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 
   συναγωγήν ἔδίδασκεν 
   __________ : ______________________________________
   Mk 1:21

2. ἂν γὰρ διδάσκων αὐτοῖς ὡς ἔξουσίαν ἔχων...
   __________ : ______________________________________
   Mk 1:22

3. καὶ ἐκκλησίω οὕτων
   __________ : ______________________________________
   Mk 9:38

4. τὰς δὲ νύκτας ἐξερχόμενος ἤληξεν εἰς τὸ
   δρόσος...
   __________ : ______________________________________
   Lk 21:37

5. ὡς δὲ ἐν ἑαυτῷ διηπόρευ 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. Ἑπὶ τῆς Μωϋσέως καθέδρας ἐκάθισεν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι

   Mt 23:2

2. καὶ διεψηλώθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας

   Mt 28:15

3. οἶδα σε τίς εἶ, ὁ ἄγιος τοῦ θεοῦ

   Lk 4:34

4. δὲν ἐσώρακας καὶ ἔκοψας

   Acts 22:15


Notes

10:36 τὸν λόγον: either a sentence fragment with the subject and verb omitted or a compound object of ὀφθαλμεῖς in vs. 37 [possibly an example of hendiadys in which vs. 36 is dependent on vs. 37; cf. BI-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 ὅμως: a participle in first attributive position (§774.1) which embeds an S-I with an adverbial p-cluster, καὶ θ’ ἀλης τῆς Ἰουδαίας [cf. Bl-D §§225, 447(5a)].

ἀρέσκενος: since the antecedent of this participle is τὸ ὅμως, it should be in the accusative case [Bl-D §137(3)].

10:38 Ἰησοῦν τὸν Ἀνάρεθ: a p-cluster modifying Ἰησοῦν in third attributive position (§699.5); ἐκ is the usual preposition with the place of origin [Bl-D §209(3)].

πνεύματι ἀγίῳ καὶ συνάμει: not indirect objects but instrumental datives (§0892) functioning adverbially in an S-III: with the Holy Spirit and power.

διηλθεὶς εὐθυγετων καὶ τόμενος: a Group II verb chain, but with two participles of purpose rather than infinitives [cf. Bl-D §339(2c)]; the cative νετοὶ διηλθεὶς is a constative aorist [§788.1; Bl-D §332(1)] which summarizes a series of actions in the past: (who) constantly went about; τόμενος is from τάμως (class I.3b).

10:39 ἡμεῖς μάρτυρες: an S-II with the copula deleted: we (are) witnesses.

ἐν τε: after a preposition τε stands in front of the elements it is connecting; this is an exception to its normal postpositive placement [§§624-625; Bl-D §444(5)].

ὁν: as the object of ἐποίησεν, the case of the relative pronoun should be accusative but it is assimilated to the case of its antecedent πᾶντων (§670); τὰς 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 ἐξομεν αὐτὸν ἐμφανῆ γενέσθαι: an S-V with a predicate adjective ἐμφανῆ following the object complement αὐτὸν (§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 οδ παντι τῷ λαῷ ἄλλα μάρτυσιν...ἡμῖν: a complex dative subcluster modifying ἐμφανῆ in vs. 40 (§703); this construction is agnate to an S-IV with the corresponding verb of ἐμφανής, viz., ἐμφανίζω, in which these datives would be in-direct objects (§703.2): [God revealed him] not to all the people but to us, the witnesses....

ἀναστήναι αὐτῶν: an infinitive with an accusative "subject."

10:42 ὁ δρισμένος...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; Bl-D §333): everyone who believes in him (will) receive(s).

10:44 Ἔτι λαλοῦντος τοῦ Πέτρου: a genitive absolute construction (§847): While Peter was still speaking.

10:45 ἐκκέχουσι: perfect passive of ἐκχέω (class I.5); since the perfect follows an aorist, ἐξεστησαν, (from ἔξ-ότητα), it is equivalent to the pluperfect (Bl-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 ἡκουον γὰρ αὐτῶν λαλοῦντων...καὶ μεγαλυνόντων: supplementary participles in a Group V verb chain (§584); the "subject" of the participles, αὐτῶν, is in the genitive case since ἠκούω takes a genitive object of the person (§595.2): for they heard them speaking...and praising.

10:47 Μήτι τὸ δῶρο 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?