

Lesson 55: The Verb/Tense-Aspect (*continued*)

A. What are the five nuances of the imperfect tense listed in §§790-792?

1. _____
2. _____
3. _____
4. _____
5. _____

B. In the first blank indicate which of these five nuances is being expressed by the imperfect tenses below and then translate the sentences, expressing the nuance in English:

1. καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν
 συναγωγὴν ἐδίδασκεν Mk 1:21

_____ : _____

2. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων... Mk 1:22

_____ : _____

3. καὶ ἐκωλύομεν αὐτόν Mk 9:38

_____ : _____

4. τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ
 ὄρος... Lk 21:37

_____ : _____

5. Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος Acts 10:17

_____ : _____

C. Since the Greek *perfect* combines (1) a punctiliar action in the past (2) with the continuing effect(s) of that action in

the present (§794), it is sometimes best translated as either an English past or present if one nuance or the other is emphasized (§§796, 799). Conversely, since there is no definite time reference to the punctiliar action of the *aorist*, it may occasionally best be translated as an English present perfect if no interval between the action and the present is indicated by the Greek aorist (§796). Indicate the nuances of the following Greek aorist and perfect verbs by translating the sentences below with comparable English tenses:

1. Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισεν οἱ γραμματεῖς
καὶ οἱ Φαρισαῖοι Mt 23:2

2. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους
μέχρι τῆς σήμερον ἡμέρας Mt 28:15

3. οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ Lk 4:34

4. Ὡν ἑώρακας καὶ ἤκουσας Acts 22:15

D. Prepare Peter's Sermon in *Acts 10:34-48* for class translation.

Notes

10:36 τὸν λόγον: either a sentence fragment with the subject and verb omitted or a compound object of οἶδατε in vs. 37 [possibly an example of hendiadys in which vs. 36 is dependent on vs. 37; cf. B1-D §442(16)].

οὗτος: the demonstrative οὗτος is used throughout as an anaphoric pronoun referring to the subject of the sermon, Jesus (§726.2): τοῦτον (vs. 40), οὗτος (vs. 42), τούτῳ (vs. 43); the series is interrupted with the noun Ἰησοῦν only in vs. 38.

- 10:37 τὸ γενόμενον ῥῆμα: a participle in first attributive position (§774.1) which embeds an S-I with an adverbial p-cluster, καθ' ὅλης τῆς Ἰουδαίας [cf. B1-D §§225, 447(5a)].
- ἀρξάμενος: since the antecedent of this participle is τὸ ῥῆμα, it should be in the accusative case [B1-D §137(3)].
- 10:38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ: a p-cluster modifying Ἰησοῦν in third attributive position (§699.5); ἐκ is the usual preposition with the place of origin [B1-D §209(3)].
- πνεύματι ἀγίῳ καὶ δυνάμει: not indirect objects but instrumental datives (§0892) functioning adverbially in an S-III: *with the Holy Spirit and power.*
- διῆλθεν εὐεργετῶν καὶ ἰώμενος: a Group II verb chain, but with two participles of purpose rather than infinitives [cf. B1-D §339(2c)]; the catenative διῆλθεν is a constative aorist (§788.1; B1-D §332(1)) which summarizes a series of actions in the past: (*who*) *constantly went about*; ἰώμενος is from ἰάομαι (class I.1b).
- 10:39 ἡμεῖς μάρτυρες: an S-II with the copula deleted: *we (are) witnesses.*
- ἐν τε: after a preposition τέ stands in front of the elements it is connecting; this is an exception to its normal postpositive placement [§§624-625; B1-D §444(5)].
- ὧν: as the object of ἐποίησεν, the case of the relative pronoun should be accusative but it is assimilated to the case of its antecedent πάντων (§670); πᾶς is frequently followed by a relative clause (§747.2) and, in this case, is the head of a complex subcluster which modifies μάρτυρες (cf. §§696-698).
- ἀνεῖλαν: from ἀν-αιρέω (class VI).
- 10:40 καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι: an S-V with a predicate adjective ἐμφανῆ following the object complement αὐτόν (§521): (*God*) *made him to become visible.* The infinitive is optional in type V sentences (§521.1; cf. Mt 4:19 and Mk 1:17).

- 10:41 οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσιν...ἡμῶν: a complex dative subcluster modifying ἐμφανῆ in vs. 40 (§703); this construction is agnate to an S-IV with the corresponding verb of ἐμφανῆς, viz., ἐμφανίζω, in which these datives would be indirect objects (§703.2): *[God revealed him] not to all the people but to us, the witnesses....*
- ἀναστῆναι αὐτόν: an infinitive with an accusative "subject."
- 10:42 ὁ ὀρισμένος...κριτῆς: the participle is in first attributive position (§774.1).
- 10:43 μαρτυροῦσιν: if the OT prophets are intended, here we have a durative present used to indicate the continuing effects of a past act (§782).
- λαβεῖν...πάντα τὸν πιστεύοντα: an infinitive with an accusative "subject"; the aorist tense is used with either a gnomic or futuristic nuance (§7880; B1-D §333): *everyone who believes in him (will) receive(s).*
- 10:44 Ἐτι λαλοῦντος τοῦ Πέτρου: a genitive absolute construction (§847): *While Peter was still speaking.*
- 10:45 ἐκκέχυται: perfect passive of ἐκχέω (class I.5); since the perfect follows an aorist, ἐξέστησαν, (from ἐξ-ίστημι), it is equivalent to the pluperfect (B1-D §345), although the English past perfect fails to convey the continuing effects of the Greek verb (§§794, 800): *the faithful... were amazed because the gift...had been poured out.*
- 10:46 ἤκουον γὰρ αὐτῶν λαλούντων...καὶ μεγαλυνόντων: supplementary participles in a Group V verb chain (§584); the "subject" of the participles, αὐτῶν, is in the genitive case since ἀκούω takes a genitive object of the person (§595.2): *for they heard them speaking...and praising.*
- 10:47 Μῆτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους: a Group Ib verb chain (§571) followed by an articular infinitive of purpose (§833.1) with accusative "subject"; the negative interrogative μήτι expects a negative answer (§617.7): *No one is able to refuse water in order that they ...might be baptized, is he?*