



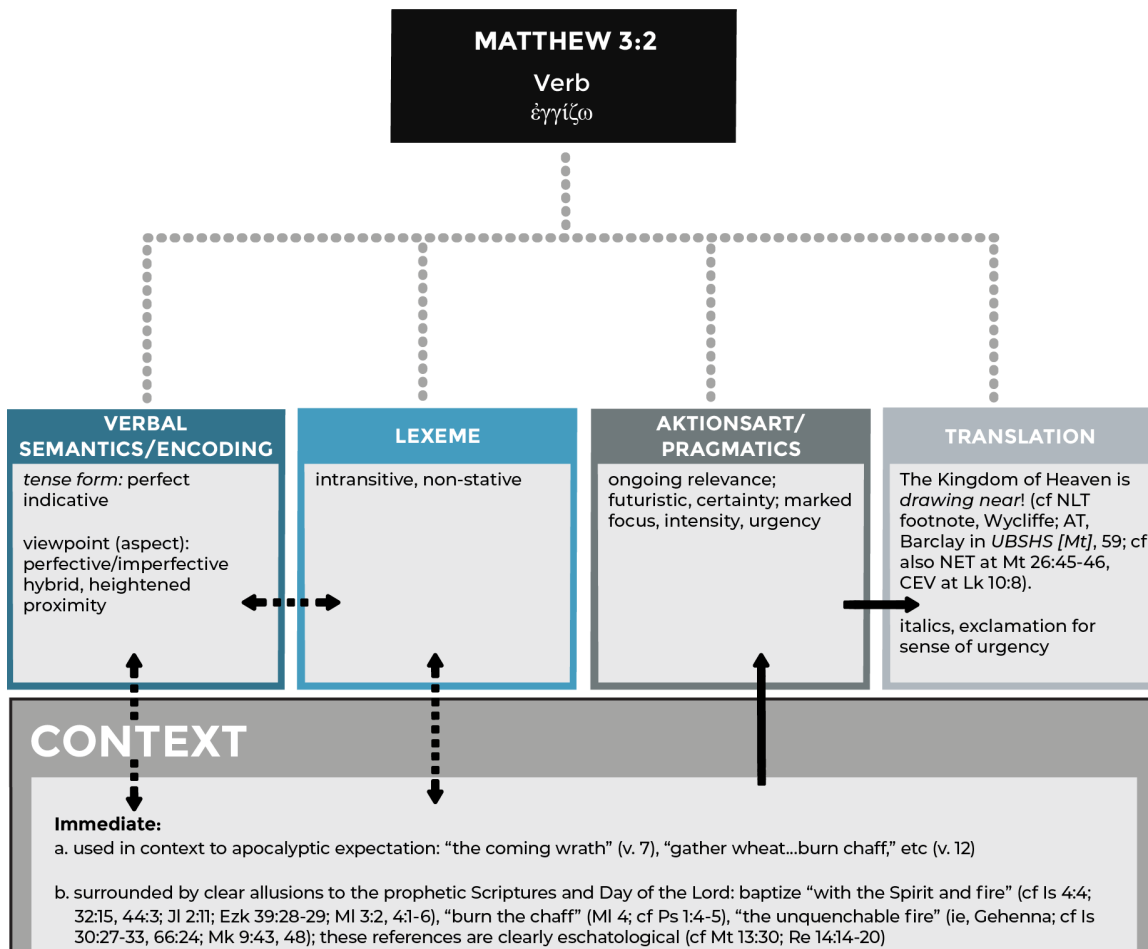
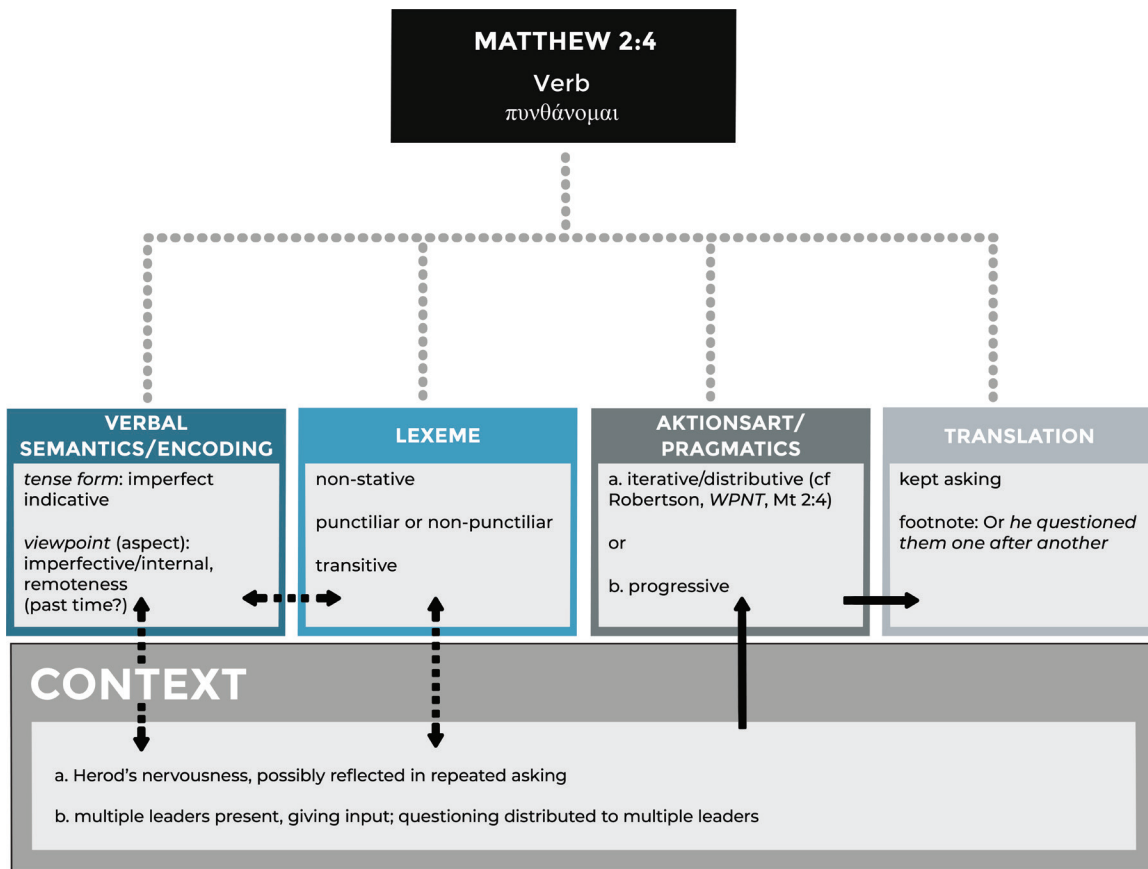
# **BLESSED HOPE TRANSLATION**

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Verbal Complex Charts

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# MATTHEW CHARTS



**Broader:**

- a. In the NT, ἐγγίζω (*engizō*) occurs 14 times in the perfect active tense-form:
- Two are explicit references to the Second Coming: Jm 5:8 (“the coming of the Lord” is at hand), 1 Pt 4:7 (“the end of all things” is at hand”);
  - One is a clear reference to the age to come: Rm 13:12 (“the day” is at hand);
  - Six are used in context to a clearly established apocalyptic/Day of the Lord expectation: Mt 3:2 (“the kingdom of heaven” is at hand, see above); Mt 4:17 (“the kingdom of heaven” is at hand); Mt 10:7 (“the kingdom of heaven” is at hand,” cf vs 15—“the day of judgment”); Lk 10:9 and Lk 10:11 (“the kingdom of God” is at hand...; cf v 12—“on that day”); Mk 1:15 (“the kingdom of God” is at hand”)
  - Four are used in context to events that had been prophesied in the past and were either about to take place or were to take place in the future: Mk 14:42 (“my betrayer” is at hand; cf Ps 41:9; Mt 27:9; Jn 13:8, 17:12; Ac 1:20); Mt 26:45 (“the hour” [of betrayal] is at hand; cf Ps 41:9; Mt 27:9; Jn 13:8, 17:12; Ac 1:20); Mt 26:46 (“my betrayer” is at hand; cf Ps 41:9; Mt 27:9; Jn 13:8, 17:12; Ac 1:20); Lk 21:20 (“the desolation of Jerusalem” is at hand; cf Dn 9:26; Mt 22:7, 23:37-24:2; Mk 13:1-2; Lk 21:5-6)
  - One is used in context to false Messiahs proclaiming the same message that the true Messiah was to proclaim: Lk 21:8 (“the time” is at hand; proclaimed by false Messiahs)
- b. In the LXX, ἐγγίζω (*engizō*) occurs only eight times in the perfect active tense-form:
- Two are used to describe the fulfillment of God’s prophesied warnings to chastise Israel/Zion through foreign armies: Lam 4:19 (“Our time has drawn nigh, our days are fulfilled, our time is come” [Brenton; cf MT]); Ezk 9:1 (“The judgment of the city has drawn nigh” [Brenton])
  - One is used spatially in context to a prophetic oracle concerning judgment against Babylon: Jr 28:9 (“her judgment has reached to the heaven” [Brenton]); the context of this passage (with Zion’s as yet unrealized vindication in view, v 10) favors a proleptic/futuristic interpretation here (cf Re 17-18)
  - One is used proleptically with an infinitive to communicate Yahweh’s salvation: Is 56:1 (“for my salvation is near to come, and my mercy to be revealed” [Brenton; cf MT])
  - One is used for the day of the Lord/God’s wrath/judgment: Ezk 7:3-5 (“The end is come on thee, the inhabitant of the land: the time is come, the day has drawn nigh, not with tumult, nor with pangs. Now I will pour out mine anger upon thee near at hand, and I will accomplish my wrath on thee” [Brenton; cf MT])
  - One is used to describe the impending fulfillment of “every vision,” in the face of a scoffing response related to the delay in time between oracle and fulfillment: Ezk 12:23 (“The days are at hand, and the import [ie, the “fulfillment”]; cf most English translations of the MT) of every vision” [Brenton; cf MT])
  - Two are used to communicate impending (or potentially impending) death: Dt 31:14 (“the days of thy death are at hand” [Brenton]), 1 Mac 9:10 (“if our time has come, let us die...” [NRSV]). The timing of one’s death in OT theology is assumed to be sovereignly determined by God (see, eg, Dt 32:39; 1 Sm 2:6; 2 Ki 5:7). This is borne out by the context in Dt 31:14 (“And the Lord said to Moses, Behold, the days of thy death are at hand” [Brenton, emphasis mine]).

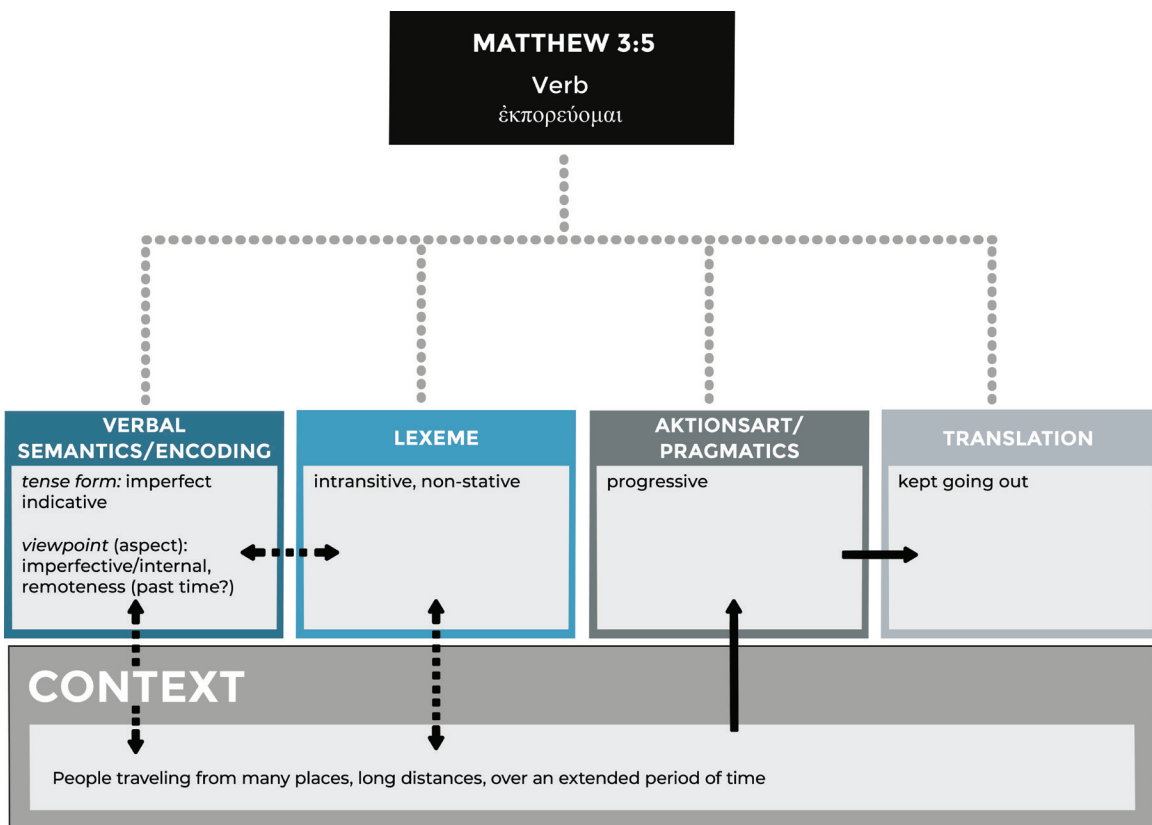
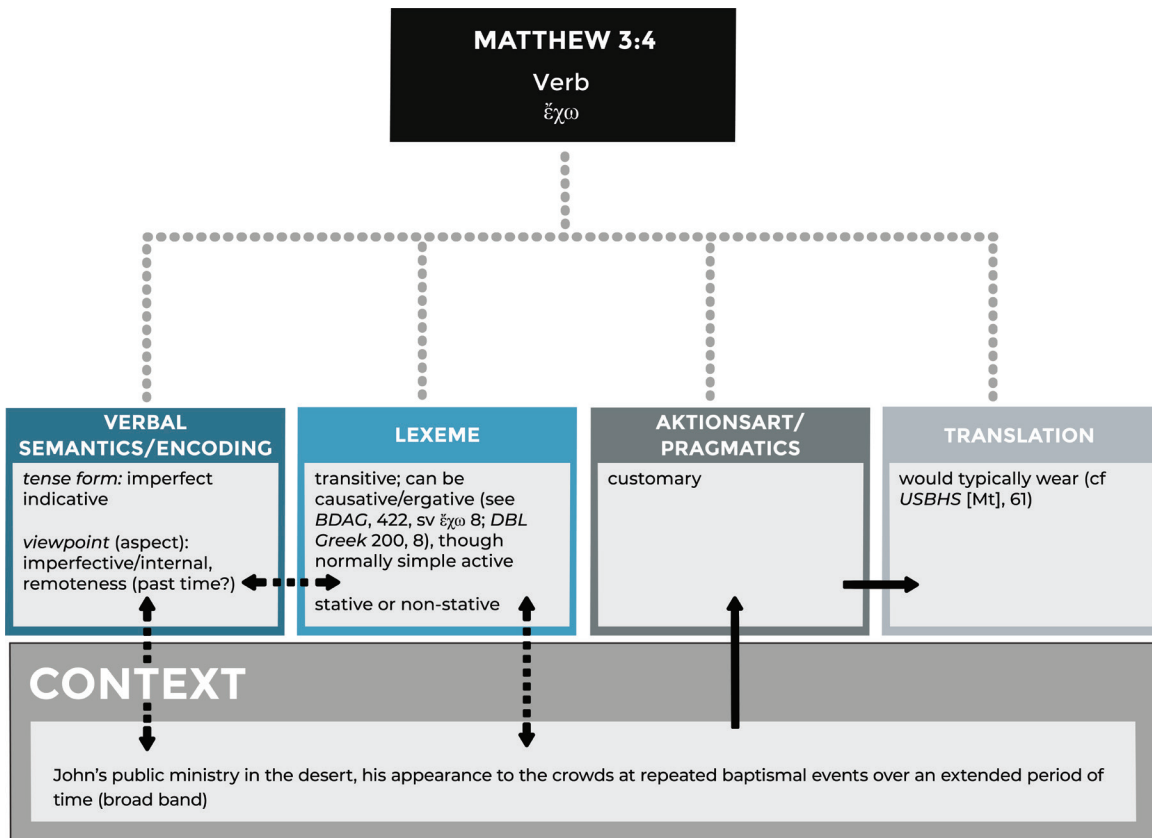
**Other considerations:**

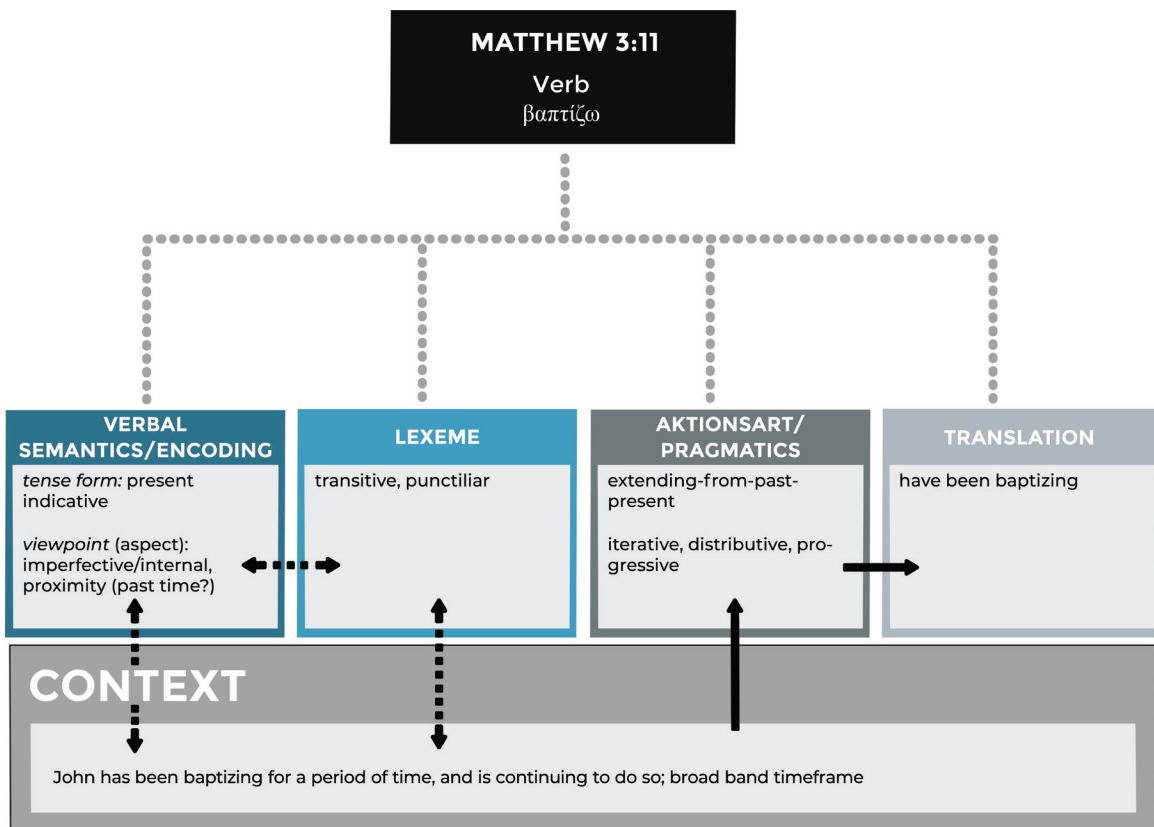
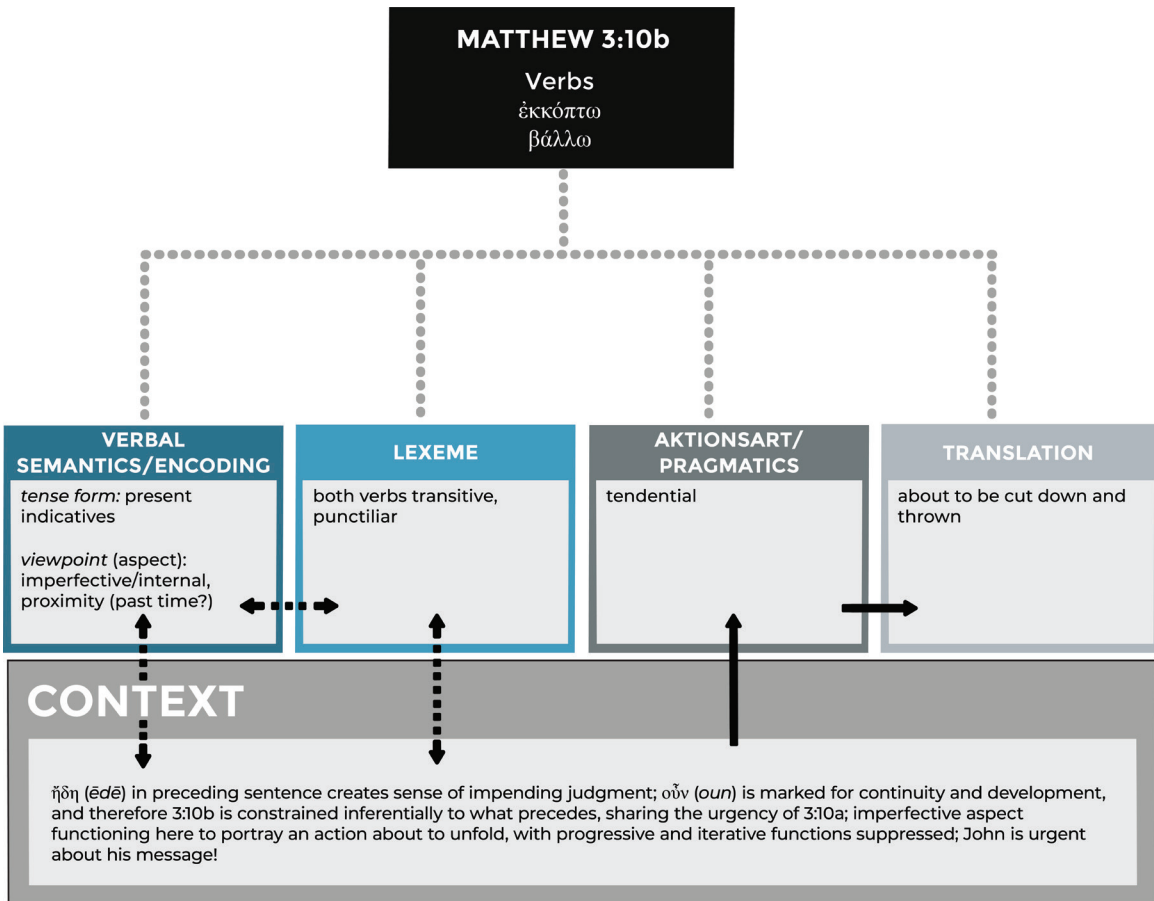
- the simple stative option (ἐγγύς [*engus*] with εἶμι) was readily available to both LXX translators and NT authors, and both are well-attested in both the LXX (usually for בּוֹיָהּ) and the NT. When ἐγγίζω (*engizō*) is employed in the perfect active tense-form, then, it is marked and carrying a heavier “load” of some sort.
- In Ezk 7:4 (7:7 in the MT), the LXX uses the perfect active of ἐγγίζω (*engizō*) to translate the Hebrew N-PN clause (בּוֹיָהּ בּוֹיָהּ). The LXX translators for some reason chose to use the marked form.
- The nominative-predicate construction “the day of the Lord is at hand”(ἐγγύς [*engus*] with εἶμι [*eimi*] in the LXX; with implicit copula in the MT בּוֹיָהּ) is usually found in close contextual proximity with future indicatives or proleptic aorists in the LXX, and imperfects, converted perfects, or imminent future participles in the MT (see, eg, Is 13:6-14:2; Jl 1:5, 2:1, 3:14; Ob 15-18; Zp 1:7-18; Ezk 30:1-4); the stative clause “is at hand,” therefore, should be understood with a futuristic orientation (inferred from context in Hebrew) when used in prophetic or eschatological contexts. The same seems to be true when the perfect is used, although it is marked in some way.
- In the OT, the Kingdom of God/Messianic Kingdom is established by means of God’s power in context to the Day of the Lord (see, eg, Is 4, 10-24, 30-32, 40-66; Dn 2:34-55, 7:9-27; Zc 14; Mt 3-4). As seen above, this is the framework assumed by John the Baptist and his hearers.

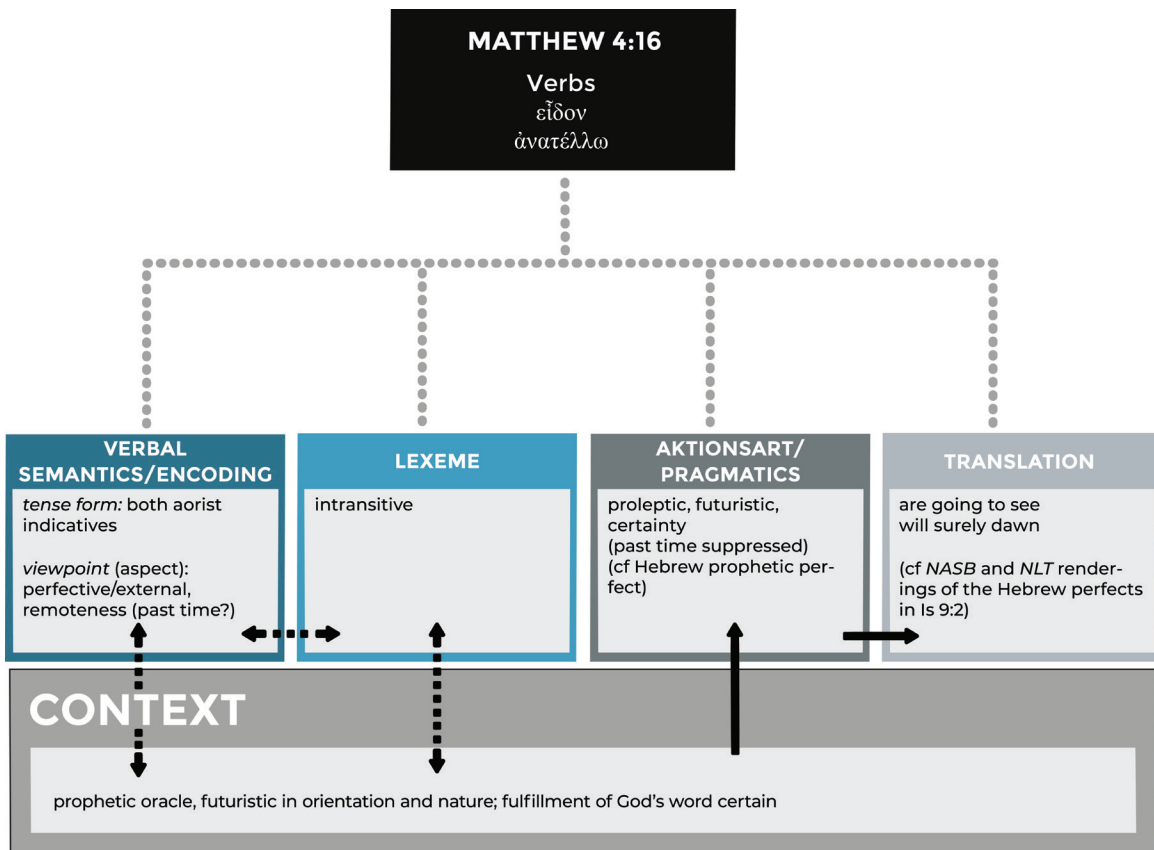
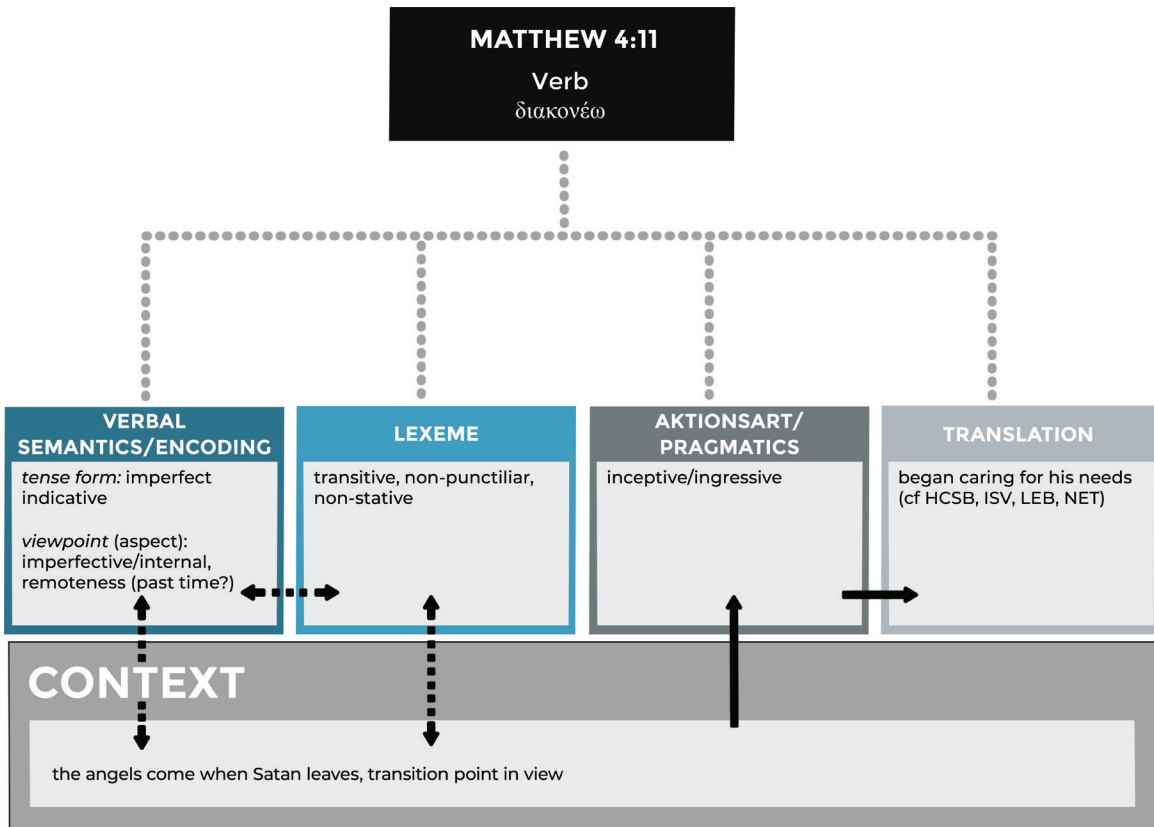
**Conclusion:**

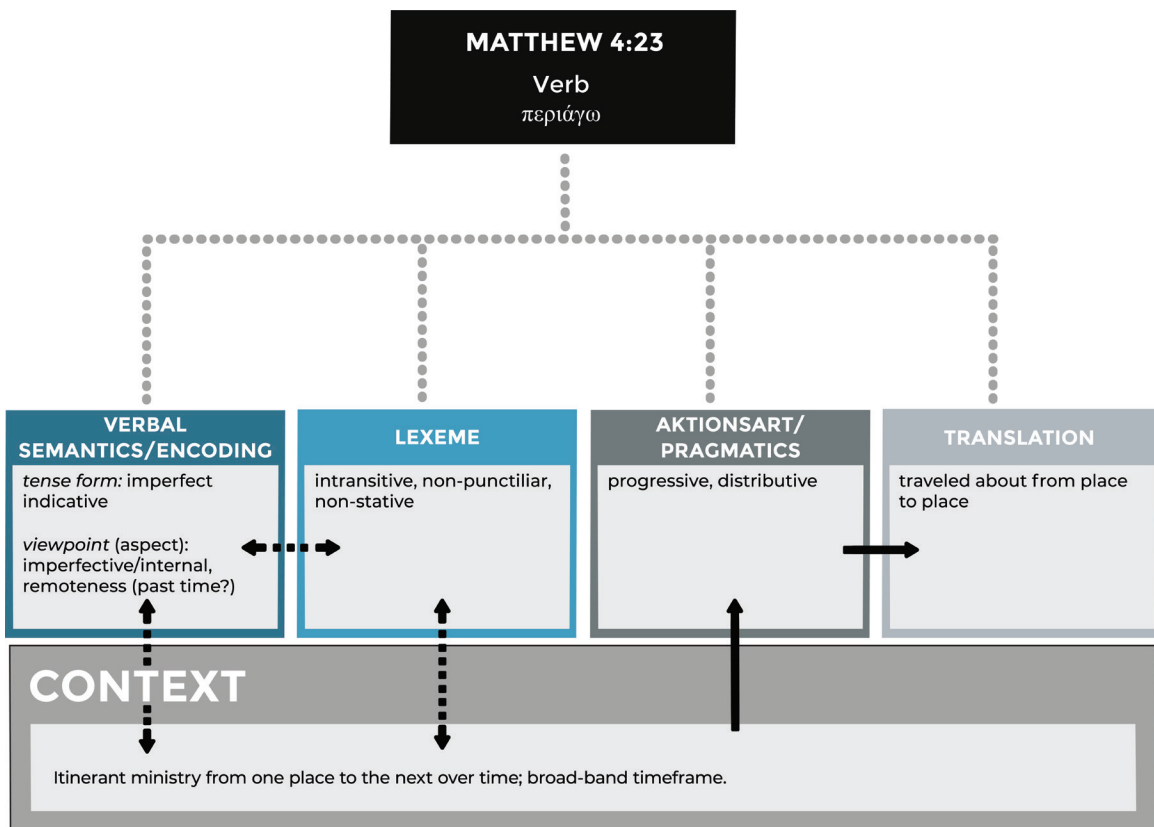
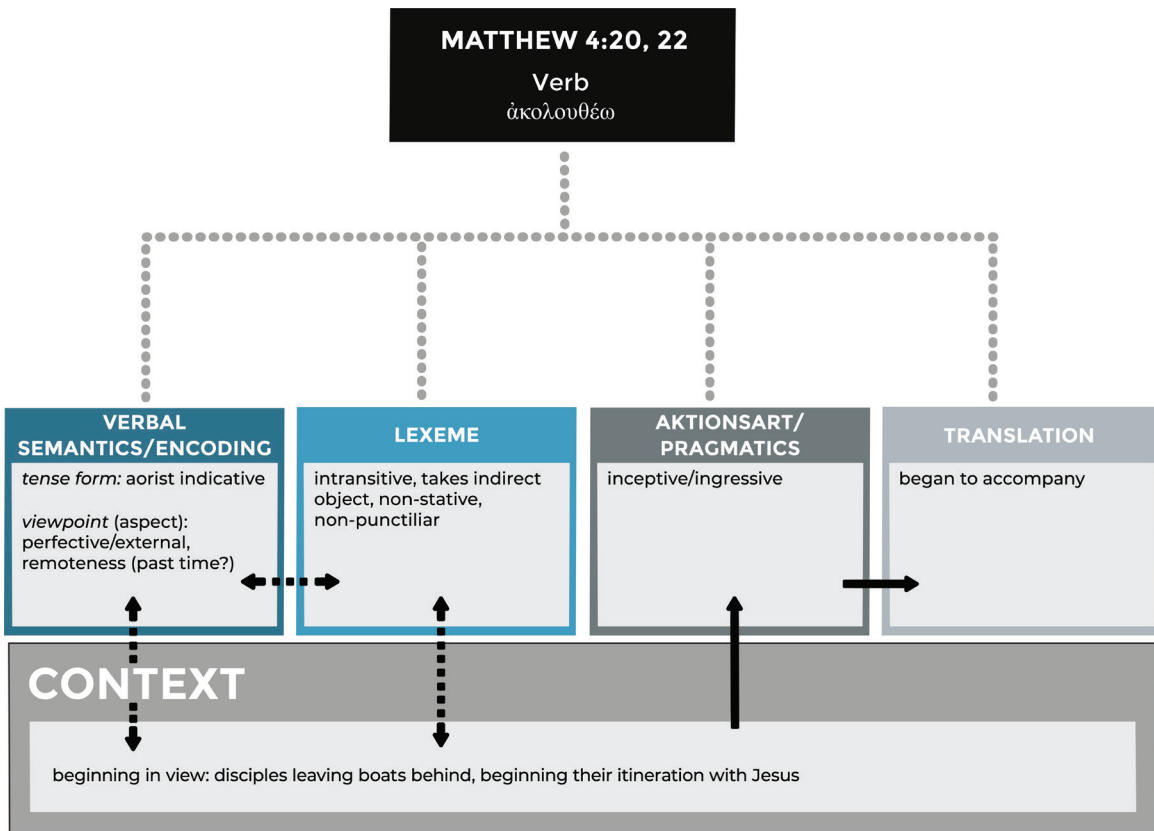
The perfect active tense-form of ἐγγίζω (*engizō*) is drawn to eschatologically and prophetically-defined contexts in which an intricate and inextricable relationship between oracle (past) and certainty of the oracle’s fulfillment (future) is assumed. In such a context, the hybrid aspect/viewpoint/perspective encoded in the perfect tense-form portrays a “complex state of affairs” that seems to function simultaneously on the following levels:

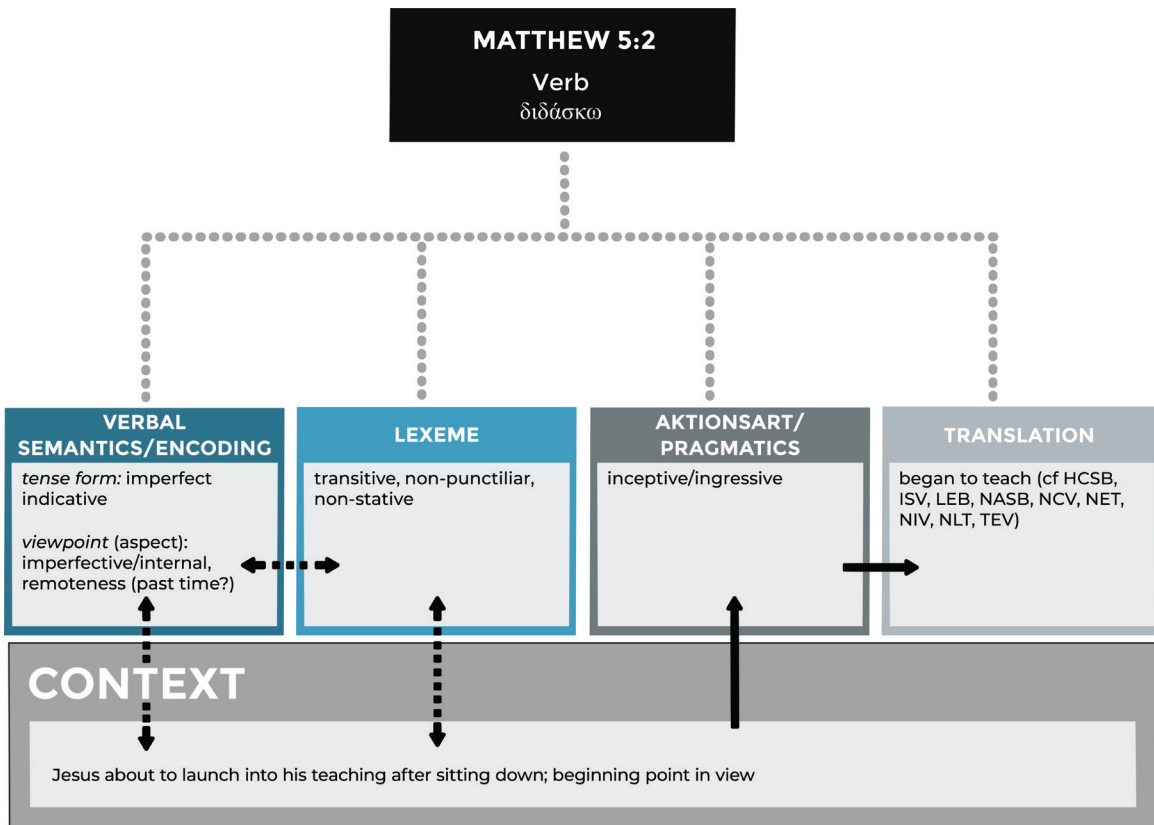
1. On the one hand, it functions to portray the oracle as a whole from an external viewpoint, and as “completed action” insofar as it came through a prophet at a particular point in time in the past (remoteness on more than one level). He sees “the end from the beginning,” determines the appointed times, and determines the rise and fall of kingdoms, and oversees history to ensure that His word is fulfilled at the appropriate time (cf Nu 23:19; 2 Ch 36:22; Jb 23:13; Ps 33:10-11; Pr 19:21; Is 14:26-27; 40:8, 40:21-23, 41:21-27, 44:24-26, 46:9-11, 55:10-11, 60:22; Jr 23:20-22, 30:24; Dn 2:21, 8:17-19, 10:1, 10:14, 11:27-35; Am 3:7; Hab 2:2-3; Zc 1:6; Ac 1:7; 1 Th 5:1; Heb 10:37). These events happen based on, and are inextricably linked to, His word previously spoken through the prophets (Jr 1:10; Am 3:7).
2. On the other hand, the imperfective aspect likewise encoded in the perfect tense-form functions to highlight the existing/ongoing relevance (at the time of the speaker) of the prophetic oracle previously spoken through the prophets (completed action). In light of that ongoing relevance, people are commanded to “repent” (Mt 3:2). Although the perfect tense-form in itself does not communicate “abiding” or “eternal” results/effects/implications (Wallace, *Grammar*, 574), in a prophetic/eschatological-defined context it functions to reinforce the ongoing relevance of the prophetic word for each generation. As Enoch’s life and message indicated (Heb 11:5; Jud 14-15), the prophetic word concerning the Day of the Lord/coming of the Seed/Kingdom of God /Messianic Crushing has been relevant, certain to be fulfilled, and a cause for urgency from the minute it was prophesied in embryonic form in Gn 3:15.
3. When situated in a prophetic context, the verb form is also functioning proleptically. Because God spoke the word, it is as good as accomplished; as soon as He spoke the word through His prophet (a past event), it was as good as a “completed action.” On a pragmatic level, in a futuristic context both the aorist tense-form (perfective viewpoint encoded) and the present indicative tense-form (imperfective viewpoint encoded) have the ability to communicate a sense of certainty with respect to the future in certain contexts (see Wallace, *Grammar*, 535-7, 563-4). The perfect indicative tense-form is quite capable of functioning proleptically in certain contexts. Although proleptic/prophetic perfects usually occur in the apodosis of an implicit or explicit conditional clause (see Wallace, *Grammar*, 581), this is not always the case (Robertson, *Grammar*, 898). If the perfect is operating proleptically on some level (though not necessarily *solely*, since it is part of a complex state of affairs), in a particular context, it is a very marked usage; something very significant is happening. It seems that when perfect tense-form of ἐγγίζω (*engizō*) is employed in a prophetic or eschatologically-defined context, it functions to *intensify* the various contextual functions mentioned above: intensified sense of *urgency*; intensified *focus* on the fact that God himself spoke in the past; intensified *focus* on how God views His word in terms of the “big picture”; intensified *certainty* of future fulfillment, etc. The perfect tense form of reinforces the importance and urgency of the message and the weightiness of the stakes involved.





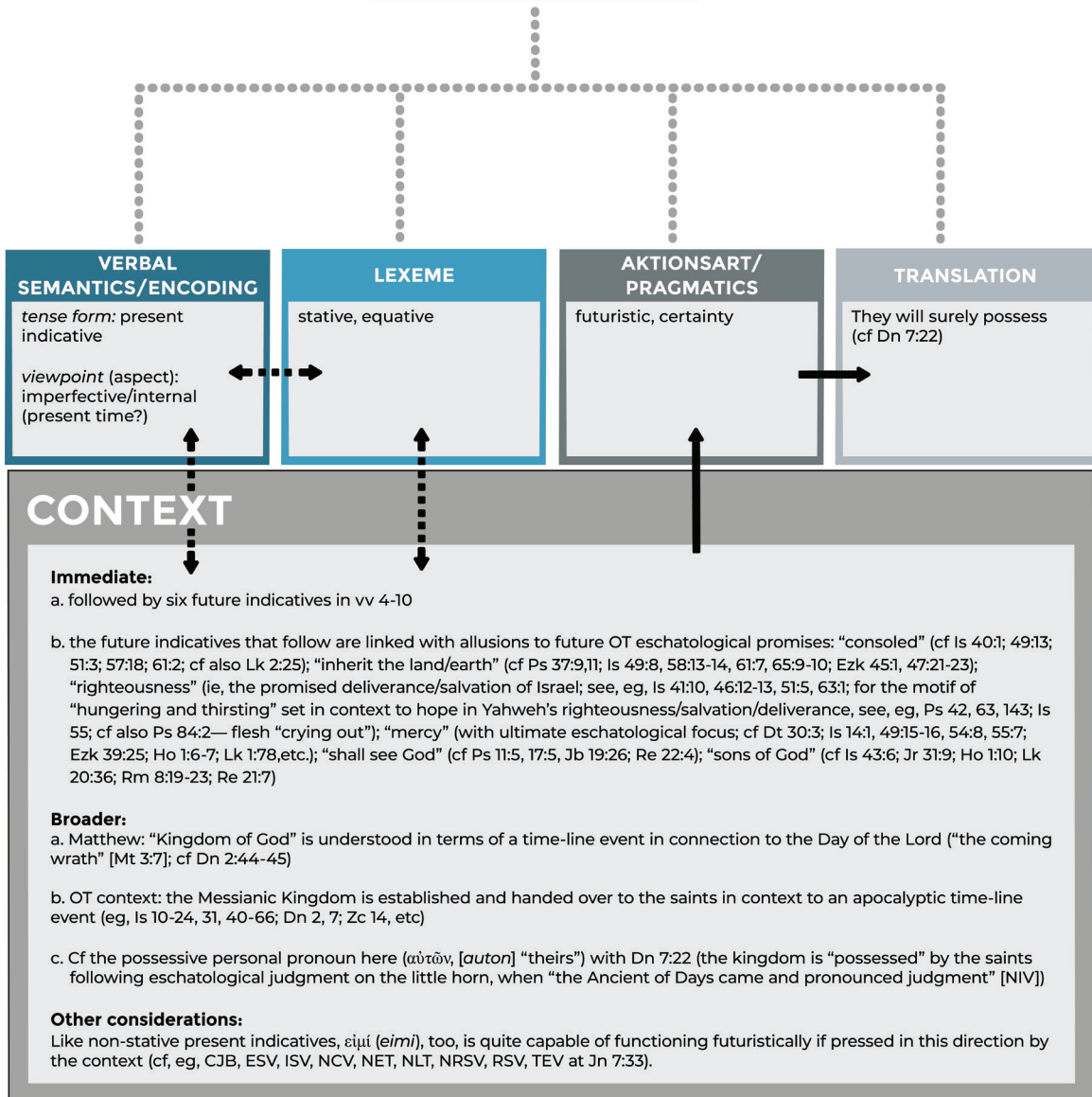






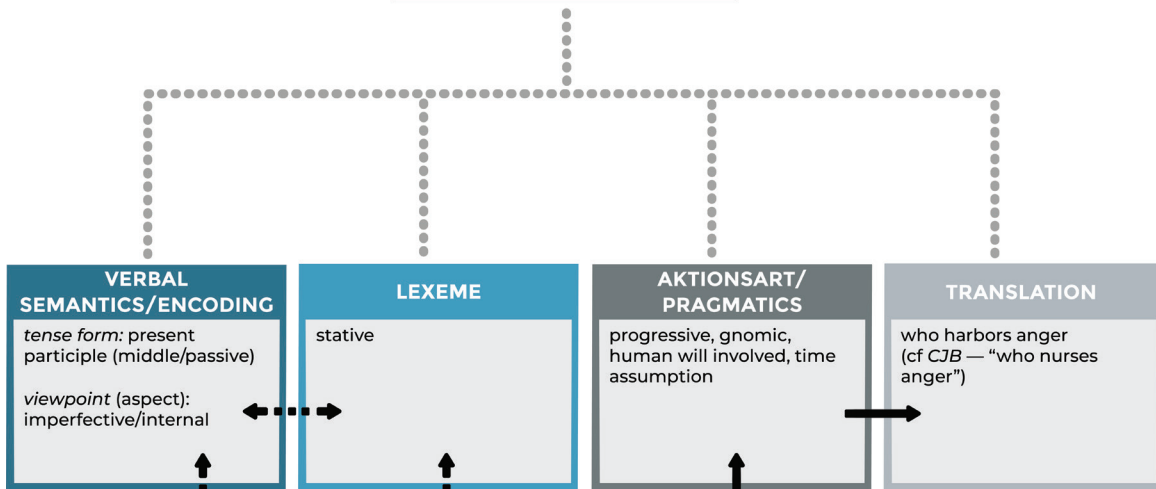
## MATTHEW 5:3, 10

Verb  
εἰμί



## MATTHEW 5:22

Verb  
ὀργίζω



## GRAMMAR

This is the only example of ὀργίζω (*orgizō*) in the present participle in the NT. The aorist participle was a live option with ὀργίζω (*orgizō*) (see Mt 18:34, Lk 14:21), and seems to highlight the entrance into the state of anger. The present participle, then, with the stative lexeme here, is describing a “state” of anger.

There is an implied imperative in the instruction here, ie, “do not be in a state of anger.” Imperatives by their nature appeal to the will (Wallace, *Grammar*, 446, 485). Jesus, therefore, is addressing some sort of willful engagement of, or acquiescence to, anger.

## CONTEXT

### Immediate:

The immediate context paints a picture of anger that expresses itself through contemptuous verbal abuse (cf Ga 5:20, 1 Ti 2:8), and which is linked to a relational grudge or offense: “Raca/”You fool” (v 22b and c), “has something against you,” (v 23), be “reconciled” (v 25). Some (undefined) passage of time is assumed (cf Eph 4:26). “Remember” (vs 23) also assumes an (undefined) passage of time.

The statement is made in context to other gnomic statements. The present participle functions such here.

### Broader:

Contrary to lust, there are instances in the New Testament in which the emotion of anger is not portrayed as inherently sinful (see, eg, Eph 4:26). Jesus himself experiences the emotion of anger (see, eg, Mk 3:5), as does the Father (see, eg, Re 14:10). James highlights the role of the will in relation to anger (“slow to anger” [Jm 1:19]), as does Paul (“don’t let the sun go down on your anger” [Eph 4:26]). In the OT there are numerous passages that describe God experiencing the emotion of anger at times (eg 2 Ch 25:15). Paul mentions broad-band timeframe: “don’t let the sun go down on your anger” (Eph 4:26)

### Conclusion:

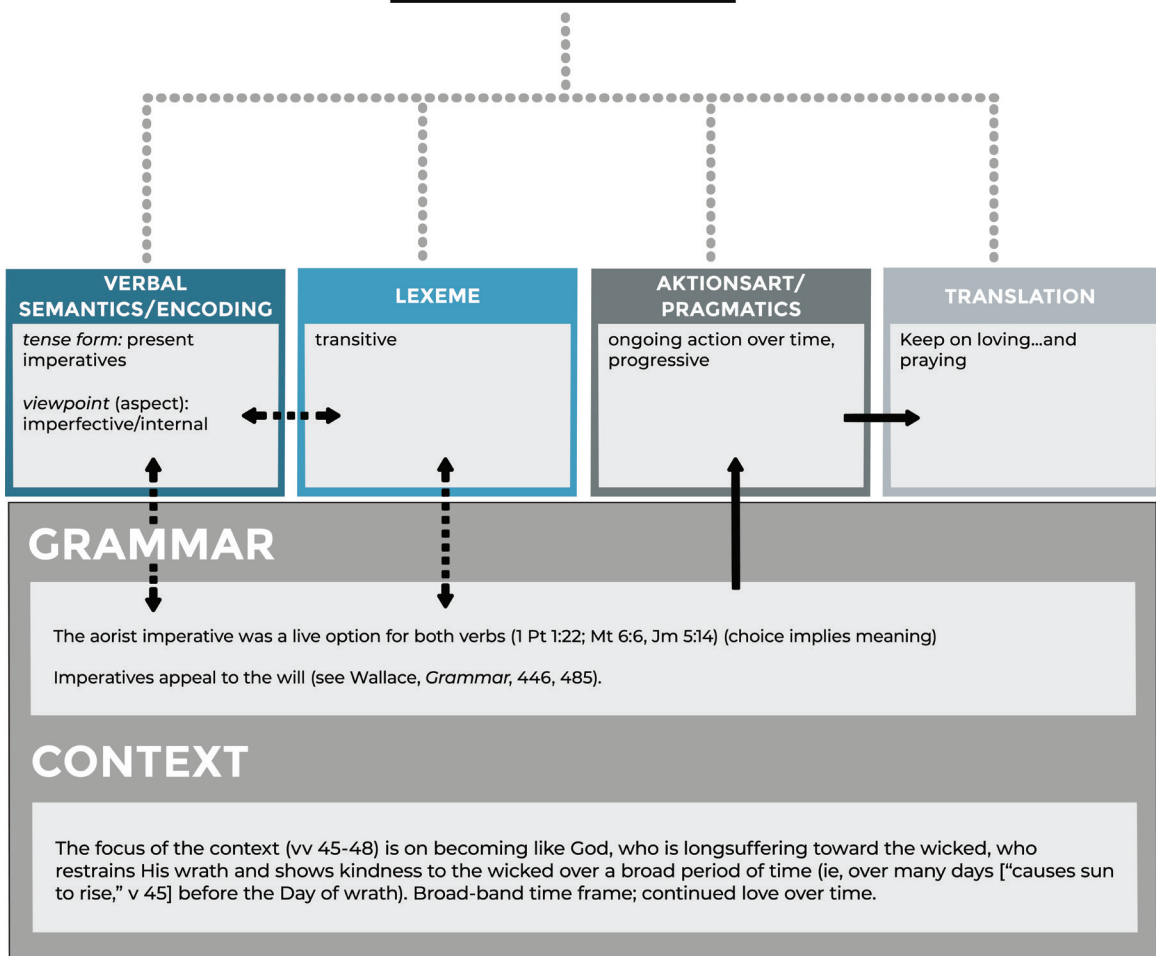
The gnomic function and the progressive function of the imperfective viewpoint are not mutually exclusive here. A state, not the entrance into the state, is in view. Jesus is addressing a volitional interaction with anger that results in sin, not the emotion in itself. Some passage of time is assumed, providing the context in which the will can act either to turn from anger or to indulge it in a sinful way.

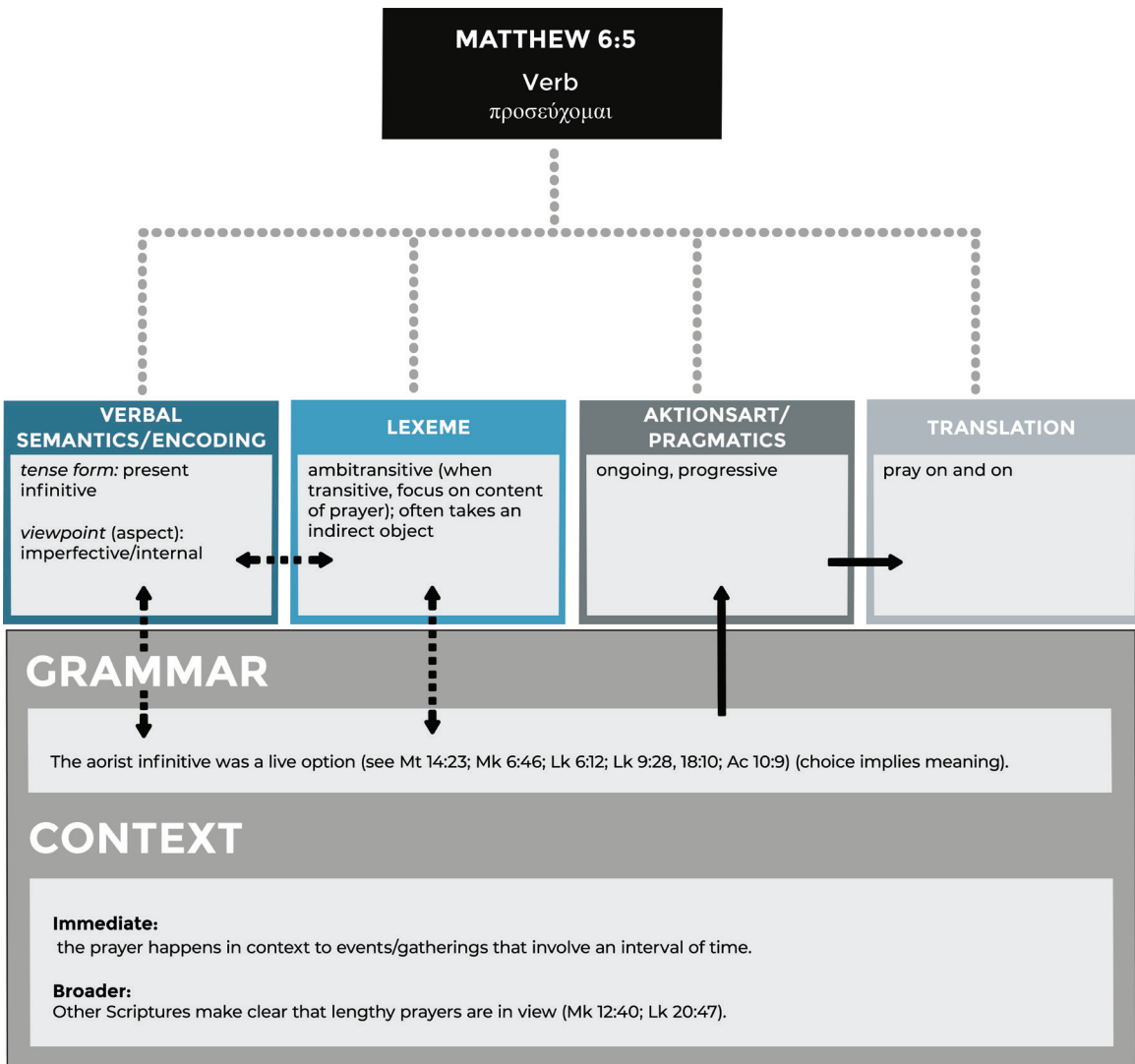
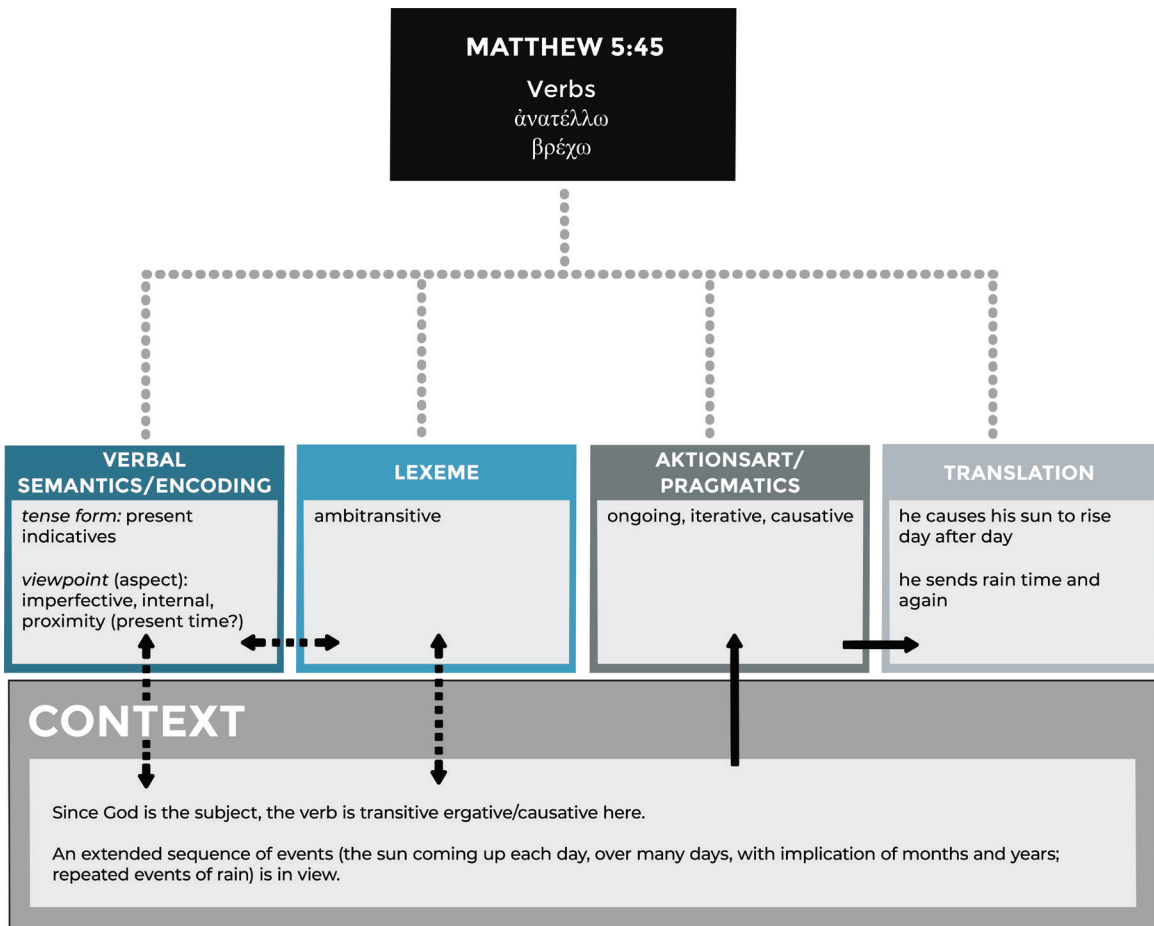
## MATTHEW 5:44

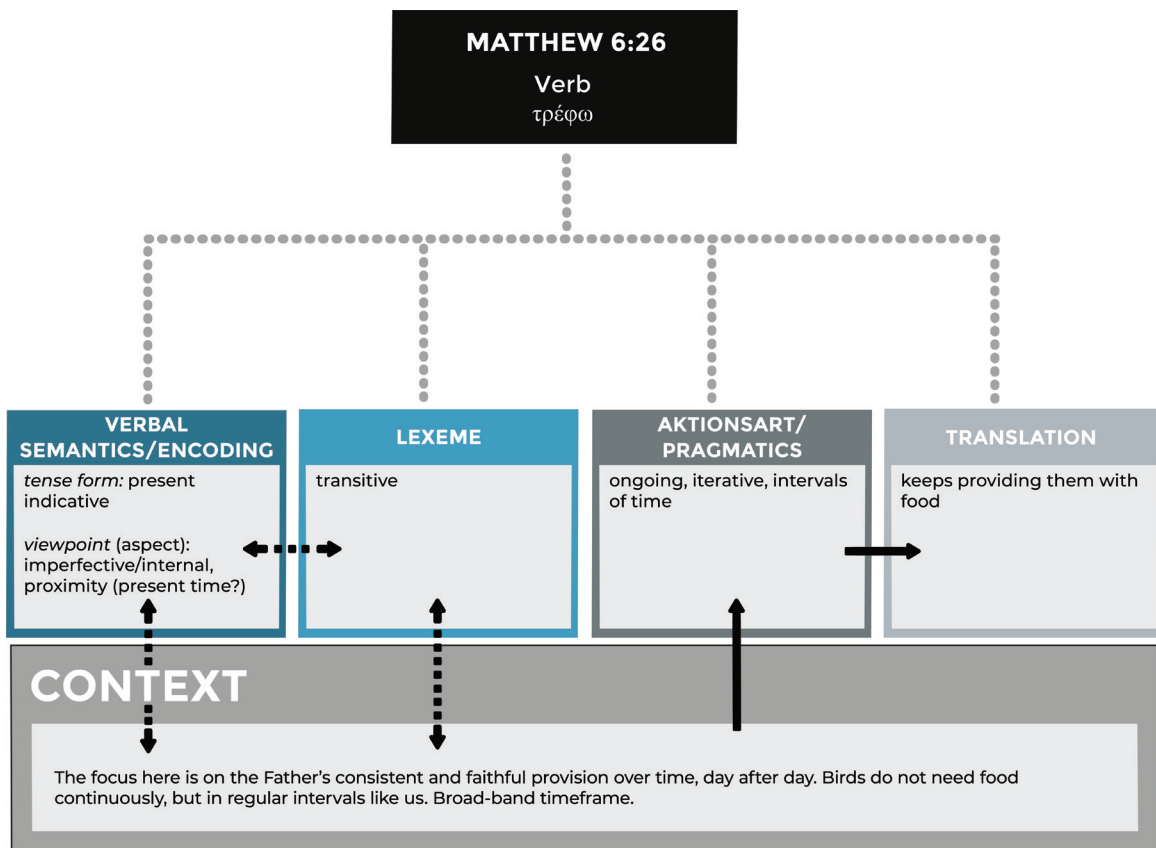
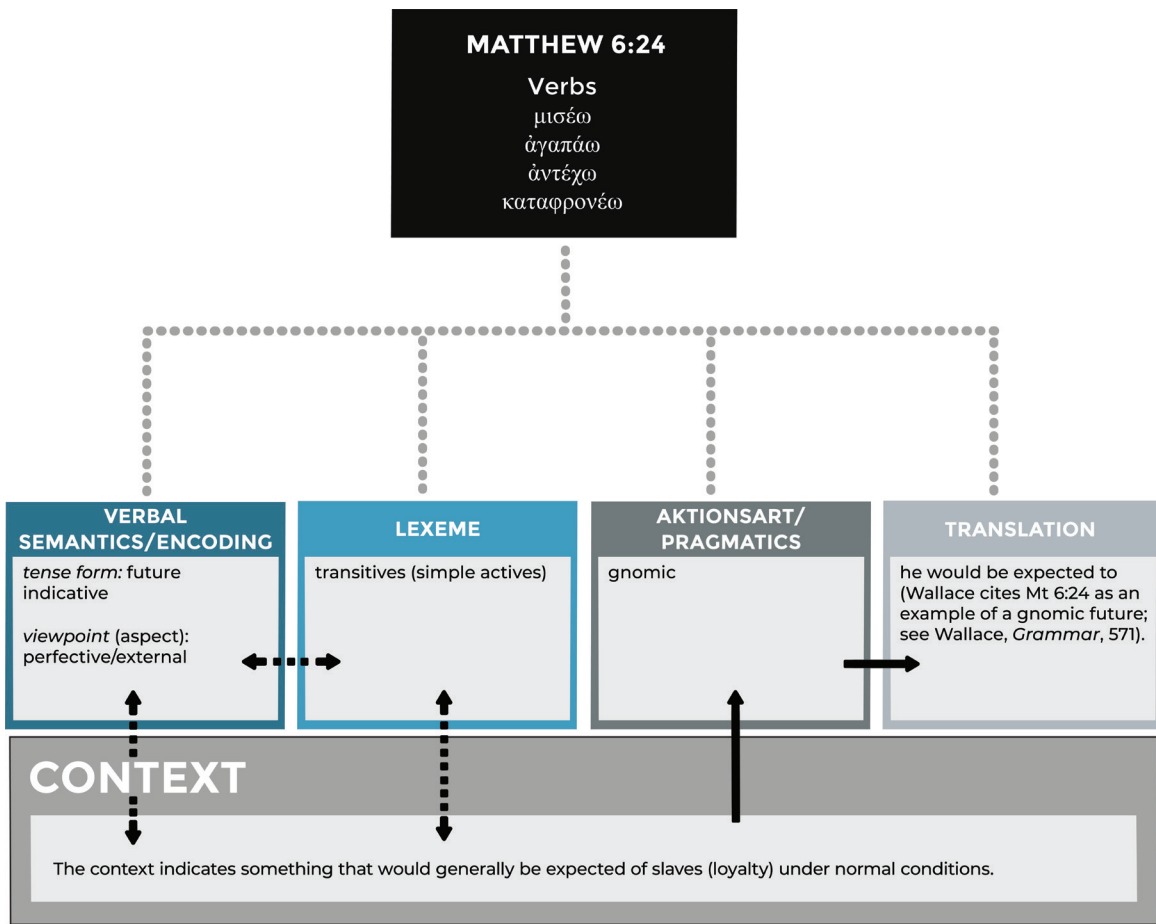
Verbs

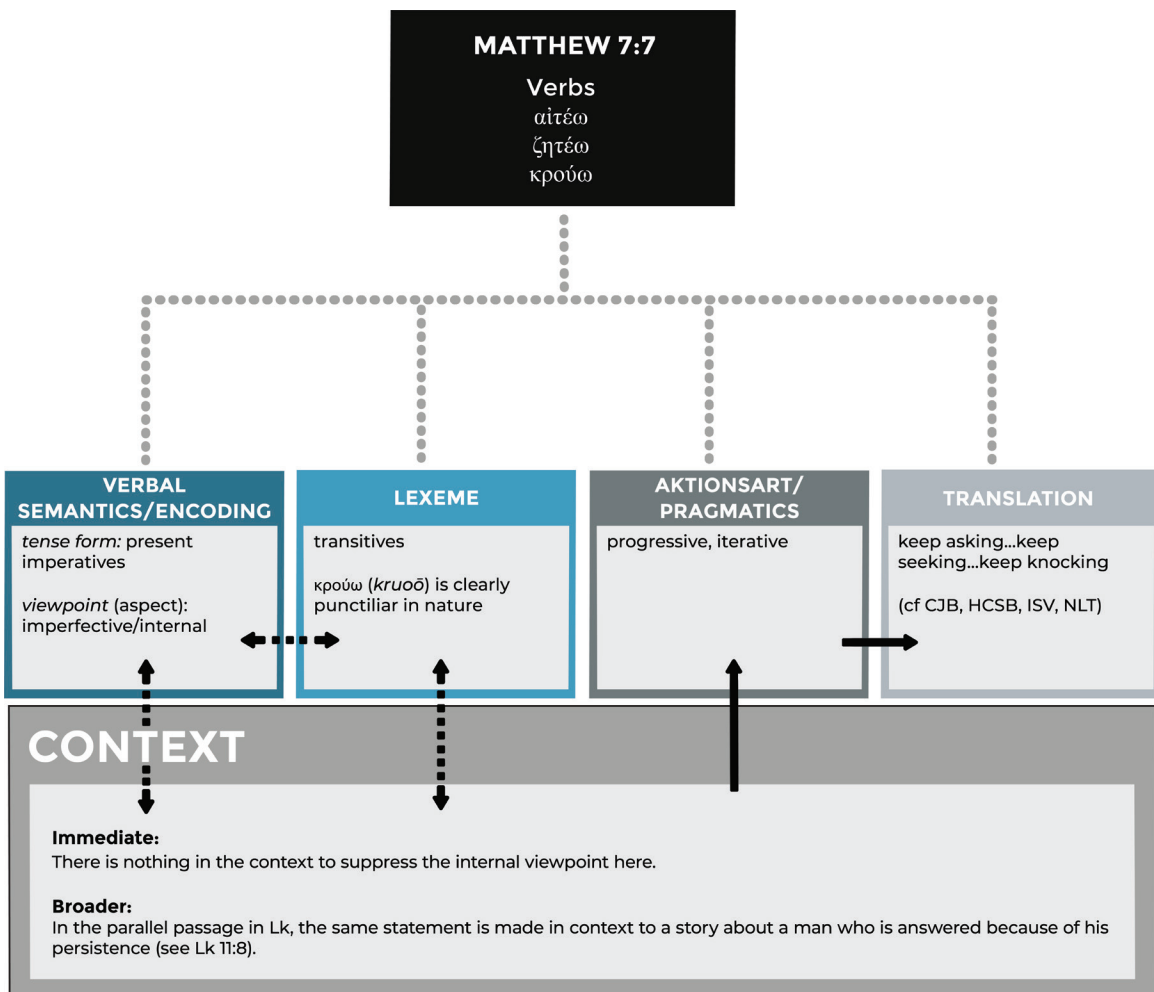
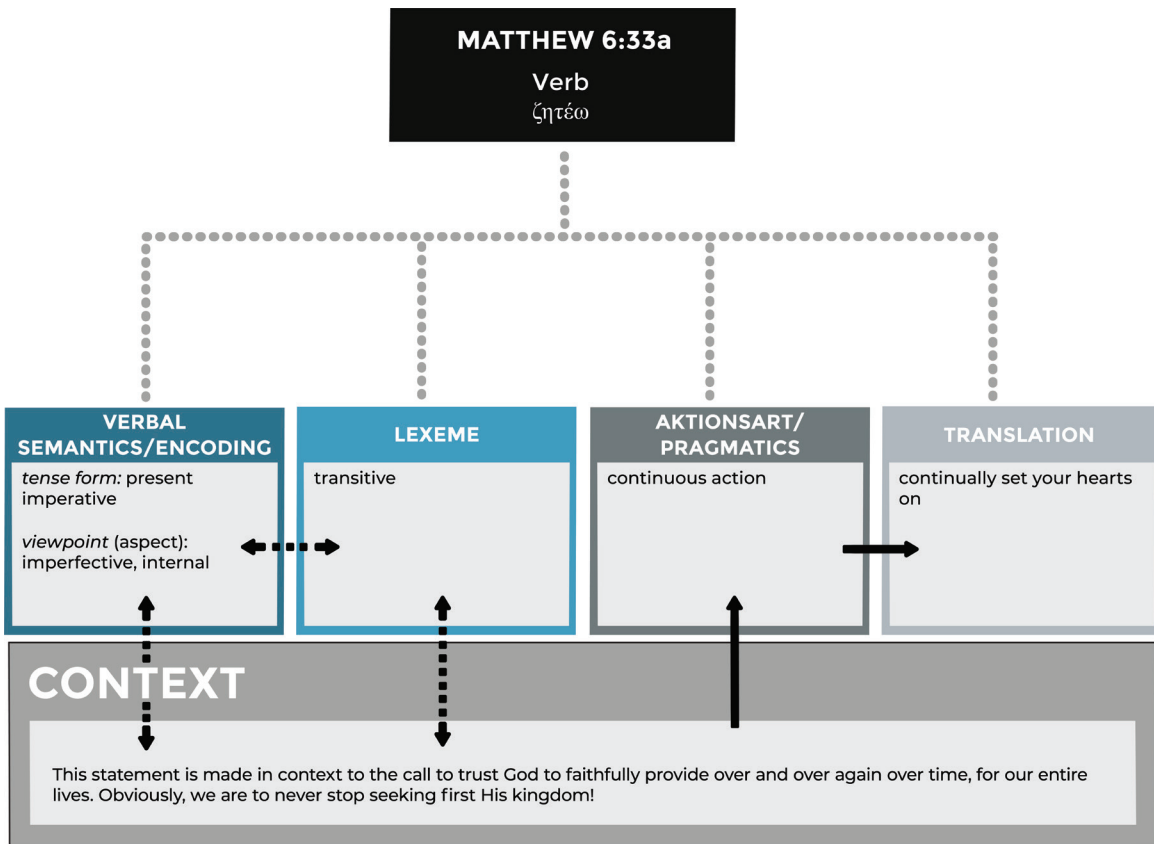
ἀγαπάω

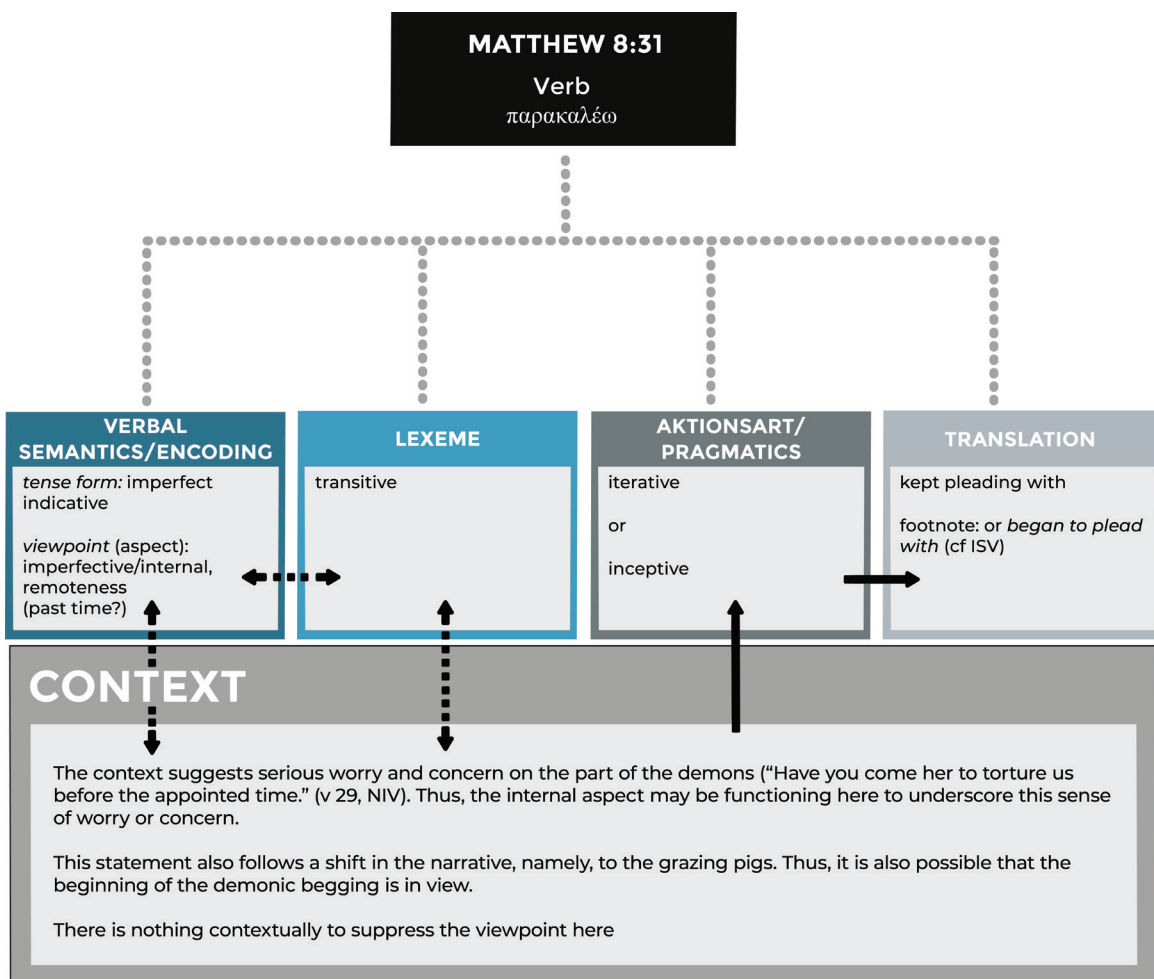
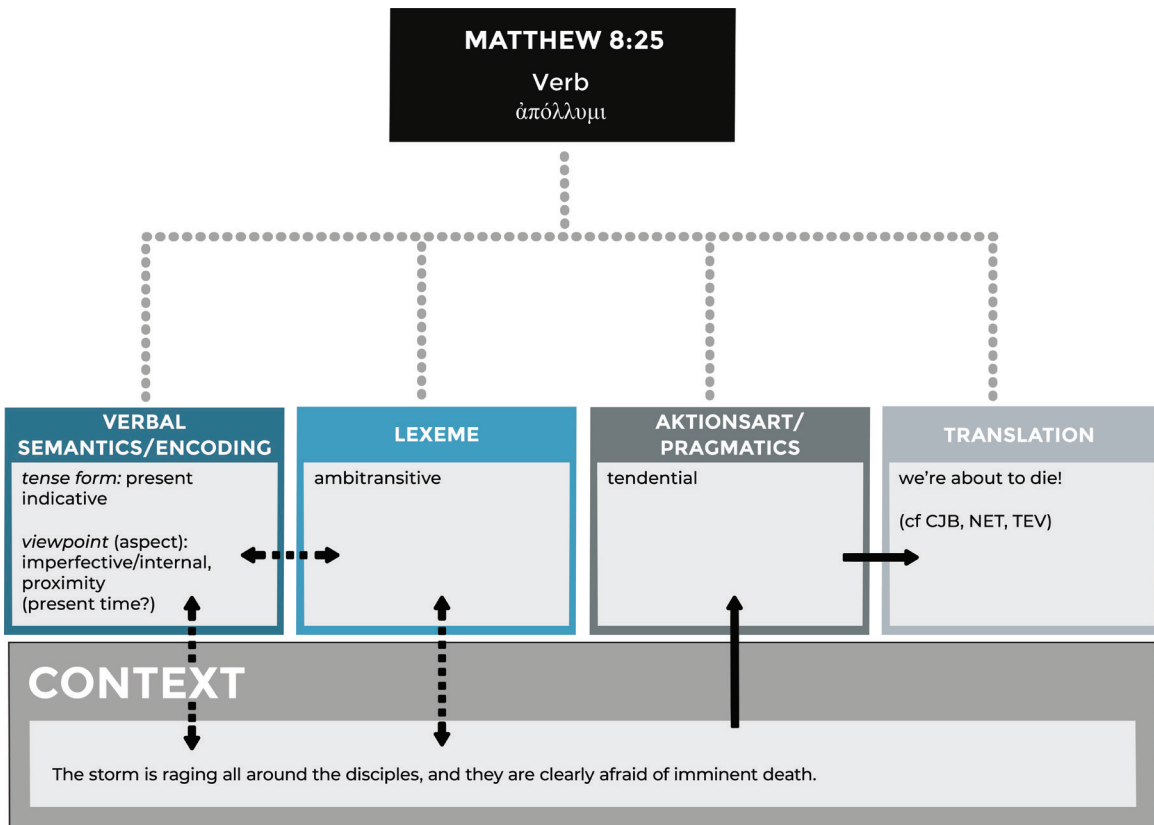
προσεύχομαι

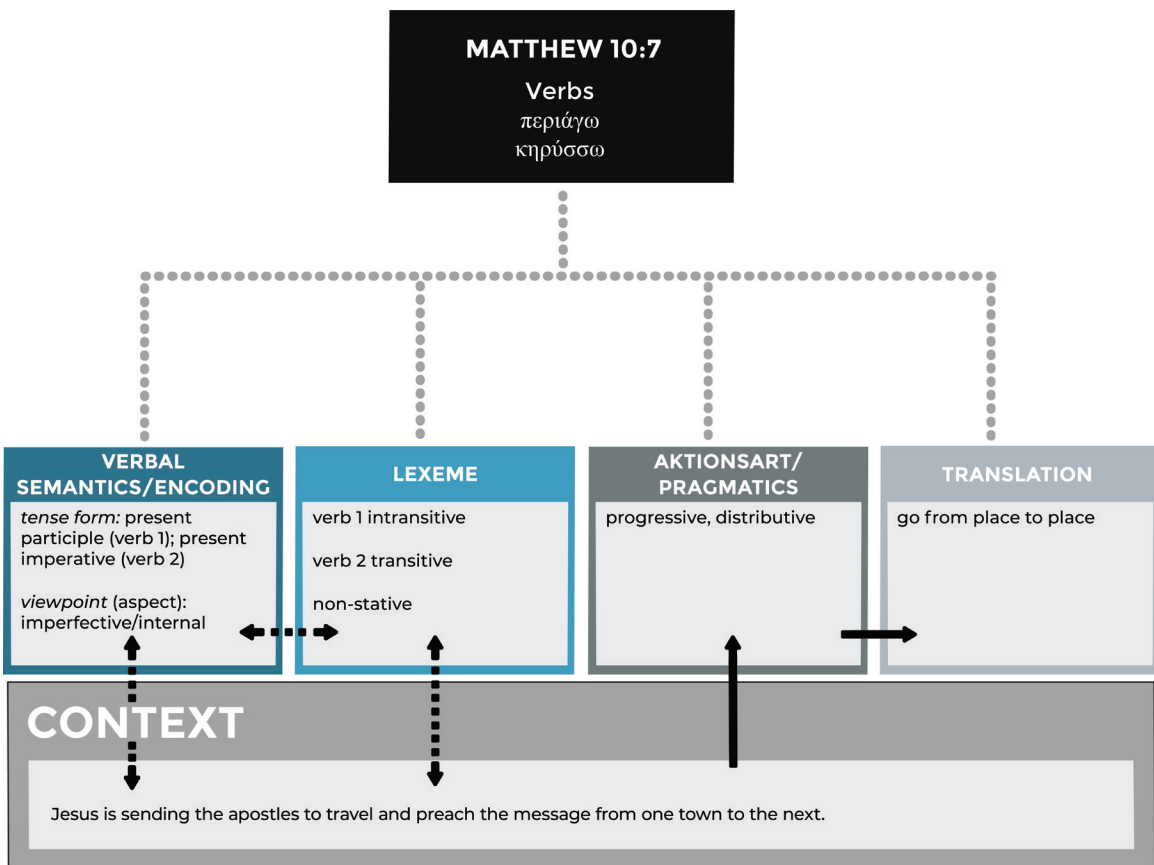
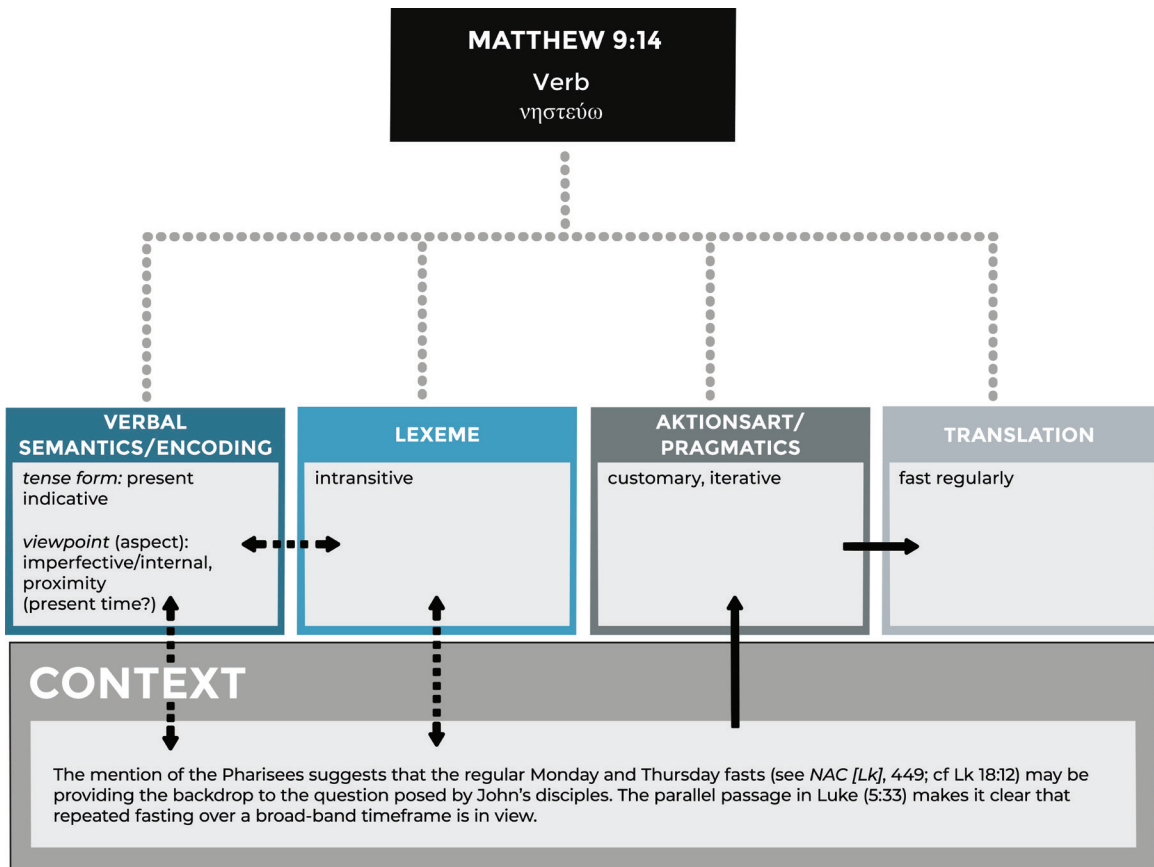


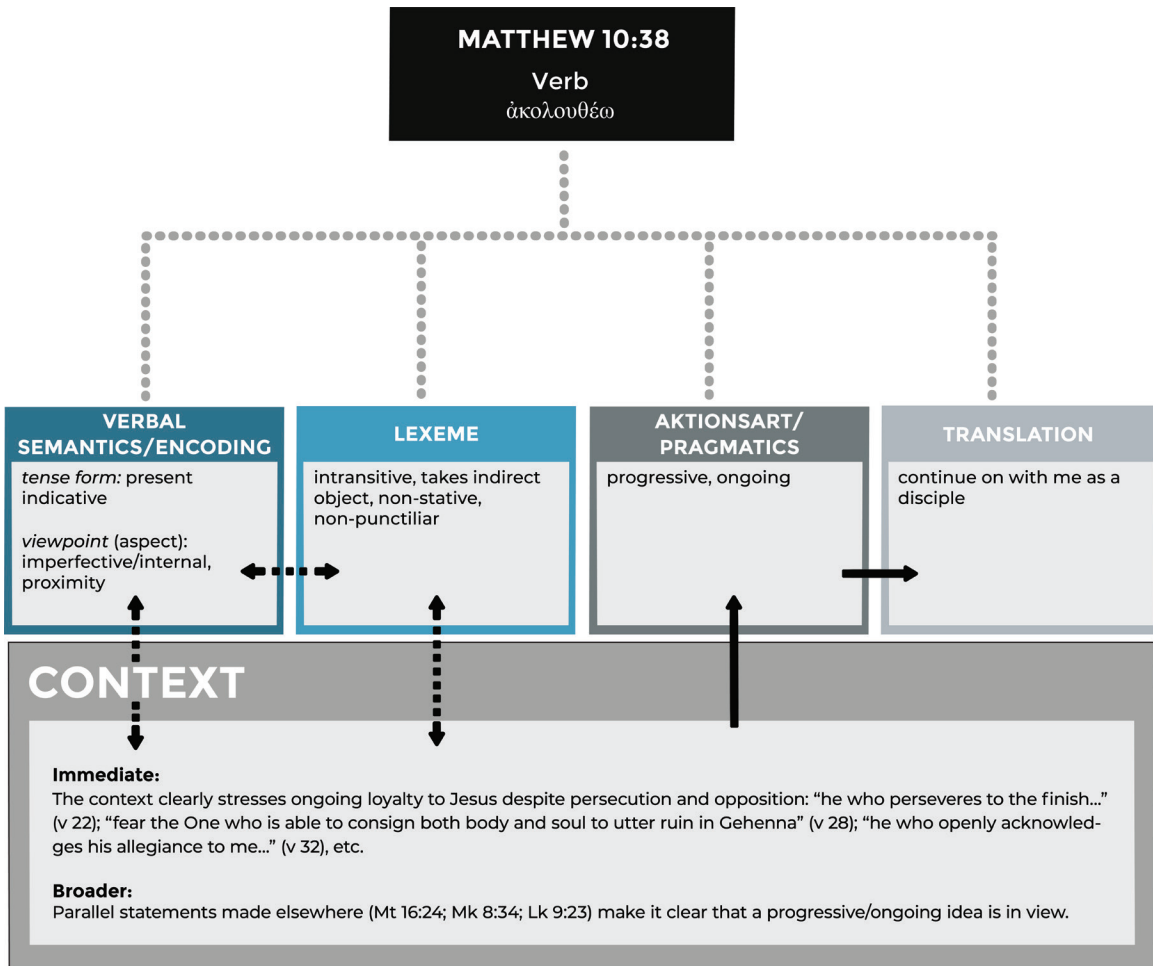


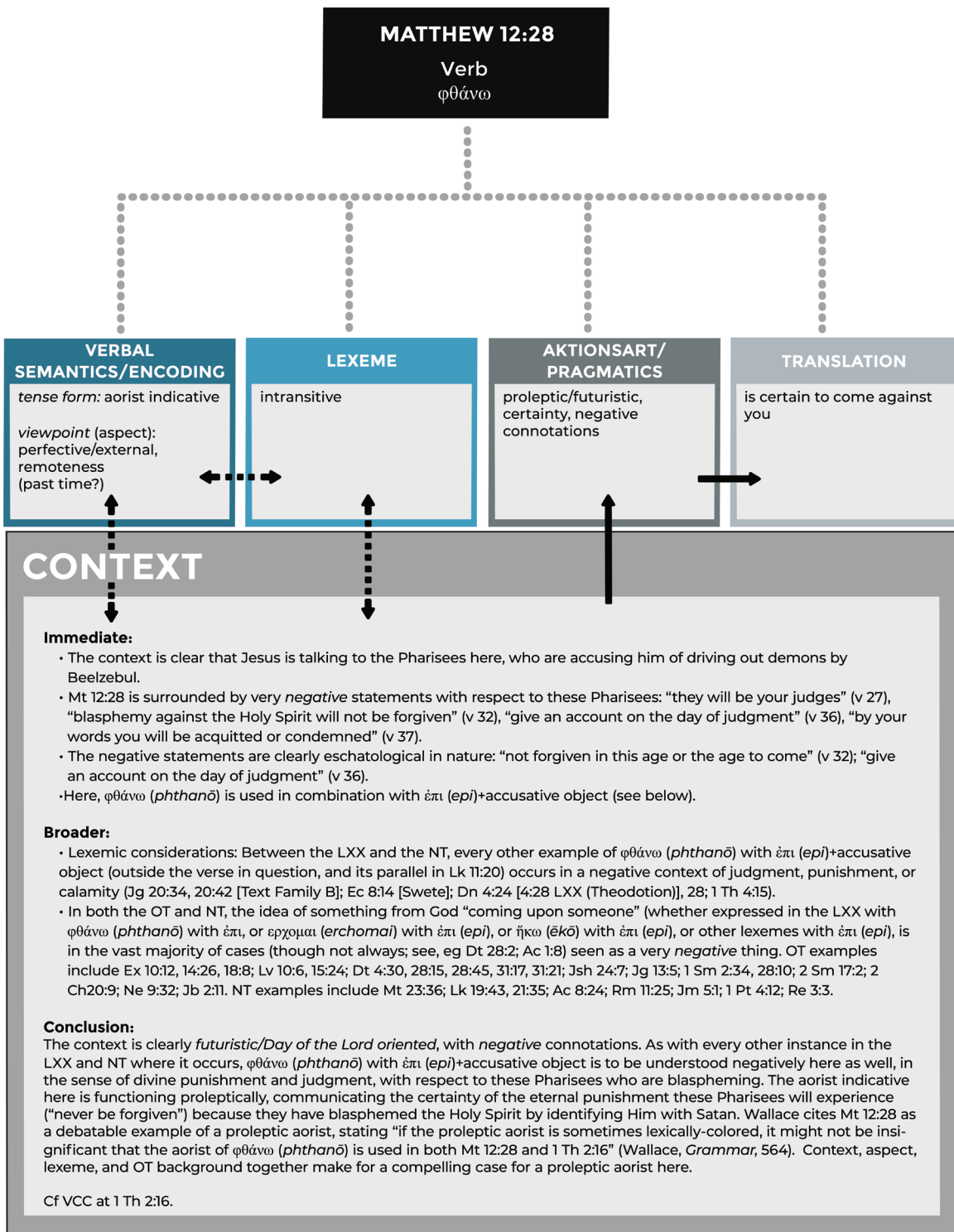


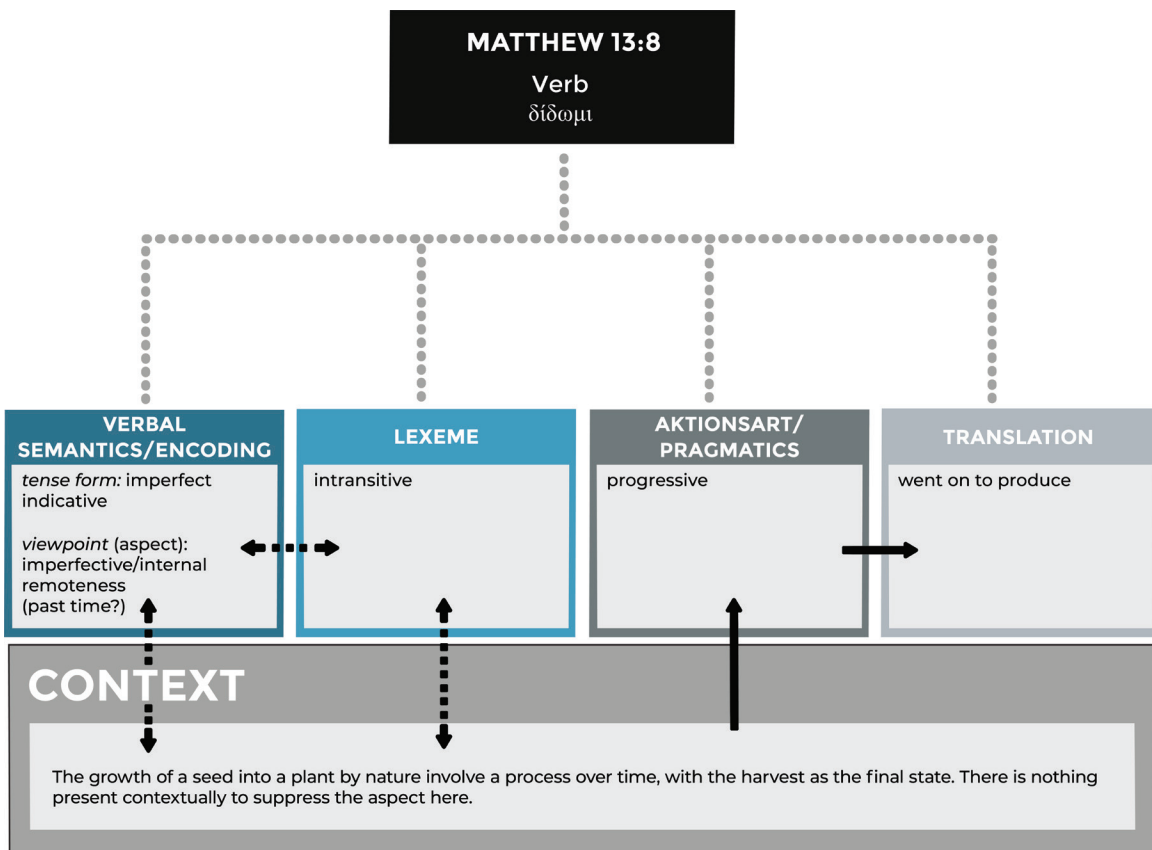
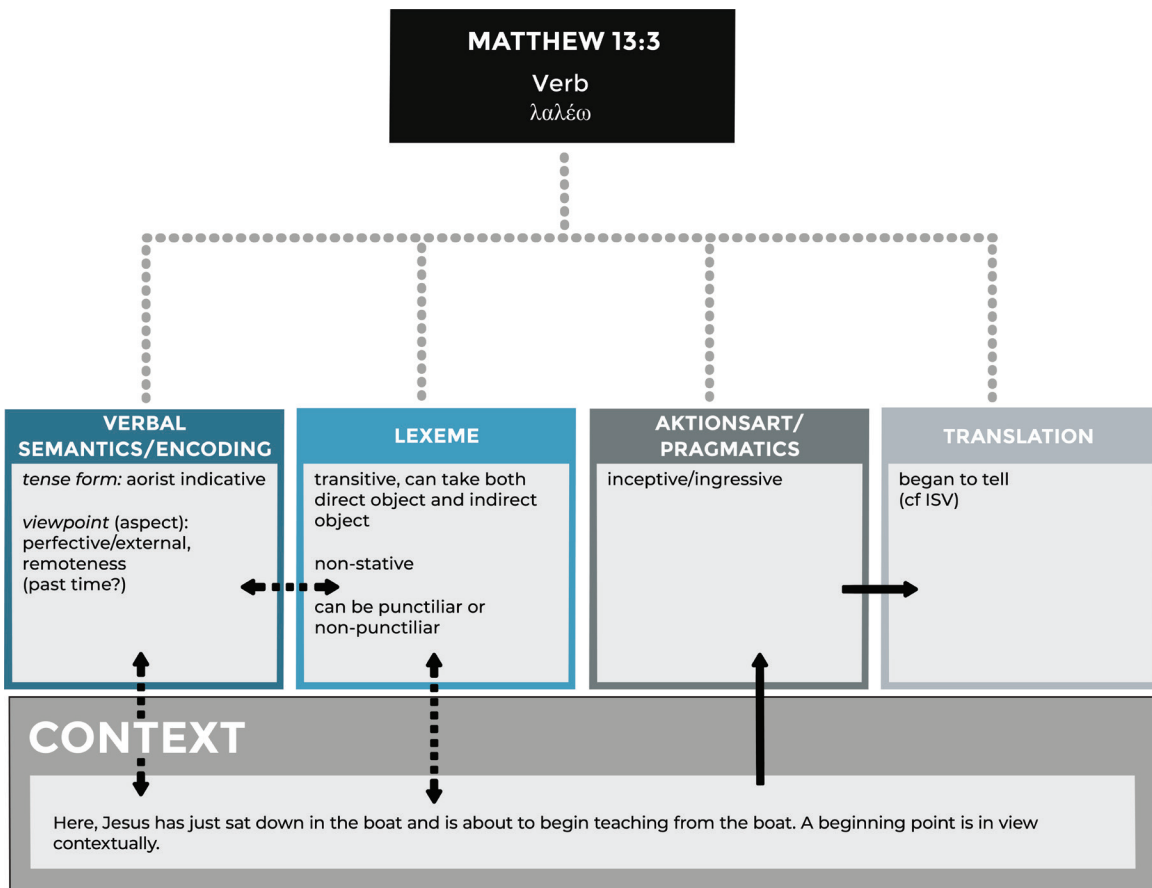


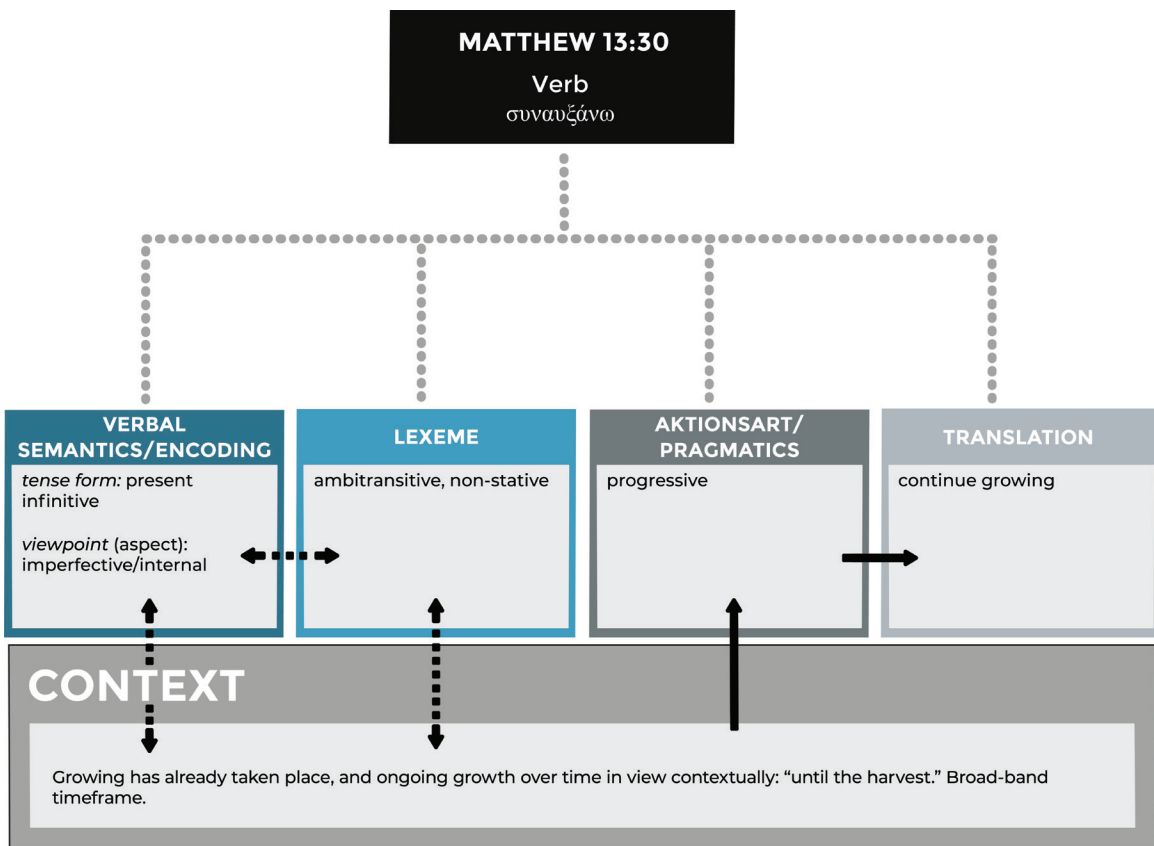
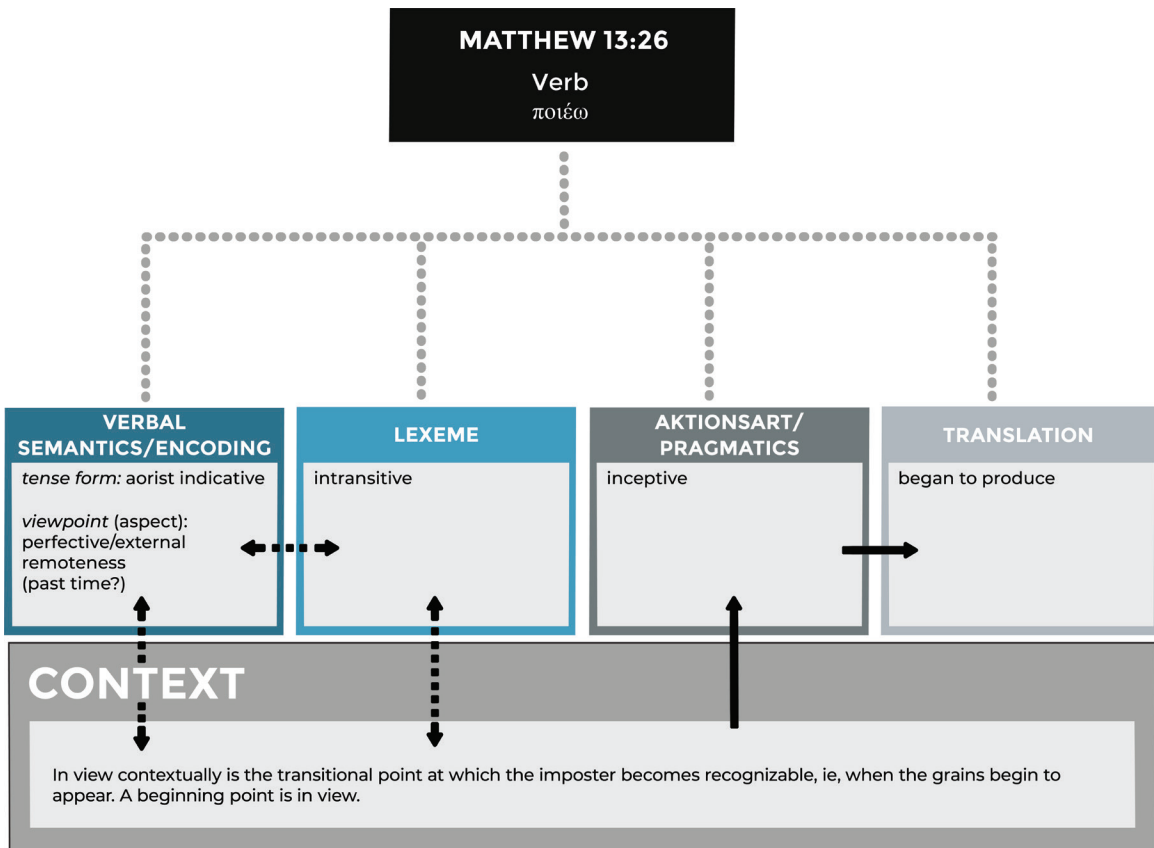


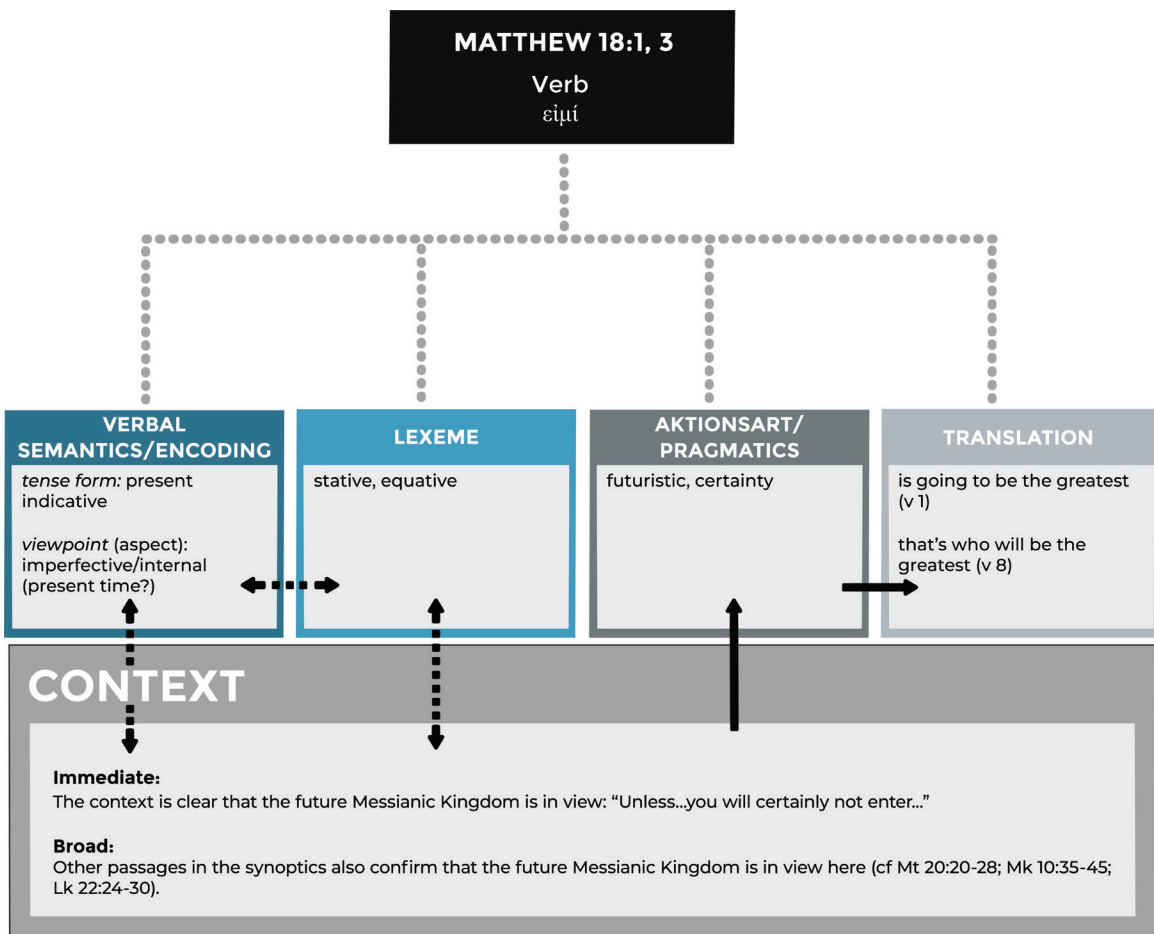
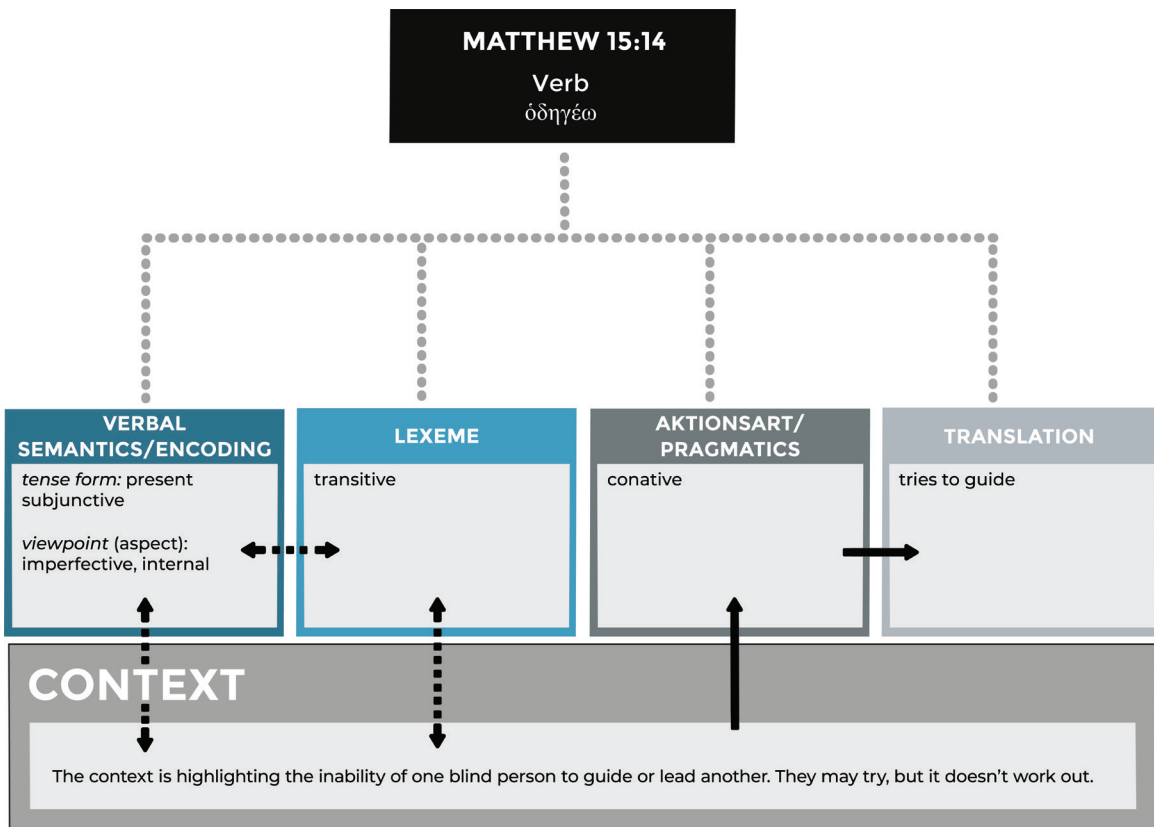


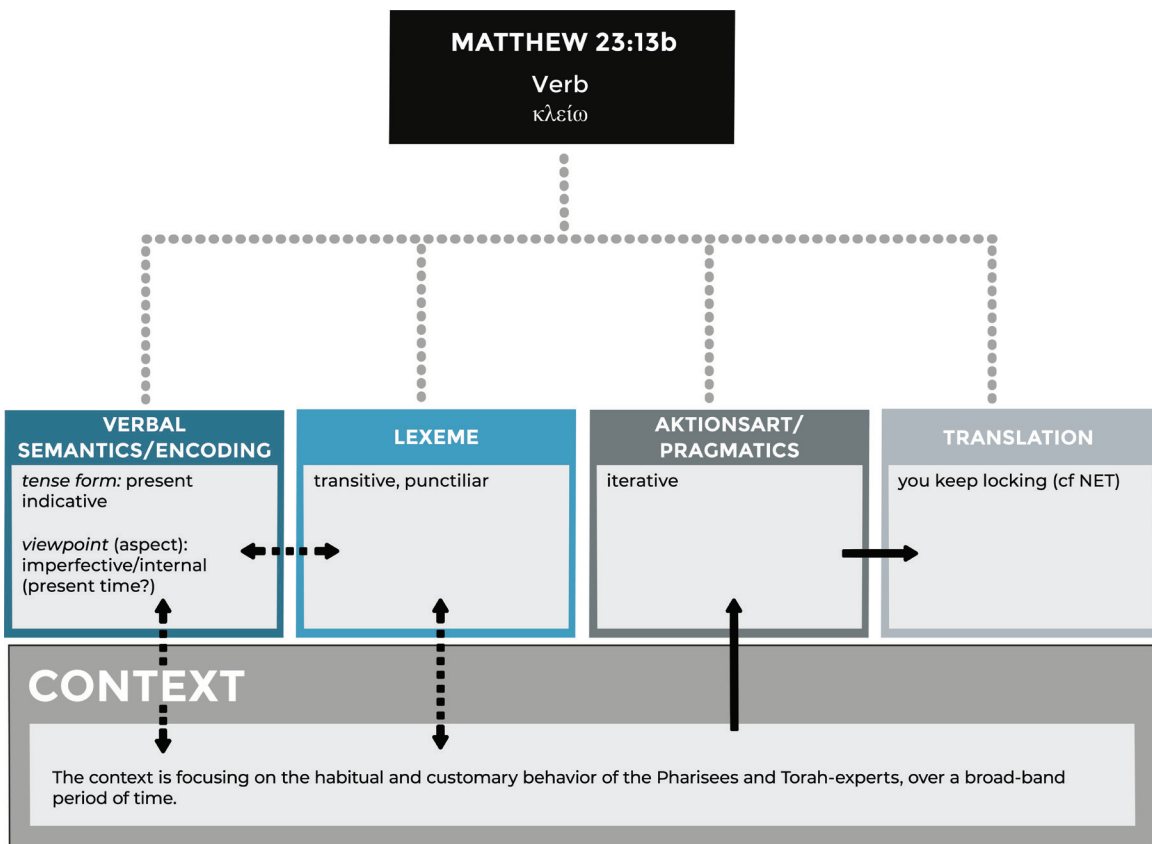
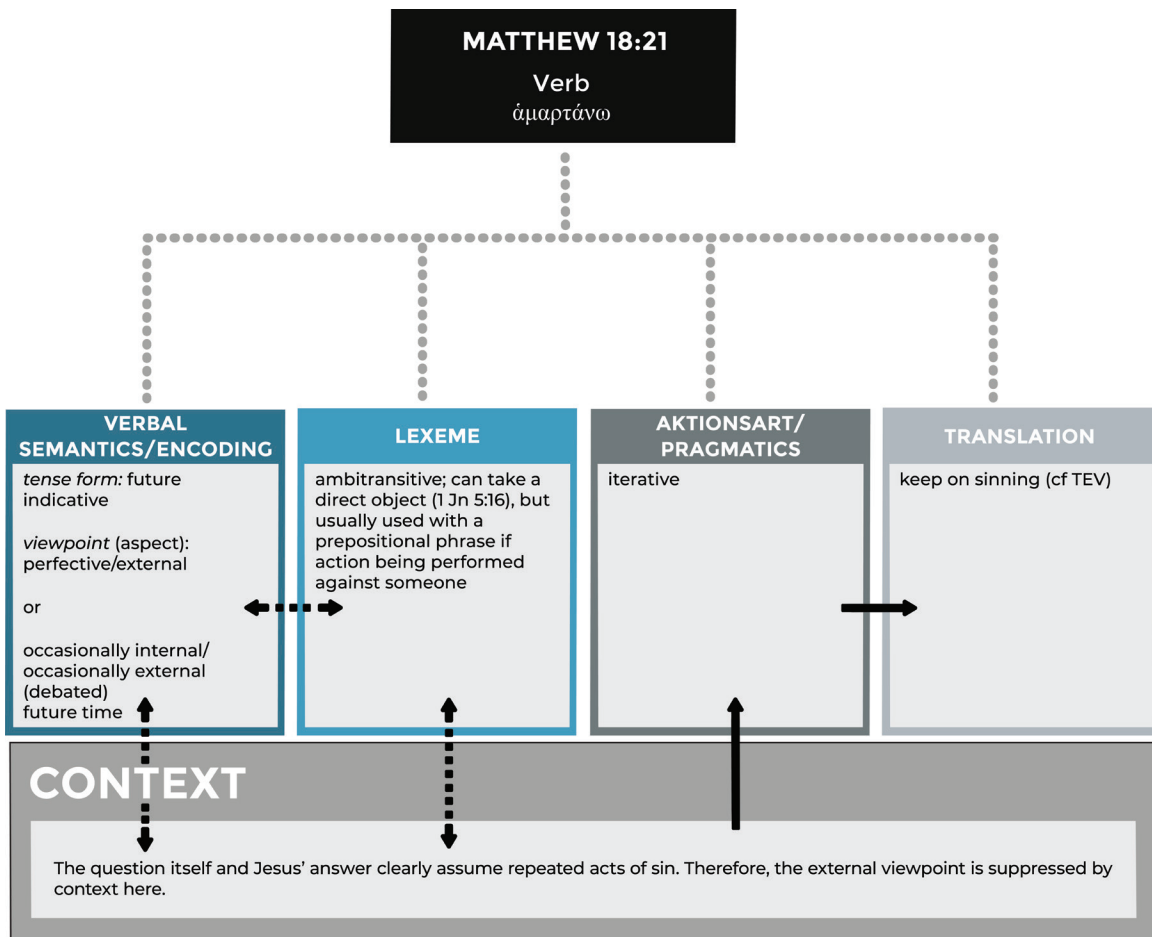


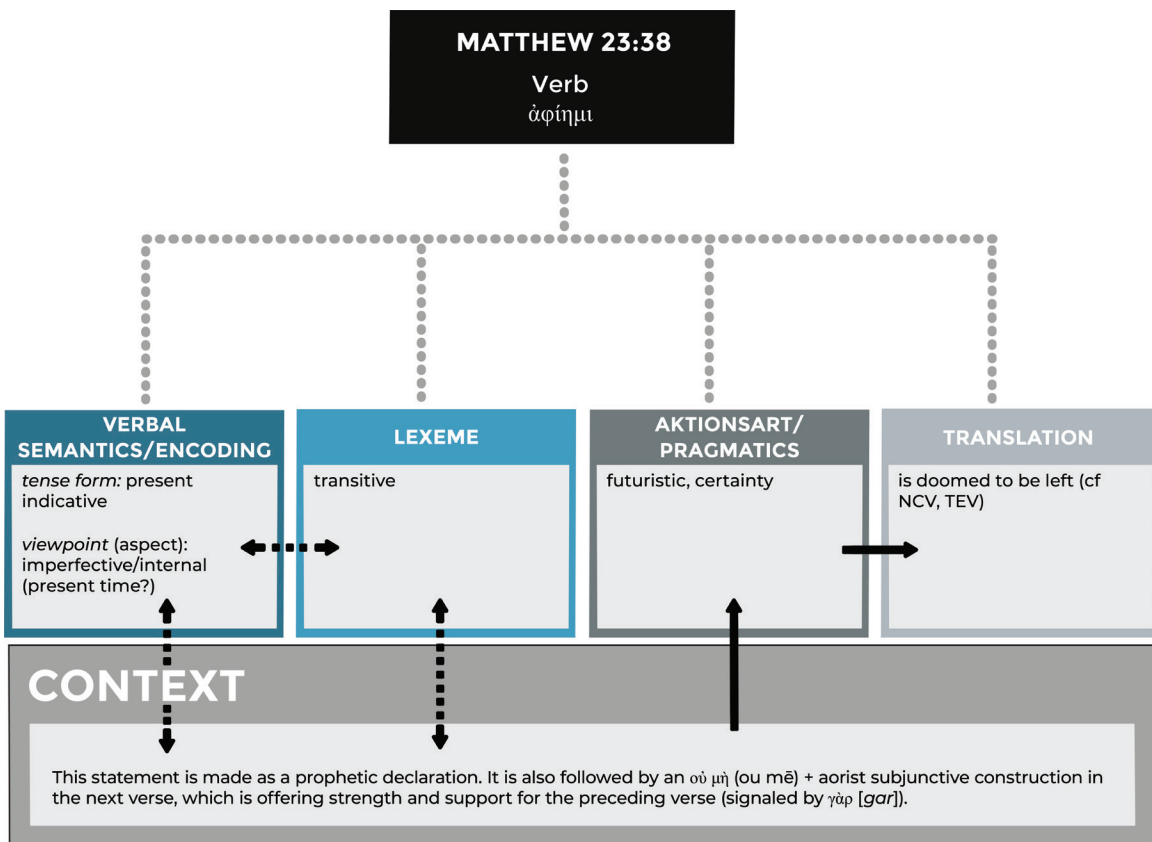
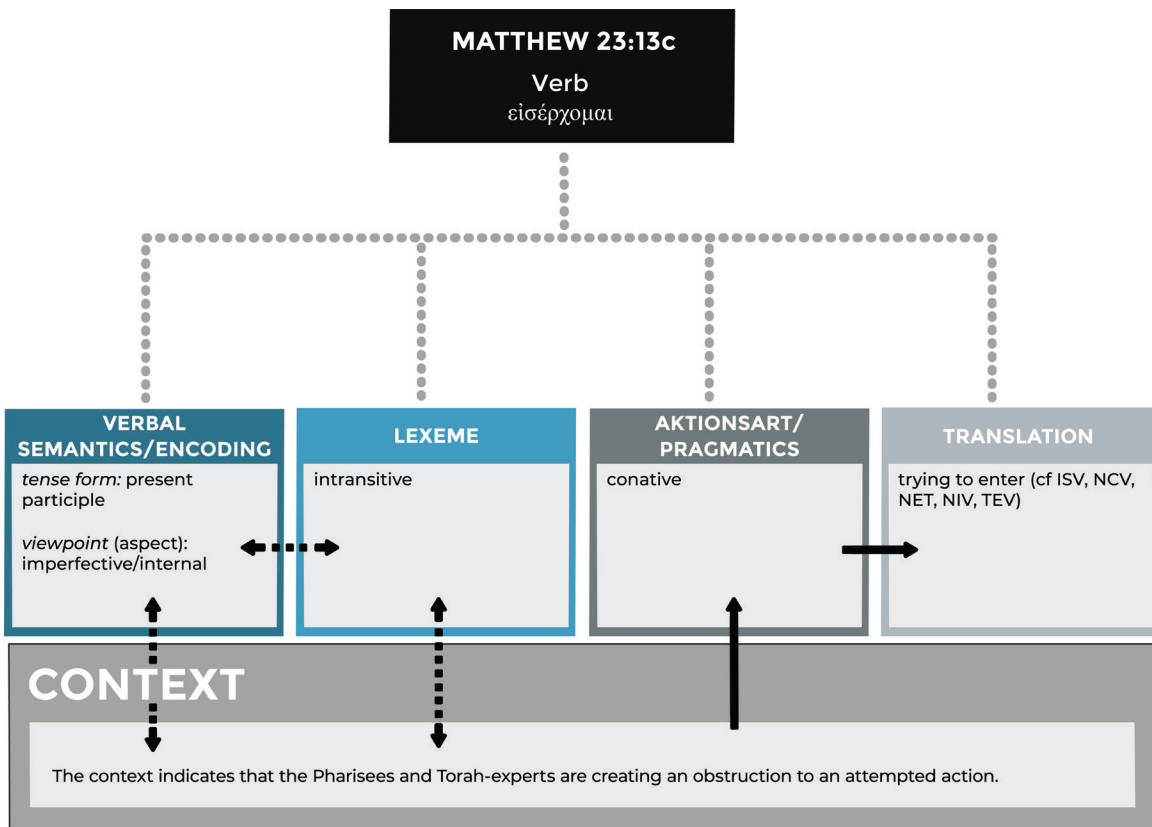


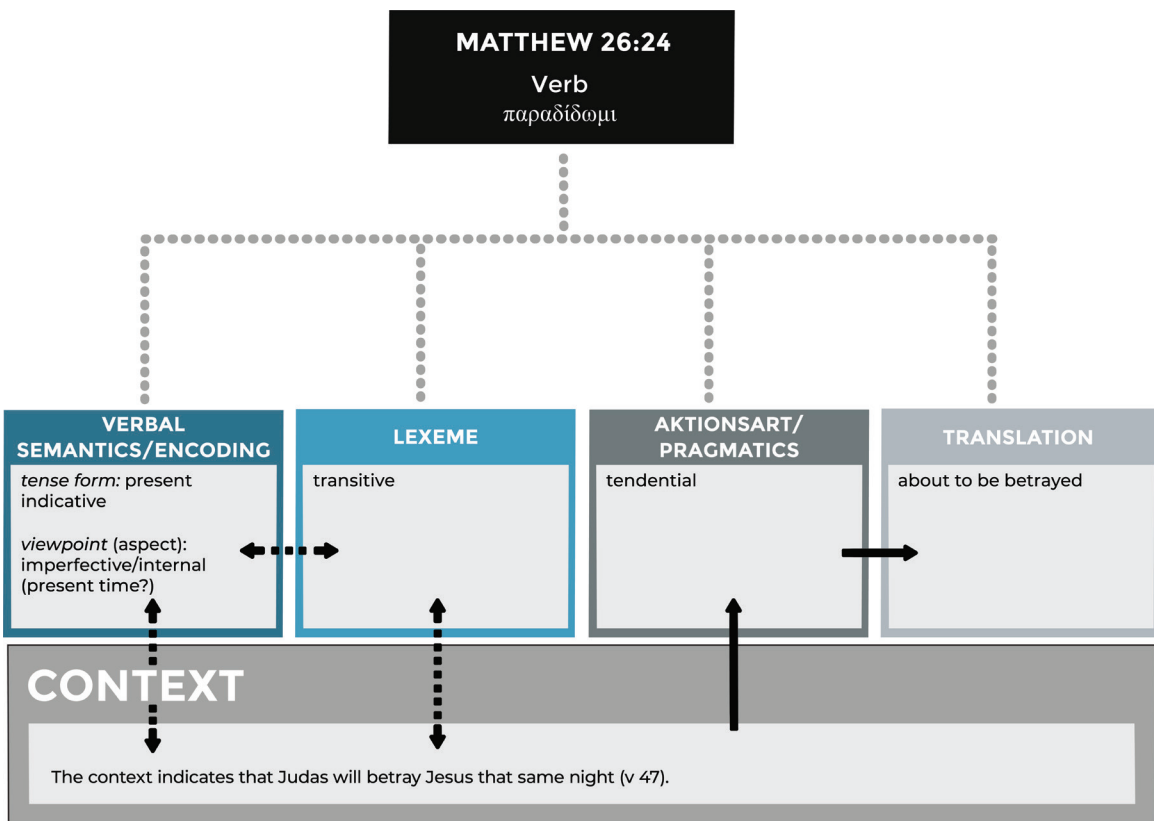
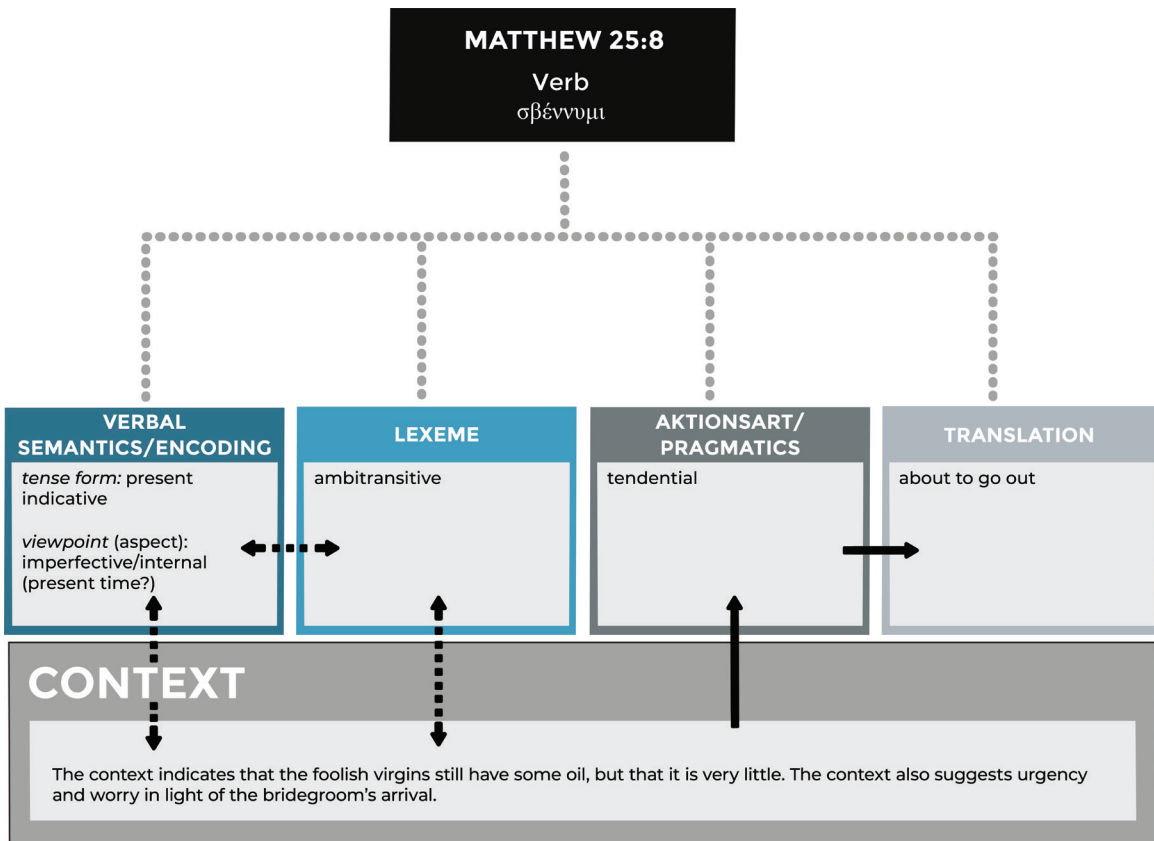


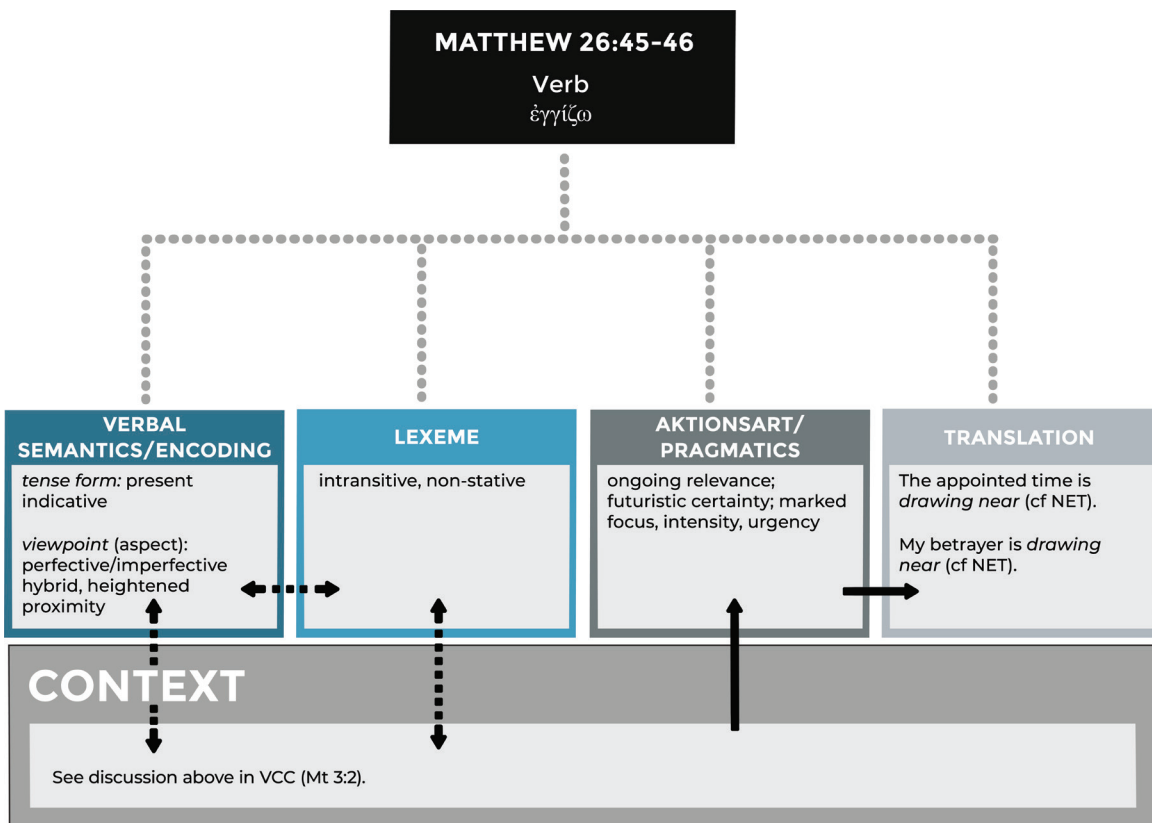
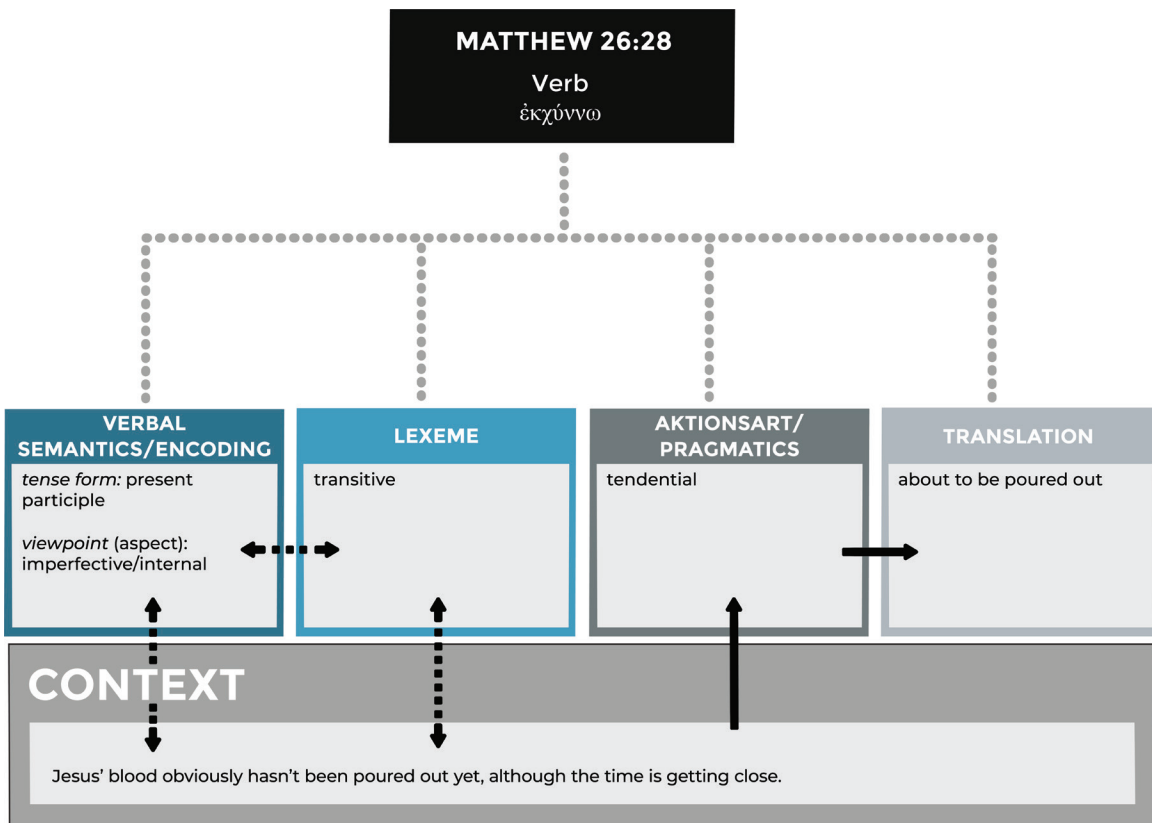


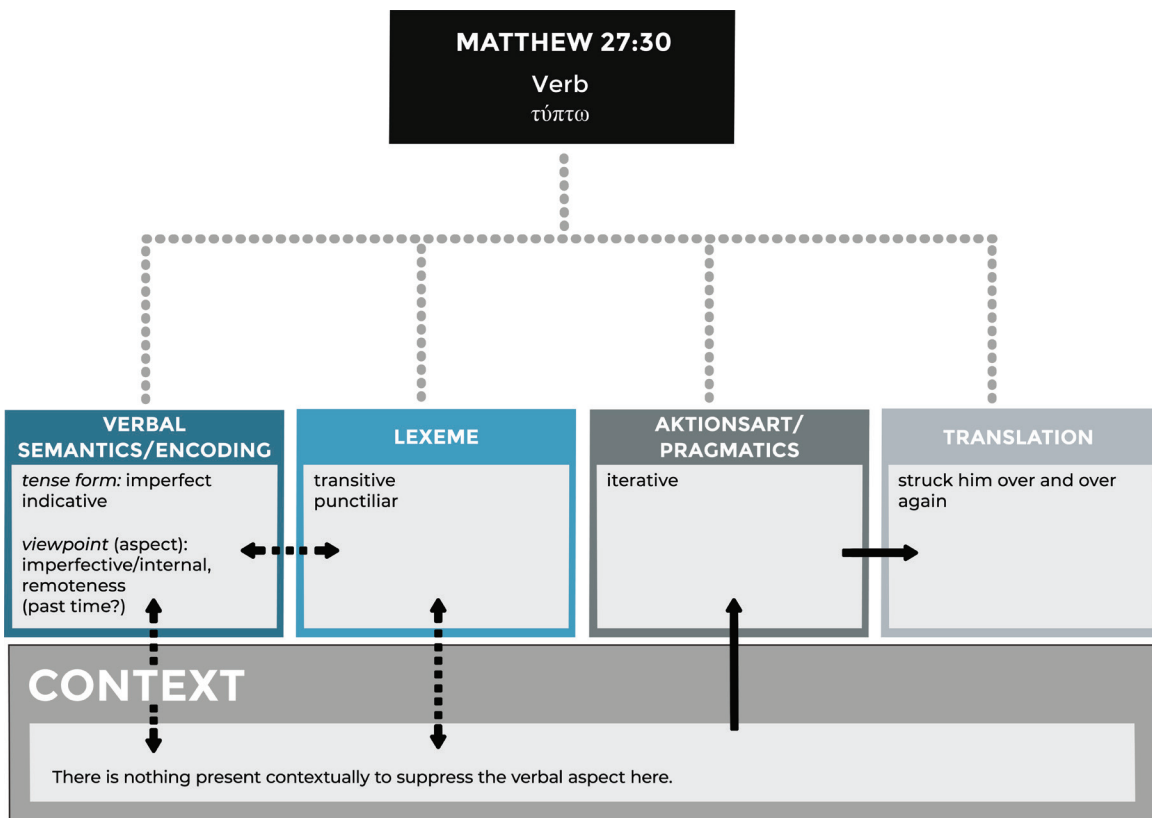
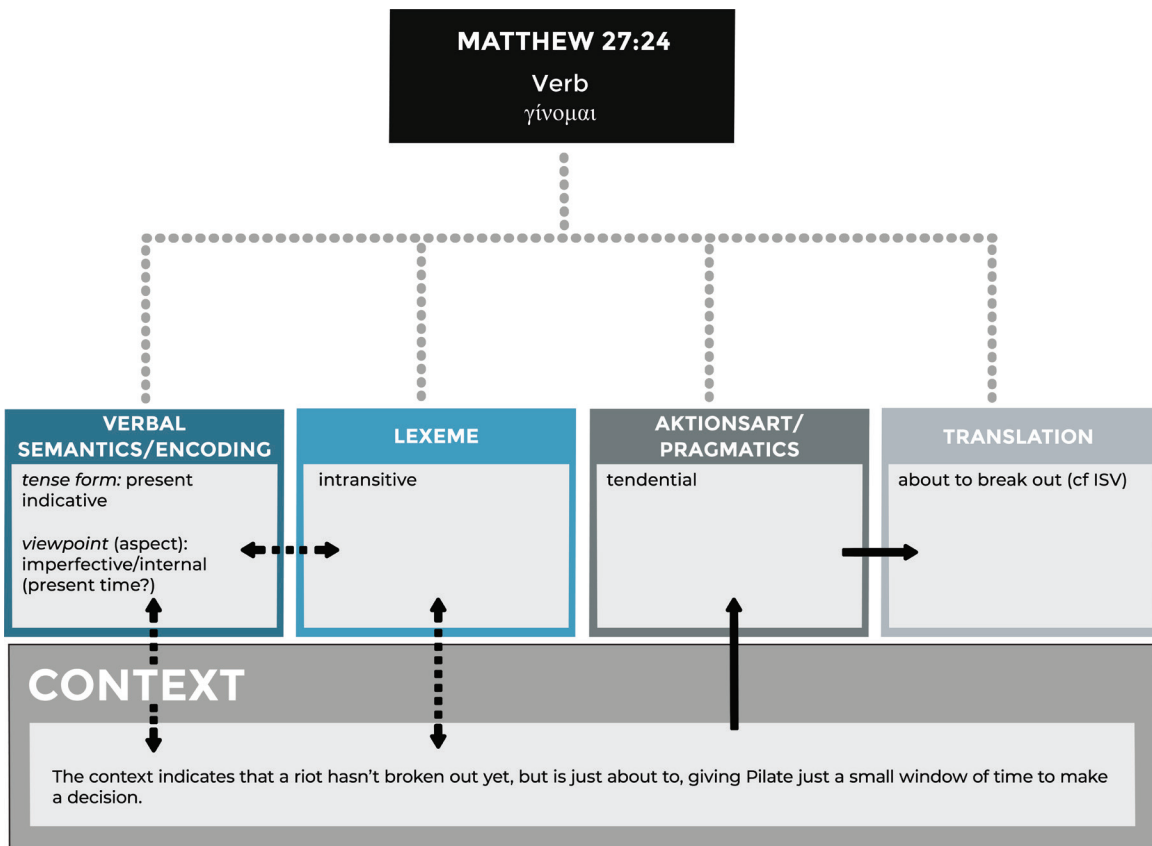


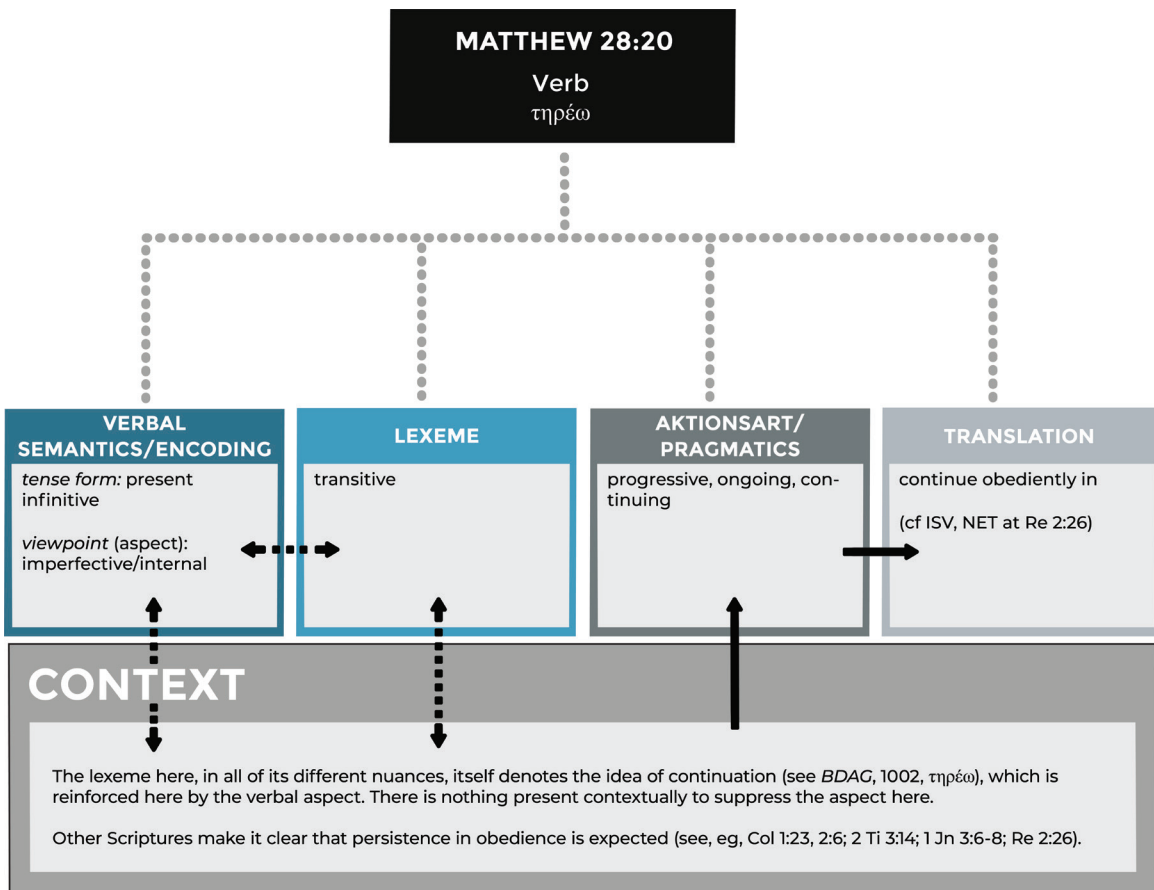




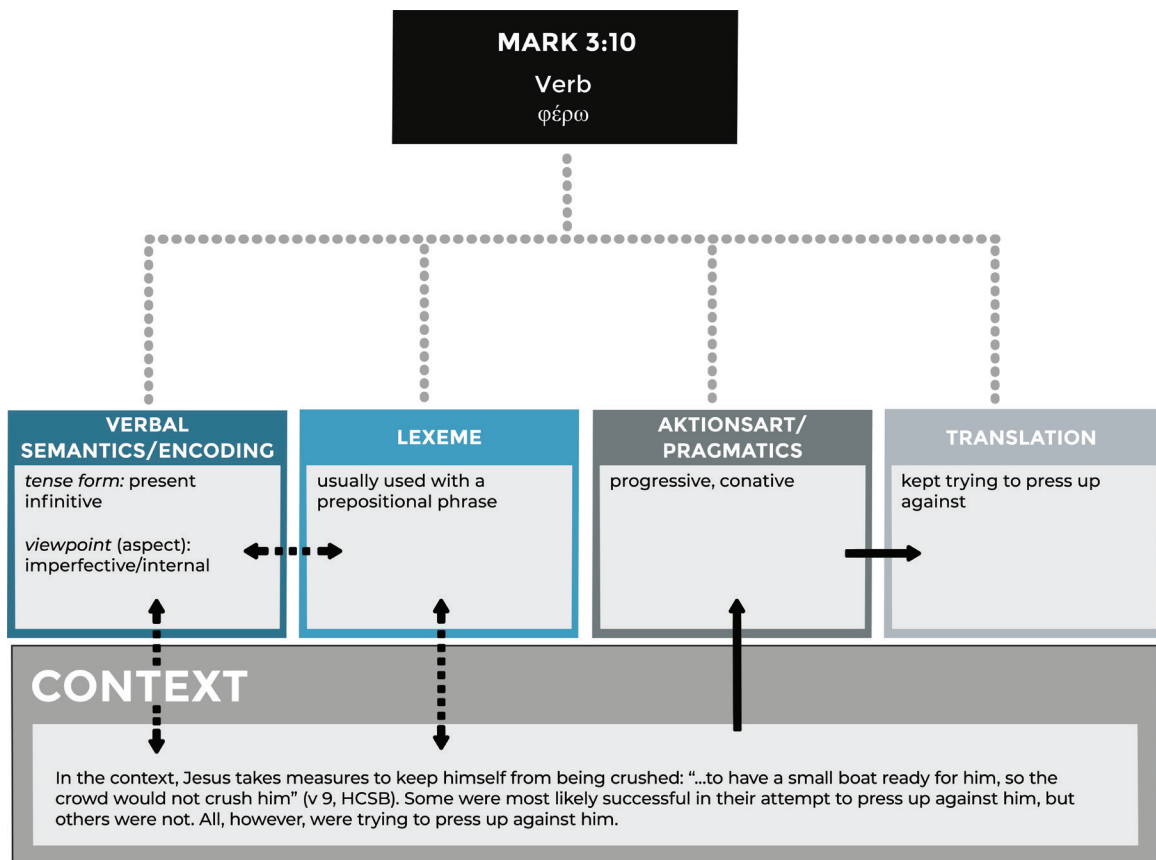
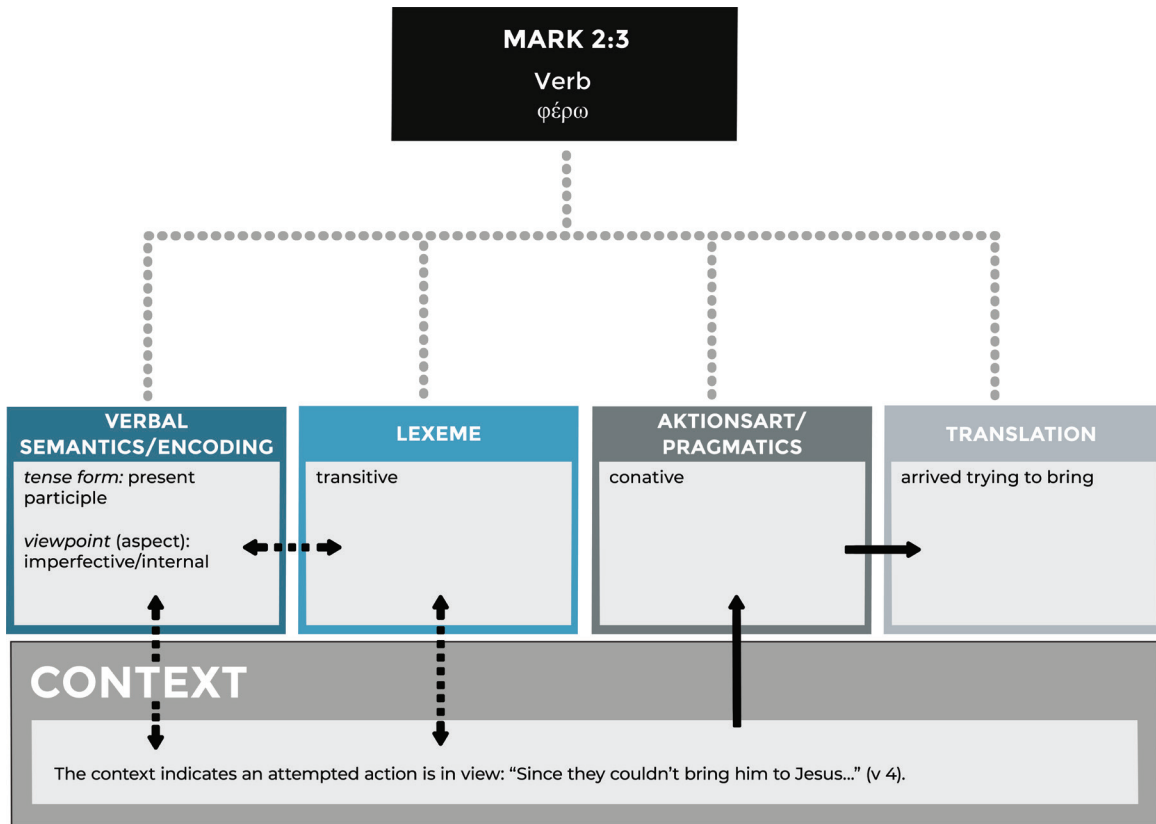


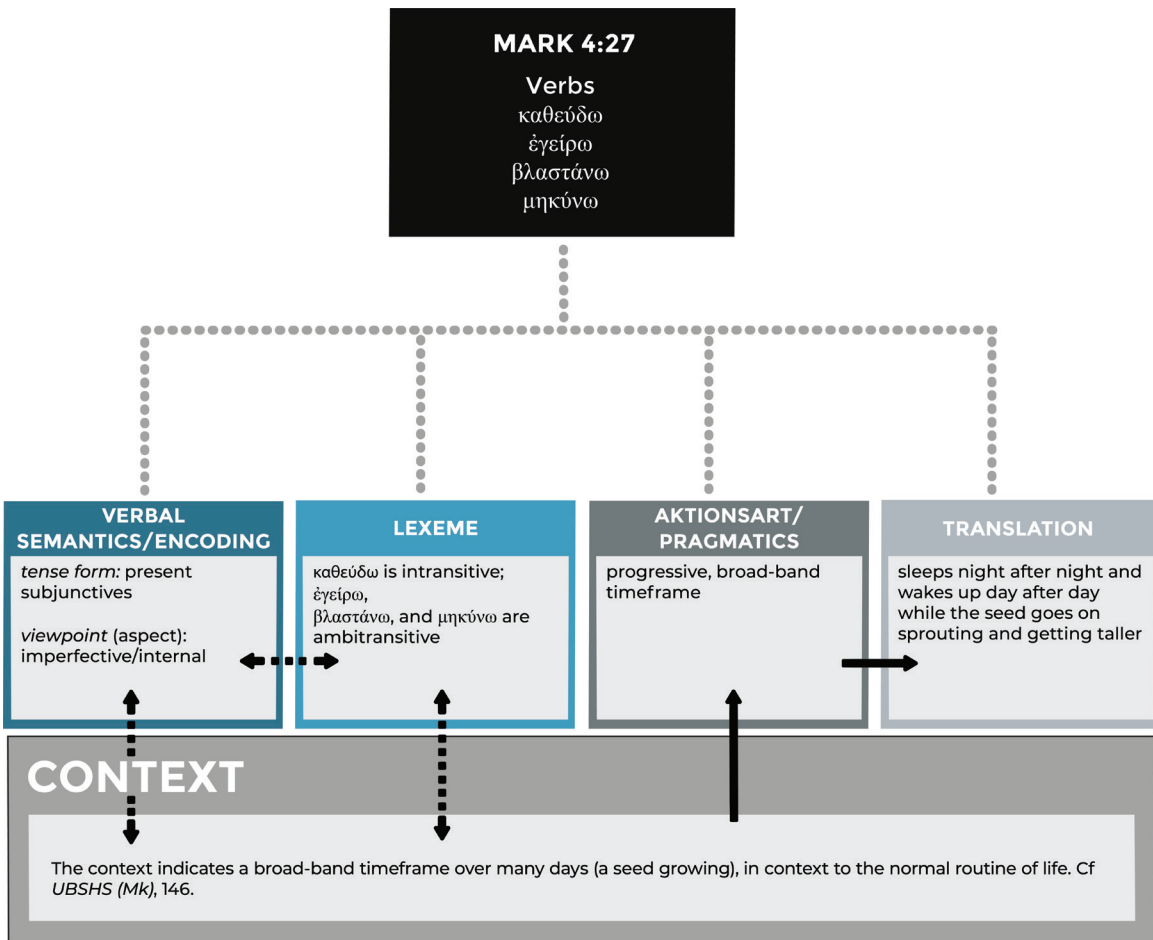
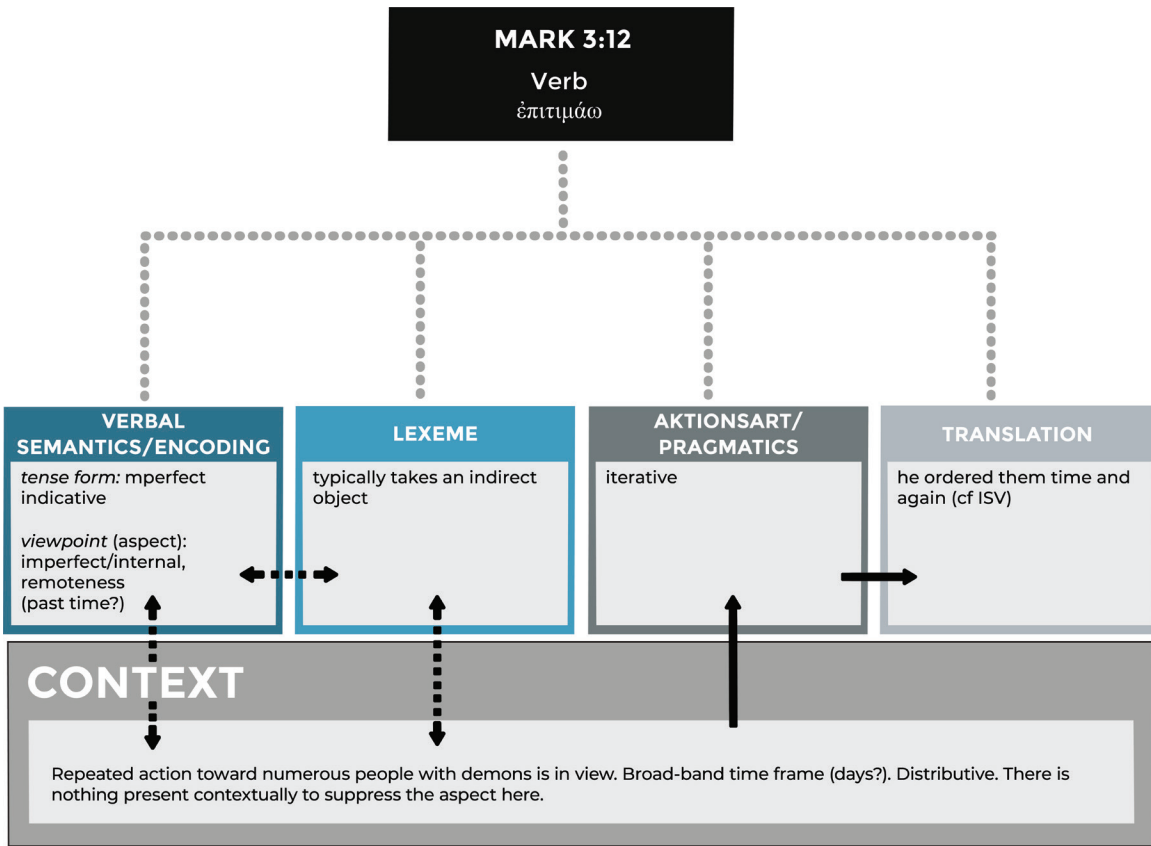


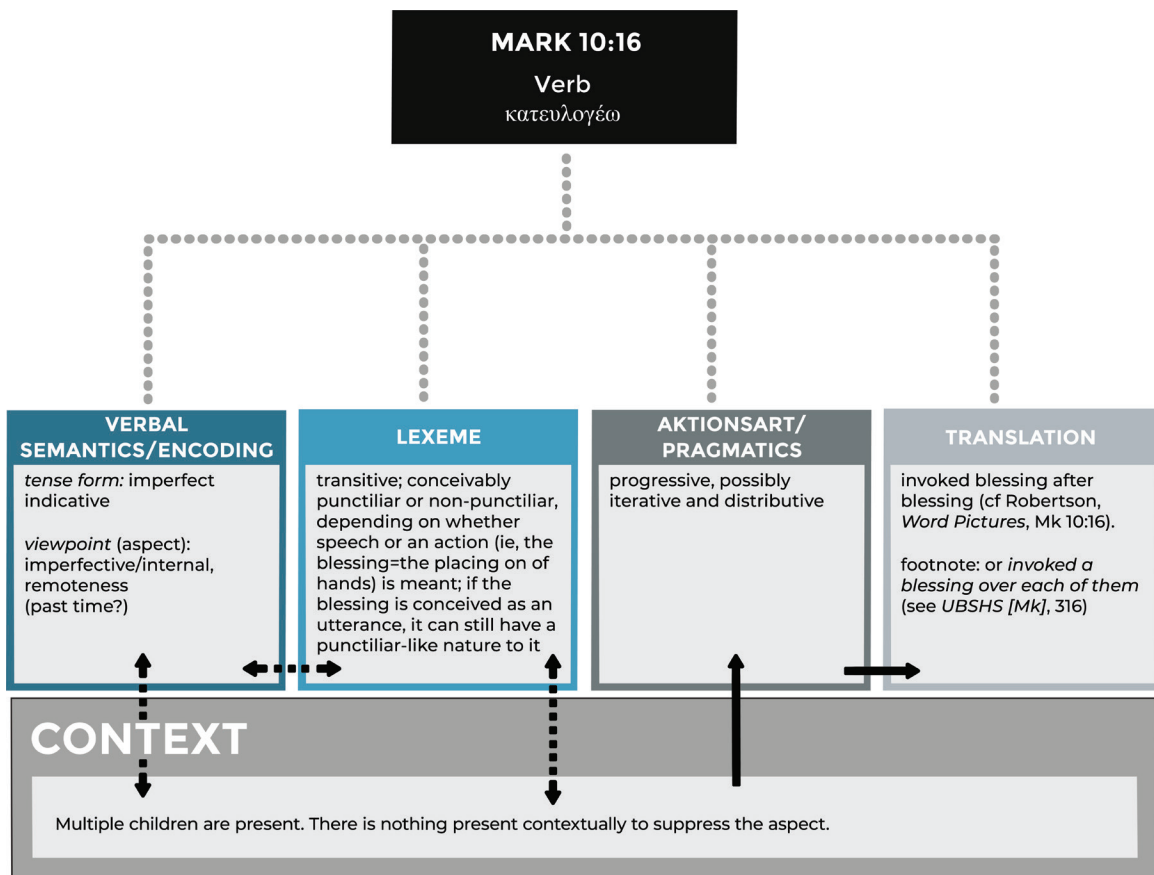
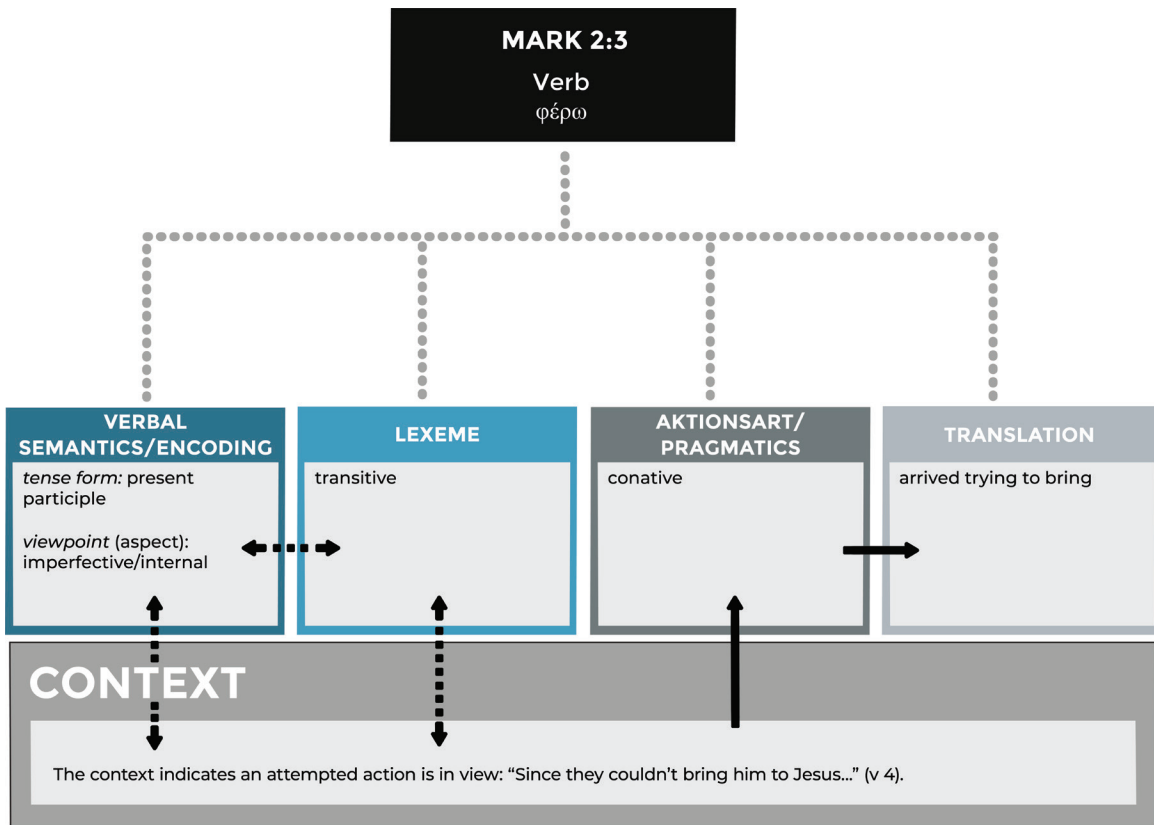


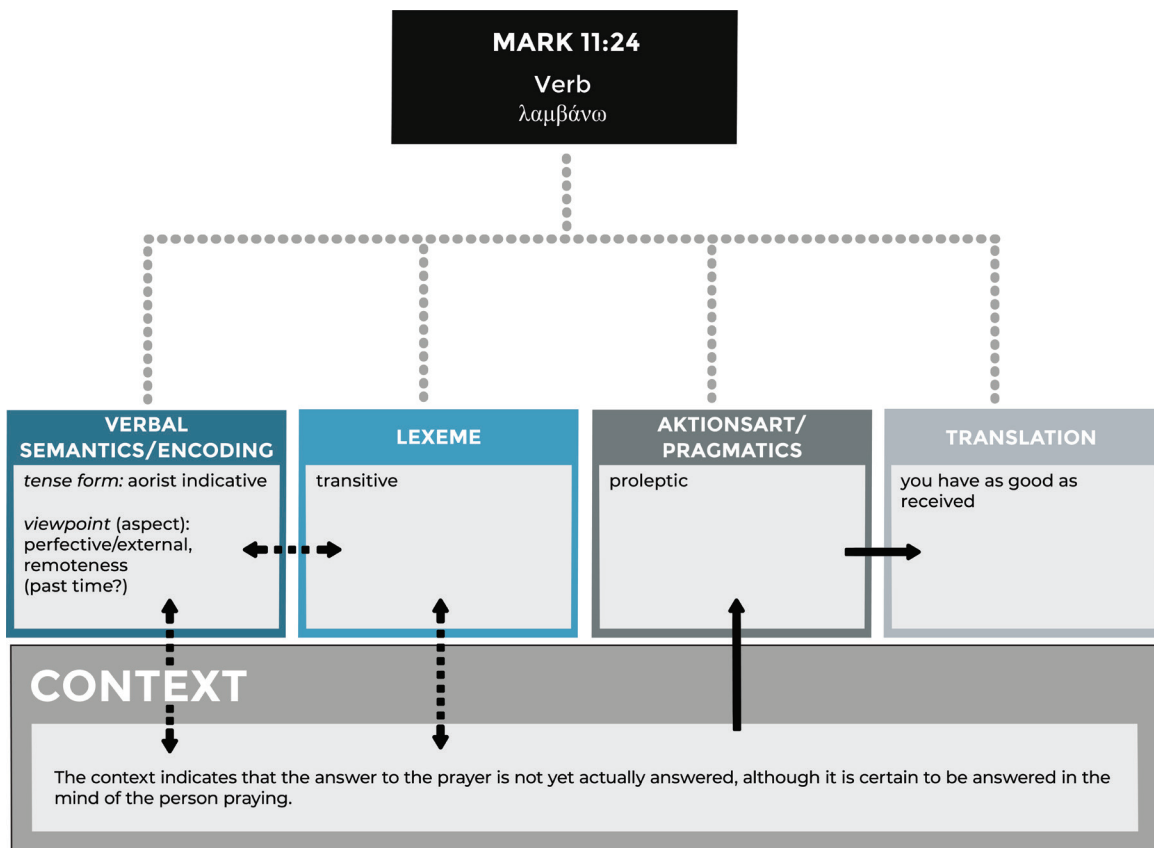
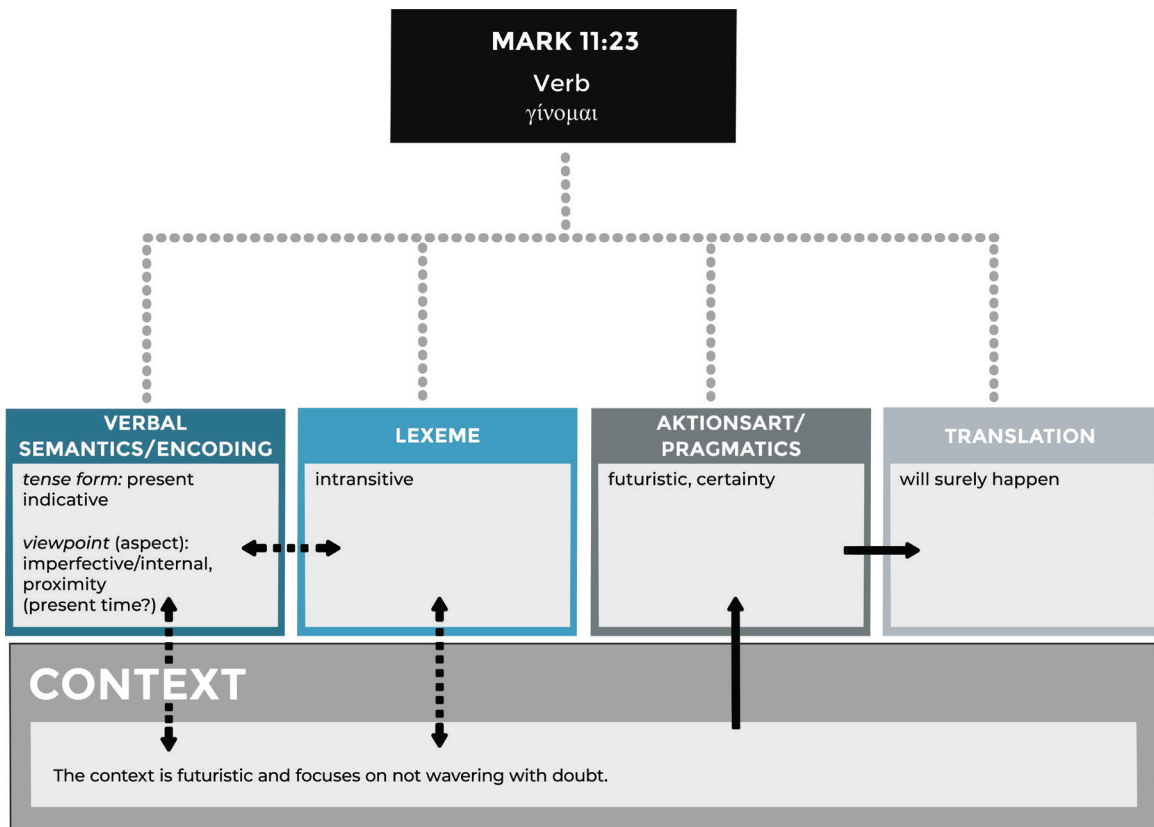


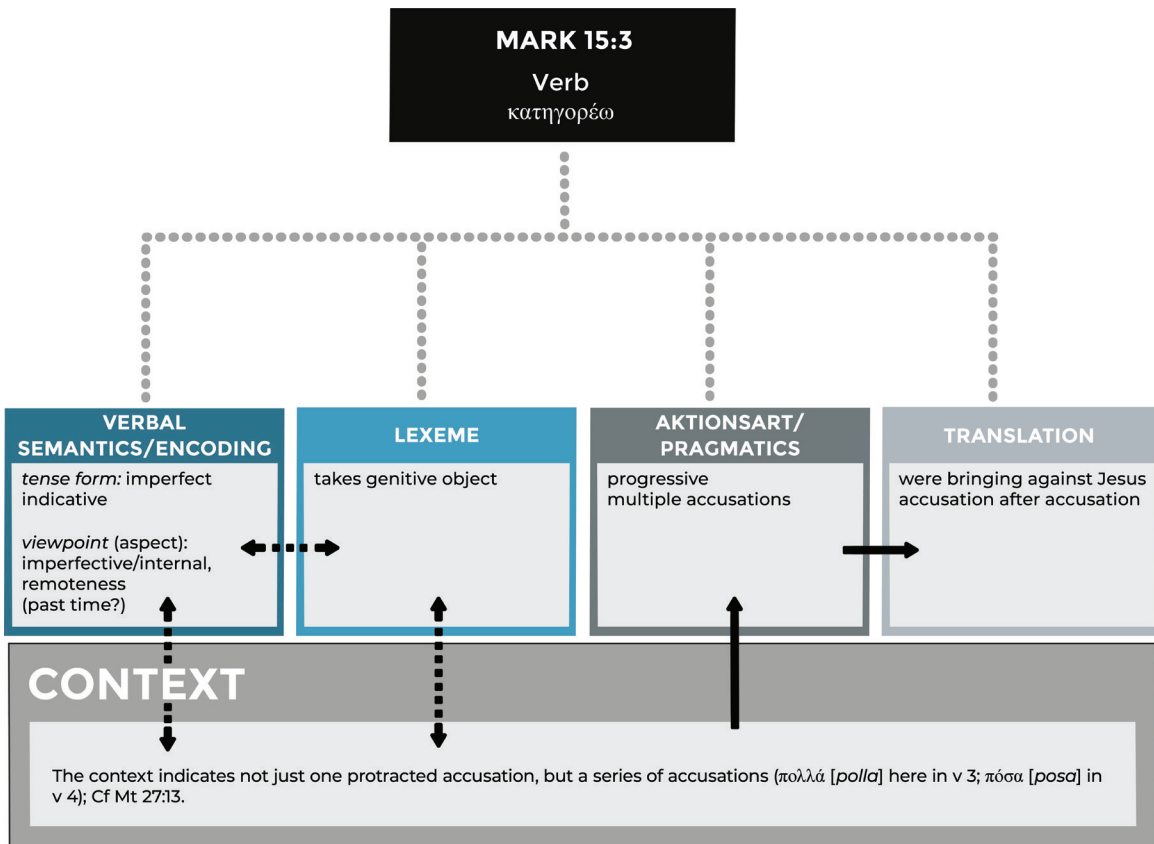
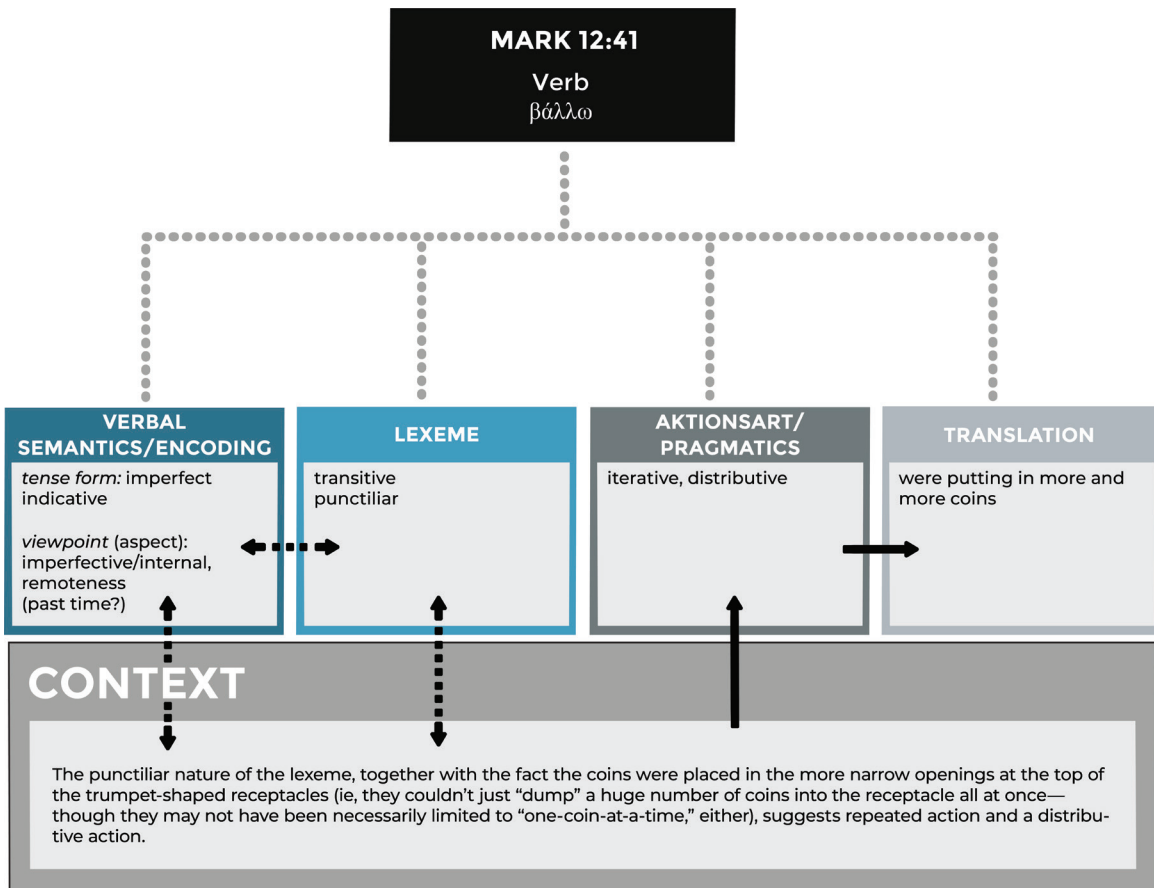
# MARK CHARTS



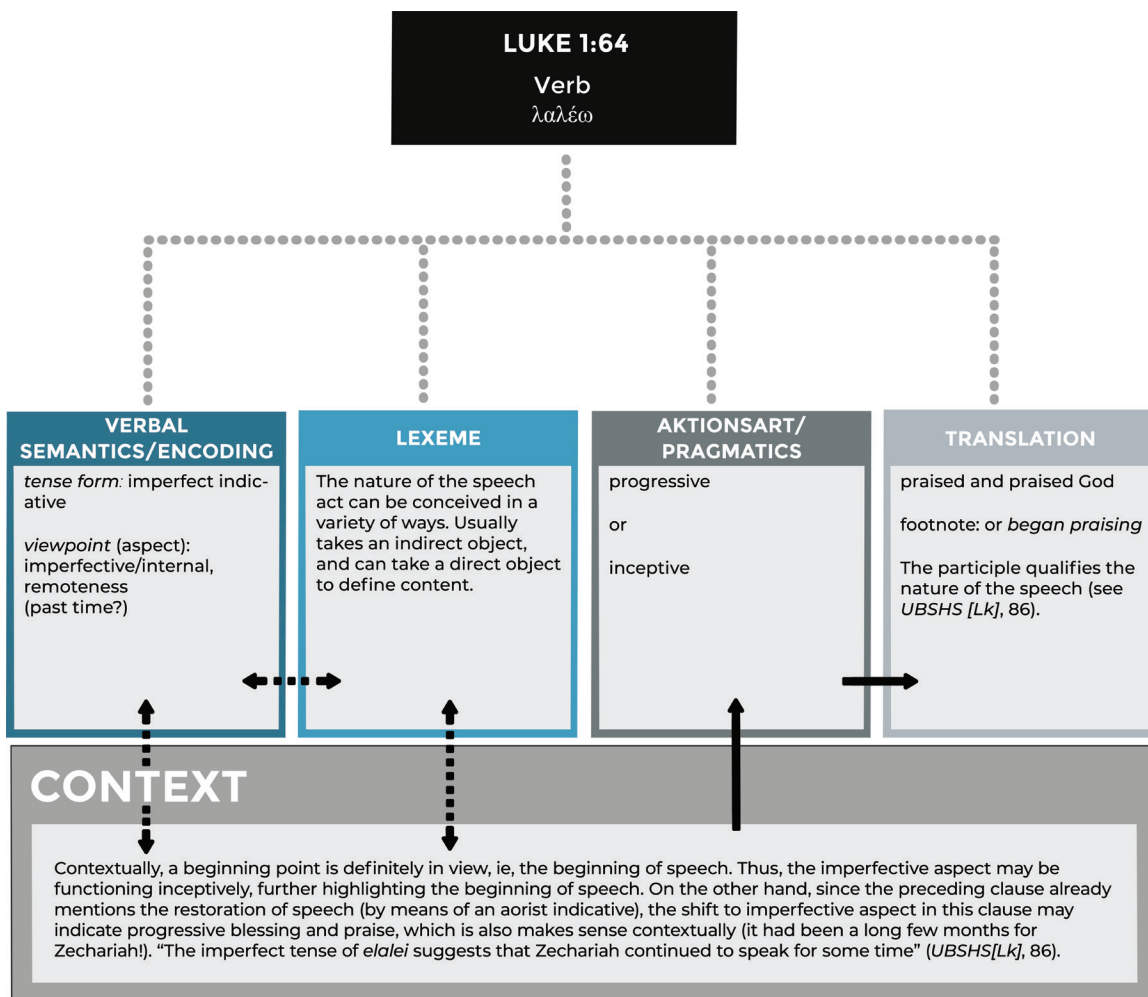






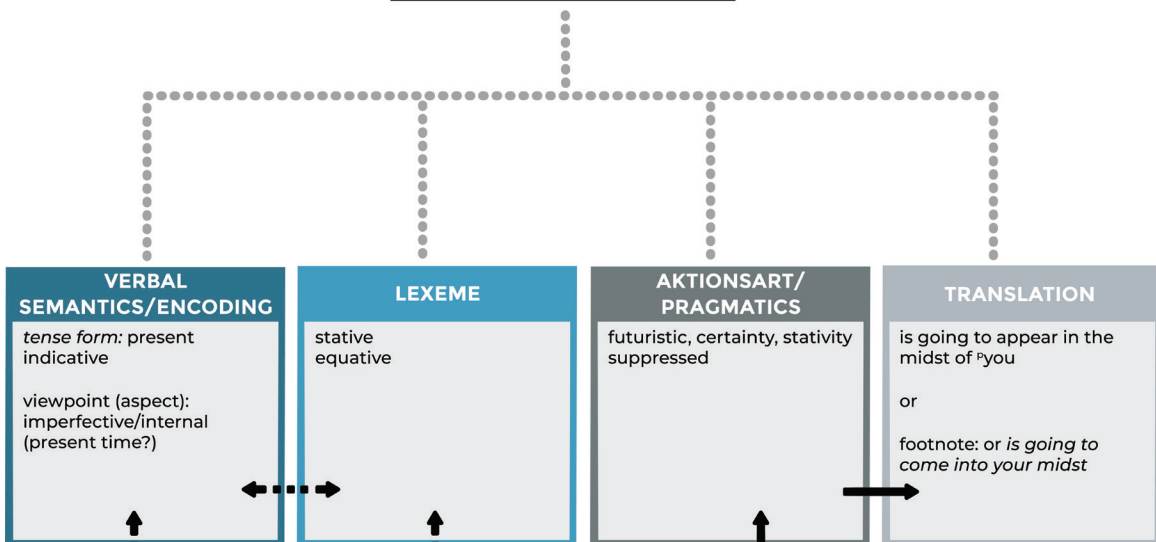


# LUKE CHARTS



## LUKE 17:21

Verb  
εἰμί



## CONTEXT

### 1. The context is clearly futuristic:

- V 20a – The Pharisees ask Jesus when the kingdom of God “was coming” (NASB, NET, NRSV, RSV)/ “will come” (HCSB, NCV, NLT)/ “would come” (CJB, ESV, ISV, LEB, NIV, NKJV, TEV). The present indicative here (ἐρχεται [erchetai]) is clearly functioning futuristically.
- V 20b – Jesus answers with the *same verb* in the *same tense*: “The kingdom of God is not coming (ἐρχεται) with...” (ESV, NASB, NET, NRSV, RSV). There is no good reason to suppose that Jesus/Luke are suddenly changing the sense of the verb here (which would be equivocation).
- Vv 22-35 are clearly eschatological in their purview: “...one of the days of the Son of Man...” (v 22); “for as the lightning flashes...so will the Son of Man be in his day” (= “the coming of the Son of Man” [cf Mt 24:27]=the “Kingdom of God” [Lk 21:31]); as in “the days of Noah” (vv 26-27) and the “days of Lot” (v 28)...so it will be in the days of the Son of Man” (v 28), ie, “when the Son of Man is revealed” (v 30); etc.
- Jesus’ apocalyptic explanation in vv 20-37 of what he himself means by the “coming of the Kingdom of God/Messiah” indicates that the use of εἰμί (eimi) in the present indicative is not meant as a corrective to the futuristic expectation assumed in the initial question, or as a redefining of the Messianic Kingdom prophesied in the OT. (In fact, whether the indicative mood even encodes tense at all in Koine Greek is at present a matter of strong debate.) The correction has to do with the Kingdom of God being established apocalyptically by the strength and power of God, in context to a generation not expecting it, rather than being established through the strength of man, in context the false Messianic movements of the day— which often organized themselves in the deserts (cf Mt 24:5, 26; Mk 15:7; Lk 17:21, 23, 21:8-9; Ac 5:35-37; 21:38). Cf also Lk 19:11-12, where it is stated that the Kingdom of God will not appear “right away,” but when the nobleman “returns” (ie, the Second Coming).
- In light of these things, even if the indicative mood does encode tense, the context here suppresses it. Like the other verbs in the immediate context, εἶστιν here is functioning futuristically.

### 2. A historical event/time is in view contextually

The context indicates that the “Kingdom of God” is to be understood as initiated by a dramatic apocalyptic event within the time line of history at the end of the age: “For just like the lightning flashes and lights up the sky from side to the other, so will the Son of Man be *in his day*” (v 24 [NET], emphasis mine; cf Mt 24:27—“so will *be the coming* of the Son of Man” [ESV, emphasis mine]). That this does in fact refer to the Messianic Kingdom as prophesied in the Old Testament (ie, a Jewish Messiah from David’s line, sitting on David’s throne, ruling Israel and the nations from Jerusalem; cf, eg 2 Sm 7:13-16; Ps 89, 102; Is 2, 9, 11, 25, 40-66; Dn 2:44-45, 7:22; Ob 19-21; Zc 12-14), rather than an abstract “spiritual rule/reign” and redefined kingdom present in Jesus’ “own person” (cf, eg, *ESS [Lk], 220; NET Bible Notes, Lk 17:21*), is confirmed by Lk 21:25-33 (among other passages): “When you see these things taking place, you know that the kingdom of God is near” (ESV; cf Mt 24:29-32). Cf Dn 2:44-45.

### 3. The verb is de-stativized

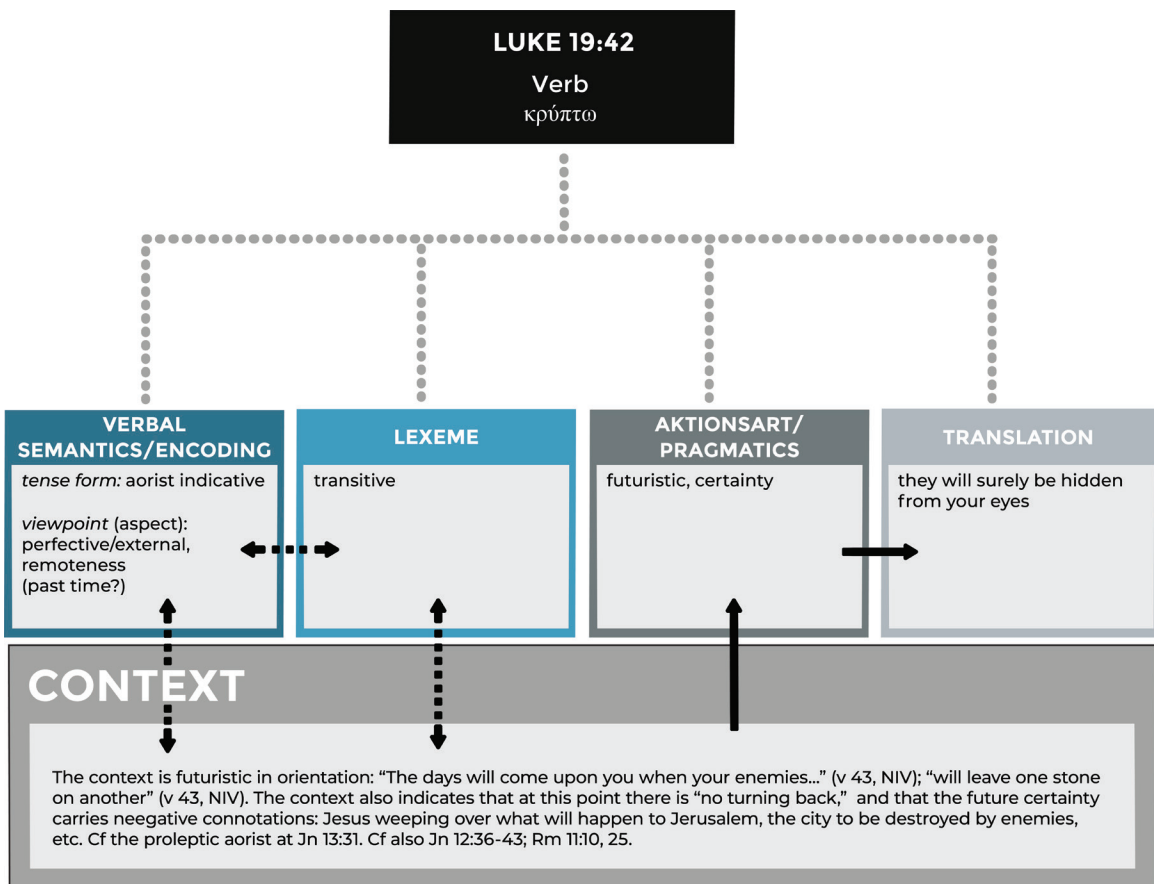
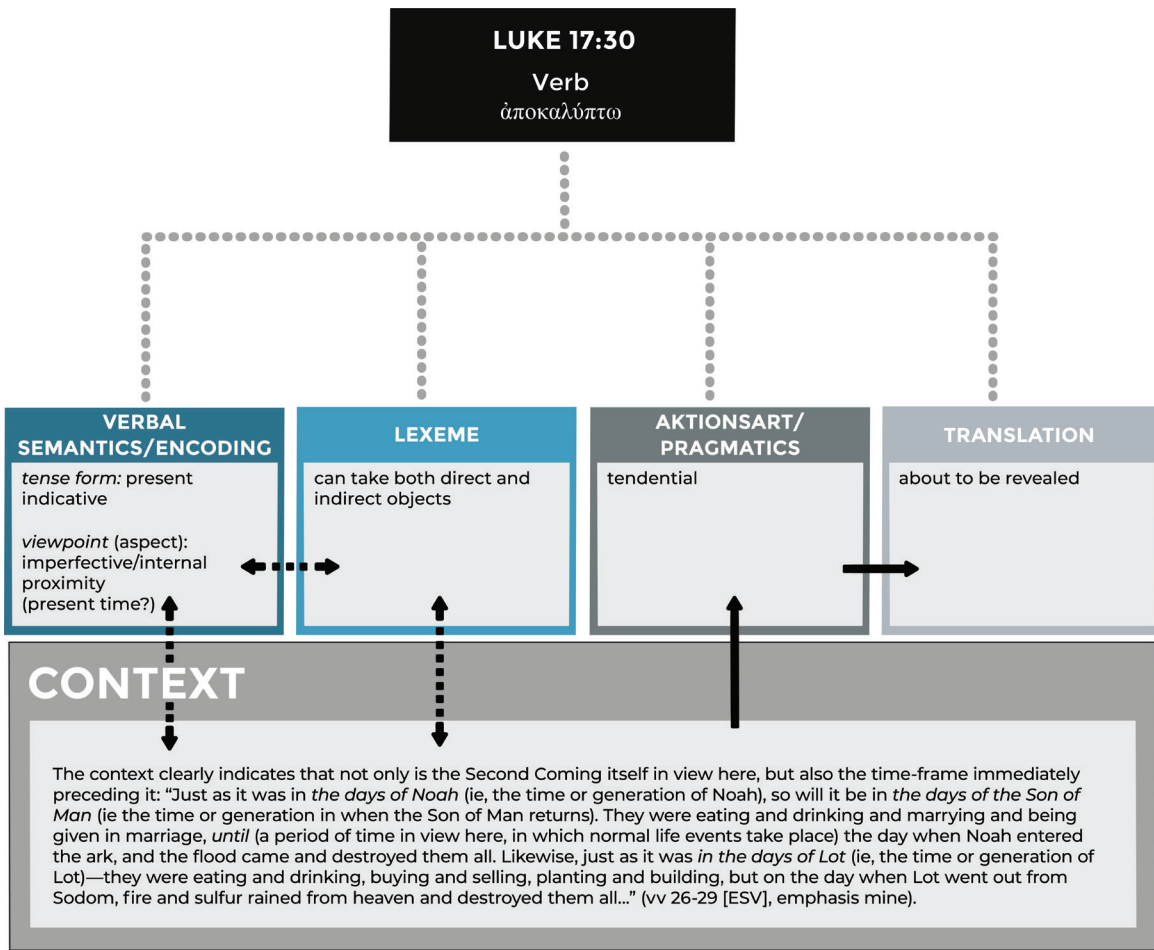
When an event or time period is in view contextually, εἰμί (*eimi*) is de-stativized (see *BDAG*, 285, sv 6). For example:

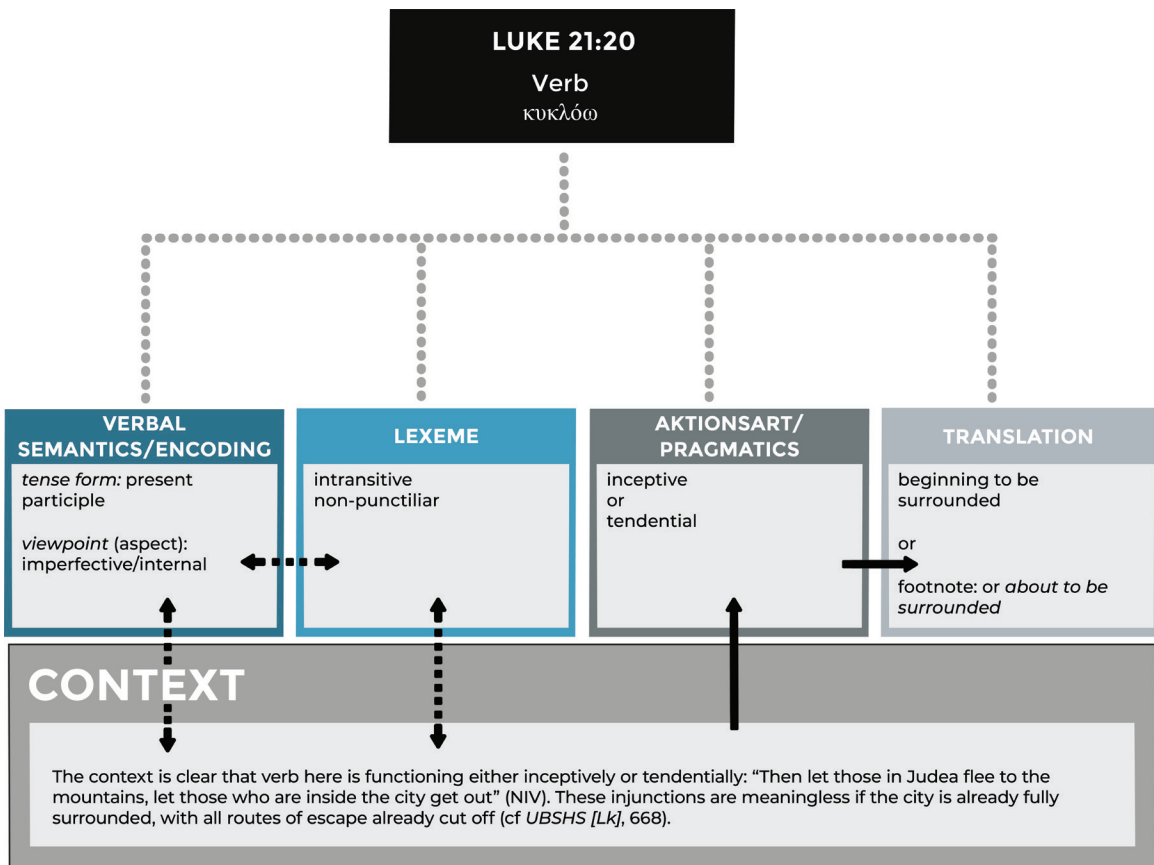
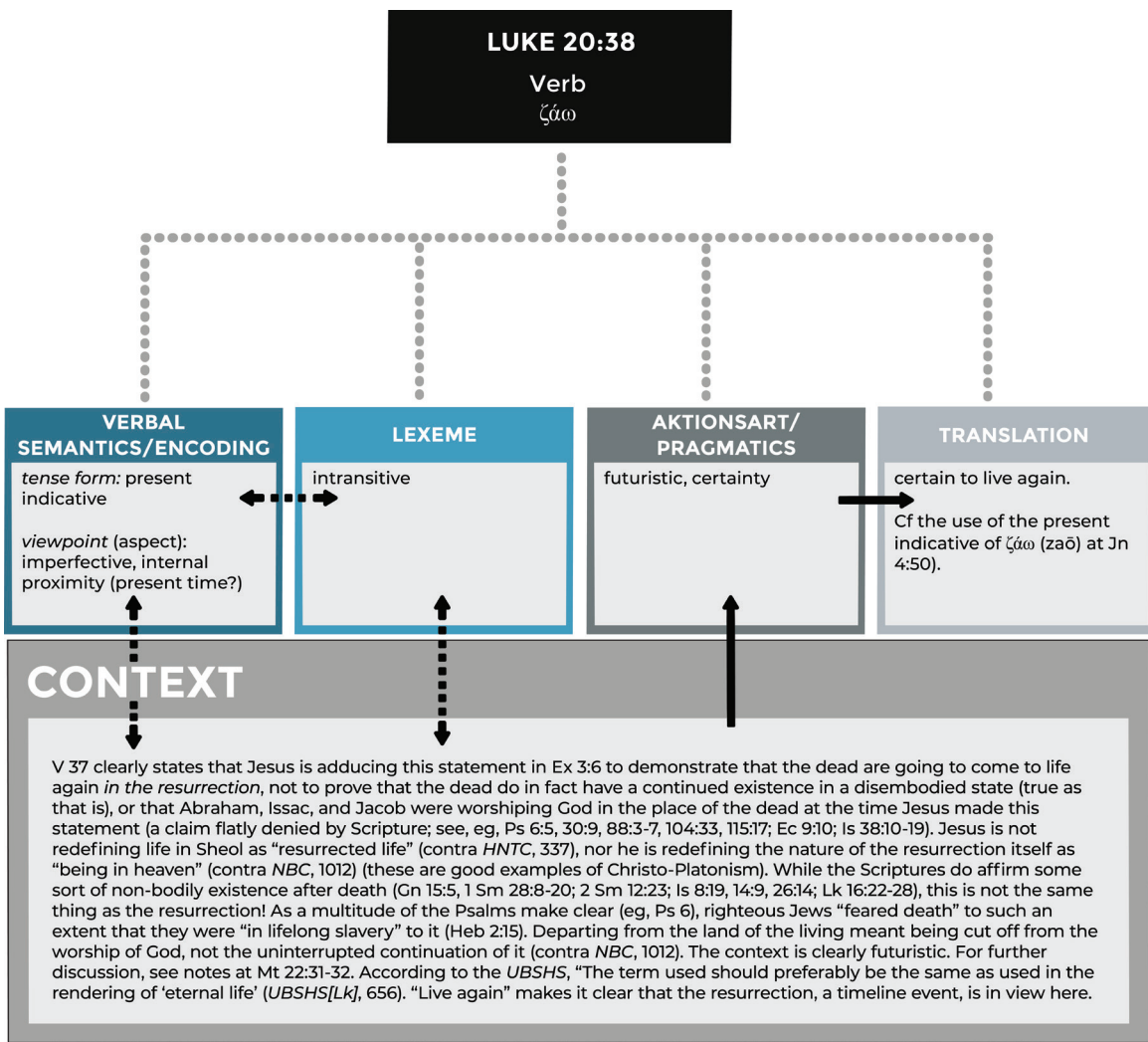
- “Be on guard, keep awake. For you do not know when the time will come (ἔστιν [*estin*]— present indicative)” (Mk 13:33 [ESV]; cf CJB, ISV, NASB, NET, NLT, NIV, NRSV, RSV, TEV).
- “The root of Jesse will come [HCSB, TEV – “will appear”; ἔσται [*estai*]— “will be”], even he who arises to rule the Gentiles” (Rm 15:12 [ESV]; cf CJB, LEB, NASB, NCV, NET, NLT, NRSV, RSV).
- “But false prophets also arose among the people, just as there will be (ἔσονται [*esontai*]; “appear” [TEV]) false teachers among you (ἐν ὑμῖν [*en humin*]; basically equivalent to ἐντός ὑμῶν (*entos humōn*) here in Lk 17:21)” (2 Pt 2:1 [ESV]).
- “As he was sitting on the Mount of Olives, his disciples came to him privately and said, ‘Tell us, when will these things happen (ἔσται [*estai*] – lit “when will these things be?”)’” (Mt 24:3 [NET]; cf CJB, HCSB, ISV, LEB, NASB, NCV, NIV, NLT).
- “For the time is coming (Ἔσται γὰρ καιρὸς [*estai gar kairos*]—lit “for a time will be, or there will be a time”) when people will not endure sound teaching” (2 Ti 4:3 [ESV]; cf CJB, HCSB, ISV, NCV, NIV, NLT, TEV).
- One OT example that may be of particular relevance here is Zc 9:14:
  - **MT** (ESV): “Then the LORD will appear (רָאִי [Nif'al] in the MT; future indicative of εἰμί (*eimi*) in the LXX) over them, and his arrow will go forth *like lightning*; the Lord GOD will sound the trumpet and will march forth in the whirlwinds of the south” (emphasis mine).
  - **LXX** (LES): “And the Lord will be upon (ἔσται ἐπ' αὐτούς [*estai ep' autous*]; MT ‘appear over’) them, and he will come out like [a flashing arrow], (the LES has a footnote here: Lit like “a lightning arrow”; note here that in the LXX, it is the Lord himself who comes out like arrows of lightning) and the Lord Almighty will sound with a war trumpet, and he will come with a surge of his anger.”
  - Lk 17:24: “For just like the lightning flashes and lights up the sky from side to the other, so will the Son of Man be in his day” (NET, emphasis mine).
  - For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man (Mt 24:27 [ESV], emphasis mine).

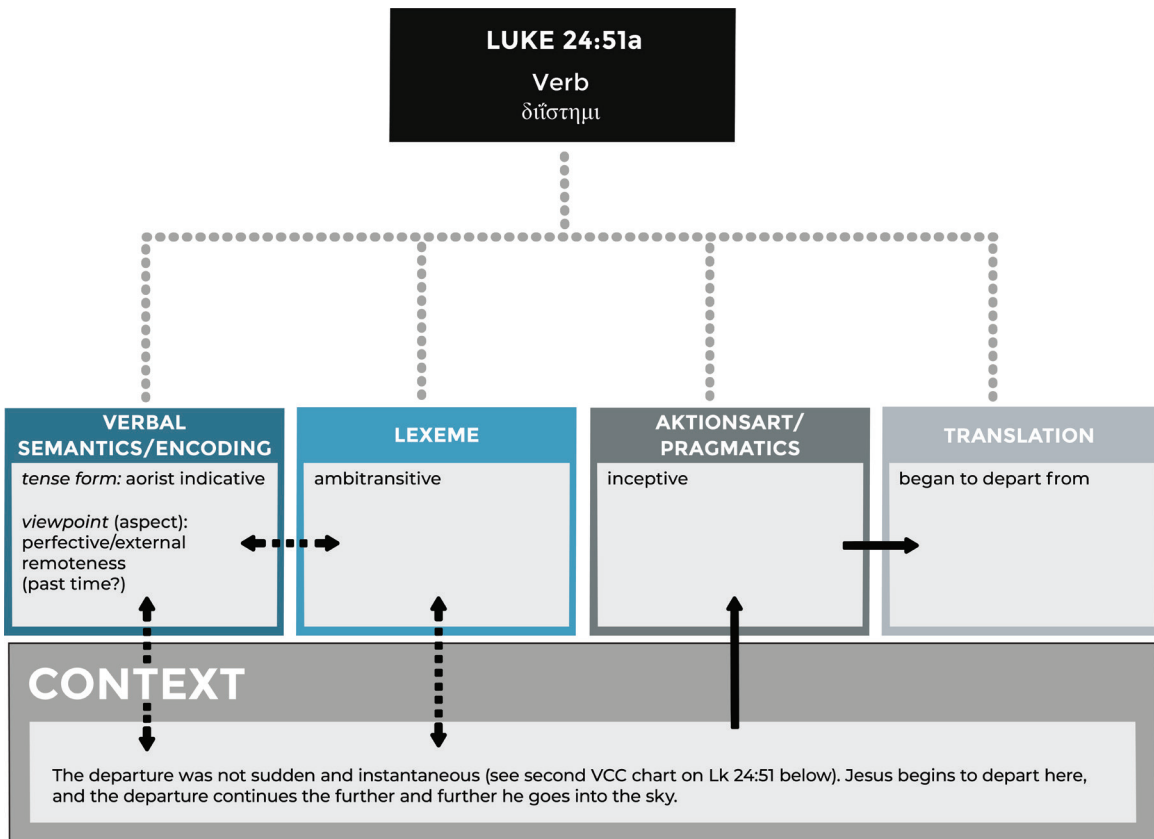
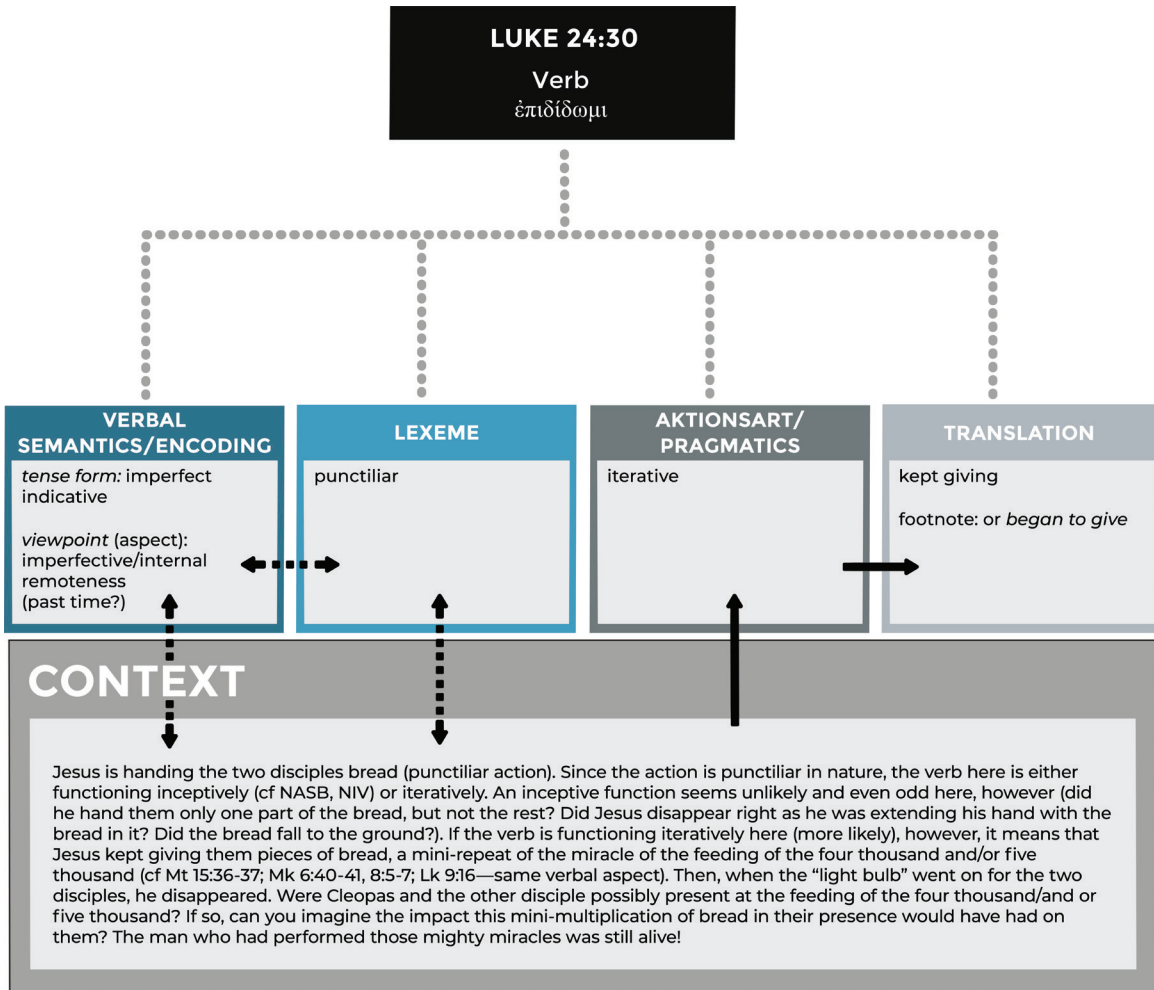
For parallels (not necessarily the exact same words but similar ideas), cf Ex 34:9; Dt 7:21-24, 23:14; Nu 14:14; Ps 21:9; Is 52:12, 60:1-2; Zp 3:15-20 (cf also LXX); Zc 2:5, 2:10-11, 9:14-17, 12:10-14, 14:3-21. In these examples, God is personally present with His people Israel in power and glory to save them from their enemies. In the same way, when Jesus comes with His Kingdom, God himself will appear personally to save Israel from the Gentile nations about to destroy her (see, eg, Zc 12-14). Thus, the Kingdom will be established on in the land and on the earth not by the strength of mere men or in the timing of mere men, but by God, lest anyone should boast before Him—unlike the false Messianic movements of Jesus’ day.

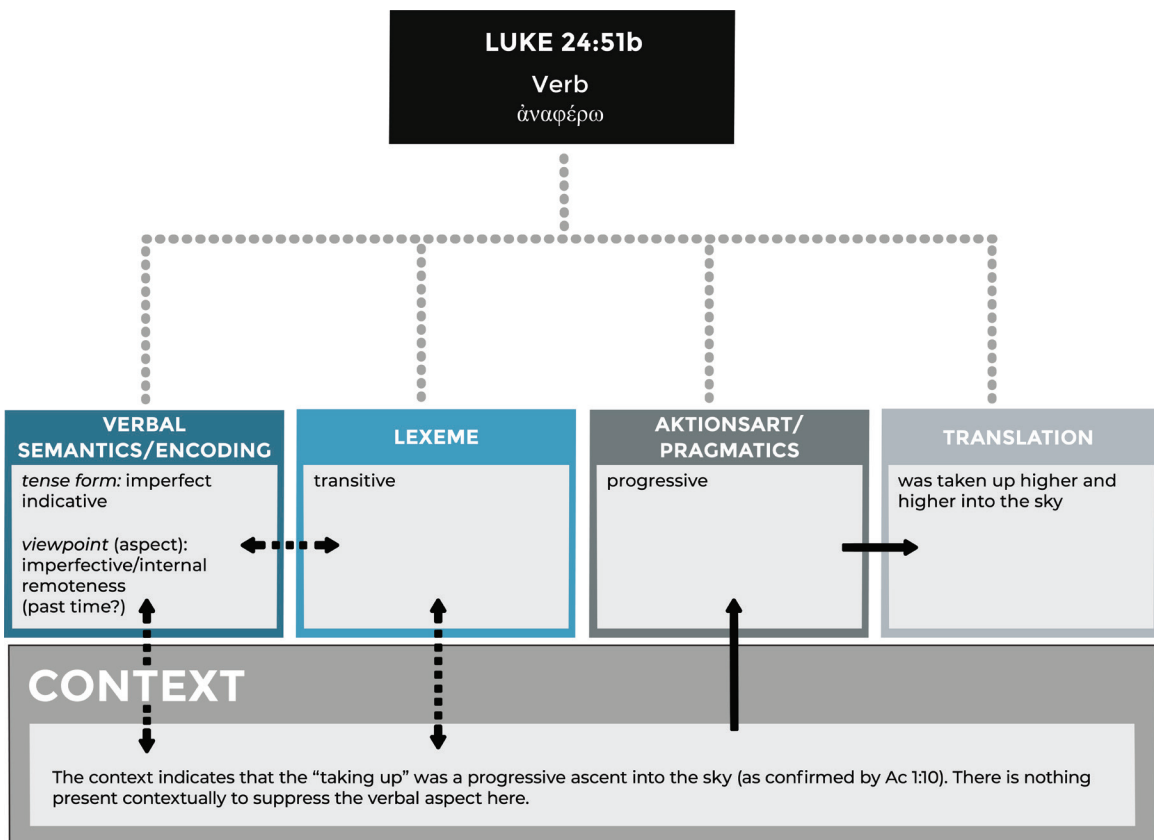
### 4. Because the verb is de-stativized, so too is the preposition

ἐντός (*entos*) is the “opposite of ἐκτός” (Robertson, *Grammar*, 641), which is itself is “just a fuller expression of ἐκ, meaning ‘without’” (*Ibid*). The root of ἐντός is ἐν (*en*) (see *LSGNT Notes*, Lk 17:21; *NASB-Dic*, 1787). Since ἐντός and ἐκτός are “opposites,” what Robertson states concerning the relationship of ἐκτός to ἐκ is presumably true also of the relationship between ἐντός to ἐν, namely, that the former is a “fuller expression” of the latter. Whatever the case, when used as an improper preposition with the genitive, ἐντός is essentially synonymous with ἐν (see *BDAG*, 340, sv ἐντός 1; cf, eg, the contrast of ἐκτός with ἐν in 2 Co 12:2). In the Koine era, moreover, there was often substantial semantic overlap between ἐν (*en*), μέσος (*mesos*), εἰς (*eis*), ἐντός (*entos*) and a number of other prepositions (see *L-N*, 83.9; Wallace, *Grammar*, 362-3; cf, eg, ἐκτός (*ektos*) contrasted with εἰς (*eis*) rather than ἐν (*en*) at 1 Co 6:18). With verbs of motion, ἐν (*en*) functions like εἰς (*eis*) as a “marker of extension toward a goal that is understood to be within an area or condition”, ie, it takes on a sense of “into” (see *BDAG*, 327, sv 3; Wallace, *Grammar*, 358-9). If ἔστιν (*estin*) here, as argued above, is in fact not functioning statively in this context, then the stative force of ἐντός, too, is overridden.

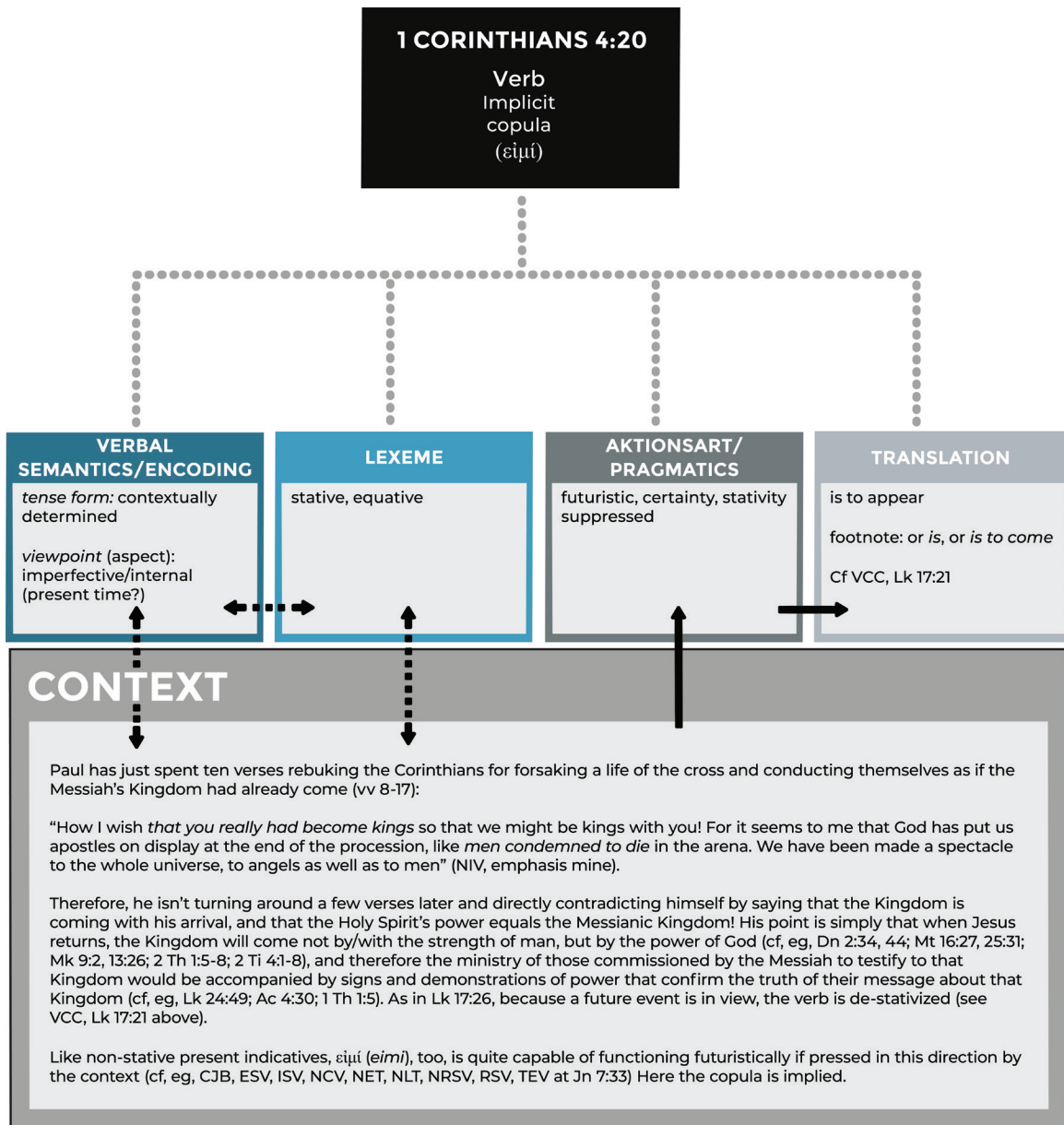




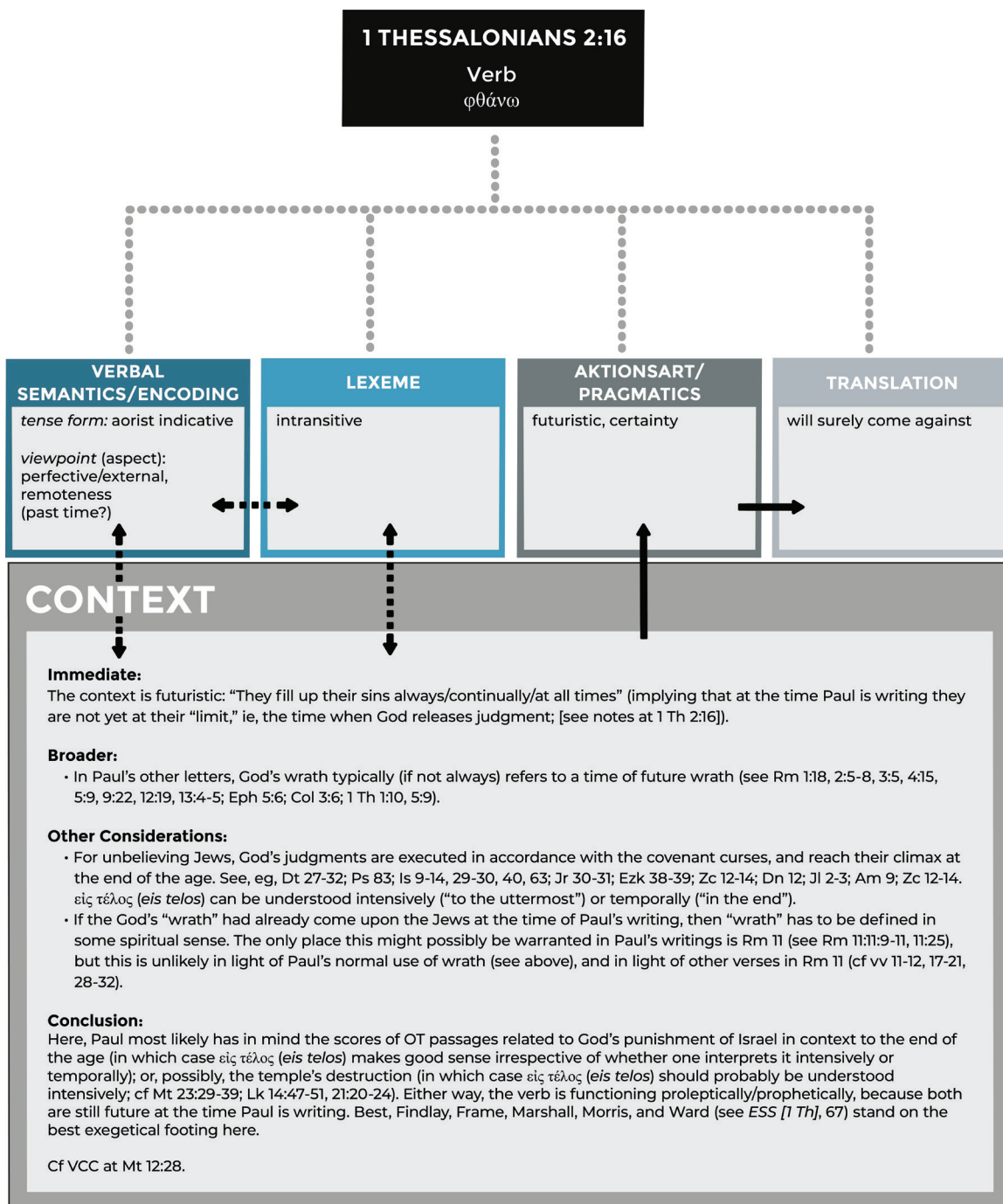




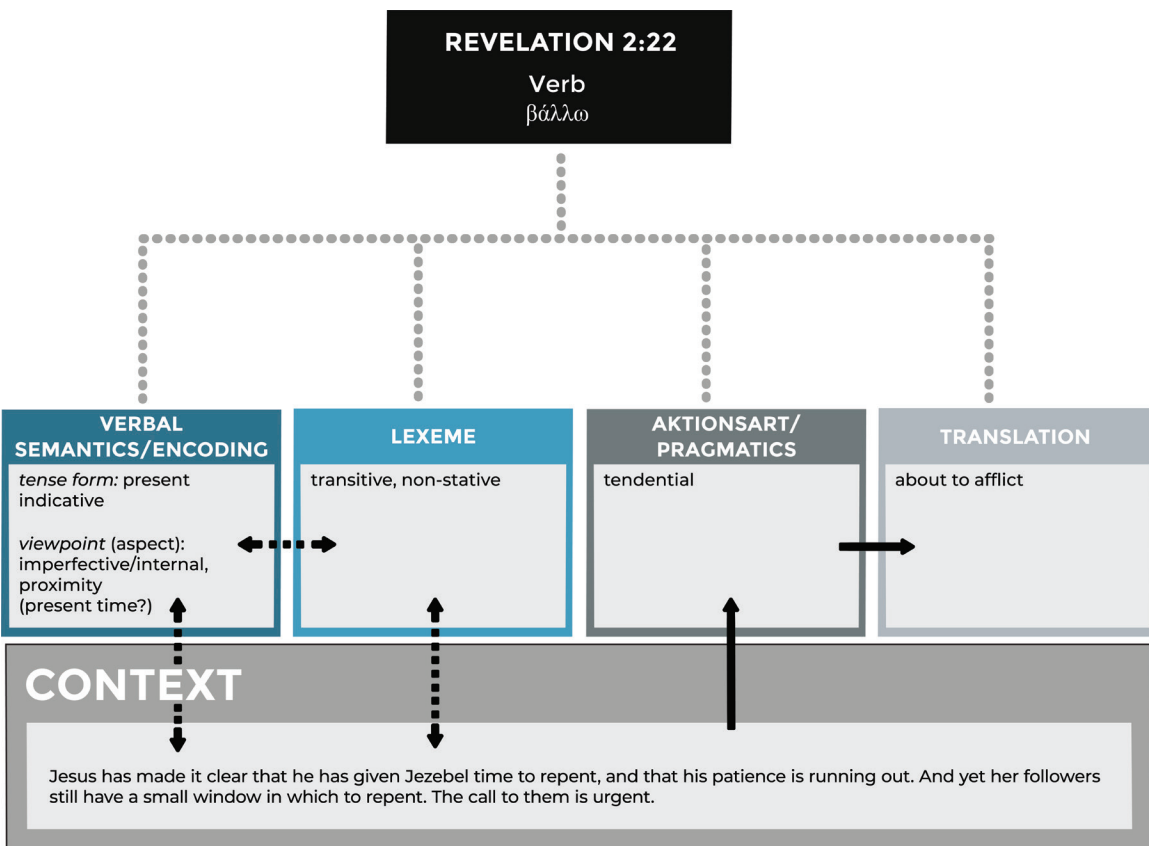
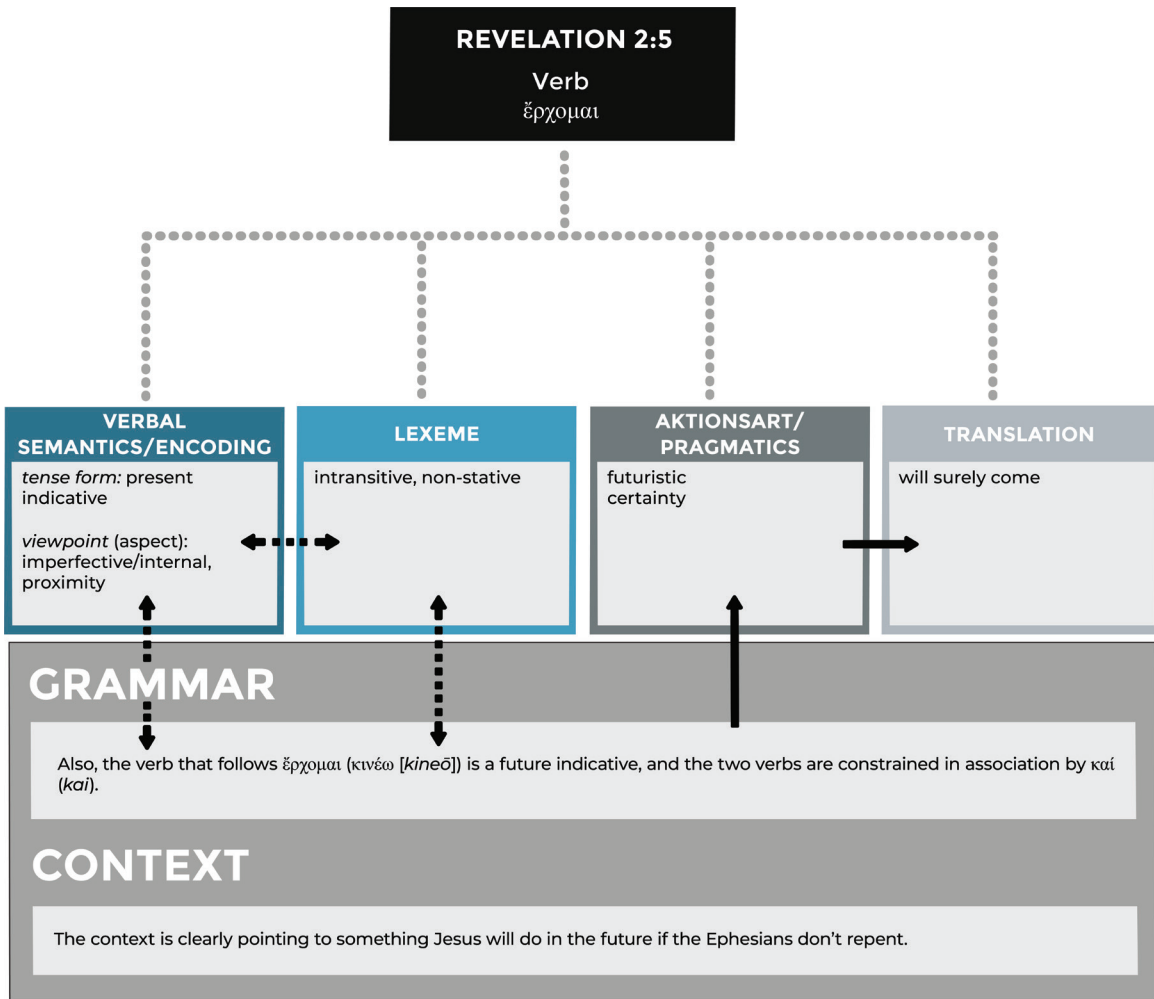
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