

## CHAPTER 20: VERBS (TENSE)

1. Rom 9:1  
Instantaneous present. The verb refers to the statement just being stated. The ESV makes it continual. "I have just spoken the truth."
2. Rom 1:11  
The NRSV sees it as a progressive present and makes the aspect explicit. The ESV (and most translations) leave it generic. "I am constantly longing."
3. 1 Timothy 4:1  
This is the normal predictive use of the future.
4. Mark 1:8  
ἐβάπτισα is a constative aorist, looking at John's ministry as a whole (NASB, NRSV). The focus of the CSB is more on John's ongoing, customary role ("I baptize").
5. John 19:30  
τετέλεσται is the best consummative perfect in the Bible, emphasizing the completion of Jesus's earthly tasks and the ongoing consequences of forgiveness and divine fellowship.
6. Rom 7:19  
This could be an iterative present, Paul repeatedly doing what he does not want to do. The ESV shifts to "keep on doing," not so much because of the tense but because the verb shifts from ποιῶ to πράσσω (see also the NIV), a shift that the NRSV surprisingly does not translate.
7. Matthew 20:27  
ἔσται is an imperatival future, the ESV making it more emphatic.
8. Mark 14:72  
ἔκλαιεν is an ingressive imperfect, emphasizing the beginning of the action. The point is not that the imperfect ἔκλαιεν means "he continually wept" but that he started to weep, a point emphasized by ἐπιβαλῶν.
9. 1 John 2:11  
ἐτύφλωσεν is a consummative aorist emphasizing the completion of the event. It's not just that the one who hates his brother is blind, but that his darkness has caused him to become blind.
10. 1 Corinthians 11:26  
καταγγέλλετε is a customary present describing the ongoing proclamation of the Lord's death whenever they participate in the Lord's Supper. The NLT makes it explicit that in doing so they are constantly proclaiming/announcing the Lord's death. "You are proclaiming the Lord's death."
11. Matthew 4:6  
λέγει is a historic present, using the present tense to add vividness to a past event.
12. Luke 18:3  
ἦρχετο is an iterative imperfect. She was coming over and over, hence "kept" and "repeatedly."
13. 2 Corinthians 8:9  
ἐπτώχευσεν is an ingressive aorist, which combines with the meaning of the verb "to be or to become poor." It places emphasis not on Jesus being poor, but on becoming poor.

14. Luke 3:9

ἐκκόπτεται is a gnomic present, not thinking of any one specific act but stating a general principle that is always true. The NIV's use of the future makes this a little clearer, although the English present is the standard way of removing time and making a statement gnomic. "Is always cut down."

15. Luke 7:35

ἐδικαιώθη is a gnomic aorist describing an action that is always true regardless of time. English primarily uses the present tense to state a gnomic idea.

16. Gal 6:5

βαστάσει is a gnomic future, stating what is timeless (NASB). The CSB sees it as a predictive future, the ESV and NRSV understand it more as an imperatival future, and the NIV as something that ought to be done.

17. Rom 6:17

ἦτε is a customary imperfect, describing the situation in which they had been living, hence "used to be" (NIV).

18. Matthew 5:41

ἀγγαρεύσει is a futuristic present, the present adding a sense of immediacy and certainty to the event. Interestingly, the translations treat it more as a gnomic idea and use the English present tense.

19. Rom 3:10

γέγραπται is an intensive perfect, emphasizing the ongoing effects of the completed action. The verse was written in the past, but the current effects are Paul's basic teaching that apart from Christ no one is righteous.