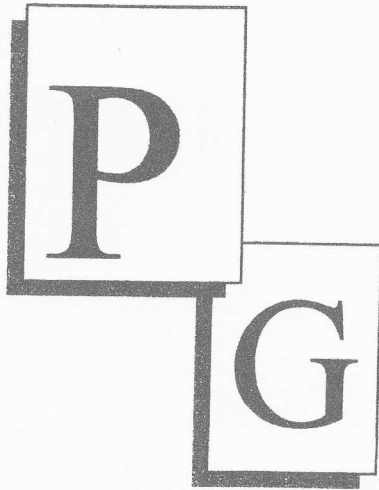


# **Greek Grammar**

**For Those Who Don't Know Greek**



**By**

**Robert Dean, Jr**

**Part 3**

## CHAPTER 7

## The Accusative Case

The fourth case in Greek is the accusative. The function of the accusative case is to “limit the action of the verb as to extent, direction, or goal.”<sup>2</sup> Thus limiting or restricting the application of the verbal action.

**1. Accusative of Direct Object.** The noun or substantive in the accusative receives the action of the verb. This is the most common feature, that of the direct object of a transitive verb.<sup>3</sup> In this the accusative of direct object is very similar to its use in English.

- John 3:16 “For God so loved the world, that He gave His only begotten Son;

The direct object is the person or object directly receiving the action of the verb. In that sense, the accusative limits the action of the verb. The action of God’s love is directed to the world, so is virtually unlimited. Yet, His giving is restricted to His Son.

- Luke 5:3 And He sat down and began teaching the multitudes from the boat.
- Rom. 1:5 through whom we have received grace and apostleship;
- Matt 6:33 “But seek first His kingdom and His righteousness;
- Matt. 7:22 “Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?’

**2. Double Accusative.** Some verbs can take two accusatives, both are objects of the verb, yet in different senses. Verbs that take double accusatives are: *make, teach, remind, ask, consider, clothe, unclothe, give a drink, load*. Usually one of the two words in the accusative is a person, the other a thing, in most cases the person receives the thing, thus making the person the more remote of the two objects. In the examples the person will be underlined once the thing received, twice.

- Matt. 1:25 and kept her a virgin until she gave birth to a Son; and he called His name Jesus.  
In English this appears appositional, but the use of the accusative here fits the Greek category of double accusative.
- John 14:26 “He will teach you all things, and bring to your remembrance all that I said to you.  
Literally, this reads in the Greek “teach you all things and remind you all that I said.”
- 1 Cor. 3:2 I gave you milk to drink;

**3. Accusative of Measure (time or space).** In the accusative of time, the extent of time (how long?) or the extent of space (how far?) is given. This is clarified by adding the phrase “for the extent of” or “for the duration of.”

- Heb. 3:9 And saw My works for forty years.  
“Works” and “years” are both in the accusative, the first is an accusative of direct object, the second limits the time and is thus an accusative of measure.
- Matt. 20:6 “And about the eleventh hour he went out, and found others standing; and he said to them, ‘Why have you been standing here idle all day long?’
- Luke 22:41 And He withdrew from them about a stone’s throw;
- Luke 24:13 And behold, two of them were going that very day to a village named Emmaus, which was about seven miles [sixty stadia] from Jerusalem.

**4. Adverbial Accusative of Manner.** Another accusative that functions and is often translated as an adverb. The accusative substantive answers the question “to what does the verb relate?”<sup>4</sup>

- Matt. 10:8 “Freely you received, freely give.”  
The accusative describes the manner of the verb. Please note that in the interlinear this type of accusative is often already labeled as an adverb.
- 1 Cor. 9:25 And everyone who competes in the games exercises self-control in all things.

<sup>2</sup> Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 178.

<sup>3</sup> A transitive verb is a verb that takes a direct object and can have a passive voice form.

<sup>4</sup> David Alan Black, *It’s Still Greek to Me* (Grand Rapids: Baker, 1998), 55.

**5. Accusative of oaths.** The noun in the accusative case indicates the person or thing by whom or by which one swears and oath. This is only used with verbs of swearing.

- Mark 5:7 I implore You by God, do not torment me!"
- 1 Thess. 5:27 I adjure you by the Lord to have this letter read to all the brethren.
- James 5:12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath;

**6. Accusative of Respect or Reference.** The accusative substantive limits the action of the verb to that in reference to which, or with respect to which, something is true.

- Rom. 10:5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

Notice in the interlinear that "the righteousness" is in the accusative case followed by an article in the accusative then a genitival phrase "from the law." This is more clearly, for Moses writes with reference to righteousness the one who does it which is based on law, that man shall live by that righteousness.

- 2 Cor. 12:13 For in what respect were you treated as inferior to the rest of the churches, except that I myself did not become a burden to you? Forgive me [with reference to] this wrong!

**7. Subject of the Infinitive.** An infinitive is a verbal noun, often translated with "to", e.g., to run, to read. Often the subject of an infinitive is in the accusative case. In the examples the word in the accusative has a single underline, the infinitive has a double underline.

- Rom. 1:20 So that they are without excuse; literally so that they are to be without excuse.
- Rom. 2:19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,
- Phil. 1:12 Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel,
- 1 Cor. 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able;

**Exercises:** Identify and classify the accusatives in the following examples:

1. 2 Cor. 11:5.

2 Corinthians 11:5						
5	λογίζομαι	γάρ	μηδέν	ὑστερηκέναι	τῶν	ὑπερλίαν ἀποστόλων.
	logizomai	gar	mēden	hysterēkenai	tōn	hyperlian apostolōn.
	λογίζομαι	γάρ	μηδεῖς	ὑστερέω	ὁ	ὑπερλίαν ἀπόστολος
	logizomai	gar	mēdeis	hystereō	ho	hyperlian apostolos
	I reason	for	nothing	to be lacking	of the	very beyond delegates
	VISPMI	CCX	JNSAX	VRAN	AMPG	BX NMPG

2. John 3:35.

John 3:35								
35	ὁ	πατήρ	ἀγαπᾷ	τὸν	υἱὸν	καὶ	πάντα	δέδωκεν ἐν τῇ
	ho	patēr	agapa	ton	hyion	kai	panta	dedōken en tē
	ὁ	πατήρ	ἀγαπάω	ὁ	υἱός	καί	πᾶς	δίδωμι ἐν ὁ
	ho	patēr	agapaō	ho	hyios	kai	pas	didōmi en ho
	The	father	loves	the	son	and	all	he has given in the
	AMSN	NMSN	V3SPAI	AMSA	NMSA	CCK	JNPAX	V3SRAI PD AFSD
	χειρὶ	αὐτοῦ.						
	cheiri	autou.						
	χείρ	αὐτός						
	cheir	autos						
	hand	of him						
	NFSD	OP3MSG						

## 3. Luke 22:41.

Luke 22:41									
41	καὶ	αὐτὸς	ἀπεσπάσθη	ἀπ’	αὐτῶν	ὥσει	λίθου	βολὴν	καὶ
	kai	autos	apespasthē	ap’	autōn	hōsei	lithou	bolēn	kai
	καί	αὐτός	ἀποσπάω	ἀπό	αὐτός	ὥσει	λίθος	βολή	καί
	kai	autos	apospaō	apo	autos	hōsei	lithos	bolē	kai
	And	himself	was drawn off	from	them	as	of stone	throw	and
	CCK	OPIMSN	V3SAPI	PG	OP3MPG	TP	NMSG	NFSA	CCK



## CHAPTER 8

## The Verb in English

Chapter one of this manual provided a brief introduction to verbs and verb terminology to provide a basic frame of reference for the first chapters on the noun. In this chapter, more details about verbs in English will be covered along with a brief introduction to verbs in Greek. Chapter 9 will then discuss the Greek verb in detail. In many ways verbs are more stimulating to study because they describe the action in the passage. Verbs answer the questions, what is happening? What is, what was, or what will be? Or in what condition is something? A careful and accurate understanding of the verb is crucial for clear understanding of the Scripture.

A verb is a word that describes the action, a state, or a state of being. Verbs are parsed according to person, number, tense, voice, and mood. Nouns are parsed according to gender, number, and case. Nouns do not have tense, voice and mood; verbs do not have gender or case.

**Exegetical Insight**

1 John 2:3 states, “by this we know that we have come to know Him, if we keep His commandments.” Some expositors claim that “come to know” in this passage is a knowledge of the Gospel and is equivalent for coming to know Jesus at salvation. In the Greek, this verb is a perfect active indicative, emphasizing the present reality of a past action. However, Jesus used this same verb in the perfect tense when speaking to the disciples in John 14:7 and to Philip in John 14:9

Verbs must always agree with their noun in person and number. In the sentence “This man is not doing anything worthy of death or imprisonment” the subject is the third person singular noun “man” so the verb must also be the third person singular. It would be incorrect to say, “this man are,” or “they is.” In the second example, “they” is a third person plural noun and so the verb must also be plural, “they *are*.”

**Person.** Language has three persons: first, second, and third. First person is used when the subject is speaking (*I, we*); second person when the subject is the person spoken to or addressed (*you*); third person when someone or something else is the subject (*he, she, it, they*). In English we learn that verbs have certain forms that go with each person: *I am, you are, he, she, it is; we are, you are, they are*.

**Number.** The verb form that indicates whether the subject is one person or thing (*prophet, gift*) or many persons or things (*disciples, Sadducees*).

**Tense.** Tense shows the time of the verb’s action. If you are in the midst of breakfast in the present time, you “eat” your breakfast. If you have completed breakfast, then it is in the past time, you “ate” breakfast. If you have not yet had breakfast, then it is in the future time, “will eat.” To these basic tenses, English adds a progressive tense: *I am eating, was eating, will be eating*.

English has six tenses which are not always equivalent to the six Greek tenses in their meanings. Each of these six tenses has a corresponding progressive tense making a total of twelve tenses. For this reason it is important to understand the differences between the two when they occur. In English there are six tenses: present, past, future, present perfect, past perfect and future perfect.

Figure 8.1, Verbs in English

<b>SIMPLE PRESENT</b> I walk You walk He, she, it walks	<b>PRESENT PROGRESSIVE</b> I am walking You are walking He, she, it is walking
<b>SIMPLE PAST</b> I walked You walked He, she, it walked	<b>PAST PROGRESSIVE</b> I was walking You were walking He, she, it was walking
<b>FUTURE</b> I will walk	<b>FUTURE PROGRESSIVE</b> We will be walking
<b>PRESENT PERFECT</b> I, you, we, have walked He she, it, has walked	<b>PRESENT PERFECT PROGRESSIVE</b> I, you, we, they have been walking He, she, it has been walking
<b>PAST PERFECT</b> I, you, he, she, it, we, they had walked	<b>PAST PERFECT PROGRESSIVE</b> I, you, he, she, it, we, they, had been walking.
<b>FUTURE PERFECT</b> I, you, he, she, it, we, they, will have walked	<b>FUTURE PERFECT PROGRESSIVE</b> I, you he she, it, we, they will have been walking.

Confusion for the student of Greek comes when Greek tenses do not function as English tenses do. In English, tense is equivalent to the time of the action, but in Greek, time is only one part of the emphasis of tense. The other is called aspect.

**Voice.** The relationship of the subject to the verb is expressed by the verb's voice. In English there are two voices. In the **active voice** the subject performs the action of the verb. In the sentence "God loved the world" we understand that God performs the action of love. In the passive voice the subject does not perform the action at all, but receives the action. In the sentence, "we are saved by grace," saved is in the **passive voice** meaning the subject "we" receives the action of the verb "saved." This indicates that man does not bring about or produce his own salvation.

**Mood.** The attitude of the speaker or writer toward what they are saying is expressed by mood. In English there are three moods: indicative, imperative, subjunctive. The indicative mood states a fact or opinion or asks a question (Peter walked on the water). The imperative mood expresses a command or gives directions (pray without ceasing!). The subjunctive mood expresses a mood of potential, hypothetical, or possible action: a suggestion, a desire, or a condition that is contrary to fact.

**Verbs and Verbals.** A verb refers to a finite verb, a verb that expresses action or state, has a subject, someone or thing that performs the action. In contrast to finite verbs there are verbals, infinitives and participles. These will be discussed in subsequent chapters.

## CHAPTER 9

### The Verb in Greek

In many ways the verb in Greek functions very much like the English verb. There are some notable exceptions which will be covered in this chapter. As in English, Greek verbs are classified according to person, number, tense, voice, and mood.

#### Elements in Parsing

**Person.** As in English there are three persons, first, second and third. Each verb in Greek has an ending which indicates the person. In English a pronoun or noun must be added to the verb to discover the person, “run” alone is insufficient. In Greek, the verb alone also indicates person, for example, *lueis* has an *-eis* ending which is second person singular, so this means “he looses.” Sometimes this means that a sentence may not have a separately stated subject in the nominative case. The subject may only be indicated by the ending of the verb.

**Number.** As with person, number is also indicated by the ending of the verb. Greek, like English, has singular for one person or thing, and plural, for more than one person or thing. Since the verb must agree with the subject in both person and number, Greek has separate endings for plural and singular. If the subject is “I” then a first person singular ending is used, if the subject is “we” then the first person plural ending is used. Remember to distinguish between the second person singular “you” and the second person plural “you” which is really “you all.”

	Singular	Plural
1 <sup>st</sup> Person	I	We
2 <sup>nd</sup> Person	You	You (all)
3 <sup>rd</sup> Person	He, she, it	They

**Tense.** In Greek, a verb not only expresses the time of the action (past, present, or future), but also the kind of action (continuous, repeated, completed). In English, “tense” and “time” are virtually interchangeable terms. Yet in Greek, the time element is less significant than the kind of action which is called **aspect**. Aspect is a concept not familiar to English speakers.

**Aspect.** The idea of aspect is not a significant element in the English verb and thus sometimes a confusing concept for the student of Greek. Often in Greek, the time of the action of the verb is not in view at all, but the kind or type of action. This is especially true in infinitives. Greek has three aspects:<sup>5</sup>

1. **Continuous aspect** means the action of the verb is viewed as ongoing from the viewpoint of the speaker. This is equivalent to the English progressive tense which uses the helping verb (*I am walking, I was walking, I will be walking*).

2. **Undefined aspect** means that the action of the verb is viewed a simple event without considering its duration, beginning, or ending. This is equivalent to the English simple past, present or future (*I walk, I walked, I will walk*). The undefined aspect simply reports the occurrence of an action.

3. **Perfect aspect** describes an action that has been completed in the past but the effects continue into the present. When Jesus said, “It is finished,” He was emphasizing the work of redemption had already been completed, nothing needed to be added, and its effects continue.

Some tenses in Greek can be either continuous or undefined (the present tense), yet other tenses are either one or the other. Greek has two past tenses, the imperfect emphasizes continuous aspect and the aorist emphasizes undefined aspect. The Greek present tense can be continuous (*I am eating*) or undefined (*I eat*). The context determines which is meant. English versions may differ on how a verb should be translated and it is up to the expositor to highlight these differences to illuminate the meaning of the text.

**Voice.** In Greek there are three voices. The active and passive voices function in a similar manner to the English. In the active voice, the subject performs the action; in the passive voice the subject receives the action. Greek also has a **middle voice**. Most often the middle voice is thought of as the reflexive voice, the subject receives its own action or acts upon itself. However, there are other important nuances to the middle voice covered in chapter 17.

**Mood.** Mood describes the relationship of the action of the verb to reality from the viewpoint of the speaker or writer. In Greek, discovering the mood is much easier than in English because a specific set of endings indicate the mood. The indicative mood represents the action as real or actual as opposed to an action that is merely possible. The

<sup>5</sup> William D. Mounce, *Basics of Biblical Greek* (Grand Rapids: Zondervan, 1993), 118.

subjunctive mood represents the action as possible. The imperative mood represents the action as a potential. The optative mood presents the action as possible. The various shades of meaning of each will be discussed in their respective chapters.

**Parsing.** In each exercise, the verbs should be fully parsed. This procedure should be followed each time a verse or sentence is analyzed. List each verb along with the following information for each: person, number; tense; voice; mood; dictionary or lexical form; definition of lexical form.<sup>6</sup> Then, explain the significance of each element. This will be covered in the last chapter.

### Interlinear Abbreviations

In Greek as in English, verbs are classified according to person, number, tense, voice, and mood. This is the order of the abbreviations in most of the analytical versions of the New Testament for Greek verbs. Each verb has six characters under, e.g., V2PPMM. The first letter is “V” for all verbs. The second slot has a number indicating person. If the second slot after a “V” does not have a number, then it the word is a participle; participles are verbals and do not have person. The “1,” “2,” or “3” indicates first, second, or third person. The third slot will have either an “S” for singular or “P” for plural. The fourth slot conveys the tense: “P” for Present; “F” for future; “I” for imperfect, “A” for aorist; “R” for perfect; “L” for pluperfect. The fifth slot is for the voice; “A” for active, “M” for middle, “P” for passive. The sixth slot is for mood; “I” for indicative; “S” for subjunctive, “M” for imperative, “O” for optative. In the verbals (those with a “V” but no number), the mood slot will have an “N” for infinitive and a “P” for participle.

Verb	Person	Number	Tense	Voice	Mood
V.	1, 2, 3	S Singular	P Present	A Active	I Indicative
		P Plural	F Future	M Middle	S Subjunctive
			I Imperfect	P Passive	M Imperative
			A Aorist		O Optative
			R Perfect		N iNfinitive
			L Pluperfect		

### **Examples:**

V3SAMO: Verb, 3<sup>rd</sup> person singular, Aorist, middle, optative

V2SIAI: Verb, 2<sup>nd</sup> person singular, Imperfect, active, indicative

V1PLMS: Verb, 1<sup>st</sup> person plural, pluperfect middle singular.

**Exercises:** Write out the parsing for the following abbreviations:

1. V2SFAI
2. V3PPPS
3. V2SAPI
4. V1PRPI
5. V3SAAI
6. NMSG
7. V1SAAI
8. V2PAMS
9. V3PAAM
10. V1SAPS

<sup>6</sup> In the *Libronix* program it is possible to see this evidence in a tip window when the cursor hovers over each Greek verb. First, select Tools/Options/Display. In the “Data Type:” window select English, then select “Preview Keylink in Tip Window” in the “When the Mouse Hovers Over a Data Type Reference.” Repeat this procedure by selecting “Greek” and then “Greek Morphology” in the “Data Type:” window, each with “Preview Keylink in Tip Window” in the lower window. This will display all the parsing information in the tip window when the mouse hovers over the Greek word in the Nestle-Aland twenty-seventh edition text (NA27).

## CHAPTER 10

## Present Tense

The present tense is often described as the tense of continuous action. This is true for most of its uses, but there are many uses of the present tense that express a punctiliar action and completed action. These nuances must be carefully distinguished by the student.

**1. Progressive Present.** The progressive present verb describes action which began in the past and continues in the present. The action is presented as progressive and continuing over an extended period of time. This is sometimes called a durative present. The emphasis is the ongoing action of the verb.

- Rom. 5:1 Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,  
The present tense indicates that after justification the believer is in an ongoing status of peace with God. That is the meaning of reconciliation.
- Luke 15:29 “But he answered and said to his father, ‘Look! For so many years I have been serving you, and I have never neglected a command of yours;
- 2 Pet. 3:4 and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.”  
The one Greek verb, *diamenō*, “to continue,” when used as a progressive present indicates continuous action up to the present, to get this idea across the translators used the English phrase, “just as it was.”
- Acts 15:21 “For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath.”

**2. Descriptive Present.** The present tense emphasizes an action that is currently taking place, describing an action in progress. The action is ongoing, but over a much shorter period of time than the progressive present.

- Matt. 8:25 And they came to Him, and awoke Him, saying, “Save us, Lord; we are perishing!”  
At the time of the disciples awakening Jesus the boat had been in danger of perishing for a short period of time and at the time of their statement they were still in danger. But this does not refer to a lengthy period of perishing.
- John 5:7 The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.”  
The present tense verbs describe only the period of time when the man was trying to get into the pool. This could also be understood as a customary present, *whenever* the man tried to go to the pool someone else steps in.
- Acts 21:31 And while they were seeking to kill him, a report came up to the commander of the Roman cohort that all Jerusalem was in confusion [lit. all Jerusalem is in confusion].
- Rom. 9:1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,

**3. Instantaneous or Aoristic Present.** The verb presents the action as a simple event in present time, but without reference to its progress or duration. Often the event occurs at the instant of its report. Often these are verbs of saying or involve speaking.

- Mark 2:5 And Jesus seeing their faith said to the paralytic, “My son, your sins are forgiven.”  
This statement is not describing an ongoing state of being forgiven, but forgiveness at the point of time when the statement was made.
- John 3:3 Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.”
- Acts 16:18 And she continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her!” And it came out at that very moment.
- Acts 26:1 And Agrippa said to Paul, “You are permitted to speak for yourself.” Then Paul stretched out his hand and proceeded to make his defense:

- Gal. 1:11 For I would have you know, brethren, that the gospel which was preached by me is not according to man.

**4. Iterative Present.** This presents the action as repeated at certain intervals, but not continuous.

- Rom. 8:36 Just as it is written, “For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered.”
- 1Cor. 11:21 for in your eating each one takes his own supper first; and one is hungry and another is drunk.
- Luke 18:12 ‘I fast twice a week; I pay tithes of all that I get.’
- Matt. 17:15 “Lord, have mercy on my son, for he is a lunatic, and is very ill; for he often falls into the fire, and often into the water

**5. Customary Present.** The difference between the iterative and the customary present is minor, but the customary present is viewed as ongoing or lasting over a longer period of time. This is often true for imperatives related to the Christian way of life. This is also called an habitual present.

- 1 Cor. 11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.
- Heb. 10:25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.
- Matt. 7:7 “Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.
- 1 Thess. 5:17 pray without ceasing;

**6. Gnostic Present.** This statement in the present tense expresses a general, universal truth, a maxim, a proverb, a generally accepted fact. The time element is almost absent because the statement is true for all time. The gnostic present does not state simply that something is happening, but that something always happens.

- Matt. 7:17 “Even so, every good tree bears good fruit; but the bad tree bears bad fruit.
- Rom. 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, “But the righteous man shall live by faith.”
- Gal. 2:16 nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.
- 1 Tim. 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.
- 2 Cor. 9:7 Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver.
- James 1:13 Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone.
- James 1:14 But each one is tempted when he is carried away and enticed by his own lust.
- James 1:15 Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

**7. Historic Present.** This present describes an event which occurred previously as though it were taking place in the present to dramatize the event. The narrator describes the event as if it is playing before his eyes. This is often translated with a simple past in the English.

- Matt. 3:1 Now in those days John the Baptist came, preaching in the wilderness of Judea, saying,
- Mark 1:30 Now Simon’s mother-in-law was lying sick with a fever; and immediately they spoke to Him about her.
- Mark 4:36 And leaving the multitude, they took Him along with them, just as He was, in the boat; and other boats were with Him.
- Mark 14:17 And when it was evening He came with the twelve.
- John 1:29 The next day he saw Jesus coming to him, and said, “Behold, the Lamb of God who takes away the sin of the world!;



**8. Perfective Present.** The present tense is used to emphasize the results of a past action. The difference between this and the perfect tense is that the perfect tense emphasizes the completion of the action, and here the emphasis is on present results not completion of the action.

- Matt. 6:2 “When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full.
- Luke 15:27 “And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’
- Rom. 10:16 However, they did not all heed the glad tidings; for Isaiah says, “Lord, who has believed our report?”
- Eph. 4:8 Therefore it says, “When He ascended on high, He led captive a host of captives, And He gave gifts to men.”
- Acts 17:6 And when they did not find them, they began dragging Jason and some brethren before the city authorities, shouting, “These men who have upset the world have come here also;

**9. Conative Present.** The present tense can sometimes depict an action being attempted, or proposed, but not actually in progress. This is also called the tendential or voluntative present.

- Matt. 2:4 And gathering together all the chief priests and scribes of the people, he began to inquire of them where the Christ was to be born.
- John 13:6 And so He came to Simon Peter. He said to Him, “Lord, do You wash my feet?”
- Gal. 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.
- Acts 26:28 And Agrippa replied to Paul, “In a short time you will persuade me to become a Christian.”
- John 13:27 And after the morsel, Satan then entered into him. Jesus therefore said to him, “What you [are about to] do, do quickly.”

**10. Futuristic Present.** This is the force of the present tense when the future is so certain of taking place that it is viewed as a present reality.

- John 4:25 The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.”
- John 14:3 “And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.
- John 14:28 “You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I.
- Matt. 26:18 And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is at hand; I am to keep the Passover at your house with My disciples.”’”
- John 4:23 “But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

**Exercises:** Identify and classify the present tense verbs in the following:

1. Gal. 1:6.

Galatians 1:6							
6	Θαυμάζω	ὅτι	οὕτως	ταχέως	μετατίθεσθε	ἀπὸ	τοῦ καλέσαντος
	Thaumazō	hoti	houtōs	tacheōs	metatitheshe	apo	tou kalesantos
	θαυμάζω	ὅτι	οὕτως	ταχέως	μετατίθημι	ἀπό	ὁ καλέω
	thaumazō	hoti	houtōs	tacheōs	metatithēmi	apo	ho kaleō
	I marvel	that	thusly	quickly	you change	from	the one having called
	V1SPAI	CSN	BX	BX	V2PPPI	PG	AMSG VAAPMSG





## CHAPTER 11

## Future Tense

Time is more of a factor in the future tense than in the other tenses. The Greek future tense describes the English future progressive (*I will be praying next year*) as well as simple future with an aoristic aspect (*I will pray next year*).

1. **Predictive Future.** The future tense verb describes action which will come to pass at some unspecified time in the future. The aspect is aoristic, not progressive.

- Matt. 3:11 “He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

John simply predicts that at some unspecified time yet future, Christ would baptize with the Holy Spirit and fire.

- Matt. 24:30 and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.
- Rom. 2:6 who will render to every man according to his deeds:
- 1 Cor. 6:2 Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts?

2. **Progressive Future.** This future tense emphasizes the progress of a future action.

- Rom. 6:2 May it never be! How shall we who died to sin still live in it?
- 2 Thess. 3:4 And we have confidence in the Lord concerning you, that you are doing and will continue to do what we command.
- Phil. 1:6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.
- Phil. 1:18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice;

3. **Imperative Future.** The future tense has the meaning of a command, “you shall not. . .”

- Matt. 1:21 “And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins.”

This verse contains three future tense verbs. “will bear” and “will save” are predictive, “shall call” expresses an imperative idea.

- Matt. 5:43 “You have heard that it was said, ‘You shall love your neighbor, and hate your enemy.’
- Matt. 5:48 “Therefore you are to be perfect, as your heavenly Father is perfect.
- Rom. 7:7 I would not have known about coveting if the Law had not said, “You shall not covet.”

4. **Deliberative Future.** When a question is asked which expresses a doubt about the future. The English “How will” or “should I” helps to translate this. This is usually expressed in the first person singular or plural.

- Matt. 11:16 “But to what shall I compare this generation? It is like children sitting in the market places, who call out to the other children,
- John 6:68 Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life.
- Rom. 6:2 May it never be! How shall we who died to sin still live in it?
- Heb. 2:3 how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

5. **Gnomic Future.** This future tense expresses the likelihood that a general or universal principle will take effect.

- Matt. 6:24 “No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.
- Rom. 5:7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.
- Rom. 7:3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

**Exercises:** Identify and classify the future tense verbs in the following:

In the following exercises, first circle all of the future tense verbs in each verse. Then identify the kind of future, and, explain why this is significant for understanding the verse.

1. Gal. 6:5.

Galatians 6:5					
5	ἕκαστος	γὰρ	τὸ	ἴδιον	φορτίον βαστάσει.
	hekastos	gar	to	idion	phortion bastasei.
	ἕκαστος	γάρ	ὁ	ἴδιος	φορτίον βαστάζω
	hekastos	gar	ho	idios	phortion bastazō
	each	for	the	own	pack will bear
	ODEMSN	CCX	ANSA	INSAX	NNSA V3SFAI

2. John 14:26.

John 14:26							
26	ὁ	δὲ	παράκλητος,	τὸ	πνεῦμα	τὸ	ἅγιον, ὃ
	ho	de	paraklētos,	to	pneuma	to	hagion, ho
	ὁ	δέ	παράκλητος	ὁ	πνεῦμα	ὁ	ἅγιος ὃς
	ho	de	paraklētos	ho	pneuma	ho	hagios hos
	the	but	encourager	the	spirit	the	holy whom
	AMSN	CCV	NMSN	ANSN	NNSN	ANSN	JNSNX ORNSA
πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει							
	pempsei	ho	patēr en	tō	onomati	mou,	ekeinos hymas didaxei
	πέμπω	ὁ	πατήρ ἐν	ὁ	ὄνομα	ἐγώ	ἐκεῖνος ὑμεῖς διδάσκω
	pempō	ho	patēr en	ho	onoma	egō	ekeinos hymeis didaskō
	will send	the	father in	the	name	of me	that one you will teach
	V3SFAI	AMSN	NMSN	PD	ANSN	NNSD	OP1SG ODEMSN OP2PA V3SFAI
πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].							
	panta	kai	hypomnēsei	hymas	panta	ha	eipon hymin [egō].
	πᾶς	καί	ὑπομιμνήσκω	ὑμεῖς	πᾶς	ὃς	εἶπον ὑμεῖς ἐγώ
	pas	kai	hypomimnēskō	hymeis	pas	hos	eipon hymeis egō
	all	and	he will remind	you	all	that	said to you I
	JNPAX	CCK	V3SFAI	OP2PA	JNPAX	ORRNPA	V1SAAI OP2PD OP1SN

3. Matt. 22:37.

Matthew 22:37								
37	ὁ	δὲ	ἔφη	αὐτῷ,	Ἀγαπήσεις	κύριον	τὸν	θεόν σου
	ho	de	ephē	autō,	Agapēseis	kyrion	ton	theon sou
	ὁ	δέ	φημί	αὐτός	ἀγαπάω	κύριος	ὁ	θεός σύ
	ho	de	phēmi	autos	agapaō	kyrios	ho	theos sy
	The one	but	said	to him	you will love	Master	the	God of you
	AMSN	CCB	V3SLAI	OP3MSD	V2SFAI	NMSA	AMSA	NMSA OP2SG

## CHAPTER 12

## Imperfect Tense

Ref  
(Jn 1:1)

Aspect is more important for understanding the imperfect tense. Like the present, it looks at the action more from a continuous perspective, but in past time. The two past tenses are the aorist and the imperfect. The imperfect looks at the action more like a motion picture, whereas the aorist is more like a snapshot. (Perfect and Pluperfect tenses emphasize completed action and are categorized as perfective tenses rather than past tenses.)

1. **Progressive or durative.** The imperfect tense often depicts the action as ongoing in past time.

- Mark 9:31 For He was teaching His disciples and telling them,
- Mark 12:41 And He sat down opposite the treasury, and began observing how the multitude were putting money into the treasury; and many rich people were putting in large sums.
- Luke 6:1 Now it came about that on a certain Sabbath He was passing through some grainfields; and His disciples were picking and eating the heads of grain, rubbing them in their hands.
- John 11:2 And it was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

2. **Customary.** The imperfect is sometimes used to emphasize an activity that regularly or commonly occurred in past time. This can be translated by the English, “used to” or “kept on doing.”

- Mark 15:6 Now at the feast he used to release for them any one prisoner whom they requested.
- Luke 6:23 “Be glad in that day, and leap for joy, for behold, your reward is great in heaven; for in the same way their fathers used to treat the prophets.

The Greek verb translated “used to treat” means, “to do,” in the customary imperfect it indicates what they regularly or customarily did to the prophets.

- John 19:3 and they began to come up to Him, and say, “Hail, King of the Jews!” and to give Him blows in the face.

The imperfect of “give” indicates they “kept on” hitting Jesus, again and again.

- Rom. 6:17 But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

As unbelievers, the Roman believers kept on or customarily were enslaved to sin. Notice the other verbs describing the post-Christian experience are in the aorist and do not indicate customary action.

- Gal. 1:14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.

3. **Ingressive.** The emphasis of this type of imperfect is on the inception or beginning of an action. This idea can be developed by translating it into English with “began to” or “started to.”

- Matt. 4:11 Then the devil left Him; and behold, angels came and began to minister to Him.
- Mark 1:21 And they went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach.
- Mark 4:11 And He was saying [beginning to say] to them, “To you has been given the mystery of the kingdom of God; but those who are outside get everything in parables,
- Mark 9:20 And they brought the boy to Him. And when he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he began rolling about and foaming at the mouth.
- Mark 14:72 And immediately a cock crowed a second time. And Peter remembered how Jesus had made the remark to him, “Before a cock crows twice, you will deny Me three times.” And he began to weep.
- Luke 5:3 And He got into one of the boats, which was Simons, and asked him to put out a little way from the land. And He sat down and began teaching the multitudes from the boat.
- John 5:9 And immediately the man became well, and took up his pallet and began to walk. Now it was the Sabbath on that day.

4. **Conative.** This use of the imperfect tense depicts the action as desired, attempted, or almost done in the past.

- Acts 18:4 And he was reasoning in the synagogue every Sabbath and trying to persuade Jews and Greeks.

- Acts 7:26 "And on the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, 'Men, you are brethren, why do you injure one another?'"
- Rom. 9:3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,
- Heb. 11:17 By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was [beginning to] offering up his only begotten son;

### Exercises

Circle the imperfect tense verbs in each verse, explain the kind of imperfect, why, and how it affects the meaning of the passage.

#### 1. John 5:9.

9	καὶ	εὐθέως	ἐγένετο	ὑγιῆς	ὁ	ἄνθρωπος	καὶ	ἤρεν	τὸν
	kai	eutheōs	egeneto	hygiēs	ho	anthrōpos	kai	ēren	ton
	καί	εὐθέως	γίνομαι	ὑγιῆς	ὁ	ἄνθρωπος	καί	αἶρω	ὁ
	kai	eutheōs	ginomai	hygiēs	ho	anthrōpos	kai	airō	ho
	And immediately		became	healthy	the	man	and	lifted up	the
	CCK	BX	V3SAMI	JMSN	AMSN	NMSN	CCK	V3SAAI	AMSA
	κράβαττον	αὐτοῦ	καὶ	περιεπάτει.					
	krabatton	autou	kai	periepatei.					
	κράβαττος	αὐτός	καί	περιπατέω					
	krabattos	autos	kai	peripateō					
	mat	of him	and	he was walking around					
	NMSA	OP3MSG	CCK	V3SIAI					

#### 2. Gal. 1:14.

Galatians 1:14

14	καὶ	προέκοπτον	ἐν	τῷ	Ἰουδαϊσμῷ	ὑπὲρ	πολλοὺς
	kai	proekopton	en	tō	Ioudaismō	hyper	pollous
	καί	προκόπτω	ἐν	ὁ	Ἰουδαϊσμός	ὑπὲρ	πολύς
	kai	prokoptō	en	ho	Ioudaismos	hyper	polys
	and I was progressing		in	the	Judaism	beyond	many
	CCK	VISIAI	PD	AMSD	NMSD	PA	JMPAX

συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων

synēlikiōtas	en	tō	genei	mou,	perissoterōs	zelōtēs	hyparchōn
συνηλικιώτης	ἐν	ὁ	γένος	ἐγώ	περισσοτέρως	ζηλωτῆς	ὑπάρχω
synēlikiōtēs	en	ho	genos	egō	perissoterōs	zelōtēs	hyparchō
contemporaries	in	the	kind	of me	more exceedingly	jealous	existing
NMPA	PD	ANSD	NNSD	OP1SG	BC	NMSN	VPAPMSN

## 3. John 1:1.

1	Ἐν	ἀρχῇ	ἦν	ὁ	λόγος,	καὶ	ὁ	λόγος	ἦν	πρὸς
	'En	archē	ēn	ho	logos,	kai	ho	logos	ēn	pros
	ἐν	ἀρχῇ	εἰμί	ὁ	λόγος	καί	ὁ	λόγος	εἰμί	πρὸς
	en	archē	eimi	ho	logos	kai	ho	logos	eimi	pros
	In	beginning	was	the	word	and	the	word	was	toward
	PD	NFSD	V3SIAI	AMSN	NMSN	CCK	AMSN	NMSN	V3SIAI	PA
	τὸν	θεόν,	καὶ	θεὸς	ἦν	ὁ	λόγος.			
	ton	theon,	kai	theos	ēn	ho	logos.			
	ὁ	θεός	καί	θεός	εἰμί	ὁ	λόγος			
	ho	theos	kai	theos	eimi	ho	logos			
	the	God	and	God	was	the	word			
	AMSA	NMSA	CCK	NMSN	V3SIAI	AMSN	NMSN			

## Chapter 13

### Aorist Tense

Nothing in English is like the aorist tense. “Aorist” means “unlimited” or “undefined.”<sup>1</sup> Grammarians often say the aorist is punctiliar action, that is the aorist tense looks at action in summary fashion, like a snapshot, whereas the imperfect is like a motion picture. The action is regarded simply as an event without regard to its, length, duration, or progress. Only in the indicative mood does the aorist depict past time, in the imperative, subjunctive, optative moods, and in the infinitive and participle, time is not a primary element. In the indicative mood, the aorist is best translated by the simple past in English (*I read, I ate*).

1. **Constative Aorist.** This is the basic use of the aorist. This nuance of the aorist views the action as a whole, simply stating the action as a fact without reference to its beginning, its end, its progress, or result, or the manner of the action.

- Rom. 1:2 which He promised beforehand through His prophets in the holy Scriptures,
- Rom. 5:14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.
- 2 Cor. 11:24 Five times I received from the Jews thirty-nine lashes.
- Gal. 1:18 Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days.

2. **Ingressive Aorist.** This use of the aorist tense depicts the action as just beginning or as entrance into a state. This use can be indicated by the English “began to do” or “became.” It is also called the inchoative, or inceptive aorist. The context indicates the inception of the action.

- John 1:14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.
- 2 Cor. 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.
- John 10:38 but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father.”
- John 11:35 Jesus wept.

3. **Consummative Aorist.** The emphasis in this use is more on the completion or conclusion of the action or state. The emphasis can be brought out by using the English auxiliary verbs “have” “has,” “was,” or “were.”

- Acts 5:4 “While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God.”
- Acts 17:4 And some of them were persuaded and joined Paul and Silas, along with a great multitude of the
- 2 Cor. 2:12 Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord,
- Phil. 4:11 Not that I speak from want; for I have learned to be content in whatever circumstances I am.
- Rev. 5:5 and one of the elders said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.”

4. **Gnomic Aorist.** The action of the verb is depicted as a timeless, general fact. This is usually translated into English as a customary or gnomic present.

- Rom. 2:12 For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law;
- Gal. 5:24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.
- Luke 7:35 “Yet wisdom is vindicated by all her children.”
- James 1:11 For the sun rises with a scorching wind, and withers the grass; and its flower falls off, and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

<sup>1</sup> David Alan Black, *It's Still Greek To Me* (Grand Rapids: Baker, 1998), 104.

5. **Epistolary Aorist.** This usage of the aorist occurs in letters. The writer is speaking from the viewpoint of the reader rather than his own perspective.

- Acts 23:30 “And when I was informed that there would be a plot against the man, I sent him to you at once, also instructing his accusers to bring charges against him before you.”
- 1 Cor. 5:11 But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler — not even to eat with such a one.
- Phil. 2:28 Therefore I have sent him all the more eagerly in order that when you see him again you may rejoice and I may be less concerned about you.
- Philem. 1:19 I, Paul, am writing this with my own hand, I will repay it (lest I should mention to you that you owe to me even your own self as well).
- Col. 4:7–8 As to all my affairs, Tychicus, our beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information. For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts;

### Exercises

Please circle the aorist tense verbs, indicate what kind of aorist the action represents, and indicate its significance for understanding the verse.

1. Eph. 3:3.

Ephesians 3:3							
3	[ὅτι]	κατὰ	ἀποκάλυψιν	ἐγνώρισθῃ	μοι	τὸ	μυστήριον, καθὼς
	[hoti]	kata	apokalypsin	egnōristhē	moi	to	mysterion, kathōs
	ὅτι	κατά	ἀποκάλυψις	γνωρίζω	ἐγώ	ὁ	μυστήριον καθὼς
	hoti	kata	apokalypsis	gnōrizō	egō	ho	mysterion kathōs
	that	by	uncovering	was made known	to me	the	mystery just as
	CSN	PA	NFSA	V3SAPI	OP1SD ANSN	NNSN	CSP
προέγραψα ἐν ὀλίγῳ,							
	proegrapsa	en	oligō,				
	προγράψω	ἐν	ὀλίγος				
	prographō	en	oligos				
	I wrote before	in	little				
	VISA	AI	PD JNSDX				

2. Rom. 3:23.

Romans 3:23							
23	πάντες	γὰρ	ἡμάρτον	καὶ	ὕστεροῦνται	τῆς	δόξης τοῦ θεοῦ
	pantes	gar	hēmarton	kai	hysterountai	tēs	doxēs tou theou
	πᾶς	γάρ	ἁμαρτάνω	καί	ὕστερέω	ὁ	δόξα ὁ θεός
	pas	gar	hamartanō	kai	hystereō	ho	doxa ho theos
	all	for	sinned	and	lack	the	splendor of the God
	JMPNX	CSC	V3PAI	CCK	V3PPMI	AFSG	NFSG AMSG NMSG

3. Heb. 11:13.

Hebrews 11:13							
13	Κατὰ	πίστιν	ἀπέθανον	οὗτοι	πάντες, μὴ	λαβόντες	τὰς
	Kata	pistin	apethanon	houtoi	pantes, mē	labontes	tas
	κατά	πίστις	ἀποθνήσκω	οὗτος	πᾶς	μή	λαμβάνω ὁ
	kata	pistis	apothnēskō	houtos	pas	mē	lambanō ho
	By	trust	died	these	all	not having received	the
	PA	NFSA	V3PAI	ODEMPN	JMPNX	TN	VAAPMPN AFPA