window into the way we structure our conceptualisation. It can also be said that, since our

⁷⁵ It is important to take note that Cognitive Linguistics is not a unified theory but an approach or even a cluster of approaches in which linguists share a mutual view of language (Taylor, 2006:569)

⁷⁶ The asterisk (*) at the beginning of the sentence is used in linguistics to indicate that it is an ungrammatical sentence.

conceptualisation is structured in a certain way, language is structured accordingly. Consider the following sentences (3-6):

- 3) The tree is on the mountain.
- 4) ?The mountain is under the tree.⁷⁷
- 5) ?The wall is against the bicycle.
- 6) The bicycle is against the wall.

Sentences (4) and (5) sound odd, although they are grammatically coherent. The oddness is not due to the structure of the language but due to the structure of our conceptualisation. As humans, we have the ability to focus attention and tend to focus that attention on smaller objects. Hence, our system of conceptualisation requires us to construct sentences that are in accordance with it. Consequently, our underlying system of conceptualisation requires of us that sentence (4) should be structured as sentence (3) and sentence (5) should rather read like sentence (6). Therefore, language is a window into the underlying system of conceptualisation.⁷⁸ Consider other examples (7-8) that illustrate the conceptual TIME system underlying language:

- 7) You wasted your time by procrastinating!
- 8) I gained time while you were sleeping.

In sentence (7) time is spoken of as a commodity that can be decreased by spending it in a wasteful manner and in sentence (8) as a commodity that can be increased. In an objective sense, TIME can never be increased or lost – in our conceptual TIME framework, every day has 24 hours and every year 365 days. We even have a leap year to correct our calculations. Therefore, TIME as a commodity is a construal of the western mind where it is important to spend time wisely, because time is money. Language gives us access to study this underlying conceptualisation of the western mind regarding time.⁷⁹

⁷⁷ The question mark (?) at the beginning of the sentence is used in linguistics to indicate a sentence that is odd to the native speaker, but not ungrammatical.

⁷⁸ The phenomenon illustrated in (4) and (5) is because of our ability to focus attention on a specific figure and view the rest as the background (Talmy, 2007:275).

⁷⁹ Cf. Lakoff & Johnson (1999) for more information regarding time and our conceptualization of it.

The reason that language is a window into the conceptual structure of the mind is because of the symbolic function of language. CL returns to the Saussurean principle of language as a symbolic system with signifiers and signifieds (Taylor, 2006:569). This can be called the form-meaning pairing in CL. The form (signifier) is the thing spoken, written or signed and the meaning (signified) is that with which the form is paired (Green & Evans, 2006:6). CL goes further than Saussure and states that meanings are mental entities (Taylor, 2006:596). In other words, the form does not pair with something in the objective world “out there”, but with something inside the speaker’s and hearer’s head (Jackendoff, 2012:44). The meaning which is attached with a form refers to our projected reality. The projected reality, as clarified by Evans and Green (2006:7), is “a mental representation of reality, as construed by the human mind.” The sentences in (6) and (7) serve as examples for our ability to construe reality. Some languages do not have the concept of time as a commodity while others do, because the speakers of the different languages attached different values to time in their conceptualisation of time (Evans, 2004:183). Thus, the symbolic function of language, according to CL, pairs forms (words) with meanings (concepts in the mind).

In summary, language has a systematicity and CL explains that systematicity in terms of the underlying conceptual system. Language, therefore, reflects the underlying conceptual system because language is a symbolic system that pairs forms with meaning, which are concepts in the mind. The principles that bind the Cognitive Linguistics enterprise into one movement, will be considered next.

3.2.2 Unifying principles

Cognitive Linguistics can be deemed a movement, not a theory, because of its unifying principles. Geeraerts and Cuyckens (2007:5) list three basic principles that characterise the CL enterprise: 1) the primacy of semantics in linguistic analyses; 2) the encyclopaedic nature of linguistic meaning and 3) the perspectival nature of linguistic meaning. Another principle may be added to this list, namely, the cognitive commitment principle (Evans & Green, 2006:28; and Talmy, 2006:543). These four principles will be discussed below.

3.2.2.1 The cognitive commitment

The cognitive commitment principle stands in contrast with the modular view of language in formal approaches to language. The modular theory purports that there is a distinct module in the human brain, that functions separately from other parts of the brain, built with language capabilities (Taylor, 2006:569). According to formal approaches there is even within the brain a specific module for syntax and another module for phonology (Evans & Green, 2006:28). In other words, one part of the brain is built for syntax and only that part and its specific mechanisms can analyse syntax, and another module specifically for phonology, etc. The cognitive commitment, in contrast, posits that language uses the same cognitive abilities involved in other areas of the mind as well, such as attention, categorisation and metaphor, and that these same cognitive abilities are utilised in the different aspects of language such as syntax, phonology etc. (Evans & Green, 2006:41-44). Consider the following examples (9-10):

9) The man shaved his beard.

10) The beard was shaven (by the man).

The meanings of the two sentences are the same, however they differ in focus. In sentence (9) the focus is on the man who is the active subject of the sentence, however in sentence (10), the attention is focused on the beard. Hence, the active-passive construction, amongst others, is a means in language to focus attention (Evans & Green, 2006:41). The ability, however, to focus attention is not unique to language. We can use our eyesight to single out a person in a crowd, we can use our hearing to focus on the voice of the professor amongst other distracting noises etc. Therefore, according to CL, language is not restricted to a language specific module in the brain, as the formal approaches argue, but language utilises general cognitive abilities that are also available to other areas of the mind.

3.2.2.2 The primacy of semantics in linguistic analysis

As discussed earlier,⁸⁰ CL endeavours to explain the relation between form-meaning pairings. Forms are paired with concepts in the mind to form meaning (Jackendoff, 2012:70). In CL, however, forms that are paired with concepts in the mind are not restricted to words, but reaches further. Cognitive linguists see syntax and morphology itself as symbols that are

⁸⁰ Cf. section 3.1.1 of this chapter.

meaningfully paired with mental conceptions (Taylor, 2006:569). Therefore, according to CL, all aspects of language are meaningful.

3.2.2.3 The encyclopaedic nature of linguistic meaning

The encyclopaedic nature of meaning is axiomatic in Cognitive Linguistics (Taylor, 2006:570). The encyclopaedic principle of linguistic meaning purports that meaning is not the sum of all the different words and their relation to each other in a sentence, but is also dependent on extra knowledge of the world, that is, encyclopaedic knowledge (Jackendoff, 2012:63). Put another way, according to CL, words do not come as containers with all the necessary meaning pre-packed in them in order to understand a sentence. Rather, words are prompts to access encyclopaedic knowledge and construct meaning (Evans & Green, 2006:215). Words are highly underspecified and impoverished prompts relative to the vast conceptual network which they access (Evans & Green, 2006:214). Consider the following examples in (11-12):

11) The radius is 50m.

12) The radius of the bomb is 100m.

A line and a radius⁸¹ are the same in the sense that they reach from a certain point X to a certain point Y in a straight line, without deviating. However, a line and a radius differ in the domains that they are found. A radius specifically belongs to a circle. If an American were to utter sentence (12) in Afghanistan, the word “radius” activates the encyclopaedic knowledge associated with radius, which entails a circle around the bomb, and consequently warns fellow soldiers to stay 100m clear on all sides of the bomb. In sentence (12), however, there is no direct warning in the words themselves, yet fellow soldiers are able to construct this meaning with the relatively impoverished prompts of “bomb” and “radius”, because they have a vast knowledge of bombs and the way that they explode. Consider another example: someone calls out “bomb” on an airplane. Immediately people will think: TERRORISM, ATTACK, DEATH, etc. The word “bomb” does not mean TERRORIST, ATTACK, DEATH, etc., yet within the context of people’s knowledge, and perhaps first-hand experience, the relatively impoverished prompt is able to access vast amounts of knowledge and construct this meaning upon which requires and immediate and vigorous response. It is for this reason that it is forbidden to cry out “bomb” on an

⁸¹ C.f. Croft and Cruse (2004:14-16) for a more thorough discussion of radius.

airplane unless it is a real threat to all those on board. Therefore, the encyclopaedic nature of meaning is recognised in CL.

3.2.2.4 Perspectival nature of linguistic meaning

The perspectival nature of linguistic meaning principle holds that linguistic meaning is not something objective in the “world out there” but rather subjective in the speaker’s mind (Evans & Green, 2006:48). This means that we impose our conceptualisation of reality onto the “world out there” (Geeraerts & Cuyckens, 2007:5). Consider the following example (14):

13) The price of gold went up.

The price of gold is not something physical that can actually move or elevate to physically higher positions. However, due to our perception of reality, things that go up normally tend to increase in quantity. If we pour more water into a glass, the level goes up in the glass. If we put more oranges on a pile, the pile grows higher. From these types of observations in our bodily day-to-day experiences we impose image schematic-structure.⁸² By our cognitive abilities we can use metaphor⁸³ and metonymy⁸⁴ to extend the meaning of UP to MORE and DOWN to LESS. Thus, we can talk of the price of gold going up and understand that it increased in value. Consider again sentences (7) and (8), as they also serve as examples of the perspectival nature of meaning, since time is not objectively a commodity that can be lost or gained. Not all communities have this concept of time as a commodity, even though we, as humans, have the same sensory capabilities. It was rather a western mind that imposed the concept of commodity onto time in order to conceptually view TIME as MONEY. Thus, linguistic meaning is something subjective in the mind of the speaker that he/she imposes onto reality.

The principle of the perspectival nature of meaning correlates with the concept of the embodied mind and leads to the philosophical framework of CL which will be discussed next.

⁸² Cf. Oakley (2007) for more information on image schemas.

⁸³ Cf. Grady (2007) for more information regarding metaphor.

⁸⁴ Cf. Panther & Thornburg (2007) for more information on metonymy.

3.2.3 Philosophical framework of Cognitive Linguistics

Cognitive Linguistics has as its underlying philosophical framework the concept of the embodied mind (Talmy, 2006:544). Mark Johnson and George Lakoff developed the notion of the embodied mind in the 1980s.⁸⁵ The embodied mind is an empiricist view and is in contrast with the rationalist view of the formal approaches (Evans & Green, 2006:44). The rationalist view purports that the mind, and language, can be studied apart from the body, while the empiricist view reasons that the mind, and language, cannot be studied separately from the body. This means that the concepts and the way in which we conceptualise is constrained by our bodies. Accordingly, our view of the world is limited to our sensory experience of the world (as stated in the principle of perspectival nature of meaning). In the words of Evans and Green (2006:45), “our construal of reality is likely to be mediated in large measure by the nature of our bodies.” For example, human beings have three types of colour receptors (trichromatic), while rabbits have only two and pigeons have four. This means that human beings experience colour differently from pigeons and rabbits, and necessarily, determines our visual experience (Evans, 2004:42-43). Therefore, embodiment is central to the way we, as human beings, conceptualise and, consequently, to the way we express those thoughts in language.

However, this is not radical subjectivism in which our concepts are divorced from the “world out there” as if the world does not objectively exist if we do not construct it (Evans & Green, 2006:160). For example, humans are unable to see infrared light with their natural eye and this concept was inaccessible to us until we invented infrared cameras and night-vision goggles. The fact that we were not able to see infrared light does not mean that it did not ontologically exist but rather that we did not have epistemological access to it. Although we have real access to the “world out there,” although it is mediated by our bodily experience (Geeraerts & Cuyckens, 2007:5). This is called experiential realism and is the philosophical foundation of CL. Having considered the enterprise of CL, the next section will deal with Cognitive Semantics as it develops from the CL enterprise.

3.3 Cognitive Semantics

Having provided an overview of CL in general, Cognitive Semantics will now be considered. Cognitive Semantics is an off-shoot of CL and overlaps considerably. Therefore, only a concise

⁸⁵ Cf. Lakoff, G (1987) and Johnson, M (1987).

summary is necessary. Evans and Green (2006:157) summarise the principles of Cognitive Semantics as follows:

- a) "Conceptual structure is embodied."
- b) "Semantic structure is conceptual structure."
- c) "Meaning representation is encyclopaedic."
- d) "Meaning construction is conceptualisation."

The first principle of Cognitive Semantics signifies that the manner in which we conceptualise is determined by our bodily experience (Evans & Green, 2006:157). This principle overlaps with the perspectival nature of meaning and the embodied mind philosophical framework.⁸⁶ The second principle of Cognitive Semantics states that language refers to concepts in the minds of speakers and not the objective "world out there" (Evans & Green, 2006:158). This principle overlaps with the basic aim of CL, to study the manner in which conceptual structure is organised in language. The third principle of Cognitive Semantics holds that words do not contain all of the meaning of a sentence but are prompts to access relevant knowledge already in the mind (Evans & Green, 2006:160). This principle corresponds to the encyclopaedic nature of meaning as discussed above. The fourth principle of Cognitive Semantics is the most important for this study, because it is from this principle that Gilles Fauconnier developed Mental Space Theory.⁸⁷ This fourth principle develops from the second and the third principles of Cognitive Semantics and denotes that meaning construction is a process at conceptual level where the mind uses encyclopaedic knowledge and inferencing strategies to construct meaning (Evans & Green, 2006:162). This fourth principle will further be further illustrated in the next section with Mental Space Theory.

3.4 Mental Space Theory and meaning construction

Mental Space Theory (MST) was developed in the '80s and '90s which can be used to analyse aspect and tense. MST was originally developed by Gilles Fauconnier (1985, 1994, 1997) to explain how we deal with difficulties such as hypotheticals, counterfactuals and quantifications. Fauconnier's work was elaborated by Dinsmore (1991) as an approach to analyse aspect and tense phenomena by Dinsmore. Cutrer (1994) consequently elaborated on the study of

⁸⁶ Consider again section 3.2.3 and the fact that human beings have only three colour receptors.

⁸⁷ Cf. Fauconnier (2007).

Dinsmore (1991), and further developed Fauconnier's and Dinsmore's work to understand the role that tense plays in the organisation of mental spaces in everyday language usage. This dissertation will use Cutrer's model to analyse the Aorist Indicative as a past tense, and will accordingly focus on her work. First, a short overview on MST will be provided and, thereafter, Cutrer's model will be discussed in more detail.

3.4.1 Overview of Mental Space Theory

MST is a theory of the manner in which meaning is conceptually constructed as a discourse unfolds (Evans & Green, 2006:368).⁸⁸ Accordingly, mental spaces are not something in language itself or in the objective world out there, but rather something conceptually within the speaker's mind (Cutrer, 1994:48). Mental spaces, according to Fauconnier (1997:11), are "partial structures that proliferate when we think and talk, allowing a fine-grained partitioning of our discourse and knowledge structures."⁸⁹ In other words, mental spaces "partition meaning into distinct conceptual regions or packets" in our minds (Evans & Green, 2006:368). Mental spaces are constructed by linguistic cues, background knowledge in cognitive models or frames (encyclopaedic knowledge) and inferencing and reasoning processes (Cutrer, 1994:49). These mental spaces, and the elements within them, are interconnected and can have different relationships with each other (Fauconnier, 2007:352). This abstract theory will now be clarified by the following example (14) which Fauconnier and Sweetser (1996:9) provided:

14) "In 1952, the man with the grey hair headed the CIA."

In example (14) we are dealing with two different periods in the same man's life. We have the cognitive ability to distinguish between two periods of time and can keep them distinguished at the conceptual level.⁹⁰ Mental spaces are used to illustrate these distinctions that we as humans can make at the conceptual level. The language of the example (14) requires that two mental

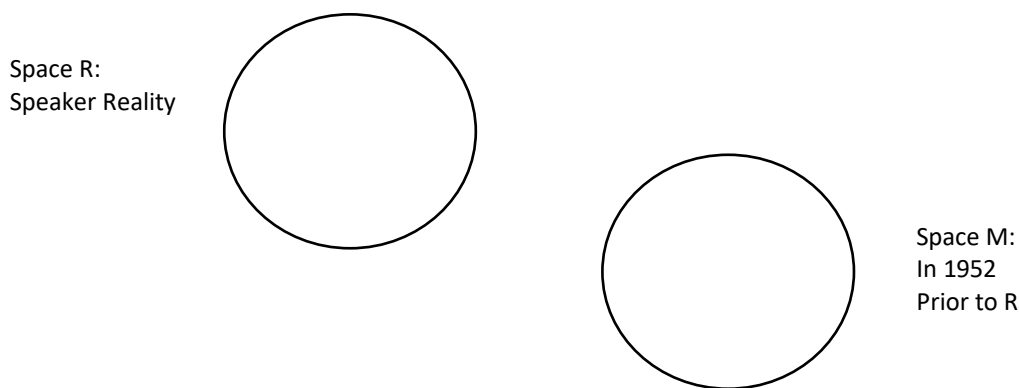
⁸⁸ Mental Space Theory is contingent on the Cognitive Semantics principles that (3) meaning representation is encyclopaedic and that (4) meaning construction is conceptualisation.

⁸⁹ According to Cutrer (1994:48), a mental space is a "partial structure which may represent pictures, beliefs, hopes, stories, propositional attitudes, hypothetical realities... situations in time or space, etc." In other words, each individual mental space is a representation of "some logically coherent situation or potential reality, in which various propositions are treated as true, objects are assumed to exist, and relations between objects are supposed to hold" (Dinsmore 1991:49).

⁹⁰ We can also, for example, distinguish between beliefs and reality. Consider the example by Fauconnier and Sweetser (1996:9): "Max believes that the man with the grey hair is behind the fence." Cf. Fauconnier and Sweetser (1996:9-10) for more of these conceptual distinctions.

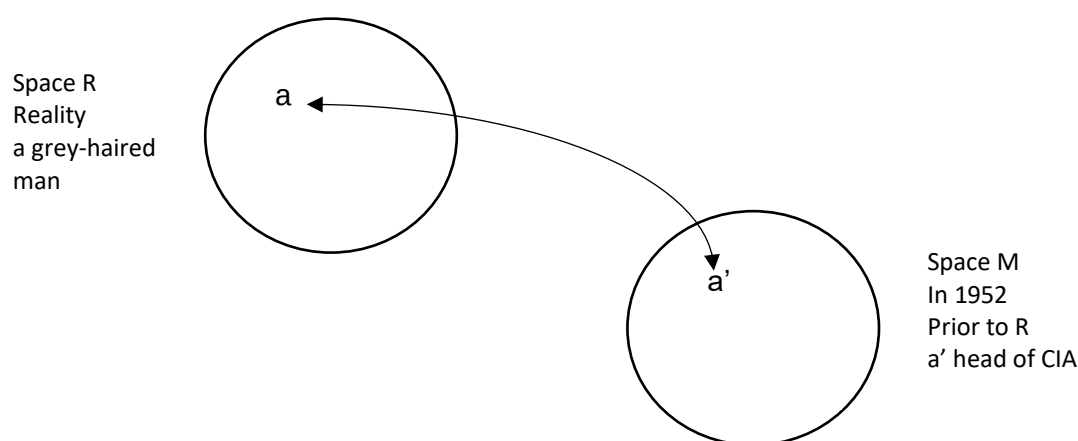
spaces be distinguished. The prepositional phrase “in 1952” is what is called a space-builder in MST (Fauconnier, 1997:40). The prepositional phrase prompts the construction of an additional mental space (M) which is conceptually distinct from speaker reality (R). The newly constructed mental space (M) is temporally distinct from R in that M is prior to R. Consider the following figure (3.1) that illustrates the two temporally distinct mental spaces:

Figure 3-1 In 1952



The above figure (3.1) illustrates with mental spaces the conceptual distinctions we can make between two periods of time. The mental spaces also indicate the relationship between the two periods of time we conceptually hold, that M is prior to R. Furthermore, the two mental spaces that are temporally distinct at the conceptual level can also be populated with information. For example, within sentence (14) reference is made to a certain man in R. The phrase “with grey hair” is used to give extra information regarding a man in speaker reality, and thereby, to identify the man which is being spoken about. Additionally, sentence (14) gives further information about this man, that this same grey-haired man was the head of CIA in another time in his life. Hence, the man (a) in R has a counterpart in M, an earlier version of himself (a’). Consequently, the man in R is conceptually linked to his younger self in M. This linkage is called the access principle (Green & Evans, 2004:376). Therefore, according to the access principle, the phrase “man with the grey hair” can be used to refer to the man in R (a) or his younger self in M (a’). Consider the following figure (3.2) that illustrates the population of information and the access principle:

Figure 3-2 Information and access principle



The above figure (3.2) helped to illustrate the conceptual distinctions between the reality (R) and an earlier period (M) as well as the man in reality (a) and an earlier version of himself (a') at an earlier period. However, it is still unclear whether the man with the grey hair both had grey hair in 1952 and in speaker reality, or only has grey hair in speaker reality and some other colour of hair in 1952. Or, the man might have had grey hair in 1952, and now has no hair at all. However, even though the man with the grey hair might have had a different colour of hair in 1952 than he has at speaker reality, he (a') can still be identified as “the man with the grey hair” because of the access principle.⁹¹

This obscurity regarding the colour of the man's hair in the different periods can be clarified with background knowledge (encyclopaedic knowledge). Suppose we knew that the man had brown hair before he recently became grey, we might, consequently, infer that he had brown hair while he headed the CIA in 1952. Additionally, we know from the frame of AGE that people get older and change over time, but are still the same person. For instance, their hair colour changes. The frame of AGE helps us to understand the connection between the man in speaker reality (a) and his younger counterpart (a') even though they do not look the same anymore. Thus, background knowledge and frames help to clarify information within the mental spaces.

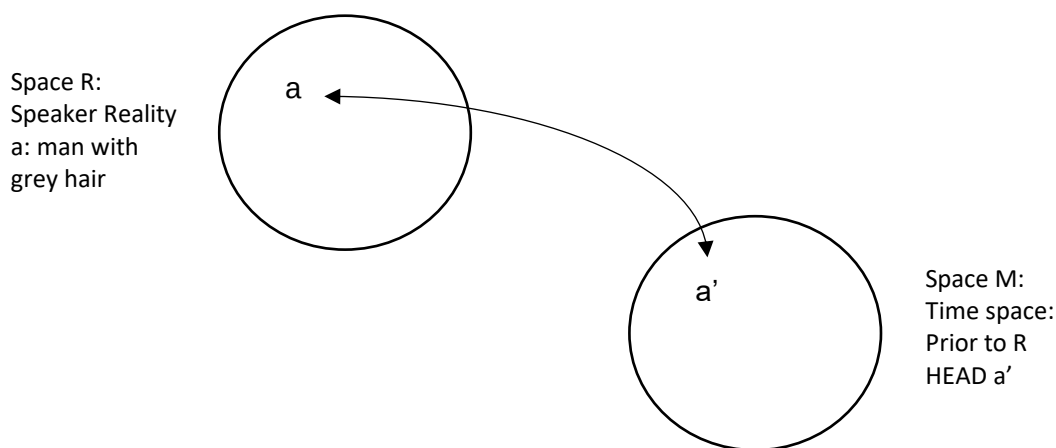
⁹¹ Consider also the sentence “Plato is on the shelf.” The reference to Plato is obviously not the human being himself, since he died several hundred years ago and it would be highly unlikely that his bones or ashes were uncovered and placed on a shelf. Rather, Plato is identified with his books by the access principle. Thus, Plato can be used to refer to the human being himself or to his books. In this case, the reference is to his books.

It has been illustrated that we have the cognitive capacity to differentiate between different mental spaces, to populate these mental spaces with information and to link information. New mental spaces can be constructed and differentiated from each other by space-builders such as the prepositional phrase “in 1952.” Information within mental spaces can be linked to each other by the access principle and clarified by background information and frames. However, tense is also a linguistic marker that has the ability to prompt the construction of a new mental space and organise the mental spaces into different relations. In other words, tense is also a space-builder (Fauconnier, 1997:41). That tense is a space-builder is especially important for this dissertation. Consider, if we deleted the prepositional phrase “in 1952” in (14), to make a new example sentence (15):

15) The man with the grey hair headed the CIA.

Sentence (15) is no longer as specific to a certain period of time prior to R as the previous example sentence (14) was. However, the English Simple Past “headed” still encodes reference to past action. Therefore, a new mental space (M) is still constructed which is temporally distinct from speaker reality (R). Consider the following figure (3.3) which illustrates this:

Figure 3-3 Tense and mental spaces



This dissertation will focus on the work of tense in the construction and organisation of the relations between mental spaces. Consequently, Michelle Cutrer’s model will be considered which she developed specifically to explain the seemingly anomalous usages of tenses.

3.4.2 Cutrer's model

Michelle Cutrer (1994) developed a model that is able to explain the usages of tense in everyday language, that sometimes appear to be anomalous.⁹² Cutrer (1994:67) developed her model from the work of Fauconnier (1985, 1986, 1990, 1991, 1994 & 1995) and Dinsmore (1991). As such, her model is rooted in Mental Space Theory (Boogaart & Janssen, 2007:806). The model which Cutrer developed, analyses the manner in which tense organises mental spaces into different relationships and connections (Cutrer, 1994:67). Her model is able to analyse the manner in which tense organises mental spaces, because of her discourse primitives (Fauconnier, 2007:365). Cutrer also developed a set of rules that govern the organisation of the discourse primitives by tense. These rules are called the discourse principles. From the discourse primitives and principles, Cutrer proposes universal tense-aspect categories. These universal tense-aspect categories may be encoded by language specific tense-forms, such as the Aorist Indicative in New Testament Greek. The use of the universal tense-aspect category may then be able to explain certain anomalous usages of the language specific tense-form that encodes it. Some of the anomalous usages of tense which Cutrer explains occur in conditional statements and reported speech. Cutrer's explanation of tense in conditional statements and reported speech will be discussed, since it will also be used to explain some purported non-past usages of the Aorist Indicative in the Greek New Testament later in this dissertation. First, her discourse primitives will be discussed. Thereafter, her discourse principles will be considered. Thirdly, the universal tense-aspect categories. Lastly, Cutrer's explanation of tense in conditional statements and reported speech will be considered.

3.4.2.1 Discourse primitives

Cutrer proposes four theoretical discourse primitives which help with the analysis of tense within MST, namely, BASE, V-POINT, FOCUS and EVENT.⁹³ The theoretical discourse primitives are cognitive construction notions and not dependent on the real world or language, but are constructions of the mind (Cutrer, 1994:75). In other words, they represent the manner in which we think of different aspects of a discourse and how these aspects are related. These discourse primitives are then used alongside mental spaces to further illustrate certain conceptual

⁹² Cf. Cutrer's (1994:26-42) discussion of the various explanations which linguists have offered to explain the anomalous usages of tense.

⁹³ In this dissertation the discourse primitives will be signified by full uppercase letters (e.g. "BASE" rather than "Base" or "base").

relations and functions created by tense between mental spaces within a discourse. Accordingly, the discourse primitives play an important role to analyse the manner in which tense functions in a discourse. Here follows a summary of the discourse primitives which Cutrer used in her model to analyse the function of tense within a discourse:

EVENT: The EVENT space, according to Cutrer (1994:72), is “the temporal space in which the event encoded in the verb takes place.” In other words, it represents the action encoded in the verb and stands in a certain time relation with other mental spaces.

FOCUS: This is the space that is currently the most active space where meaning is constructed (Cutrer, 1994:71). Hence, it is the most active space in the current piece of discourse. In other words, it is the space in which new content is added.

V-POINT: This is the space where the conceptualiser is located (Cutrer, 1994:73). The conceptualiser is normally the person or consciousness to whom the utterance is attributed. This is also the space from which other spaces are currently constructed or information is accessed (Fauconnier, 1997:73).

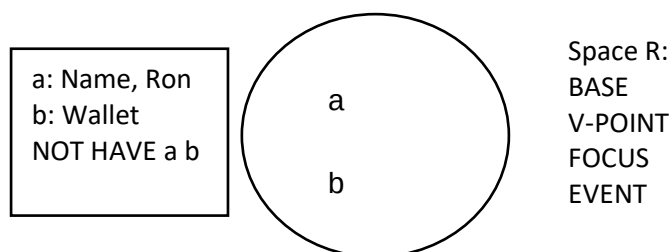
BASE: This is the original space in the hierarchy of a mental space network (Cutrer, 1994:72). The BASE space is also the space in which the initial V-POINT of a certain discourse is located. In other words, the BASE space is like the anchor for the whole construction of mental spaces.

The manner in which these discourse primitives help to analyse the relations indicated by tense between mental spaces will now be demonstrated. Consider the following example (16) that will help illustrate the use of the discourse primitives and their distribution over a mental space network:

16) Ron does not have a wallet. He lost his wallet.

The discourse primitives may all be contained in the same mental space, or be dispersed in a hierarchically related mental space lattice (Cutrer, 1994:76). In the first sentence of example (16), all of the discourse primitives are contained within one mental space. Speaker reality (R) serves as the BASE space. The BASE space also serves as the initial V-POINT. There are no space-builders which require the construction of an additional mental space. Accordingly, the EVENT and FOCUS are also contained in space R. Consider the following figure (3.4) that illustrates the dispersion of discourse primitives by the English Present tense in the first sentence of the example (16):⁹⁴

Figure 3-4 Ron has no wallet

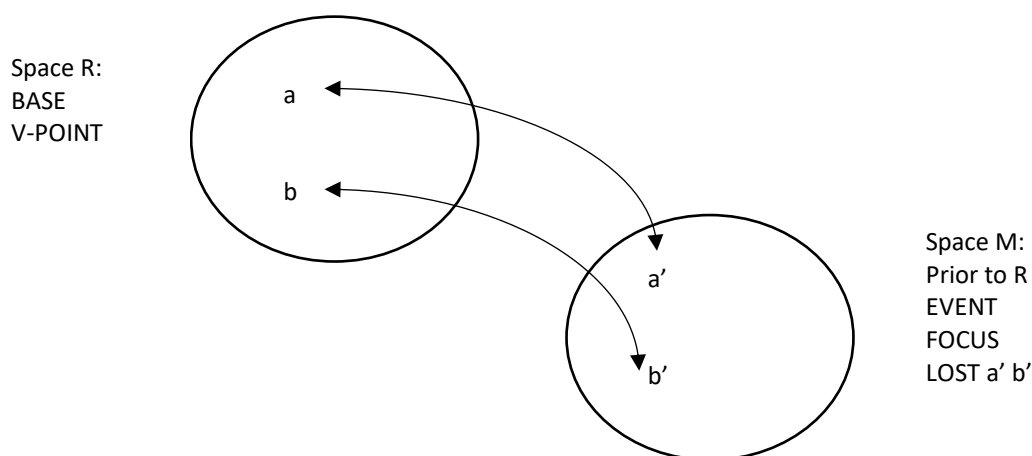


The second sentence in example (16) prompts for the construction of an additional mental space and different organisations of the discourse primitives, because of the English Simple Past tense-form. The Simple Past signals that a new space, space M, should be constructed which is prior to space R, since the Simple Past encodes the past tense.⁹⁵ Accordingly, the English Simple Past can itself be considered a space-builder. Furthermore, the Simple Past also places the EVENT in M, because the EVENT happened in the past. Space M is the current most active mental space in the discourse and therefore also the FOCUS, because new information of the discourse is being added there. The BASE is located in space R, because R is higher in the hierarchy, since M was created from R. The conceptualiser is not present in space M, but in space R and therefore the V-POINT is not located in M, but in R. Consider the following figure (3.5) which illustrates the new mental space and organisation of discourse primitives of example (16):

⁹⁴ Cf. Cutrer's (1994:140-143) treatment of the Simple Present and Present Continuous for more examples on the English Present tense. This figure (3.4) represents the manner in which an English Present Continuous arranges the discourse primitives.

⁹⁵ Cf. Cutrer's (1994:202) explanation of the English Simple Past as referring to past action.

Figure 3-5 Ron lost his wallet



The above figure (3.5) illustrates the role that tense may play in the construction of mental spaces and the organisation of the discourse primitives. Note also the different organisations of the discourse primitives when different tenses are used, by comparing the English Present in figure (3.4) and the English Simple Past in figure (3.5). In addition to the discourse primitives, Cutrer also proposed a set of rules that govern the manner in which the discourse principles may be organised by tense over mental spaces organisation of discourse primitives. This set of rules will next be considered.

3.4.2.2 Discourse organisation principles

This section summarises the rules, which Cutrer provides, that govern the organisation and re-organisation of the discourse primitives in a mental space network. These rules are called the discourse organisation principles. Cutrer proposes the following general principles and operational principles (1994:77):

General principles:

- A. There may only be one FOCUS space in a clause;
- B. There may be only one BASE space for a hierarchical configuration of mental spaces;
and
- C. The BASE space is the initial V-POINT space.

Operational principles

- D. If the FOCUS is in the same space as the BASE, the V-POINT must also be at the same space as BASE;
- E. A new space may be built from a BASE or a FOCUS;⁹⁶
- F. The BASE may shift to any previous space where a BASE was, or to the same space where the V-POINT is;
- G. The FOCUS may move to the same space where the EVENT is, or to the space where the BASE is, or to a previous space where a FOCUS was, or to a new space;
- H. The V-POINT may move to the same space as the FOCUS or to that of the BASE; and
- I. The EVENT may be in the same space as the FOCUS, or move to the space where the FOCUS is, or to a new space which is a daughter space⁹⁷ of the V-POINT.

These discourse organisation principles allow for a certain set of arrangements of the discourse primitives by tense. This set of arrangements by tense is called the universal tense-aspect categories. The universal tense-aspect categories will be considered next.

3.4.2.3 Universal tense-aspect categories

This section focuses on the universal tense-aspect categories which Cutrer proposed. The universal tense-aspect categories may be encoded by language specific tense-forms. Cutrer demonstrated how various of the universal tense-aspect categories are encoded by tense-forms in both English and French. Accordingly, Cutrer used these tense-aspect categories to explain various anomalous usages of English and French tense-forms.

The tense-aspect categories are universal characterisations of conceptual links between mental spaces. With “universal” is meant that these categories are present at the cognitive level to all human beings (Cutrer, 1994:94). Each tense-aspect category forms certain links between

⁹⁶ Fauconnier (1997:73) adds that a new mental space may also be built from the V-POINT.

⁹⁷ A new mental space may be constructed from another mental space. The newly constructed mental space is referred to as the daughter space and the mental space from which the new space originated, is called the parent space.

mental spaces peculiar to that category. This means that each tense-aspect category has its own distribution of the discourse primitives (BASE, FOCUS, V-POINT and EVENT) over a set of mental spaces. Additionally, each tense-aspect category can set up local temporal relations between mental spaces (prior, non-prior or posterior) and may assign a status to a mental space as FACT or PREDICTION and a status as FOCUS or non-FOCUS (Cutrer, 1994:94). Furthermore, these links, formed by the universal tense-aspect categories, are on the cognitive level, which means that they are not representations of specific tense-forms in language and they are not intended to convey language specific grammatical categories (Cutrer, 1994:94). Thus, the universal tense-aspect categories are conceptual links between mental spaces available to all human beings.

Although, the universal tense-aspects are conceptual notions operating in mental spaces, they may be encoded by language specific tense-forms. The English Simple Past, for example, encodes the tense-aspect category of PAST (Cutrer, 1994:180), as will be demonstrated below. A language specific tense-form may even combine some of the universal tense aspect categories and encode them. The French *Imparfait*, for example, encodes both the tense-aspect categories of PAST and IMPERFECT (Cutrer, 1994:193). When a language specific tense maps onto universal tense-aspect categories, it is not necessarily a one to one correlation, but may only be a partial mapping. Additionally, a language does not necessarily have to encode all of the universal tense-aspect categories in its tense-forms (Cutrer, 1994:94). The universal tense-aspect categories can be constructed by other means than tense-forms, such as context, adverbs etc. Thus, a language specific tense-form may encode a tense-aspect category, or some of the category, or a combination of tense-aspect categories.

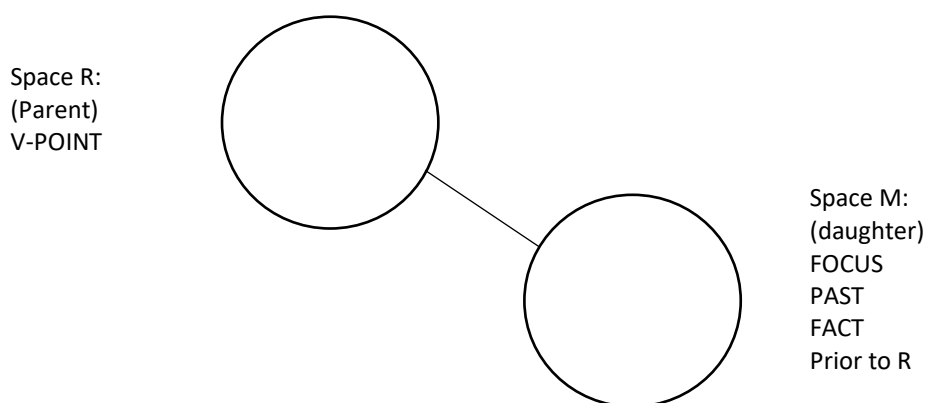
Cutrer proposes seven universal tense-aspect categories. The first three pertain to tense (Cutrer, 1994:88-90): PAST, PRESENT, FUTURE. The last four pertain to aspect (Cutrer, 1994:91-93): PERFECT, PROGRESSIVE, IMPERFECTIVE and PERFECTIVE. This dissertation will argue that the Aorist Indicative in New Testament Greek encodes both the universal tense-aspect categories PAST and PERFECTIVE. Accordingly, it will only be necessary to demonstrate the characterisations of the PAST and PERFECTIVE tense-aspect categories.

According to Cutrer (1994:88), the PAST identifies or signals to construct a PAST space M and specifies that:

- i) “M is in FOCUS”;
- ii) “M’s parent is V-POINT”;
- iii) “M’s time is prior to V-POINT (parent)”;
- iv) “events or properties represented in M are FACT from V-POINT (parent).”

The universal tense-aspect category PAST may be indicated by an English Simple Past verb (Fauconnier, 1997:77). Consider again sentence (16) “Ron does not have a wallet. He lost his wallet.” The Simple Past “lost” encodes the universal tense-aspect category PAST. The universal tense-aspect category PAST then signals at the conceptual level that a daughter mental space (M) should be constructed from the parent space (R). PAST then signals that M is in FOCUS, that the V-POINT is located in R from which M is accessed and that M is prior to R. Additionally, PAST signals that the EVENT, that Ron lost his wallet, is represented as FACT from the V-POINT. This configuration is illustrated in the following figure (3.6):

Figure 3-6 PAST tense-aspect category

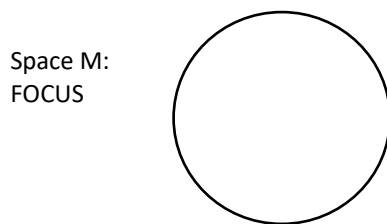


Having considered the PAST tense-aspect category, the tense-aspect category PERFECTIVE will now be considered. PERFECTIVE identifies a FOCUS space M and signifies that (Cutrer, 1994:94):

- i) "M is not V-POINT."

The PERFECTIVE does not signal to construct a new mental space like the PAST, but identifies an existing mental space as the FOCUS and signifies that the V-POINT is not in the same mental space as the FOCUS. In other words, the mental space in FOCUS is viewed externally from a V-POINT in another mental space.⁹⁸ This is also indicated by the English Simple Past, as demonstrated above in the PAST. The PAST already places the V-POINT and FOCUS in different mental spaces and is, accordingly, naturally and inherently PERFECTIVE. Thus, the PAST can be PERFECTIVE without changing its character.⁹⁹ Consider the following figure (3.7) that illustrates the PERFECTIVE configuration:

Figure 3-7 PERFECTIVE tense-aspect category



The previous two figures demonstrated the manner in which the PAST and PERFECTIVE tense-aspect categories organise the discourse primitives. It was also noted that the PERFECTIVE's configuration, that the V-POINT is not in the same mental space as the FOCUS, is included in the PAST's configuration of the discourse primitives. Therefore, the PERFECTIVE is included in the PAST and it is redundant to refer to an action as both PAST and PERFECTIVE. This dissertation will now use PAST to refer to both PAST and PERFECTIVE. The PAST in Cutrer's model will be used to explain the purported non-past usages of the Aorist Indicative in the rest of the dissertation. However, before these explanations of the non-past usages of the Aorist Indicative can be considered, Cutrer's explanations of the PAST with verbs of speech and conditional statements should first be

⁹⁸ Note how this corresponds to the definition of the perfective aspect of New Testament Greek in chapter 2 (2.1.1) as an action viewed from an "outside" perspective.

⁹⁹ If the PAST combines with an IMPERFECTIVE, like the French *Imparfait*, the character of the PAST will change to accommodate for the IMPERFECTIVE which places the V-POINT and the FOCUS in the same mental space (Cutrer, 1994:93). Thus, the French *Imparfait* is only a partial mapping of the PAST and a full mapping of the IMPERFECTIVE.

studied, because they provide necessary background information for the explanations of the purported non-past usages of the Aorist Indicative.

3.4.2.4 Mental spaces and conditional statements

Conditional statements prove to be challenging for analysts of tense. According to Cutrer (1994:258), the standard analysis of tense, that tense marks the relationship between the time of an event and the time of speaker reality, poses problems in conditional statements.¹⁰⁰ Cutrer (1994:69) rather proposes that tense marks the relation between mental spaces and not the relation between the event and speaker reality. That tense marks the relation between mental spaces can be demonstrated with the following example (17) provided by Cutrer (1994:259):

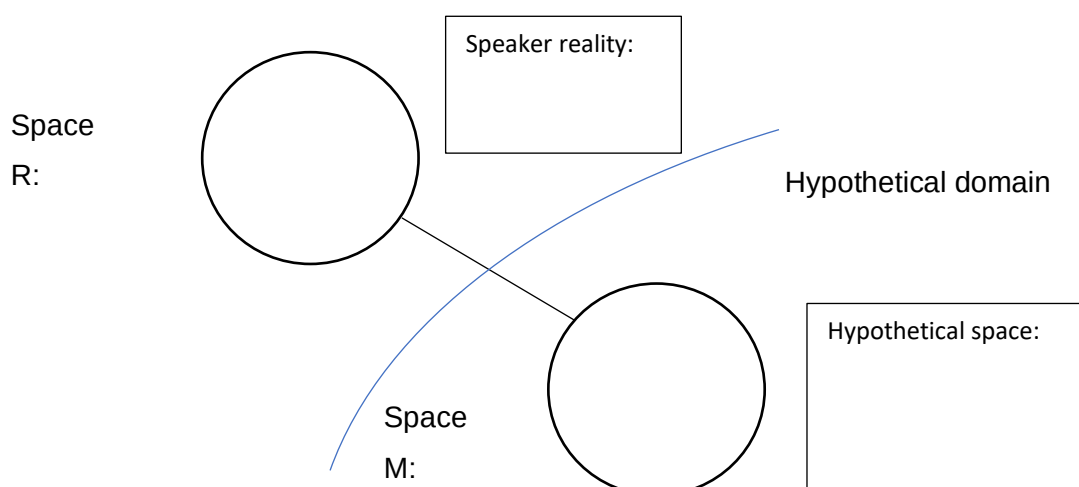
17) "If she calls her therapist tomorrow, then (that means) she broke up with her boyfriend."

The above example sentence (17) is a conditional statement with a protasis (if clause) and an apodosis (then clause). Note that the apodosis has a Simple Past verb "broke up." This action of breaking up by the woman could already have taken place by the time of speaker reality, or it may yet happen in the future in relation to speaker reality. If the latter interpretation is the case, it does not mean that the English Simple Past no longer refers to a past action. Rather the past action should not be viewed from speaker reality, but a different explanation is necessary. Cutrer's model is able to offer such an explanation.

The Simple Past verb "broke up" refers to a PAST action from a V-POINT in a hypothetical space. Within Cutrer's model, the conjunction "if" is a space-builder which constructs a hypothetical mental space in a hypothetical domain (Cutrer, 1994:160). As humans we are able to distinguish between the reality and an alternate hypothetical reality. Mental spaces illustrate this distinction with a hypothetical mental space (M) within a hypothetical domain which is constructed by the space-builder "if" of the protasis. This hypothetical mental space (M) is then distinct from the mental space in speaker reality (R). This construction of a hypothetical space (M) within a hypothetical domain can be demonstrated in the following figure (3.8):

¹⁰⁰ Cf. Cutrer (1994:257-259) for several examples where the standard analysis fails to explain tense in conditional statements.

Figure 3-8 Hypothetical space



The above figure (3.8) illustrates the construction of a hypothetical mental space within a hypothetical domain. Mental space M is structured by the contents of the protasis (Cutrer, 1994:160). In this case the protasis has a Simple Present verb “calls.” According to Cutrer (1994:160), the Simple Present indicates that M is PRESENT from the V-POINT/BASE.¹⁰¹ The PRESENT¹⁰² signals that M is non-prior to R and that M is considered FACT from the V-POINT/BASE.¹⁰³ Next, the apodosis requires a different mental space than the protasis and this mental space of the apodosis (M1) is constructed from the protasis (Cutrer, 1994:160). For this construction of M1 from M, the V-POINT has to shift to M, since a new mental space should be constructed from the V-POINT (Fauconnier, 1997:73). The information in the apodosis then structures M1. The Simple Past verb “broke up” in the apodosis encodes the PAST and signals that M1 is in FOCUS and where the EVENT took place. Additionally, the PAST also signals that M1 is prior to M and that M1 is construed as FACT from the V-POINT in M.¹⁰⁴ Consider the following figure (3.9) that illustrates the construction of M1 from M and the structuring of information in M and M1:

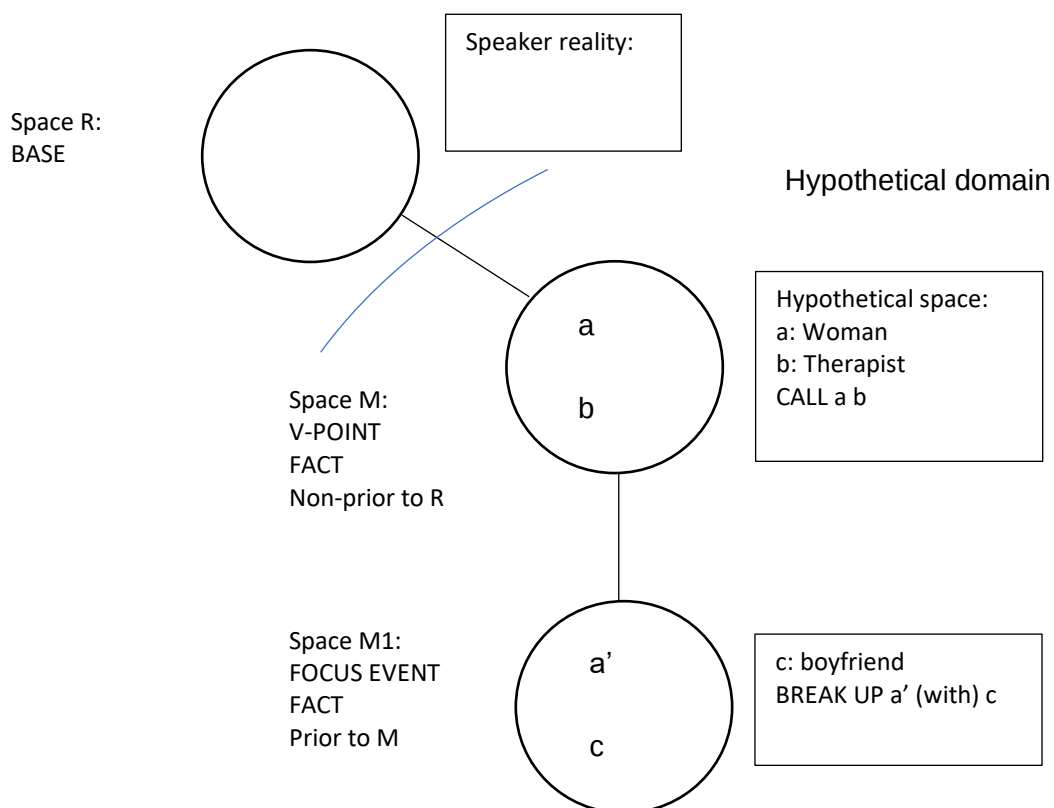
¹⁰¹ Cf. General Principle C in section 3.4.2.2 that the BASE is the initial V-POINT, but that the V-POINT may shift away from BASE.

¹⁰² The PRESENT in Cutrer’s model is not the focus of this dissertation and will, consequently, not be explained in detail. Cf. Cutrer (1994:135-170) for a full treatment of the PRESENT.

¹⁰³ Note that the action of the Simple Present “calls” within the hypothetical space is not FACT in reality, but within the hypothetical domain.

¹⁰⁴ Cf. Cutrer (1994:180-191) and section 3.4.2.3 for explanation of the PAST functioning in this manner.

Figure 3-9 PAST from a V-POINT in a hypothetical space



The above figure (3.9) illustrates that the EVENT signalled by the Simple Past verb “broke up” is viewed as PAST from the V-POINT in the hypothetical space M. Thus, the Simple Past verb “broke up” refers to a past action not from a V-POINT within speaker reality, but from a V-POINT in an alternate hypothetical space (M). Accordingly, Cutrer’s model illustrates that tense marks the relation between mental spaces and not the relation of the event to speaker reality. Therefore, Cutrer’s model is able to offer an explanation for this seemingly anomalous use of the English Simple Past which will also be useful to explain some of the purported non-past usages of the Aorist Indicative.

3.4.2.5 Mental spaces and reported speech

Reported speech also pose problems for analysts of tense.¹⁰⁵ However, Cutrer’s model demonstrates the importance of tracking shifts in deixis, such as happens in indirect or direct speech, from which tense should be interpreted. Within Cutrer’s model, embedded clauses of

¹⁰⁵ Cf. Cutrer (1994:325-329) for several problematic examples.

speech verbs introduce a strong V-POINT pertaining to the reported speaker which serves as a potential anchoring point for tense (Cutrer, 1994:324). That tense may be accessed from this alternate V-POINT within the embedded clause of a speech verb may be illustrated by the following example sentence (18) provided by Cutrer (1994:333):

18) “John said he was sick”

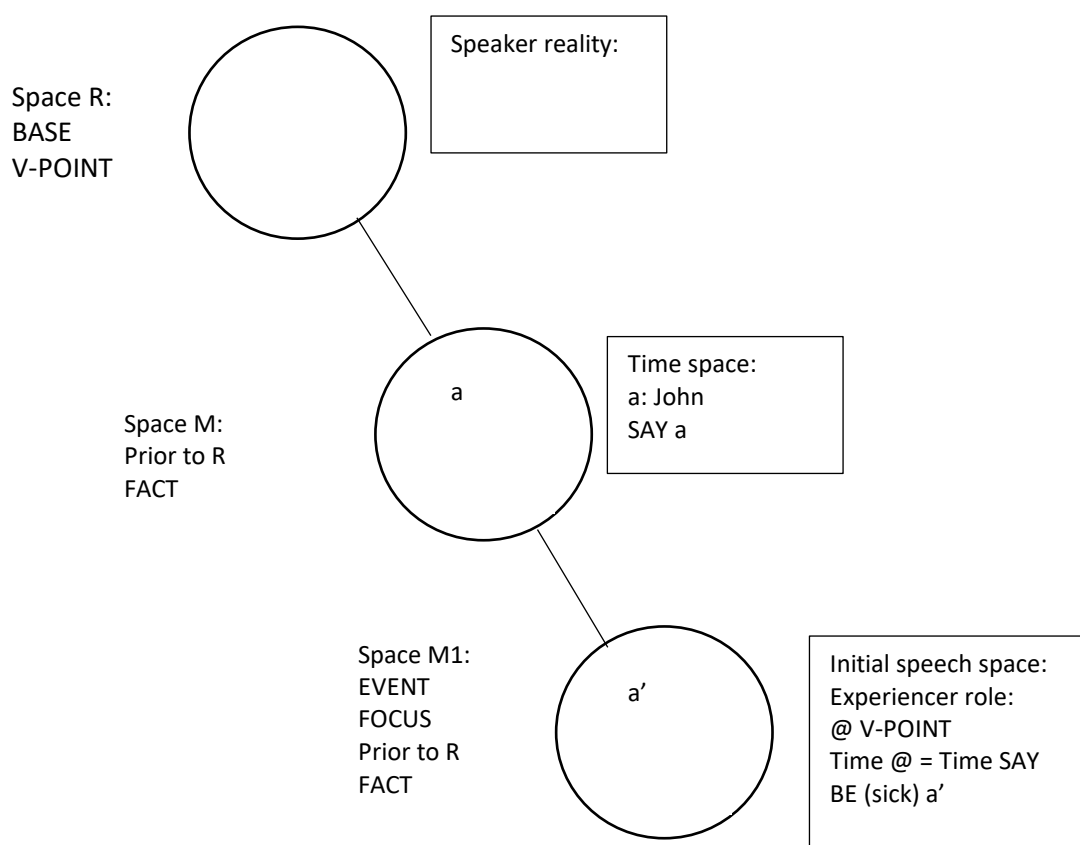
The above sentence (18) is ambiguous in that John could have been sick at the time he uttered the sentence which is being reported or he could have been sick prior to uttering the reported sentence. Both of these interpretations can be illustrated with Cutrer’s model.

The first interpretation will now be demonstrated with Cutrer’s model. The English Simple Past verb “said” encodes the PAST and accordingly cues the construction of a new space (M) which is temporally distinct from speaker reality (R). The PAST signals that M is prior to R and that M is FACT from the V-POINT/BASE.¹⁰⁶ Next in the discourse is the embedded clause of speech which follows the verb of speech. The verb of speech followed by an embedded clause of speech acts like a space-builder and cues the construction of a speech space (M1). The speech space has an experiencer role which has its own possible V-POINT/@ from which tense in the embedded clause may be accessed.¹⁰⁷ However, with the first interpretation, the Simple Past verb “was” in the embedded clause is accessed from the BASE in R and not the alternate V-POINT/@ in M1. The English Simple Past “was”, which encodes the PAST also signals that M1 is in FOCUS and where the EVENT took place. Consider the following figure (3.10) that illustrates this first interpretation:

¹⁰⁶ The PAST also signals that M is in FOCUS and that it is where the EVENT took place, but it is not necessary to state this, since the embedded clause of speech will next be considered and will shift the FOCUS and the EVENT of the discourse.

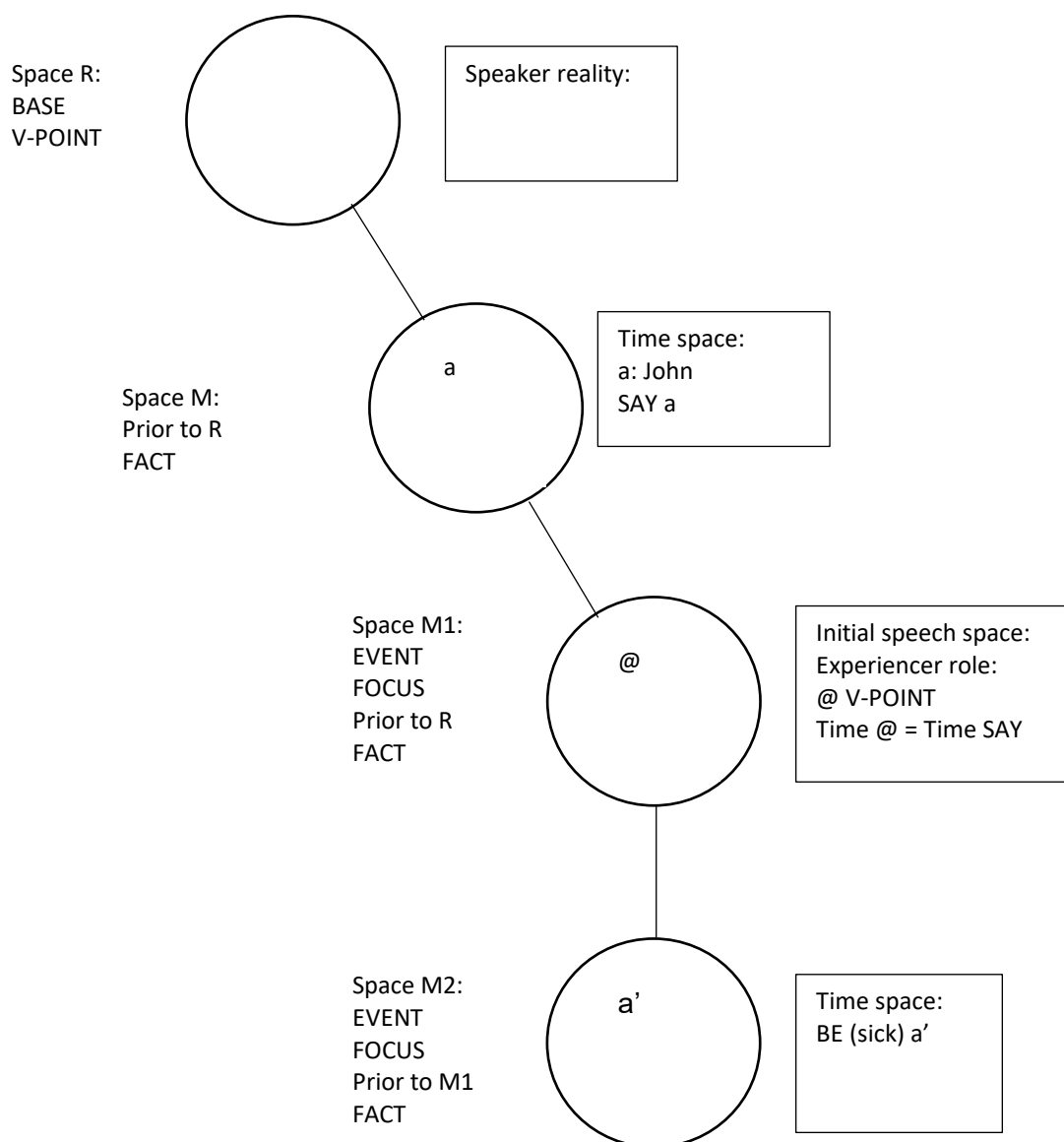
¹⁰⁷ The alternate V-POINT in the embedded clause is indicated as V-POINT/@ within Cutrer’s model (Cutrer, 1994:333).

Figure 3-10 Reported speech accessed from V-POINT in speaker reality



The above figure (3.10) illustrates the first interpretation of the example sentence (18), that John was sick at the time he spoke. The second interpretation will now be demonstrated, that John was sick prior to the time that he spoke. This second interpretation requires an alternate V-POINT than speaker reality. This alternate V-POINT from which tense may be accessed, in which John himself is the deixis, is available in M1. The Simple Past “was” may then be accessed from the V-POINT/@ in M1. The Simple Past “was” encodes the PAST in Cutrer’s model and cues the construction of a new mental space (M2) from the V-POINT/@ in M1. The newly constructed mental space (M2) is temporally distinct and prior to M1. The PAST also signals that M2 is in FOCUS, where the EVENT took place and that M2 is FACT from the V-POINT/@ in M1. Consider the following figure (3.11) that illustrates this second interpretation:

Figure 3-11 Reported speech accessed from V-POINT/@ in speech space



The above figure (3.11) illustrates the second interpretation, that John was sick prior to the time he spoke and he is making reference in his speech to the time he was sick. Since John himself is the deixis from which to interpret the Simple Past in the embedded clause of speech, Cutrer's model supplies an alternate V-POINT/@ from which tense can be accessed. Therefore, Cutrer's model is able to explain a seemingly anomalous usage of the English Simple Past in reported speech. This explanation will also be useful in the explanation of some of the purported non-past usages of the Aorist Indicative.

From the above discussion regarding mental spaces it is clear that the use of tense can be explained within MST. The use of tense is explained by means of the discourse primitives. These discourse primitives can be organised to form a certain set of links between mental spaces. This set of links is called the universal tense-aspect categories. There are universal tense-aspect categories, such as the PAST, which may be encoded by language specific tense-forms, such as the English Simple Past. It was also demonstrated that tense marks a relation between mental spaces and not the relation between speaker reality and the event. Especially the PAST relates one mental space as prior to the mental space in which the V-POINT is located, even though the V-POINT may be in alternate mental spaces than speaker reality.

3.5 Conclusion

This chapter presented the methodological framework which will be utilised in this dissertation to study the Aorist Indicative and reference to past tense. First, an overview of the Cognitive Linguistics enterprise and its philosophical foundation was provided. Thereafter, Cognitive semantics was discussed as well as the manner in which it provides the theoretical framework for the theory of Mental Spaces. Lastly, a brief overview of Mental Spaces theory was considered and, subsequently, Cutrer's model to analyse tense and aspect was studied in more detail. The next chapter (chapter 4) will argue that the Aorist Indicative fully encodes the PAST tense-aspect category. Chapter 5 will demonstrate that the PAST organisation of the discourse primitives within mental spaces may provide an explanation for some of the purported non-past usages of the Aorist Indicative in the Greek New Testament.

CHAPTER 4 THE AORIST INDICATIVE IN CUTRER'S MODEL

4.1 Introduction

This chapter will convert the discussion regarding the Aorist Indicative and reference to tense into the terms of Cutrer's model. Additionally, this chapter will advocate the hypothesis that the Aorist Indicative encodes the universal tense-aspect category of PAST in Cutrer's model. This hypothesis will be expanded to include that the Aorist Indicative can denote the PAST with a V-POINT that is not located in speaker reality. First, the temporal and non-temporal positions regarding the Aorist Indicative will be converted into the terms of Cutrer's model. Thereafter, a justification will be supplied for the hypothesis that the Aorist Indicative encodes the PAST, contra the non-temporal position and in accordance with the temporal position. Lastly, this chapter will demonstrate the hypothesis with three examples. The first example will illustrate an Aorist that encodes a PAST action with a V-POINT in speaker reality. The second example will illustrate a use of the Aorist indicative which encodes a PAST action with a V-POINT in a future mental space in relation to speaker reality. The last example will illustrate a use of the Aorist Indicative which encodes a PAST action with a V-POINT that is past from speaker reality.

4.2 The debate in terms of Cutrer's model

This section utilises an example from the Greek New Testament to explain the temporal and non-temporal positions in terms of Cutrer's model. The example refers to a past perfective action from speaker reality. In the great majority of instances when the Aorist Indicative is used, it is used in this manner to refer to some perfective action in the past from speaker reality. Carson (1993:25) says that in 85% of instances in the New Testament, the Aorist Indicative refers to a past perfective action from speaker reality.¹⁰⁸ Consider the following sentence that is a clear example of the Aorist Indicative and reference to a past perfective action:

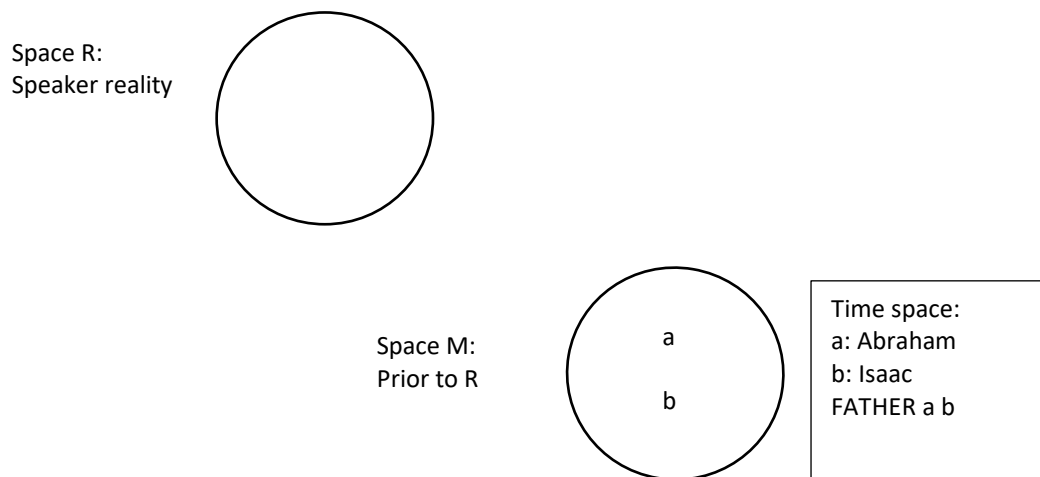
- 1) Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ (Matt 1:2)

Abraham **fathered** Isaac

¹⁰⁸ Campbell (2015:114) and Brookins (2018:168) affirm this statistic.

Sentence (1) will now be explained in terms of Cutrer's model. In sentence (1) it is clear that a new mental space (M) should be constructed that is temporally different from speaker reality (R) where Matthew is busy narrating, since Abraham and Isaac are not present in the flesh-and-blood world in which the narration takes place. Abraham and Isaac are the forefathers of the Israelites who lived hundreds of years before Matthew's narration.¹⁰⁹ Abraham fathered Isaac in Israel's history and this action, therefore, requires a mental space that is prior to speaker reality. Consider the following figure (4.1) that illustrates the reality space (R) in which Matthew is narrating and the new mental space (M) which contains the prior action of Abraham fathering Isaac:

Figure 4-1 Mental spaces of Matt 1:2



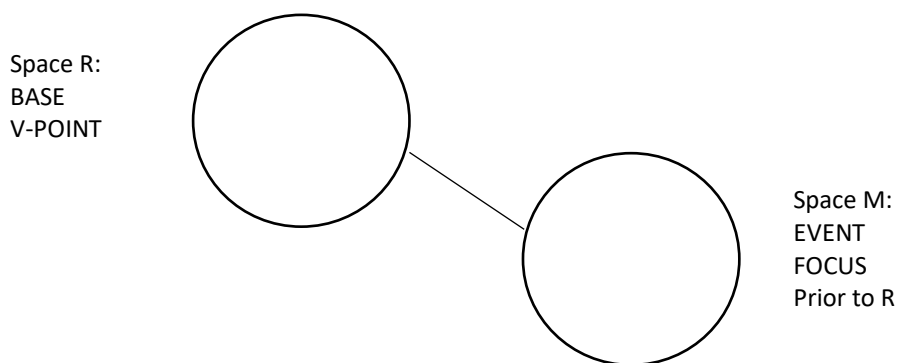
Now that the different mental spaces are distinguished, the organisation of the discourse primitives can be demonstrated. The BASE space is the highest mental space in the hierarchy of mental spaces. R is considered the BASE space, since M is constructed from Matthew's narrative in R. Thus, M is dependent on R and makes R the highest in the hierarchy. The BASE space is also the initial V-POINT. This means that the V-POINT is located in R.¹¹⁰ The EVENT is

¹⁰⁹ Whether or not Abraham and Isaac were historical figures is not the focus of this dissertation and will not be considered. At least Matthew portrays Abraham and Isaac as historical figures that lived before himself and his audience and this serves as the basis of interpreting the Aorist Indicative as referring to a past action.

¹¹⁰ There is no indication that the V-POINT should move away from the BASE. Such a shift in the V-POINT could be signalled by the Greek Imperfect Indicative tense-form which encodes an imperfective aspect. The imperfective aspect in Greek corresponds to the universal tense-aspect category IMPERFECTIVE, which requires that the V-POINT be inside the mental space that is in FOCUS. The imperfective aspect, which corresponds to the tense-aspect category IMPERFECTIVE,

the action of Abraham fathering Isaac. The EVENT is not in the same mental space as R, but is conceptually required to be in a temporally distinct mental space that is prior to R. Thus, the EVENT is located in M. The mental space M is the space which is currently the most active space where information is added. Thus, M is the FOCUS space. Consider the following figure (4.2) that illustrates this organisation of the discourse primitives:

Figure 4-2 Discourse primitives of Matt 1:2



From this figure (4.2) it is clear that the organisation of the discourse primitives at least resembles the organisation of the PERFECTIVE universal tense-aspect category. The PERFECTIVE tense-aspect category requires that the V-POINT not be in the same space as the FOCUS. The PERFECTIVE, then, corresponds to the Greek perfective aspect concerning which scholars have consensus that the perfective aspect of the Aorist Indicative views an action externally (cf. Köstenberger, 2016:289; and Porter, 1994:35). In the words of Cutrer's model, the action which is in FOCUS is viewed from a V-POINT that is not in the same mental space as the FOCUS. In other words, scholars agree that the Aorist Indicative, at least, encodes the PERFECTIVE tense-aspect category of Cutrer's model. Accordingly, scholars have consensus that, whenever the Aorist Indicative is used, it signals the PERFECTIVE, which means that the FOCUS should be in another space than the V-POINT, in this case M and R respectively. However, whether the Aorist Indicative encodes PERFECTIVE is not where the debate lies. The debate is whether the Aorist Indicative encodes PAST.

would require that the V-POINT move to the same space where the FOCUS is located. However, the verb is not an Imperfect Indicative, but an Aorist Indicative. The fact that the verb is an Aorist Indicative furnishes more proof that the V-POINT should remain in R. This is the case, because scholars have consensus that the Aorist Indicative denotes perfective aspect (cf. Köstenberger, 2016:289; and Porter, 1994:35). As demonstrated in chapter 3 (3.4.2.3), the Greek perfective aspect corresponds to the universal tense-aspect category PERFECTIVE, which requires that the V-POINT not be in the same mental space as the FOCUS. Thus, the only remaining mental space is R, in which the V-POINT should then be located.

It is clear from this figure (4.2) that the discourse primitives also resemble the organisation of the PAST. Although the discourse primitives happen to be organised in this manner, it does not prove that the Aorist Indicative was the cause of this organisation. The temporal position and the non-temporal position both have different explanations as to why the organisation of the discourse principles in this short piece of discourse happened in the manner it did.

The temporal position argues that the Aorist Indicative is the cause of the organisation which corresponds to PAST. According to the temporal position, the Aorist indicative denotes a past perfective action. In terms of Cutrer's model, past action means that it signals the construction of a new daughter space (M) from the BASE parent space (R), which is temporally distinct from R, in that M is prior to R. The EVENT should then be located in the newly constructed space M, since that is where the EVENT occurred. The FOCUS should also be M, since that is the most active mental space where new information is being added. In terms of Cutrer's model, perfective action means that the V-POINT should not be in the same mental space where the FOCUS is. Thus, the V-POINT should be outside M and in R, the other mental space where the FOCUS is not located. Consequently, the organisation of the discourse primitives by the temporal position's explanation of the Aorist Indicative resembles Cutrer's universal tense-aspect category PAST.¹¹¹ In other words, the temporal position considers that the Aorist Indicative encodes the PAST. Therefore, according to the Temporal Position, it is the Aorist Indicative which is the cause of the discourse primitives to be organised in correspondence to PAST, since the Aorist Indicative encodes PAST.

The non-temporal position differs from the temporal position, in that the cause of the PAST organisation of discourse primitives is not because of the Aorist Indicative, but rather because of the narrative context. The non-temporal position argues that the Aorist Indicative only denotes perfective aspect, and not past tense (Porter, 1994:35). In terms of Cutrer's model, the Aorist Indicative then only encodes PERFECTIVE and will, consequently, only require that the V-POINT be in another space than the FOCUS, in this case M and R respectively. Accordingly,

¹¹¹ The only apparent difference is that Cutrer's PAST makes no mention of the EVENT. When no mention is made of the EVENT, it may be assumed that the EVENT and the FOCUS coincide (Evans & Green, 2006:390). In other words, when reference is only made to the FOCUS, it may be deduced that the EVENT occurs in the same mental space than the FOCUS. This dissertation opts to still make mention of the EVENT even though it coincides with the FOCUS and may be left unmentioned.

the Aorist Indicative does not encode PAST as well and, hence, does not prompt for the construction of a new mental space (M) from the BASE space (R), and signal that M is prior to R. The fact that M is prior to R in figure (4.2) is, then, not a consequence from the Aorist Indicative itself, but from something else. According to the non-temporal position, the relationship of the mental spaces, that M is prior to R, is because of the narrative context (Decker, 2001:33). In the case of sentence (1), there are no deictic markers that signal a past tense. However, as was explained, Abraham fathering Isaac was considered history by the Israelites, and requires it to be considered as a past action. Correspondingly, narrative normally narrates events in the past (Campbell, 2015:115). Since the Aorist Indicative signals narrative and is the normal tense-form to use in narration, it naturally occurs in past contexts in the majority of cases and also explains why the Aorist is found in 85% of instances in some past context (Porter, 1994:35).¹¹² Therefore, according to the non-temporal position, the organisation of the discourse primitives in correspondence to PAST is not because the Aorist Indicative encodes PAST, but because of the context, which often times is narrative.

4.3 The hypothesis in terms of Cutrer's model

From the above discussion it is clear that scholars are at a crossroads whether the Aorist Indicative encodes the PAST. Scholars have different hypotheses to explain the usages of the Aorist Indicative, however the hypothesis that is best able to account for the different usages of the Aorist Indicative, is to be adopted above others (Porter, 1989:75). This dissertation hypothesises that the Aorist Indicative is used to refer to a past perfective action, in accordance with the temporal position. However, the hypothesis is elaborated to incorporate the tense-aspect category PAST which may have an alternate V-POINT in Cutrer's model to explain the anomalous usages of the Aorist Indicative. Therefore, the hypothesis of this dissertation, in the terms of Cutrer's model, is:

The Aorist Indicative encodes Cutrer's PAST universal tense-aspect category which may have an alternate V-POINT from speaker reality.

This hypothesis is not without its reasons. Two grounds for this hypothesis, that the Aorist Indicative encodes PAST, can be provided. The first reason to consider the Aorist Indicative as

¹¹² Narrative and past action naturally coincide. It is, accordingly, easy to confuse

denoting some past perfective action, comes from the ancient Greek grammarians themselves. Dionysius of Thrax as well as Aristarchus, for example, considered the Aorist Indicative as a past tense (cf. Binnick, 1991:11; and Lallot, 2014:137-138). The second reason that the Aorist Indicative encodes PAST, is based on the notions of entrenchment and the principle of usage-based language acquisition in the framework of CL. The usage-based principle states that we learn language by using it (Evans & Green, 2006:108). Language is not a pre-programmed module in the brain. Since the Aorist Indicative is used in contexts associated with past action, the Aorist Indicative, then, becomes associated with past action. Because the Aorist Indicative is used so frequently in association with past action, it becomes entrenched. Entrenchment means that, through frequency of use, it is stored in the long-term memory of the user and is, consequently, readily accessible (Evans & Green, 2006:114). Therefore, the Aorist Indicative is stored in the long-term memory as a past tense, because of its frequent usage in association with past action. This corresponds to the ancient Greek grammarians' own conception of the Aorist Indicative. Therefore, both the ancient Greek grammarians and the notions of entrenchment and usage-based language acquisition serve as grounds for the hypothesis.

The next sections will demonstrate the manner in which the hypothesis work in terms of Cutrer's model. First, an Aorist Indicative which encodes PAST with a V-POINT in speaker reality will be demonstrated. Thereafter, an Aorist Indicative which encodes PAST with a V-POINT in the future relative to speaker reality will be demonstrated. Lastly, an Aorist Indicative which encodes PAST with a V-POINT in the past relative to speaker reality will be illustrated.

4.4 PAST with V-POINT in speaker reality

This section will demonstrate the hypothesis, that the Aorist Indicative encodes the universal tense-aspect category PAST, with a V-POINT in speaker reality. Consider the following example (2) from the Greek New Testament:

2) οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ **προσεκύνησαν** (John 4:20)

Our fathers **worshiped** on this mountain

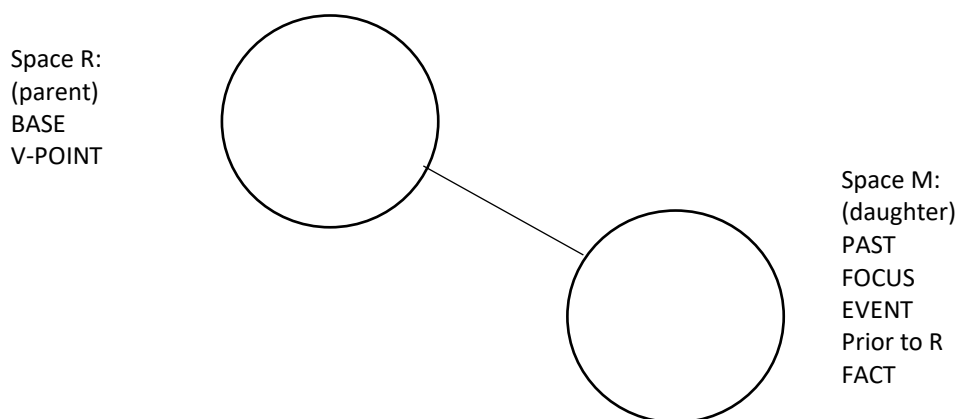
In this example John is narrating the conversation between Jesus and the Samaritan woman. John as narrator is the speaker reality and serves as the BASE (R). John uses the Aorist Indicative (προσεκύνησαν) which encodes the PAST, according to this dissertation's

hypothesis. The PAST instructs the construction of a daughter space (M) to be constructed from R and indicates:

- M is in Focus;
- M's parent is V-POINT;
- M is prior to V-POINT; and
- Events in M are represented as FACT from the V-POINT.¹¹³

Consider the following figure (4.3) that demonstrates the configuration of the discourse primitives:

Figure 4-3 PAST with V-POINT in speaker reality



This figure (4.3) illustrates the manner in which the Aorist Indicative encodes PAST and organises the discourse primitives accordingly. The Aorist Indicative in example (2) has a PAST mental space with a V-POINT in speaker reality. The following sections will demonstrate that it is possible that the Aorist Indicative can have a PAST mental space but that it is PAST from a V-POINT in another mental space than speaker reality.

¹¹³ Cf. Chapter 3 (3.4.2.3) of this dissertation for the characterisation of the PAST universal tense-aspect category.

4.5 PAST with a V-POINT in reader reality

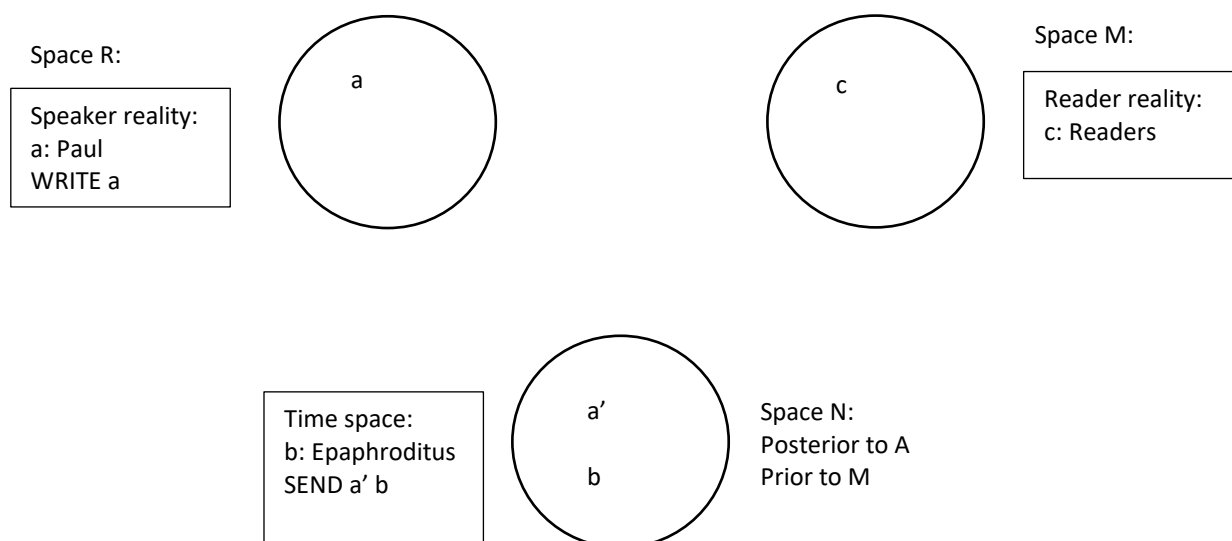
The Epistolary Aorist is a clear example where the Aorist Indicative constructs a PAST configuration of the discourse primitives with a V-POINT in a different mental space than speaker reality. In the case of the Epistolary Aorist, the V-POINT is located in the future relative to speaker reality. Consider the following sentence (3) which illustrates the Epistolary Aorist:

3) σπουδαιότερως οὖν **ἔπεμψα** αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε (Phil 2:28)

Therefore, **I sent** him more urgently, so that you, having seen him, may rejoice again

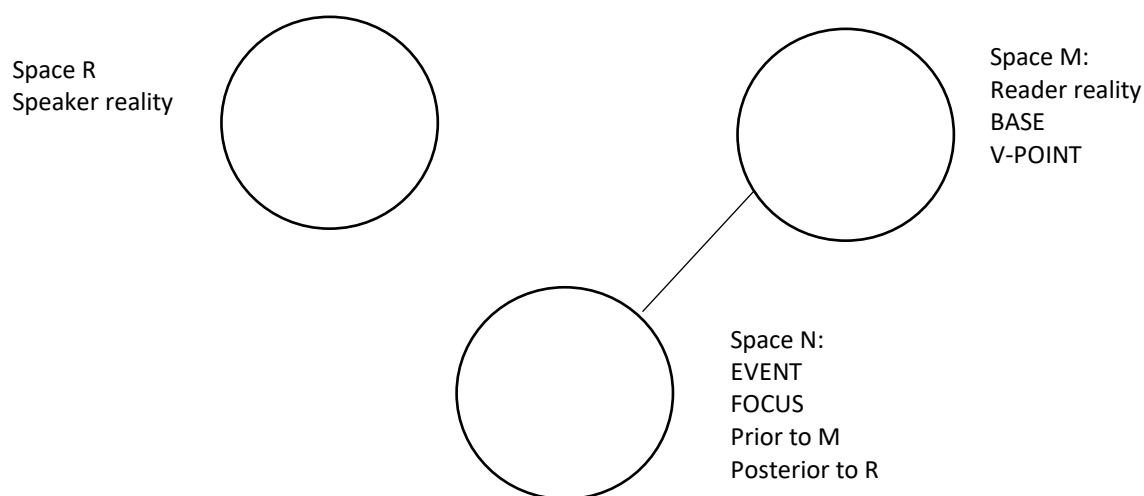
The Epistolary Aorist shifts the deixis away from speaker reality to the perspective of the reader (Wallace, 1996:562). The action of sending the messenger, in this case Epaphroditus, is still future relative to the deixis of the writer, but past relative to the deixis of the reader. Accordingly, three mental spaces can be distinguished with the use of the Epistolary Aorist. The first mental space (R) is speaker reality of the writer, or writer reality. The second mental space (M) is the readers' reality, which is temporally distinct from the writer's reality, since the writer has to finish writing and then send the letter through a messenger who would, perhaps, take several weeks to reach the readers. Thus, M is posterior to R. The third mental space (N) is the mental space in which the action of sending the letter has to happen. The action of sending does not happen in R, since the writer still has to finish writing before he can send the letter. Neither does the action of sending happen in M, because the sending of the letter presupposes that a messenger had to be sent along with the timespan of the travel by the messenger. This time span is a too long span of time to be included into the present reality of the readers. Hence, an additional space N is required which is conceptually distinct from both R and M in that it is posterior to R and prior to M. Consider the following figure (4.4) that illustrates the mental spaces required by the Epistolary Aorist:

Figure 4-4 Three mental spaces of Epistolary Aorist



Now that the different mental spaces of the Epistolary Aorist are distinguished, the organisation of the discourse primitives can be demonstrated. According to Cutrer (1994:398), an alternate BASE space is also available for the implied reader of the letter. Thus, two BASE spaces are available to a writer that is conscious of the temporal division between himself and the reader. In the case of sentence (3), the writer used the Aorist Indicative (ἔπεμψε) to clarify that he chose to use reader reality (M) as the BASE. This is the case, since the Aorist Indicative encodes the PAST. The PAST signals to identify a mental space which is prior to V-POINT. The V-POINT is initially located in the same mental space as the BASE. Accordingly, space R is eliminated as the BASE for the action of sending, since the action of sending is not viewed as prior to R, but prior to M, as argued above. Consequently, M is considered the BASE and the V-POINT. The PAST then indicates that the daughter space, which is accessed from the V-POINT, is in FOCUS and houses the EVENT. Additionally, the PAST also denotes that N is prior to M and that N is FACT from the V-POINT in M. Consider the following figure (4.5) that demonstrates the organisation of the discourse principles by the Epistolary Aorist:

Figure 4-5 Discourse primitives of Epistolary Aorist



It is clear from this figure (4.5) that the Epistolary Aorist Indicative still encodes a PAST action, regarding M and N, albeit from a different V-POINT than speaker reality.¹¹⁴ The Epistolary Aorist demonstrates the importance of analysing tense as a relationship between mental spaces and not a relationship between events and speaker in the real word and speaker reality. If tense is an indication of a relation between events in the real word and speaker reality, the Aorist should in this instance be considered a future tense.¹¹⁵ However, according to the hypothesis, the Aorist Indicative signals a PAST action relative to a mental space in which the V-POINT is located. In this example from Phil 2:28, it is clear that the Aorist Indicative can be considered as indicating a PAST action from the V-POINT of the readers. Therefore, the Epistolary Aorist can be considered as a past tense even though the action of sending is still future in relation to speaker reality.

4.6 PAST with a V-POINT in a past mental space

This section provides another example where the Aorist Indicative encodes a PAST action from an alternate V-POINT than speaker reality. In this case it will be demonstrated that the Aorist Indicative can indicate a PAST action from a V-POINT which is past from speaker reality. However, this usage of the Aorist Indicative is now largely denied by modern scholars of New

¹¹⁴ The epistolary usage of a past tense is not peculiar to New Testament Greek. Cf. Herman (1999) and Freeman (2007:1181) for examples of an epistolary usage of a past tense in English.

¹¹⁵ Chapter 5 will demonstrate that it is because of this confusion of tense as indicating a relationship between events in the real world that the Aorist Indicative is mistakenly considered as indicating non-past events.

Testament Greek. Köstenberger (2016) and Wallace (1996), for example, do not even include it in their grammars. During Robertson's (1919:840) time it was still worth discussing, even though he denied it as a usage of the Aorist Indicative. Rather, according to Robertson (1919:840), English speakers conceptually require that the order of events be stipulated and, accordingly, translated to indicate the order of events.¹¹⁶ Contra many modern grammarians and Robertson, Winer (1839:216) states that the Aorist Indicative may sometimes be used in the same manner as a German Pluperfect is used. In other words, Winer equates the use of the Aorist, in this instance, with the use of the German Pluperfect which signals a past of the past. This dissertation sides with Winer by arguing that the Aorist Indicative can be used to denote a past of the past action on the conceptual level. Cutrer's model demonstrated with the Epistolary Aorist that the Aorist Indicative may indicate a PAST action from a V-POINT which is in a future mental space in relation to speaker reality. In other words, the Aorist Indicative may denote a PAST action with a V-POINT which is not in speaker reality. It will now be demonstrated that the Aorist Indicative may be used to refer to a PAST action from a V-POINT in a mental space which is prior to speaker reality. Consider the following sentence (4):

- 4) Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. (Luke 7:1)

"After **he had finished** all his sayings in the hearing of the people, he entered Capernaum." (ESV)

Sentence (4) consists of two clauses, an independent clause with the verb εἰσῆλθεν, and a dependant clause with the conjunction ἐπειδὴ and the verb ἐπλήρωσεν. According to Liddel & Scott (1889:282), the conjunction ἐπειδὴ can arrange the dependent clause to indicate time prior to that of the independent clause.¹¹⁷ This is also demonstrated in the translation of the ESV.¹¹⁸ Accordingly, sentence (4) requires three mental spaces. The first mental space is the speaker reality (R) in which Luke is narrating the events of the Lukan Jesus' life. The second mental space is the event which Luke is narrating in the independent clause. Luke is narrating an event, Jesus entering Capernaum, in history which is temporally distinct from his speaker reality, and requires a new mental space (M) which is temporally distinct, since M is prior to R. So far this sentence (4) reacts the same as sentence (1). However, the dependent clause

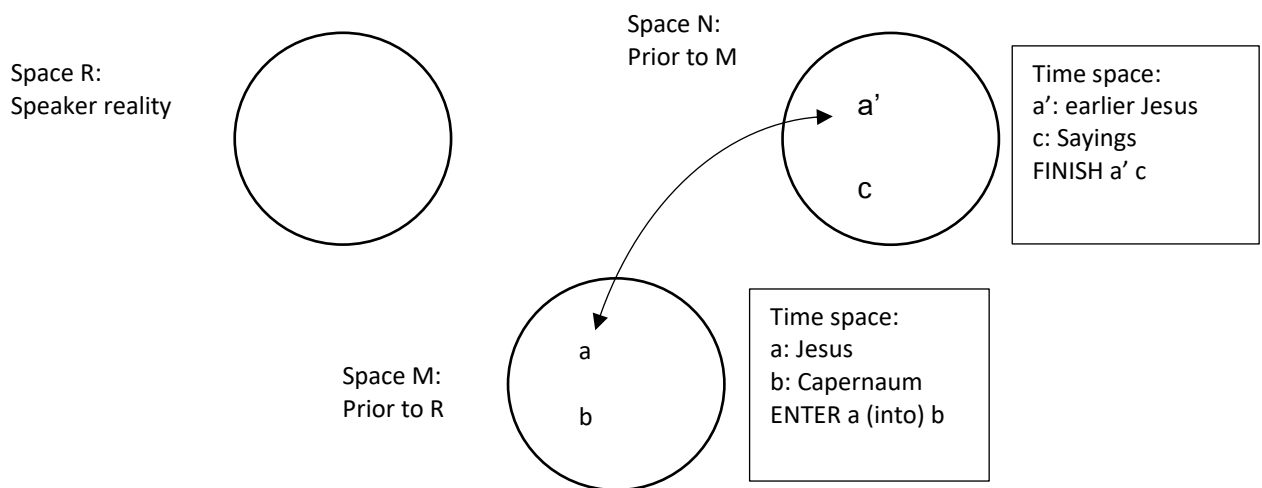
¹¹⁶ Cf. The discussion in Chapter 2 (2.3.2.1) regarding the past of the past usage of the Aorist Indicative.

¹¹⁷ Cf. also BDAG (2000:360)

¹¹⁸ Cf. Robertson who also lists Luke 7:1 as one of the examples where we require an English Past Perfect in translation.

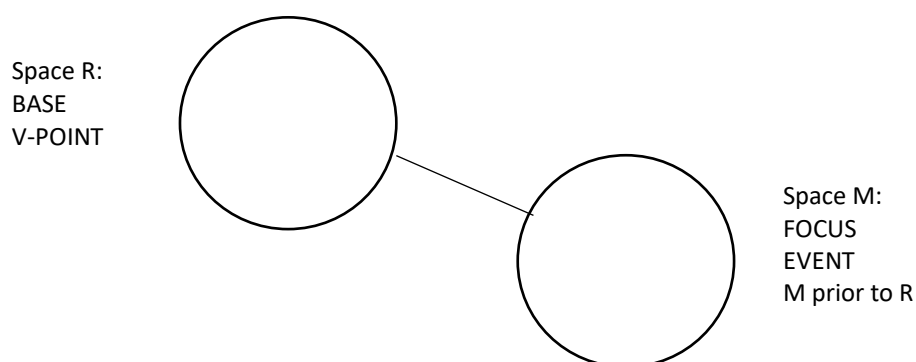
requires yet another mental space (N) that is temporally distinct from both R and M. This is because N is a narration of an event, the Lukan Jesus finishing his sayings, that took place prior to M. Thus, N is prior to M, and M is prior to R. Consider the following figure (4.6) that illustrates these three mental spaces:

Figure 4-6 Three mental spaces of the PAST of the past



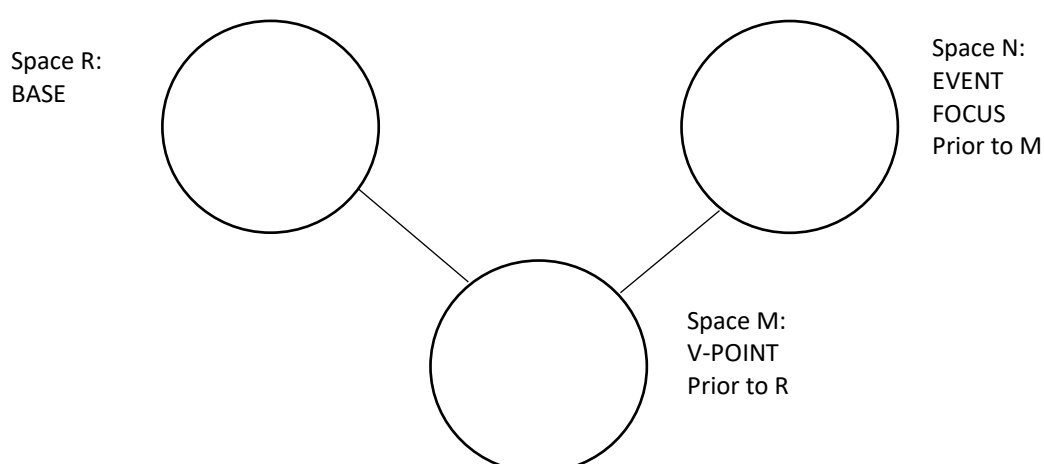
Having distinguished between the three temporally distinct mental spaces in figure (4.6), the organisation of the discourse primitives can be demonstrated. The independent clause should be considered before the dependent clause, since the independent clause is higher in the hierarchy of mental spaces. The BASE space is Luke's speaker reality in which he narrates. The V-POINT is initially in the same mental space as the BASE space. The Aorist Indicative (εἰσῆλθεν) in the independent clause encodes the PAST and prompts for the construction or identification of a mental space which is prior to the V-POINT which is still located in R. Accordingly, M is identified as prior to R. The PAST then requires that M should be in FOCUS and that M should house the EVENT. Consider the following figure (4.7) that demonstrates organisation of the discourse primitives in the independent clause:

Figure 4-7 Jesus entered Capernaum



Note that the configuration of the discourse principles in figure (4.7) looks exactly the same as in figure (4.1). However, the addition of the dependent clause induces a change in the configuration. The dependent clause requires for a new mental space (N), which is prior to M, to be set up, as seen in figure (4.6).¹¹⁹ For this to happen, the V-POINT shifts to the same space as the FOCUS, space M.¹²⁰ From here, the EVENT of the dependent clause, Jesus finishing his sayings, is required to be prior to the mental space in which the V-POINT is located.¹²¹ Thus, the EVENT is located in space N. Space N is then the space which is most active in the dependent clause and is, accordingly, considered the FOCUS. Consider the following figure (4.8) that illustrates this new configuration of the discourse primitives by the dependent clause:

Figure 4-8 Discourse primitives of the PAST of the past



¹¹⁹ Cutrer (1994:229-231) explains how the discourse principles can account for the past of the past.

¹²⁰ This is in accordance with discourse principle H, as presented in Chapter 3 (3.4.2.2).

¹²¹ This is in accordance with discourse principle I, as presented in Chapter 3 (3.4.2.2).

From this figure it is clear that the configuration of discourse primitives in mental spaces M and N, by the Aorist Indicative, ἐπλήρωσεν, in the dependent clause, corresponds to the PAST configuration of discourse primitives.¹²² According to the hypothesis, it is the Aorist Indicative (ἐπλήρωσεν) in the dependent clause that prompts for the construction of the PAST configuration of the discourse primitives. Therefore, the Aorist Indicative can also be used to signal a PAST action from a V-POINT that is past from speaker reality.

4.7 Conclusion

This chapter translated the debate between the temporal and non-temporal positions regarding the Aorist Indicative into the terms of Cutrer's model. Consequently, it was stated that this dissertation sides with the temporal position and the hypothesis of this dissertation was also stated in the terms of Cutrer's model. The hypothesis is that the Aorist Indicative denotes the universal tense-aspect category PAST which may have its V-POINT in a different mental space than speaker reality. Lastly, the hypothesis was demonstrated with three examples. The first example illustrated the manner in which the PAST, as it is encoded in the Aorist Indicative, has its V-POINT in speaker reality. The second example illustrated, by means of the Epistolary Aorist, that the Aorist Indicative can encode a PAST with a V-POINT in the future from speaker reality. The last example illustrated that an Aorist Indicative can be used to denote the PAST from a V-POINT that is past in relation to speaker reality. The next chapter will utilise the hypothesis to explain the purported non-past usages of the Aorist Indicative.

¹²² It is not problematic that the BASE is not in the same mental space as the V-POINT as in previous illustrations of the PAST, since the PAST does not require that BASE have to be in the same mental space as the V-POINT (Cf. Cutrer, 1994:88 and 230).

CHAPTER 5 EXPLAINING THE PURPORTED NON-PAST AORIST INDICATIVES

5.1 Introduction

In this chapter the hypothesis that the Aorist Indicative encodes the PAST in Cutrer's model, will be used to explain the purported non-past usages of the Aorist Indicative which are posed by Köstenberger, Wallace, McKay and Porter. A summary of the claimed non-past usages of the Aorist Indicative by each author will be provided. This summary will serve as the sample texts for this dissertation. For the sake of fluency, this chapter will not deal with each aforementioned author separately, since they often refer to the same examples from the New Testament and these examples will be repeated, if each author is dealt with separately. Rather, this chapter will categorise the explanations for the alleged non-past usages of the Aorist Indicative into four groups:

- An Aorist Indicative may denote a PAST action with a V-POINT in writer reality;
- An Aorist Indicative may denote a PAST action with a V-POINT in a narrative text;
- An Aorist Indicative may denote a PAST action with a V-POINT in a future mental space; and
- An Aorist Indicative may denote a PAST action with a V-POINT in a hypothetical mental space.

These explanations for the purported non-past usages of the Aorist Indicative will be considered after the sample texts were summarised.

5.2 Sample texts

The sample texts for this dissertation will consist of the purported non-past usages of the Aorist Indicative provided by Porter (1994), McKay (1994), Wallace (1996) and Köstenberger (2016). It is important to remember that both Porter and McKay are of the opinion that the Aorist Indicative does not grammaticalise tense, but that reference to past, present or future action is determined by the context of the verb and not the grammar of the verb itself. Thus, they are part of the non-temporal position as it was explained in Chapter 2 (2.4). On the other hand, Wallace and

Köstenberger are of the opinion that the Aorist Indicative does grammaticalise past tense, but that there are exceptions where the Aorist Indicative refers to a non-past action. In other words, an Aorist Indicative verb denotes that an action took place in the past, except when the contexts indicates otherwise. Thus, Wallace and Köstenberger is of the temporal position as was explained in Chapter 2 (2.3). Each author's list of usages will now be provided and filtered to make a sample of all the purported non-past usages of the Aorist Indicative for consideration in the rest of the chapter.

5.2.1 Porter

In his treatment of the Aorist Indicative, Porter (1994:35-39) lists the following usages of the Aorist Indicative: (1) reference to past action;¹²³ (2) reference to present action; (3) reference to future action; (4) reference to omnitemporal action;¹²⁴ and (5) reference to timeless action.¹²⁵ Accordingly, the texts that Porter lists under usages (2)-(5) will be considered as non-past usages of the Aorist Indicative. Porter's examples of the non-past usages of the Aorist Indicative can be summarised as in the following table (5.1):

Table 5-1 Porter's non-past Aorist Indicatives

Usage of Aorist Indicative	Example texts
Refers to present action	Matt 23:23; Luke 16:4; John 13:31; and Rom 5:11
Refers to future action	John 17:18; Rom 8:30; Jude 14; and Rev 14:8.

¹²³ Keep in mind that Porter (1994:35) is not of the opinion that the Aorist Indicative itself denotes past action. Rather, he is of the opinion that tense is determined by the context and not the grammar. Porter is merely demonstrating here that the Aorist Indicative happens to be used in contexts which are past.

¹²⁴ An omnitemporal usage, according to Porter (1994:38), is an action which is not restricted to one temporal sphere, such as past, present or future, "but as occurring over time and perhaps as representative of the kind of thing which regularly occurs, especially in nature."

¹²⁵ The timeless use of a tense, according to Porter (1994:33), is when it is not necessary to make any reference to time regarding the action. In other words, it is used in statements which are true at all times. Timeless statements are oftentimes used in mathematics or theology such as "one plus one equals two."

Refers to omnitemporal action	Rom 3:23; Eph 5:29; Jas 1:11; and 1 Pet 1:24.
Refers to timeless action.	Rom 1:19-25; Mark 1:11; and Luke 7:35.

Porter also lists the Epistolary Aorist as a non-past usage of the Aorist Indicative which refers to present action. According to Porter (1994:36-37), the Epistolary Aorist does not refer to a past action from the perspective of the readers. Porter argues (1994:37) that a writer normally writes from his own temporal reference. Porter (1994:37) then continues that the perfective aspect of the Aorist Indicative is used to refer to the whole writing process. However, it has already been demonstrated in previous chapters, chapter 2 (2.3.2.2) and chapter 4 (4.5), that writers do sometimes write from the perspective of their readers and that the Aorist Indicative can be used to denote a past action from the perspective of the readers. Therefore, the Epistolary Aorist will not be treated as a non-past usage, since it has already been demonstrated to be a past usage of the Aorist Indicative within Cutrer's model, albeit with a V-POINT in reader reality.

5.2.2 McKay

In his treatment of the Aorist Indicative, McKay (1994:46-49) lists the following usages of the Aorist Indicative: (1) reference to past time;¹²⁶ (2) reference to prior to past time; (3) reference to future action; (4) reference to timeless action;¹²⁷ and (5) the Epistolary Aorist. McKay (1994:48-49) considers the Epistolary Aorist to refer to a past action from the perspective of the readers. Thus, only usages (3)-(4) will be considered as non-past usages. McKay's examples of the non-past usages of the Aorist Indicative can be summarised as in the following table (5.2):

Table 5-2 McKay's non-past Aorist Indicatives

¹²⁶ Keep in mind that McKay (1994:46) is not of the opinion that the Aorist Indicative itself denotes past action. Rather, he believes that tense is determined by the context and not the grammar. McKay is merely demonstrating here that the Aorist Indicative happens to be used in contexts which are in the past.

¹²⁷ McKay does not make the same distinction between omnitemporal and timeless actions. Instead, he treats all such instances as timeless. He also utilises the term gnomic to refer to timeless action which occurs in sayings or maxims (McKay, 1994:47).

Usage of Aorist Indicative	Example texts
Refers to future action	Jude 14
Refers to timeless action	John 15:6; Jas 1:11; Matt 5:28; 1 Cor 7:28; Matt 13:44; Matt 18:15; and John 15:8.

5.2.3 Wallace

In his treatment of the Aorist Indicative, Wallace (1996:557-565) lists the following usages of the Aorist Indicative: (1) Constative usage; (2) ingressive usage; (3) consummative usage; (4) gnomic usage; (5) epistolary usage; (6) futuristic usage; and (7) the immediate past. Usages (1)-(3) are all usages where the Aorist Indicative refers to a past action (Wallace, 1996:557-561).¹²⁸ Wallace (1996:562) considers the Epistolary Aorist as referring to a past action from the perspective of the readers and can, accordingly, be considered as a referring to past action. Concerning the immediate past usage, Wallace (1996:564-565) writes that it is ambiguous and can either refer to the immediate past or to the present. Since Wallace admits that these usages can refer to the immediate past, it is not necessary to try to demonstrate an interpretation in which the Aorist Indicative may refer to a past action. Therefore, only usages (4) and (6) will be considered as non-past usages. Wallace's examples of the non-past usages of the Aorist Indicative can be summarised as in the following table (5.3):

Table 5-3 Wallace's non-past Aorist Indicatives

Usage of Aorist Indicative	Example texts
Refers to gnomic (timeless) action	Matt 23:2; Luke 7:35; Jas 1:11; and 1 Pet 1:24.
Refers to future action	Matt 18:15; Mark 11:24; John 13:31 and 15:6; Rom 8:30; 1 Cor 7:28; Heb 4:10; Jude 14; and Rev 10:7.

¹²⁸ Cf. An explanation of these past usages in Chapter 2 (2.2.2.1).

Wallace (1996:564) also lists “possible but debatable” examples where the Aorist Indicative may possibly refer to future action. These “possible” examples will not be considered, since Wallace already admits that they may be perceived as referring to a past action by listing them as “possible but debatable.”

5.2.4 Köstenberger

In his treatment of the Aorist Indicative, Köstenberger (2016:289-297) lists the following usages of the Aorist Indicative: (1) Constative usage; (2) Inceptive usage; (3) Culminative usage; (4) gnomic usage; (5) epistolary usage; (6) futuristic usage; and (7) dramatic usage. Köstenberger (2016:290-293) considers usages (1)-(3) of Aorist Indicative as referring to past action. Concerning the Epistolary Aorist, Köstenberger (2016:294) considers the Aorist Indicative as signalling past action from the perspective of the readers, which means that the Epistolary Aorist can be regarded as referring to a past action. Concerning the dramatic Aorist, Köstenberger (2016:296) writes that in some contexts the Aorist Indicative “is used to refer to an event that recently occurred and thus has present consequences.” Accordingly, Köstenberger regards the dramatic Aorist as still referring to a past action, even though it has present consequences. Therefore, only usages (4) and (6) will be considered as non-past usages of the Aorist Indicative and will be discussed in this chapter.¹²⁹ The examples by Köstenberger of the non-past usages of the Aorist Indicative can be summarised as shown in the following table (5.4):

Table 5-4 Köstenberger’s non-past Aorist Indicatives

Usage of Aorist Indicative	Example texts
Refers to gnomic (timeless) action	Matt 7:24-27; 13:44; 18:23; 23:2; Mark 1:11; Luke 7:35; John 15:6; 15:8; Gal 5:24; Eph 5:29; Jas 1:11 Jas 1:24; and 1 Pet

¹²⁹ Köstenberger also lists more texts in footnotes as additional examples. Concerning the gnomic usage of the Aorist Indicative, Köstenberger (2016:294) lists the following additional texts in a footnote: Matt 7:24-27, 13:44 and 18:23; Mark 1:11; John 15:6 and 15:8; Gal 5:24; and Jas 1:24. Concerning the futuristic usage of the Aorist Indicative, Köstenberger (2016:296) lists the following additional texts in a footnote: Matt 18:15; Mark 11:24; John 13:31 and 17:18; 1 Cor 7:28; Gal 5:4; Heb 4:10; Jas 2:4; and 1 Pet 3:6. The texts within these footnotes will also be taken into account as part of the sample texts for this chapter.

	1:24.
Refers to future action	Matt 18:15; Mark 11:24; John 13:31; 15:6; 15:8; 17:18; Rom 8:30; 1 Cor 7:28; Gal 5:4; Heb 4:10; Jas 2:4; 1 Pet 3:6; Jude 14; and Rev 10:7.

5.2.5 Summary

All the purported non-past usages of the Aorist Indicative, as provided by Porter, McKay, Wallace and Köstenberger, can be summarised into a table. The following table (5.5) lists all the texts which contain non-past usages of the Aorist Indicative. The table will also indicate with an “x” whether Porter, McKay, Wallace or Köstenberger listed it. Consider table (5.5):

Table 5-5 Sample list of non-past usages of the Aorist Indicative

Number	Sample text	Porter	McKay	Wallace	Köstenberger
1	Matt 5:28		X		
2	Matt 7:24-27				X
3	Matt 13:44		X		X
4	Matt 18:15		X	X	
5	Matt 18:23				X
6	Matt 23:2			X	X
7	Matt 23:23	X			
8	Mark 1:11	X			X
9	Mark 11:24			X	
10	Luke 7:35	X		X	X

11	Luke 16:4	X			
12	John 13:31	X		X	X
13	John 15:6		X	X	X
14	John 15:8		X		X
15	John 17:18	X			X
16	Rom 1:19-25	X			
17	Rom 3:23	X			
18	Rom 5:11	X			
19	Rom 8:30	X		X	X
20	1 Cor 7:28		X	X	X
21	Gal 5:4				X
22	Gal 5:24				X
23	Eph 5:29	X			X
24	Heb 4:10			X	X
25	Jas 1:11	X	X	X	X
26	Jas 1:24				X
27	Jas 2:4				X
28	1 Pet 1:24	X		X	X
29	1 Pet 3:6				X
30	Jude 14	X	X	X	X
31	Rev 10:7			X	X
32	Rev 14:8	X			

The hypothesis of this dissertation, that the Aorist Indicative encodes PAST from a certain V-POINT within Cutrer's model, will be used to explain the purported non-past usages of these sample texts taken by Porter, McKay, Wallace and Köstenberger. The explanations offered by Cutrer's model can also be summarised in a table. The following table (5.6) lists the explanations offered by Cutrer's model and the texts of purported non-past usages of the sample that will be explained by them:

Table 5-6 Explanations provided by Cutrer's model

Explanation by Cutrer's model	Sample Texts
A) PAST with V-POINT in writer reality	Rom 1:19-25; Rom 3:23; Rom 5:11; Gal 5:4; Gal 5:24; Jas 1:24; and Jas 2:4;
a. Empirical Aorist	Luke 7:35; John 15:8; Eph 5:29; Jas 1:11; and 1 Pet 1:24.
B) PAST with V-POINT in a narrative	Matt 13:44; Matt 23:2; Matt 23:23; Mark 1:11; Luke 16:4; John 13:31; and John 17:18.
a. Visionary Aorist	Matt 18:23; Rom 8:30; Jude 14; and Rev 14:8.
C) PAST with V-POINT in the future	Matt 7:24-27; and Mark 11:24.
D) PAST with V-POINT in a hypothetical space	Matt 5:28; Matt 18:15; John 15:6; 1 Cor 7:28; Heb 4:10; 1 Pet 3:6; and Rev 10:7

These explanations for the sample texts will now be considered in the rest of this chapter.

5.3 PAST with V-POINT in writer reality

In letters, either the writer or the reader is available as a possible BASE and V-POINT. This was already demonstrated with the Epistolary Aorist (4.5). However, this section (5.3) will only explain the following purported non-past usages as being PAST with a V-POINT in writer reality.¹³⁰ Consider the following table (5.7) that lists the sample texts that will be explained as being PAST with a V-POINT in writer reality:

Table 5-7 PAST with V-POINT in writer reality

Explanation by Cutrer's model	Sample texts
PAST with V-POINT in writer reality	Rom 1:19-25; Rom 3:23; Rom 5:11; Gal 5:4; Gal 5:24; Jas 1:24; and Jas 2:4.

These sample texts will now be explained within Cutrer's model, but not necessarily in the order they are listed.

Rom 1:19-25

ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσεν κ.τ.λ.¹³¹

According to Porter (1994:39), the Aorist Indicatives in Rom 1:19-25 are examples where the Aorist Indicative refers to timeless action. For example, Porter (1994:39) proposes to translate ἥλλαξαν as "they exchange." The reason Porter (1994:39) supplies, is that Rom 1:19-25 is a sustained theological passage which means that it contains truths applicable to all times.¹³² Earlier in his grammar, Porter (1994:33) states that reference to timeless action normally occurs in theological statements. Since, according to Porter (1994:39), this passage of Rom contains theological statements, the Aorist Indicative in those statements should be taken as timeless.

¹³⁰ However, it may be possible that some of these texts are intended to be read as PAST from reader reality. Rhetorically speaking, this will have some interesting effects, but are beyond the scope of this dissertation. The explanations that the Aorist Indicative indicates a PAST action from the V-POINT of the writer are sufficient to demonstrate the viability of this dissertation's hypothesis.

¹³¹ Here are the Aorist Indicatives in Romans 1:19-25 which Porter (1994:39) lists as timeless: ἐφανέρωσεν; ἐδόξασαν; ηὐχαρίστησαν; ἐματαιώθησαν; ἐσκοτίσθη; ἐμωράνθησαν; ἥλλαξαν; παρέδωκεν; μετήλλαξαν; and ἐλάτρευσαν.

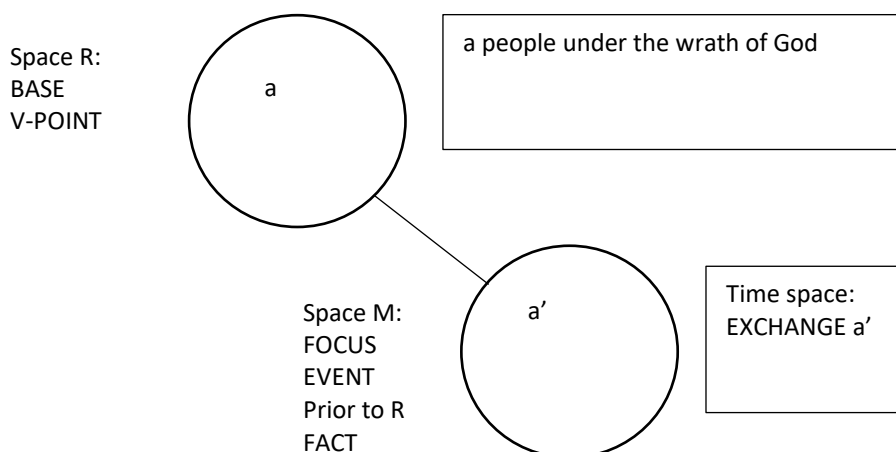
¹³² This may be a theological bias that influences Porter's analysis of Greek grammar.

However, this is not the only way to interpret Rom 1:19-25. The ESV, for example, translates all of the Aorist Indicatives as referring to a past action.¹³³ Paul, then, is arguing that these people are justly under the wrath of God (Rom 1:18), because they already committed these sins in the past. Therefore, the Aorist Indicatives in Rom 1:19-25 may be interpreted as referring to past actions, which concur with this dissertation's hypothesis.

The Aorist Indicatives in Rom 1:19-25 may be understood within Cutrer's model as PAST with the V-POINT in writer reality. In Rom 1:19-25 Paul is supplying the reason why the people in Romans 1:18 are under the wrath of God. In other words, Paul lists the sins that these people committed which made God wrathful over them. Paul is then the BASE and V-POINT in mental space R. According to this dissertation's hypothesis, the Aorist Indicative encodes the PAST within Cutrer's model. The PAST requires that a new mental space (M) be constructed from the V-POINT in R. The PAST indicates that M is in FOCUS and is where the EVENT took place. The PAST also indicates that M is prior to R and that M is FACT from the V-POINT. Each of these Aorist Indicatives in Rom 1:19-25 will have this same configuration of the PAST from the V-POINT of Paul as writer of the letter. It is, accordingly, not necessary to demonstrate each Aorist Indicative separately. Consequently, only the configuration of mental spaces and discourse primitives of the Aorist Indicative, ἤλλαξαν, in Rom 1:23 will be illustrated in the following figure (5.1):

¹³³ These are the translations the ESV gives for the Aorist Indicatives in Romans 1:19-25: made it plain (ἐφάνερωσεν); glorified (ἐδόξασαν); gave thanks (ἠύχαριστήσαν); became futile (ἐματαιώθησαν); were darkened (ἐσκοτίσθη); became futile (ἐμωράνθησαν); exchanged (ἤλλαξαν); gave over (παρέδωκεν); exchanged (μετήλλαξαν); worshiped (ἐλάτρευσαν).

Figure 5-1 Rom 1:23



This figure (5.3) illustrates the Aorist Indicatives in Rom 1:19-25 as indicating PAST from the V-POINT of the writer of a letter. The rest of the texts in this section (5.3) will have this same configuration of mental spaces and discourse primitives. Therefore, this figure (5.1) will serve as the blueprint for the rest of the explanations of the sample texts in this section (5.3).

Rom 3:23

πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ

According to Porter (1994:38), the Aorist Indicative, ἥμαρτον, in Rom 3:23 refers to an omnitemporal action. Consequently, Porter (1994:38) proposes to translate it as an English Simple Present “sin.” Porter (1994:39) argues that the Aorist Indicative in Rom 3:23 is found with the Present Indicative, ὑστεροῦνται, and makes it more likely that the Aorist Indicative and the Present Indicative are both used to indicate timeless action. This interpretation is possible, but it does not exclude other interpretations. The ESV, for example, translates ἥμαρτον into the English Present Perfect “have sinned” which denotes a past action with present consequences. This English translation into a Present Perfect, does not mean that the Aorist Indicative actually corresponds to the English Present Perfect, but that English idiom requires an English Present Perfect with a past action that has present consequences. It would, however, not be wrong to translate ἥμαρτον as an English Simple Past “sinned.” For example, someone may ask Paul “why do they now fall short of the glory of God” to which Paul could reply “they sinned” (ἥμαρτον). This corresponds to the Afrikaans Nuwe Vertaling (Bybel, 1993) which merely

translates the Aorist Indicative as a simple past action “*het gesondig*.” In other words, the Aorist Indicative, ἥμαρτον, can be interpreted as an action in the past even though, by implication, it has present consequences.¹³⁴ Therefore, the Aorist Indicative in Rom 3:23 may be interpreted as referring to a past action from Paul’s perspective as he is writing the letter.

Rom 5:11

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι’ οὗ νῦν τὴν καταλλαγὴν **ἐλάβομεν**

According to Porter (1994:36), the Aorist Indicative, ἐλάβομεν, in Rom 5:11 refers to present action. Consequently, Porter (1994:36) proposes to translate ἐλάβομεν as “we receive.” Porter (1994:36) argues that the Aorist Indicative in Rom 5:11 refers to present action because of the νῦν. However, νῦν does not only indicate present temporal reference. In addition to present reference, νῦν may refer to an action that occurred in the recent past. It seems unlikely that Paul is mentioning here that the readers only in the recent past received reconciliation with God. However, νῦν may also, according to BDAG (2000:681), refer to a present situation, rather than present time. In other words, νῦν may rather mean “as things now stand” (BADG, 2000:681). If νῦν is interpreted in this latter manner, it would mean that Paul is referring to a present situation, because of what happened in the past. The Aorist Indicative ἐλάβομεν is then used to refer to this action in the past which resulted in the present situation. Concurrently, the ESV interprets the Aorist Indicative as referring to a past action, as this last explanation proposes, by translating ἐλάβομεν as “we received.” Therefore, the Aorist Indicative, ἐλάβομεν, in Rom 5:11 may be interpreted as referring to a past action from the perspective of Paul as he is writing the letter.

Jas 2:4

καὶ οὐ **διεκρίθητε** ἐν ἑαυτοῖς καὶ **ἐγένεσθε** κριταὶ διαλογισμῶν πονηρῶν;

¹³⁴ This usage corresponds to the dramatic Aorist in the next section (5.3), although the action did not happen in the immediate past.

Köstenberger (2016:296) lists the Aorist Indicatives, διεκρίθητε and ἐγένεσθε, in Jas 2:4 as referring to future actions. Köstenberger (2016:296) does not provide a reason for interpreting these Aorist Indicatives of Jas 2:4 in this manner.¹³⁵ Contra Köstenberger, the ESV translates διεκρίθητε and ἐγένεσθε into the English Present Perfect as “have made distinctions” and “have become.” The English Present Perfect is again an example where the English idiom requires the Present Perfect of a past action with present consequences. This does not mean that the Aorist Indicative means the same as the English Present Perfect. It would not be wrong to understand the Aorist Indicative as referring to a simple action in the past. For example, the congregation which is addressed by James could ask: “why do you insinuate that we are partial?” To which James could reply with a simple past “because you made distinctions [διεκρίθητε] and became [ἐγένεσθε] judges.” This interpretation of the Aorist Indicative as a simple action in the past is demonstrated in the *Afrikaans Nuwe Vertaling* (Bybel, 1993) which translates διεκρίθητε as “*het onderskeid gemaak*” and γένεσθε κριταί as “*het beoordeel*.”¹³⁶ Therefore, the Aorist Indicative in Jas 2:4 may be interpreted as referring to past actions from the perspective of James as he is writing the letter.

Gal 5:4

κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσκατε

According to Köstenberger (2016:296) the Aorist Indicatives, κατηργήθητε and ἐξεπέσκατε, in Gal 5:4 refer to future action. Köstenberger (2016:296) does not provide any reason why the Aorist Indicatives in Gal 5:4 should be interpreted in this manner.¹³⁷ Contra Köstenberger, the NIV translates κατηργήθητε as “have been alienated” and ἐξεπέσκατε as “have fallen away.” Again, the English idiom requires the English Present Perfect for an action in the past which has present consequences. The Afrikaans language, however, does not have this same requirement of idiom. Consequently, the *Afrikaans Nuwe Vertaling* (Bybel, 1993) translates these Aorist Indicatives as simple past actions, κατηργήθητε as “*het verbreek*” and ἐξεπέσκατε as “*het verbeur*.” Therefore, the Aorist Indicatives in Gal 5:4 may be interpreted as referring to past

¹³⁵ This example of a futuristic Aorist is found in Köstenberger’s footnote and is, perhaps, the reason for not supplying an argument for interpreting this Aorist Indicative as referring to a future action.

¹³⁶ It should be noted that the *Afrikaans Nuwe Vertaling* is a dynamic equivalent translation and in this translation the translators opted to change the noun κριταί (judges) into the action which judges do, namely to judge (*beoordeel*).

¹³⁷ This example of a futuristic Aorist is found in Köstenberger’s footnote and is, perhaps, the reason for Köstenberger not supplying an argument for interpreting this Aorist Indicative as referring to a future action.

actions from Paul's perspective as he is writing the letter, even though they may have present consequences by implication.

Gal 5:24

οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα **ἔσταύρωσαν** σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

According to Köstenberger (2016:294) the Aorist Indicative, ἔσταύρωσαν, in Gal 5:24 refers to a timeless action. Köstenberger does not provide any reason why the Aorist Indicative in Gal 5:24 should be interpreted in this manner.¹³⁸ Contra Köstenberger, the ESV translates ἔσταύρωσαν as “have crucified.” Although the English idiom requires a past action with present consequences to be translated into the English Present Perfect, it does not mean that the Aorist Indicative does not refer to a simple action in the past. Afrikaans does not have the same requirement in idiom as English and translates it as a simple action in the past in the *Afrikaans Nuwe Vertaling* (Bybel, 1993): “het gekruisig.” Therefore, the Aorist Indicative, ἔσταύρωσαν, in Galatians 5:24 may be interpreted as referring to a past action from the perspective of Paul as he is writing the letter.

Jas 1:24

κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως **ἔπελάθετο** ὅποιος ἦν

According to Köstenberger (2016:294) the Aorist Indicative, κατενόησεν, in Jas 1:24 refers to a timeless action. Köstenberger (2016:294) does not provide any reason why the Aorist Indicative in Jas 1:24 should be interpreted in this manner.¹³⁹ Although, the ESV seems to concur with Köstenberger by translating the Aorist Indicative κατενόησεν as “he looks” and the Aorist Indicative ἔπελάθετο as “he forgets.” The English idiom requires the English Present Tense to refer to timeless actions, and is translated accordingly by the ESV. However, the NET makes a

¹³⁸ This example of a timeless (gnomic) Aorist is found in Köstenberger's footnote and is, perhaps, the reason for Köstenberger not supplying an argument for interpreting this Aorist Indicative as referring to a timeless action.

¹³⁹ This example of a timeless (gnomic) Aorist is found in Köstenberger's footnote and is, perhaps, the reason for Köstenberger not supplying an argument for interpreting this Aorist Indicative as referring to a timeless action.

comment in a footnote at Jas 1:24 that the Aorist Indicative, ἐπελάθετο, may also be translated as “has forgotten.” This latter interpretation posited by the NET refers to an action in the past which has present consequences. Consequently, the English idiom requires the Present Perfect tense. However, it would not be wrong to interpret ἐπελάθετο as an English Simple Past. For example, someone could ask concerning the person who heard the law but didn’t correct his actions “why didn’t he wipe the dirt off his face while you were looking in the mirror” and it could be answered with an English Simple Past “he forgot” (ἐπελάθετο). The Dutch *Statenvertaling* (*Bijbel*, 1637) demonstrates this simple past interpretation by translating ἐπελάθετο as “*heeft vergeten*.” Therefore, the Aorist Indicatives may be understood as referring to past actions from the perspective of James as he is writing the letter.

This section (5.2) demonstrated that it is possible to interpret some of the purported non-past usages of the Aorist Indicative as referring to a PAST action from the V-POINT of writer reality. This next subsection (5.2.1) will deal with the Empirical Aorist as an explanation for the purported timeless usages of the Aorist Indicative. Not all of the Empirical Aorists will be PAST with a V-POINT in writer reality, but the first example (Jas 1:11), which serves as the blueprint for the rest of the Empirical Aorists, is PAST with a V-POINT from writer reality.

5.3.1 Empirical Aorist

This sub-section (5.3.1) deals with the purported timeless usages of the Aorist Indicative.¹⁴⁰ According to Köstenberger (2016:293) the Aorist Indicative may sometimes be used to refer to a timeless or universal truth. In the words of Wallace (1996:562), the Aorist Indicative may sometimes be used not to state that something *did* occur, but that it generally *does* occur.¹⁴¹ Consequently, this timeless usage of the Aorist Indicative should be translated into the English idiom in the Present tense to preserve the timeless meaning. This understanding of the timeless usage of the Aorist Indicative seems to be the status quo among scholars today. This dissertation, however, challenges that status quo.

¹⁴⁰ Some grammarians prefer the term gnomic (Wallace, 1996:562; Köstenberger, 2016:293). Others, such as McKay (1994:47) prefer timeless, although McKay does place the term “gnomic” as another option. Porter (1994:38-39) makes a distinction between omnitemporal and timeless. The other grammars, however, do not make this same distinction between omnitemporal and timeless. This dissertation will follow their example and also make no distinction between timeless and omnitemporal.

¹⁴¹ Cf. McKay (1994:47) and Porter (1994:38-39) who agree with Köstenberger and Wallace on the timeless or gnomic usage of the Aorist Indicative.

It is possible to understand the purported timeless usages of the Aorist Indicative as referring to a certain event in the past, which is common knowledge, and is likely to happen again under similar circumstances. This is not a novel idea. According to Goodwin (1896:53), the Aorist Indicative may make a general truth more vivid “by employing a distinct case or several distinct cases in the past to represent (as it were) all possible cases, and implying that what occurred is likely to occur again under similar circumstances.” Jannaris (1897:436) agrees with Goodwin by saying that the Aorist Indicative may be used to refer to general truths applicable to the present, but are grounded in past experience. Hence, Jannaris (1897:436) proposes to call it an “empiric” Aorist. Concurrently, Blass, Debrunner and Funk (1961:171) also state that the author using the Aorist Indicative as referring to a general truth, may have a certain past event in mind. More recently, De la villa (2014:384) agrees with the statements above by saying “This use [gnomic usage] can be justified as a result of inference: If something happened in the past, it can happen again.” Therefore, it is possible to interpret the Aorist Indicative as referring to a past action, which is common knowledge, and may be repeated again under similar circumstances. In other words, the Empirical Aorist basically says “as it was, so shall it be.” This interpretation will now be tested on sample texts in which the purported timeless usages of the Aorist Indicative occur. Consider the following table (5.8) that lists the Empirical Aorists:

Table 5-8 Empirical Aorist

Explanation by Cutrer’s model	Sample texts
Empirical Aorist	Luke 7:35; John 15:8; Eph 5:29; Jas 1:11; and 1 Pet 1:24.

These sample texts in table (5.8) will now be explained in terms of Cutrer’s model, but not necessarily in the order that they are listed.

Jas 1:11

ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ **ἐξήρανε** τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ **ἐξέπεσεν** καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ **ἀπώλετο**· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

All four authors of the sample texts, list the Aorist Indicatives in Jas 1:11 as referring to timeless action.¹⁴² However, as indicated in the above paragraph, it is possible to understand the Aorist Indicative as referring to a past action, which is common knowledge, and likely to happen again in similar circumstances. Accordingly, the Aorist Indicatives in Jas 1:11 may be interpreted in the following manner: By experience, James and his readers knew that the sun had come up in the past and caused grass to dry out and flowers to wilt by its scorching heat; They knew that it is the way this world works and, if the world does not change, they could predict that it would happen again the future. Consequently, this knowledge can be put in the following statement: “the sun came up and withered the grass and its flower wilted. In like manner, the sun will come up and will wither the grass and its flower will wilt.” However, James draws a comparison between grass and rich people. It seems that James is drawing attention to the frailty of human life and that it can be destroyed as quickly as grass withers so that no trace is left.¹⁴³ In other words, human beings are like grass, and based on experience, they perished just as grass perished in the sun, and will perish again, just as grass will again perish in the sun. Accordingly, James can, by means of comparison, include rich people into the statement of Jas 1:11 and may be translated as follows:

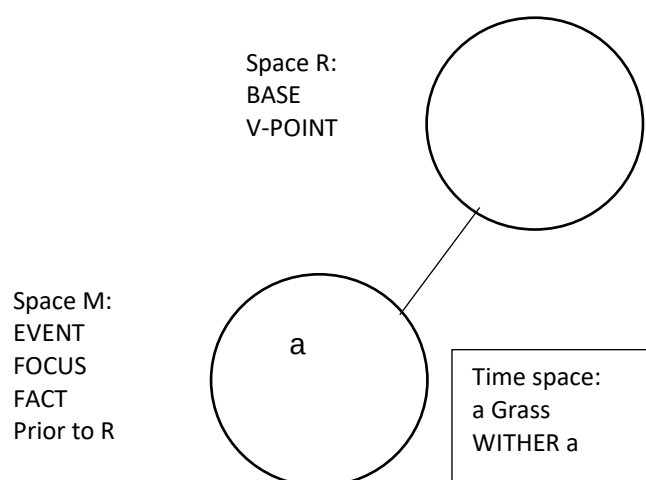
“For the sun came up with its heat and withered the grass and its flower wilted and the beauty of its appearance was wrecked. In like manner the rich man will fade away in his way of life.”

This sentence of Jas 1:11 can be illustrated with Cutrer’s model. James, as he is writing, is the V-POINT and BASE in mental space R. According to this dissertation’s hypothesis the Aorist Indicative encodes the PAST in Cutrer’s model. The PAST cues the construction of a new mental space (M) which is in FOCUS and where the EVENT takes place. The PAST also indicates that M is prior to R and that M is seen as FACT from the V-POINT. This can be illustrated in the following figure (5.2)

¹⁴² Porter (1994:39); McKay (1994:47); Wallace (1996:562); and Köstenberger (2016:293).

¹⁴³ Cf. Richardson (1997:74) in his commentary on James 1:11.

Figure 5-2 Jas 1:11 the grass withered

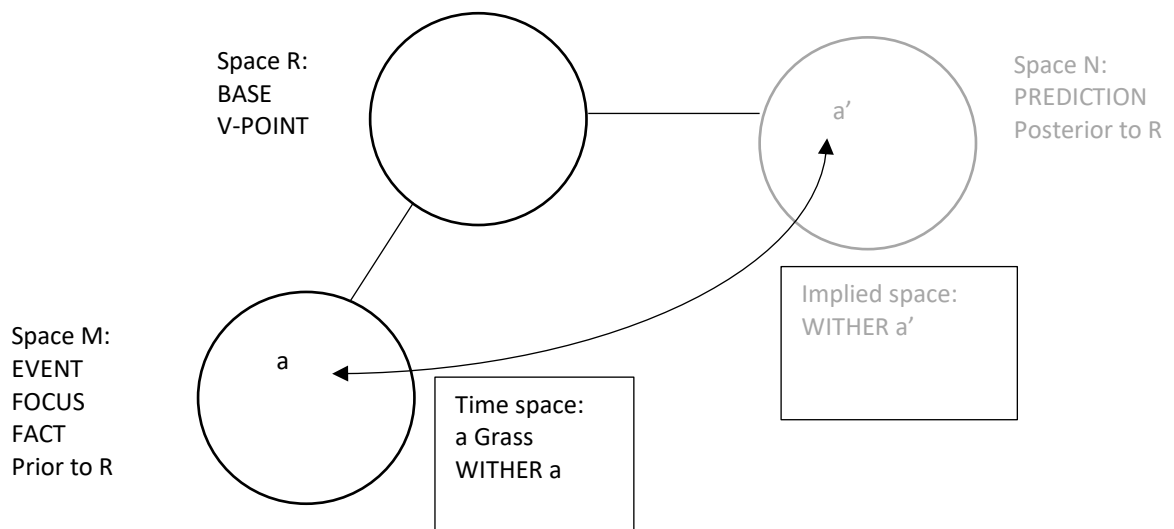


This figure (5.2) illustrates that the Aorist Indicative refers to a PAST action from the V-POINT of the writer. However, this Empirical usage of the Aorist Indicative also implies that which happened in the past is likely to occur again under similar circumstances (Goodwin, 1896:53). In other words, the empirical usage of the Aorist Indicative activates encyclopaedic knowledge of the world and makes a prediction based on that knowledge.¹⁴⁴ Accordingly, a new implied mental space (N) will be constructed by this prediction based on encyclopaedic knowledge.¹⁴⁵ Space N is a prediction and posterior to R, since it is a prediction of the future, based on the experience of the past. The following figure (5.3) illustrates the construction of N:

¹⁴⁴ Cf. Chapter 3 (3.2.2.3) of this dissertation for a discussion on encyclopaedic knowledge.

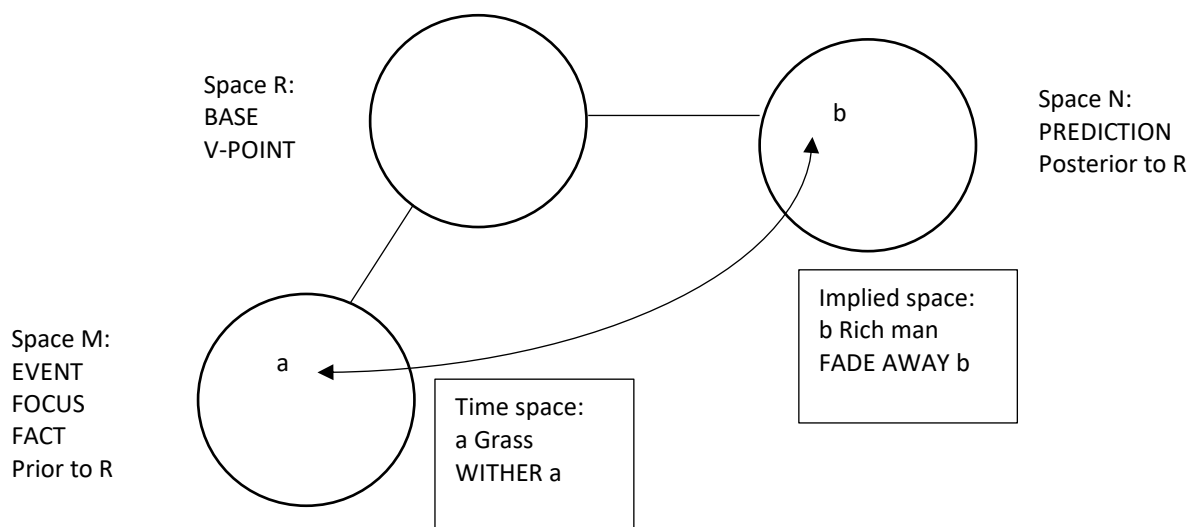
¹⁴⁵ Cf. Cutrer (1994:49) for the manner in which encyclopaedic knowledge or frames can construct mental spaces.

Figure 5-3 Jas 1:11 the rich man will perish



The above figure (5.3) illustrates the implied mental space which is constructed by a prediction based on knowledge of past experience. However, James makes a comparison between grass and rich people. James then substitutes grass (a') in the implied space with a rich man (b), to state that human beings are like grass, and based on experience, they perished just as grass perished in the sun, and will perish again, just as grass will again perish in the sun. The following figure (5.4) illustrates the comparison James makes between grass and rich people based on his past experience:

Figure 5-4 Jas 1:11 the rich man will perish



The above figure (5.4) demonstrates that the Aorist Indicatives in Jas 1:11 refer to past actions, but imply that similar actions will be repeated in the future. Therefore, this interpretation of the Aorist Indicatives in Jas 1:11 is demonstrative of the Empirical Aorist put forward by Goodwin, Jannaris as well as Blass, Debrunner and Funk earlier in this sub-section (5.3.1). This interpretation of the Aorist Indicative, as an Empirical Aorist, will now be demonstrated in the rest of the sample texts in this section (5.3.1). However, it will not be necessary to draw a mental space lattice for each of the following sample texts, since they will have the same organisation as figure (5.6).

1 Pet 1:24

ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν

According to Porter (1994:39), Wallace (1996:562) and Köstenberger (2016:294), the Aorist Indicatives, ἐξηράνθη and ἐξέπεσεν, in 1 Pet 1:24 are referring to timeless actions. Consequently, they propose to translate ἐξηράνθη as “withers” and ἐξέπεσεν as “falls.” However, the hypothesis of this dissertation, that the Aorist Indicative encodes the PAST in Cutrer’s model requires a different interpretation. This latter interpretation will be in line with the Empirical Aorist proposed by Goodwin (1896:53), Jannaris (1897:436) and Blass, Debrunner and Funk (1961:171).

The Empirical Aorist refers to an action in the past, which is common knowledge, and implies that it will happen again in the future under similar circumstances. Peter here employs the same expression as in Jas 1:11. Everyone knew that the sun came up and withered grass and caused flowers to wilt. They also knew by experience that the world remained the same and that it can be expected that the sun will continue to come up and will again wither grass and cause flowers to wilt. However, Peter has a different comparison than James. According to Schreiner (2003:95), in his commentary on 1 Pet 1:24, Peter is likening the persecutors of the church to grass. Furthermore, Schreiner (2003:95) notes that 1 Pet 1:24 is a quotation of Isaiah 40:6-8 in which Isaiah likened oppressive nations, like the Babylonians, to grass. For Peter, then, the full comparison looks as follows: the oppressors of God’s people are like grass, and according to what Peter considers common knowledge, they perished just as grass perished, and will perish

again just as grass will again perish in the sun. In other words, Peter is saying that just as the Babylonians perished, these oppressors in his day will also perish. Therefore, Peter uses the Aorist Indicatives in 1 Peter 1:24 as referring to a past action, which is common knowledge, and predicts that it will happen again under the same circumstances.

Luke 7:35

καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

According to Porter (1994:39), Wallace (1996:562) and Köstenberger (2016:293), the Aorist Indicative, ἐδικαιώθη, in Luke 7:35 refers to a timeless action. Consequently, they propose to translate ἐδικαιώθη as “is justified.” However, the hypothesis of this dissertation, that the Aorist Indicative encodes the PAST in Cutrer’s model, requires a different interpretation.

Two interpretations are possible for the Aorist Indicative, ἐδικαιώθη, under this dissertation’s hypothesis. The first is that the Aorist Indicative refers to a normal past action from the perspective of the Lukan Jesus. The second is that the Aorist Indicative refers to an Empirical Aorist. These two interpretations will now be considered.

It is possible to interpret the Aorist Indicative, ἐδικαιώθη, as referring to a normal past action from the perspective of Jesus as he is answering the Pharisees and scribes. Blight (2008:312), in his commentary on Luke 7:35, proposes that as a possible interpretation “wisdom” (σοφία) refers to Jesus’ or John the Baptist’s preaching and that their preaching already bore fruit. In other words, the Lukan Jesus’ or John’s message is already vindicated by the fruit that their followers were bearing. According to this interpretation, the Aorist Indicative will be explained as PAST with a V-POINT in a narrative (cf. section 5.3 of this dissertation). However, another possible interpretation of the Aorist Indicative as past referring may be considered.

The Empirical Aorist is another possible interpretation in which the Aorist Indicative still refers to a past action. With the interpretation as an Empirical Aorist, the Lukan Jesus has a certain, familiar past event in mind, which serves as an example representing all possible cases, and he

implies that what took place then is likely to happen again in similar circumstances. Accordingly, it may be that Jesus had in mind a vivid past event, which was common knowledge to all who were listening to him. Perhaps he had a certain prophet in mind, who were later vindicated by the results of his preaching, to whom he is now likening himself or John the Baptist. Or, he might have had in mind the message of false prophets, which had devastating effects, which he is now likening to the scribes and Pharisees. He might even blend the two into one, such as Jeremiah's preaching against the false worship of his day, over and against the false prophets who proclaimed peace while there is no peace (Jer 6:14). Jeremiah proclaimed repentance, just as the Lukan Jesus and John the Baptist did, but the false prophets rejected the message of repentance, just as the scribes and Pharisees do now. Jeremiah's warnings were vindicated and the false prophets proved wrong when the false worship was ended by the destruction of the temple. The Lukan Jesus may be insinuating that his message will be vindicated in like manner, i.e. the destruction of the temple, and that the wisdom of the scribes and Pharisees will be proven wrong by the same event. Therefore, it is possible that the Aorist Indicative, ἐδικαιώθη, refers to a vivid event in the minds of the listeners, such as the destruction of the temple, which the Lukan Jesus uses to imply that it will happen again under the same circumstances.

Eph 5:29

Οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα **ἐμίσησεν** ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν

According to Porter (1994:39) and Köstenberger (2016:293) the Aorist Indicative, ἐμίσησεν, in Eph 5:29 refers to a timeless action. Consequently, they propose to translate ἐμίσησεν as "hate." Nevertheless, it is possible to interpret the Aorist Indicative as referring to a past action. The ESV, for example, translates ἐμίσησεν as an English Simple Past "hated." However, it seems as if Paul does not merely have in mind a single action that happened in the past, but that husbands are supposed to keep loving their wives as opposed to hating them. It may be because of this reason that Porter and Köstenberger interpret the Aorist Indicative, ἐμίσησεν, as a timeless action. Although, the Empirical Aorist may be able to explain the past interpretation of the ESV.

With the Aorist Indicative, ἐμίσησεν, in Eph 5:29, the author of Ephesians has a past event in mind that represents the norm and implies that it is likely to happen again in similar circumstances. The author of Ephesians is making a statement that is true of most men, ignoring the minority of ascetics in the world (Muddiman, 2001:267). By experience of the past, no one ever hated (ἐμίσησεν) his flesh (σάρκα), the author of Ephesians implies that it will remain the same in the future. With “flesh” (σάρκα), the author of Ephesians is referring to the person’s own body (Bratcher & Nida, 1993:145). Hence, from the experience of the past, that no one hated their own body, the author of Ephesians might have deduced that no person will hate it in the future, but will rather nurture and cherish it. Therefore, it is possible to interpret the Aorist Indicative, ἐμίσησεν, in Eph 5:29 as referring to an action in the past, but also implying that it is a general truth that will happen in the future under similar circumstances.

John 15:8

ἐν τούτῳ **ἐδοξάσθη** ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

According to McKay (1994:48) and Köstenberger (2016:295), the Aorist Indicative, ἐδοξάσθη, in John 15:8 refers to a timeless action. Consequently, they propose that ἐδοξάσθη should be translated as “is glorified.” However, the NEB interprets that ἐδοξάσθη refers to a past event with present consequences and translates it as “has been glorified.” Although, it does not seem that Jesus only has a past event in mind, but is trying to convey more. It may be for this reason that McKay and Köstenberger interprets ἐδοξάσθη as referring to a timeless action, because it seems that Jesus is urging his disciples to glorify God by bearing much fruit by this statement.¹⁴⁶ However, with the Empirical Aorist, it is possible to take both interpretations into account.

With the Empirical Aorist, it is possible to interpret the Aorist Indicative as referring to a past action or actions which represent all actions by disciples which glorify God and implying that God will again be glorified by the same kind of action under the same circumstances. By interpreting ἐδοξάσθη as an Empirical Aorist, the Johannine Jesus might have had a certain past action in mind in which God was glorified, which serves as a good example and which is

¹⁴⁶ In the footnote on John 15:8, the translators of the NET propose that the ἵνα clause should not be taken as a purpose clause, but rather as a substantive apposition to ἐν τούτῳ. It may then be translated as by/when bearing good fruit etc.

common knowledge to the disciples he is addressing. A vivid event in the minds of the disciples might have been when Mary, expressing her love, anointed Jesus with the expensive nard oil in John 12:1-8. The Johannine Jesus may be using the Aorist Indicative as an Empirical Aorist to remind the disciples of this event, or a similar event, in which love is so clearly expressed. The Empirical Aorist also implies that God will be glorified in the future by similar acts of love. Therefore, the Aorist Indicative, ἐδοξάσθη, may be interpreted as an Empirical Aorist which reminds the disciples of an act of love which they experienced in the past and uses it as a representative of all acts that will glorify God in the future.

This subsection (5.3.1) demonstrated that the Empirical Aorist may serve as an explanation for the purported timeless usages of the Aorist Indicative. It was illustrated that the Empirical Aorist may refer to a past action, but implies that a similar action will occur in the future under similar circumstances. The next section will explain some of the purported non-past usages of the Aorist Indicative as referring to a PAST action with a V-POINT in a narrative.

5.4 PAST with V-POINT in a narrative

Narratives have many characters within the story which may serve as a V-POINT and BASE space from which tense should accordingly be interpreted. Especially direct speech is an indicator of a shift in V-POINT and BASE away from the narrator to the person within the narrative making the direct speech (Cutrer, 1994:402). In the Gospels, there are numerous examples where the author of the Gospel quotes the direct speech of Jesus or any other character. This shift in V-POINT and BASE should be taken into account when analysing tense in the Gospels. This section (5.4) will explain the following purported non-past usages in the sample texts, listed in Table (5.9), as being PAST with a V-POINT within the narrative:

Table 5-9 PAST with V-POINT in a narrative

Explanation by Cutrer's model	Sample texts
PAST with V-POINT in a narrative	Matt 13:44; Matt 23:2; Matt 23:23; Mark 1:11; Luke 16:4; John 13:31; and John 17:18.

These sample texts will now be explained with Cutrer's model, but not necessarily in the order they are listed.

Mark 1:11

καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

According to Porter (1994:39), Mark 1:11 is an example where the Aorist Indicative, εὐδόκησα, refers to a timeless action. A timeless action is an action that is not bounded to time, since it is always true in all times and is normally used in theological or mathematical statements (Porter, 1994:33). Accordingly, Porter (1994:39) proposes to translate Mark 1:11 as “you are my beloved son, in you I am pleased.” However, according to Porter's proposed translation of Mark 1:11, it seems that he has a theological presupposition regarding the Father's timeless relationship with the Son in this verse that influences his understanding of the grammar of the Aorist Indicative. Nevertheless, this interpretation of Porter is also affirmed by most modern translations, such as the ESV or NIV. This timeless understanding of Mark 1:11 seems to be the status quo. This chapter proposes that Mark 1:11 may be understood differently.

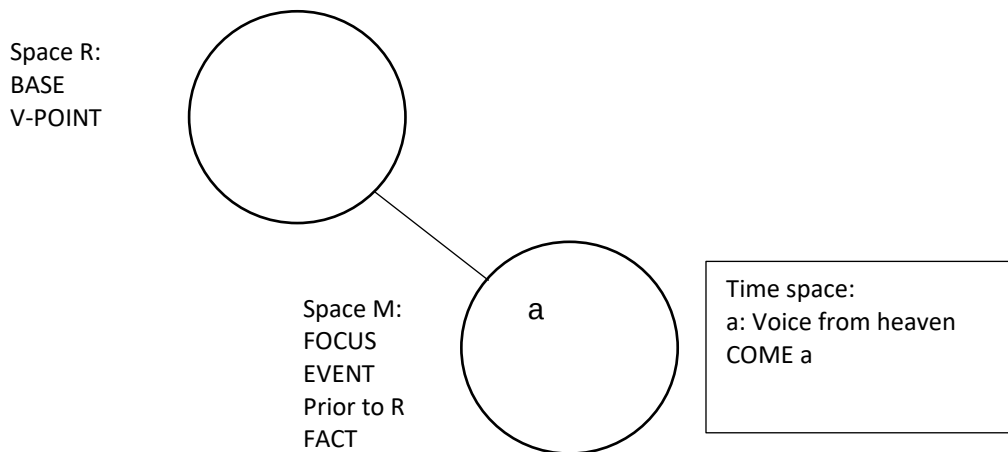
A timeless understanding of the Aorist Indicative, εὐδόκησα, is not the only possible interpretation. In Col 1:19 the verb εὐδοκέω also appears in the Aorist Indicative as the third person singular εὐδόκησεν, but is translated as referring to a simple past action by the ESV and most other modern translations.¹⁴⁷ Hence, a timeless interpretation of εὐδόκησα is not the only possible understanding of Mark 1:11, it might just as well be understood as past referring. Therefore, it is also possible to interpret εὐδόκησα in Mark 1:11 as past referring, which is in line with this dissertation's hypothesis.

The Aorist Indicative in Mark 1:11 can also be understood as referring to a PAST action from a V-POINT within the narrative. Mark is the narrator of the Gospel and serves as the initial BASE and V-POINT in space R. Mark then narrates that a voice from heaven came (ἐγένετο). The

¹⁴⁷ The ESV translates the verse as follows: “For in him all the fullness of God *was pleased* to dwell” (italics my own).

verb ἐγένετο is an Aorist Indicative, and according to this dissertation's hypothesis, encodes PAST in Cutrer's model. The PAST cues the construction of a new mental space (M), which is in FOCUS and where the EVENT took place. The PAST also indicates that M is prior to R. This organisation of the mental spaces thus far, is illustrated in the following figure (5.5):

Figure 5-5 Mark 1:11a

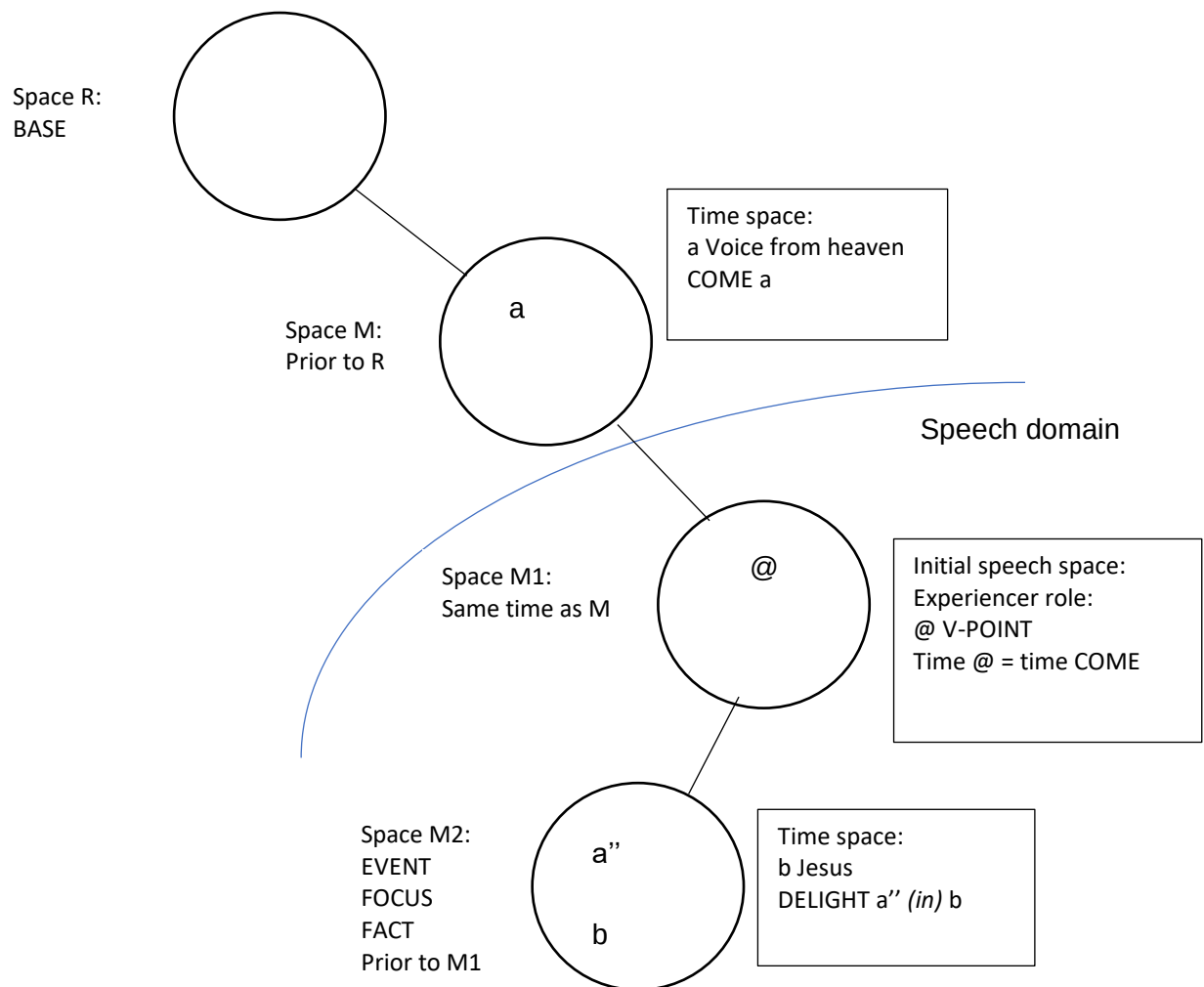


The mental space network is further expanded by the rest of Mark 1:11. Mark next narrates that the voice from heaven directly addressed Jesus. In other words, Mark quotes the direct speech of the voice from heaven. According to Cutrer (1994:402), the persona making the direct speech has its own V-POINT/@ and BASE. Consequently, the direct speech cues the construction of a new space (M1), which is in a speech domain, which will be demonstrated below. Within M1 the voice from heaven becomes the V-POINT and BASE from which whatever is said, should be perceived.

The voice from heaven then utters the Aorist Indicative verb εὐδόκησα which comes from the verb εὐδοκέω. The verb εὐδοκέω in the Aorist Indicative can also be translated as referring to a past action, as demonstrated by the ESV's translation of Colossians 1:19. Therefore, it is possible that the voice from heaven meant "you are my beloved son in whom I was pleased" or "in whom I delighted." This interpretation would entail that the Markan Jesus was suitable to be the Messiah and God delighted to find a suitable candidate to be the Messiah. According to the hypothesis of this dissertation, the Aorist Indicative encodes the PAST and cues the construction of an additional mental space (M2) that is in FOCUS and where the EVENT occurs. The PAST also signals that M2 is prior to M1 and that M2 is FACT from the V-POINT/@. The

following figure (5.6) demonstrates with Cutrer's model the PAST EVENT from the V-POINT/@ of the voice from heaven within the narrative:

Figure 5-6 Mark 1:11b



The relationship between M1 and M2 in figure (5.6) illustrates that the Aorist Indicative, εὐδόκησα, in Mark 1:11 can be interpreted as PAST from a V-POINT within a narrative. This interpretation does break away from the status quo in most translations, but it is a viable interpretation with this dissertation's hypothesis.

The rest of the texts in this section (5.4) will have the same organisation of mental spaces, since all of them are quotations of direct speech within a narrative. Accordingly, the configuration of mental spaces in the above figure (5.6) serves as the blueprint for the rest of the sample texts in

this section (5.4). Therefore, a mental space lattice will not be drawn for the rest of the texts in this section (5.4), for the sake of not being repetitive.

Luke 16:4

ἔγνων τί ποιήσω

In Luke 16:4, Luke is narrating Jesus as telling a story of a dishonest manager. Accordingly, this story is the direct speech of Jesus. In Jesus' story, the manager was caught and is considering his prospects and what he now should do. According to Porter (1992:36), the Aorist Indicative, ἔγνων, in Luke 16:4 refers to a present action. Consequently, Porter (1994:36) proposes to translate ἔγνων as "I know."¹⁴⁸ Thus, the manager now knows what he should do. However, it is possible to interpret ἔγνων as referring to a past action with an ingressive *Aktionsart*.¹⁴⁹ This would be translated as "I came to know" and would still fit in with the context of the story that the manager's realisation in the past still has an effect on what he should now do. Therefore, it is possible to interpret ἔγνων as past referring and is in accordance with this dissertation's hypothesis.

Matt 13:44

Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρων ἄνθρωπος **ἔκρυψεν**, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

In Matt 13:44-48 Jesus tells three stories that are meant to resemble something of the kingdom of God. The first story in Matt 13:44 is of a treasure buried in a field and is discovered by a man who then hid (ἔκρυψεν) the treasure again, promptly sells everything in order to buy the field and obtain the treasure. According to McKay (1994:47), ἔκρυψεν is "almost certainly timeless."

¹⁴⁸ These are the thoughts of the dishonest manager in the story of Jesus. Hence, the dishonest manager himself becomes the V-POINT/@ in this story of Jesus which is, in turn, narrated by Luke. For an example that treats multiple V-POINTS, such as this text in Luke 16:4, see the treatment of Rev 14:8 in section (5.4.1) of this dissertation.

¹⁴⁹ Cf. Chapter 2 (2.3.2.1) of this dissertation for an explanation of the ingressive *Aktionsart*.

In other words, Jesus is telling the parable as a general truth which is valid at all times; this is what people normally do when they find a treasure in the field. To support this claim, McKay (1994:47) reasons that the Present Indicatives that follow (ὕπάγει and πωλεῖ), “seem more naturally timeless than historic.” However, if Jesus is taken as the V-POINT, neither the Aorist Indicative, nor the Present Indicatives should pose a problem.

The Aorist Indicative in Matt 13:44, ἔκρυπεν, can be understood as PAST within Cutrer’s model with a V-POINT in the narrative. Matthew narrates Jesus as telling this story. Accordingly, the Matthean Jesus has his own V-POINT in this story which he tells. The Matthean Jesus tells a fictive story and uses the Present Indicative to portray the story as if it is presently unfolding in front of the hearers’ eyes. The hearers are then present with the main character as he is going away (ὕπάγει), then as selling (πωλεῖ) everything he owns, and then buying (ἀγοράζει) the field with the treasure in it. However, the Matthean Jesus also supplied background information that the fictive main character is doing these fictive present actions because of what happened in the fictive past. The fictive character, after he had found the hidden treasure, hid (ἔκρυπεν) it again so that no one beats him to buying the field and be the rightful owner of the treasure. Hence, Present Indicatives function as a normal present tense, and the Aorist Indicative functions as a normal past tense from the Matthean Jesus’ V-POINT within the narrative.¹⁵⁰ Therefore, it is possible to interpret the Aorist Indicative, ἔκρυπεν, as past referring and is in accordance with this dissertation’s hypothesis.

Matt 23:2

λέγων· ἐπὶ τῆς Μωϋσέως καθέδρας **ἐκάθισαν** οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

According to Wallace (1996:562) and Köstenberger (2016:293), the Aorist Indicative, ἐκάθισαν, in Matthew 23:2 is an example of a gnomic usage of the Aorist Indicative. Wallace (1996:562) argues that the Aorist Indicative here in Matt 23:2 “does not refer to a particular event that did happen, but to a generic event that does happen.” In other words, the Aorist Indicative is seen

¹⁵⁰ McKay (1994:48) also proposes that the Aorist Indicatives in Matt 13:45 and 48 are timeless. However, since Jesus has his own V-POINT when he tells the stories, these Aorist Indicatives can equally well be interpreted as referring to a normal past action, as has now been done with the first story concerning the kingdom of heaven in Matt 13:44.

as a general truth known by the Matthean Jesus' listeners. However, it is possible to interpret the Aorist Indicative in Matt 23:2 as an immediate past action, also known as a Dramatic Aorist.¹⁵¹ According to Robertson (1919:842), the Dramatic Aorist refers to an event in the direct past, but has by implication an effect on the present.¹⁵² For example, if someone would go to a boy's house and ask whether they could speak to his mother, he can reply that she just left. This answer by the boy implies "you can't speak to her right now." Hence, his reference to a past event has an implication for the present. This does not mean that the past event is actually a present event. When the Aorist Indicative in Matt 23:2 is interpreted as a Dramatic Aorist, it can be translated as "the Pharisees and scribes (just now) sat on the chair of Moses" which is still a past tense. However, the past event of the scribes and Pharisees sitting on the chair of Moses has a present implication that they taught something, and is must now be presently obeyed. Thus, the Aorist Indicative, ἐκάθισαν, in Matt 23:2 can be seen as referring to a past action even though it has present implications, which is in accordance with this dissertation's hypothesis.

Matt 23:23

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ **ἀφήκατε** τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν

According to Porter (1994:36), the Aorist Indicative, ἀφήκατε, should be understood as referring to a present action. Consequently, Porter (1994:36) proposes to translate the Aorist Indicative as "you neglect." However, the majority of modern translations, such as the ESV and NIV, seem to interpret the Aorist Indicative as a Dramatic Aorist by translating it as "you have neglected." The translation of the Aorist Indicative into an English Present Perfect, does not mean that the Aorist Indicative is no longer a past tense. It merely proves the difference between the English Idiom and the Greek idiom (Dana & Mantey, 1967:199). Consequently, we should not try to understand the Greek idiom through the lens of the English idiom. Hence, the Aorist Indicative here in Matt 23:23 is referring to a past action with present consequences, just as the Aorist Indicative in Matt 23:2 discussed above. For example, one of the Pharisees could have asked the Matt Jesus why he is insinuating that they are presently under judgment and the Matthean Jesus could then reply: "because you left [ἀφήκατε] the weightier matters of the law." Therefore,

¹⁵¹ Buttmann (1891:198), for example, lists Matt 23:2 as a Dramatic Aorist.

¹⁵² Cf. Köstenberger (2016:296) who agrees with Robertson.

the Aorist Indicative, ἀφῆκατε, can be understood as referring to a past event, though it has present implications.

John 13:31

Ὅτε οὖν ἐξηλθεν, λέγει Ἰησοῦς· νῦν **ἐδοξάσθη** ὁ υἱὸς τοῦ ἀνθρώπου

According to Porter (1994:36), the Aorist Indicative, ἐδοξάσθη, in John 13:31 is used to refer to a present action. Concurrently, Porter (1994:36) proposes to translate the Aorist Indicative, ἐδοξάσθη, as “is glorified.” Porter (1994:36) justifies his interpretation that the Aorist Indicative here in John 13:31 is used as referring to a present action is because of the νῦν. However, νῦν is not only an adverb to indicate present time. According to Louw and Nida (1989:67.38-39), when νῦν is used as an adverb of time, it may be used to either indicate “a point of time simultaneous with the event of the discourse itself” or as “a time shortly before the discourse.”¹⁵³ Fanning (1990:260) also concurs with Louw and Nida by stating that νῦν may be used to denote a recent past occurrence. Therefore, the νῦν here in John 13:31 may just as well refer to a recent past activity and the Aorist Indicative may be seen as a Dramatic Aorist, as the examples above.

According to Wallace (1996:564) the Aorist Indicative, ἐδοξάσθη, in John 13:31 is used to refer to a future action. The word ἐδοξάσθη can be seen as referring to the yet future event of the Johannine Jesus’ crucifixion from this point in the narrative. This view is possible, since John (12:16) referred to Jesus’ death as his glorification.¹⁵⁴ However, Jesus’ glorification in John need not only refer to the single event on the cross, but may refer to the “way of the cross” (Borchert, 2002).¹⁵⁵ In other words, the glorification does not refer to a single event, but to a manner of life in which Jesus obeyed the Father’s will even until his death.¹⁵⁶ Consequently, the glorification, ἐδοξάσθη, here in John 13:31, may refer to the Johannine Jesus having being perfectly obedient to his Father’s will even in the face of death, since Judas has just left in order to betray Jesus. Accordingly, Jesus was glorified just prior in the narrative when he remained obedient to

¹⁵³ Cf. Also BDAG (2000:681) for the same meaning.

¹⁵⁴ Cf. Robertson’s (1933:s.p.) comment in his commentary on John 7:39.

¹⁵⁵ Cf. Borchert’s (2002:55) excursus on the glorification in John.

¹⁵⁶ Cf. Borchert (2002:97) in his commentary on John 12:28 for a similar interpretation.

his father even though death loomed because of his betrayer. Therefore, the Aorist Indicative, ἐδοξάσθη, may be used to refer to Jesus' obedience to the Father's will in the recent past.

John 17:18

καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον

According to Porter (1994:37), the Aorist Indicative, ἀπέστειλα, in John 17:18 is used to refer to a future action. Consequently, Porter (1994:37) proposes to translate ἀπέστειλα as "I am going to send." This interpretation by Porter requires the referent of ἀπέστειλα, here in John 17:18, to be the event in John 20:21 where Jesus sends his apostles. Additionally, Porter's interpretation requires that the Johannine Jesus himself within the narrative be the deixis from which the event is viewed. However, Newman and Nida (1993:540), in their commentary on John 17:18, are of the opinion that John himself, as he was writing the Gospel, is the deixis for viewing the event of Jesus sending his disciples in John 20:21. In the view of Newman and Nida, the Aorist Indicative, ἀπέστειλα, is then used to refer to a past action from the perspective of John as he is writing. This explanation by Newman and Nida is possible, but unlikely. Newman and Nida's explanation is unlikely, because if Jesus' reported prayer in John 17 is direct speech, then the Johannine Jesus himself is the deixis and not John while he is writing (Cf. Cutrer, 1994:402). It seems, then, that Jesus is directly addressing the Father in John 17 and should consequently be taken as the deixis (V-POINT). Now, if Jesus is the deixis and the referent for ἀπέστειλα is indeed the event in John 20:21, then the Aorist Indicative does refer to an action in the future in this example. Therefore, if the referent of ἀπέστειλα is when Jesus sends his disciples after his resurrection, then this instance of the Aorist Indicative refers to a future action in contradiction to this paper's hypothesis.

Another referent for ἀπέστειλα is possible which might supply an explanation for the use of the Aorist Indicative and affirm this paper's hypothesis. Newman and Nida (1993:540) acknowledge in their commentary on John 17:18 that another referent than Jesus' sending of the disciples in John 20:21 is possible. The other referend is the time that Jesus, according to Matthew, sent out his disciples "two by two to proclaim the kingdom."¹⁵⁷ This other possible referent posed by

¹⁵⁷ Cf. Matt 10, for example.

Matthew for the Aorist Indicative ἀπέστειλα did occur earlier in Jesus' ministry than this prayer here in John 17 on the night he is about to be betrayed. If this earlier sending of Jesus' disciples is the referent of the Aorist Indicative, then the Aorist Indicative, ἀπέστειλα, is used to refer to an action in the past, and John may be using the Aorist Indicative to refer to this earlier sending of Jesus' disciples. Therefore, it is possible to interpret the Aorist Indicative, ἀπέστειλα, here in John 17:18 as referring to a past action from the perspective of the Johannine Jesus within the narrative.

This section (5.4) demonstrated that it is possible to interpret some of the purported non-past usages of the Aorist Indicative as referring to a PAST action from a V-POINT within a narrative. The next subsection (5.4.1) will deal with the Visionary Aorist as an explanation for some of the purported non-past usages of the Aorist Indicative. Not all of the Visionary Aorists will be PAST with a V-POINT within a narrative, but the first example (Rev 14:8), which serves as the blueprint for the rest of the Visionary Aorists, is PAST with a V-POINT within a narrative.

5.4.1 Visionary Aorist

A prophet may sometimes narrate a vision or revelation that he had and imply that the events which happened within the vision or revelation, are predicted to happen in the future, as will be demonstrated below. This, however, does not negate the past reference in the story or the vision which the prophet had. Future reference is only implied on the basis of the past vision or revelation. The Aorist Indicative is sometimes used to refer to a past event within such a narrative of a vision or revelation, hence the name "Visionary" Aorist. Although the vision may imply that the event to which the Aorist Indicative refers, is predicted to take place in the future, the Aorist Indicative's temporal reference should not be taken from the implied meaning, but of the actual meaning within the narrative. Some purported non-past usages of the Aorist Indicative will now be explained as PAST action within the narrative of a vision or revelation even though it may imply future fulfillment. The V-POINT will be in the narrative in some examples, but not all of the examples. In some of the examples, the V-POINT will be in writer reality, however the PAST event will still be located within the vision or revelation. Consider the following table (5.10) that lists the sample texts that will be explained as being Visionary Aorists:

Table 5-10 Visionary Aorist

Explanation by Cutrer's model	Sample texts
Visionary Aorist	Matt 18:23; Rom 8:30; Jude 14; and Rev 14:8.

These sample texts will now be explained within Cutrer's model, but not necessarily in the order they are listed. Three of the texts under discussion of the Visionary Aorist, Matt 18:23, Jude 14 and Rev 14:8, will fit with the explanation as PAST with a V-POINT in a narrative. However, Rom 8:30 may be considered PAST from a V-POINT in writer reality. The Visionary Aorist is only placed under this section (5.4), because the first sample text that will be explained as a Visionary Aorist, Rev 14:8, has an Aorist Indicative which refers to a PAST action from a V-POINT within a narrative and will serve as an example for the rest of the Visionary Aorists.

Rev 14:8

ἔπεσεν ἔπεσεν Βαβυλῶν ἡ μεγάλη

According to Porter (1994:37), the Aorist Indicative, ἔπεσεν, refers to an action in the future. Consequently, Porter (1994:38) proposes to translate ἔπεσεν as "is going to fall." To be sure, the fall of Babylon, which may refer to the fall of Rome, was future from the perspective of John¹⁵⁸ as he was writing Revelation.¹⁵⁹ However, neither John himself nor his readers are the V-POINT of the Aorist Indicative verb ἔπεσεν. In actuality it is the angel speaking within the vision who constitutes the V-POINT. This dissertation will now argue in the next paragraphs that the Aorist Indicative is used to refer to a past event which is in the vision that John had. The vision may be used to imply that the events within the vision are going to take place in the future, but this does not change the pastness of vision to which the Aorist Indicative refers.

¹⁵⁸ Whether it is the apostle John or John the Elder will not be debated in this dissertation, as the scope is limited to the tense of the Aorist Indicative. Thus reference will only be made to John, whether it was John the Apostle or John the Elder.

¹⁵⁹ Cf. Trail (2008) in his commentary on Rev 14:8 for all the possible interpretations to which Babylon may refer. Rome is only one of the interpretations.

In the book of Revelation, John is narrating visions that he saw in the past. Consequently, the book of Revelation may in some sense be read as a narrative (Barr, 2016:377). In Rev 14:8 John is busy with one such narrative as he is describing what happened in a vision concerning the fall of Babylon that he had. John begins his description of this particular vision in Rev 14:6 by saying “I saw” (εἶδον).¹⁶⁰ In Rev 14:8, John saw an angel that followed the first angel in Rev 14:6. John’s having the vision is something that happened in the past and he, accordingly, uses the Aorist Indicative εἶδον, to refer to the past vision which he had.¹⁶¹ Accordingly, John is narrating a story of an experience he had. However, since it is a vision, the readers or hearers have an expectation that this vision may predict events that will yet take place in the future (Kaiser & Silva, 2007:191). Consequently, John has the option to use the vision as a prediction of the future and use the future tense to make this explicit.¹⁶² Nevertheless, John uses the Aorist Indicative to refer to the vision he had rather than explicitly state the implied prediction. By narrating the vision as a story, John invites the readers or hearers in sharing his experience and make it more real to them (Barr, 2016:384). As a result, the prediction implied in the vision may also be more real to them. This narrative character along with the implied prediction of the vision should be taken into account when analysing the Aorist Indicative in Rev 14:8.

Another feature in John’s vision of Rev 14:8 is the direct speech of the angel. As was demonstrated earlier in this chapter (5.3), direct speech also involves a shift in V-POINT away from the writer or speaker toward the persona making the direct speech. If one were to argue that the events in John’s vision are in the future, the events may still be past from the perspective of the angel in the vision. Therefore, the V-POINT of the angel should also be taken into account when analysing the Aorist Indicative in Rev 14:8.

The Aorist Indicative, ἔπασεν, in Rev 14:8 can be demonstrated with Cutrer’s model as PAST with a V-POINT in narrative. John is recounting a vision that he saw. John, as he is writing, is the initial V-POINT and BASE in mental space R. The verb εἶδον is an Aorist Indicative and encodes the PAST in Cutrer’s model. Accordingly, the PAST cues the construction of a new mental space (M) and signals that M is in FOCUS and where the EVENT took place. The PAST also denotes that M is prior to R and that M is FACT from the perspective of the V-POINT.

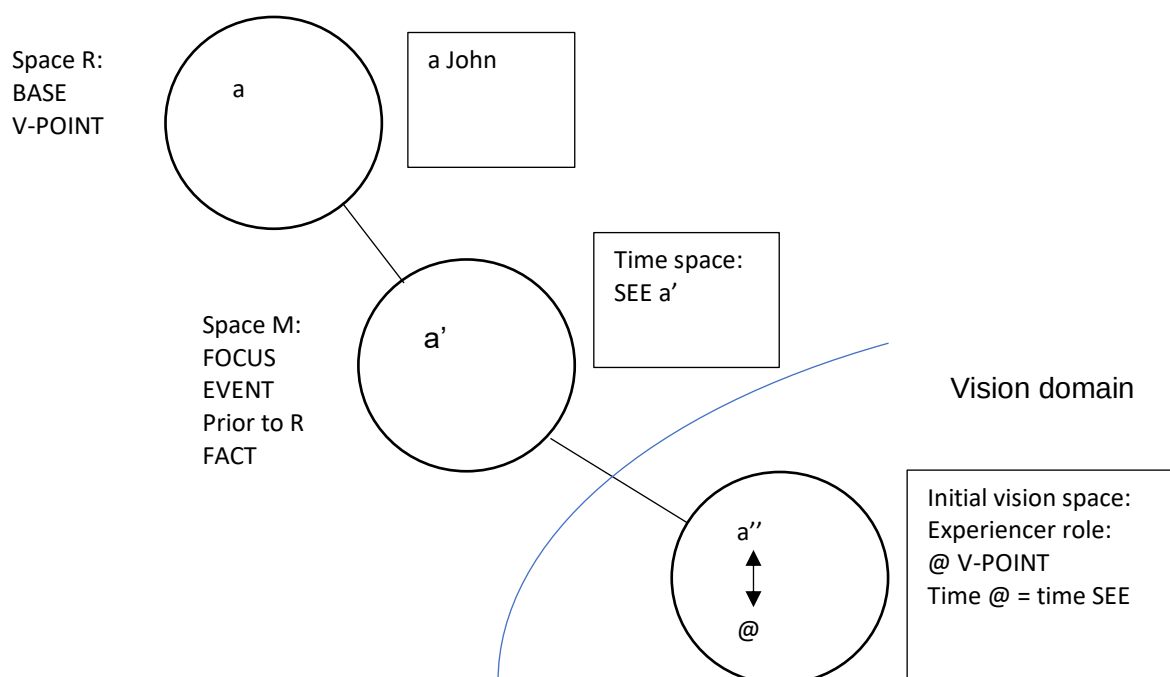
¹⁶⁰ Cf. Boxall (2006), in his commentary on Rev 14:6, for a fuller description of the vision.

¹⁶¹ cf. Section 5.2 in this dissertation for examples how this interpretation may look like.

¹⁶² Cf. Rev 18:9 as an example. John recounted again a vision in which Babylon fell, but then in Rev 18:9 he makes explicit that his vision is a prediction of the future by using the Future Indicative when saying that “the kings will weep [κλαύσουσιν] and wail [κόψονται] over her.”

Verbs of perception, thought or belief act the same as speech verbs in Cutrer's model (1994:324). Speech verbs cue the construction of a speech domain and, in like manner, verbs of perception will construct a perception domain. Consequently, John saw a vision and this constructs a vision domain with a new mental space (M1) for what John saw. Within M1, i.e. in the vision, John has a new V-POINT/@ as he is relating within his vision. This construction can be demonstrated in the following figure (5.7):

Figure 5-7 Rev 14:8 John's vision domain

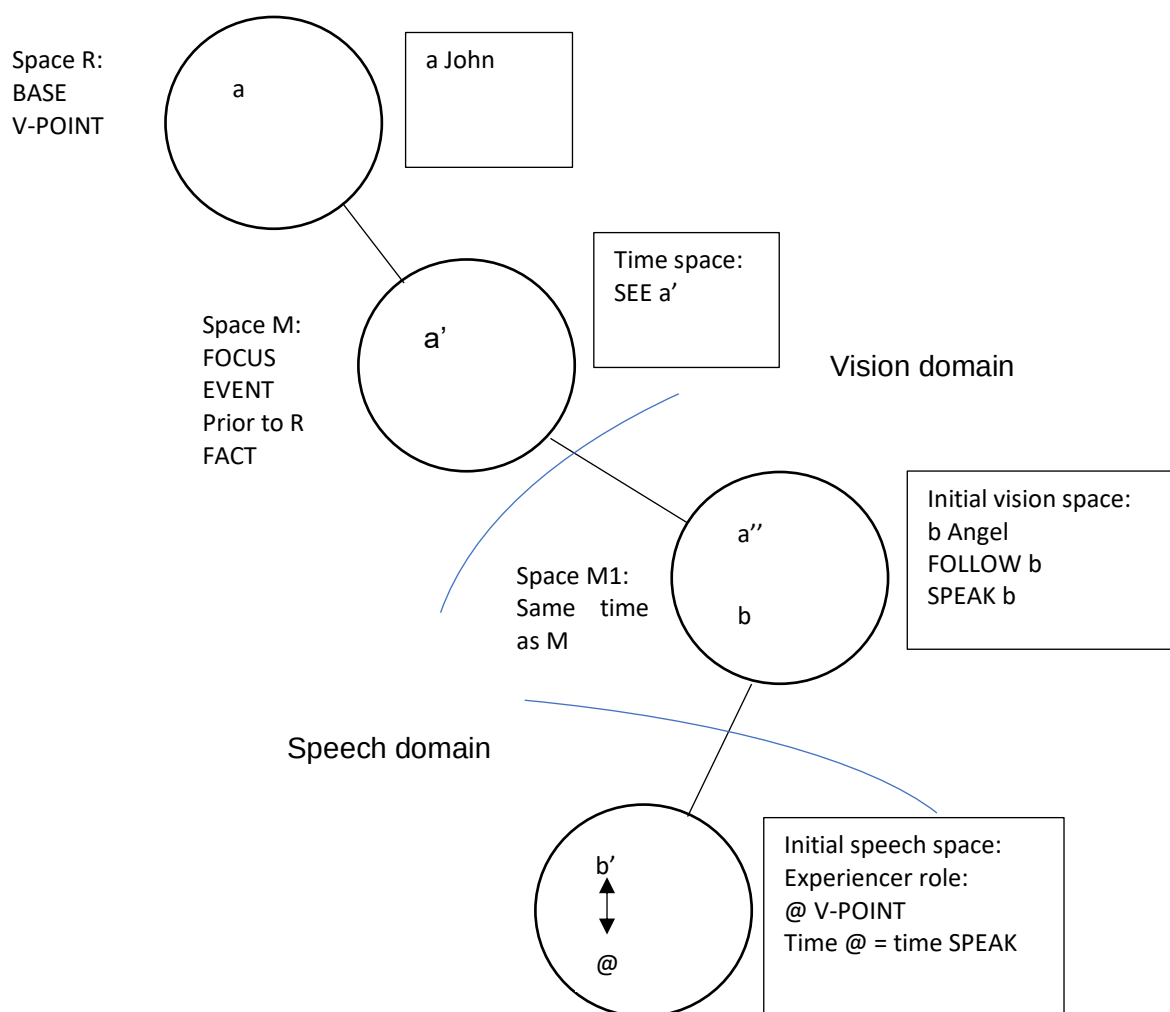


The above figure (5.7) demonstrates the construction of a vision domain, similar to the construction of a speech domain with direct speech. Within the vision John (a'') has his own V-POINT/@ from which he can perceive events in his vision. John then narrates in Rev 14:8 that a second angel followed (ἠκολούθησεν) the first one, which he saw in Rev 14:6. This angel is included in M1 as part of what John is recounting what he saw.¹⁶³ John then recounts that the

¹⁶³ Since this is a report of what John saw, the Aorist Indicative may refer to a past action from the perspective of John (a'') within the vision in M1 or from the perspective of John (a) at the BASE in R. If the action is viewed from the perspective of John (a) in the BASE, then the action should be included in M1. However, if the past action denoted by the Aorist Indicative is viewed from the perspective of John (a'') within the vision in M1, then a new mental space M2 should be constructed. However, a distinction between these two interpretations will not make a contribution to the argument. Therefore, the former interpretation will be adopted without further justification.

angel “followed *saying* (λέγων).” The Present Participle, λέγων, indicates action that is simultaneous with the main verb and should accordingly be included in space M1. This λέγων also requires that a speech domain be set up for the angel and a new mental space (M2) for the direct speech. The angel, then, becomes the V-POINT/@ in M2. Consider the following figure (5.8) which demonstrates the speech domain for the angel and the angel having become the V-POINT/@:

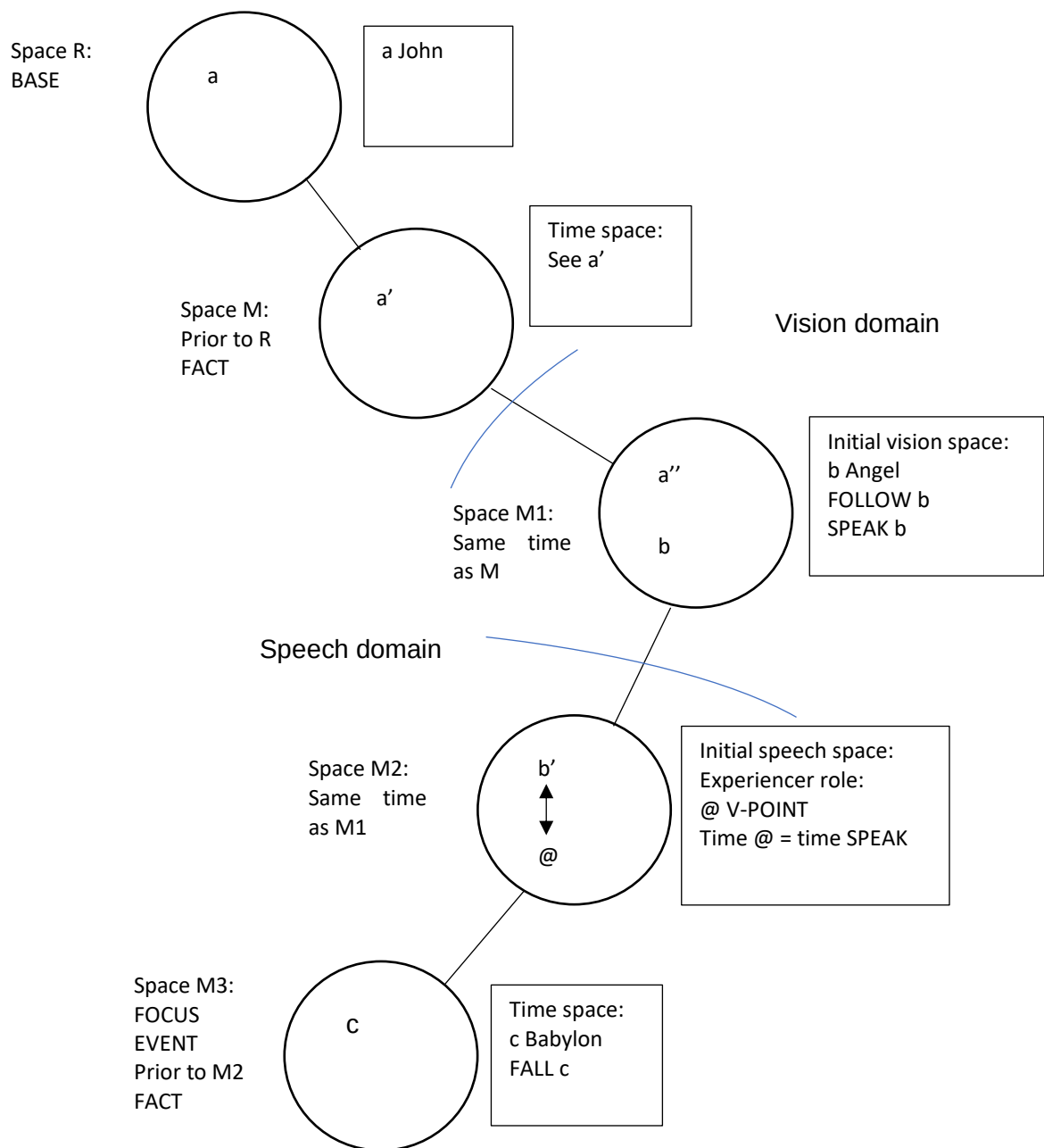
Figure 5-8 Rev 14:8 Direct speech of angel



The above figure (5.8) demonstrates that the angel becomes the V-POINT/@ in his direct speech. The angel then says “ἔπεσεν ἔπεσεν βαβυλῶν ἡ μεγάλη” in Rev 14:8. The angel is merely stating an event that happened in the past from his perspective in the alternate reality of the vision. Consequently, it may be translated as “Babylon the great fell” or in an attempt to keep it dramatic “fell, Babylon the great fell.” According to this dissertation’s hypothesis, the

Aorist Indicative encodes the PAST. The PAST cues the construction of an additional mental space (M3) and signals that it is in FOCUS and where the EVENT took place. The PAST also signals that M3 is prior to M2 and that M3 is FACT form the V-POINT in M2. Consider the following figure (5.9) that demonstrates the PAST action of the Aorist Indicative ἔπεσεν:

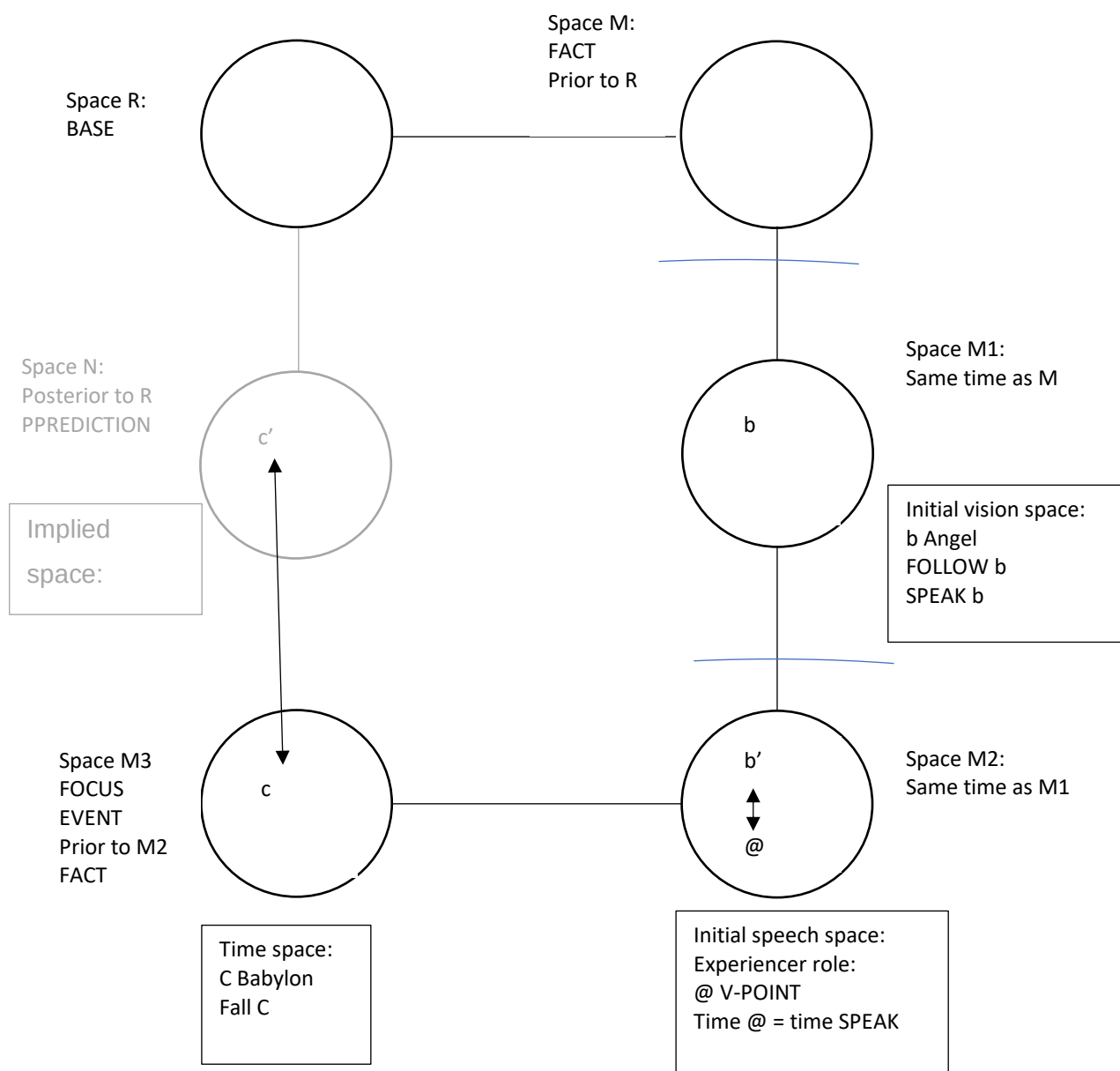
Figure 5-9 Rev 14:8 Babylon fell



The above figure (5.9) demonstrates the Aorist Indicative, ἔπεσεν, as PAST from the V-POINT of the angel within the narrative of John's vision. However, as was noted earlier, a vision is not merely a story, but the readers may, by their faith in the verity of the prophetic vision, expect that these events are predictions of the future. The reader then has two options. Firstly, the reader can interpret the vision just as a story and learn from it and enjoy it as a story.¹⁶⁴ Or, secondly, the reader may by faith infer that the events within the vision are implied to take place in the future. Accordingly, the prophetic vision may imply that, as Babylon fell in the vision, Babylon will fall in the real world. This interpretation of faith then cues the construction of an additional implied space (N) which predicts that Babylon will fall in the future. Consider the following figure (5.10) that illustrates the construction of the implied space N in which the real Babylon is predicted to fall:

¹⁶⁴ Cf. Barr (2016) who is of the opinion that the book of Revelation is written to be read as a narrative and not as visions which predict the future.

Figure 5-10 Rev 14:8 Babylon will fall



The above figure (5.10) demonstrates the implied prediction of the real-world Babylon (c') that will fall based on the vision in which the visionary Babylon (c) fell. From this demonstration it is clear that the Aorist Indicative, ἔπεσεν, refers to a PAST action from a V-POINT within the narrative of John's vision, but also that it may provide the basis on which to make a prediction. However, the implied prediction that Babylon will fall, should not determine our understanding of the Aorist Indicative as referring to a future action. Rather, it is the Aorist Indicative which refers to a past action within the narrative of John's vision which gives the basis on which to make such a prediction in the first place. It seems, then, that Porter based his interpretation that the

Aorist Indicative, ἔπρεσεν, refers to a future action, on the implied meaning of the vision rather than the actual meaning of a PAST action from the V-POINT of the angel within the narrative of the vision John had. Therefore, the Aorist Indicative, ἔπρεσεν, in Rev 14:8 should be interpreted as referring to a PAST action from the V-POINT within the narrative of John's vision, even though it may have an implied future fulfillment.

The configuration of mental spaces illustrated in the previous figure (5.10), especially the PAST action within the vision and the action in the implied mental space, will serve as an example for the rest of the Visionary Aorists.

Jude 14

Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων· ἰδοὺ ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ

According to Porter (1994:37), McKay (1994:48), Wallace (1996:564) and Köstenberger (2016:296), the Aorist Indicative, ἦλθεν, in Jude 14 refers to a future action. Porter (1994:37) proposes to translate ἦλθεν as "is going to come." McKay (1994:48) proposes to translate ἦλθεν as "will come." However, it is possible to interpret the Aorist Indicative as referring to a past event within a vision which Enoch had.

Jude 14 contains a quotation from the first book of Enoch in which Enoch recounts a vision which he had. Scholars have consensus that the quotation must have come from 1 Enoch 1:9, but it is less clear whether Jude cited the Greek version from memory, whether he used a third form of the book Enoch which we do not have today, or whether he supplied his own translation from the Aramaic (Schreiner, 2003:468). What is clear from the context of the first chapter of 1 Enoch, is that Enoch is recounting a vision which he had.¹⁶⁵ Jude also states that Enoch prophesied (προεφήτευσεν) which may further bolster that Enoch had a vision. Additionally, that Enoch prophesied may mean that he then recounts the vision and implies on the basis of that vision that the events in the vision will come to pass. Accordingly, ἦλθεν may be interpreted as

¹⁶⁵ Cf. 1 Enoch 1:2 in which Enoch says that he had a vision from God (ὄρασις ἐκ θεοῦ). The Greek text of 1 Enoch referred to in this footnote comes from Swete (1907).

referring to a PAST action within the vision from the V-POINT of Enoch as he is recounting the vision he had. Consequently, ἦλθεν may rightly be translated as “the Lord came” within the vision Enoch saw. Therefore, the Aorist Indicative, ἦλθεν, may refer to a past action in the vision Enoch had, even though the vision may imply that the events which took place within the vision are to take place in real life.

Matt 18:23

Διὰ τοῦτο ὥμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ,

According to Köstenberger (2016:294) the Aorist Indicative, ὥμοιώθη, in Matt 18:23 refers to a timeless action. Köstenberger does not propose a translation or supply a reason why ὥμοιώθη should be considered as referring to a timeless action.¹⁶⁶ Nevertheless, the NIV translates ὥμοιώθη as an English Simple Present “is like” which may indicate that the translators interpreted ὥμοιώθη as referring to a timeless action. However, the hypothesis of this dissertation requires an interpretation of ὥμοιώθη which is PAST in Cutrer’s model. This dissertation will argue that the Aorist Indicative, ὥμοιώθη, in Matt 18:23 is used to refer to a past action within a revelation which the Matthean Jesus had and the events within the revelation are implied to take place in the future.

Matthew portrays Jesus as a prophet in his gospel. In Matt 21:46, he mentions that the high priests and Pharisees did not yet put their plan, to kill Jesus, into action, because they feared the crowd who believed that Jesus was a prophet. Accordingly, it may be implied, on the basis of being a prophet, that the Matthean Jesus did receive revelations from God. One such an event where the Matthean Jesus might have received revelation, is when Moses and Elijah appeared and spoke with Jesus during the transfiguration on the mount in Matt 17:3. According to Blomberg (1992:263), the transfiguration of Jesus was a vision, because Matthew comments afterwards in 17:9 that it was a vision (ὄραμα) which they saw.¹⁶⁷ John also corroborates that Jesus is a prophet who received revelation in his gospel. According to Borchert (2002:69), in John 12:49-50, John states that the Johannine Jesus’ message did not originate with himself,

¹⁶⁶ This example of a timeless (gnomic) Aorist is found in Köstenberger’s footnote and is, perhaps, the reason for Köstenberger not supplying an argument for interpreting this Aorist Indicative as referring to a timeless action.

¹⁶⁷ Cf. Blomberg (1992:262-263) for a discussion on the entire vision.

but that he received it from the Father. Therefore, since Jesus was considered a prophet, it could also be possible that people expected him to have received revelation from God.

It may be possible to interpret Matt 18:23 that Jesus, according to Matthew, referred to past revelation which he received as a prophet and imply that it will happen in the future. The Aorist Indicative may then be used to refer to such a past event of revelation. According to this interpretation, Matthew then may have used the Aorist Indicative, ὥμοιώθη, to make it clear that the Matthean Jesus was referring to previous revelation which he received. Consequently, it may be translated that the Matthean Jesus was saying that in a previous revelation “the kingdom of heaven was like (ὥμοιώθη) a human king” or a more explicit translation could be “(in a revelation) the kingdom of heaven was like a human king.” Matthew may then be implying on the basis of the revelation that the events which took place within the revelation will take place in the future. Therefore, the Aorist Indicative, ὥμοιώθη, in Matt 18:23 may refer to a PAST event in a revelation from the V-POINT of the Matthean Jesus within the narrative, even though the events within the revelation are implied to take place in the future.

Rom 8:30

οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

According to Porter (1994:37), Wallace (1996:564) and Köstenberger (2016:295), the Aorist Indicative, ἐδόξασεν, in Rom 8:30 refers to a future action. Consequently, Porter (1994:37) proposes to translate ἐδόξασεν as “is going to glorify.” However, it is possible to interpret the Aorist Indicative here as referring to a past action, since the ESV translates ἐδόξασεν as the English Simple Past “glorified.” Several explanations have been provided in commentaries for a past interpretation¹⁶⁸. The simplest option is that Paul is not here referring to the actual glorification of the believers, but to God’s decree to glorify them (Abernathy, 2008:562). Paul is then using the Aorist Indicative to refer to the past decree of God to glorify believers. This interpretation would refer to a PAST action from the V-POINT of speaker reality. However, as will be explained in the next paragraph, a more complicated, but interesting interpretation, is also available.

¹⁶⁸ Cf. Abernathy (2008:562) for different explanations that have been offered.

Another interpretation is that the believers have already been glorified with Christ through their union with him, although the glorification is yet to be revealed in the future (Abernathy, 2008:562). This interpretation seems to reflect what Paul says in Rom 6:5 that as believers were united to Christ in his death, so they will also be united to him in his resurrection. In other words, Paul may have deduced, on account of the believers' union with Christ and on account of his past experience on the Damascus road when he saw the revelation of the resurrected Christ's glory, that believers already share in Christ's glory and imply that it will be revealed in the future. Accordingly, the Aorist Indicative may be interpreted as referring to a past event in a vision Paul had of Christ's glory, even though it may be implied, based on the believers' union with Christ, that they will be glorified in the future. Therefore, the Aorist Indicative, ἐδόξασεν, in Rom 8:30 may refer to a past action in a vision Paul had even though it may be implied to happen in the future to believers.

This subsection (5.4.1) demonstrated that the Visionary Aorist may serve as an explanation for some of the purported non-past usages of the Aorist Indicative. It was illustrated that the Visionary Aorist may refer to a past action within a vision or revelation, but may imply that the events within the vision or revelation will occur in the future. The next section will explain some of the purported non-past usages of the Aorist Indicative as referring to a PAST action with a V-POINT in a future mental space.

5.5 PAST with V-POINT in a future space

In relative clauses or demonstrations of faith, it is sometimes possible to have a V-POINT that is future in relation to speaker reality. Furthermore, it is possible that an EVENT is PAST from the perspective of the V-POINT, but future from speaker reality. It is understandable that these kinds of expressions are problematic if tense is always analysed in relation to speaker reality. However, in Cutrer's model tense should not be analysed in relation to speaker reality, but rather as indicating a relation between mental spaces (Cutrer, 1994:69). It will now be demonstrated that some of the purported non-past usages of the Aorist Indicative can be explained as referring to a PAST action from a V-POINT that is future in relation to speaker reality. This section (5.5) will explain the following purported non-past usages in the sample texts in table (5.11) as being PAST with a V-POINT in the future:

Table 5-11 PAST with V-POINT in a future space

Explanation by Cutrer's model	Sample texts
PAST with V-POINT in future	Matt 7:24-27; and Mark 11:24.

These sample texts will now be explained with Cutrer's model.

Matt 7:24-27

Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις **ῥκοδόμησεν** αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν κ.τ.λ.

According to Köstenberger (2016:294), the Aorist Indicatives, such as ῥκοδόμησεν, in Matt 7:24-27 refer to timeless (gnomic) action.¹⁶⁹ Köstenberger (2016:294) does not provide any reason why the Aorist Indicatives in Matt 7:24-27 should be interpreted in this manner.¹⁷⁰ However, contrary to Köstenberger, it is possible to interpret the Aorist Indicatives as referring to past action. The ESV, for example, translates ῥκοδόμησεν as an English Simple Past "built." This latter interpretation will now be demonstrated with Cutrer's model.

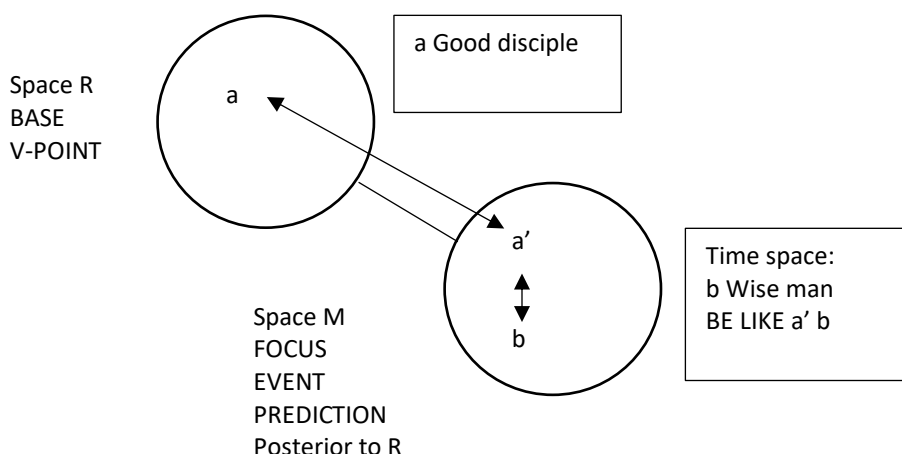
The Aorist Indicatives, such as ῥκοδόμησεν, in Matt 7:24-27 refer to PAST action from a V-POINT in the future. This is possible because the Aorist Indicatives are found in two relative clauses. The first relative clause describes the wise man (ἀνδρὶ φρονίμῳ), while the second relative clause describes the foolish man (ἀνδρὶ μωρῷ). Within Cutrer's model, the V-POINT shifts to the mental space from which the relative clause is constructed (Cutrer, 1994:342). Matt 7:24 will now be used to demonstrate that the Aorist Indicative, ῥκοδόμησεν, may be interpreted as PAST in a relative clause from a V-POINT which is future from speaker reality.

¹⁶⁹ Köstenberger lists the following Aorist Indicative in Matt 7:24-27 as referring to timeless action: ῥκοδόμησεν; κατέβη; ἤλθον; ἔπνευσαν; προσέπεσαν; ἔπεσεν; and προσέκοψαν.

¹⁷⁰ These examples of Gnostic Aorists are found in Köstenberger's footnote and is, perhaps, the reason for Köstenberger not supplying an argument for interpreting these Aorist Indicatives as referring to timeless action.

In Matt 7:24, Jesus is comparing a good disciple, which is anyone who listens to the words he preached in the sermon on the mount, with a wise man. Jesus is basically saying “a good disciple will be like a wise man, who built...”¹⁷¹ The good disciple is the BASE and initial V-POINT in space R. Jesus predicts that the good disciple *will be like* (ὁμοιωθήσεται) a wise man. This future prediction cues the construction of a new mental space (M). This is where new meaning is created and is in FOCUS and is also where the EVENT took place. The Future Indicative also denotes that M is posterior to R.¹⁷² Consider the following figure (5.11) that demonstrates these mental spaces and organisation of discourse primitives:

Figure 5-11 A good disciple will be like a wise man



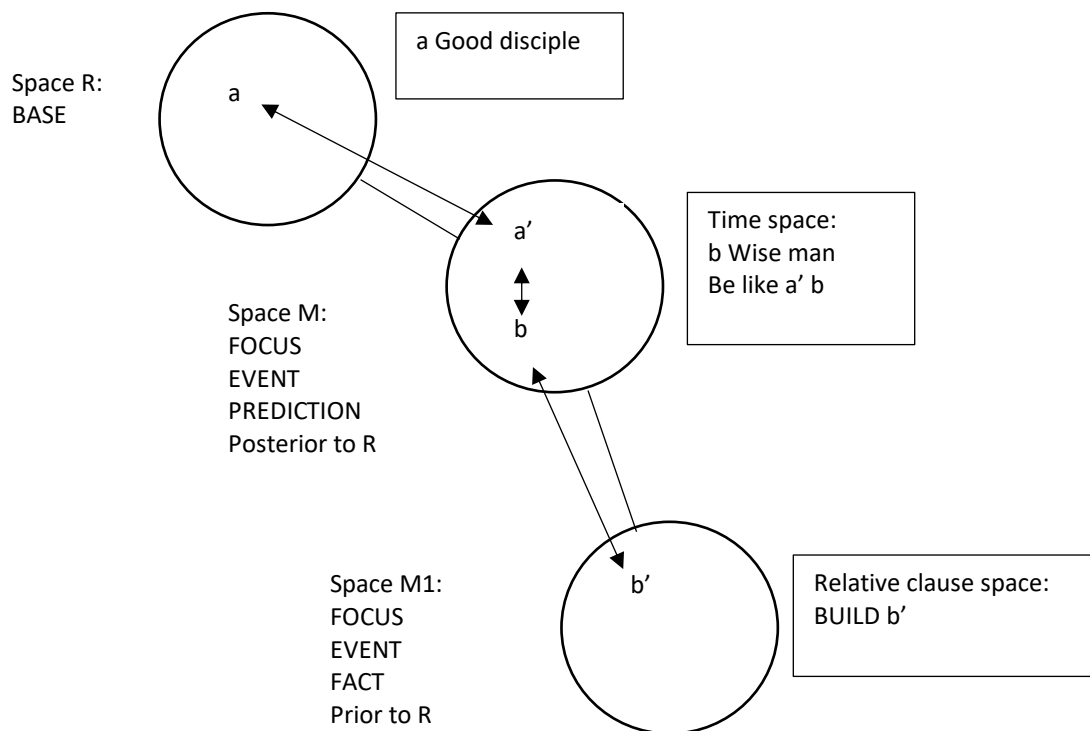
The above figure (5.11) demonstrates the future comparison between a good disciple and a wise man. The relative clause in the rest of Matt 7:24 further expands the mental space lattice. The relative clause “who built” (ὅστις ὠκοδόμησεν) requires that a new mental space (M1) be

¹⁷¹ For the sake of brevity, this sentence will be taken out of the context of Matthew’s narrative and out of the context of Jesus’ direct speech. It was already demonstrated earlier in this chapter (section 5.3) in what manner the context of narrative and direct speech operates in Cutrer’s model. The purpose now is to demonstrate that a relative clause has a V-POINT located in the mental space from which the relative clause is constructed. Consequently, the BASE will not be Matthew as narrator or Jesus as the storyteller, but the good disciple will be taken as the BASE and initial V-POINT.

¹⁷² It is generally considered that the Future Indicative in Greek refers to an action that is predicted to take place in the future (Köstenberger, 2016:269). The ESV also interprets the Future Indicative, ὁμοιωθήσεται, as referring to a future action by translating it as “will be like.”

constructed from M. However, the construction of a new mental space should be from a V-POINT (Fauconnier, 1997:73). This requires that the V-POINT be located in M and not in R. Such a shift of the V-POINT from R to M is possible because M was in FOCUS.¹⁷³ The V-POINT then shifts to M from which M1 can be constructed and accessed. The Aorist Indicative, ὠκοδόμησεν, in the relative clause encodes the PAST in Cutrer's model. The PAST signals that M1 is in FOCUS and where the EVENT took place. The PAST also signals that M1 is prior to M and that M1 is FACT from the V-POINT in M. Consider the following figure (5.12) that demonstrates the configuration of mental spaces and discourse primitives with the relative clause:

Figure 5-12 The wise man who built



The above figure (5.12) demonstrates that the Aorist Indicative, ὠκοδόμησεν, in the relative clause may be interpreted as PAST with a V-POINT in a future mental space, since M1 is prior to M, but M is posterior to R. Therefore, the Aorist Indicative in Matt 7:24 may still be considered as referring to a PAST action with a V-POINT which is future in relation to speaker reality.

¹⁷³ Cf. Operation principle H of the discourse primitives in Chapter 3 of this dissertation (3.4.2).

Mark 11:24

διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι **ἐλάβετε**, καὶ ἔσται ὑμῖν.

According to Wallace (1996:564) and Köstenberger (2016:296), the Aorist Indicative, ἐλάβετε, in Mark 11:24 refers to a future action. Wallace (1996:564) argues that the Aorist Indicative may sometimes be used to look on a future event as if it is past from a certain perspective. Consequently, Wallace (1996:564) proposes to translate ἐλάβετε as “you have received.” The ESV also translated ἐλάβετε as “you have received.” Within Cutrer’s model, this interpretation by Wallace would require a shift in V-POINT to a mental space that is posterior to both the speaker reality and the mental space which is in FOCUS. Accordingly, it would then be possible to view the EVENT indicated by Aorist Indicative, ἐλάβετε, as PAST from the V-POINT in a future mental space. However, such a shift in V-POINT to a future mental space would require either an alternate BASE which may serve as anchor point for tense, or alternatively would require a space-builder to construct a future mental space such as “in the future.” This dissertation’s delimitation does not allow additional research to find such alternate BASE spaces which may serve as an anchor point for tense, although it may still be a possible explanation. Accordingly, the space-builder will be used as an explanation. Consequently, it may be interpreted, with Cutrer’s model and the explanation offered by Wallace, that the Markan Jesus might have meant “believe that (in the future) you received.” The implied space-builder “in the future” cues the construction of a future mental space in relation to speaker reality in which the V-POINT may be located. An action may then be viewed as PAST from the V-POINT in the future mental space, even though the action may be future in relation to speaker reality. It seems that Wallace, by his own proposed translation and explanation, suggests that the Aorist Indicative does not refer to a future action, but to a past action from the deixis (V-POINT) in a future mental space. Therefore, it may be possible to interpret the Aorist Indicative, ἐλάβετε, in Mark 11:24 as referring to a PAST action from a V-POINT in a future mental space.¹⁷⁴ The previous figure (5.12) serves as an example how an action may be interpreted as PAST with a V-POINT in a future mental space within Cutrer’s model.

¹⁷⁴ If the insertion of the space-builder “in the future” seems improbable, it may also be possible to interpret the Aorist Indicative, ἐλάβετε, as referring to an event in the direct past, as a Dramatic Aorist. This interpretation would require that the disciples believe that they received the prayer request the moment they had just asked for it in prayer.

This section (5.5) demonstrated that it is possible to interpret some of the purported non-past usages of the Aorist Indicative as referring to a PAST action from a V-POINT within a future mental space. The next subsection (5.6) will explain the rest of the purported non-past usages of the Aorist Indicative as referring to PAST action from a V-POINT within a hypothetical mental space.

5.6 PAST with V-POINT in a hypothetical space

The Aorist Indicative may sometimes appear in the apodosis of a conditional statement. According to Porter (1994:37) these conditional statements are “timeless by definition” and the Aorist Indicative should then also be considered as referring to a timeless action. However, Cutrer (1994: 256-323) demonstrates with her model that tense does signify a relationship between the protases and the apodoses of conditional statements. This relationship includes temporal reference. Accordingly, this section (5.6) will demonstrate with Cutrer’s model that the Aorist Indicative may be interpreted as signalling a PAST from a V-POINT in a hypothetical space. The following purported non-past usages in the sample texts, listed in table (5.12), will be explained as being PAST with a V-POINT in a hypothetical space:

Table 5-12 PAST with V-POINT in a hypothetical space

Explanation by Cutrer’s model	Sample texts
PAST with V-POINT in a narrative	Matt 5:28; Matt 18:15; John 15:6; 1 Cor 7:28; Heb 4:10; 1 Pet 3:6; and Rev 10:7.

These sample texts will now be explained within Cutrer’s model, but not necessarily in the order they are listed.

Matt 18:15

ἐάν σου ἀκούσῃ, **ἐκέρδησας** τὸν ἀδελφόν σου

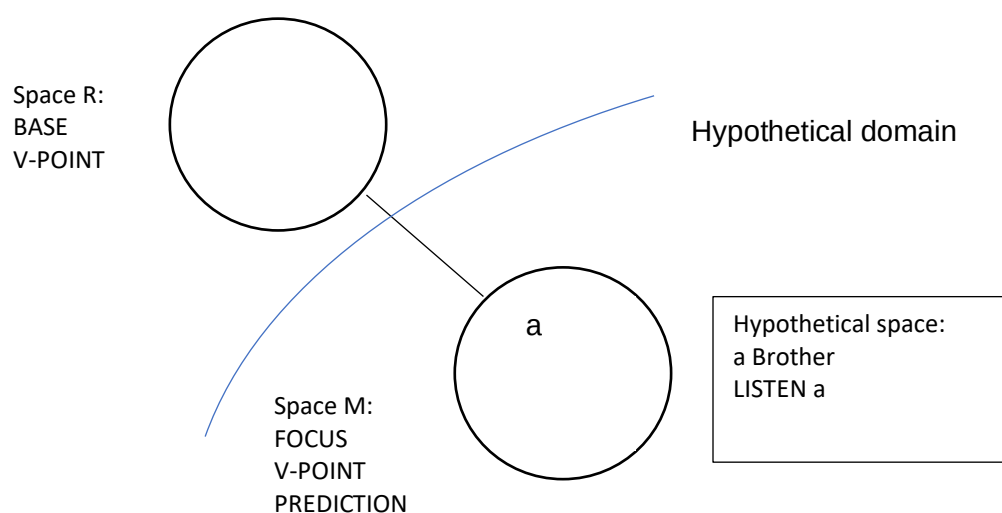
According to McKay (1994:48), the Aorist Indicative, ἐκέρδηςας, in Matt 18:15 refers to a timeless action. McKay (1994:47) reasons that conditional clauses starting with ἐάν are timeless and the Aorist Indicative in the apodosis refers to a timeless action. Consequently, McKay proposes to translate ἐκέρδηςας as “you win over.” On the other hand, Wallace (1996:564) and Köstenberger (2016:296) are of the opinion that it refers to a futuristic action in relation to speaker reality. However, the ESV translates ἐκέρδηςας into the English Present Perfect “you have gained” which indicates that the translators interpreted the Aorist Indicative as referring to a past event which has present consequences. It was demonstrated earlier in this chapter (5.3) that the English idiom requires that a past action with present consequences be translated in the English Present Perfect, but this does not mean that the Aorist Indicative corresponds exactly to the English Present Perfect. The *Afrikaans Nuwe Vertaling* (Bybel, 1993) demonstrates that it is possible to interpret ἐκέρδηςας as referring to a simple past action by translating “*het jy teruggewen.*” Therefore, it is possible to interpret the Aorist Indicative ἐκέρδηςας as referring to a simple past action albeit from a different V-POINT than speaker reality. This will now be demonstrated with Cutrer’s model.

The Aorist Indicative, ἐκέρδηςας, refers to a PAST action from a V-POINT in a hypothetical space.¹⁷⁵ The Aorist Indicative, ἐκέρδηςας, is found in the apodosis of a conditional statement. The protasis will first be considered. The conjunction ἐάν in the protasis is a space-builder which cues the construction of a hypothetical mental space (M) within a hypothetical domain from the BASE space (Cutrer, 1994:187). The EVENT indicated by ἀκούσῃ occurs within this hypothetical space M which makes space M the most active space where new information is added and accordingly is the FOCUS. The Aorist Subjunctive ἀκούσῃ with the conjunction ἐάν signal that M is PREDICITON in relation to BASE.¹⁷⁶ Consider the following figure (5.13) that illustrates the construction of hypothetical space M:

¹⁷⁵ Cf. Section (3.4.2.5) of this dissertation for an overview of the manner in which Cutrer’s model deals with conditional statements. Cf. Cutrer (1994:256-323) for a full discussion of conditional statements within Cutrer’s model.

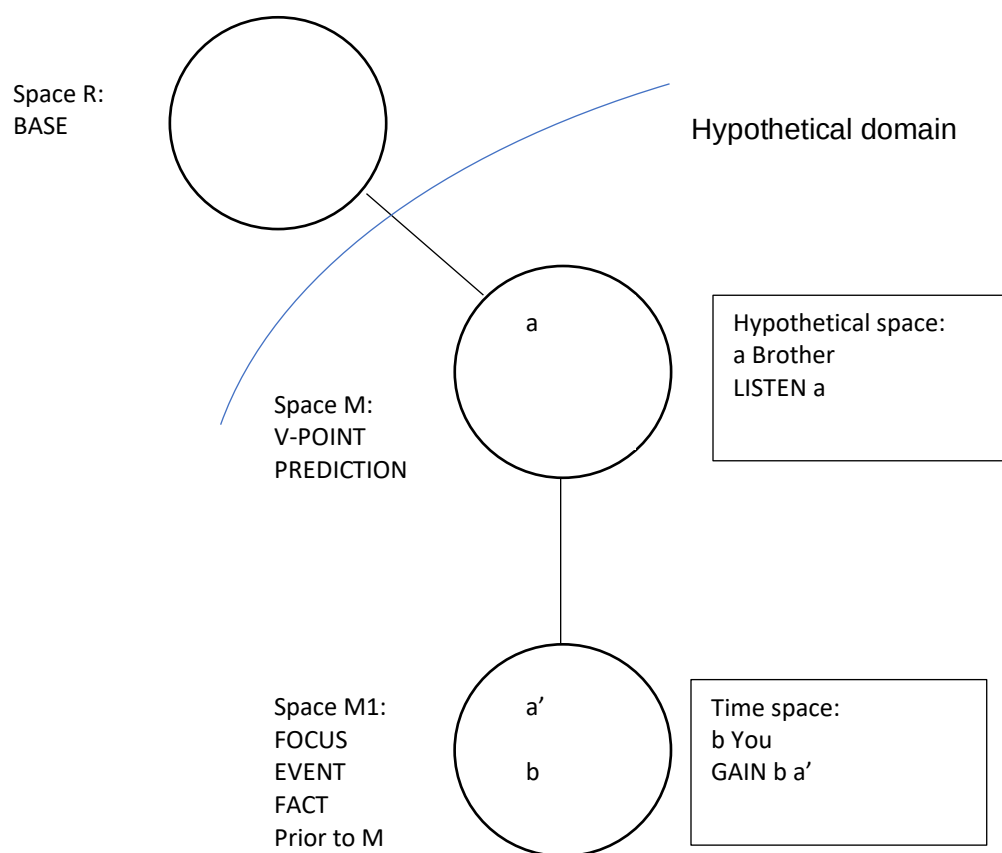
¹⁷⁶ The Indicative mood is used by a speaker to represent actions as fact from his perspective (Porter, 1989:165), which are taken as FACT within Cutrer’s model. The Non-indicative moods are used by a speaker when he does not desire to represent actions as fact (Porter, 1989:165), which are taken as PREDICTION within Cutrer’s model.

Figure 5-13 Matt 18:15 Hypothetical space



The above figure (5.13) demonstrates the construction of the hypothetical space M by the space-builder ἐάν with the Aorist Subjunctive ἀκούσῃ in the protasis of the conditional statement. According to Cutrer (1994:186), the apodosis requires the construction of an additional mental space (M1). For this construction of M1 to take place the V-POINT shifts to M, since the new mental space is constructed from the V-POINT (Fauconnier, 1997:73). The Aorist Indicative encodes PAST within Cutrer's model and signals that M1 is in FOCUS and where the EVENT took place. The PAST also denotes that M1 is prior to M and that M1 is FACT from the V-POINT in M. Consider the following figure (5.14) that demonstrates the PAST space M1 from the V-POINT in hypothetical space M:

Figure 5-14 PAST with V-POINT in hypothetical space



The above figure (5.14) illustrates the relationship between the protasis, in M, and the apodosis, in M1. In this case, the apodosis happened prior to the protasis. This means that the protasis does not set necessary pre-conditions which should first be met before the apodosis can happen.¹⁷⁷ Wallace (1996:683) calls this kind of conditional statement the evidence-inference conditional. The protasis serves as the evidence from which the apodosis may be inferred. For example, if a woman presently wears a wedding ring, we may infer that she got married in the past. Accordingly, the apodosis preceded the protasis and serves as the basis for the protasis to take place. Cutrer (1994:263) calls this kind of conditional an epistemic conditional. Cutrer (1994:259) supplies the following example sentence (1) which demonstrates that the apodosis may serve as the basis for the protasis:

¹⁷⁷ The most common conditional statement is when the protasis sets necessary conditions which should first be met before the apodosis can take place. Examples of such constructions are as follows: If it rains tomorrow, I will buy an umbrella; If all men are human beings, then I am a human being. However, it will be argued that the examples of conditional statements in this sub-section (5.5) of the dissertation, are not this cause-and-effect kind of conditional statement, but rather an evidence-inference kind of conditional statement.

- 1) “If she calls her therapist tomorrow, then (that means) she broke up with her boyfriend.”

From example sentence (1) it is clear that the apodosis serves as the basis which caused the protasis. It is for this reason that Cutrer (1994:259) supplies the words “that means” in brackets to indicate that it may be inferred that if the protasis takes place, then the apodosis, which serves as the basis, already took place. Accordingly, Matt 18:15 may be translated as “If he listens to you, (it means) you won him over.” In other words, the brother is only listening to the rebuker, since he had a change of heart because of the words which the rebuker spoke prior to the brother’s repentance. Accordingly, the Aorist Indicative, ἐκέρδηςας, in the apodosis precedes the action in the protasis. Therefore, the Aorist Indicative in Matt 18:15 refers to a PAST action from the V-POINT in a hypothetical space.

Rev 10:7

ἀλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ

According to Wallace (1996:564) and Köstenberger (2016:296), the Aorist Indicative, ἐτελέσθῃ, in Rev 10:7 refers to a future action. Consequently, they propose that ἐτελέσθῃ should be translated as “will be completed.” This interpretation implies that the fulfilment of God’s secret plan (μυστήριον) will happen after the seventh angel sounded his trumpet. However, Trail (2008b:214) and Boxall (2006:155), in their commentaries on Rev 10:7, propose the possibility to interpret that God’s mysterious plan was fulfilled before the seventh angel blows on his trumpet. This interpretation of the Aorist Indicative as referring to a past action will now be explained within Cutrer’s model.

The Aorist Indicative, ἐτελέσθῃ, in Rev 10:7 may be interpreted as PAST from a V-POINT in a hypothetical space. According to BDAG (2000:730), the conjunction ὅταν with a Subjunctive approaches the meaning of ἐάν and may be used to refer to an action which has certain conditions. In Rev 10:7 ὅταν is used in conjunction with μέλλῃ which is a Present Subjunctive. This means that Rev 10:7 may be interpreted as a conditional statement with a protasis and

apodosis. The conjunction ὅταν is found in the protasis and the Aorist Indicative, ἐτελέσθη, is in the apodosis. The Aorist Indicative, ἐτελέσθη, signifies that the apodosis happened prior in relation to the protasis, as was demonstrated with Matt 18:15. This would mean that the action in the apodosis provides the basis for the action in the protasis, as was demonstrated in example sentence (1). Accordingly, Rev 10:7 may be translated “but in the days of the seventh angel’s sound, when he is about to sound the trumpet, (it means that) the secret plan of God was fulfilled.” In other words, it is the secret plan of God that was fulfilled which gave the basis for the seventh angel to blow his trumpet. The seventh trumpet does not, then, announce more destruction, but it announces the victory of God which has already taken place at that time. Therefore, it is possible to interpret the Aorist Indicative, ἐτελέσθη, in the apodosis of Rev 10:7 as past in relation to the protasis which means, in terms of Cutrer’s model, that it is PAST with a V-POINT in a hypothetical space, as was illustrated with Matt 18:15.

1 Cor 7:28

ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν

According to McKay (1994:47), Wallace (1996:564) and Köstenberger (2016:296) the Aorist Indicatives, ἥμαρτες and ἥμαρτεν, in 1 Cor 7:28 refer to a future action.¹⁷⁸ However, the ESV translates ἥμαρτες and ἥμαρτεν as “have sinned” which means that they interpreted the Aorist Indicatives to refer to a past event even though it has present consequences. Trail (2008a:291), in his commentary on 1 Cor 7:28, proposes to translate ἥμαρτεν as an English Simple Past “sinned.” Consequently, it is possible to interpret the Aorist Indicatives in 1 Cor 7:28 as referring to a past action. The Aorist Indicatives in the apodoses signal that past events in the apodoses precede the marriage event in the protases. The past event in the apodosis that preceded the event in the protasis might have been the desire to get married or the decision to get married. Paul is then of the opinion that to make the decision to marry or to desire to marry, which is the cause of getting married, is not sinful. Paul can then deduce “if you get married, you did not sin (in desiring the marriage).” Therefore, the Aorist Indicatives in the apodoses refer to past action in relation to the protases. The Aorist Indicatives might then refer to a PAST action from the V-POINT of a hypothetical space, as was demonstrated with Matt 18:15.

¹⁷⁸ None of these scholars supplies a proposed translation.

John 15:6

ἐάν μή τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

According to McKay (1994:47), the Aorist Indicatives, ἐβλήθη and ἐξηράνθη, in John 15:6 refer to timeless action. Wallace (1996:562) and Köstenberger (2016:295), on the other hand, are of the opinion that the Aorist Indicatives refer to future action. However, the Dutch *Statenvertaling* (*Bijbel*, 1637) translates both Aorist Indicatives as referring to passive actions in the past, ἐβλήθη as “*is geworpen*” and ἐξηράνθη as “*is verdord*.” This past interpretation will now be explained within Cutrer’s model.

It is possible that the Aorist Indicatives in John 15:6 may refer to a PAST action from a V-POINT in a hypothetical space. John 15:6 is a conditional statement with a protasis and an apodosis. The ἐάν clause is the protasis and the Aorist Indicatives, ἐβλήθη and ἐξηράνθη, are found in the apodosis. The Aorist Indicatives denote that the apodosis preceded the protasis, as in the previous examples of this section (5.5). This would mean that the apodosis is the basis for the protasis to happen. Consequently, it may be translated “if someone does not remain in me, (that means) he was thrown outside like a branch and was withered...” Correspondingly, this may refer to a situation like Judas Iscariot who does not remain in the Johannine Jesus and is fruitless. According to Borchert (2002:144), in his commentary on John 15:6, the early Christians would surely have thought that this verse referred to Judas Iscariot, but that it was not restricted to him. Borchert (2002:144) goes on to explain that the readers would infer from the earlier context in John 15:1-2 that it is the father/gardener who handles the branches. The gardener prunes the branches and those which do not bear fruit are cut off. Additionally, the Johannine Jesus says (John 15:3) that the pruning or cutting off is done by the words which he spoke. When this earlier context is applied to John 15:6, it seems that the pruning or cutting off already happened when Jesus spoke his teachings. If someone then remains in Jesus and bears fruit, it is because he was pruned by Jesus’ words. If someone does not remain in Jesus and does not bear fruit, it is because he was cut off by Jesus’ words, thrown (ἐβλήθη) outside and dried up (ἐξηράνθη). Therefore, it is possible to interpret the Aorist Indicatives, ἐβλήθη and ἐξηράνθη, in the apodosis of John 15:6 as referring to a past action which preceded the protasis. The Aorist Indicatives might then refer to a PAST action from the V-POINT of a hypothetical space, as was demonstrated with Matt 18:15.

1 Pet 3:6

ὥς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἧς **ἐγενήθητε** τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

According to Köstenberger (2016:296) the Aorist Indicative, ἐγενήθητε, in 1 Pet 3:6 refers to a future action. However, the *Afrikaans Ou Vertaling* (Bybel, 1953) interprets that the ἐγενήθητε refers to a simple action in the past by translating it as “*het geword*.” This past interpretation will now be explained within Cutrer’s model.

The Aorist Indicative, ἐγενήθητε, in 1 Pet 3:6 may refer to a PAST action from a V-POINT in a hypothetical space. According to Arichea and Nida (1980:93), in their commentary on 1 Pet 3:6, the participles ἀγαθοποιοῦσαι and φοβούμεναι may be interpreted as referring to conditional action. This interpretation, that the participles refer to conditional action, is also reflected in most translations.¹⁷⁹ Consequently, the phrase in which the participles are located, is taken as the protasis and the phrase in which ἐγενήθητε occurs as the apodosis. The Aorist Indicative may then denote that the apodosis precedes the protasis. In other words, the apodosis supplies the basis for the protasis to take place. This may mean that the women became children of Sarah which then gives them the ability to do good and to not fear. This may then be translated as “... whose children you became, if you do good and fear no frightful thing.” Or stated in another order “if you do good and fear no frightful thing, (it means) you became children [of Sarah].” Therefore, it is possible to interpret the Aorist Indicative, ἐγενήθητε, in the apodosis of the conditional statement in 1 Pet 3:6b as referring to a past action which precedes the protasis. The Aorist Indicative may then refer to a PAST action from the V-POINT of a hypothetical space, as was demonstrated with Matt 18:15.

Matt 5:28

πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη **ἐμοίχευσεν** αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

¹⁷⁹ Cf. the ESV and NIV as examples.

According to McKay (1994:47), the Aorist Indicative, ἐμοίχευσεν, in Matt 5:28 refers to a timeless action. However, the ESV interprets ἐμοίχευσεν as referring to a past event with present consequences by translating it as “has committed adultery.” The English idiom requires the Present Perfect, though this does not mean that the Aorist Indicative means the same as the English Present Perfect. The *Afrikaans Nuwe Vertaling* (Bybel, 1993) translates ἐμοίχευσεν as “het egbreuk gepleeg” referring to a simple past action. This past interpretation will now be explained.

The Aorist Indicative, ἐμοίχευσεν, in Matt 5:28 may be interpreted as referring to a PAST action from a V-POINT in a hypothetical space. According to Newman and Stine (1992:137), in their commentary on Matt 5:28, the phrase πᾶς ὁ βλέπων may be interpreted as a conditional statement. McKay (1994:47) also alludes to this by equating the phrase πᾶς ὁ βλέπων with the phrase ὃς ἂν βλέπῃ.¹⁸⁰ Accordingly, the phrase in which πᾶς ὁ βλέπων occurs, is the protasis and the phrase in which ἐμοίχευσεν occurs, is the apodosis. The Aorist Indicative in the apodosis may then denote that the apodosis precedes the protasis. The apodosis then gives the basis for the protasis to take place. This may mean that something happened in the heart (ἐν τῇ καρδίᾳ) of the person which then caused him to look with the intention to lust after the woman. Accordingly, Matt 5:28 may be translated as “everyone who looks at a woman in order to lust after her, already committed adultery with her in his heart” or “if anyone looks at a woman... (that means) he already committed adultery with her in his heart.” Therefore, it is possible to interpret the Aorist Indicative, ἐμοίχευσεν, in the apodosis of Matt 5:28 as referring to an action which precedes the protasis. The Aorist Indicative might then refer to a PAST action from a V-POINT in a hypothetical space, as was demonstrated with Matt 18:15.

Heb 4:10

ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς **κατέπαυσεν** ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.

According to Wallace (1996:564), the Aorist Indicative, κατέπαυσεν, in Heb 4:10 refers to a future action. However, the ESV interprets κατέπαυσεν as referring to a past action with present

¹⁸⁰ Cf. the manner in which the phrase “πᾶς ὁ ...” is interchanged with “ὃς ἂν ...” in the Matt 5:22 and 31-32. Furthermore, ἂν, according to BDAG (2000:56-57), is used in conditional statements.

consequences and translates it as an English Present Perfect “has rested.” Though not all languages require a Present Perfect as the English idiom. The Dutch *Statenvertaling* interprets (*Bijbel*, 1637) κατέπαυσεν as referring to a simple action in the past by translating it as “*heeft gerust*.” This past interpretation will now be explained within Cutrer’s model.

The Aorist Indicative, κατέπαυσεν, may refer to a PAST action from the V-POINT of a hypothetical space. According to Ellingworth and Nida (1994:81), in their commentary on Heb 4:10, the phrase ὁ εἰσελθὼν may be understood as a conditional statement and propose a translation “if a person receives the rest.” This understanding of ὁ εἰσελθὼν as a conditional statement is also reflected by Lane (1991:94). Consequently, the phrase in which ὁ εἰσελθὼν occurs, may be understood as the protasis of the conditional statement and the apodosis may be understood as the phrase in which the Aorist Indicative, κατέπαυσεν, is located. The Aorist Indicative in the apodosis may then denote that the apodosis preceded the protasis. This may mean that the action that happened in the apodosis provided the basis for the protasis. This may be translated as “whoever entered his rest, (first) also rested from his own works.” It may also be more loosely translated in order to make a clearer demonstration of the conditional as “if there is a person who entered his rest, (that means/it is because) he also rested from his own works.” Therefore, it is possible to interpret the Aorist Indicative, κατέπαυσεν, in the apodosis of Heb 4:10 as referring to an action which precedes the protasis. The Aorist Indicative may then refer to a PAST action from a V-POINT in a hypothetical space, as was demonstrated with Matt 18:15.

This section (5.6) demonstrated that it is possible to interpret the remaining sample texts of purported non-past usages of the Aorist Indicative as referring to a PAST action from a V-POINT within a hypothetical mental space.

5.7 Conclusion

This chapter demonstrated that it may be possible to interpret the purported non-past usages of the Aorist Indicative of the sample texts as referring to a PAST action from a certain V-POINT with Cutrer’s model. This chapter argued that it may be possible to explain some of the purported non-past usages as either referring to a PAST action from a V-POINT in writer reality, from a V-POINT within a narrative, from a V-POINT in a mental space which is future in relation

to speaker reality, or from a V-POINT which is in a hypothetical mental space. Although it may be argued that some of these explanations were forced, it seems that the explanations do fit well with the methodological framework. The next chapter will hopefully pave the way for future research on the Aorist Indicative and reference to tense.

CHAPTER 6 CONCLUSION AND RECOMMENDATIONS

6.1 Chapter summaries

The application of modern linguistics to the study of Koine Greek brought much development, but also debate and disagreement. Chapter 1 of this dissertation described one such an area of debate and disagreement. The area of tension is whether the Aorist Indicative refers to a past perfective action or merely to a perfective action without any reference to tense. This tension regarding the Aorist Indicative is due to its various usages. The Aorist Indicative is used to refer to some past perfective action in the majority of cases it is used, although in some instances it seems that the Aorist Indicative may be used to refer to a present, future or timeless action with perfective aspect. These various usages create a difficulty to analyse the tense of the Aorist Indicative which stimulates meaningful discussion between scholars of Koine Greek.

Scholars offer differing explanations regarding the Aorist Indicative and tense. Chapter 2 of this dissertation provided an overview of the manner in which scholars explain these various usages of the Aorist Indicative. One group of scholars, those that support the temporal position, regard the Aorist Indicative as normally referring to some past perfective action, and they are content to admit that there are exceptions in which the Aorist Indicative may be used to refer to a non-past perfective action. Although, some scholars are content to regard these non-past usages as exceptions, others endeavoured to explain the apparent exceptions. These latter scholars, those who maintain the non-temporal position, came to the conclusion that the Aorist Indicative does not refer to tense at all, but merely to perfective action. According to the non-temporal position, reference to past action is not due to the tense of the Aorist Indicative, but should rather be inferred from the context, such as narrative context or deictic markers. This debate regarding the Aorist Indicative as a past tense or not is still ongoing and welcomes new hypotheses or approaches that may bring more insights to the debate.

This dissertation attempted to exploit a more novel methodological approach in the hope of providing deeper insights to the debate. One such novel approach, which scholars recently started to apply to the study of the verb in Koine Greek, is Cutrer's model within Mental Space Theory. Accordingly, this dissertation investigated whether it is possible to employ Cutrer's model within Mental Space Theory to explain exceptions in the Greek New Testament in which it seems that the Aorist Indicative refers to non-past actions. Chapter 3 of this dissertation

summarised the Cognitive Linguistics enterprise and clarified how Mental Space Theory emerges from Cognitive Linguistics. Mental Space Theory was briefly described to provide the necessary building blocks in order to explain Cutrer's model in more detail. Cutrer developed her model from Mental Space Theory to explain some of the apparent anomalous usages of tense in English and French. Her discourse primitives, discourse principles and universal tense-aspect categories were considered, since they are especially useful to explain apparent anomalous usages of tense. The discourse primitives, discourse principles and universal tense-aspect categories may also be useful to explain apparent anomalous usages of the Koine Greek verb.

In Chapter 4 of this dissertation, the hypothesis of this dissertation was converted into the terms of Cutrer's model. The hypothesis of this dissertation was that it may be possible explain some of the purported non-past usages of the Aorist Indicative as still referring to a past perfective action from a certain deixis which is not necessarily speaker reality. It was demonstrated that, according to the hypothesis of this dissertation, the Aorist Indicative encodes the PAST universal tense-aspect category within Cutrer's model. Chapter 4 further demonstrated with Cutrer's model that the Aorist Indicative may refer to a PAST action even though the V-POINT is not in speaker reality. Therefore, the hypothesis of this dissertation was then stated in terms of Cutrer's model as follows: The Aorist Indicative encodes Cutrer's PAST universal tense-aspect category which may have an alternate V-POINT from speaker reality.

Chapter 5 of this dissertation proceeded to apply the hypothesis along with Cutrer's model to explain some of the purported non-past usages of the Aorist Indicative in the Greek New Testament. A sample of purported non-past usages was compiled from the grammars of Porter, McKay, Wallace and Köstenberger. Consequently, it was demonstrated that the purported non-past usages of the sample texts may be explained as indicating a PAST action from a V-POINT within speaker reality, or from a V-POINT in a narrative, a future mental space or a hypothetical mental space. Additionally, it was argued that an Aorist Indicative may sometimes refer to a certain action in the past, which is common knowledge, and is likely to happen again. A writer or speaker may then use the Aorist Indicative to refer to such a past action and imply that it will happen again in the future under similar circumstances. This usage of the Aorist Indicative was called the Empirical Aorist. Moreover, it was also argued that an Aorist Indicative may be used to refer to actions within a vision or revelation which someone had. Even though the Aorist Indicative refers to a past action within a vision, it may be implied, on the basis of the vision, that

the action to which the Aorist Indicative refers, is predicted to happen in the future. This usage of the Aorist Indicative was called the Visionary Aorist.

6.2 Conclusions

The methodology and hypothesis of this dissertation addressed the problem statement and led to certain conclusions which may benefit the debate regarding the Aorist Indicative and reference to tense. The problem statement of this dissertation was to determine whether it is possible to explain more of the apparent non-past usages of the Aorist Indicative with Mental Space Theory. The hypothesis of this dissertation was that the Aorist Indicative may refer to a past action from a deixis which is not necessarily in speaker reality. Or, in terms of Cutrer's model, this dissertation's hypothesis was that the Aorist Indicative may refer to a PAST action from a V-POINT which is not necessarily in speaker reality. Accordingly, this dissertation demonstrated with Mental Space Theory that it may be possible to explain some of the purported non-past usages of the Aorist Indicative as still referring to a past action from a deixis which is not necessarily in speaker reality. Or, it may be stated in terms of Cutrer's model that purported non-past usages of the Aorist Indicative may be explained as still referring to a PAST action from a V-POINT which is not necessarily in speaker reality. Although it can be argued that some of the interpretations were somehow forced, the interpretations do seem possible within the framework of Mental Space Theory and the hypothesis. The success of a hypothesis is not that it necessarily is able to explain all anomalies, but that it leaves less anomalies. Accordingly, the hypothesis of this dissertation was able to explain more examples of the apparent non-past usages of the Aorist Indicative, leaving less exceptions in which it seems that the Aorist Indicative does not refer to a past action. Consequently, the hypothesis and methodology of this dissertation may be able to bolster the temporal position within the debate regarding the Aorist Indicative and reference to past tense.

The application of the methodology along with the hypothesis of this dissertation has possible contributions to the debate regarding the Aorist Indicative and reference to the past tense. Foremost, this dissertation demonstrated the importance not to analyse tense as relating an event with speaker reality, but rather as relating an event to a certain deixis, which is not necessarily in speaker reality, as was demonstrated with the Epistolary Aorist.¹⁸¹ Within the

¹⁸¹ Cf. section (4.5) of this dissertation.

methodology of this dissertation, it was accordingly argued that tense relates one mental space to another.

Additionally, this dissertation illustrated the error of relating an implied meaning from the context to the semantic meaning of the Aorist Indicative, as was illustrated with the Visionary and Empirical Aorists. In the case of the Visionary Aorist, the Aorist Indicative may be used to refer to a past action within a vision or revelation and it may be implied, on the basis of the vision, that the specific action within the vision is predicted to take place in the future. The prediction of the future event is not because of the Aorist Indicative, but because of the context of the prophetic vision or revelation.¹⁸² Similarly, the Empirical Aorist may be used to refer to a certain past event, which is likely to happen again under the same circumstances, and it may be implied that the same kind of action will happen again. Accordingly, the reference to a future action is an inference from the contexts of the specific past event and the encyclopaedic knowledge of this world and not the semantic meaning of the Aorist Indicative itself.¹⁸³ Therefore, analysts of tense should be aware of the error to attribute the implied meaning in context (pragmatic meaning) to the semantic meaning of the Aorist Indicative.

A further contribution to the debate regarding the Aorist Indicative and reference to past tense, concerns the occurrence of an Aorist Indicative in an apodosis of a conditional statement. It should be kept in mind that the apodosis may provide the basis for the protasis to take place.¹⁸⁴ This dissertation demonstrated that it is possible, when the Aorist Indicative occurs in the apodosis of a conditional statement, that the apodosis may then be interpreted as providing the basis for the protasis to take place. In other words, the Aorist Indicative in the apodosis may denote that the apodosis preceded the protasis.

6.3 Areas for future research

This dissertation has its limitations. This dissertation was limited to the examples of non-past usages of the Aorist Indicative provided by Porter, McKay, Wallace and Köstenberger. These afore-mentioned works are themselves limited to the Greek New Testament. In order to test the

¹⁸² Cf. especially the example of Rev 14:8 in section (5.4.1) of this dissertation.

¹⁸³ Cf. especially the example of Jas 1:11 in section (5.3.1)

¹⁸⁴ Cf. sections (3.4.2.4) and (5.5) of this dissertation. Wallace (1996:683) calls this kind of conditional statement the evidence-inference conditional and Cutrer (1994:263) calls it an epistemic conditional.

hypothesis of this dissertation more comprehensively, this study could be expanded to include more examples within the Greek New Testament, more texts from the Hellenistic period or other periods and dialects of Ancient Greek.

This dissertation was also limited to the Aorist Indicative tense-form. This methodology may also be able to make contributions to the debate regarding other tense-forms of Koine Greek and reference to tense by explaining some seemingly anomalous usages of other tense-forms.

This dissertation also demonstrated the importance of studying possible alternate BASE spaces and V-POINT spaces within the texts of the Greek New Testament. However, due to the limitations of this study, it was not possible to vigorously explore alternate BASE spaces or V-POINT spaces. If alternate BASE spaces or alternate V-POINT spaces may be available, it would then be possible to provide additional explanations for seemingly anomalous usages of the Aorist Indicative or other tense-forms within the Greek New Testament.

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