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**A Linguistical Analysis of the Greek Perfect Tense: A Defense of “Causative Aspect.”**

Submitted to Dr. William Craig Price  
in Fulfilment of the Requirements for the Completion of  
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by  
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## ABSTRACT

Modern Greek studies have undergone intense debate over the past several decades regarding whether to and how grammarians and linguists should apply verbal aspect theory to Greek verbs. A significant portion of this debate has centered on the Greek perfect verb. Buist M. Fanning, Constantine R. Campbell, and Stanley E. Porter are three prominent voices in this ongoing debate. While traditional grammars have done well in describing the actions of the Greek perfect tense form, a consensus has proved challenging in describing the perfect tense form within an aspectual framework.

Aspectual theorists agree that the perfect tense form concerns itself with two situations: the originating event and the resultant state. The debate is ongoing as to how aspect can describe these separate events. Porter views the two events as a single entity, but focuses on the consequent final residual state after the verbal action. He classifies the perfect tense form as being stative. Fanning primarily views the originating event and believes the aspect to be perfective, with the resultant condition attributed to the verb's *Aktionsart*. Campbell leans towards the resultant state and understands the perfect tense to function similar to the present tense, but with heightened proximity. He understands the perfect tense form to be imperfective.

If the aspectual theory were to be adequately applied to the Greek perfect tense form, both events should be included in describing its aspect. Such an approach should consider both events within a single aspectual classification. The occurrences of the perfect tense form in the New Testament should also support such a theory. This dissertation proposes such a classification, the causative aspect, which simultaneously views both situations linked by cohesion while allowing either to be differentially marked along a cline and described in aspectual terms.

ליהוה הוא שמרי

The definition enshrined for centuries regarding the continuance of completed action must now be replaced.

— Stanley E. Porter, *Idioms of the Greek New Testament*, 1999

## CONTENTS

ABSTRACT .....	iii
TABLES .....	ix
FIGURES .....	x
ABBREVIATIONS .....	xi
ACKNOWLEDGEMENTS .....	xiv
CHAPTER 1: INTRODUCTION.....	1
Preliminaries .....	1
Overview of the terms Tense, Aspect, and <i>Aktionsart</i> .....	5
Challenges for Accepting Aspectual Primacy and the Stative Aspect.....	9
Traditional Understanding of the Greek Tense Forms .....	15
Understanding <i>Aktionsart</i> .....	17
Aspect and <i>Aktionsart</i> .....	19
Aspect and Voice .....	20
Aspect and Morphology .....	21
Aspect and Tense .....	22
Tense and <i>Aktionsart</i> .....	25
Confusing the Terms .....	26
Clarifying the Terms .....	28
History of the Greek Perfect Tense Form .....	29
Morphology of the Perfect Tense Form.....	34
Aspect of Augmented Verbs .....	37
Definitions and Positions .....	38
Stanley E. Porter: “Stative Aspect or State of Affairs”.....	42
Buist M. Fanning: “Intersection of Temporality, Perfective Aspect, and Stativity” .....	44
Constantine R. Campbell: “Imperfective with Heightened Proximity” .....	47
Consolidating the Positions.....	51
The Impasse of the Debate.....	56
Proposed Solutions by Various Scholars .....	57
The Way Forward .....	59

CHAPTER 2: THE PROPOSAL FOR THE CAUSATIVE ASPECT .....	62
The Debate Over Greek Verbal Aspect Theory .....	62
Causative Aspect.....	79
Assertion for the Greek Perfect Tense Form Categorization .....	85
Proposal of this Dissertation .....	86
The Causative Aspect of the Greek Perfect Verb .....	90
The Application of Binary Opposition .....	91
CHAPTER 3: THE METHODOLOGICAL APPROACH.....	93
Setting Some Definitions .....	93
Proposed Methodology .....	96
Applicable Verses .....	101
Greek Perfect Tense Form .....	101
Multiple Occurrences Within a Verse.....	101
Presence of Combinative Tenses Within a Verse .....	101
Application for Exegesis.....	102
Legend Used .....	102
Expected Results.....	103
Possible Objections to the Methodology .....	107
CHAPTER 4: RESEARCH DATA AND RESULTS .....	108
Data.....	108
Results.....	111
Analysis of the Greek Perfect Tense Form in the New Testament .....	111
Multiple Occurrences of the Greek Perfect Within a Verse. ....	273
Analysis of Different Tense Forms .....	281
Application for Exegesis.....	305
CHAPTER 5: ANALYSIS AND OBSERVATIONS .....	324
Recapitulation .....	324
Analysis .....	325
Causative Perfective Aspect.....	328
Causative Imperfective Aspect .....	329

Causative Perfective Stative Aspect .....	330
Causative Imperfective Stative Aspect .....	331
Observations .....	332
The Role of the Participle .....	332
The Issue of Voice .....	333
Concomitant Verbs .....	333
CHAPTER 6: CONCLUSIONS .....	335
Application of Research.....	338
Possible Objections.....	341
Areas for Future Research .....	342
APPENDIX A.....	343
Words Occurring in the Perfect Tense Form .....	343
APPENDIX B .....	351
Presence of Combinative Tenses Within a Verse .....	351
GLOSSARY .....	352
BIBLIOGRAPHY.....	354



## TABLES

1	Summarized view of the aspectual view of the Greek verb.....	70
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## FIGURES

1	<i>Aktionsart</i> .....	74
2	Aorist Tense Form .....	74
3	Imperfect Tense Form.....	75
4	Pluperfect Tense Form.....	76
5	Perfect Tense Form.....	76
6	Future Tense Form.....	77
7	Causative Perfective Aspect (Perfect Active Indicative).....	78
8	Causative Imperfective Aspect (Perfect Middle/Passive Indicative) .....	78
9	Causative Perfective Stative (Perfect Active Participle) .....	78
10	Causative Imperfective Stative (Perfect Middle/Passive Participle) .....	79
11	Traditional Understanding of the Perfect Tense Form Illustrated .....	79
12	The Causative Aspect Illustrated .....	80
13	Causative Perfective Aspect (Perfect Active Indicative) Illustrated .....	81
14	Causative Imperfective Aspect (Perfect Middle/Passive Indicative) Illustrated .....	82
15	Causative Perfective Stative (Perfect Active Participle) Illustrated .....	82
16	Causative Imperfective Stative (Perfect Middle/Passive Participle) Illustrated .....	82
17	Decision Tree of Binary Opposition .....	92
18	Causative Perfective Aspect (Perfect Active Indicative).....	328
19	Causative Imperfective Aspect (Perfect Middle/Passive Indicative) .....	329
20	Causative Perfective Stative (Perfect Active Participle) .....	330
21	Causative Imperfective Stative (Perfect Middle/Passive Participle) .....	331
22	Decision Tree of Binary Opposition .....	335
23	Metaphor for the Greek Verbal Aspect.....	339

## ABBREVIATIONS

<b>ALH</b>	<i>Acta Linguistica Hafniensia</i>
<b>BBR</b>	<i>Bulletin for Biblical Research</i>
<b>BICS</b>	<i>Bulletin of the Institute of Classical Studies</i>
<b>BTL</b>	Blackwell Textbooks in Linguistics
<b>CDL</b>	The Concise Dictionary of Linguistics
<b>CE</b>	Common Era
<b>CSL</b>	Cambridge Studies in Linguistics
<b>CSLI</b>	Center for the Study of Language and Information
<b>CTL</b>	Cambridge Textbooks in Linguistics
<b>DBSJ</b>	<i>Detroit Baptist Seminary Journal</i>
<b>E</b>	Event proper
<b>EAGLL</b>	Encyclopedia of Ancient Greek Language and Linguistics.
<b>EF</b>	Event Frame
<b>FF</b>	Focus Frame
<b>GL</b>	<i>Germanic Languages</i>
<b>IJAL</b>	<i>International Journal of American Linguistics</i>
<b>JBL</b>	<i>Journal of Biblical Literature</i>
<b>JETS</b>	<i>Journal of the Evangelical Theological Society</i>
<b>JGL</b>	<i>Journal of Greek Linguistics</i>
<b>JL</b>	<i>Journal of Linguistics</i>
<b>JMALS</b>	<i>Journal of the Midland Association for Linguistic Studies</i>
<b>JNT</b>	<i>Journal for the Study of the New Testament</i>

<b>JP</b>	<i>Journal de Psychologie</i>
<b>JSOT</b>	<i>Journal for the Study of the Old Testament</i>
<b>JSNT</b>	<i>Journal for the Study of the New Testament</i>
<b>LBS</b>	Linguistic Biblical Studies
<b>LLL</b>	Longman Linguistics Library
<b>LNTS</b>	The Library of New Testament Studies
<b>LP</b>	<i>Linguistic Perspectives</i>
<b>NA28</b>	Nestle Aland 28 <sup>th</sup> Edition of the Greek New Testament
<b>NovT</b>	<i>Novum Testamentum</i>
<b>NTS</b>	<i>New Testament Studies</i>
<b>ODL</b>	Outstanding Dissertations in Linguistics
<b>OHTA</b>	The Oxford Handbook of Tense and Aspect
<b>OTR</b>	Oxford Theology and Religion
<b>PhR</b>	<i>The Philosophical Review</i>
<b>R</b>	Reference time
<b>R-state</b>	Resultant state
<b>RF</b>	Reference Frame
<b>S</b>	Speaker's perspective
<b>SBG</b>	Studies in Biblical Greek
<b>SFL</b>	Systemic Functional Linguistics
<b>SiL</b>	Summer Institute of Linguistics
<b>SLP</b>	Studies in Linguistics and Philosophy
<b>SS</b>	<i>Syntax and Semantics</i>

<b>StudLang</b>	<i>Studies in Language</i>
<b>TPhS</b>	<i>Transactions of the Philological Society</i>
<b>TPostSit</b>	Time after the situation
<b>TSit</b>	Situation time
<b>TSL</b>	<i>Typological Studies in Language</i>
<b>TTop</b>	Topic time
<b>TUtt</b>	Utterance Time
<b>TynBul</b>	<i>Tyndale Bulletin</i>
<b>WBC</b>	Word Biblical Commentary
<b>XN</b>	Extended now

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## CHAPTER 1: INTRODUCTION

### Preliminaries

This dissertation focuses on the aspect of the indicative and the optative (infinitive and participle) moods for the Greek perfect tense form and will propose a novel class in the aspectual framework for which it may be located. Aspect, *Aktionsart*, and tense are three terms which may commonly describe the action of a verb and with which this dissertation will be most concerned with. Christopher J. Thomson says that there is some consensus amongst certain Greek scholars is that in *koine* Greek, the Greek verbal tense forms are better viewed as aspect.<sup>1</sup> The debate on whether the Greek verb is primarily aspectual is still ongoing. However, for the rest of this dissertation, it shall be conceded that the Greek verbal system is primarily aspectual.

The science of linguistics informs us that aspect may be understood as “viewpoint,” commonly distinguished between the perfective and the imperfective aspects. The perfective aspect is when an action is viewed in summary. This means that the entire action, from beginning to its end, is considered as a single summative entity. The imperfective aspect portrays the action as ongoing or one that is yet incomplete. *Aktionsart* is a German term for “kind of action” and is concerned with describing the nature of the verbal action rather than locating the action along a chronological timeline. For example, whether an action occurs once-off (punctiliar) or happens continuously, and whether it is a recurring action or a sporadic occurrence, would come under the purview of the verb’s *Aktionsart*. Tense locates the action within a temporal timeline about its deictic center. Tense describes the occurrence of an action temporally, taking reference from a

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<sup>1</sup> Christopher J. Thomson, “What Is Aspect? Contrasting Definitions in General Linguistics and New Testament Studies,” in *The Greek Verb Revisited: A Fresh Approach for Biblical Exegesis*, eds. Steven E. Runge and Christopher J. Fresch (Bellingham, WA: Lexham Press, 2016), 13–80.

deictic center and allowing the action to be described as being in the past, current, or future in relation to its deictic center.

This dissertation will consider three scholars, Stanley E. Porter, Buist M. Fanning, and Constantine R. Campbell, and their views concerning the Greek perfect tense form. Their debate was highlighted in the Biblical Greek Language and Linguistics Section of the Society of Biblical Literature in November 2010 and has since been compiled by D. A. Carson in a book entitled *The Perfect Storm*.<sup>2</sup> Each scholar classified the aspect of the Greek perfect tense form slightly differently, but there is at least some agreement concerning the Greek verbal aspect. They are that (1) The Greek verbal aspect is central; (2) Aspect is the viewpoint from the speaker's perspective, while *Aktionsarten* describes procedural actions or kinds of action; (3) The aorist tense form has a perfective aspect, and the Greek present and imperfect tense form have an imperfective aspect; and (4) The verbal aspect is vital in discourse structuring.<sup>3</sup> It is this final point which makes up the primary motivation of the current dissertation. In clarifying the aspectual framework of *koine* Greek, the hope is for a better understanding of New Testament discourse. This clarified understanding should then be the precursor for a deeper spirituality and our final goal of a closer walk and relationship with God.

The issue with the perfect tense form is that it often carries with it a nuance of a current and ongoing state, which continues for a season after the conclusion of the described verbal action. The conundrum occurs when grammarians and linguists attempt to describe the Greek

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<sup>2</sup> D. A. Carson, ed., *The Perfect Storm: Critical Discussion of the Semantics of the Greek Perfect Tense under Aspect Theory*, Studies in Biblical Greek (New York: Peter Lang, 2021).

<sup>3</sup> Buist M. Fanning, "Porter and Fanning on New Testament Greek Verbal Aspect: Retrospect and Prospect," in *The Greek Verb Revisited: A Fresh Approach for Biblical Exegesis*, eds. Steven E. Runge and Christopher J. Fresch (Bellingham, WA: Lexham Press, 2016), 11.



perfect tense form along its aspectual framework using linguistic terminology. The two key elements of the problem are derived from the unique observable traits of the Greek perfect tense form. First, the perfect tense form is generally observed to describe two separate yet conjoined situations. These two situations are typically the original causative event and the resulting state or condition. The second element is that some perfect tense verbs seem to carry a nuance of a continuative state after the conclusion of the verbal action. Scholars have a problem in trying to incorporate this observed continuative state of the verbal action within the current aspectual framework, to which some have understood that the Greek verbal system conforms. Amongst the scholars with such an understanding are Fanning, Porter, and Campbell, who concede that the Greek verbal system should be viewed as being primarily aspectual. The debate then is on how to accurately place the perfect tense form into the existing aspectual framework.

Putting their positions in simple terms, Fanning believes the Greek perfect tense form contains the elements of aspect, *Aktionsart*, and tense. He believes that while the Greek perfect tense form bears the perfective aspect, any idea of stativity belongs instead to the verb's *Aktionsart*. Fanning's view of the perfect tense is that it is perfective in aspect, viewing all the encompassing events described by the verb as a single entity, but relegates any observed stative nuances to the verb's *Aktionsart*. Campbell instead understands the Greek perfect tense form as being imperfective in aspect, believing it to be an alternative to the present tense form but used as an alternative in some genres and additionally endowed with heightened proximity. The perfect tense for Campbell is thus characterized as being in the imperfective aspect, accounting for the observed nuance of ongoing stativity in some perfect verbs. Porter believes the entirety of the perfect tense form verb's reference is to be encompassed in a third category of a stative aspect. Porter understands that the two events of the perfect tense form, being the causative event

and the resultant state, are to be viewed as a summative entity, thus approaching Fanning's understanding. However, Porter focuses on the resultant state of the combined actions described by the verse, which results in an ongoing condition. This ongoing condition continues after the conclusion of the verbal action. Porter places this resultative state in a third aspectual category, which he coins as the stative aspect.

Fanning and Porter both understand the dual events of the perfect tense form to describe the verb with a perfective aspect. While Fanning prefers to attribute the observed ongoing stative nuance to the verbal component of *Aktionsart*, Porter prefers to place it instead in a third aspectual category of the stative. Campbell differs from both Fanning and Porter, preferring instead to view the verb as being imperfective in aspect, thus naturally accommodating for the observed ongoing nature of the action. This dissertation will aim to propose a solution to the impasse presented by Porter, Fanning, and Campbell and not so much to answer any arguments for or against verbal aspect theory in general.

While specificity is preferred over generalities in a dissertation, the scope of work and the topics discussed may not always allow specificity in every statement. Generalities may thus be expedient in presenting certain statements, positions, or conclusions. One example would be the term "traditional grammars." This term would encompass Greek grammars following in the same vein as F. Blass and A. Debrunner,<sup>4</sup> J. H. Moulton and N. Turner,<sup>5</sup> and A. T. Robertson.<sup>6</sup>

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<sup>4</sup> Friedrich Blass and A. Debrunner, *A Greek Grammar of the NT and Other Early Christian Literature*, trans. R.W. Funk (Chicago: University of Chicago Press, 1961); Friedrich Blass, *Grammatik des Neutestamentlichen Griechisch* (Göttingen: Vandenhoeck & Ruprecht, 1896); Friedrich Blass, *Grammar of New Testament Greek*, trans. Henry St. John Thackeray (London: Macmillan, 1898).

<sup>5</sup> James H. Moulton, and Nigel Turner, *A Grammar of New Testament Greek* (Edinburgh: T&T Clark, 1906).

<sup>6</sup> A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (New York: Hodder & Stoughton, 1914).

Another generality employed is where there are a few schools of thought concerning an issue. In these cases, the general term “some” may be used without further specificity, to keep the length of this dissertation manageable.

#### Overview of the terms Tense, Aspect, and *Aktionsart*

In the Greek verb, the temporal period may be understood by some as tense. This is sometimes related to the Greek augment and should further be considered along with associated words concerning the action. Tense can be considered deictic in that it relates the time of an event to a particular reference point or deictic center.<sup>7</sup> Bernard Comrie says that tense is the “grammaticalized expression of location in time.”<sup>8</sup> Some do not believe that Greek tense forms contain the temporality of tense. For example, Kenneth L. McKay believes that “the tenses of ancient Greek do not signal time except by implication from their relationship to their context. Most of the tenses could be used with the present, past, or even future reference, depending on the time indicated mainly by other factors in the context.”<sup>9</sup> Other than tense, some grammarians and linguists have begun to consider the Greek verb as expressing the atemporal concept of aspect.<sup>10</sup>

Aspect is concerned with how an event is viewed, whereas tense relates to when such an action occurs.<sup>11</sup> Aspect is the viewpoint of the verbal action depicted. Referencing Isačenko’s

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<sup>7</sup> John Lyons, *Semantics* (Cambridge: Cambridge University Press, 1977), 677–90.

<sup>8</sup> Bernard Comrie, *Tense*, Cambridge Textbooks in Linguistics (Cambridge: Cambridge University Press, 1985), 5.

<sup>9</sup> Kenneth L. McKay, *A New Syntax of the Verb in New Testament Greek: An Aspectual Approach*, Studies in Biblical Greek (New York: Peter Lang, 1994), 27.

<sup>10</sup> Thomson, *What Is Aspect*, 13–80.

<sup>11</sup> M. Lynne Murphy, *Lexical Meaning*, Cambridge Textbooks in Linguistics (Cambridge: Cambridge University Press, 2010), 200.

parade analogy,<sup>12</sup> the perfective aspect views an event or action as summed up, like a reporter narrating a parade from the grandstands, while the imperfective aspect views the action as ongoing, much like an onsite reporter in the trenches, providing a snapshot or raw video footage of the same event. The Greek perfective aspect includes in its perspective the entire span of an event from beginning to end.<sup>13</sup> It refers to the event while positing the speaker as having an external viewpoint, as if speaking from a standpoint outside the event's temporal timeline. The Greek aorist and pluperfect tense forms portray their perspective in this manner. The Greek imperfective aspect emphasizes the interior structure of the event or situation, providing a current and internal viewpoint.<sup>14</sup> The Greek aspect, then, is a matter of viewpoint, whether from a proximal and internal perspective (imperfective), or positioned as an external viewpoint with a remote distanced view (perfective). This aspectual viewpoint considers the difference between having only a partial comprehension of the situation or the appreciation of an event in its entirety. Rodney J. Decker surmises the concept of aspect succinctly in the following quotation.

Aspect is the semantic category by which a speaker or writer grammaticalizes a view of the situation by the selection of a particular verb form in the verbal system. The perfective aspect, expressed by the aorist form, views the situation in summary as a complete event without regard for its progress (or lack thereof). The imperfective aspect, grammaticalized by the present and imperfect forms, views the situation as in progress without regard for its beginning or end. The stative aspect depicts a state of affairs that exists with no reference to any progress and which involves no change. *Aktionsart* is a description of the actional features ascribed to the verbal referent as to the way in which it happens or exists.<sup>15</sup>

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<sup>12</sup> A. V. Isačenko, *Grammatičeskij stroj russkogo jazyka v sopostavlenii c slovacckim: Morfologija, Part 2* (Bratislava: Slovak Academy of Sciences, 1960), 133–36.

<sup>13</sup> Steven E. Runge, and Christopher J. Fresch, eds. *The Greek Verb Revisited: A Fresh Approach for Biblical Exegesis* (Bellingham, WA: Lexham Press, 2016), 23.

<sup>14</sup> Bernard Comrie, *Aspect: An Introduction to the Study of Verbal Aspect and Related Problems*, Cambridge Textbooks in Linguistics (Cambridge: Cambridge University Press, 1976), 3.

<sup>15</sup> Rodney J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect* (New York: Peter Lang, 2001), 149–50.

*Aktionsart* is a German term for the “kind of action”<sup>16</sup> and describes the type or quality of that action. Studies of the Greek verbal system recognize three views of the verb: aspect, aspect in time (or tense), and *Aktionsart*.<sup>17</sup> Sadly, the terms “aspect,” “tense,” and “*Aktionsart*” are commonly either confused or used interchangeably. Notwithstanding that while the natural lexical tendency of a word being naturally transitive or intransitive would be a contributory factor, one differentiation between tense and *Aktionsart* is that tense could possibly be understood as placing the action in relation to its deictic center within its event frame, while *Aktionsart* may relate a state or quality of the verbal action. *Aktionsart*, like tense, may sometimes require the referencing the verb’s surrounding word constellation,<sup>18</sup> along with its associated range of inherited semantic lexicography, in deciding on the character and nature of the meaning intended by the author. Steven E. Runge lists six different ways scholars currently understand the term *Aktionsart*.<sup>19</sup> The first is to utilize *Aktionsart* to refer to an internal temporal constituency.<sup>20</sup> *Aktionsart* thus becomes an objective and actual occurrence and not a conceptual representation by the author.<sup>21</sup> A second understanding is that *Aktionsart* is used to portray the

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<sup>16</sup> Carl Bache, “Aspect and *Aktionsart*: Towards a Semantic Distinction,” *Journal of Linguistics* 18 (1982), 5.

<sup>17</sup> Andrew D. Naselli, “A Brief Introduction to Verbal Aspect in New Testament Greek,” *Detroit Baptist Seminary Journal* 12 (2007): 17–28.

<sup>18</sup> Carlota S. Smith, *The Parameter of Aspect*, 2nd ed., Studies in Linguistics and Philosophy 43 (Dordrecht: Kluwer, 1997), 17–38.

<sup>19</sup> Runge and Fresch, *The Greek Verb Revisited*, 28–31.

<sup>20</sup> Comrie, *Tense*, 5.

<sup>21</sup> Amalia Moser, “From *Aktionsart* to Aspect: Grammaticalization and Subjectification in Greek,” *Acta Linguistica Hafniensia* 46 (2014), 67.

author's psychological conception of a situation and thus only quasi-objective<sup>22</sup> and possibly not a real event. A third view sees *Aktionsart* as the expression of the event's temporal constituency through the sentences and clauses used in conjunction with it.<sup>23</sup> A fourth perspective is to include the verbal lexeme with its arguments, making up a verb constellation.<sup>24</sup> A fifth view sees *Aktionsart* as the property of the verb and thus the lexical aspect<sup>25</sup> determines the kind of event it describes.<sup>26</sup> The sixth view understands *Aktionsart* to refer to temporal characteristics of the verb, which itself contains suffixes and affixes to further elaborate on how the action is carried out.<sup>27</sup> Additionally, we may choose to apply Aristotle's distinction between κινήσεις and ενεργείαι in determining the *Aktionsart* of a verb. For κινήσεις, the present tense form negates the perfect tense form of the same verb, while for ενεργείαι, the present tense form necessarily entails the verb in its perfect tense form.<sup>28</sup>

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<sup>22</sup> Bache, *Aspect and Aktionsart*, 65–66.

<sup>23</sup> Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 499.

<sup>24</sup> Smith, *The Parameter of Aspect*, 17–38.

<sup>25</sup> Hana Filip, "Lexical Aspect," *The Oxford Handbook of Tense and Aspect*, ed. Robert I. Binnick (New York: Oxford University Press, 2012), 721–51.

<sup>26</sup> Robert Crellin, "The Greek Perfect Active System: 200 BC-AD 150," PhD diss. (University of Cambridge, 2012), 159.

<sup>27</sup> James Forsyth, *A Grammar of Aspect: Usage and Meaning in the Russian Verb*, Studies in the Modern Russian Language Extra Volume (Cambridge: Cambridge University Press, 1970), 19.

<sup>28</sup> Dag Haug, "Aristotle's Kinesis/Energia-Test and the Semantics of the Greek Perfect," *Linguistics* 42 (2004), 393.

## Challenges for Accepting Aspectual Primacy and the Stative Aspect

There are some scholars who disagree that the Greek perfect tense form is aspectual. For example, Daniel B. Wallace observed that the perfect tense form is only perceived to contain internal and external aspects. Wallace notes of the Greek perfect tense form:

They are broken down into three main groups: normative, collapsed, and specialized. The *normative* uses involve both the external and internal aspects but with a slightly different emphasis. The *collapsed* perfects are those that collapse (or suppress) either the internal or external aspect because of contextual or lexical interference, respectively. The *specialized* perfects are rare uses that detour from the normal usage in a more pronounced way than the collapsed perfects do.<sup>29</sup>

In addition to this trilateral grouping, Wallace lists seven specific applicatory uses of the Greek perfect tense form. (1) Intensive is “used to emphasize the results or present state produced by a past action.”<sup>30</sup> (2) Extensive, where the perfect tense form emphasizes “the completed action of a past action or process from which a present state emerges.”<sup>31</sup> (3) Aoristic, rarely occurring with the Greek perfect indicative tense form, “to describe an event in a highly vivid way as a simple past tense.”<sup>32</sup> (4) Perfect with a present force, as being likened to a present tense form, “without the usual aspectual significance.”<sup>33</sup> (5) Gnomic perfect, utilized “to speak of a generic or proverbial occurrence.”<sup>34</sup> (6) Proleptic (futuristic), “used to refer to a state resulting

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<sup>29</sup> Wallace, *Greek Grammar beyond the Basics*, 574.

<sup>30</sup> Wallace, *Greek Grammar beyond the Basics*, 574.

<sup>31</sup> Wallace, *Greek Grammar beyond the Basics*, 577.

<sup>32</sup> Wallace, *Greek Grammar beyond the Basics*, 578.

<sup>33</sup> Wallace, *Greek Grammar beyond the Basics*, 579.

<sup>34</sup> Wallace, *Greek Grammar beyond the Basics*, 580.

from an antecedent action that is future from the time of speaking.”<sup>35</sup> (7) Allegory, where “the event is viewed in terms of its allegorical or applicational value.”<sup>36</sup>

Current scholarship concerning the Greek verb seems to be moving towards an agreement that the Greek verb is primarily aspectual.<sup>37</sup> So, while Wallace describes the Greek perfect tense in how it functions,<sup>38</sup> his observations are somewhat similar to the traditional grammars, which basically describe one of, or a combination of, the three stages of the historical development of the Greek perfect tense form.<sup>39</sup> The mere narrative description of the actions of the perfect verb does not adequately advance our understanding and nomenclature for classifying the Greek verb in terms of aspect. Wallace’s applicatory use of the perfect verb seems to result from deductive observation of the verb’s usage rather than an attempt to classify Greek verbal aspect utilizing a linguistic approach. Porter opines that “Wallace apparently does not understand verbal aspect, confusing it instead with what is sometimes called *Aktionsart*.”<sup>40</sup> Even so, the current aspectual categories of perfective, imperfective, and stative, as defined by linguists, also have not been able to account for the complete range of uses observed with the Greek perfect tense form.

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<sup>35</sup> Wallace, *Greek Grammar beyond the Basics*, 581.

<sup>36</sup> Wallace, *Greek Grammar beyond the Basics*, 581.

<sup>37</sup> McKay, *A New Syntax*, 36; Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament: With Reference to Tense form and Mood*, Studies in Biblical Greek (New York: Lang, 1989), 88; Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed., Biblical Languages: Greek 2 (Sheffield: Sheffield Academic Press, 1994), 50–61; Stanley E. Porter, *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice* (Grand Rapids: Baker Academic, 2015), 198–203; Comrie, *Aspect*, 1–6; Benjamin L. Merkle and Robert L. Plummer, *Beginning Greek: An Introductory Study of the Grammar and Syntax of the New Testament* (Nashville: Broadman & Holman, 2020), 41.

<sup>38</sup> Wallace, *Greek Grammar beyond the Basics*, 574.

<sup>39</sup> Rutger J. Allan, “Tense and Aspect in Classical Greek: Two Historical Developments; Augment and Perfect,” in *The Greek Verb Revisited: A Fresh Approach for Biblical Exegesis*, eds. Steven E. Runge and Christopher J. Fresch (Bellingham, WA: Lexham Press, 2016), 100–14.

<sup>40</sup> Porter, *Verbal Aspect*, 32–35; Porter, *Linguistic Analysis*, 184.



For voices opposing Porter’s stative aspect, a few opposing voices are noted here. Campbell attributes the apparent stative notion of the perfect verb to its lexicography, making the observation that some words naturally lend themselves to a stative semantic.<sup>41</sup> Carl Bache likewise understands the resultant lexical stativity of some words to be inherent within its lexicography and is thus temporally unbounded and also lending itself more naturally to take on an imperfective aspect.<sup>42</sup> McKay believes that these unbounded, non-telic transitive perfect verbs may additionally emphasize responsibility, be it credit or blame, upon its subject.<sup>43</sup> Laura Michaelis, on the other end of the spectrum, understands the Greek perfect tense form to be primarily perfective in aspect but stative in its *Aktionsart*.<sup>44</sup> Other agents proposing varying opinions concerning the aspect of the Greek perfect tense form include John A. Cook, Robert Crellin, Eva-Carin Geröw and Arnim von Stechow, Dag Haug, Sander Orriens, and Christiaan M. J. Sicking & Peter Stork.<sup>45</sup>

Robert Crellin believes that to understand the Greek perfect active tense form, both in its transitivity and aspect, an understanding should be gained as to the kind of action being

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<sup>41</sup> Constantine R. Campbell, “Breaking Perfect Rules: The Traditional Understanding of the Greek Perfect,” in *Discourse Studies and Biblical Interpretation: A Festschrift in Honor of Stephen H. Levinsohn*, ed. Steven E. Runge (Bellingham, WA: Logos, 2011), 147–48.

<sup>42</sup> Bache, *Aspect and Aktionsart*, 69.

<sup>43</sup> Kenneth L. McKay, *New Syntax of the Verb in New Testament Greek* (New York: Peter Lang, 1994), 31–32; Kenneth L. McKay, “On the Perfect and Other Aspects in New Testament Greek,” *NovT* 23 (1981): 311–14.

<sup>44</sup> Laura A. Michaelis, *Aspectual Grammar and Past Time Reference* (London: Routledge, 2002), 3–8.

<sup>45</sup> John A. Cook, *Time and the Biblical Hebrew verb: The Expression of Tense, Aspect and Modality in Biblical Hebrew* (Winowa Lake: Eisenbrauns, 2012), 65–68; Crellin, *The Greek Perfect Active System*, 157–60; Eva-Carin Geröw and Arnim von Stechow, “Tense in time: the Greek perfect,” in *Words in time: diachronic semantics from different points of view*, eds. Regine Eckardt, Klaus von Heusinger, and Christoph Schwarze (Berlin: Mouton de Gruyter, 2003), 251–69; Haug, *Aristotle’s Kinesis/Energia-Test*, 393; Sander Orriens, “Involving the Past in the Present: The Classical Greek Perfect as a Situating Cohesion Device,” in *Discourse Cohesion in Ancient Greek*, eds. Stephanie Bakker and Gerry Wakker (Leiden: Brill, 2009), 223; C. M. J. Sicking and P. Stork. “The Synthetic Perfect in Classical Greek,” in *Two Studies in the Semantics of the Verb in Classical Greek* (Leiden: Brill, 1996), 125.

described. One should consider if it involves a change of state or in its being in a particular state. In the perfect active tense form, if only the subject is in focus, without reference to its state, then it simply describes an event prior to the speaker's reference time, which is completed or has the perfective aspect. If the state of the subject is referenced, then the time prior to the reference time may or may not be highlighted. Crellin observes that the perfect tense form presents a situation where the action concludes with the subject being in a different resultant state. When the final state is not intentioned, the perfect active tense form simply describes the event as completed or as a consequence of the subject's influence. Crellin views the aorist tense form as being event-oriented, presenting the event as a whole; the present tense form as having an absence of any endpoint; and the perfect tense form to be primarily subject-focused and stative. Crellin cites the use of *δεδικαίωται* in Romans 6:7. He says that *δεδικαίωται* is in the perfect middle/passive indicative tense form and describes an event where the subject has taken on a changed resultant state. He then uses the same interpretation for *τετήρηκα* (perfect active indicative) in 2 Timothy 4:7, causing Paul to be saying that he is now in a different state at the end of his experience by having kept the faith. Crellin takes the first two perfect tense forms (*ἠγώνισμαι*, perfect middle/passive indicative and, *τετέλεκα*, perfect active indicative) in 2 Timothy 4:7 to refer to simple past events, as they make no reference to the state of the subject.<sup>46</sup> His observations of the perfect tense form provide much better resolution compared to the common understanding provided in traditional grammars; however, it still seems to be lacking a clear aspectual classification worded linguistically to contain the Greek perfect tense form.

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<sup>46</sup> Crellin, *The Greek Perfect Active System*, 157–60; Robert Crellin, “The Semantics of the Perfect in the Greek of the New Testament,” in *The Greek Verb Revisited: A Fresh Approach for Biblical Exegesis*, eds. Steven E. Runge and Christopher J. Fresch (Bellingham, WA: Lexham Press, 2016), 430–57.

Eva-Carin Gerö and Arnim Stechow, in their chapter on “Tense in Time: the Greek perfect,” deals with the progress of the Greek perfect tense form. They mention that in the early texts, the Greek perfect tense form had two distinct meanings. The first was being intensive, and the second, resultative. They propose that an extended-now analysis be applied to the Greek perfect tense form and differentiates aspect from Vendlerian *Aktionsart*, which deals only with tense, describing an achievement, an accomplishment, an activity, or a state. They agree that in conforming to Greek morphology, the augmented aorist tense form expresses past time with a perfective aspect, and the augmented imperfect tense form expresses past time but with an imperfective aspect.<sup>47</sup>

Dag Haug attempts to distinguish between Aristotle’s κινήσεις and ενεργείαι in determining the *Aktionsart* of a verb. Both the present tense and perfect tense forms of the same verb are used in a sentence. Where κινήσεις occurs, the present tense’s imperfective sense will seem to negate the perfect tense’s sense. Where ενεργείαι occurs, the tense form’s imperfective sense necessarily embraces and includes the stative sense.<sup>48</sup> Ενεργείαι thus closely resembles a sense of verbal stative-ness and could be used as a test for stativity. Haug refers to κινήσεις as describing movements and ενεργείαι as describing states of existence. Haug explores if the Greek perfect tense form does indeed describe a state resulting from a prior situation or event. He believes that the perfect tense form used in conjunction with the aorist tense form with its associated perfective aspect would bring about a stative *Aktionsart* and thus correlate with

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<sup>47</sup> Gerö and Stechow, *Tense in time*, 251–69.

<sup>48</sup> Haug, *Aristotle’s Kinesis/Energia-Test*, 387–418.

Aristotle's ἐνεργείαι. This stative *Aktionsart* dovetails well with most intransitive verbs but holds true for only certain transitive verbs.<sup>49</sup>

Sander Orriens opines that the *communis opinio* of the Greek perfect tense form is correct only for telic verbs, meaning verbs that have a clearly distinguishable endpoint. Since the traditional understanding of the Greek perfect tense form does not hold true for every case, Orriens suggests that instead, the perfect tense form plays a role as a “situating cohesion device.”<sup>50</sup> The perfect tense form may be used in a non-narrative “to mark a situating coherence relationship between a past state of affairs and the present communicative situation.”<sup>51</sup> Sicking and Stork note Rijksbaron’s observation<sup>52</sup> that the middle/passive perfect tense form commonly refers to the object’s state of being.<sup>53</sup>

While there are a variety of views from other scholars concerning the Greek perfect tense form, this dissertation will primarily interact with the positions and theories put forth by Porter, Fanning, and Campbell, only occasionally discussing other views where they are deemed relevant. It should be said upfront that aspect theory is in a state of flux, and the issue remains a matter of intense positions and debate amongst scholars. The interplay of the various academic disciplines and subdisciplines discussing the topic of the verbal aspect of the Greek tense form is legion, and whose borders encompass linguistics, discourse analysis, and morphological studies, whose study further involves tense-form, verbal form, grounding, prominence, diachronic and

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<sup>49</sup> Haug, *Aristotle’s Kinesis/Energia*, 396.

<sup>50</sup> Orriens, *Involving the Past in the Present*, 222.

<sup>51</sup> Orriens, *Involving the Past in the Present*, 222.

<sup>52</sup> Albert Rijksbaron, *The Syntax and Semantics of the Verb in Classical Greek: An Introduction* (Chicago: University of Chicago Press, 2006), 52.

<sup>53</sup> Sicking and Stork, *The Synthetic Perfect in Classical Greek*, 129.

synchronic analysis, just to name a few. In examining such a vast subject, I thought it best to first present some background and historical development of thought concerning the terms we will be discussing.

### **Traditional Understanding of the Greek Tense Forms**

Dionysius Thrax (c. 120 B.C) in what is probably the first known extant Greek grammar, wrote:

Concerning the tenses or times, he says there are three: present, past and future, and four different kinds of past tense: imperfect, perfect, pluperfect, and aorist, with three relationships among the tenses: present to imperfect, perfect to pluperfect, aorist to future.<sup>54</sup>

The Stoics define the present tense form as the present incomplete tense, the imperfect tense form as the past incomplete tense, the perfect tense form and pluperfect tense form as representing past accomplishments (the pluperfect reflecting distant past accomplishments), the aorist tense form to represent the past tense, and leaving the future tense form to be undefined.<sup>55</sup>

Paul Friedrich says of them,

The traditional theories of Dionysius Thrax and the Stoics partly recognized the aspectual character of Ancient Greek, but erred seriously by overemphasizing tense, by defining aspect in terms of completion, and by inadequately characterizing the relation between the aorist and the future (tense forms).<sup>56</sup>

Valentin Rost in 1836 CE says of the grammaticists grasp of the Greek tense,

um die eigentümliche Bedeutung eines jeden Tempus genau zu bestimmen und sicher aufzufassen, ist notwendig, dass man außer dem

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<sup>54</sup> Immanuel Bekker, *Anecdota Graeca II*, (Berlin: G. Reimer, 1816), 887–91.

<sup>55</sup> Bekker, *Anecdota Graeca II*, 891–92.

<sup>56</sup> Paul Friedrich, “On Aspect Theory and Homeric Aspect,” *International Journal of American Linguistics*, Memoir 28.40 (1974), S9.

Begriffe der Zeit auch den Stand der Handlung welche in dem Verbum ausgedrückt ist, berücksichtig.”<sup>57</sup>

(Translated: “In order to determine exactly and to grasp with certainty the peculiar meaning of each tense, it is necessary that one consider not only the concept of time but also the state of the action which is expressed in the verb.”)

Georg Curtius introduced a new term *Zeitart*, meaning “kind of time.” He says “Whereas *Zeitstufe* refers to external time or the relation of ‘the action to the speaker,’ *Zeitart* refers to internal distinctions: continuous (present tense form), completed (perfect tense form) and *eintretende* (aorist tense form).”<sup>58</sup> Johann Matthias Stahl writes,

Das Tempus bezeichnet einen zeitlichen Bereich des Verbalbegriffs. Der Bereich einer Erscheinung wird ebenso nach der Zeit bemessen wie der Bereich einer Substanz nach ihren räumlichen oder begrifflichen Umfange. Wir unterscheiden nun den Bereich einer Erscheinung an sich und den Bereich einer Erscheinung im Verhältnisse zur Zeit der Aussage, und nennen jenen *Zeitart*, diesen *Zeitstufe*.<sup>59</sup>

(Translated: “The tense designates a temporal range of the verbal concept. The range of a phenomenon is measured by time, just as the range of a substance is measured by its spatial or conceptual extents. We now distinguish the realm of a phenomenon in itself and the realm of a phenomenon in relation to the time of the statement and call the one ‘kind of time’ (*Zeitart*), the other ‘time stage’ (*Zeitstufe*).”)

Stahl corresponds the present, perfect and aorist tense forms to “durative” (*dauernde*), complete (*vollendete*) and “in and for itself” (*an und für sich*).<sup>60</sup>

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<sup>57</sup> Valentin Christian Friedrich Rost, *Griechische Grammatik*, 5th ed. (Göttingen: Vandenhoeck und Ruprecht, 1836), 559.

<sup>58</sup> Georg Curtius, *Elucidations of the Student's Greek Grammar*, 2nd ed., trans. E. Abbott (London: John Murray, 1875), 208.

<sup>59</sup> Johann Matthias Stahl, *Kritisch-historische Syntax des griechischen Verbums der klassischen Zeit*, Indogermanische Bibliothek 4 (Heidelberg: Carl Winter, 1907), 74.

<sup>60</sup> Stahl, *Kritisch-historische Syntax*, 74.

## Understanding *Aktionsart*

In 1885, Karl Brugmann coined the term *Aktionsart* to describe the “kind of action” indicated by the verb.<sup>61</sup> He writes,

Das System der sog. Tempora des idg. Verbums diene von Haus aus nicht dazu, die subjektiven, außerhalb der Verhandlung selbst liegenden Zeitstufen der Gegenwart, Vergangenheit und Zukunft auszudrücken. Vielmehr dienten sie zur Charakterisierung der Aktionsart, d.h. der Art und Weise, wie die Handlung vor sich geht.<sup>62</sup>

(Translated: “The system of the so-called tenses of the verb was not originally intended to express the subjective tenses of the present, past and future lying outside of the negotiation itself. Rather, they served to characterize the ‘kind of action,’ i.e., the way in which the action takes place.”)

Jacob Wackernagel claims that *Aktionsarten* describes “the conception of the action by the speaker not the factual state of the event.”<sup>63</sup> Porter notes that,

The first to differentiate aspect and *Aktionsart* is reputed to be Sigurd Agrell, who applied them to Slavonic languages in his *Aspektänderung und Aktionsartbildung beim polnischen Zeitworte: ein Beitrag zum Studium der indogermanischen Präverbia und ihrer Bedeutungsfunktionen*, Lunds Universitets Arsskrift NS 1, IV.2 (Lund, 1908). (Where) he distinguished aspect as the main category of Slavonic tenses and *Aktionsart* as functions of verbal composites which mark the kind or way the event is completed.<sup>64</sup>

Jacob Wackernagel’s school studied the Indo-European languages (IE) “to define *Aktionsarten*, and utilizing Semitic languages as a starting point,”<sup>65</sup> Wackernagel concludes that

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<sup>61</sup> Karl Brugmann, *Griechische Grammatik*, (1st ed. 1885) 4th ed., ed. A. Thumb (Munich: C.H. Beck, 1913), 538–41.

<sup>62</sup> Brugmann, *Griechische Grammatik*, 538.

<sup>63</sup> Porter, *Verbal Aspect*, 30; Jacob Wackernagel, *Vorlesungen über Syntax mit besonderer Berücksichtigung von Griechisch, Lateinisch und Deutsch*, Vol. 1, 2nd ed. (Basel: Emil Birkhäuser, 1926), 153.

<sup>64</sup> Porter, *Verbal Aspect*, 35 fn17.

<sup>65</sup> Wackernagel, *Vorlesungen*, 369–95.

There are two ways of conceiving of action: subjective aspect, ‘wie der Sprecher Verlauf der Handlung ansieht’ (Translated: “how the speaker sees the plot progressing”) and objective *Aktionsart*, ‘als Bezeichnungen eines besonderen, außerhalb des Subjekts gegebenen objektiven Tatbestandes’ (Translated: “as designations of a particular objective fact given outside of the subject”), understanding that the border between the two is flexible.<sup>66</sup>

One element of the Greek verbs concerns its augment and reduplication, which appear as prefixes to the verb. In discussing the prefixed augment, Hermann Jacobsohn believes that “the verbal prefix is used in Greek to transform a durative tense into perfective action, treating this at the level of *Aktionsart*, though he says that this construction is to be considered at the level of grammar and not lexis.”<sup>67</sup> However, Eduard Hermann distinguishes the subjective *Aktionsart* between complexive and cursive and the objective *Aktionsart* between durative and non-durative.<sup>68</sup> Porter agrees with Jacobsohn’s view that the verb should be viewed at the level of grammar and not be confined to the lexis. Porter further agrees with Jacobsohn that the Greek augment does affect the verb’s *Aktionsart* but differs in that Porter believes *Aktionsart* forms a component of the verb’s aspect. Porter thus agrees with Jacobsohn’s chiding of Hermann in his “limitation of *Aktionsart* to durative and non-durative, rightly recognizing that action ‘objectively’ speaking is manifest, but that a speaker may view an event in different ways, e.g.,

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<sup>66</sup> Porter, *Verbal Aspect*, 35; Wackernagel, *Vorlesungen*, 379, 381, 386.

<sup>67</sup> Porter, *Verbal Aspect*, 35; Wackernagel, *Vorlesungen*, 381–82.

<sup>68</sup> Eduard Hermann, “Objektive und subjektive Aktionsart,” *Indogermanische Forschungen* 45 (1927), 207–28.



*Aspekte*, which he characterizes as forming the pair durative/perfective.”<sup>69</sup> Porter believes the concept of durative/non-durative objective *Aktionsart* should be relegated to aspect.<sup>70</sup>

### Aspect and *Aktionsart*

Eduard Schwyzer distinguishes aspect *and Aktionsart*. He defines *Aktionsart*

As pertaining to the difference between complete and incomplete action, and formulates two ‘*Hauptaspekte*’ (Translated: “main aspects”) of the confective, which ‘*sieht einen Vorgang oder eine Handlung als Ereignis, als schlechthin geschehen, vollendet,*’ (Translated: “sees a process or an action as an event, as having happened, completed”), and the infective which ‘*betrachtet den Verbalinhalt ohne das Moment der Vollendung, einen Zustand als lediglich zuständlich, einen Vorgang oder eine Handlung als noch unabgeschlossen, noch geschehend, verlaufend*’ (Translated: “considers the verbal content without the moment of completion, a state as merely conditional, a process or action as unfinished, still happening, ongoing”), rejecting the terms perfective and imperfective because he believes they are too similar to traditional tense designations; he rejects visual depictions (linear, punctual, etc.) as well. He claims that all three tense categories in Greek are essentially aspectual.<sup>71</sup>

In light of modern linguistic terminology, Schwyzer’s two ‘*Hauptaspekte*’ of confective and infective may be understood as referring to aspect rather than *Aktionsart*. Along this same vein, Porter notes of Rijksbaron,

Rather than seven, Rijksbaron distinguishes five tense stems (present, aorist, perfect, future, future perfect), each of which has a semantic value: not-completed (imperfective), completed (confective), stative (stative-confective), future, future state.<sup>72</sup>

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<sup>69</sup> Porter, *Verbal Aspect*, 36; H. Jacobsohn, “Aspektfragen,” *Indogermanische Forschungen* 51 (1933), 292–318.

<sup>70</sup> Porter, *Verbal Aspect*, 36.

<sup>71</sup> Porter, *Verbal Aspect*, 37; Eduard Schwyzer, *Griechische Grammatik auf der Grundlage von Karl Brugmanns Griechische Grammatik*, 2 Vols, ed. A. Debrunner (Munich: Beck, 1950), 252–57.

<sup>72</sup> Porter, *Verbal Aspect*, 38; Rijksbaron, *The Syntax and Semantics of the Verb*, 52

Again, in light of modern linguistic understanding and nomenclature, Rijksbaron's terminology of semantic value shall also be understood as referring to aspect. Linguists study different Indo-European (especially Slavonic languages like Bulgarian, Georgian, and Serbo-Croatian) and non-Indo-European languages. Indo-European and Slavonic languages are commonly studied by linguists because of the relatively consistent use of affixes to their verbal structure. One such linguist is Bernard Comrie, who follows Jens Holt's "les manières diverses de concevoir l'écoulement du procès même" (Translated: "the various ways of conceiving the flow of the trial itself") and defines aspect as the "different ways of viewing the internal temporal constituency of a situation."<sup>73</sup> He continues,

In discussing aspect it is important to grasp that the difference between perfectivity and imperfectivity is not necessarily an objective difference between situations. It is quite possible for the same speaker to refer to the same situation once with a perfective form, then with an imperfective, without in any way being self-contradictory."<sup>74</sup>

### Aspect and Voice

Comrie notes that,

In many languages...there are interrelations between aspect and voice (active versus passive). In a number of languages, overt expression of perfect meaning is possible only in the passive voice, and not in the active. (Sometimes), a distinct perfect can be maintained only in the passive...(and with) transitive verbs. (Thus) in order to express perfect aspect, one must in the one case use an active construction (with intransitive verbs), in the other a passive construction (with transitive verbs). In the later development of this construction...two main changes (are seen). The one is the spread of this, originally periphrastic perfect, construction so that it becomes the basic past tense. The other change is...originally the subject of a passive construction (which) gives rise to the kind of construction known as the ergative, in which the morphological marking of the subject of a transitive verb differs from

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<sup>73</sup> Comrie, *Aspect*, 3; Jens Holt, *Etudes d'aspect*, Acta Jutlandica Aarskrift 15.2 (Copenhagen: Universitetsforlaget I Aarhus, 1943), 6.

<sup>74</sup> Comrie, *Aspect*, 4.

that of an intransitive verb, the latter being the same as the direct object of a transitive verb. The final step is for...derivatives of the original periphrastic perfect passive take their subject in the nominative and direct object in the accusative. The perfect relates a past action to a present state, i.e., can express a present state as being the result of some past action. The older forms of the passive in many languages are likewise stative. With transitive verbs, therefore, the most usual state resulting from an action will be the changed state of the semantic object of the action. The perfect passive is precisely that form which predicates a change of state to the object of an action. With intransitive verbs, the change of state is apparent in the agent, so the active voice is appropriate.”<sup>75</sup>

The middle/passive voice is thus seen to better portray the stative nature of that which is described. Additionally, transitive verbs are usually found as the lexis of such passive verbs.

#### Aspect and Morphology

Comrie also notes that languages with morphological means do utilize them to express aspect.<sup>76</sup>

He notes two points about aspectual codification in the morphology of Greek,

Firstly, grammars of modern Greek...often retain the Ancient Greek names of the various tenses/aspects, e.g., aorist rather than perfective past, imperfect rather than imperfective past; though where there are no equivalent aspectual forms in the ancient language then, a terminology corresponding more to the system of the modern language is used (e.g., for the perfective and imperfective future). Secondly, the rigid separation of aspectual from other morphological categories is true only of the active voice; in the passive (middle/passive), the differences between aorist and imperfect, and between present and future, were much greater in Ancient Greek than in the active voice, and even in modern Greek these differences have not been levelled out, at least not to the same consistent extent as in the active voice.<sup>77</sup>

Thus, morphology in the Greek is understood to reflect at least some component of aspect and tense.

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<sup>75</sup> Comrie, *Aspect*, 84–86.

<sup>76</sup> Comrie, *Aspect*, 87–88.

<sup>77</sup> Comrie, *Aspect*, 97.

## Aspect and Tense

Georg Curtius notes three orders of time (tense): present, past, and future; and three kinds of time (aspect): ongoing (present tense form), momentary (aorist tense form), and completed (perfect tense form).<sup>78</sup> A. T. Robertson in 1914 states concerning the Greek tense, “There are three kinds of action expressed in terms of tense. These ideas (punctiliar, durative, perfected state) lie behind the three tenses (aorist, present, perfect).”<sup>79</sup> Kenneth L. McKay states,

A fully inflected Greek verb has three full aspects: imperfective, aorist and perfect; and one partial aspect of intention (future); seven tenses (tense forms): present, imperfect, aorist, perfect, pluperfect, future-perfect and future; four moods: indicative, imperative, subjunctive and optative; three voices: active, middle/passive and passive (but only in aorist and future do passive forms differ from middle/passive forms) a participle and an infinitive corresponding to each of the aspect/voice combinations; (and) two verbal adjectives.<sup>80</sup>

McKay also notes that,

Porter defines NT Greek verbal aspect as ‘a synthetic semantic category’ (realized in the forms of the verb) used of meaningful oppositions in a network of tense systems to grammaticalize the author’s reasoned subjective choice of conception of a process. Tense forms in Greek are not primarily time-based but are aspectually based. The Greek verbal aspects are three: perfective, imperfective, and stative.”<sup>81</sup>

McKay continues to quote Fanning, who understands aspect as,

That category in the grammar of the verb which reflects the focus or viewpoint of the speaker in regard to the action or condition which the verb describes. It shows the perspective from which the occurrence is regarded or the portrayal of the occurrence apart from the actual or perceived nature of the situation itself. The action can be viewed from a

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<sup>78</sup> Georg Curtius and William Smith, *A Grammar of the Greek Language* (New York: Harper & Bros, 1872), 484.

<sup>79</sup> Robertson, *A Grammar of the Greek New Testament*, 824.

<sup>80</sup> McKay, *A New Syntax*, 37–38; Porter, *Verbal Aspect*, 88, 107.

<sup>81</sup> Kenneth L. McKay, *Greek Grammar for Students: A Concise Grammar of Classical Attic with Special Reference to Aspect in the Verb* (Canberra: Australian National University, 1974), 214.

reference point within the action, without reference to the beginning or endpoint of the action, but with focus instead on its internal structure or make-up; or the action can be viewed from a vantage point outside the action, with focus on the whole action from beginning to end, without reference to its internal structure. Aspect has nothing inherently to do with temporal sequence, with procedural characteristics of actual situations or of verbs and verb phrases, or with prominence in discourse. It is instead a rather subjective category, since a speaker may choose to view or portray certain occurrences by one aspect or another without regard to the nature of the occurrence itself. However, fully subjective choices between aspects are not common, since the nature of the action or the procedural character of the verb or verb phrase can restrict the way an action is viewed by a speaker. In fact, aspect interacts so closely with such features and is so significantly affected by them that no analysis of aspect can be meaningful without attention to these interactions.”<sup>82</sup>

Alfred C. Moorhouse invokes

The two schemes of verbal reference (time and aspect), claiming that ‘when the tenses are used in the indicative, these two functions are expressed simultaneously.’ Defining aspect as representing the ‘manner in which the action is envisaged as occurring by the speaker.’ (Claiming aspect to be) ‘basically temporal, showing not when, but how the action occurs in relation to time.’ This subtle distinction seems to reveal a hesitancy to release traditional conceptions of the tenses.<sup>83</sup>

Porter notes that “Comrie defines tense as ‘the grammaticalization of location in time,’ i.e., that a particular location in time is established by use of a grammatical category like tense.”<sup>84</sup> Differentiating aspect and tense, Comrie believes that,

Aspect is not unconnected with time... both aspect and tense are concerned with time, they are concerned with time in very different ways. Tense is a deictic category, i.e., locates situations in time, usually with reference to the present moment, though also with reference to other situations. Aspect is not concerned with relating the time of the situation to any other time-point, but rather with the internal temporal

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<sup>82</sup> Kenneth L. McKay, *A New Syntax*, 38; Buist M. Fanning, *Verbal Aspect in New Testament Greek*, Oxford Theology and Religion Monographs (Oxford: Clarendon Press, 1990), 84–85.

<sup>83</sup> Porter, *Verbal Aspect*, 49–50; Alfred Charles Moorhouse, *The Syntax of Sophocles*, Mnemosyne (Leiden: Brill, 1982), 181.

<sup>84</sup> Porter, *Verbal Aspect*, 76; Bernard Comrie, *Tense*, viii.

constituency of the one situation; one could state the difference as one between situation-internal time (aspect) and situation-external time (tense).<sup>85</sup>

Comrie adds that there is a “precise borderline between grammatical and lexical categories. The grammaticalization refers to integration into the grammatical system of a language, while lexicalization refers merely to integration into the lexicon of the language, without any necessary repercussions on its grammatical structure.”<sup>86</sup> Comrie continues, “time itself does not provide any landmarks in terms of which one can locate situations. Therefore, it is necessary to establish some arbitrary reference point, with reference to which we can then locate situations in time. A system which relates entities to a reference point is termed a deictic system, and we can therefore say that tense is deictic.”<sup>87</sup>

Deixis is defined by J. Lyons as ‘the location and identification of persons, objects, events, processes, and activities being talked about, or referred to, in relation to the spatiotemporal context created and sustained by the act of utterance and the participation in it, typically, of a single speaker and at least one addressee.’ In Greek, four deictic categories can be profitably distinguished: person, time, discourse, and social deixis.”<sup>88</sup>

McKay believes that Greek tenses do “not signal time except by implication from their relationship to their context.”<sup>89</sup> and should be seen as

A system of verb forms expressing person and number in the indicative mood. In the imperfective aspect there are two tenses, the present, which is the primary imperfective tense, and the imperfect, which is the secondary tense of this aspect. The three tenses of the perfect aspect are

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<sup>85</sup> Comrie, *Aspect*, 5.

<sup>86</sup> Comrie, *Tense*, 10.

<sup>87</sup> Comrie, *Tense*, 13–14.

<sup>88</sup> Porter, *Verbal Aspect*, 99; Lyons, *Semantics*, 637; S. C. Levinson, *Pragmatics*, Cambridge Textbooks in Linguistics (Cambridge: University Press, 1983) 54–96.

<sup>89</sup> McKay, *A New Syntax*, 39.

the perfect, which is the primary tense of this aspect, and by far the most common of them, the pluperfect, which is the secondary perfect tense, and the future-perfect, which has links with the future but clearly belongs to the perfect aspect. The aorist and future aspects have only one tense each, the aorist tense and the future tense.<sup>90</sup>

He includes a footnote

Traditionally the word tense is used with reference to the infinitive, the participle and other moods as well as the indicative. The terms adopted are designed to describe the ancient Greek language more accurately, and thus to simplify the description of its syntax, without departing too extensively from the traditional terms. It is to be noted that perfect is here used to describe both an aspect and the most common tense of that aspect. The aorist and future are each used for both an aspect and as its only tense.<sup>91</sup>

#### Tense and *Aktionsart*

Tense and *Aktionsart* are easily confused since both deal with temporality and time-boundedness. Tense is defined as locating the occurrence of an action of the verb with relation to the deictic center of the verb in context or within its verb constellation.<sup>92</sup> Tense typically locates the verbal action as being past, present, or future in relation to the deictic center of the verb or the event as a whole. This is in view and within the event frame of the said event.

*Aktionsart* is similar to but expands on the notion of tense while remaining timeless or temporal, albeit usually tethered to a time-specific reference point in describing the nature and quality of the action. This would typically include descriptions of the actions as being iterative, habitual, ongoing, or punctiliar, amongst others. *Aktionsart* would depend firstly upon the lexical meaning of the verb. Some verbs are inherently transitive while others are non-transitive. Some

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<sup>90</sup> McKay, *A New Syntax*, 39.

<sup>91</sup> McKay, *A New Syntax*, 39 fn 1.

<sup>92</sup> Smith, *The Parameter of Aspect*, 17–38.

are inherently temporal, while others may contain within themselves a component of telicity, leading to the idea of achievement or accomplishment. The verb constellation of particles and other grammatical elements may be required to provide supporting evidence for the *Aktionsart* quality of the action described.

### Confusing the Terms

Tense, aspect and *Aktionsart* have been used interchangeably by many grammars. This has contributed to the confusion in dealing with these issues. In this section, we will examine how some grammarians have alternated the use of these terms when contrasted with modern linguistics. The grammar by Friedrich Blass and Albert Debrunner, states that “the original function of the so-called tense stems of the verb in Indo-European languages was not that of levels of time (present, past, future) but that of *Aktionsarten* (kinds of action) or aspects (points of view).”<sup>93</sup> It denotes five *Aktionsarten*: “(1) punctiliar (momentary) in the aorist stem, including ingressive, effective, and constative action; (2) durative (linear or progressive) in the present stem; (3) iterative in the present stem; (4) perfective in the perfect stem, where a past action results in a condition or state; and (5) perfectivizing by addition of a prefix.”<sup>94</sup> Porter notes several difficulties with this understanding:

- (a) The failure to recognize a difference between *Aktionsart* and aspect.
- (b) The *Aktionsarten* (as described by Blass and Debrunner) are morphologically linked to their respective stems.
- (c) The conception of the aorist action as punctiliar or momentary is problematic in any scheme, especially that of *Aktionsart*.
- (d) There is an apparent mixing of categories by including (that) a verb would change (its) *Aktionsart* (but not morphological stem) on the basis of the prefix.
- (e) Blass and Debrunner seem bound by their temporal definition of tense forms, as

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<sup>93</sup> Blass and Debrunner, *Grammatik des neutestamentlichen Griechisch*, 318.

<sup>94</sup> Blass, *A Greek Grammar*, 318.



their definition of moods shows and their application of tense usage exemplifies.”<sup>95</sup>

Similar criticisms were levelled against James Hope Moulton’s “*Prolegomena to A Grammar of the Greek NT*,”<sup>96</sup> where Moulton “introduces *Aktionsart* into English grammatical parlance... and posits that the many different Greek stem classes once had *Aktionsarten*, (but) that stems were later blurred until three remain: the aorist is punctiliar, regarding action as a point and thus in its entrance (ingressive), completion (effective), or as a whole (constative ‘a line reduced to a point by perspective’); the present is durative or linear; and the perfect denotes ‘what began in the past and still continues.’ He designates iterative verbs and verbs of ambiguous formal history, or which may have only one or both of the above *Aktionsarten* (and) also notes the perfectivizing force of prefixed verbs.”<sup>97</sup> Porter also views Archibald Thomas Robertson’s three kinds of action of the punctiliar, the durative, and the perfected as being too restrictive and “not taking into account categories such as terminative, iterative, causal, etc.”<sup>98</sup> Charles Francis Digby Moule defines three types of *Aktionsart*: linear, punctiliar, and perfect (instead of aspect, to Porter’s dismay) as a “kind of action” and “a morphologically based category which captures the writer’s conception of the action, and places the time of action in a subordinate position.”<sup>99</sup> Porter notes that,

M. Zerwick mentions the problem of traditional tense labels, realizing that they point to much more than temporal distinctions, although his

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<sup>95</sup> Porter, *Verbal Aspect*, 55.

<sup>96</sup> James H. Moulton, “Prolegomena,” in *A Grammar of NT Greek, Vol. 1*, 3rd ed. (Edinburgh: T&T Clark, 1906), 108–51.

<sup>97</sup> Porter, *Verbal Aspect*, 56; Moulton, *Prolegomena*, 109.

<sup>98</sup> Porter, *Verbal Aspect*, 57.

<sup>99</sup> Porter, *Verbal Aspect*, 59; C. F. D. Moule, *An Idiom Book of NT Greek*. 2nd ed. (Cambridge: Cambridge University Press, 1959), 5–19.

formulation is not as precise as one might hope: aspect is an essential element of the Greek tenses and hence is always distinguished by the form, whereas the time of the action is expressed in the indicative only, and in the other moods is either lacking or secondary. The aspects are three: a ‘simple realization without reference to continuation or repetition but simply globally,’ i.e., the aorist; an ‘activity in progress or habitual (repeated) or simply as this *kind* of activity or activity tending to a given end,’ i.e., the present or imperfect; and a ‘completed act resulting in a state of affairs which is predicated by the verb as holding for the present time,’ i.e., the perfect.<sup>100</sup>

As an example of how modern scholars waded through these terminologies, Campbell, in trying to navigate through these terms, clarifies his definition of the Greek perfect tense, being that the perfect tense form is imperfective in aspect but stative in *Aktionsart*.<sup>101</sup>

### Clarifying the Terms

The previous section highlighted the confusing interchange of terms amongst grammarians. We shall now specify the terms as they will be utilized for the remainder of our discussion. Aspect shall refer to that component of viewing an event either as complete or being in progress. “The standard meaning adopted most widely within Greek linguistics is that aspect refers to *viewpoint*. The viewpoint is the way in which a verb is used to view an action, either from *outside* the action or from *inside* it.”<sup>102</sup> Generally accepted terms used to describe aspect are perfective and imperfective. Campbell notes in his book, *Advances in the Study of Greek*,

The external viewpoint (outside the action) is known as *the perfective* aspect; the internal viewpoint (inside the action) is known as *an imperfective* aspect. Perfective aspect views an action “from a distance,” as a whole, and is often used to present an action in summary form—*this*

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<sup>100</sup> Porter, *Verbal Aspect*, 64; M. Zerwick, *Biblical Greek Illustrated from Examples*, trans. J. Smith (Rome: Scripta Pontificii Instituti Biblici, 1963), 77.

<sup>101</sup> Constantine Campbell, “The Greek Perfect: Why it isn’t,” in *The Perfect Storm: Critical Discussion of the Semantics of the Greek Perfect Tense under Aspect Theory*, Studies in Biblical Greek, ed. D. A. Carson (New York: Peter Lang, 2021), 10–13.

<sup>102</sup> Constantine R. Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids: Zondervan, 2015), 106.

*happened, that happened*—without reference to how it happened and without viewing it as though happening. Imperfective aspect views an action “up close,” from within it, and is often used to present an action as unfolding or in progress—*this was happening, that happens*—without reference to the whole action.<sup>103</sup>

Linguists agree that the Greek aorist is perfective in aspect—it is used to convey actions as a whole, and it frequently presents them in a summary fashion. Linguists also agree that the Greek present and imperfect are imperfective in aspect—they are used to convey an action as unfolding, frequently in progress or as a state. There is, however, lively debate about the aspect of the Greek perfect, pluperfect, and future tense-forms.<sup>104</sup>

Tense would normally refer to a “grammatical temporal reference”<sup>105</sup> and shall in this dissertation refer to time with respect to the action or event’s temporal deictic center. Terms used to describe tense will be past, present, and future. Dexis will be that indexical marker locating a word or expression’s temporal centre. *Aktionsart* shall describe the ‘kind of action’ of the verb. Terms used to describe *Aktionsart* shall include but not be limited to the following: punctiliar (momentary), ingressive, constative, durative, linear, progressive, iterative, and customary.

Quite possibly then, aspect is derived from the verb’s form, tense is referenced to the verb’s function and *Aktionsart* is related to the verb’s lexis and syntactical nuance. This is a preliminary observation of the three terms from discussion thus far.

### **History of the Greek Perfect Tense Form**

A. T. Robertson states that the Greek perfect tense form “is an inheritance from the Indo-Germanic original and in its oldest form had no reduplication.”<sup>106</sup> Robertson opines that the

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<sup>103</sup> Campbell, *Advances in the Study of Greek*, 106–7.

<sup>104</sup> Campbell, *Advances in the Study of Greek*, 107.

<sup>105</sup> Campbell, *Advances in the Study of Greek*, 107.

<sup>106</sup> Robertson, *A Grammar of the Greek New Testament*, 357.

reduplicated tense form reflects some sort of iterative action or process. In some instances, the reduplication is missing and represented only by a vowel transformation or lengthening. Some active perfect tense forms later had the κ tense formative, but this is absent in the middle/passive and passive tense forms, even though they continued to employ morphological reduplication.

Originally the Greek perfect tense form seemed indistinguishable from any other tense form. The first morphological change was seen in the doubling or lengthening of the whole initial vocalic syllable of the verb. This change was typically observed prefixed to the verb. When this change took place is unclear, but it is observed that Homer was already using it optionally.<sup>107</sup> The next change was the repetition of the initial consonant combined with the vowel ε. This appears as the reduplication we observe today. Later in its development, aspirates were seen to use the rough breathing of the initial consonant to signify the perfect verbal tense form, rather than a reduplication or the simple repetition with a combined vowel, in order to provide a smoother pronunciation and better euphony.<sup>108</sup>

The historical development of the meaning of the Greek perfect tense form can be distinguished in roughly three stages.<sup>109</sup> In the first stage, which gave us our traditional understanding of the perfect tense form, the meaning expresses a current or end state of a subject as a result of a prior event or occurrence.<sup>110</sup> The focus is on the present, resulting state but

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<sup>107</sup> Andreas Willi, “The Augment,” in *Origins of the Greek Verb* (Cambridge: Cambridge University Press, 2018), 357–416.

<sup>108</sup> Robertson, *A Grammar of the Greek New Testament*, 363–64.

<sup>109</sup> Allan, *Tense and Aspect in Classical Greek*, 100–14.

<sup>110</sup> Pierre Chantraine, *Grammaire Homérique II: Syntaxe* (Paris: Klincksieck, 1953), 199.

referencing the contributory backgrounding event.<sup>111</sup> The perfect tense form thus presupposes a past event that has influenced the subject and brought it into its changed state.<sup>112</sup> It has been suggested that the perfect tense form was initially purely stative without the hint of a causative anterior event.<sup>113</sup> However, James Clackson observes in Indo-European languages that the perfect does reference the past suggesting “that the perfect (tense form) originally referred to the state following an action in the past, and was not just a stative.”<sup>114</sup> In some cases, the stative nature of a verb, or its change of state, is attributed to its specific lexical semantic.<sup>115</sup> The perfect tense form is morphologically marked by reduplication and this marks the verb as having a changed current state from its original state.<sup>116</sup> This resultative element carries an experiential meaning, suggesting that a past event has a persistent effect on the subject’s knowledge or experience, thus causing the state change.<sup>117</sup> This change of state from the original may be attributed to an iterative influence or an intensive originating event. In many languages, morphological reduplication expresses iterativity.<sup>118</sup> Morphological reduplication examined

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<sup>111</sup> Ronald W. Langacker, *Foundations of Cognitive Grammar Vol. I: Theoretical Prerequisites* (Stanford: Stanford University Press, 1987), 184–87.

<sup>112</sup> Sicking and Stork, *The Synthetic Perfect in Classical Greek*, 158–60.

<sup>113</sup> Porter, *Verbal Aspect*, 252; Andrew L. Sihler, *New Comparative Grammar of Greek and Latin* (Oxford: Oxford University Press, 1995), 564; Benjamin W. Fortson, *Indo-European Language and Culture: An Introduction*, Blackwell Textbooks in Linguistics 19 (Oxford: Wiley-Blackwell, 2004), 95; Helmut Rix et al., *Lexikon der Indogermanischen Verben* (Wiesbaden: Reichert, 1998), 21; James Clackson, *Indo-European Linguistics: An Introduction*, Cambridge Textbooks in Linguistics (Cambridge: Cambridge University Press, 2007), 121; Michael Meier-Brügger, *Indogermanische Sprachwissenschaft*, 9th ed. (Berlin: de Gruyter, 2010), 391.

<sup>114</sup> Clackson, *Indo-European Linguistics*, 121.

<sup>115</sup> Clackson, *Indo-European Linguistics*, 133–34.

<sup>116</sup> Allan, *Tense and Aspect in Classical Greek*, 104.

<sup>117</sup> Comrie, *Aspect*, 58.

<sup>118</sup> Joan L. Bybee, Revere Perkins, and William Pagliuca, *The Evolution of Grammar: Tense, Aspect and Modality in the Languages of the World* (Chicago: The University of Chicago Press, 1994), 172; Bridget Drinka, “The Development of the Perfect in Indo-European: Stratigraphic Evidence of Prehistoric Areal Influence,” in

cross-linguistically reveals that it is also a signifier of intensification.<sup>119</sup> For certain perfect verbs, their lexical semantic is already inherently stative, and when combined with reduplication, now possesses an intensive nuance, possibly suggesting “the highest degree of that state.”<sup>120</sup>

The second stage sees the shift of use, and thus meaning, of the Greek perfect tense form towards a current relevance perfect,<sup>121</sup> where the resultant state is brought into focus, but still making allusion to or referencing an anterior occurrence.<sup>122</sup> The term “an ‘anterior’ signals that the situation occurs prior to reference time and is relevant at the reference time.”<sup>123</sup> In this second stage of development, the Greek perfect tense form became used in more creative ways of incorporating the active perfect tense form with the transitive verb.<sup>124</sup> Some anterior action is now being highlighted in this second development of the perfect tense form towards being the cause of how it affects the subject’s current resultant state. With the transitive active perfect tense forms, the subject may sometimes be held accountable for the past action.<sup>125</sup> With this new

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*Language Contacts in Prehistory: Studies in Stratigraphy*, ed. Henning Andersen (Amsterdam: Benjamins, 2003), 77–105.

<sup>119</sup> Sharon Inkelas, “Non-concatenative Derivation: Reduplication,” in *The Oxford Handbook of Derivational Morphology*, eds. Rochelle Lieber and Pavol Štekauer (Oxford: Oxford University Press, 2014), 169–89.

<sup>120</sup> Rijksbaron, *The Syntax and Semantics of the Verb*, 36–37.

<sup>121</sup> Elizabeth Closs Traugott and Richard B. Dasher, *Regularity in Semantic Change*, Cambridge Studies in Linguistics 97 (Cambridge: Cambridge University Press, 2002), 149.

<sup>122</sup> Simon R. Slings, “Geschiedenis van het perfectum in het oud-Grieks,” in *Nauwe betrekkingen: Voor Theo Janssen bij zijn vijftigste verjaardag*, eds. Ronny Boogaart and Jan Noordegraaf (Amsterdam: Stichting Neerlandistiek VU, 1994), 239–47.

<sup>123</sup> Bybee, *The Evolution of Grammar*, 54.

<sup>124</sup> Cornelis J. Ruijgh, “Over de gebruikswijzen van het Griekse perfectum: Met speciale aandacht voor Plato’s *Politeia*,” *Lampas* 37 (2004), 32.

<sup>125</sup> Kenneth L. McKay, “The Use of the Perfect down to the Second Century A.D.,” *Bulletin of the Institute of Classical Studies* (1965): 1–21; Yves Duhoux, *Le verbe grec ancien: Éléments de morphologie et de syntaxe historiques*, Bibliothèque des cahiers de l’Institut de linguistique de Louvain 61 (Leuven: Peeters, 1992), 416–17; Rijksbaron, *The Syntax and Semantics of the Verb*, 36–37.

development, the Greek perfect tense form, now used with both intransitive and transitive verbs, is becoming more primarily subject-oriented.<sup>126</sup> The coupling of the middle/passive perfect tense form with transitive verbs usually account for an object-oriented focus, while active perfect tense forms with intransitive verbs are generally more subject focused. The new coupling of the active perfect tense form with transitive verbs suggests a shift of usage towards a more subjective focus. One phenomenon which accounts for the move away from object-orientedness is subjectification, which is “a gradual process of progressive attenuation,” in which “an objective relationship fades away, leaving behind a subjective relationship that was originally immanent in it.”<sup>127</sup> A possible subdivision of the perfect tense form is the existential perfect, wherein, “a given situation has held at least once during some time in the past leading up to the present.”<sup>128</sup> This compares to the continuative perfect, with a persistent situation that may express a situation that has begun in the past and continues into the present.<sup>129</sup>

In the third stage, some scholars see the perfect tense form morphing into a form without any reference to the present time but rather fully focused on its anterior event, sometimes becoming indistinguishable from the aorist indicative tense form.<sup>130</sup> The three developmental

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<sup>126</sup> McKay, *On the Perfect*, 23–49.

<sup>127</sup> Ronald W. Langacker, “On Subjectification and Grammaticalization,” *Discourse and Cognition: Bridging the Gap*, ed. Jean-Pierre Koenig (Stanford: CSLI, 1998), 75; Kathleen Carey, “Subjectification and the Development of the English Perfect,” *Subjectivity and Subjectivisation: Linguistic Perspectives*, eds. Dieter Stein and Susan Wright (Cambridge: Cambridge University Press, 1995), 83–102.

<sup>128</sup> Comrie, *Aspect*, 58.

<sup>129</sup> Cornelis J. Ruijgh, “Les valeurs temporelles des formes verbales en grec ancien,” in *The Function of Tense in Texts*, eds. Jadranka Gvozdanović and Theo A. J. M. Janssen (Amsterdam: North-Holland, 1991), 209–10; Sicking and Stork, *The Synthetic Perfect in Classical Greek*, 158.

<sup>130</sup> Martin Haspelmath, “From Resultative to Perfect in Ancient Greek,” *Nuevos estudios sobre construcciones resultativas*, ed. José Luis Iturrioz Leza, Función 11–12 (Guadalajara: Universidad de Guadalajara, 1992), 187–224; Bybee, Perkins, and Pagliuca, *The Evolution of Grammar*, 81–87.

stages have been collapsed into the current consummative understanding of the Greek perfect tense form and is well summarized by Brooks and Winbery as, “expressing a perfective action involving a present state which has resulted from a previous action.”<sup>131</sup> However, it should be cautioned that varying views continue amongst scholars and the debate is ongoing.

### **Morphology of the Perfect Tense Form**

The Greek perfect indicative tense form is typified morphologically with a reduplication and the addition of the κ tense formative. The pluperfect tense form is typically prefixed with an augment in addition to the reduplication and the κ tense formative. Exceptions, of course, exist. For example, the perfect active indicative verbs which begin with an α, often lengthens to an ᾱ instead of presenting with a reduplication, and likewise, those which begin with an ε or ῆ also often demonstrate the absence of reduplication. Verbs ending with ίζ may also occasionally contract to a ισ instead of having the κᾱ tense formative, and likewise with words containing χ, φ, or ήπ forming the ultimate vowel may lose the perfect tense formative. Some μι verbs like ἀμφιέννυμι or those which receive the verb ending ομαι like ἐξέρχομαι seem to reject the κᾱ tense formative. The absence of the κ tense formative, especially observed in most perfect indicative middle/passive verbs, may indicate an imperfective aspect and the verbs possessing the κ tense formative as being perfective in aspect. The presence of a ρ in the ultimate vowel or verbs ending with an α may sometimes cause a contraction of the tense formative or associated vowel. Transposition or metathesis of vowels like the α following the κ in the perfect active indicative tense formative with an immediately following ο may occasionally occur, as in the case of ἀκηκόαμεν.

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<sup>131</sup> James A. Brooks and Carlton L. Winbery, *Syntax of New Testament Greek* (Washington DC: University Press of America 1979), 94.



According to William D. Mounce, *The Morphology of Biblical Greek*,<sup>132</sup> there are two forms of the Greek perfect active indicative tense form. The first perfect is identified with its  $\kappa\alpha$  tense formative, and the second perfect with its  $\alpha$  tense formative. The first perfect sometimes drops the final  $\nu$  from the verb in favor of the  $\kappa$  in the tense formative. Some stems which end in a consonant, whether labial ( $\pi$ ,  $\beta$ ) or velar ( $\kappa$ ,  $\gamma$ ), aspirate to a  $\phi$  or a  $\chi$ . The vowels present in the verb or connecting the verb with its tense formatives may sometimes ablaut or undergo a metathesis. The usual rendering of the Greek perfect active tense form is as follows:

*reduplication + tense stem + tense formative ( $\kappa\alpha$ ) + primary active ending*

The observation in contract verbs is that the final stem vowel is lengthened before the tense formative. This would make its construction:

*reduplication + tense stem (lengthened final vowel) + tense formative ( $\kappa\alpha$ ) + primary active ending*

For  $\mu$  ending verbs, the connecting vowel  $\epsilon$  is sometimes used to separate the reduplicated initial consonant:

*reduplication + ( $\epsilon$ ) + tense stem (lengthened final vowel) + tense formative ( $\kappa\alpha$ ) + primary active ending*

The second perfect tense form has the tense formative  $\alpha$ , rendering the verb construction:

*reduplication + tense stem + tense formative ( $\alpha$ ) + primary active ending*

Most, if not all  $\mu$  verbs, together with the first perfect indicative of ἴστημι (singular) take the first perfect tense form. However, all other instances of ἴστημι receive the second perfect construction.

*reduplication +  $\mu$  verb tense stem + tense formative ( $\kappa\alpha$ ) + primary active ending*

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<sup>132</sup> William D. Mounce, *The Morphology of Biblical Greek*, ed. Verlyn D. Verbrugge (Grand Rapids: Zondervan, 1994), 107–22.

When a verb does drop its final *v*, a helping verb may be inserted to smooth the reading. These verbs may be an *ε*, *α*, *ο*, *σ*, or *θ*. For example, ὄμνυμι verbs insert an *ο* before the tense formative.

The perfect middle/passive tense form does not use any perfect tense formatives and is distinguished by a different set of personal endings. A few unique observations result from the absence of the tense formative. Notably, the *σ* of the personal ending *σαι* does not drop out. Sometimes a *σ* or a *η* is additionally inserted between the stem and the personal ending. Due to the lack of connecting vowel or tense formative, when the verb stem ends in a consonant, it will usually undergo a consonantal change against the personal endings. It is thus constructed:

*reduplication + tense stem + primary middle/passive ending*

There are twenty-two pluperfect tense form verbs in the New Testament. The pluperfect active tense form likewise has two forms, similar to the perfect tense form. The first pluperfect is constructed with the tense formative *κ* followed by the connecting vowels *ει*. The second pluperfect is devoid of any tense formative. An augment precedes the verb reduplication but is sometimes absent. The pluperfect is thus constructed:

*(augment +) reduplication + tense stem + tense formative (κ) + connecting vowel (ει) + secondary active ending*

The middle/passive pluperfect tense form does not have tense formative nor any connecting vowels but utilizes middle/passive endings. Periphrastic pluperfect middle/passive tense forms occur by using the participle with ἦσαν. The pluperfect middle/passive tense form construction is as follows:

*(augment +) reduplication + tense stem + secondary middle/passive ending*

The future perfect middle/passive tense form is a periphrastic construction of the perfect middle/passive participle tense stem with the addition of εἰμί.

*reduplication + tense stem + tense formative ( $\sigma$ ) + connecting vowel + primary middle/passive ending*

### **Aspect of Augmented Verbs**

The Greek augment presumably contributes to describing events anterior to the speaker, while the unaugmented Greek verbs imply a proximal, current, or future events described by the speaker. There is linguistic evidence that morphological reduplication is typically associated with repetition, habit, being frequentative or iterative, morphing later in its chronologic usage to signify duratives or statives.<sup>133</sup>

The perfective aspect provides a perspective of the entirety of an event as having been concluded. The augmented aorist tense form describes such an event and is usually translated with the simple past tense. The aorist participle tense form gives a sense of an ongoing nature but often simply describes one-off events. This would thus be termed as perfective in aspect, but its ongoing nuance explained it in terms of its *Aktionsart*.

The augmented imperfect tense form is classified as imperfective in aspect, having occurred in past time, describing has already reached its resolution. The imperfect tense form describes an action as ongoing or iterative, providing an imperfective aspect. The distinction between the aorist participle tense form and the imperfect tense form seems to be that the aorist participle tense form is reserved for a one-time event, while the imperfect tense form attempts to describe a more iterative or habitual occurrence.

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<sup>133</sup> Bybee, Perkins, and Pagliuca, *The Evolution of Grammar*, 166–74; D. N. Shankara Bhat, *The Prominence of Tense, Aspect and Mood* (Amsterdam: John Benjamins, 1999), 55–57, 127; Eduard Schwyzler, *Syntax and syntaktische Stilistik*, vol. 2, *Griechische Grammatik*, ed. Albert Debrunner (Munich: C. H. Beck, 1950), 263; Andreas Willi, *The Languages of Aristophanes: Aspects of Linguistic Variation in Classical Attic Greek* (Oxford: Oxford University Press 2003), 129.

## Definitions and Positions

In Klaas Bentein's entry on the "perfect" in the *Encyclopedia of Ancient Greek Language and Linguistics*, edited by Georgios K. Giannakis,<sup>134</sup> he introduces the Greek perfect tense form. The Greek perfect tense form commonly references verbs conforming to the perfect tense morphological form. In addition to the perfect tense form, Greek utilizes a periphrastic construction where words like εἰμι "I am" and ἔχω "I have" are combined with participles of the perfect tense form or the aorist tense form to express a similar nuance as the perfect tense form.<sup>135</sup>

Bentein opines that "it is an open question whether this grammatical category (the Greek perfect tense form) constitutes an aspect, tense or *Aktionsart*, a mixture of these, or whether it represents a category of its own,"<sup>136</sup> and that "traditionally, the perfect is considered an aspectual category with dual-orientation, denoting completed action and resulting state."<sup>137</sup> Bentein quotes Albert Rijksbaron, that "the perfect stem signifies both that a state of affairs is completed and that as a result, a *state* exists."<sup>138</sup> Alternatively, Jacob Wackernagel<sup>139</sup> and Pierre Chantraine<sup>140</sup> argue for two types of perfect depending on the emphasis of the resultant state. One focuses on

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<sup>134</sup> Klaas Bentein, "Perfect," *Encyclopedia of Ancient Greek Language and Linguistics*, ed. Georgios K. Giannakis (Leiden: Brill, 2014), doi:[http://dx.doi.org/10.1163/2214-448X\\_eagll\\_COM\\_00000274](http://dx.doi.org/10.1163/2214-448X_eagll_COM_00000274).

<sup>135</sup> Klaas Bentein, "The Periphrastic Perfect in Ancient Greek: a diachronic mental space analysis," *TPhS* 110 (2012):171–211; Joan L. Bybee and Östen Dahl, "The Creation of Tense and Aspect Systems in the Languages of the World", *SiL* 13 (1989): 51–103.

<sup>136</sup> Bentein, *Perfect*, EAGLL.

<sup>137</sup> Bentein, *Perfect*, EAGLL.

<sup>138</sup> Rijksbaron, *The Syntax and Semantics of the Verb*, 1.

<sup>139</sup> Jacob Wackernagel, "Studien zum griechischen Perfectum," *Programm zur akademischen Preisverteilung* (Göttingen, 1904), 3–32, Reprinted in *Kleine Schriften* (1953), 1000–21.

<sup>140</sup> Pierre Chantraine, *L'histoire du parfait grec* (Paris : H. Champion, 1927).

the resultant state of the subject, and the other, the resultant state of the object, sometimes referred to as the resultative perfect. Another approach is to view it cross-linguistically and has been used by various scholars like Martin Haspelmath,<sup>141</sup> Eva-Carin Gerö and Arnim von Stechow,<sup>142</sup> Dag Haug,<sup>143</sup> and Bentein.<sup>144</sup> This approach references research on tense and aspect and results in two types of perfects being distinguished: the resultative and the anterior. Yuriy S. Maslov described the perfect tense form as encompassing “two temporal planes: that of precedence, and that of sequence.”<sup>145</sup> When precedence occurs, it is also called the anterior perfect, and when sequence occurs, it is known as the resultative perfect. With the anterior perfect, the subject is in focus, while with the resultative perfect, the focus is on the here-and-now and only requires that some event(s) be referenced, not necessarily producing the current state.<sup>146</sup>

Tracing the diachronic development of the perfect, Bentein states that “it has been convincingly shown that perfects across different languages tend to develop along a path that is the same or similar to a ‘grammaticalization-path’”<sup>147</sup> observing a shift “from resultative to

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<sup>141</sup> Haspelmath, *From resultative to perfect*, 187–224.

<sup>142</sup> Gerö and Stechow, *Tense in time*, 251–94.

<sup>143</sup> Dag Haug, “From resultatives to anteriors in Ancient Greek: on the role of paradigmaticity in semantic change,” in *Grammatical change and linguistic theory: the Rosendal papers*, ed. Thórhallur Eythórsson (Amsterdam 2008), 285–305.

<sup>144</sup> Bentein, *The Periphrastic Perfect*, 171–211.

<sup>145</sup> Yuriy S. Maslov, “Resultative, perfect, and aspect,” in *Typology of resultative constructions*, ed. Vladimir P. Nedjalkov (Amsterdam: John Benjamins, 1988), 64–65.

<sup>146</sup> Bybee and Dahl, *The Creation of Tense and Aspect*, 77.

<sup>147</sup> Bybee and Dahl, *The Creation of Tense and Aspect*, 66–77; Bentein, *Perfect*, EAGLL.

anterior, and from anterior to perfective past.”<sup>148</sup> Bentein further suggests that “the overall development could be captured in terms of transitivization.”<sup>149</sup>

Jesús de la Villa believes that “Tense and aspect are two different verbal categories in Ancient Greek. Tense refers externally to the moment when a certain event takes place, be it either in the past, in the present, or in the future. Aspect, also known as grammatical aspect, refers to the internal temporal characteristics of the event, that is, if it is still in its development (imperfective), or if it is considered to be a finished event (perfective), or, finally, if it is considered to be finished but has left some result which is still active (perfect).”<sup>150</sup>

Jesús de la Villa further believes that two types of tenses exist, the absolute tense and relative tense. “Absolute tense is a deictic category and takes as its reference point the moment of the speech act, whereas relative tense takes as its reference point a second event related to the first one.”<sup>151</sup> Three types of aspects occur, the lexical aspect or *Aktionsart*, the grammatical aspect, and the sequential aspect. The lexical aspect is linked to the word’s lexical entry, is not grammaticalized, and describes “the internal temporal characteristics of events.”<sup>152</sup> The grammatical aspect is commonly confused between the terms tense and aspect. The sequential aspect refers to “the different phases that an event undergoes: before its beginning / at

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<sup>148</sup> Bentein, *Perfect*, EAGLL.

<sup>149</sup> Paul J. Hopper and Sandra A. Thompson, “Transitivity in grammar and discourse,” *Language* 56 (1980): 251–99; Bentein, *Perfect*, EAGLL.

<sup>150</sup> Jesús de la Villa, “Tense/Aspect,” *EAGLL*, doi:[http://dx.doi.org/10.1163/2214-448X\\_eagll\\_COM\\_00000343](http://dx.doi.org/10.1163/2214-448X_eagll_COM_00000343).

<sup>151</sup> Villa, *Tense/Aspect*, EAGLL.

<sup>152</sup> Villa, *Tense/Aspect*, EAGLL.

the very moment of its beginning / during its development / at the moment of its end / after it has already finished.”<sup>153</sup>

Current aspectual studies of the Greek verb have ranged from the bifold perfective-imperfective aspects, utilized by Fanning and Campbell, a triad approach, to include the stative aspect as proposed by Porter, to the fourfold delineation suggested by McKay, which sets the future aspect as separate from the initial three. Bernard Comrie notes that the perfect tense form combined with lexically inherently stative verbs produce an ingressive action of entering the condition of the said verb, and subsequently, its ongoing existence.<sup>154</sup> The perfect tense form denotes various states depending on its lexical representation. With intransitives and middle/passives, it is suggestive of “the state of the subject produced by the culmination of that bounded process or event.”<sup>155</sup> The active perfect with the transitive verbs demonstrate, “the state in view” but sometimes requires the lexical sense of the verb’s constellation to derive how it came to be. It may be used to emphasize the accomplishment of the verbal action in the face of difficulty.<sup>156</sup> This approaches McKay’s coined terminology of “realm of responsibility.”<sup>157</sup>

McKay’s understanding of the Greek perfect tense form is that “the perfect tense (form) expresses the state or condition of the subject of the verb, mostly in present time contexts and those without specific time reference, and in some circumstances it has an added strong reference

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<sup>153</sup> Villa, *Tense/Aspect*, EAGLL.

<sup>154</sup> Comrie, *Aspect*, 51.

<sup>155</sup> Buist M. Fanning, “*Defining the Ancient Greek Perfect: Interaction with Recent Alternatives to the Traditional View of the Perfect*,” in *The Perfect Storm: Critical Discussion of the Semantics of the Greek Perfect Tense under Aspect Theory*, ed. D. A. Carson, Studies in Biblical Greek, (New York: Peter Lang, 2021), 51; Haug, *Aristotle’s Kinesis/Energia-Test*, 387–418.

<sup>156</sup> Fanning, *Defining the Ancient Greek Perfect*, 52.

<sup>157</sup> McKay, *New Syntax of the Verb in New Testament Greek*, 31–32; McKay, *On the Perfect*, 311–14.

to an event which is already past. In fact, it applies the state principle of the perfect aspect to present time, timeless situations, extensions from past to present, and the implication of future reference, in the same way as the process principle of the imperfective is applied to them in the present tense and is even found occasionally in a use which parallels the historic present.”<sup>158</sup>

Stanley E. Porter: “Stative Aspect or State of Affairs”

Porter believes that “tense forms in Greek are not primarily time based (i.e., tense is not grammaticalized in Greek) but that they are aspectually based... (and) because temporal reference is relative and not absolute in Greek, deictic indicators play an important part as the grammatical means by which temporal distinctions are made. The relation of semantics to pragmatics, or the code shared by Greek users and their resultant texts, is best formulated in terms of implicature, which accounts for patterns of tense form usage.”<sup>159</sup> Porter believes that there are two possible ways to define the perfect tense form. The “first, entails a correlation of the aorist and present tenses.”<sup>160</sup> He quotes N. Turner,

The *Aktionsart* belonging properly to the (perfect) tense is either fulfilment in the present of a process begun in the past or else the contemplation of an event having taken place in the past with an interval intervening. It is therefore a combining of the *Aktionsarten* of the aorist and the present (tense forms). Originally it had no resultative force but simply expressed the subject’s state; this had been arrived at by some previous activity, but the state arrived at was represented by the perfect as so permanent that the perfect can be said from long before the New Testament period to have present meaning. The old intransitive perfect was giving way before the active, transitive and resultative perfect, and its meaning is difficult to distinguish from the aorist.”<sup>161</sup>

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<sup>158</sup> McKay, *A New Syntax*, 49.

<sup>159</sup> Porter, *Verbal Aspect*, 107–8.

<sup>160</sup> Porter, *Verbal Aspect*, 251.

<sup>161</sup> N. Turner, *Syntax*, Vol. 3 of *A Grammar of NT Greek*, ed. J. H. Moulton (Edinburgh: T&T Clark, 1963), 81–83.



Porter also quotes Blass and Debrunner, “The perfect combines in itself, so to speak, the present and the aorist in that it denotes the *continuance of completed action*.”<sup>162</sup> Porter views that the “uses of the perfect in at least past and present referring context”<sup>163</sup> are not accounted for in these definitions. He quotes J. P. Louw in presenting his view of the stative aspect,

Die Griekse Perfektum, wat ook morfolgies skerp van die ander sg. tempora afwyk, distansieer hom nie net van die spreeksituasie alleen nie, maar ook van die gebeure self soos sy aspek, wat tradisioneel *toestand* genoem word, maar wat juister met die term *statief* omskryf kan word, duidelik na vore bring. Met *statief* word bedoel dat *nie die gebeure' nie, maar die 'saak' as voldonge gestel word*. Hier lê die eintlike verskil t.o.v. die tradisionele definisie nl. voortduur van 'n afgehandelde *handeling*. In die begrip *statief* wat dui op die saak wat as voldonge gestel word, lê die kern van die Perfektum se semantiese vlak, en taalenteite moet immers semanties gedefinieer word.<sup>164</sup>

(My translation: “The Greek perfect, which also differs sharply morphologically from the other so-called tempora, does not simply distance it from the conversation situation but also from the events themselves so that it brings aspect, which is traditionally called state, but which could better be described by the term stative, clearly to the fore. By stative I mean that not the events but the whole affair is established as completed. Here lies the essential difference with regard to the traditional definition, namely continuance of a completed action. In the concept stative which points to the whole affair, established as complete, there lies the nucleus of the semantic level of the perfect, and linguistic entities must of course be defined semantically.”)

Porter states, “It is appropriate to assert that the perfect grammaticalizes the state or condition of the grammatical subject as conceived by the speaker. Whether a previous event is alluded to or exists at all is a matter of lexis in context and not part of aspectual semantics.”<sup>165</sup>

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<sup>162</sup> Blass and Debrunner, *A Greek Grammar*, 340.

<sup>163</sup> Porter, *Verbal Aspect*, 252.

<sup>164</sup> J. P. Louw, “Die Semantiese Waarde Van Die Perfektum in Hellenistiese Grieks,” *Acta Classica* 10 (1967), 27.

<sup>165</sup> Porter, *Verbal Aspect*, 259.

Porter views aspect as strictly describing a type of viewpoint and proposes a stative aspect for the Greek perfect tense form.<sup>166</sup> Porter sees aspect as “a synthetic semantic category used of meaningful oppositions in a network of tense systems to grammaticalize the author’s reasoned subjective choice of the conception of a process.”<sup>167</sup> He views the Greek perfective aspect as expressing actions as “a complete and undifferentiated process,” while the imperfective aspect describes actions “as being in progress.”<sup>168</sup> Porter believes that “aspect is not properly speaking a temporal category,” although, like tense and *Aktionsart*, it is still “concerned with processes which occur in time.”<sup>169</sup> He views the perfective aspect as being “in its immediacy,”<sup>170</sup> that is to say, summative, or “all at once,” while the imperfective aspect, he views as representing “not a particular moment in time.”<sup>171</sup>

Buist M. Fanning: “Intersection of Temporality, Perfective Aspect, and Stativity”

Buist M. Fanning believes that,

As a result of a study of the perfect forms in New Testament Greek (and in the light of these issues, it seems justifiable to conclude that the perfect (tense form) is a category in which three elements of meaning combine: tense, *Aktionsart*, and aspect, working together. Like the present, the perfect displays a present-time value, in denoting a consequence simultaneous with some reference-point. But at the same time, it contrasts with the present in referring also to a past occurrence which produced the consequence. On the other hand, the perfect has a past sense like the aorist in denoting an occurrence which is antecedent to some reference point but differs from it in referring at the same time to a present consequence of the occurrence. External or deictic time-value

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<sup>166</sup> Porter, *Linguistic Analysis*, 8–16, 245–59.

<sup>167</sup> Porter, *Verbal Aspect*, 88.

<sup>168</sup> Porter, *Idioms*, 21.

<sup>169</sup> Porter, *Linguistic Analysis*, 46, 50, 98, 99, 105.

<sup>170</sup> Porter, *Verbal Aspect*, 91.

<sup>171</sup> Thomson, *What Is Aspect*, 40–41.

relates a situation to an external reference-point (e.g., the time of speaking), and the perfect indicative does this by portraying its consequence as simultaneous and its occurrence as antecedent to the time of speaking.<sup>172</sup>

Fanning continues,

This stative sense (of the perfect tense form) should be labelled an *Aktionsart* value, rather than an aspect.”<sup>173</sup> Fanning summarizes his view of the perfect tense form, “The perfect in New Testament Greek is a complex verbal category denoting, in its basic sense, a state which results from a prior occurrence. Thus, it combines three elements within its invariant meaning: the *Aktionsart*-feature of stative situation, the tense-feature of anteriority, and the aspect of summary viewpoint concerning the occurrence. In individual texts one can observe degrees of emphasis on one or the other of these features due to a variety of contextual factors, but some allusion to all three elements is normally preserved even if one is highlighted over the others.”<sup>174</sup>

Fanning understands aspect as presenting the viewpoint of the speaker. He believes the aorist tense form has the perfective aspect and offers a summary view of the events described. He views the Greek present tense form as an imperfective aspect presenting from the proximal viewpoint of the speaker as the event unfolds, while the perfective aspect portrays the perspective of someone reporting from a distance. Presumably, the measurement for aspect is against the event being described rather than being time-bound. Fanning finds the Greek perfect tense form at the intersection of having a perfective aspect, with temporal location (prior event and current state), likely of a past tense and having an *Aktionsart* procedural character (the stative nature).<sup>175</sup>

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<sup>172</sup> Fanning, *Verbal Aspect*, 112–13.

<sup>173</sup> Fanning, *Verbal Aspect*, 117.

<sup>174</sup> Fanning, *Verbal Aspect*, 119–20.

<sup>175</sup> Fanning, *Defining the ancient Greek Perfect*, 74.

Fanning further understands aspect as

That category in the grammar of the verb which reflects the focus or viewpoint of the speaker in regard to the action or condition which the verb describes. It shows the perspective from which the occurrence is regarded or the portrayal of the occurrence itself apart from the actual or perceived nature of the situation itself.<sup>176</sup>

The aorist tense form's (perfective) aspect "presents an occurrence, in summary, viewed as a whole from the outside, without regard for the internal make-up of the occurrence,"<sup>177</sup> while the present tense form's (imperfective) aspect "reflects an internal viewpoint concerning the occurrence which focuses on its development or progress and sees the occurrence in regard to its internal make-up, without beginning or end in view."<sup>178</sup> Fanning regards aspect as being subjective, and uses the terms "viewpoint" and "perspective" to describe aspect. He also sometimes uses the words "development," "progress," "beginning," and "end," to describe the imperfective aspect.<sup>179</sup>

Fanning summarizes the classical Greek understanding of the perfect tense form as being "an action done with existing results or the present condition produced by a past occurrence."<sup>180</sup> While admitting there are grounds for advocating the Greek perfect tense form to be imperfective in aspect, Fanning argues for understanding the Greek perfect tense form as being perfective in aspect.<sup>181</sup>

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<sup>176</sup> Fanning, *Verbal Aspect*, 84–85.

<sup>177</sup> Fanning, *Verbal Aspect*, 97.

<sup>178</sup> Fanning, *Verbal Aspect*, 103.

<sup>179</sup> Thomson, *What Is Aspect*, 41–44.

<sup>180</sup> Fanning, *Defining the ancient Greek Perfect*, 72.; Sicking and Stork, *The Synthetic Perfect in Classical Greek*, 125; Orriens, *Involving the Past in the Present*, 223; Blass and Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, 318.4.

<sup>181</sup> Fanning, *Defining the ancient Greek Perfect*, 64–65.

Constantine R. Campbell: “Imperfective with Heightened Proximity”

Campbell quotes McKay in his understanding of the stative aspect, “(The) stative aspect views the state, or state of being, of the subject of a verb.”<sup>182</sup> Campbell contrasts this with Porter’s understanding of the stative aspect as referring, “to a general state of affairs.”<sup>183</sup> Campbell views that “this conception’s (Porter’s) strength is that it removes focus from the subject of the verb, which is so problematic with stative conceptions of the perfect, and creates (instead) a general state.”<sup>184</sup> However, Campbell feels that “Porter’s stative aspect is difficult to define and does not parallel any kind of aspect in other languages. Furthermore, it is difficult to apply and sometimes results in quite forced exegesis.”<sup>185</sup> Campbell’s view begins with the observation that “the perfect parallels the present in its usage far more than it seems to do with the aorist. In fact, the patterns of perfect usage in narrative texts are virtually identical to those of the present. Nearly all perfect indicatives in narrative texts occur within discourse, just like the present. More than this, when the perfect tense does not occur within discourse, it demonstrates the same patterns as does the present when it is not within discourse. Just as the present tense forms historical presents with verbs of propulsion and introducers of discourse, so too does the perfect.”<sup>186</sup> Campbell thus concludes that the “imperfective aspect explains the parallel usage of the perfect and present tense forms, but it very nicely accommodates the many stative lexemes that are

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<sup>182</sup> McKay, *A New Syntax*, 31.

<sup>183</sup> Porter, *Idioms*, 21–22.

<sup>184</sup> Constantine R. Campbell, *Basics of Verbal Aspect in Biblical Greek* (Grand Rapids: Zondervan, 2008), 48.

<sup>185</sup> Constantine R. Campbell, *Verbal Aspect and Non-Indicative Verbs: Further Soundings in the Greek of the New Testament*, SBG 15 (New York: Peter Lang, 2008), 48–49.

<sup>186</sup> Campbell, *Verbal Aspect*, 50.

found in perfect usage. In most languages, imperfective aspect is the natural home of stativity. As such, this model of the perfect fits with what has always been observed, that the perfect often communicates stativity. But imperfective aspect also is able to explain those perfects that are not stative; imperfective aspect can accommodate other types of lexemes too. It also explains past referring perfects that might seem to behave like aorists. Just as the present tense form can be used to refer to the past (the historical present), so too can the perfect (the historical perfect). Consequently, imperfective aspect demonstrates the greatest power of explanation when it comes to the semantic meaning of the perfect tense-form.”<sup>187</sup> Campbell further suggests that the “perfect (tense form) semantically encodes imperfective aspect and the spatial value of heightened proximity,”<sup>188</sup> making the imperfective aspect of the perfect tense form to be super-present in terms of proximity.

Campbell understands aspect as the manner in which the verb is used to present the viewpoint of an event. Campbell argues that the Greek perfect tense form is imperfective in aspect but stative in *Aktionsart*.<sup>189</sup> Campbell accepts that the morphological reduplication could signal intensification, while Fanning feels the reduplication points more towards an iterative occurrence.<sup>190</sup> Campbell thinks that the perfect verb’s aspect is imperfective about its spatial value of proximity. “The Greek perfect tense form is likewise imperfective in aspect but brings

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<sup>187</sup> Campbell, *Verbal Aspect*, 50–51.

<sup>188</sup> Campbell, *Verbal Aspect*, 51.

<sup>189</sup> Campbell, *The Greek Perfect*, 10–13.

<sup>190</sup> Buist M. Fanning, “Response to Campbell’s Imperfective View of the Greek Perfect,” in *The Perfect Storm: Critical Discussion of the Semantics of the Greek Perfect Tense under Aspect Theory*, Studies in Biblical Greek, ed. D. A. Carson (New York: Peter Lang, 2021), 27.

additional heightened proximity.”<sup>191</sup> Campbell does not think that the stative aspect exists<sup>192</sup> and feels that Porter errs in not attributing the stativity to the subject of the verb, but rather to the situation surrounding the verb and its state of affairs.<sup>193</sup> In defending his view that the “imperfective state is the natural barrier to *Aktionsart*,”<sup>194</sup> Campbell quotes Carl Bache, who says that the imperfective aspect in most languages is typically used to refer to stative situations.<sup>195</sup> Campbell concludes his observation that the abundant occurrence of the stative in *Aktionsart* Greek perfect tense form points to it being primarily imperfective in aspect and accounts for the full spectrum of its usage.<sup>196</sup>

Campbell concurs with Porter and Fanning in viewing aspect as a viewpoint.<sup>197</sup> Campbell further agrees with Porter’s imperfective aspect as an action being in progress<sup>198</sup> and also with Fanning’s understanding of the imperfective aspect as being a “development or progress, without beginning or end in view.”<sup>199</sup> However, Campbell is emphatic that aspect is not a temporal concept, musing that “it is unfortunate that aspect is occasionally defined in terms of temporal relations rather than simply a viewpoint.”<sup>200</sup> He understands that the “imperfective aspect views

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<sup>191</sup> Campbell, *The Greek Perfect*, 16.

<sup>192</sup> Campbell, *The Greek Perfect*, 17.

<sup>193</sup> Campbell, *The Greek Perfect*, 9.

<sup>194</sup> Campbell, *The Greek Perfect*, 13.

<sup>195</sup> Bache, *Aspect and Aktionsart*, 69.

<sup>196</sup> Campbell, *The Greek Perfect*, 13.

<sup>197</sup> Constantine R. Campbell, *Verbal Aspect, the Indicative Mood, and Narrative: Soundings in the Greek of the New Testament* (New York: Peter Lang, 2007), 8.

<sup>198</sup> Porter, *Idioms*, 21.

<sup>199</sup> Fanning, *Verbal Aspect*, 103.

<sup>200</sup> Fanning, *Verbal Aspect*, 98.

an action internally, but that action need not necessarily be in progress,”<sup>201</sup> and the perfective aspect as presenting a helicopter view,<sup>202</sup> but revealing it in such a way that “exactly how the parade is unfolding is not seen.”<sup>203</sup> He does not take the customary understanding of the aorist tense form as presenting the details of a narrative<sup>204</sup> because he rejects the idea of an internal temporal constituency that is not seen by the perfective.<sup>205</sup>

Campbell cites Georg Curtius, who believes that the original force of the Greek perfect tense form’s morphological reduplication was intensive and that the perfect tense form originated from the present tense form.<sup>206</sup> A. T. Robertson also agrees that the reduplication pointed to an intensive. However, Robertson feels that morphological reduplication was not always utilized to signal intensives.<sup>207</sup> Campbell believes that some perfect tense forms mimic the aorist tense form and are thus better classified as historical present in these circumstances while still bearing their imperfective aspect.<sup>208</sup>

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<sup>201</sup> Fanning, *Verbal Aspect*, 98

<sup>202</sup> Campbell, *Basics of Verbal Aspect*, 38.

<sup>203</sup> Campbell, *Basics of Verbal Aspect*, 34.

<sup>204</sup> Buist M. Fanning, “Approaches to Verbal Aspect in New Testament Greek: Issues in Definition and Method,” in *Biblical Greek Language and Linguistics*, eds. S. E. Porter & D. A. Carson, LNTS (London: Bloomsbury Academic, 1993), 49.

<sup>205</sup> Thomson, *What Is Aspect*, 44–46.

<sup>206</sup> Georg Curtius, *The Greek Verb: Its Structure and Development*, trans. Augustus S. Wilkins and Edwin B. England (London: John Murray, 1880), 354–55.

<sup>207</sup> Robertson, *A Grammar of the Greek New Testament*, 893.

<sup>208</sup> Campbell, *The Greek Perfect*, 15.



## Consolidating the Positions

Thus far, the positions of various scholars regarding the Greek perfect tense form have been presented, where possible, using their own words. The stative nuance provided by the perfect verb is undeniable; however, the debate about whether this is a component of *Aktionsart* or aspect continues. The observation that the perfect verb considers two events is also undeniable. The two events being the originating event and the resultant condition. The debate is ongoing as to whether the subject is in focus for both events and if the focus shifts to the object in the resulting state. This may be an issue of voice and the transitivity of the lexis. This dissertation is also concerned with perspective provided by the Greek perfect tense form's aspect. Fanning understands that the verb primarily considers the originating event. Thus, the verbal aspect of the perfect verb is perfective, since the originating event is a completed entity and viewed as a single unit. The consequences of this initial action bring about its resultant state, which follows this perfective event, then necessarily belongs to the verb's *Aktionsart*. Campbell instead feels that the perfect verb primarily relates to the resultant condition. Functioning similar to the present tense form but with a heightened proximity, Campbell classifies the perfect tense form as being imperfective in aspect. Porter views the two events of the originating and the resultant state in unison, which then acts in tandem to produce a state. Both events are necessary in the production of this final consequential state, which he classifies as the stative aspect.

Furthermore, Porter considers the idea of markedness. Put simply, the theory of markedness proposes that every author makes a conscious decision in every word choice.<sup>209</sup> The

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<sup>209</sup> Bernard Comrie (in *Aspect: An Introduction to the Study of Verbal Aspect and Related Problems*, Cambridge Textbooks in Linguistics, Cambridge: Cambridge University Press, 1976.) states that, "The intuition behind the notion of markedness in linguistics is that, where we have an opposition with two or more members (e.g., perfective versus imperfective), it is often the case that one member of the opposition is felt to be more usual, more normal, less specific than the other (in markedness terminology, it is unmarked, the others are marked)." (pg. 111)

more commonly used words are considered less marked than their counterparts which occur with lesser regularity. In the case of Greek, the more commonly used aorist tense form is then deemed to be less marked than the perfect tense form, since the perfect tense form occurs less frequently in the New Testament. Porter's idea of markedness is derived from the Prague School which is credited for introducing the markedness theory.<sup>210</sup>

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Comrie notes, "There are a number of morphological peculiarities that tend to correlate with the marked/unmarked distinction. For instance, unmarked categories tend to have less morphological material than marked categories." (pg. 114) Comrie adds, "One criterion that has not been mentioned so far in connection with markedness and aspect, although it seems an easy and objective criterion to apply, is frequency." (pg. 116) And "finally, it may be noted that the degree of markedness of a marked form need not always be the same." (pg. 122) In a footnote, Comrie continues, "markedness was first introduced into linguistics by the Prague School phonologists." (pg. 111 fn1)

"Among functional linguistic theories, the theory of language of the Prague School of Linguistics is commonly referred to as functionalist or structural linguistics (and is) multifaceted. The Prague School puts emphasis on the communicative function of language in the broadest sense of the word and communicative needs which bear responsibility for the systemic organization of the formal means of expression, by means of which language satisfies given communicative needs. Two basic entities in the structure of the sentence as a message: the theme (what is being talked about, or the point of departure) and the rheme (what is being said about it, or the nucleus of the message)." (Richard Repka, "The Prague school of linguistics and Halliday's systemic and functional grammar," *Philologia* 31.1 (2021), 165–77.)

<sup>210</sup> Chris S. Stevens, "Markedness, Prominence, and the Pauline Imperfect Tense-Form: Testing the Binary and Tripartite Planes of Discourse Models," *Conversations with the Biblical World* 34 (2014): 171–203.

Closely associated with the Prague School is Systemic Functional Linguistics (SFL)<sup>211</sup> championed by Michael Halliday.<sup>212</sup> Porter is a proponent of SFL and believes “the category of

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<sup>211</sup> Systemic Functional Linguistics (SFL) is a school of linguistics associated with the Michael Halliday. Four features distinguish systemic functional theory: 1) SFL is a functional and socio-semiotic theory of language, 2) SFL is a systemic and stratificational theory of language, 3) SFL describes language in terms of three meta-functions, and 4) language as described by SFL, because of its functional nature, is intrinsically contextual. (Colin M. Toffelmire, *A Discourse and Register Analysis of the Prophetic Book of Joel*, Leiden: Brill, 2016, 18.)

In a “semogenic” system, words are used in the creation of meaning rather than merely representing meaning. (M. A. K. Halliday, “Methods—Techniques—Problems,” in *Continuum Companion to Systemic Functional Linguistics*, eds. M. A. K. Halliday and Jonathan J. Webster, New York: Continuum, 2009, 60.)

SFL is a system that can be “approached from three possible perspectives: language as knowledge, language as behavior, and language as art.” (M. A. K. Halliday, *Language as Social Semiotic: The Social Interpretation of Language and Meaning*, London: Edward Arnold, 1978, 11.)

SFL is opposed to transformational grammar which is generally associated with Noam Chomsky. (See Randy Allen Harris, *The Linguistics Wars*, New York: Oxford University Press, 1993; and Robert De Beaugrande, *Linguistic Theory: The Discourse of Fundamental Works*, Longman Linguistics Library, New York: Longman, 1991).

A point of disagreement between Halliday and the Chomskyan tradition is that “while Halliday sees langue and parole as two perspectives on human language (system/instance), Chomsky (instead) sees an opposition between competence (related to langue) and performance (related to parole) understanding competence (as being) related ‘to the Humboldtian conception of underlying competence as a system of generative processes.’ (Noam Chomsky, *Aspects of the Theory of Syntax*, Massachusetts Institute of Technology, Research Laboratory of Electronics: Special Technical Report, Cambridge: M.I.T. Press, 1965, 4.) The system of language is not, for Chomsky, an abstract reality arrived at by observing instances of speech, but an innate cognitive feature that enables language in the human animal.” (Toffelmire, *A Discourse and Register Analysis*, fn 16.) Another way to present the two perspectives of SFL are to use the descriptions instantial and the systemic. “(From) the instantial perspective, we see the individual text; from the systemic perspective, we see the system of available choices with which one creates the text, the meaning-potential... We can examine a text as an instantiation of the abstract system, or we can theorize the abstract system by examining many instances of text.” (Toffelmire, *A Discourse and Register Analysis*, 22.)

SFL seeks to examine the instances of language use and the function language plays rather than simply examining whether sentences are grammatical. According to Michael A. K. Halliday, the “function (of language) will be interpreted not just as the use of language but as a fundamental property of language itself, something that is basic to the evolution of the semantic system.” (M. A. K. Halliday and Ruqaiya Hasan, *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective*, 2nd ed., Language Education, Oxford: Oxford University Press, 1989, 17.)

Halliday summarizes “grammar is what the speaker can say and is the realization of what he means. Semantics is what he can mean; and we are looking at this as the realization of what he does.” (M. A. K. Halliday, *Explorations in the Functions of Language*, New York: Elsevier North-Holland, 1977, 74.)

The systemic nature of language suggests that “the meaning (of a particular word) is encoded in the wording as an integrated whole.” (M. A. K. Halliday, *An Introduction to Functional Grammar*, 2nd ed., London: Edward Arnold, 1985, xx.)

Systemic Functional Linguistics allows “polyphony” (Halliday and Hasan, *Language*, 56; Halliday, *Methods—Techniques—Problems*, 71.) which “is vital, in that we may observe a single word (say a verb) doing several different things in a single clause.” (Toffelmire, *A Discourse and Register Analysis*, 21.)

SFL regards system and instance not as two distinct phenomena, but as one phenomenon (language) examined from two distinct perspectives. Halliday uses the analogy of ‘climate’ and ‘weather’ as different perspectives on the same phenomenon. Thus, SFL explains linguistic features not as isolated elements of language but as instantiations of the overall system. (Toffelmire, *A Discourse and Register Analysis*, 21; Halliday, *Methods—Techniques—Problems*, 66.)

synthetic verbal aspect, a morphologically based semantic category which grammaticalizes the author/speaker's reasoned subjective choice of conception of a process, provides a suggestive, workable and powerful linguistic model for explaining the range of uses of the tense-forms in Greek."<sup>213</sup> Addressing those who are more cautious in adopting structural linguistics, Porter notes "Biblical Greek scholars cannot be blamed for being overly cautious in adopting structural linguistics, especially in semantics, since the field itself is one of ever increasing diversity and specialization in method and approach."<sup>214</sup> Porter adds "Many biblical scholars have come to realize that their analyses of biblical texts do not occur apart from an interpretative model, i.e., pre-suppositionless exegesis does not occur, but all interpretation occurs within an interpretative context."<sup>215</sup>

The debate of verbal aspect, especially the perfect tense form has drawn the interest of many because of its potential to assist our further understanding Scripture. While the scholars may differ in their understanding of aspect as it pertains to the perfect tense form, it is clear that each believes the perfect tense form to be somewhat special amongst the other Greek tenses. One theory of why the Greek perfect tense form stands out from the rest is the idea of markedness.

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<sup>212</sup> Richard Repka says that both the Prague School and Michael Halliday's SFL, "Have an almost identical view of language. Both of them postulate that communicative functions determine the systemic organization of language, and both of them build on the process of communication and the process model of language. They are also in agreement about the relation of language and text as its instantiation. Understandably, there are also a number of differences between them, e.g., the SFL operates with a greater number of functions (metafunctions and macro-functions), semantic roles, and it is also more explicit with respect to different kinds of processes (material, mental, relational, etc.) However, such differences are no differences in quality but more or less differences in degree." (Richard Repka, "The Prague school of linguistics and Halliday's systemic and functional grammar," *Philologia* 31.1 (2021), 165–77.)

<sup>213</sup> Porter, *Verbal Aspect*, 1.

<sup>214</sup> Porter, *Verbal Aspect*, 2.

<sup>215</sup> Porter, *Verbal Aspect*, 3.

Not everyone agrees with the argument for markedness as presented by functional linguists, but I have below provided a cursory view of their approach.

According to Porter, and along the lines of SFL,<sup>216</sup> markedness has three planes of discourse.<sup>217</sup> (1) The perfective aspect (aorist tense form) is the *background tense* form and is the least marked. (2) The imperfective aspect (Greek present and imperfect tense forms) conveys the *foreground* and is more marked than the background. (3) The stative aspect (perfect and pluperfect tense forms) provides the *front ground* and is the most marked aspectual form.<sup>218</sup> Some scholars lump the trinitarian gamut of the aorist, imperfect, and pluperfect tense forms, all of which convey background information.<sup>219</sup>

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<sup>216</sup> SFL is both system-oriented as well as function-oriented. Halliday posits three metafunctions of language use and function. (M. A. K. Halliday and Ruqaiya Hasan, *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective*, 2nd ed., Language Education, Oxford: Oxford University Press, 1989, 45.) These metafunctions “describe the ways in which we (1) use language to communicate ideas and experiences and to organize our world (Ideational); (2) communicate with other people, using language to encode the dynamics of the relationships that are involved (interpersonal); and (3) use combinations of words in systematic relationship to do these things (textual).” (Colin M. Toffelmire, *A Discourse and Register Analysis of the Prophetic Book of Joel*, Leiden: Brill, 2016, 24.) Ruqaiya Hassan muses regarding those who do not subscribe to SFL, that “instead of becoming an explanatory principle, the notion of context has become an a-theoretical appendage which functions as a mere trouble-shooter, a disambiguator of ambiguous sentences.” (Ruqaiya Hasan, “Speaking with Reference to Context,” in *Text and Context in Functional Linguistics*, ed. Mohsen Ghadessy, Amsterdam: John Benjamins, 1999, 220.) Toffelmire believes “context is not an a-theoretical appendage, but an integral component of the study of language, and must consequently be treated with the same systematic attention given to phonology, grammar, and semantics.” (Toffelmire, *A Discourse and Register Analysis*, 25; Hasan, *Speaking with Reference to Context*, 220–21; Ruqaiya Hasan, “Wherefore Context?: The Place of Context in the System and Process of Language,” in *Grammar And Discourse Proceedings Of The International Conference On Discourse Analysis*, eds. Shaozeng Ren, William Guthrie, and I.W. Ronald Fong, Macau: The Publication Centre, University of Macau, 2001, 3.) “Structural linguistics, or structuralism, in linguistics, denotes schools or theories in which language is conceived as a self-contained, self-regulating semiotic system whose elements are defined by their relationship to other elements within the system.” P. H. Matthews. “Structural linguistics,” *The Concise Dictionary of Linguistics*, 3rd ed. (Oxford University Press 2014). “The term ‘systemic linguistics’ can be used of any variant of system-structure theory in which language is interpreted as essentially a vast network of interrelated sets of options.” Thus, SFL can thus be described as both a category of systemic linguistics and structural linguistics.

<sup>217</sup> Stanley E. Porter, “Prominence: An Overview,” in *The Linguist as Pedagogue*, eds. Stanley E. Porter and Matthew, Brook O’Donnell (Sheffield: Sheffield Phoenix, 2009), 58–59.

<sup>218</sup> Steven E. Runge, “Markedness: Contrasting Porter’s Model with the Linguists Cited as Support,” *BBR* 26, (2016): 43–56.

<sup>219</sup> Campbell, *Verbal Aspect, the Indicative Mood, and Narrative*, 8.

## The Impasse of the Debate

The current debate “regarding verbal aspect has been whether Greek tense-forms semantically encode temporal reference alongside aspect.”<sup>220</sup> Is the Greek perfect tense form atemporal or should it be defined by the trifecta of aspect, tense, and Aktionsart? What the Greek perfect tense form does in a sentence, or a pericope is not the issue, and in fact, most traditional grammars have already very accurately described the Greek perfect tense form’s actions. The sticky situation is in describing the perfect tense form’s recognition the current or continuous final state and considering the originating event or circumstance, while using the linguistic terminology of aspectual framework. The Greek verbal tense form is generally seen to have an aspectual component, a tense and an *Aktionsart*. There is still much debate surrounding temporality and viewpoint within these elements. Currently, it is understood that all three scholars, Porter, Fanning, and Campbell, understand the Greek perfect tense form as having at least two situations, the originating event, and the resultant condition. Porter keeps both these incidences in view when he puts forth his proposal for considering the perfect tense form to embody the stative aspect. His idea is that the resultant state is consequentially what is observed as a unified result of all the events encompassed by the verb. Porter’s stative aspect thus takes into consideration both the originating event and the resultant condition, with a consideration that “whether a previous event is alluded to or exists at all is a matter of lexis in context and not part of aspectual semantics.”<sup>221</sup> Fanning on the other hand considers that only the originating event should be considered in terms of aspect and considers the subsequent resultant condition to

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<sup>220</sup> Campbell, *Advances in the Study of Greek*, 114.

<sup>221</sup> Porter, *Verbal Aspect*, 259.

instead be a component of the verb's *Aktionsart*. Campbell believes the final resultant state is in focus, and further views the perfect tense form to mimic and function as an alternative to the present tense form in usage, save that it presents a "super-proximity" when compared to the present tense form.

### **Proposed Solutions by Various Scholars**

There have been a few scholars who have attempted to apply the various theories in trying to resolve the impasse. Mari B. Olsen sees the Greek verbal tense system as having only two aspects, delegating any observed stativity of the perfect tense form to be an *Aktionsart* value.<sup>222</sup> Rodney J. Decker agrees with and applied Porter's proposal to the Gospel of Mark.<sup>223</sup> Trevor V. Evans studied verbal syntax of the Greek Pentateuch and compared it with the underlying Hebrew.<sup>224</sup> "Evans argues that tense is indeed expressed by the verbal system. On the question of aspects, he also affirms the existence of two aspects, rejecting the category of stative aspect. He suggests that the Greek perfect is *imperfective* in aspect."<sup>225</sup> Constantine R. Campbell agrees with McKay, Porter, and Decker that tense is not a semantic value of Greek indicative verbs, but that each tense form possesses a "temporal reference on the pragmatic level."<sup>226</sup> He believes in only two aspects in the Greek verbal system, arguing for the perfect and pluperfect to be imperfective in aspect. David L. Mathewson follows Porter's understanding as he studies the

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<sup>222</sup> Mari Broman Olsen, *A Semantic and Pragmatic Model of Lexical and Grammatical Aspect*, Outstanding Dissertations in Linguistics (New York: Garland, 1997).

<sup>223</sup> Rodney J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect*, SBG 10 (New York: Peter Lang, 2001).

<sup>224</sup> T. V. Evans, *Verbal Syntax in the Greek Pentateuch: Natural Greek Usage and Hebrew Interference* (Oxford: Oxford University Press, 2001).

<sup>225</sup> Campbell, *Advances in the Study of Greek*, 112.

<sup>226</sup> Campbell, *Verbal Aspect and Non-Indicative Verbs*, 113.

verbal aspect in the book of Revelation.<sup>227</sup> Wally V. Cirafesi applies the verbal aspect to the Synoptic Problem.<sup>228</sup> “Cirafesi demonstrates that verbal aspect has stronger explanatory power in accounting for Synoptic tense-form differences.”<sup>229</sup> Douglas S. Huffman agrees with Porter and “applies verbal aspect to prohibitions in the Greek New Testament. He argues that verbal aspect provides better explanatory power than *Aktionsart* in understanding prohibitions.”<sup>230</sup>

Robert Crellin tries to bridge the impasse concerning the Greek perfect tense form in proposing “the following semantic description of the Greek perfect: ‘The perfect of a predicate derives a homogeneous atelic eventuality from the predicate for the grammatical subject and includes Topic Time in the Situation Time of this derived homogeneous atelic eventuality.’”<sup>231</sup> He adopts the semantic aspectual framework outlined by Klein.<sup>232</sup> The various elements used to describe this framework are TTop (Topic Time), TUtt (Utterance Time), TSit (Situation Time), TPostSit (Time after the Situation), XN (Extended-Now), and R-state (Resultant State). Situation time can be further resolved to TSit<sub>1</sub> (Situation Time 1, being the originating event) and TSit<sub>2</sub> (Situation Time 2 representing the present time or the resultant condition). He notes that “many have tended to think of tense and aspect as a property of verbs.”<sup>233</sup> However, more recent

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<sup>227</sup> David L. Mathewson, *Verbal Aspect in the Book of Revelation: The Function of Greek Verb Tenses in John’s Apocalypse*, LBS 4 (Leiden: Brill, 2010).

<sup>228</sup> Wally V. Cirafesi, *Verbal Aspect in Synoptic Parallels: On the Method and Meaning of Divergent Tense-Form Usage in the Synoptic Passion Narratives*, LBS 7 (Leiden: Brill, 2013).

<sup>229</sup> Campbell, *Advances in the Study of Greek*, 113.

<sup>230</sup> Douglas S. Huffman, *Verbal Aspect Theory and the Prohibitions in the Greek New Testament*, SBG 16 (New York: Peter Lang, 2014); Campbell, *Advances in the Study of Greek*, 113.

<sup>231</sup> Crellin, *The Semantics of the Perfect*, 451.

<sup>232</sup> Wolfgang Klein, “The Present Perfect Puzzle,” *Language* 68 (1992): 525–52; Wolfgang Klein, “Time in Language,” *Germanic Languages* (London: Routledge, 1994).

<sup>233</sup> Zeno Vendler, “Verbs and Times,” *PhR* 66.2 (1957): 143–60.



consensus has it that these are properties of propositions realized as predicates.”<sup>234</sup> Crellin presents his proposition “the perfect derives a homogeneous atelic eventuality from the predicate and includes TTop within the TSit of this eventuality. Where a predicate itself describes a state for the subject (state predicates and change of state predicates), the perfect may simply return this state. By contrast, where a predicate does not describe or give rise to a state for the subject, the perfect derives a homogeneous atelic eventuality for the subject, a property of the subject based on the subject having previously participated in the event described by the predicate. This is readily interpreted as experiential in many situations. This latter interpretation is also available for state and change-of-state predicates, so that all instances of the perfect are in principle capable of anterior denotation. It is the semantic development of the perfect from including TTop in the post-time of the predicate (TPostSit), to including TSit of the event described by the predicate that led to its eventual merging with the aorist and ultimate demise.”<sup>235</sup>

### **The Way Forward**

Modern Greek studies have undergone intense debate over the past several decades regarding how grammarians should view verbal aspect theory pertaining to ancient Greek verbs. Traditional grammars have done well in describing the function of the Greek perfect tense verb. Some Greek linguists and grammarians have begun looking at the Greek verbal system as being primarily aspectual. For these grammarians and linguists, certain tense forms like the aorist, imperfect and present tense verbs are easily described using aspect. However, a consensus has proved challenging for the future and perfect tense forms.

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<sup>234</sup> Carol Tenny and James Pustejovsky, “A History of Events in Linguistic Theory,” in *Events as Grammatical Objects: The Converging Perspectives of Lexical Semantics and Syntax* (Stanford, CA: Center for the Study of Language and Information, 2000), 6; Crellin, *Semantics of the Perfect*, 435.

<sup>235</sup> Crellin, *Semantics of the Perfect*, 454–55.

Both traditional grammars and aspectual theorists agree that the perfect tense form concerns itself with two situations, the originating event, and the resultant state. Aspectual theorists debate the application of aspect concerning these two situations. Taking the two events as a whole and observing the consequent final state, Porter classifies the perfect tense form as being stative in aspect. Fanning, viewing only the originating event as having already occurred, believes the aspect of the perfect tense to be perfective, with the resultant condition attributed to the verb's *Aktionsart*. Campbell understands the perfect tense form to function similar to the present tense form but with heightened proximity and believes it to be imperfective.

Should we view both events as a single entity as Porter does, or like Fanning, select only the originating event, or should we concur with Campbell, who describes the aspect of only the resultant state? I believe that if the aspectual theory were to be adequately applied to the Greek perfect tense form, both events should be included in describing its aspect. Can we arrive at an approach that considers the aspect of the two distinct situations? Does the usage of the perfect tense in the New Testament support such an aspectual theory?

This dissertation proposes a classification of the causative aspect, which provides a simultaneous dual-focused view, taking into account the causative nature of both the originating event and the resulting condition linked by cohesion. Either event may be emphasized, and this is achieved through various grammaticalizations by the New Testament authors. By using multiple verbal inflections, the perfect tense form occurrences in the New Testament mark either the originating event or its resultant state. These instances can further be described aspectually as being perfective or imperfective. The observation of what the perfect tense form does in the New Testament has been well documented. However, describing the phenomenon using linguistic terms while adhering to aspectual theory is the conundrum. Various persons have made attempts

in recent years to resolve this issue, but currently, they seem unable to selectively mark between the two cohesively linked events as is used in the New Testament. The causative aspect herein proposed draws distinction from the various theories of aspect such that we can now consider either event, linked by cohesion, distinguished along a cline, and then later describe the marked event as being either perfective or imperfective. The first of the current prevailing theories, (1) takes the entirety of both events referenced by the perfect tense form in summation, viewing it in a perfective aspect. This then would consider the final current and resultant state as (1a) a component of *Aktionsart* (a view held by Fanning, who prefers to focus more on the originating event as the action being described as perfective), or (1b) the stative aspect as proposed by Porter. The second theory, (2) considers the final resultant state of the verbal action, causing its classification to be imperfective in aspect (Campbell). I believe that the supposed apparent markedness of the perfect tense form between the two constituent situations can provide greater resolution and clarity if we were to consider a third category of aspect, namely, the causative aspect. With this third category, we may differentially mark either event while at the same time allow for the aspectual classification of the event to be defined as perfective or imperfective. If the component of aspect alone is able to do this, then the remaining two components used to describe verbs, being tense and *Aktionsart*, are freed up to further describe the lexical and syntactical characteristics if required by context.

## CHAPTER 2: THE PROPOSAL FOR THE CAUSATIVE ASPECT

### The Debate Over Greek Verbal Aspect Theory

Do Greek verbs present a concept in their tenses likened to the temporal view of time as is familiar to those speaking tense-based languages like English, or do they instead reflect an aspectual perspective like the Russian and Slavonic languages?<sup>236</sup> Greek verb tenses are said to subsume various time-related distinctions and are given the term aspect by linguists.<sup>237</sup> Stanley E. Porter writes that “verbs function in Greek as indicators of the speaker or writer’s view of a particular action, regardless of how that action might ‘objectively’ have transpired in the real world or ‘when’ it might have transpired.”<sup>238</sup> Linguists give the viewpoint provided by the Greek verbal tense forms the term aspect.<sup>239</sup> Kenneth L. McKay noticed “the inflexions of the ancient Greek verb signal aspect but not time.”<sup>240</sup> Furthermore, Buist M. Fanning opines that aspect should be distinguished from tense and *Aktionsart*.<sup>241</sup> Current scholarly consensus is that: (1) Aspect is central to the understanding of the Greek verbal system and in analyzing discourse structuring; (2) Aspect is the viewpoint from the speaker’s perspective while *Aktionsarten* describes procedural actions or kinds of action; and (3) the Greek aorist tense form has a

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<sup>236</sup> Comrie, *Aspect*, 1; Russian, Indo-European, and Slavonic languages, are commonly studied in linguistics due to their generally consistent use of affixes. These languages also include a rich diversity of phonemes which allow the study of their changes as the affixes are attached. These languages also generally adhere to an aspectual based verbal system.

<sup>237</sup> Lyons, *Semantics*, 2:687.

<sup>238</sup> Porter, *Idioms*, 28.

<sup>239</sup> Lyons, *Semantics*, 2:687.

<sup>240</sup> Kenneth L. McKay, “Time and Aspect in New Testament Greek,” *NovT*. 34 (1992): 209–28.

<sup>241</sup> Fanning, *Verbal Aspect*, 29.

perfective aspect, while the Greek present and imperfect tense forms have an imperfective aspect.<sup>242</sup>

James H. Moulton describes the Greek perfect tense form as “the most important, exegetically, of all the Greek tenses.”<sup>243</sup> This dissertation aims to study the aspect of the Greek perfect tense form and offer a categorization in addition to the current perfective-imperfective and possibly stative viewpoint of the Greek verb. Porter asserts that his stative aspect, represents the result of an action or series of events whose antecedent action of any duration may or may not be implied.<sup>244</sup> Scholars differ on this dichotomous or trichotomous classification, some preferring a fourfold classification, like McKay, who believes in four categories of aspect, being imperfective, aorist, perfect and future.<sup>245</sup> Unfortunately for this fourfold classification, the future tense form is currently being debated if it is in actuality aspect-neutral and thus should be excluded in any aspectual classification.

Morphology has traditionally been seen to contain a codified aspect, *Aktionsart*, and tense within the Greek verb. In Classical Greek, the augmented form of the verb is thought to “typically expresses past time, past states of affairs, and counterfactual states of affairs.”<sup>246</sup> The Greek augment thus signals “a marker of *distance* from the speaker’s present reality.”<sup>247</sup> Both the perfective and imperfective aspects are represented with augmented and unaugmented verbs. For

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<sup>242</sup> Fanning, *Porter and Fanning*, 11.

<sup>243</sup> James H. Moulton, *Prolegomena* (Edinburgh: T&T Clark, 1906).

<sup>244</sup> Porter, *Idioms*, 21–22.

<sup>245</sup> McKay, *Time, and Aspect*, 225.

<sup>246</sup> Allan, *Tense and Aspect in Classical Greek*, 83.

<sup>247</sup> McKay, *The Use of the Perfect*, 1–21.

example, the aorist is augmented and perfective and the imperfect are augmented but imperfective. In the perfective aspect, the event's entirety is taken as a whole and as an event that has been concluded. The imperfective aspect is when the action of the verb is perceived or portrayed as being in progress, where the conclusion or entirety of the action or event is incomplete. In both cases, from the speaker's perspective, the event is distant and has chronologically already arrived at its conclusion. In other words, the completed nature of the described event is situated anterior to the speaker in historical time. This is not to say that the Greek tense system is temporal, but rather that the Greek augment contributes to making the aorist tense form and imperfect tense form a past tense event. To be clear, the imperfect tense form may describe an event whose conclusion has already been attained from the speaker's perspective, but the nature of the action is described as ongoing and imperfective in aspect from the subject's point of view. So, the imperfect tense form is in the past tense from the narrator or author's perspective, but imperfective in aspect from the subject's standpoint. The pluperfect on the other hand, seems to suggest that both the originating circumstance and the resultant state of a person or thing are all in the past and thus may not reflect its current state.

The unaugmented Greek verbs are represented by the present and future tense forms. Inasmuch as the aorist and imperfect tense forms represent the perfective and imperfective aspects of the augmented Greek verbs, the future and the present tense forms also represent the perfective and imperfective aspects of the unaugmented Greek verbs. The future tense form may provide a perfective aspect in describing the future but the aspect of the future tense form is still being debated. The Greek present tense form used to describe the current events is imperfective in aspect since their conclusions are not yet attained. It is here postulated then, that Greek verbs with included reduplications would likewise have both the perfective and imperfective aspects,

with the augmented pluperfect tense form providing a distanced view. Constantine R. Campbell notes that “the pluperfect tense-form semantically encodes imperfective aspect with the spatial value of heightened remoteness.”<sup>248</sup>

Besides aspect, which is potentially related to the Greek verbal tense form, other grammatical elements need necessarily be considered to further specify the verb-bound time-related distinctions, namely, *Aktionsart* and tense. While aspect is concerned with the viewpoint of an event, be it in its entirety or simply referencing a portion of it; there exists a situation that some verbs are acknowledged as being aspectually vague. The future tense form and the  $\mu\iota$  verbs are such verbs noted by Porter.<sup>249</sup> Aspect describes “the way in which a speaker views or portrays a situation.”<sup>250</sup> The perfective aspect will denote “a situation viewed in its entirety, without regard to an internal temporal constituency.”<sup>251</sup> The imperfective aspect “looks at the situation from inside, and as such is crucially concerned with the internal structure of the situation.”<sup>252</sup> While aspect is concerned with the reference time encompassed by the verb when viewing the event, be it in its entirety or simply referencing a portion of it, *Aktionsart* describes the nature and quality of the verb, delineating the state, activity, accomplishment, or achievement of the verbal action. The *Aktionsart* may be punctiliar or single in occurrence when in the indicative mood. The *Aktionsart* of a participle tense form may take an ingressive, iterative, habitual, or even continual sense. The Greek perfect infinitive tense form seems to sometimes

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<sup>248</sup> Campbell, *Basics of Verbal Aspect*, 104.

<sup>249</sup> Porter, *Verbal Aspect*, 442–47.

<sup>250</sup> Fanning, *Approaches to Verbal Aspect*, 48.

<sup>251</sup> Comrie, *Aspect*, 12.

<sup>252</sup> Comrie, *Aspect*, 4.

relate to an irrealis condition or suggest something in the future. Tense should be understood as the term which “locates the time of a situation relative to the situation of the utterance,”<sup>253</sup> and may be further described as deictic.<sup>254</sup> Tense refers to the verbal action with respect to the event’s temporal deictic center. This provides us with the past, present, or future tense. Determining the tense of a verb requires the context of its surrounding verb constellation.<sup>255</sup>

Tense can be seen as occurring on two temporal dimensions. First, is in relation to the occurring event, which appears on a macro timeline. This is usually indicated by the presence or absence of the Greek augment. The second dimension is derived from the micro timeline around the verb’s deictic center, which is affected by the verb’s lexicography, transitivity, voice, and its surrounding verbal constellation. For example, the augment generally signals past time on a macro timeline of the event’s occurrence in relation to the speaker. The aorist tense form is generally taken as being in past time from the speaker’s perspective. This is usually attributed to the aorist being an augmented tense form. The tense of the verb, however, also contains a micro-timeline which is derived from the verb’s constellation. A simple augmented aorist verb could locate an action as being in the past-time around its micro-timeline’s deictic center. Since it is also an augmented verb, it can be said as portraying a past-past-time. The same word in the aorist participle form may locate the same action but now as being current time on the verb’s micro-timeline. Both are aorists, yet one can be described as portraying an action in past-past-time, while the other as being in past-current-time.

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<sup>253</sup> Haug, *Aristotle’s Kinesis/Energia-Test*, 2.

<sup>254</sup> John Lyons, *Introduction to Theoretical Linguistics* (Cambridge: Cambridge University Press, 1968), 275–81.

<sup>255</sup> Smith, *The Parameter of Aspect*, 17–38.



The aorist tense form is most of the time seen functioning as perfective in aspect since the whole event is presented as a single completed unit. The aorist tense form describes events anterior to the speaker or narrator and thus usually translates into the past tense. The aorist indicative tense form's *Aktionsart* is usually punctiliar and singular in occurrence but is also known to stress the ingression of an event, while at other times, the event's consummation. These attributes of the verb are typically subject to the verb's constellation and context. When void of any time reference, it is sometimes known as gnomic, and when used futuristically, the aorist tense form may be called proleptic. These various uses continue the notion that the Greek verbal tense system is atemporal and primarily aspectual.

The imperfect tense form is usually seen as communicating an imperfective aspect, describing the action or event deemed as incomplete or ongoing at the time of reporting. The imperfect tense form focuses only on a segmental portion of the event's complete temporal occasion. The tense of the imperfect tense form is derived from the verb constellation and usually looks at an event as being in the past or as an anterior event. From within the aspectual view, the imperfect tense form may stress the beginning of an event or its ingressive nature. (e.g., Matt 3:5; 5:2; 9:20; 14:72; John 4:30; and Acts 3:8). It may also provide the idea of an iterative event, which occurs multiple times (e.g., Matt 3:6; 9:21; 27:30; John 3:22; 19:3; and Acts 2:47.). An associated idea would be to denote a customary action where the subject is portrayed as performing an action regularly (e.g., Matt 26:55; Mark 4:33; Luke 2:41; Acts 3:2; Rom 6:17; and Gal 1:14). The imperfect tense form may also be tendential or conative, presenting an action as a desire, an attempt, or an event that was unsuccessful (e.g., Matt 3:14; Mark 15:23; and Acts 26:11). Whatever the nuance, the idea that the described event or action had not achieved its completion allows it to be viewed from the imperfective aspectual viewpoint.

The present tense form usually communicates the imperfective aspect since the action or event's conclusion is in the speaker's chronological future. The verb constellation will further determine the location of the action about its deictic center.

The future tense form is deemed by some to be aspectual vague. It may portray at times an imperfective in aspect since the conclusion of the event is not perceived from the speaker's horizon, but it is also possible to retain a perfective aspect when it is understood, similar to how an Old Testament prophet would see a future predicted event as already having reached its conclusion. Nicholas Ellis, Michael Aubrey, and Mark Dubis record some possible ways of viewing the Greek future tense form as being perfective in aspect.<sup>256</sup> The tense of the Greek future tense form usually references an event which would normally occur later from the subject's viewpoint.

Combining the semantic and pragmatic approaches,<sup>257</sup> the Greek verb may be studied through its morphology, lexicography, and syntax. Morphology studies the makeup of the lexical words, their tense formatives, and other constituent affixes like the augment reduplication and additional obligatory vowels. Lexicography considers the verb's lexical meaning and grammatical nuances, while syntax analyses the use of the word in its context to portray the signified meaning intended by the author. Morphology possibly encodes the aspect, *Aktionsart*, and tense of the verb, providing the aspect and temporal reference of the action described, as well as its quality, describing the action in terms of being ingressive, iterative, habitual, or

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<sup>256</sup> Nicholas Ellis, Michael G. Aubrey, and Mark Dubis, "The Greek Verbal System and Aspectual Prominence: Revising Our Taxonomy and Nomenclature," *JETS* 59 (2016): 33–62.

<sup>257</sup> N. Gotteri, "Toward a Systemic Approach to Tense and Aspect in Polish," in *Meaning and Form: Systemic Functional Interpretations. Meaning and Choice in language: Studies for Michael Halliday*, eds. M. Berry, C. Butlet, R. Fawcett and G. Huang (Norwood, NJ: Ablex, 1996), 499–507.

continuative nature, from the subject's perspective. Lexicography may allow us to connect any favoring of nuance naturally derived from the lexis. Syntax would include studying the verb's context, with respect to its genre, placement and order within the sentence, its sequenced position within a pericope and placement within the book. The examination of syntax should additionally examine the adjectives, adverbs, predicates, and other supporting words that contribute to the verb. This coalition of words that assist the verb may be referred to as the verb constellation. The verb constellation will potentially reveal the authorial intent through the choice of verb and provide a context from which we may deduce the aspect, *Aktionsart*, and especially the tense of the verb. This clarifies the biblical author's intention for viewing the aspect and the temporal changes of the event as it unfolds. The study of the Greek verb through its morphology, lexicography, and syntax will allow us to better decipher the three elements of aspect, *Aktionsart*, and tense.

An extension of understanding augmented and reduplicated verbs in Greek would be that these morphological additions to the Greek verb possibly codify tense, aspect and *Aktionsart*. Thus, the nuances of aspect, tense, and *Aktionsart* are all potentially deducible from the Greek verb morphology and with the associated contextual verbal constellation. Tense, aspect and *Aktionsart* are best depicted on a macro timeline to determine the positioning of the reference time frame of the verb being described, while tense should additionally be determined by looking at the verbal constellation and syntax, which would locate it both in its position on the macro timeline, and on its micro timeline. The micro timeline should temporally situate the event about its internal timeline and provide greater resolution as to the event's occurrence about its temporal deictic center. In other words, the aspect refers to the reference viewpoint of the event, while

tense describes the verb in relation to the event’s internal and external timeline.<sup>258</sup> *Aktionsart* describes the quality of the verb within the time boundaries of aspect and tense. Nicholas Ellis, Michael Aubrey, and Mark Dubis have proposed that Greek morphology does indeed encode aspect.<sup>259</sup> I have adapted their view and summarized it in the table below.

Table 1. Summarized view of the aspectual view of the Greek verb

		Perfective	Imperfective	Combinative
Non-past	ω-verbs	stem + σ	stem (only)	reduplication + κ (perfective)
	μi-verbs	stem + σ or κ	iota reduplication + stem	reduplication(only) (imperfective)
	-	Future	Present	Perfect
Past	-	Aorist	Imperfect	Pluperfect
	ω-verbs	ε + stem + σ	ε + stem	ε+reduplication+κ
	μi-verbs	ε + stem + σ or κ	ε + stem	

The tense formative σ marks the perfective aspect, and the augment marks the anteriorly placed past tense form. The reduplication of the tense stem with or without the κ tense formative marks the combinative aspect and is further delineated into the perfective aspect when the κ formative is present and as the imperfective aspect when the κ tense formative is absent. This would correlate well with the currently proposed dichotomy of the causative perfective aspect and the causative imperfective aspect.

The aorist tense form most commonly refers to a verb communicating the perfective aspect referencing the event as a whole, from start to finish. The aorist tense form’s verb constellation usually places this event or action in the past, on the macro timeline, situating the

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<sup>258</sup> G. Guillaume, “Immanence et transcendance dans la catégorie du verbe: Esquisse d’une théorie psychologique de l’aspect,” *Journal de Psychologie* (1933), 355–68.

<sup>259</sup> Ellis, Aubrey, and Dubis, *The Greek Verbal System and Aspectual Prominence*, 33–62.

event anterior to and distant from the speaker's reference point. The action itself, however, may still take on a past, present, or future nuance within the temporal micro timeframe of the event proper. While the aorist indicative tense form usually describes the simple past tense, the aorist participle tense form may portray the action as ongoing within the micro timeline but still being subject and in relation to the macro timeline, thus being placed firmly in the past.

The imperfect tense form typically communicates the imperfective aspect, focusing on only a portion of the event's time period rather than the full extent of the event. The focus of the referenced time described by the verb is less than the complete duration of the event time. The *Aktionsart* of the verb is commonly further specified through its associated verbal constellation to portray the action as being ingressive, iterative, habitual, or continuative. Tense is described on the macro timeline as being in the past tense, signified by its augment. The verb may contain a secondary tense occurring on its micro timeline, within the event proper, which depends on the verb's lexical entry, transitivity, voice, constellation, and context.

The present tense form is usually imperfective in aspect, when we consider the telic point of the event, which is not perceived from the speaker's horizon. The event's conclusion has not yet been achieved but may be potentiated within the verbal phrasal timeframe in which it exists. The verb's tense and *Aktionsart* are specified through its lexis and its associated verbal constellation. The present participle seems to provide a highlight to the ongoing nature of the action as compared to its indicative counterpart. The present infinitive also seems to present the action as more posterior or future pointing about the verb's deictic center. Using the idea of the micro timeline and taking reference time from an arbitrary deictic center of the verbal action, it is possible that the indicative may generally place the action more in the past, the participle in the present and the infinitive in the future.

The future tense form may sometimes be imperfective in aspect or at other times contain a perfective nuance. The term aspectually neutral has been used to describe the future tense form.<sup>260</sup> The presence of the  $\sigma$  in its tense formative (see Table 1 above) may support this view that the Greek future tense form may lean towards having a perfective in aspect. The tense of the Greek future tense form is sometimes future pointing or posteriorly placed in relation to its temporal location.

The traditional understanding of Greek morphological coding of its verb system is that the augment signifies an anterior situation or an event that has occurred in the past. The aorist, imperfect, and pluperfect tense forms all contain this prefixed augment. If a prefixed addition to the Greek verb signifies temporality in the case of the Greek augment, it follows that the Greek perfect's reduplication may also signify a grammatical or syntactical element.

John A. Cook uses a Reichenbachian framework<sup>261</sup> to discuss aspect. Within this framework, the reference time is represented by the letter R, and event time by the letter E. Cook further expands on this and uses the event frame (EF) to represent a period of time taken for the event to occur, and the reference frame (RF), which is the period the verb brings into focus.<sup>262</sup> He uses the metaphor of camera lenses to distinguish between the perfective and imperfective aspects. He likens the perfective aspect as viewing the event with a wide-angled lens, with the reference frame encompassing the entire event frame. The imperfective aspect, he likens to viewing an event through a telephoto lens, where only a portion of the event frame is in focus. The reference frame is now only within a portion of the event frame. This smaller portion in

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<sup>260</sup> Porter, *Verbal Aspect*, 442–47.

<sup>261</sup> Hans Reichenbach, *Elements of Symbolic Logic* (New York: Macmillan, 1947), 290.

<sup>262</sup> Cook, *Time and the Biblical Hebrew verb*, 65–68.

focus, he terms as scope. Cook furthers this theory by adding the component of distance, which measures how the reference frame is related to the speaker's point of view. For example, "She *was rambling on* (imperfective) in this way when she *reached* (perfective) the woods."<sup>263</sup> The imperfective aspect can have a near reference point, while allowing a far reference point of the perfective aspect to be used to describe the same event within the sentence. Cook further delineates the event frame into its nucleus, its onset, and its coda. The perfective and imperfective aspect can thus, using Cook's system, include the added elements, of tense about a deictic center and *Aktionsart* while expressing action with distance and aspect.

Adapting the Reichenbachian framework<sup>264</sup> and incorporating Marion Johnson's categories of time,<sup>265</sup> the following formulation may be proposed. Let us consider a situation where an event (E) is being described either in part or in its entirety by way of reference time (R) through the speaker's perspective (S). The event may be further distinguished into the event frame (EF) represented by parenthesis ( ) and the reference frame (RF)<sup>266</sup> specified by the duration between single arrows  $\rightarrow--\leftarrow$ . An additional focus frame (FF) may be introduced into the diagram to represent a portion of the reference frame or a separate, particular highlight of the tense form, signified by double arrows  $\rightarrow\rightarrow--\leftarrow\leftarrow$ . This focus frame (FF) may occur as in the case of the Greek perfect participle tense form, where the time period referenced by the verb is being stressed by the author is separate from the event. The focus frame brings a highlight to a

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<sup>263</sup> Cook, *Time and the Biblical Hebrew verb*, 67.

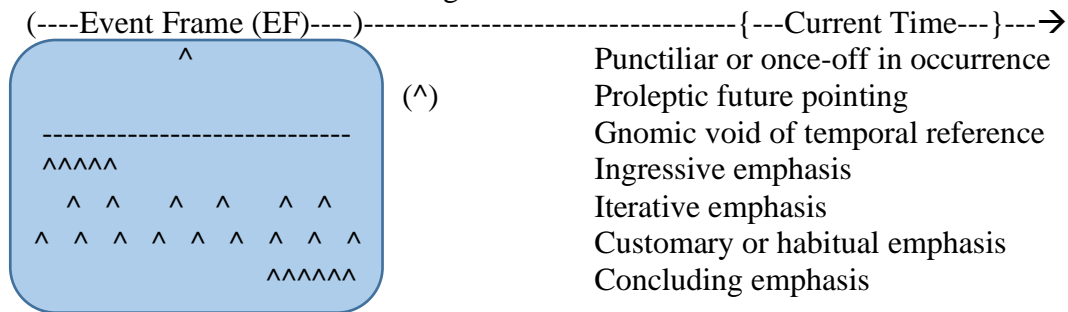
<sup>264</sup> Reichenbach, *Elements of Symbolic Logic*, 290.

<sup>265</sup> Marion R. Johnson, "A Unified Temporal Theory of Tense and Aspect," in *Tense and Aspect*, eds. Philip J. Tedeschi and Annie Zaenen, *Syntax and Semantics* Vol. 14 (New York: Academic Press, 1981), 148.

<sup>266</sup> Cook, *Time and the Biblical Hebrew verb*, 65–68.

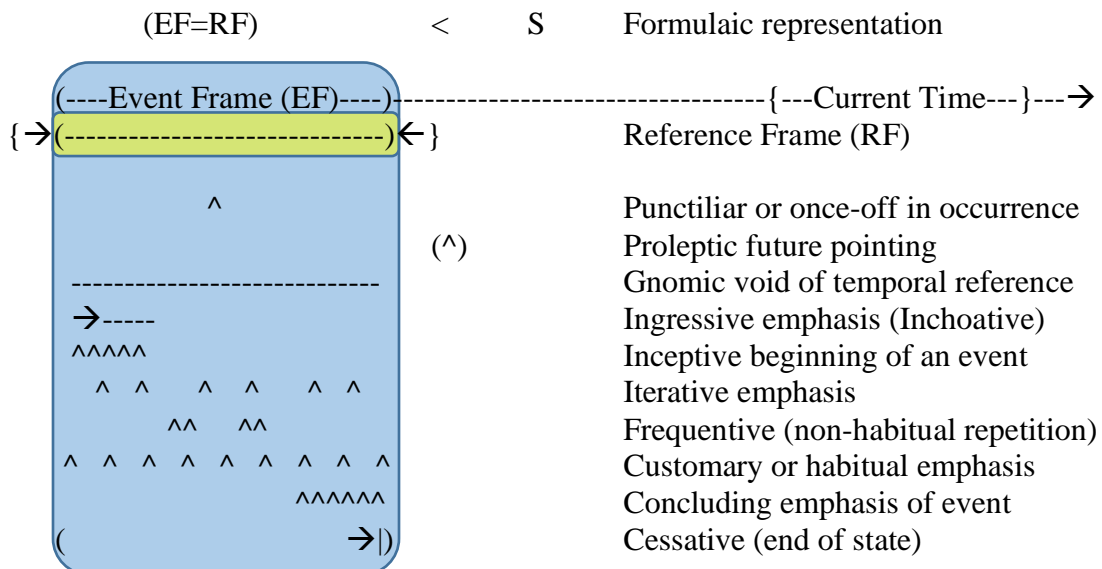
portion of, either the initiating causative event, or a portion of the current action or resulting state. It may or may not lie within the reference frame of the tense form but may serve to highlight the verb's *Aktionsart*. The period of concern described by the tense form may be encompassed either by the reference frame or the focus frame. The quality of the *Aktionsart* in either case can signal a punctiliar or once-off in occurrence, proleptic future pointing, gnomic void of temporal reference, ingressive emphasis, iterative emphasis, customary (regular) or habitual emphasis, or have a concluding emphasis. In the illustration below, the caret sign ^ will represent an event. The spacing between the occurrences of multiple events is illustrated. The various qualities of the verb's *Aktionsart* may be graphically illustrated as demonstrated below.

Figure 1. *Aktionsart*



A graphical representation of the aorist tense form would be as follows:

Figure 2. Aorist Tense Form

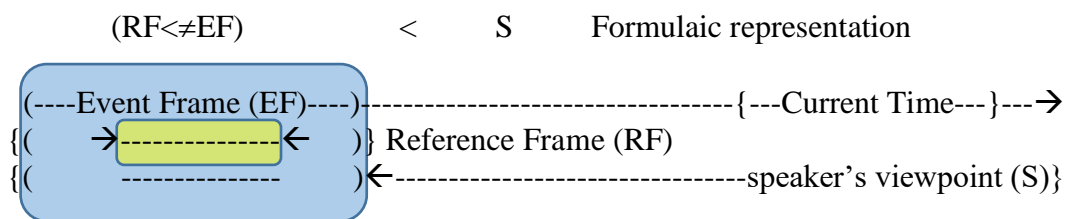




The Greek aorist tense form would correspond to the formula  $(EF=RF)<S$  where the event and the reference time are entirely coincident, but the speaker is reporting from a time after the fact. Notice that the reference frame necessarily encompasses the full event frame, thus satisfying the definition of the perfective aspect. The distance between the speaker (S) and the event anteriorly satisfies the Greek morphological augment, which consistently places the event in the past. The actual tense of the verb should be corroborated with the verb's constellation, as this is in relation to the micro timeline of the verbal perspective within the event frame. The *Aktionsart* of the action describes the nature of the action within the reference frame. So, the *Aktionsart* may be punctiliar or once-off in occurrence, be proleptic future pointing, describe a gnomic void of temporal reference, have ingressive emphasis (inchoative), emphasize the beginning of an event (inceptive), have an iterative emphasis, be customary (regular) or habitual in emphasis, have a concluding emphasis, or be cessative, describing the end of a state. The right-facing arrow  $\rightarrow$  followed by dashes illustrate the start of the authorial focus followed by the time referenced in the authorial focus.

The Greek imperfect tense form can be graphically illustrated as follows:

Figure 3. Imperfect Tense Form

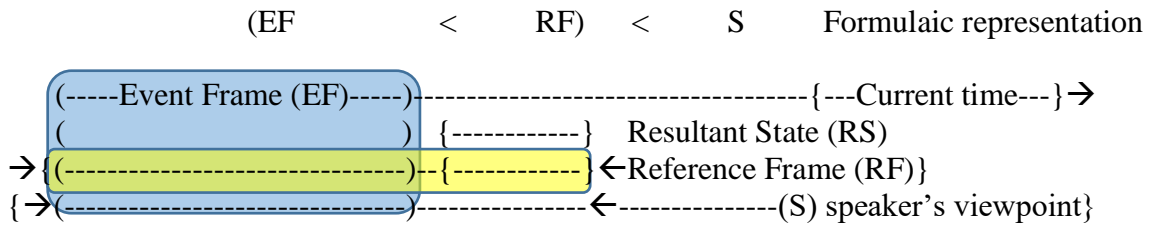


The Greek imperfect tense form would then follow the formula  $(RF<≠EF)<S$ , where the reference frame (RF) consists of a part of but not amounting to the entirety of the event frame (EF) duration. The action may be deemed as ongoing or repetitive. The occurrence of the verb is set firmly in the speaker's past, thus conforming to the Greek augment, but whose tense and

*Aktionsart* is subject to the verb's lexis and constellation, identifying the type of action and locating it within the event frame.

The Greek pluperfect tense form may be represented as follows:

Figure 4. Pluperfect Tense Form



The Greek pluperfect tense form is formularized as (EF<RF)<S, whereby the reference frame (RF) fully encompasses, and extends beyond the event (EF), posteriorly, toward the speaker, but the speaker (S) still looks back on both RF and EF as a past occurrence. The RF includes the resultant state (RS) after the occurrence or as a resulting condition of the event. This conforms to the Greek augment in describing an event in the past time and providing distance between the speaker and the described event. The pluperfect tense form thus describes the state of things at the conclusion of the event but referred to concluded at a time anterior to the speaker.

The three morphological verb forms of the Greek aorist, imperfect, and pluperfect tense forms, are similarly augmented and look back at a completed situation or event.

The Greek present tense form may be represented as follows:

Figure 5. Perfect Tense Form

(EF=<RF) = S      Formulaic representation

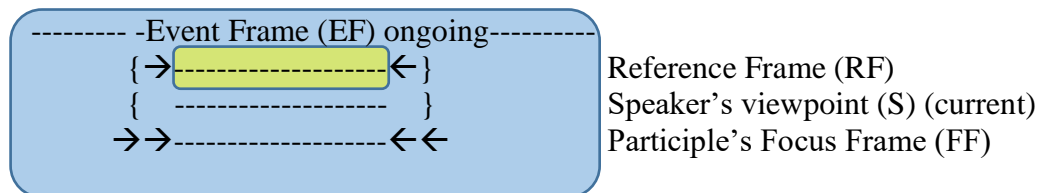
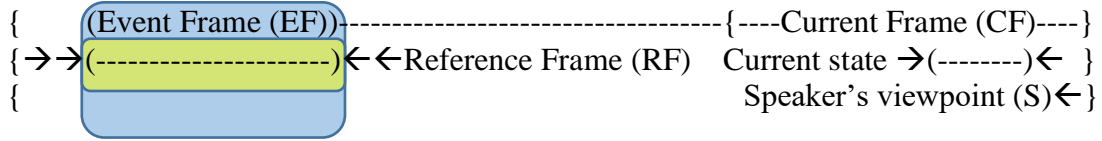


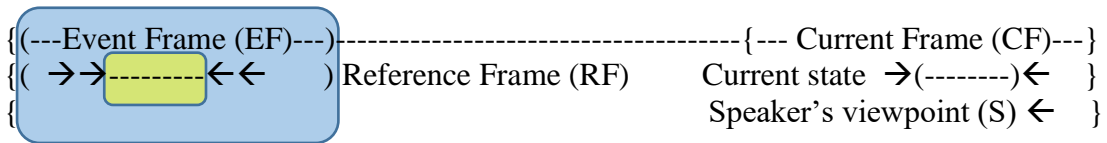


Figure 7. Causative Perfective Aspect (Perfect Active Indicative)



The causative perfective aspect looks back at the event which has caused the current state, emphasizing the causative nature of the anterior event and appreciating the resultant condition.

Figure 8. Causative Imperfective Aspect (Perfect Middle/Passive Indicative)



The causative imperfective is when the entire event frame is referenced, but only a portion of the event frame is being focused upon. This is seen in the focus frame as opposed to the event frame in the diagrams above. This typically occurs in the perfect middle/passive indicative, where the nature of the causative action is described as ongoing, but the temporal reference is that the action had occurred in the past. An imperfective aspect is thus portrayed.

The causative aspect is being introduced here contains the subcategories of causative and the causative stative. The causative is mostly seen with the perfect indicative tense form whereas the causative statives are usually seen with the perfect participle tense forms. Both sub-categories are further divided into perfective and imperfective. In this respect, the active voice seems to better portray the perfective aspect while the middle/passive voice seems to favor the imperfective aspect. Following are the graphical representations of the causative statives.

Figure 9. Causative Perfective Stative (Perfect Active Participle)

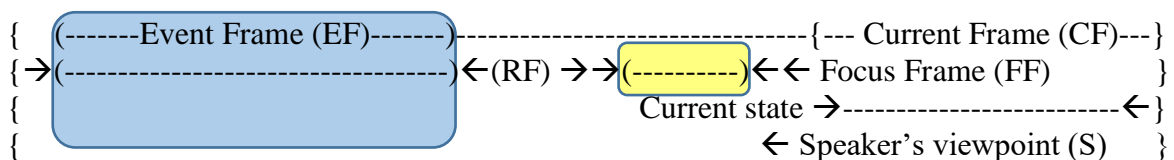
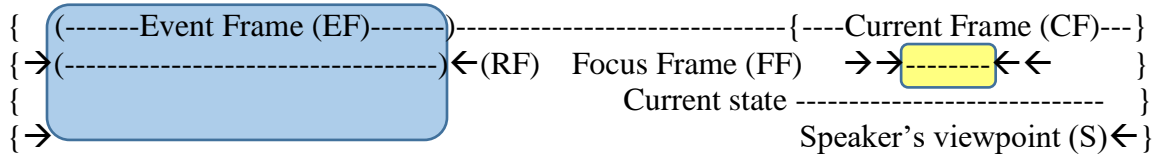
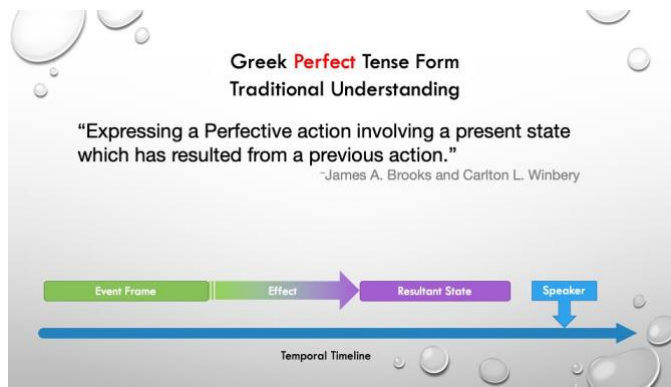


Figure 10. Causative Imperfective Stative (Perfect Middle/Passive Participle)



The current understanding of aspect as it relates to the Greek perfect tense form derived from the grammars discussed thus far can be illustrated with the following diagram.

Figure 11. Traditional Understanding of the Perfect Tense Form Illustrated



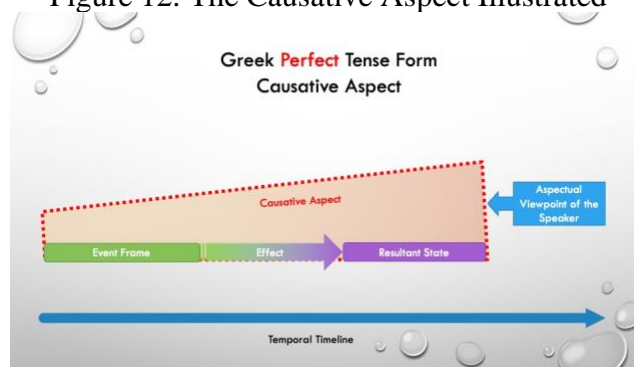
Most grammars are descriptive in what the perfect tense form is doing. What is being attempted in this dissertation is a classification in which we may categorize all verbs. If we liken it to a tree, traditional grammars may fully and accurately describe a sequoia tree in all its intricacy and glory, however, the description alone may not afford us the ability to categorize every sequoia as one of the many trees in the forest. This is what we are attempting to do in defining a new category of aspect. The current framework for categorizing aspect includes perfective, imperfective, stative, and some include future. It has already been noted above that future aspect is debated and some feel it is aspect neutral.

### Causative Aspect

The causative aspect of the Greek perfect tense form proposed in this dissertation has a dual-view aspect, placing emphasis on one view while keeping the other on the horizon. On the

one hand, the current state of a subject or object is in focus, while on the other hand, a rear-view mirror perspective is present, looking at the originating or causative event. This dual-view aspectual classification is the third category to be added to the current dichotomous perfective-imperfective nomenclature. The aspect of the Greek verbal system is thus proposed to have a trifecta of perfective-imperfective-causative categories. This dissertation further breaks down the causative aspect into non-stative (causative) and stative (causative stative) subcategories. Below is a figure demonstrating the rearward looking causative aspect.

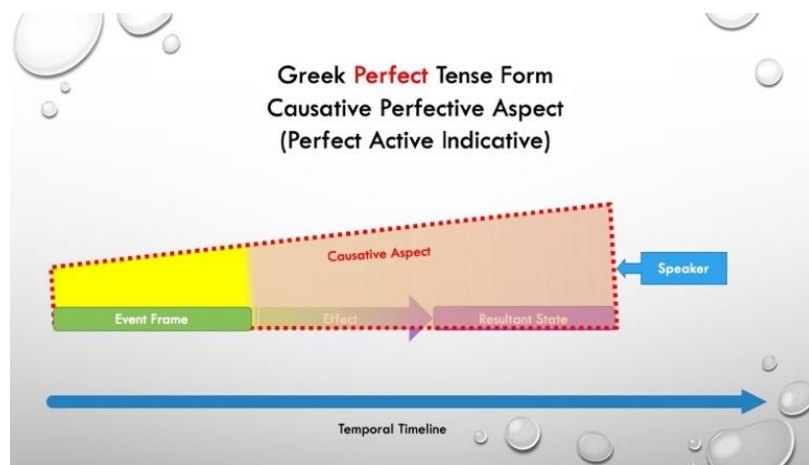
Figure 12. The Causative Aspect Illustrated



The causative aspect is when the originating event takes on greater prominence, whereas for the causative stative aspect, the present resulting condition is in focus. All this is happening while keeping both events in cognizance, the originating event as well as the current resultant state. This is unlike any other tense forms like the augmented aorist and imperfect which situate the event firmly in the past, or the unaugmented present which situates the action in the present only. Both the causative and the causative stative aspects can further be sub-categorized into being perfective or imperfective. To be sure, an imperfective aspectual viewpoint refers to the situation which is experienced or described internally where the reference frame lies within but not extending to the limits of the event frame or focus frame. The perfective aspectual viewpoint is one where the speaker speaks from a viewpoint outside the originating event and/or the resultant condition of the verb. The perfective aspect thus presents a complete viewpoint, while

the imperfective aspect refers to an internal chronologically incomplete perspective.<sup>267</sup> The dual-focused causative aspectual viewpoint is when the reference frame not only encompasses the present resultant state or condition at the current time but extends beyond the event frame to include the initial or originating causative event. The two events are linked by the concept of cohesion. Grammars have defined the actions of the perfect tense form well over the years, but so far, few have approached an appropriate categorization of aspect to appropriately locate it. A causative aspectual viewpoint is when the reference frame encompasses the event frame to include the original event, while continuing into the present resultant state. This allows an emphasis on either the current resultant state or condition or the originating event. This allows for a differential markedness between the two events along a cline. The following illustrations represent the various suggested categories of the Greek perfect tense form.

Figure 13. Causative Perfective Aspect (Perfect Active Indicative) Illustrated



<sup>267</sup> Porter, *Verbal Aspect*, 98; Fanning, *Verbal Aspect*, 84–85.

Figure 14. Causative Imperfective Aspect (Perfect Middle/Passive Indicative) Illustrated

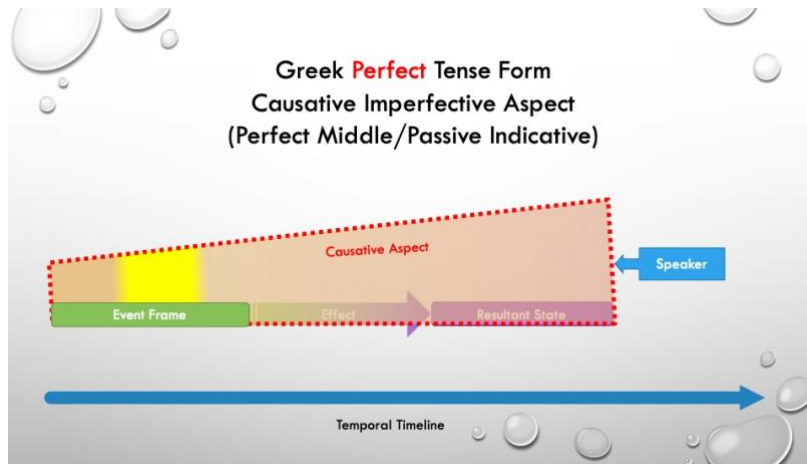


Figure 15. Causative Perfective Stative (Perfect Active Participle) Illustrated

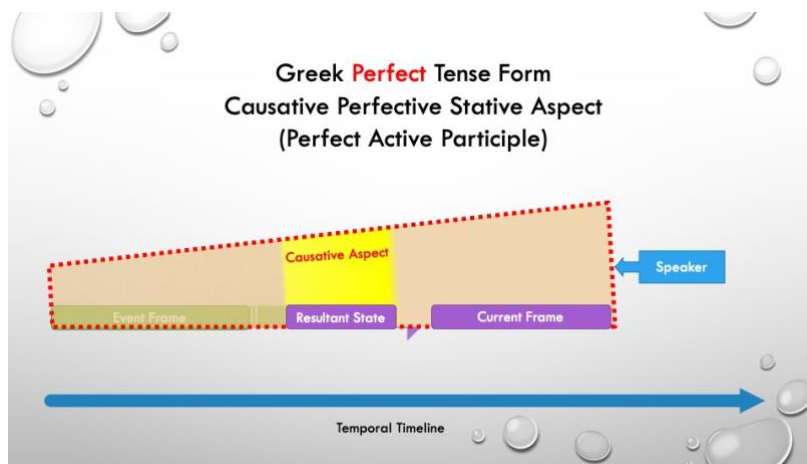
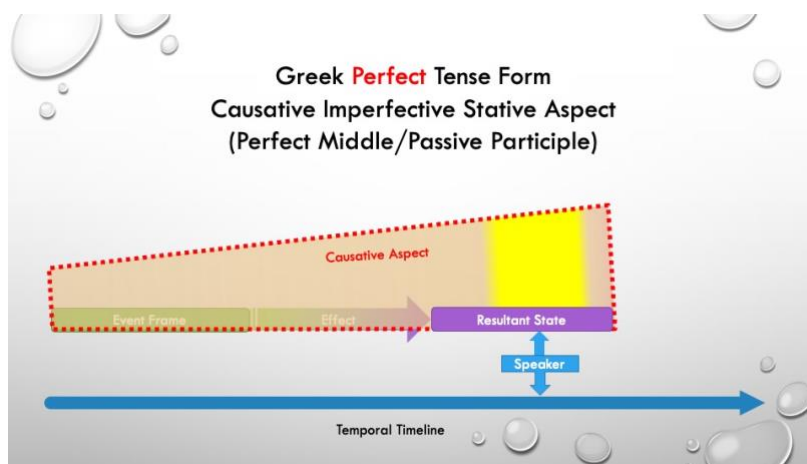


Figure 16. Causative Imperfective Stative (Perfect Middle/Passive Participle) Illustrated





The several morphological Greek verbal tense forms seem to fit a twofold paradigm of being perfective in aspect (aorist, future (debated), and pluperfect) and imperfective in aspect (imperfect and present). The Greek perfect active and perfect middle/passive tense forms straddle between the perfective and imperfective aspect categories, and this is reflected in the current debate surrounding the categorization of the Greek perfect in terms of its aspect.

The perfective aspect speaks regarding an anterior event whose endpoint has already been completed from the speaker's standpoint. Since it is completed, it is described as though the speaker stands outside the timeline of the aforesaid event. An imperfective aspect applied to the perfect tense form can refer to the resultant state whose endpoint remains incomplete but may also point to a perspective of an internal viewpoint in describing the originating causative event. The Greek perfect tense form does not seem quite to fit either classification, of perfective or imperfective, completely or exclusively. This dissertation suggests that the Greek perfect tense form lies in the realms of the perfective, imperfective, and some believe stative, aspects since while on the one hand, they reference events that have already reached their endpoints, but further refers to a time extending beyond the event frame. The Greek perfect tense form speaks of the current state but at the same time looks back at the events which have caused it. This looking back towards the initial formative event appears to have a causative nuance, and thus a proposed causative aspect is being suggested for the Greek perfect tense form. This causative aspect is further delineated into the causative perfective, causative imperfective, causative perfective stative, and causative imperfective stative.

Stanley E. Porter states the following regarding the Greek perfect tense form, "the definition enshrined for centuries regarding continuance of completed action must now be

replaced.”<sup>268</sup> James Brooks and Carlton Winbery succinctly define the current common understanding of the Greek perfect tense form as, “expressing a perfective action involving a present state which has resulted from a previous action.”<sup>269</sup> The perfect tense form is considered to represent a continuing state (imperfective), with the previous action considered completed (perfective).<sup>270</sup> James A. Brooks and Carlton L. Winbery refine their definition by proposing a series of sub-categories of the Greek perfect tense form. They suggest that the intensive perfect emphasizes the final and continuing nature of the resultant state from the preceding contributory action, and conversely the consummative perfect emphasizes the past contributory action rather than the final resulting state. The iterative perfect indicates that the past contributory action was conducted or enacted in an iterative manner or nature, while the dramatic perfect describes the past action vividly as though the reporting or action is being done or carried out in the present. The gnomic perfect describes a situation or circumstance as being a generally accepted truth, and the aoristic perfect loses all orientation of the resultant effects and focuses only on its originating causative event.<sup>271</sup> The proposed causative aspect classification seems to be able to encompass the majority of these sub-definitions with the gnomic perfect potentially being classified as aspect neutral.

The two prefixes which help distinguish some Greek tense forms are the augment and the Greek verbal reduplication. Grammarians generally observe and accept that the Greek augment places the described action or event in past time. The morphological augment is found in

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<sup>268</sup> Porter, *Idioms*, 40.

<sup>269</sup> Brooks and Winbery, *Syntax of New Testament Greek*, 94.

<sup>270</sup> Brooks and Winbery, *Syntax of New Testament Greek*, 94.

<sup>271</sup> Brooks and Winbery, *Syntax of New Testament Greek*, 95–98.

Sanskrit, Iranian, Armenian, and Greek languages and typically signals the past tense in their indicative verbal tense forms.<sup>272</sup> The augment places the action described temporally at a time anterior to the speaker. Although the augment is a temporal reference and serves to identify the Greek aorist, imperfect, and pluperfect tense forms, it remains only as a component of the tense form and does not fully define the tense form itself, which is primarily aspectual. The Greek verbal system continues to be viewed by some grammarians to be atemporal but aspectual, despite its use of the augment to mark a past tense event.

The next prefix we shall look at is the Greek verbal reduplication, observed in the perfect and pluperfect tense forms. The Greek perfect tense form did not initially employ reduplication to mark its tense form. Reduplication of the Greek perfect tense form is thought to have been only introduced later in Greek language development; however, the use of reduplication to represent perfectivity was already observed in early Proto-Indo-European languages and also observed to be utilized by Homer.<sup>273</sup> A. T. Robertson attributes the origins of the Greek reduplication to Sanskrit linguistic patterning in which “very many aorists, some presents, and nearly all perfects have reduplication.”<sup>274</sup>

### **Assertion for the Greek Perfect Tense Form Categorization**

Current scholarship concerning the Greek verb generally agrees that it is primarily aspectual in nature, but some remain unconvinced. Tense and *Aktionsart* may further color the nuance and temporal nature of the verb, either through its internal morphological formatives its

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<sup>272</sup> Robertson, *A Grammar of the Greek New Testament*, 365.

<sup>273</sup> Andreas Willi, “The Perfect,” in *Origins of the Greek Verb* (Cambridge: Cambridge University Press, 2018), 207.

<sup>274</sup> Robertson, *A Grammar of the Greek New Testament*, 362.

lexicography, or referencing its verbal constellation. The current mainstream depiction of aspect for the Greek perfect is either the dichotomous perfective-imperfective, the triad of perfective-imperfective-stative or the fourfold perfective-imperfective-stative-future. The stative aspect seems to have a place as an aspectual category rather than merely being a component of *Aktionsart* or tense, but as yet with current definitions, does not seem to fully account for the majority of the occurrences of the Greek perfect tense form. A refreshed look at the issue is thus warranted.

### **Proposal of this Dissertation**

The proposal of this dissertation is the introduction of a new category of aspect to locate the Greek perfect tense form. From the discussion thus far, it can be observed that there are currently two categories of aspect which exist within the aspect of the Greek verbal system that are undisputed, namely, the perfective and the imperfective. Unfortunately, these two categories are unable to fully describe the incidence of the Greek perfect tense form in all its occurrences. The future tense is still being debated as either existing as a partial aspect or whether it is in fact a non-aspectual tense form. The focus of this dissertation, however, is the aspect of the perfect tense form.

The basic building block to describe a verb is through its aspect, tense and *Aktionsart*. Because the Greek perfect tense form includes two events, to which do we attribute these descriptions? Within the current aspectual framework, a singular event can be described in its aspect of being either perfective or imperfective. The discussion up till now suggests that there is a possibility that in the usage of the Greek perfect tense form, (1) the originating event may be described as perfective, (2) the originating event may be described as imperfective, (3) the resultant event may be described as perfective, and (4) the resulting event may be described as

imperfective. Besides being able to specify either event in its aspect, the perfect tense form also has the nuance of sometimes stressing the originating event while at other times stressing the resultant state. The task now is to derive an aspectual class for which we may locate the Greek perfect tense form such that we may (1) specify which event is being marked, and (2) then identify the marked event's aspect.

A dual-focused view of two events is herein suggested and shall be referred to as the causative aspect. The perfect tense form has been observed to involve two situations. The first is the current situation or state, and the second is the originating event or causative event. The originating event may be directly referenced or sometimes merely alluded to by the verb. The verb's final resulting state sometimes involves a change of state when compared to the originating event but is not necessarily so. The transitivity or intransitivity of the lexis does contribute to the nuance and sensing of the aspectual force. As to the question whether the voice combines with the choice of transitivity and intransitivity of lexis to give a particular nuance, this does not seem to be the case. The suggestion that the perfect tense form in the passive voice combined with an intransitive lexis would produce a nuance for current resultant state; and for the perfect tense form in the active voice combined with a transitive lexis to provide for a perfective aspect does not seem to be always true. Utilizing Vendler's categories of activity, accomplishment, achievement and state,<sup>275</sup> and considering the inherent telicity of the lexis (meaning the presence of a set end point) or its durativity (the duration lasting more than one conceptual moment), and homogeneity (the capacity to divide a given event into multiple, albeit

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<sup>275</sup> Vendler, *Verbs and Times*, 146–47.

smaller, instances of the same event type)<sup>276</sup> also does not seem to offer any consistent results where it pertains to defining the aspect of the Greek perfect tense form.

The proposal of the causative aspect takes into account both the originating event and the resultant state as separate events, linked by cohesion and differentially marked along a cline. The causative aspect should be akin to driving on the road and glancing at the rear-view mirror. Two events are highlighted. The road you are currently on, and the road behind you. From these two events, four aspects can be delineated. Viewing the road behind you with a perfective or an imperfective aspect and viewing the road you are currently on with a perfective or imperfective aspect. The proposal of the causative aspect thus has four sub-categories. For viewing the road behind, there is the causative perfective and the causative imperfective aspect, and for viewing the road you are currently on, there is the causative perfective stative and the causative imperfective stative aspect. The road ahead of you, and whether the current condition was intended by the author to continue to the time of the reader is a matter of pragmatics.

It is suggested that the perfect indicative tense forms point to the road behind and the perfect participle tense forms point to the road you are currently on. The active voice may suggest a perfective aspect or a completed event whereas the middle/passive perfect tense forms may suggest an imperfective aspect or viewing the event from within. The examination of any link between transitive and intransitive lexis or to classify the lexis according to Vendeler's categories of activity did not yield any significant result from my primary research. McKay says that "the test of any hypothesis therefore is not that it resolves all doubts but that it offers the

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<sup>276</sup> Crellin, *Semantics of the Perfect*, 436.

most consistent explanation, leaving few anomalies.”<sup>277</sup> The proposal for the causative aspect to classify the Greek perfect tense form is thus not believed to be all encompassing or definitive at this stage, but rather a suggested alternative to the current view of the Greek verbal aspectual system to forward the discussion regarding the aspect of the perfect tense form.

The proposal for this dissertation is that the causative aspect is an additional category to the current perfective and imperfective aspect used to describe the Greek verbal system, and in particular, the Greek perfect tense form. We have already seen that the Greek augment somewhat codifies tense and temporality on a macro timeline. The augmented Greek aorist tense form presents the perfective aspect of the past event, and the imperfect tense form presents an imperfective aspect of a past event. The future tense form is unaugmented but remains vague in aspect. Thus far the argument that the Greek morphological augment carries with it the nuance of aspect seems inconclusive, seeing that the augment encompasses verbs possessing both the perfective and imperfective aspects, but at the same time, that neither the perfective nor imperfective aspects are confined to augmented verbs. The augmented pluperfect tense form with its associated reduplication refers to an action, in its entirety, as a past event. It may not be conclusively classified as being in a perfective aspect, or in an imperfective aspect, since it includes two events rather than being confined to a singular event. It may be better classified as being in the causative aspect. The unaugmented tense forms describing a current event in Greek include the present and perfect tense forms. The present tense form describes a current event without its telic conclusion, thereby eliminating the possibility of a perfective aspect being

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<sup>277</sup> McKay, *Greek Grammar for Students*, 214.

applied to it. The unaugmented tense forms of the present and perfect tense forms may then potentially describe the imperfective and causative aspect respectively.

Tense is usually referenced by viewing the occurrence of the action in relation to a temporal deictic center. Tense may also incorporate an action or circumstance in relation to a macro timeline or its distance from the speaker. Aspect portrays the speaker's viewpoint of the event's reference frame or focus frame. While tense may provide a sense of the temporality of the action in relation to a deictic center within the event frame, *Aktionsart* provides the quality, or "kind of action,"<sup>278</sup> of the said verbal action. These qualities would include descriptions like an iterative action, habitual nature, or singular punctiliar occurrence.

### **The Causative Aspect of the Greek Perfect Verb**

The causative aspect proposed here is a dual-view aspectual look likened to looking at the rearview mirror whilst being aware of the surroundings before you. It is like a dual-focused vision of a reporter commentating on a particular event, either from the grandstands or in the trenches, but now adding the element of a flashback to what caused or led to this situation currently being described. The focus may either be on the originating event, bringing the causative event into prominence, or preferentially focused on the resultant current circumstance and condition, but with a link to the originating historical event. As an example, let us take a look at the causative imperfective stative aspect. The causative event is appreciated in its entirety, from the speaker's perspective. However, the focus is on the present situation, which has not yet reached its completion, and thus viewed imperfectively. Essentially, it describes the state of a thing in its resultant state but with full cognition of a completed prior event. The

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<sup>278</sup> Robertson, *A Grammar of the Greek New Testament*, 823.

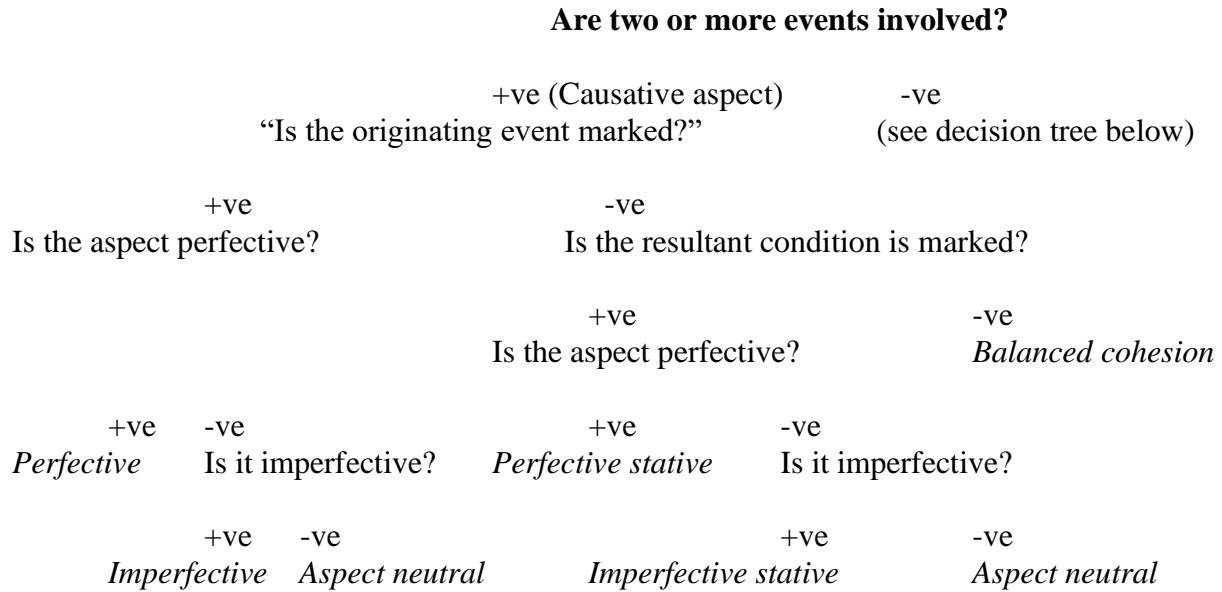


causative aspect essentially views both the primary contributory event and the current verbal action or state, linked by cohesion and differentially marked along a cline. When the originating event is brought into focus, the aspect is the non-stative causative. When the current resulting condition is being highlighted, the aspect portrayed is the causative stative. The reference frame for either the non-stative or the stative causative aspectual verbs may encompass either the entire event frame of the originating event (perfective) or focus on a portion of it (imperfective).

### **The Application of Binary Opposition**

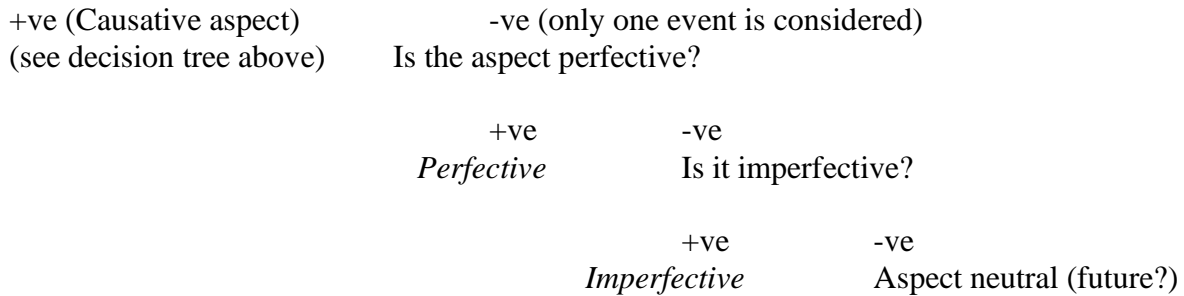
Another term we can use for the originating or causative event is “presupposing element.” It follows that the presupposed element then refers to the resultant condition or state. Which event the author intended to mark between the two is positioned along the cline between the presupposing and presupposed. The causative aspect views the two events obliquely and tethered by the concept of cohesion. Beginning with binary opposition, we may first ask of a verb, “Are two events involved?” If the answer is positive then the decision tree below is utilized. If the answer is negative, then the following question asked is, “Is the aspect perfective?” and if still negative, “Is the aspect imperfective?” The binarily opposed decision tree on the next page illustrates.

Figure 17. Decision Tree of Binary Opposition



**Continuing the negative branch to the question “Are two events involved?”**

**Are two events involved?**



## CHAPTER 3: THE METHODOLOGICAL APPROACH

In examining the thesis that causative aspect better classifies the Greek perfect tense form, as opposed to Fanning and Campbell's current dichotomy of the perfective and imperfective aspect, as well as Porter's stative aspect, we need to establish that cohesion between the two events is further differentiated with a cline of markedness. This should be present in most, if not every instance of the Greek perfect tense form in the Greek New Testament. Additionally, we will need to establish that the current individual assertions that the Greek perfect tense form portrays either the perfective, imperfective, or stative aspects singularly and exclusively are potentially inadequate, thus paving the way for a renewed look and possible categorical definition of a new term. The thesis secondarily aims for a case to be made for a further delineation of the causative aspect into the causative perfective, causative imperfective, causative perfective stative, and causative imperfective stative aspects. If the causative does truly represent the Greek perfect tense form, then the aspect of the causative should be observable throughout most instances of the Greek perfect tense form in the New Testament. The aspect for a particular tense form should remain consistent through its use, but the tense and *Aktionsart* may vary depending upon the lexis, verb constellation and syntax.

### **Setting Some Definitions**

Causation shall be deemed to be present where there is a reference to an event or action prior to or potentiating the current location of the verb lying outside its immediate literary phrasal context. This reference may occasionally be subtle, but in most cases, it should be quite obvious. In order to prove that this is a unique aspect from the current perfective, imperfective, and stative, the background referencing which produces this causation should be notably absent in the other Greek tense forms bearing the same lexical root. Causation may sometimes be realized

only through the verb's syntax, grammaticalization, and context. The surrounding referents and verb constellation thus need to be taken into consideration. The verb's supporting particles and conjunctions may help direct us to the anterior pointing or posterior potentiating nature of the reference event suggested by the author. Wherever the verb points to or implies a priori or a posterior event frame lying outside the current reference frame, this shall be taken as causative. The current reference frame shall be taken to be bounded by the immediate literary phrase to which the verb belongs, even though it may only be a portion of a sentence. In addition to causation, a differentiated markedness which plies between the two events should be seen to exist along a cline. If the initial causative event is marked, then the aspect will be deemed as being causative in aspect. If the verb asserts the current state following or resulting from the causative event, then the stative label will be applied. To be sure, all the causative stative labeled tense forms should also qualify as causative. It is suspected by some that the apparent stative nature will be dependent upon the lexical entry of the word. In addition, the transitive or intransitive nature of the lexical entry may also play a part and should be considered where relevant. These considerations may be additionally correlated to Vendler's classifications of words. Stativity may perceivably be tied to the word in its participle form, causing a proximal highlight when compared to its purely indicative occurrence.

The approach adopted to forward the argument of the thesis is to contrast the positive presence of causation in the Greek perfect tense form with possibly the concurrent absence of causation in the other tense forms of the same word or which share the same lexical root. If we take the example of the verb "to write," the augmented aorist tense form should represent "He wrote." This would represent the perfective aspect, viewing the event as a whole, and since the aorist tense form is augmented, it also places the entire event anteriorly on a macro timeline, in

past-time from the speaker's perspective. The augmented imperfect tense form would translate "He was writing" with an imperfective aspect while still being placed in the past-time from the speaker. The pluperfect augmented tense form would then potentially translate to "He had written," being perfective in aspect and referencing the event as having been completed in the past. The pluperfect tense form has an additional causative aspect since it relates to the resultant state as having been completed in the past, but this resultant state itself was due to a prior event having occurred even more anteriorly in time. The causative aspect brings with it the perspective of the originating action and subsequent resultant consequence. In this case of the pluperfect tense form, the verb as a whole incorporates the originating contributive actions while additionally including the notion of its consequences. For the pluperfect tense form, all of this is being located anteriorly to the speaker and possibly no longer in effect when viewed from the speaker's perspective. The Greek present indicative tense form would translate "He writes," and the present participle tense form, "He is writing." Both represent the imperfective aspect since the conclusion of both "writings" is not yet realized. The Greek future tense form will portray the meaning of "He will write," providing a perfective aspect of a potentially posterior occurring event. The Greek perfect tense form would differentiate itself by referencing a past event while allowing for the subsequent consequences of this prior occurring event to have a resulting and current impact. It may then translate into "It is written." There is a propensity for the participle to better portray stative-ness while having both indicative and participle forms of the perfect tense form to continue to reflect causation. Some verbs are inherently stative due to their natural lexical meaning, while other words may not allow for a stative nature to be understood with its usage.

## Proposed Methodology

The scientific method requires that it be reproducible by whomever and whenever the experiment is conducted. The results should be replicable regardless, provided there is fidelity to the instruments and methodology. In proposing a methodology for the analysis of the Greek perfect tense form, I shall attempt to keep it as objective as possible. Unfortunately, some subjectivity may need to be accommodated.

The Greek perfect tense forms will be identified via Accordance Bible Software. This is subject to the coding team at Accordance and the community, which keeps updating this database as they discover discrepancies. These perfect tense forms should be encoded via their morphology and further differentiated between the active and middle/passive forms. This will be differentiated via the verb's morphology into their indicative, the participle, and the infinitive tense forms. A possible consideration is to include an analysis of the verb's lexicography and their classification into Vendler's four classes of stativity (not to be confused with the stative aspect), activity, accomplishment, and achievement.<sup>279</sup> The guiding principle of including Vendler's classification is to explore the contribution and primacy of lexis and its role in lending itself to a verb to inheriting a stative nuance. A preliminary investigation into this did not yield any consistent observable correlation. The tense will need to be determined from the verb constellation with its associated arguments. The verbal syntax in its context will then be considered. This may be somewhat subjective, trying to determine the predicate which the reader feels the author is referring to, but may potentially contribute to the understanding of the verb

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<sup>279</sup> Zeno Vendler, "Verbs and Times," *Philosophical Review* 66.2 (1957): 143–60.

and the stress encoded to exegetes as they consider the choice of the verb form by the author. Where present and realized, the options shall be highlighted and presented.

The research will be split into four sections. The first will examine every occurrence of the perfect tense form in the New Testament.<sup>280</sup> This will consider the verb in its indicative, its participle, and its infinitive tense forms. The second section will list all the verses where the perfect tense form occurs three times or more within a sentence or a verse. This is to examine the subtle nuances present in the use of the verb in its various instances. The third section examines all verses with at least four different tenses. This is to examine the aspectual nature of the Greek verb and to see if the Greek verbal system is truly atemporal and primarily aspectual. This should also solidify the understanding of the proposed causative nature of the perfect tense form. The final section will identify the verses that are potentially exegetically difficult or problematic where the perfect tense forms occur, to see if the understanding of the perfect tense form causative aspect may indeed further illuminate exegetical understanding.

The first section will list all the unique occurrences of the Greek perfect tense form as they occur in the Greek New Testament (NA28). For each word, the usage in the New Testament in its various tense forms shall be explored to identify the aspect and *Aktionsart* it portrays. The specific idea of causation will be identified through the presence of any background referencing of a prior occurring or potentiating event or action. The words will be distinguished between their indicative, participles, and infinitives, with the predicted result that the participles tense forms will tend towards the idea of stativity when compared to their indicative counterparts. The

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<sup>280</sup> Using Accordance Bible Software version 13.3.2 with the *NovT* Graece, Nestle-Aland, 28th Revised Edition, (NA28), Institut für Neutestamentliche Textforschung Münster/Westfalen, eds. Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger, Deutsche Bibelgesellschaft, Stuttgart, 2012; Morphological tagging by William D. Mounce and Rex A. Koivisto. OakTree Software, Inc., Version 3.7, 2013.

words will be listed alphabetically and further color-coded to identify the tense forms of the Greek perfect active indicative, perfect active participle, perfect active infinitive, perfect middle/passive indicative, perfect middle/passive participle, and perfect middle/passive infinitive. We will focus in particular on their aspectual viewpoint and whether they contribute to a causative aspect and if there exists an additional stative nuance. This causative aspectual view should be consistently present. The particles, conjunctions, and words within the verb's constellation may be taken into account in deciding if a separate referent event outside the current reference time is indeed suggested by the verb. Exceptions and verses which do not conform to the proposed aspect shall be consolidated and discussed in a separate section if necessary, in order to determine whether the proposed causal aspectual classification is really necessary or even truly present. It is anticipated that the stative nature of the tense forms observed from the verb's constellation will possibly be subjective in relation to the reader. Not all the verbs allow for a stative idea due to its inherent lexical meaning. Causation shall be identified as present, where the verb refers to an event or series of events that are outside the current reference frame of the verse phrase or immediate context. The markedness observed between the two events of the perfect tense will be identified. If a consistency is identified between the morphology of the verb with the event it marks, then the thesis of this dissertation will be supported. The referred causative event may lie anterior to the verb, being in the temporal past, or be posterior to the verb, being in its future. The resultant state or condition is usually obvious from the verb, but whether or not it is marked will be dependent upon the verbal constellation.

The various verses which contain the unique lexical entries of the Greek perfect tense form will be listed and be color-coded to distinguish the perfect active tense form and



middle/passive indicative tense form, from the participle and the infinitive tense forms. Only the references may be listed in the verses for lexical entries that are greater than ten or when the entries are similar, in which case they will be treated as a collective group or class. A commentary may follow the verses, identifying the aspect and describing the causative nature of the verb. The backgrounding causation may not be immediately present or apparent. At times, it may simply be implied but not necessarily referenced. The objective is to demonstrate that causation is a common theme with the Greek perfect tense form. The differentiation between the causative and the causative stative in differentially marking either event along a cline is what will distinguish the causative aspect proposed here in this dissertation. Only the pluperfect tense form seems similar to Porter's stative aspect.

The second section will identify verses with multiple occurrences of the perfect tense form, whether or not they share the same lexical root. The objective is to see if there is a uniformity in the use and analysis of the Greek perfect tense form usage. Verses where verbs of the same lexical root appear in their indicative and participle tense forms, will be of particular interest. Their interactions, distinctions in aspect, and stress, will help us affirm the understanding of the causative aspect and the potential stative sub-categorization. The combinative look at the multiple uses of the perfect tense form within a single verse may provide further clarification on the aspect it presents. These verbs may be of a similar lexical stem, or they may not. Unique instances where the same root appears in different forms should provide some insight into the delineation of the aspectual forms.

The third section will explore the multiple occurrences of various Greek verbal tense forms within a verse or sentence. Verbs selected shall contain at least four verbs, including at least one occurrence of an aorist, an imperfect, a present, and a perfect tense form. The

differences in nuance and aspect between the tense forms should ascertain the different viewpoints and qualities between the tense forms and possibly account for the atemporal nature of the Greek verbal system. It is expected that the reference frame of the aorist, the imperfect and the present tense form would all be somewhat coincident with their event frames. They should also refer to an event within their immediate phrase, differing from the perfect tense form, which would instead refer to an additional event outside the current reference frame, predicated upon a distant event. The symphony brought by the use of multiple tense forms within a single verse should locate the aspect, tense, and *Aktionsart*, presented by the Greek verb and provide clarity as to its intended aspect and tense.

The fourth section aims to consolidate the findings of the preceding three sections by applying the cumulative understanding of the Greek perfect tense form's causative aspect to some verses deemed problematic. Various verses will be highlighted in view of their problematic exegesis, and the application of the causative aspect of the Greek perfect tense form will be utilized to see if the issues can be resolved. If it does, it will highlight the usefulness of the current study to exegesis. We will utilize mainly the verses listed in Murray J. Harris' *Navigating Tough Texts: A Guide to Problem Passages in the New Testament*.<sup>281</sup> Verses that contain the Greek perfect tense form will be extracted and reviewed. Additionally, we will also add a few verses of our own for analysis. This research aims to clarify problematic passages and increase the exegete's understanding of Scripture, and this final section should identify if we have achieved this goal.

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<sup>281</sup> Murray J. Harris, *Navigating Tough Texts: A Guide to Problem Passages in the New Testament* (Bellingham, WA: Lexham Press, 2020).

## Applicable Verses

### Greek Perfect Tense Form

An Accordance Bible software search for the Greek perfect active indicative verb within the NA28 revealed 602 occurrences, and 224 instances of the Greek perfect active participle.<sup>282</sup> The Greek perfect middle/passive indicative tense form occurs 234 times and the participle tense form 449 times. When the duplicated words were removed, a total of 341 unique lexical root words were identified. These words are listed in Appendix A. The glosses which appear after the words are provided by the Accordance Bible software and are separated by a semicolon where slight difference in nuance is indicated.

### Multiple Occurrences Within a Verse

The verses which contain three or more perfect tense forms were then identified. The objective was to observe how the various different lexical entries of the perfect tense form interacted with each other and to discover any nuances that were consistent amongst them. There were twenty-six verses which qualify: Matt 22:4; Mark 5:4; John 4:38; 5:37; 7:28; 8:55; 9:29; 12:29; 14:9; 19:35; Acts 13:33; 22:3; 2 Cor 5:11; 12:2-3; Phil 4:12; 2 Tim 1:12; 4:7; 1 Pet 4:3; 1 John 2:14; 5:10, 15; Rev 2:17; 3:8; 5:6; 19:13.

### Presence of Combinative Tenses Within a Verse

In attempting to identify if the Greek verbal system is an aspectual one, rather than a temporal one, an analysis will be made of verses which contain a combination of tense forms. The atemporal hypothesis promotes the assertion for an aspectual verbal system and would mean that

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<sup>282</sup> Search was done with Accordance Bible Software version 13.3.2 on the *NovT* Graece, Nestle-Aland, 28th Revised Edition, (NA28), eds. by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger, Stuttgart: Deutsche Bibelgesellschaft, 2012; Morphological tagging by William D. Mounce and Rex A. Koivisto. OakTree Software, Inc., Version 3.7, 2013.

different tense forms would refer to the same subject or event but providing differing aspects.

The presence of the multiple tense forms within a verse or sentence will also help to distinguish if the Greek perfect tense form truly does hold the causative aspect. An analysis of a single verse or sentence which contains at least one perfect, one aorist, one imperfect, and one present tense form verb will be conducted. The eighty-three verses in which this occurs is collated and listed in Appendix B.

### Application for Exegesis

The question after these observations is so what? In an attempt to make this dissertation relevant to the exegete, verses containing the Greek perfect tense form was taken from the passages listed in Murray J. Harris' *Navigating Tough Texts: A Guide to Problem Passages in the New Testament*.<sup>283</sup> The verses identified for review are Matthew 11:11; 16:19; 18:18; Luke 2:5; 7:47; John 1:15; 15:15; 19:26; 19:28; 19:30; 21:15; 21:16; 21:17; Acts 8:16; 18:2; 18:25; Romans 1:1; 1:17; 3:25; 1 Corinthians 7:15; 15:4; 15:20; 15:54; 2 Corinthians 5:16; 5:17; 7:5; 12:2; Philippians 4:12; Hebrews 9:26; 12:2; 2 Peter 1:4; 1:14; 1 John 3:6; 3:9; 5:18. Additionally some verses which caught my attention are Matthew 26:75; Mark 13:14; Luke 1:11, 19; 8:46; 1 John 2:29, 3:8, 4:7 and 5:1. The objective of this section is to utilize the definitions and peculiarities of the Greek perfect tense form and observe if the nuances can be uniformly and consistently applied in these forty-four selected verses.

### Legend Used

In order to examine the use of the Greek perfect tense form in sections one and two, the color-coding for the tense form shall be as follows: Perfect Active Indicative, Perfect Active Participle,

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<sup>283</sup> Murray J. Harris, *Navigating Tough Texts: A Guide to Problem Passages in the New Testament*. (Bellingham, WA: Lexham Press, 2020).

Perfect Active Infinitive, Perfect Middle/passive Indicative, Perfect Middle/passive Participle, Perfect Middle/passive Infinitive. The verses appear first in Greek and then followed by the English translation.<sup>284</sup> In sections three and four, the legend that will be used is as follows: Aorist, Imperfect, Present, Future, Perfect Active, Perfect Middle, and Pluperfect.

### Expected Results

It is expected that the Greek perfect tense form consistently presents a causative aspect, defined by the verb implying or pointing to an event or series of events that lie outside the current reference frame of the sentence in question. The causative aspect references of the originating event may point either to a prior anterior positioned event or a posterior potentiating situation. The current reference frame will be taken as the immediate literary phrase in which the verb belongs regardless of whether or not it only makes up part of a sentence or verse. Some verbs inherently lend themselves more easily to the stative meaning than others. It is anticipated that the participle tense forms better describe a subject's or object's stativity than their indicative counterparts. The propensity for words of certain forms and even some lexical entries to be more prone to the idea of stativity will be noted and sometimes attributed to the verb's *Aktionsart*. These may be either through the observation of the occurrences, consequences, or resultants of the initial verbal events or actions.

The Greek perfect tense form should be seen to accept both the perfective aspect and the imperfective aspects but with an added element of causation, which will be a connection between the verb and a separate causative event potentiating it. Theoretically, the perfect active tense

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<sup>284</sup> Unless otherwise specified, the English translation and Scripture quotations contained herein are from the New Revised Standard Version (NRSV) of the Bible, copyrighted, 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, 2010 OakTree Software, Inc., Version 5.1

form and perfect middle/passive tense form with indicative verbs should reflect a causative aspect with emphasis on the originating event, while the participial tense forms should portray more readily the resultant or consequential state of the subject or object. The augmented pluperfect tense form may potentially suggest a causative aspect with the resultant state as a single entity, maintaining an anterior framed emphasis with a possibility that it may or may not retain its state in the present, from the speaker's perspective.

The Greek perfect active indicative tense form of some words may have the idea of stativity during cursory examination but are most likely referencing the ingress or entry into a condition of coming into that state, position, or posture. It may provide the historical, anterior account of events and actions enacted which brought the object or subject into its current condition. The originating situation referenced is usually presented as a completed event that is usually not repeated or recurring. The Greek perfect middle/passive indicative tense form may emphasize the originating event of the subject or object but communicates an imperfective aspect. The Greek perfect participial tense forms are anticipated to be generally stative, focusing especially on the final resultant state. It stresses the current state while having some reference as to the ingress into that said state. It may potentially highlight the end of an event or describe a state which lingered for a season after the verbal action but has since been completed or has come to an end. It is anticipated that it will portray a perfective aspect. The Greek perfect middle/passive participle tense form likely includes an element of an added iterative or repetitive nature of the action when compared to the indicative counterpart, which is mostly expected to be punctiliar. It may also stress the current state more than the originating event when compared to the indicative. The perfect infinitives are anticipated to refer to an irrealis account. The

potential situation referenced may be a hypothetical irrealis event or a future posterior possibility.

These perceived emphases of either the originating event or the resultant condition will be attributed to the differential marking of the events along a cline. There are potentially some words which will appear aspectual neutral in that they reflect neither the perfective nor imperfective aspect.

The various words will be analyzed in turn, taking into account their occurrence, as they present themselves in the aorist, imperfect, pluperfect, present, and future tense forms. Possible correlations or distinctions with relation to aspect will be noted in the instances of the perfect tense form. The emphasis on causative nuance and possible stativity will be specially highlighted.

Grammatists and linguists are often accused of being the wet blankets that restrict Scripture in all that it wants to say to what is actually said, while exegetes are usually accused of attributing to Scripture much more than Scripture itself actually does say.

The various verses are analyzed according to their indicative and participle tense forms with the expectation that the Greek perfect tense form would straddle between the perfective and imperfective aspects. It is anticipated that the perfect participle tense forms would more likely reflect the causative stative aspect stressing their stative nature and the perfect indicative tense forms portraying mainly the causative aspect by primarily stressing the initiating event.

Keeping with the metaphor of dual-focused vision and differential markedness, the causatives are anticipated to stress an anteriorly or posteriorly positioned event leading to the causation for its present circumstance and current condition; and the causative statives should stress the current state of the subject or object while still keeping the causative event in view. It

is suspected that some lexical entries lend themselves more easily to being stative than others, leading to some referencing Vendler's classification of verbs. Vendler introduced a schema linking verbs with time. He introduces four categorizations of verbs, namely, activities, accomplishments, achievements, and states. In activity, the time frame referenced is equal to the duration encompassed by the verb. For accomplishments, the specific time frame referenced is linked to the time required for the accomplishment of that particular activity described by the verb. For achievements, the specific time frame referenced lies between the two points in time indicated by the verb from the start till the end of the achievement. For states, a non-specified time frame is referenced, only bounded by the two points which mark the start and end of the described verbal state.<sup>285</sup> The distinction between Vendler's terminology referring to a verb's *Aktionsart* and the discussion of stativity in relation to the Greek verbal aspect should be noted. If the lexical verbal entry is what influences the meaning of stativity, then the Greek perfect tense form does not provide a causative aspect, but rather merely describes the verb's *Aktionsart*. It should be noted that not everyone would understand Porter's stative aspect as being merely *Aktionsart*. If the Greek perfect tense form is neither completely perfective nor imperfective in its aspect, since it does not relate to a singular event only, then the assertion of the thesis that the Greek perfect verb belongs to a causative aspect, further delineated into the causative perfective and the causative imperfective is supported. This delineation hopes to provide a roadmap to better navigate the Greek aspect and provide increased confidence in expounding Scripture.

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<sup>285</sup> Vendler, *Verbs and Times*, 143–60.



### **Possible Objections to the Methodology**

It is acknowledged that some lexical words lend themselves to being both transitive and intransitive and remain difficult to ascertain if there is an element of inherent lexical stativity. This may cause a more stative slant from one lexical entry to another; however, randomized verses will be selected to check if the observations are consistent. It is anticipated that the suggested causative aspect will indeed be found to be a better category to describe the Greek perfect tense form than simply perfective, imperfective, or Porter's stative category.

## CHAPTER 4: RESEARCH DATA AND RESULTS

### Data

The purpose of the research is to ascertain the presence of the causative aspect portrayed by the Greek perfect tense form. Causative cohesion shall be deemed present if the signified event refers to a second event outside the current phrase in which the verb resides. This referent event must necessarily cause the current condition described by the verse. Differential marking along a cline will be noted if either originating event or resultant condition is particularly highlighted or stressed.

In the aorist tense form, the verb's action portrays a simple action completed in a time anterior to the speaker. It presents the action as perfective in aspect, taking a snapshot of the entire event and presenting the action as a complete entity. It does not have a causative nuance, but it is sometimes utilized to describe the cause itself. The imperfect tense form also describes a simple action anterior to the speaker, but the action, from the perspective of the actor, has not yet achieved its conclusion since the actors are portrayed as in the midst of performing the actions or living it out, and thus the telicity of the action has not been attained. The imperfect tense form portrays the imperfective aspect. The present tense form references a verb whose actions are acted upon by those currently present, and thus, it is inherently imperfective in aspect. The telicity of the present tense form verb is usually not realized or portrayed as such. The future tense form fairly consistently refers to an action that is to be done at a time posterior to the point of speaking. The future tense form verb frequently portrays either a perfective or imperfective aspect and sometimes portrays an aspect neutral condition. The perfect infinitive tense form sometimes presents an *irrealis* event or condition of the verb in use. The aorist participle tense form seems to stress the ingression of an event, which then has continuing or ongoing results

throughout the duration of the event frame encompassed by the aorist indicative tense form. The participles of these indicative verbs usually highlight movement or a heightened nuance of the described verbal action.

The focus frame may be a useful guide to describe this participial action. Where the focus frame and the reference frame are coincident, the aspect portrayed is usually the same for both the participle and the indicative tense forms. As such, the aorist indicative tense form and aorist participle tense form both portray the perfective aspect, but the participle highlights the action within a focus frame, which is in this case, coincident to the aorist indicative reference frame. The focus frame of the participle would lend itself, in addition to and in conjunction with the verbal constellation, to the description of the verb's *Aktionsart*. The Greek present participle tense form seems to bring the action of the verb to the fore, highlighting the very nature and present action of the verb, as compared to its indicative counterpart. The future participle tense form appears to present the future event as perfective in that it is seen in its entirety. The imperfect tense form does not occur with its participle form within the New Testament.

We shall now be taking a look at the Greek perfect tense form, paying attention to their indicative, participle, and infinitive distinctions. The legend for the color-coding of the words shall be as follows: **Perfect Active Indicative**, **Perfect Active Participle**, **Perfect Active Infinitive**, **Perfect Middle/passive Indicative**, **Perfect Middle/passive Participle**, **Perfect Middle/passive Infinitive**. The verses appear first in Greek and then followed by the English translation.<sup>286</sup> Both the Greek perfect tense form and their corresponding translated words will be indicated in **bold**

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<sup>286</sup> Unless otherwise specified, the English translation and Scripture quotations contained herein are from the New Revised Standard Version (NRSV) of the Bible, copyrighted, 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, 2010 OakTree Software, Inc., Version 5.1.

font. The glosses appearing after the Greek lexical entries are provided by Accordance Bible Software and are separated with semicolons where there is a shift in nuance. Multiple entries within the same nuance will be separated with commas.

Lexical entries of verbs appearing in the perfect tense form are identified from the Nestle Aland 28<sup>th</sup> Edition (NA28) using Accordance Bible Software.<sup>287</sup> First, Accordance Bible software was utilized to realize every occurrence of the Greek perfect active verb in the NA28. The search revealed 826 hits with 127 unique words. A similar search for the Greek perfect middle/passive verb attained 683 hits with 256 unique words. When the duplicated words were removed, a total of 351 unique lexical entries were identified. All the verbs seemed to follow the Verb-Subject (V-S), Verb-Object (V-O) arrangement. The aorist tense form, whether in its indicative or participle, consistently provides the perfective aspectual view. The aorist participle tense form appears to heighten the proximity of the verb without altering the aspect. The imperfect tense form does not exist in the participial form. The imperfect tense form provides an imperfective aspectual viewpoint, usually with heightened proximity and sometimes providing an *irrealis* state. The Greek present tense form is similar to the imperfect tense form, providing an imperfective aspectual perspective with heightened proximity in its participial form. The difference lies in the augment which places the imperfect tense form as a past time event, whereas the present tense form presents the action as current and sometimes ongoing. The future tense form is used to present a future orientation with a perfective aspect and sometimes to convey a command to be obeyed. The future participle tense form brings highlight and proximity

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<sup>287</sup> Search was done with Accordance Bible Software version 13.3.2 on the *NovT* Graece, Nestle-Aland, 28th Revised Edition, (NA28), eds. by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger, Stuttgart: Deutsche Bibelgesellschaft, 2012; Morphological tagging by William D. Mounce and Rex A. Koivisto. OakTree Software, Inc., Version 3.7, 2013.

to the situation. All these tense forms function within the immediate phrase without making any reference to an event occurring outside the immediate literary phrasal boundaries. That is, the phrase itself contains and provides the full meaning of the verb, without the need for referencing any event outside its immediate context. This is consistent throughout all the verses listed below other than where the Greek perfect tense forms occur.

## Results

### Analysis of the Greek Perfect Tense Form in the New Testament

The full list of verbs can be found in Appendix A.

#### 1. ἀγαπάω “to love”

**1 John 4:10** ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεὸν ἀλλ’ ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

**1 John 4:10** In this is love, not that we **loved** God but that he loved us and sent his Son to be the atoning sacrifice for our sins.

Ἐγαπήκαμεν appears as a causative perfective in aspect. This is contrasted with the subsequent aorist ἠγάπησεν, which is perfective in aspect. The perfect verb here is combined with the negation of the particle οὐχ ὅτι, which suggests that the reason for the perfect verb. The cause of the perfect verb encompasses the initial event frame of the beginning of our loving Him, distant from but leading up to the current reference frame. The perfect active indicative suggests that the ongoing nature of the action is not emphasized here. The causation being negated pushes the thrust of the message onto the ἀλλ’ ὅτι and what follows. Here, this event acknowledges the believer’s love’s current state but clarifies that the prior occasion of this love is not the cause of God’s providence salvation, but rather because God loved us prior to our loving Him.

**2 Tim 4:8** λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

**2 Tim 4:8** From now on, there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have **longed** for his appearing.

The combinative οὐ, δὲ, ἀλλὰ καὶ, phrasing seems to provide the causation for ἠγαπηκῶσι. The participle here stresses the present action of the subjects, but here accounted as having occurred in the past. This mimics the present participle, but here in the perfect verb, includes a causative element. The perfect active participle highlights the state of the subjects but points outside the current phrase to the events prior, before the ἀλλὰ, as evidence of their longing, quite possibly even extending from verse 6-7. The participle highlights the resultant state, but here presents it as an event which is perfective. This is an example of the causative perfective stative aspect.

**Rom 9:25** ὡς καὶ ἐν τῷ ὡσηὲ λέγει· καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·

**Rom 9:25** As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not **beloved** I will call ‘**beloved**.’”

The participial nature of ἠγαπημένην provides the nuance of being ongoing and stative rather than completely perfective. In the first instance, the people who were caused (not) to be loved are now in the second instance presented in a new condition of now being loved. The participle heightens the verb’s resultant state and brings it somewhat proximally compared to its indicative counterpart. The implied ongoing nature portrays the causative imperfective stative aspect conforming to the idea of stativity.

**Eph 1:6** εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ.

**Eph 1:6** to the praise of his glorious grace, with which he has blessed us in the **Beloved**.

Ἠγαπημένῳ here refers to the person of Jesus. While the verb refers to Jesus, it also stresses the ongoing or stative nature of Jesus who is even now being currently ἠγαπημένῳ. Here it describes an aspectual causative imperfective stative, pointing to the backgrounding story of

God the Father loving Jesus. We are now blessed because we are in Jesus, who is caused to be and is currently still being loved.

**Col 3:12** ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα ταπεινοφροσύνην πραΰτητα μακροθυμίαν,

**Col 3:12** Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience.

Ἠγαπημένοι describes the saints who are presently loved by God. The particle οὖν may suggest a summary statement resulting from the reasons and argument which has immediately preceded it. The participle here points to the causative imperfective stative aspect, where the current and immediate action of the verb is emphasized and inherently also reflects the reason behind the verbal action. The believer's stativity of being loved is present and nuanced here. Quite possibly, the association of being God's holy and beloved must consist of the outflow in demonstrating "compassionate hearts, kindness, humility, meekness, and patience."

**1 Thess 1:4** εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν,

**1 Thess 1:4** For we know, brothers loved by God, that he has chosen you,

The verb εἰδότες stresses the immediate and present state of knowing but placing it as a perfective stative since it is something which lies in the past. Ἠγαπημένοι describes the current and ongoing state of the disciples as having been and still being loved by God. Both reflect the causative stative aspect.

**2 Thess 2:13** ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας,

**2 Thess 2:13** But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the first fruits to be saved, through sanctification by the Spirit and belief in the truth.

Stativity is here intended by the author in his choice of the perfect middle/passive participle presenting the causative imperfective stative aspect.

**Jude 1** ἰουδας ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ ἰακώβου, τοῖς ἐν θεῷ πατρὶ **ἠγαπημένοις** καὶ ἰησοῦ Χριστῷ **τετηρημένοις** κλητοῖς·

**Jude 1** Jude, a servant of Jesus Christ and brother of James, to those who are called, **beloved** in God the Father and **kept** for Jesus Christ:

Both perfect participles here used by Jude also reflect a similar use of implying a causative imperfective stative aspect stressing the current and ongoing state. This informs us that the perfect middle/passive participle is used to portray a state of being, and that this usage is not confined to Paul but used generally in the first century by other NT authors as well.

**Rev 20:9** καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν **ἠγαπημένην**, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς.

**Rev 20:9** And they marched up over the broad plain of the earth and surrounded the camp of the saints and the **beloved** city, but fire came down from heaven and consumed them,

The perfect middle/passive participle heightens the proximity of the signified and presents the current and immediate instance of the condition surrounding the causative imperfective stative aspect.

## 2. Ἀγιάζω “to sanctify”

**1 Cor 7:14** **ἡγιάσται** γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ **ἡγιάσται** ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν.

**1 Cor 7:14** For the unbelieving husband is **made holy** because of his wife, and the unbelieving wife is **made holy** because of her husband. Otherwise, your children would be unclean, but as it is, they are holy.

The perfect middle/passive indicative ἡγιάσται describes a causative event which stands outside the current reference frame, here being the event of marriage. The verb highlights the initiating marriage, but wishes here, in the perfect tense form, to include the resultant condition posterior to the causative event of the marriage. It takes on a causative imperfective aspect. The causative event is the marriage, but the verb may allude to a possible resultant state.

**John 17:19** καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα ὧσιν καὶ αὐτοὶ **ἡγιασμένοι** ἐν ἀληθείᾳ.  
**John 17:19** And for their sake I consecrate myself, that they also may be **sanctified** in truth.



Ἀγιάζω is in the present active indicative and ὧσιν is in the present subjunctive. The cause-effect here is clear. As Jesus ἀγιάζω himself, his disciples become ἡγιασμένοι. The word ἡγιασμένοι points forward to reference the previous phrase. The participle provides a proximal, causative imperfective stative aspect stressing the effect of Christ's ἀγιάζω and the resultative state of his disciples.

**Acts 20:32** Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.  
**Acts 20:32** And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are **sanctified**.

Παρατίθεμαι is in the present middle/passive indicative and δυναμένῳ in the present middle/passive participle. Παρατίθεμαι frames the context of the current action and the participle δυναμένῳ highlights the action. Οἰκοδομῆσαι and δοῦναι are in the aorist infinitive providing an *irrealis* condition. Ἠγιασμένοις refers to those who are currently sanctified. The use of the participle suggests the causative imperfect stative aspect and signifies those who are currently in or in the process of being in a state of holiness.

**Acts 26:18** ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόντος εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.  
**Acts 26:18** to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are **sanctified** by faith in me.'

Ἀνοῖξαι, ἐπιστρέψαι, and λαβεῖν are in the aorist infinitive providing an *irrealis* condition. Ἠγιασμένοις presents the persons who at a prior time have been sanctified, and in the current participle, highlighting that they are currently going through or already in a state of sanctification.

**Rom 15:16** εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.  
**Rom 15:16** to be a minister of Christ Jesus to the Gentiles in the priestly service of the Gospel of God, so that the offering of the Gentiles may be acceptable, **sanctified** by the Holy Spirit.

Paul here uses the phrase ἡγιασμένη ἐν πνεύματι ἁγίῳ but seems to use it interchangeably with ἡγιασμένοις ἐν Χριστῷ ἰησοῦ (1 Cor 1:2). The author of Hebrews writes ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος ἰησοῦ Χριστοῦ ἐφάπαξ (Heb 10:10). The curious thing about the description here in Romans 15:16, is the use of the feminine rather than the masculine form of the participle in describing the Gentiles compared to when Paul describes the Corinthian Church, which also included but was not comprised exclusively of Gentiles.

**1 Cor 1:2** τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὕσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·

**1 Cor 1:2** To the church of God that is in Corinth, to those **sanctified** in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

Ἠγιασμένοις describes not only the prior event of Christ sanctifying us on the cross through the shedding of his blood but also the point of belief in Christ. The participle usage stresses the current state of sanctification for those who are “in Christ.” The perfect middle/passive participle presents the causative imperfective stative aspect.

**2 Tim 2:21** ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτομασμένον.

**2 Tim 2:21** Therefore, if anyone cleanses himself from what is dishonourable, he will be a vessel for honourable use, set apart as **holy**, useful to the master of the house, **ready** for every good work.

Ἠγιασμένον the participle usage of ἁγιάζω describes a state of being. The sanctification points back at a series of events to allow the state to exist. The subsequent ἡτομασμένον perfect participle reflects back on the immediately preceding phrase where Paul clarifies to the believers that those who rid themselves of the dishonorable will now be ready for use by the master in the house.

**Heb 10:10** ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος ἰησοῦ Χριστοῦ ἐφάπαξ.

**Heb 10:10** And it is by God's will we have been **sanctified** through the offering of the body of Jesus Christ once for all.

Ἁγιασμένοι points not only to the causative event allowing the believers to now to be sanctified, but also the current state of being sanctified.

### 3. Ἀγνίζω “to purify”

**1 Pet 1:22** Τὰς ψυχὰς ὑμῶν **ἡγνικότες** ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς

**1 Pet 1:22** Now that you have **purified** your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart.

Ἁγνικότες is in the perfect active participle. The purifying was done through their obedience, done at a time prior to the current reference frame, but there is a stress on the current state of being purified, but that this state had already been attained (perfective aspect), and not of an ongoing nature or an imperfective aspect. The perfect active participle here represents the causative perfective stative aspect.

**Acts 24:18** ἐν αἷς εὐρόν με **ἡγνισμένον** ἐν τῷ ἱερῷ οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,  
**Acts 24:18** While I was doing this, they found me **purified** in the temple, without any crowd or tumult. But some Jews from Asia.

Ἁγνισμένον is the perfect middle/passive participle. The context suggests being in a state of purity, but that purity had come about from a prior process. The aspect thus is a causative imperfective stative, since, in addition to referencing the causative ceremony or process resulting in Paul's purity, the dual-focused vision of Paul's current state of being pure is being stressed.

### 4. Ἀγοράζω “to buy”

**Rev 14:3** καὶ ᾄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων, καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ **ἡγορασμένοι** ἀπὸ τῆς γῆς.

**Rev 14:3** and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been **redeemed** from the earth.

Ἐδύνατο is in the imperfect tense form, clearly emphasizing that no one was able to learn, even possibly despite trying very hard to. The only people who could sing (present tense form) with the 144,000 were those who are ἠγορασμένοι. The aspect points back to the events leading up to being redeemed, including God’s works and humankind’s response. The dual view aspect here focuses on the idea of the current considered state of still being redeemed.

#### 5. Ἀγωνίζομαι “to strive, fight, struggle”

**2 Tim 4:7** τὸν καλὸν ἀγῶνα **ἠγώνισμαι**, τὸν δρόμον **τετέλεκα**, τὴν πίστιν **τετήρηκα**.  
**2 Tim 4:7** I have **fought** the good fight, I have **finished** the race, I have **kept** the faith.

Ἠγώνισμαι is in the perfect middle/passive indicative form. It presents a causative imperfective aspect and comes as a concluding pericope, begun at 2 Timothy 4:6 with γὰρ ἤδη, providing us with the “causation.” It relates to a prior occurring event and only hints posteriorly to the current state. The past is more important than the current state, with the current state not being fully realized or having reached its telicity. The perfect active indicative of τετέλεκα and τετήρηκα points to a causative perfective aspect with an anterior emphasis of the aforementioned “ἀγῶνα.” These relate to a prior series of events and, specifically here, a life lived, which has already transpired, but here referenced, in addition to the current reference frame of the narrator. The causation relates to the impending departure mentioned in verse 6.

#### 6. Ἀθροίζω “to gather together”

**Luke 24:33** Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς ἱερουσαλὴμ καὶ εὔρον **ἠθροισμένους** τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,  
**Luke 24:33** And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them **gathered together**.

The perfect middle/passive participle ἠθροισμένους provides an idea of a causative imperfective stative aspect since while it is a narrative historical account, the participle places emphasis on the current time and does lend itself to being descriptive of their immediate

situation. The use of the perfect tense form describing the condition that they have now gathered points to a prior series of events that had led them to be gathered in the first place. The increased focus of the backgrounding aorist participle ἀναστάντες used here suggests the impromptu and unplanned nature of the events. This sentence reaches its climax with the perfect middle/passive participle of they were caused to be and are now already gathered.

### 7. Αἶρω “to take up”

**Col 2:14** ἐξάλειψας τὸ καθ’ ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ·

**Col 2:14** erasing the record that stood against us with its legal demands. He **set** this aside, nailing it to the cross.

Αὐτὸ predicates the argument that our spiritual circumcision is equated to Christ’s crucifixion, and with it, Scripture’s legal demands. The judgment that comes with the law is now ἤρκεν, having been nailed to the cross. While the aorist would have been a suitable substitution, the perfect verb is used here with the qualifier αὐτὸ to highlight the background of ἤρκεν. This causation is perfective in aspect, the action carried out in its entirety and fully completed. The verb constellation describes the crucifixion, which is an anterior event at the time of speaking, and thus a past tense form. The perfect indicative suggests that rather than simply describing an action, the author wants to point the listener back to the originating event, namely, the crucifixion. It is perfective in aspect and anteriorly emphatic. This can be classified as a causative perfective aspect.

**John 20:1** Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτ’ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

**John 20:1** Now, on the first day of the week, Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken **away** from the tomb.

The perfect middle/passive participle ἠρμένον presents a causative imperfective aspect of the stone having been rolled away, but additionally suggests that it continues to be in such a

state, thus lending the idea of stativity. The stativity emphasis necessitates a current emphasis. It also hints at an ellipsis of someone causing the stone to have moved, thus providing the causative idea.

## 8. Αἰτέω “to ask”

**1 John 5:15** καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ’ αὐτοῦ.

**1 John 5:15** And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him.

Ἐὰν introduces a simple conditional clause with the present tense form ἀκούει and αἰτώμεθα. The particle ὅτι presents the cause of the perfect verb ἠτήκαμεν. The two occurrences of the perfect verb οἶδαμεν suggest when the subject came to this state of being as being stressed. The apparent historical faithfulness is referenced, causing the believer to likewise now know that they will have the requests made from God. Οἶδαμεν together with ἠτήκαμεν appear perfective in aspect suggesting that the actions have been completed at the time of reporting, here, the knowing and requesting. The action of requesting needs to be complete in order for a request to be made. If the subject were only asking halfway or mid-sentence, then an imperfect indicative verb or present participle would be a better fit. The author’s choice to pivot from the present tense form to the perfect tense form suggests a shift in emphasis. The present tense form of ἔχομεν highlights the current receipt of the condition. ἠτήκαμεν is thus perfective in aspect, simple action in its *Aktionsart* and a past-present in its tense form. Ὅτι provides us the particle alerting us to the focus on the backgrounding of the verbal action. Here, it suggests that prior knowledge of the believer knowing that God hears when asked is the reason for the assurance and faith that believers will continue to receive as they have asked from God. ἠτήκαμεν can be classified as a causative perfective within the Greek verbal aspect.

## 9. Ἀκολουθέω “to follow”

**Mark 10:28** ἤρξατο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.

**Mark 10:28** Peter began to say to him, “Look, we have left everything and followed you.”

Looking at the verb’s contributing words and particles, we see that ἰδοὺ is the particle that introduces the phrase under our current examination. It expresses a current situation that predicates a series of events or some background occurrence that has resulted in the present declaration. Here, the perfect active indicative ἠκολουθήκαμέν reflects a perfective aspect of a past event, signaled by the aorist ἀφήκαμεν. This prior action provides the cause of the action ἠκολουθήκαμέν and is thus classified as being in the causative perfective aspect.

## 10. Ἀκούω “to hear, to heed, to obey”

**John 4:42** τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

**John 4:42** They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”

Ἀκηκόαμεν encompasses a completed action (event frame) having occurred in time past, and having its resultant effects posterior effected also being completed and here referred to in terms of the verb’s reference frame (RF). The entirety of the verbal action continues to be anteriorly located from the speaker’s perspective (S). This presents a perfective aspect and understands the verb as being causative to the current predicated phrase of now, knowing and believing that Christ is the Saviour of the world. This then qualifies as the causative perfective in its aspect.

**John 5:37** καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε,

**John 5:37** And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form.

The testimony of Christ is here being “verified.” Christ accusation against His detractors was that they have never heard (ἀκηκόατε) the voice (φωνήν) of God. The implication is that Christ has. The allusion is to Moses, who also heard the voice of God and gave them the Torah. Christ is declaring that He too has heard the voice of God and thus teaches with equal authority as Moses. The causative perfective fits well in this construction, with Christ having heard the full counsel of God and is now looking back on this experience and drawing it out as a past event “causing” the present condition where He is able to teach with the authority of God.

**Acts 6:11** τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν θεόν.

**Acts 6:11** Then they secretly instigated some men to say, “We have heard him speak blasphemous words against Moses and God.”

The causative perfective aspect presents the hearing as a completed event and “causing” them to believe currently that Jesus had committed blasphemy. The reasoning is similar to the comment for John 4:42.

**Acts 6:14** ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

**Acts 6:14** for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses handed on to us.”

Ἀκηκόαμεν applies to the event outside the current verbal reference frame and immediate phrasal context. While the impact of the external event has an impact on the current reference frame, it does not extend to highlight the stativity of the subject but merely its prior causative event, being that the event has already reached its telicity prior to the time of speaking.

**Rom 15:21** ἀλλὰ καθὼς γέγραπται· οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

**Rom 15:21** but as it is written, “Those who have never been told of him shall see, and those who have never heard of him shall understand.”

Ἀκηκόασιν refers to a past event, while having an impact on the current reference frame, does not extend to describe its immediate ongoing state.



**1 John 1:1** Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς

**1 John 1:1** We declare to you what was from the beginning, what we have **heard**, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life

Ἀκηκόαμεν continues in its description of a past event having some impact but not fully describing the state of the subject.

**1 John 1:3** ὃ ἐώρακαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. Καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ ἰησοῦ Χριστοῦ.

**1 John, 1:3** we declare to you what we have **seen** and **heard** so that you also may have fellowship with us, and; and truly our fellowship is with the Father and with His Son Jesus Christ.

Ἀκηκόαμεν is used in conjunction with ἐώρακαμεν, both of which testify to an actual historical event, but in a time separate from the current reference frame.

**1 John 1:5** Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

**1 John 1:5** This is the message we have **heard** from him and proclaims to you that God is light and in him, there is no darkness at all.

Ἀκηκόαμεν contrasts with the present active indicative of ἀναγγέλλομεν where what was experienced at a prior event and time, and known to be true by one party, is now bearing witness to another in the present time.

**1 John 4:3** καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

**1 John 4:3** and every Spirit that does not confess Jesus is not from God. And this is the Spirit of the antichrist, of which you have **heard** that it is coming; and now it is already in the world.

The news which they have ἀκηκόατε occurred in the past but does not define the current state of the subjects.

**John 18:21** τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκόοντας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ.

**John 18:21** Why do you ask me? Ask those who **heard** what I said to them; they know what I said.”

The participle ἀκηκούτας points to an event anterior to the current reference frame. The “hearing” extends to portray and highlight the current state of those who have heard but points to the completion of the “hearing. The perfect active participle points to the perspective of the causative perfective aspect.

#### 11. Ἀμαρτάνω “to sin; err”<sup>288</sup>

**1 John 1:10** ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

**1 John 1:10** If we say that we have not **sinned**, we make him a liar, and his word is not in us.

Εἴπωμεν is in the aorist subjunctive, and thus it stands as a perfective aspect in a time anterior to the current event. Ἠμαρτήκαμεν is a declarative perfect active indicative verb. It points to the events prior to affirming that no sin has been committed leading up to the current event. The assumed state of the person is thus that it is a sinless state. The stress in this dual-focused aspect is not the current sinless condition, but rather that no sin was committed prior to the current time. It is this declaration that makes God out to be a liar. It is best described to portray the causative perfective aspect.

#### 12. Ἀμφιέννυμι “to clothe”

**Matt 11:8** ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

**Matt 11:8** What then did you go out to see? A man **dressed** in soft clothing? Behold, those who wear soft clothing are in kings’ houses.

Here, the perfect middle/passive participle describes a causative imperfective stative aspectual event, emphasizing the nuance of a current stativity. John was at this time still alive and possibly still continued in dressing after his unique fashion sense. The particular choice of

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<sup>288</sup> Glosses are provided by Accordance Bible Software and are separated with semicolons where there is a shift in nuance. Multiple entries within the same nuance will be separated with commas.

the perfect tense form, if a causative idea was intended, would suggest the possible allusion to Elijah, or at least that of a prophet in the order of the Old Testament.

**Luke 7:25** ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις **ἠμφιεσμένον**; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

**Luke 7:25** What then did you go out to see? A man **dressed** in soft clothing? Behold, those who are dressed in splendid clothing, and live in luxury, are in kings' courts.

This is a parallel passage to Matthew 11:8 (see above).

### 13. **Ἀναβαίω** “to go up, rise up, advance”

**John 3:13** καὶ οὐδεὶς **ἀναβέβηκεν** εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

**John 3:13** No one has **ascended** into heaven except the one who descended from heaven, the Son of Man.

Chronologically, ἀναβέβηκεν precedes καταβάς, both referring to Jesus. Καταβάς is the aorist participle and is thus perfective in aspect but highlighted. The logical sequence is thus pivoted on καταβάς. The fact that Christ had at a time prior come down from heaven informs our understanding of Christ's ἀναβέβηκεν. Christ's habitation in heaven is a perfective event having occurred in the past, which has facilitated his ability to now καταβάς from heaven. The causative nature of the perfect indicative verb is brought to the fore, demonstrating the causative perfective aspect.

**John 20:17** λέγει αὐτῇ ἰησοῦς· μὴ μου ἄπτου, οὐπω γὰρ **ἀναβέβηκα** πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· ἀναβαίω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν.

**John 20:17** Jesus said to her, “Do not hold on to me, because I have not yet **ascended** to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”

Ἀναβέβηκα is here made to sound like an event in the future but viewed as a perfective completed event. A future tense form could have been used, or even an *irrealis* infinitive mood.

The perfective causative is here either presenting a prophetic perfective aspect and drawing causation for why Mary should not be clinging on to Him or presenting the perfective event

which lies posterior to the current reference frame whereby Jesus presents himself before the father and thereby completes his ascent out of hades, and leading captivity into heaven. If the latter is true, this is one occasion where the perfect tense form points to a posterior event as the cause for the current verb.

#### 14. Ἀναγεννάω “to beget again, cause to be born again”

**1 Pet 1:23** ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος.

**1 Pet 1:23** since you have been **born again**, not of perishable seed but of imperishable, through the living and abiding word of God.

The lexical nature of ἀναγεγεννημένοι asserts the stative nature of the verb, presenting the idea in the causative imperfective stative aspect.

#### 15. Ἀνακαλύπτω “to uncover, disclose”

**2 Cor 3:18** ἡμεῖς δὲ πάντες ἀνακεκαλυμμένοι προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν καθάπερ ἀπὸ κυρίου πνεύματος.

**2 Cor 3:18** And we all, with **unveiled** face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord, who is the Spirit.

Ἀνακεκαλυμμένοι in the perfect middle/passive participle presents a situation currently and thus stative, while dual-focusedally making a reference to Moses’s countenance after Sinai.

#### 16. Ἀναπαύω “to stop, rest, refresh; to die”

**2 Cor 7:13** διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.

**2 Cor 7:13** In this, we find **comfort**. In addition to our own consolation, we rejoiced still more at the joy of Titus because his mind has been set at **rest** by all of you.

Ἀναπέπαιται is the perfect middle/passive indicative verb referring to a prior event but having a current and ongoing causative imperfective state. It does not, however, extend to especially stress the current stative nature, as would the perfect middle/passive participle.

**Phlm 7** χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαιται διὰ σοῦ, ἀδελφέ.

**Phlm 7** For I have derived much joy and comfort from your love, my brother because the hearts of the saints have been **refreshed** through you.

Similar to 2 Corinthians 7:13, while the refreshing of the saints was done at a time outside the current reference time, the stress is not on the present or current state of affairs.

Ἀναπέπαιται does, however, provide an idea of ongoing nature of the verbal action at the time of being reported and thus seems to portray the unique causative imperfective aspect being proposed here.

### 17. Ἀνατέλλω “to rise, cause to rise, to grow, spring up”

**Heb 7:14** πρόδηλον γὰρ ὅτι ἐξ ἰούδα **ἀνατέταλκεν** ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.

**Heb 7:14** For it is evident that our Lord was **descended** from Judah, and in connection with that tribe Moses said nothing about priests.

Ἀνατέταλκεν allows us to consider the word as stressing the causative nuance rather than emphasizing the stative condition, qualifying as a causative perfective aspect.

### 18. Ἀνατρέφω “to nourish, bring up, educate”

**Acts 22:3** ἐγὼ εἰμι ἀνὴρ ἰουδαῖος, **γεγεννημένος** ἐν Ταρσοῦ τῆς Κιλικίας, **ἀνατεθραμμένος** δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιήλ **πεπαιδευμένος** κατὰ ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον·

**Acts 22:3** “I am a Jew, **born** in Tarsus in Cilicia, but **brought up** in this city, **educated** at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day.

The use of the perfect middle/passive participles refers to Paul’s current state, resulting from him being born, brought up, and educated with pedigree. The highly nuanced stativity is what is being highlighted, identifying with the causative imperfective stative aspect.

### 19. Ἀνθίστημι “to resist, oppose”

**Rom 9:19** ἐρεῖς μοι οὖν· τί [οὖν] ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς **ἀνθέστηκεν**;

**Rom 9:19** You will say to me then, “Why then does he still find fault? For who can **resist** his will?”

This presents a hypothetical question. The question hinges on the perfect indicative of ἀνθέστηκεν. Paul is anticipating the question from his audience, asking who can be caused to oppose the will of God? If the answer is “no person,” then why are we blamed for our disobedience, since God would have ordained this too? The argument continues from verse 18 which states that God “hardens the heart of whomever he chooses.” The causality of the hardening of the heart is usually attributed to an even prior decision for disbelief or rebellion on part of the unbeliever to begin with.

**Rom 13:2** ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται.

**Rom 13:2** Therefore, whoever resists authority **resists** what God has appointed, and those who **resist** will incur judgment.

Ἀντιτασσόμενος is in the present middle/passive participle, presenting the verb in the focused foreground. Ἀνθέστηκεν is in the perfect active indicative, making it a perfective causative and pointing to an anterior occurring event outside the current reference frame. What is resisted here is the appointment and ordination of God. This may include the Torah, but it probably points to Jesus, the Word of God. This rejection was completed at the point of crucifixion. Ἀνθεστηκότες is the perfect active participle pointing to the present and current nature of the resistance, yet presenting it as a completed event, thus presenting the causative perfective stative aspect. The causation referred to is probably the initial ἀντιτασσόμενος in the immediately preceding phrase.

## 20. Ἀνοίγω “to open, unlock, disclose”

**1 Cor 16:9** θύρα γάρ μοι ἀνέφωγεν μεγάλη καὶ ἐνεργῆς, καὶ ἀντικείμενοι πολλοί.

**1 Cor 16:9** for a wide door for effective work has **opened** to me, and there are many adversaries.

The cause of the door being ἀνέωγεν is attributed to God and the Holy Spirit in spite of the presence of many adversaries. While acknowledging the current state, it highlights the prior events which testify to the openness, presenting the causative perfective aspect.

**2 Cor 6:11** Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτνται·  
**2 Cor 6:11** We have spoken **frankly** to you Corinthians; our heart is wide open to you.

The speaking with the Corinthians occurred in the past, and so it necessitates that the openness (ἀνέωγεν) with which Paul's party spoke to them was a causative perfective in aspect, the reason being that Paul and his party had their hearts open to the Corinthians.

**John 1:51** καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγόμενον καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίοντας καὶ καταβαίοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.  
**John 1:51** And he said to him, “Very truly, I tell you, you will see heaven **opened** and the angels of God ascending and descending upon the Son of Man.”

The causation of why the heavens were opened is not specified here but alluded to as a separate event not referenced specifically here. The stress is rather that the state of the heavens is that is open at the time of speaking but referred to as a complete event. It is thus the causative perfective stative in aspect.

The verses below includes the perfect middle/passive participle and exhibits the stress on the current state of being open rather than the causation, which is referenced but not stressed in the causative imperfect stative verbal aspect. In each of these cases, while the reason for the state is due to another event, that event is not necessarily specified.

**Acts 9:8** ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἑβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.  
**Acts 9:8** Saul rose from the ground, and although his eyes were **opened**, he saw nothing. So they led him by the hand and brought him into Damascus.  
**Acts 10:11** καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγόμενον καὶ καταβαῖνον σκευῶς τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς,  
**Acts 10:11** and saw the heavens **opened** and something like a great sheet descending, being let down by its four corners upon the earth.  
**Acts 16:27** ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος [τὴν] μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν νομίζων ἐκπεφευγέναι τοὺς δεσμίους.

**Acts 16:27** When the jailer woke and saw that the prison doors were **open**, he drew his sword and was about to kill himself, supposing that the prisoners had escaped.

**Rom 3:13** τάφος **ἀνεωγμένος** ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν·

**Rom 3:13** “Their throat is an **open** grave; they use their tongues to deceive.” “The venom of asps is under their lips.”

**2 Cor 2:12** ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι **ἀνεωγμένης** ἐν κυρίῳ,

**2 Cor 2:12** When I came to Troas to preach the gospel of Christ, even though a door was **opened** for me in the Lord,

**Rev 3:8** οἶδά σου τὰ ἔργα, ἰδοὺ **δέδωκα** ἐνώπιόν σου θύραν **ἠνεωγμένην**, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

**Rev 3:8** “I **know** your works. Behold, I have **set** before you an **open** door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.

**Rev 4:1** Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα **ἠνεωγμένη** ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἦν ἤκουσα ὡς σάλπιγγος λαλοῦσης μετ’ ἐμοῦ λέγων· ἀνάβα ὧδε, καὶ δεῖξω σοὶ ἃ δεῖ γενέσθαι μετὰ ταῦτα.

**Rev 4:1** After this, I looked, and behold, a door standing **open** in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, “Come up here, and I will show you what must take place after this.”

**Rev 10:2** καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον **ἠνεωγμένον**. Καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

**Rev 10:2** He had a little scroll **open** in his hand. And he set his right foot on the sea, and his left foot on the land,

**Rev 10:8** Καὶ ἡ φωνὴ ἦν ἤκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ’ ἐμοῦ καὶ λέγουσαν· ὕπαγε λάβε τὸ βιβλίον τὸ **ἠνεωγμένον** ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

**Rev 10:8** Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the scroll that is **open** in the hand of the angel who is standing on the sea and on the land.”

**Rev 19:11** Καὶ εἶδον τὸν οὐρανὸν **ἠνεωγμένον**, καὶ ἰδοὺ ἵππος λευκὸς καὶ ὁ καθήμενος ἐπ’ αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

**Rev 19:11** Then I saw heaven **opened**, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness, he judges and makes war.

## 21. Ἀντλέω “to draw”

**John 2:9** ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλιος τὸ ὕδωρ οἶνον **γεγεννημένον** καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ **ἠντληκότες** τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλιος

**John 2:9** When the steward tasted the water that had **become** wine and did not know where it came from (though the servants who had **drawn** the water knew), the steward called the bridegroom



The perfect active participle of ἠντληκότες refers to the prior command of Jesus to draw the water. There seems to be a stress on the state of those who had drawn the water. Quite possibly, John was highlighting that it is those who obey Jesus's words who will eventually see the miracles he performs. The second participle γεγενημένον highlights the state of the wine, which continues to be so and not returned to the original state of water. The perfect active participle presents here the causative perfective stative aspect, while the perfect middle/passive participle is the causative imperfective stative aspect.

## 22. Ἀξιόω “to count worthy, esteem; think, deem; make a claim; request, ask”

**Heb 3:3** πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξιώται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·

**Heb 3:3** For Jesus has been counted **worthy** of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself.

The comparative phrase here includes ἠξιώται, which refers to the level by which Moses is esteemed. The comparison is made as if it were current but here reported in the narrative format as an event which has already occurred. The causative imperfective aspect thus best describes this verbal occurrence. If Moses is highly esteemed, this causation of the causative imperfective aspect leads on to the question of how much more should we esteem Jesus, who is the architect of the law, rather than simply its mediator.

## 23. Ἀπαλέω “to lose all feeling”

**Eph 4:19** οἵτινες **ἀπηληκότες** ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

**Eph 4:19** They have **lost all sensitivity** and have abandoned themselves to licentiousness, greedy to practice every kind of impurity.

Ἀπηληκότες points to a current condition which relates to a prior event of godlessness. It coincides with the causative perfective stative aspect and stresses the current stativity while presenting the event as completed. The aorist παρέδωκαν begins the adjacent phrase, and when

coupled with the preceding phrase ἀπηλεγυκότες, demonstrates the actions leading to and subsequently causing the state they find themselves currently.

#### 24. Ἀπαλλάσσω “to set free, remove, put away”

**Luke 12:58** ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ’ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν **ἀπηλλάχθαι** ἀπ’ αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν.

**Luke 12:58** As you go with your accuser before the magistrate, make an effort to **settle** with him on the way, lest he drag you to the judge, and the judge hand you over to the officer, and the officer put you in prison.

The perfect middle/passive infinitive seems to present an *irrealis* event. The actual event referred to by the verb still points to an event outside the current reference frame, in this case, posterior to the current reference frame, thus still qualifying as a causative aspect.

#### 25. Ἀπαλλοτριῶ “to estrange, alienate, be a stranger”

**Eph 2:12** ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, **ἀπηλλοτριωμένοι** τῆς πολιτείας τοῦ ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.

**Eph 2:12**, remember that you were at that time separated from Christ, **alienated** from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

Ἀπηλλοτριωμένοι in the perfect middle/passive participle seems to present a stative nuance, in conjunction with the signature causative imperfective stative aspect of the perfect verb.

**Eph 4:18** **ἐσκοτωμένοι** τῇ διανοίᾳ ὄντες, **ἀπηλλοτριωμένοι** τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

**Eph 4:18** They are **darkened** in their understanding, **alienated** from the life of God because of the ignorance that is in them, due to their hardness of heart.

**Col 1:21** Καὶ ὑμᾶς ποτε ὄντας **ἀπηλλοτριωμένους** καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,

**Col 1:21** And you, who once were **alienated** and hostile in mind, doing evil deeds,

The condition and state being emphasized here are being darkened in one’s mind and being alienated in relationship. The perfect verb points to the events which caused it but at the same time highlights the current stativity and ongoing nature.

## 26. Ἀπέρχομαι “to go away, depart”

**Jas 1:24** κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος ἦν.

**Jas 1:22** But be doers of the word, and not merely hearers who deceive themselves.

**Jas 1:23** For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror.

**Jas 1:24** for they look at themselves and, **on going away**, immediately forget what they were like.

This is an interesting verse. Ἀπελήλυθεν may be a pun, indicating a turning away from God. Quite possibly, the mirror could reminisce the original laver of water at the tabernacle of Moses, which was made up of mirrors. The idea was that the worshipper should be brought into an understanding of his or her current state, and their need for God. It is possible that male worshippers would gaze upon the reflection of their beards and as they remember their journey of obedience in keeping their beard and the length of their faithfulness, they would be encouraged to continue their journey with God. The turning away may then be indicative of or a metaphor of a turning away from God and not just one’s reflection. This could be the reason why James chose the front-grounded perfect verb tense form rather than a simple aorist, imperfect or present tense form.

## 27. Ἀπογράφω “to register, enroll”

**Heb 12:23** καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων τετελειωμένων

**Heb 12:23** and to the assembly of the firstborn who are **enrolled** in heaven, and to God, the judge of all, and to the spirits of the righteous **made perfect**.

Both ἀπογεγραμμένων and τετελειωμένων are in the perfect middle/passive participle. Both have a causative imperfective stative aspect stressing the stativity. Ἀπογεγραμμένων highlights the current-ness of being enrolled in heaven, even though the reason or occasion of the original writing is here not specified. Τετελειωμένων stresses the current-ness of the activity and

suggests a situation where heaven is made up of living beings, not dead saints who have gone before.

### 28. Αποδείκνυμι “to show, exhibit, demonstrate, commend”

**Acts 2:22** ἄνδρες ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· ἰησοῦν τὸν Ναζωραῖον, ἄνδρα **ἀποδεδειγμένον** ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημεῖοις οἷς ἐποίησεν δι’ αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν καθὼς αὐτοὶ οἴδατε,

**Acts 2:22** “Men of Israel, hear these words: Jesus of Nazareth, a man **attested** to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know.

The imperative ἀκούσατε echoes the Jewish *Shema*. The perfect participle of ἀποδεδειγμένον presents the argument for the sign and evidence of God working through Jesus. The attestation remains current in its stress and causative in its reference to the life and ministry of Jesus and continues to remain true.

### 29. Αποδοκιμάζω “to reject”

**1 Pet 2:4** πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν **ἀποδεδοκιμασμένον** παρὰ δὲ θεῶ ἐκλεκτὸν ἔντιμον,

**1 Pet 2:4** As you come to him, a living stone **rejected** by men but in the sight of God chosen and precious.

Προσερχόμενοι and ζῶντα are present participles. If the present participle is a focussed foregrounding event, then the logical argument of the sentence heightens the focussed front-grounded perfect participle ἀποδεδοκιμασμένον. The rejection by humankind is the current stative condition is placed front and center and set, in direct opposition to the acceptance selection of God. The use of the perfect middle/passive participle and its potential aspect of causative imperfective stative suggests that Christ remains even now rejected by men and indicates that the author is referencing the current opposition faced by his audience.

### 30. Αποκρύπτω “to hide”

**1 Cor 2:7** ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν **ἀποκεκρυμμένην**, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

**1 Cor 2:7** But we impart a **secret** and hidden wisdom of God, which God decreed before the ages for our glory.

**Eph 3:9** καὶ φωτίσαι [πάντας] τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ **ἀποκεκρυμμένου** ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι,

**Eph 3:9** and to bring to light for everyone what is the plan of the mystery **hidden** for ages in God, who created all things,

**Col 1:26** τὸ μυστήριον τὸ **ἀποκεκρυμμένον** ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν \_ νῦν δὲ ἐφανερώθη τοῖς ἀγίοις αὐτοῦ,

**Col 1:26** the mystery **hidden** for ages and generations but now revealed to his saints.

The three occurrences of ἀποκρύπτω in the perfect middle/passive participle points us back to the reason on why it was hidden, but also bring to the front ground the fact that it is hidden. It seems to be a rhetorical technique where the author will now reveal that which is hidden.

### 31. Ἀποκυλίω “to roll away”

**Mark 16:4** καὶ ἀναβλέψασαι θεωροῦσιν ὅτι **ἀποκεκύλισται** ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

**Mark 16:4** And looking up, they saw that the stone had been **rolled** back—it was very large.

Mark 16:2 sees the women wondering who would roll the stone away for them, and here in verse 4, it proclaims that the stone had been caused to be rolled away. The impression produced is that the women are focused upon the stone and wondered how it came to be. The imperfective aspect is suggested yet requires the causative aspect’s dual-focused vision, qualifying this as the causative imperfective aspect. While the immediate context is that the stone was rolled away by the angel, the bigger theme is that the stone was rolled away by God himself. causation is stressed here above the state of the stone having been rolled away.

**Luke 24:2** εὑρον δὲ τὸν λίθον **ἀποκεκυλισμένον** ἀπὸ τοῦ μνημείου.

**Luke 24:2** And they found the stone **rolled away** from the tomb.

The Lukan account does not present the women asking themselves who would roll away the stone but rather that they observed that the stone had been rolled away. The stative nuance stressing the continued nature of the rolled-away stone is thus focused as the author uses the

perfect middle/passive participle. The implication is that Christ is also now still resurrected and indeed remains alive.

### 32. Απόλλυμι “to destroy, ruin; to lose”

Απόλλυμι consistently occurs in the New Testament as being in the perfect active participle. The perfect active participle suggests a current situation but at the same time portrays a completed state caused by some other factor. They are not in the process of being lost. They are already completely and fully lost, and yet the participle brings their lostness front and center. They remain lost at the point of speaking, but only within the current reference time rather than remaining so in perpetuity. The perfect active participle demonstrates the causative perfective stative aspect.

**Matt 10:6** πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου ἰσραήλ.

**Matt 10:6** but go rather to the **lost** sheep of the house of Israel.

**Matt 15:24** ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου ἰσραήλ.

**Matt 15:24** He answered, “I was sent only to the **lost** sheep of the house of Israel.”

**Luke 15:4** τίς ἀνθρώπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἑννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός ἕως εὕρη αὐτό;

**Luke 15:4** “Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is **lost** until he finds it?”

**Luke 15:6** καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχαίρητέ μοι, ὅτι εὔρον τὸ πρόβατόν μου τὸ ἀπολωλός.

**Luke 15:6** And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was **lost**.’

**Luke 15:24** ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλός καὶ εὑρέθη. Καὶ ἠρξάντο εὐφραίνεσθαι.

**Luke 15:24** for this son of mine was dead and is alive again; he was **lost** and is found!’ And they began to celebrate.

**Luke 15:32** εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἐζησεν, καὶ ἀπολωλός καὶ εὑρέθη.

**Luke 15:32** But we had to celebrate and rejoice because this brother of yours was dead and has come to life; he was **lost** and has been found.”

**Luke 19:10** ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

**Luke 19:10** For the Son of Man came to seek out and to save the **lost**.”

### 33. Ἀπολύω “to release, divorce”

**Luke 13:12** ἰδὼν δὲ αὐτὴν ὁ ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου,

**Luke 13:12** When Jesus saw her, he called her over and said to her, “Woman, you are freed from your disability.”

The use of the perfect indicative here stresses the causation of freedom rather than stress that the woman is free. There is a hint that the woman is now currently being made free and thus pointing to the imperfective aspect. The causation is associated with freeing animals on the Sabbath. Thus, the adherence to the Torah is alluded to in the act of being free rather than the experience of freedom itself. Since the causation is stressed rather than the state of being free, the author selected the perfect middle/passive indicative.

**Matt 5:32** ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

**Matt 5:32** But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

**Luke 16:18** Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

**Luke 16:18** “Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.

**Heb 13:23** Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ’ οὗ ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

**Heb 13:23** You should know that our brother Timothy has been released, with whom I shall see you if he comes soon.

Being divorced is a present and current state which is being stressed here and continues in Hebrews 13:23 with Timothy’s condition out of prison.

**Acts 26:32** ἀγρίππας δὲ τῷ Φήστῳ ἔφη· ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

**Acts 26:32** And Agrippa said to Festus, “This man could have been set free if he had not appealed to Caesar.”

The infinitive presents an *irrealis* state. causation is still present in the perfect verb, but it presents a condition which that or may not have occurred.

### 34. Ἀποστέλλω “to send”

**Luke 4:18** πνεῦμα κυρίου ἐπ’ ἐμέ οὗ ἕνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει.  
**Luke 4:18** “The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free.

Ἀπέσταλκέν hints for the listener to question the reason or causation for which he was sent. The answer is in the two aorist verbs following, κηρύξαι and ἀποστεῖλαι. The thrust of the message appears at the focussed front-grounded verb τεθραυσμένους. The perfect participle stresses the state of those who are currently oppressed, and the message for them is that Jesus came to proclaim freedom. The Gospel of Luke was distributed amidst a time of persecution, and this message must have brought relief and comfort to many who were being oppressed by the authorities.

Collectively, the other occurrences of the perfect indicative ἀποστέλλω listed below does mean sent, but begs the question as to the causation, otherwise, the simple aorist could have been used. Verb choice does indicate an intentional message of the author. This occurrence continues to promote the idea that the perfect indicatives highlight the causation while the perfect participles focus on the state.

**John 5:33** ὑμεῖς ἀπεστάλκατε πρὸς ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

**John 5:33** You sent messengers to John, and he testified to the truth.

**John 5:36** ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.

**John 5:36** But I have a testimony greater than John’s. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me.

**John 20:21** εἶπεν οὖν αὐτοῖς [ὁ ἰησοῦς] πάλιν· εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ ἐγὼ πέμπω ὑμᾶς.

**John 20:21** Jesus said to them again, “Peace be with you. As the Father has sent me, so I send you.”

**Acts 7:35** Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες· τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν; τοῦτον ὁ θεὸς [καὶ] ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.



**Acts 7:35** “It was this Moses whom they rejected when they said, ‘Who made you a ruler and a judge?’ and whom God now **sent** as both ruler and liberator through the angel who appeared to him in the bush.

**Acts 9:17** ἀπῆλθεν δὲ ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν καὶ ἐπιθεὶς ἐπ’ αὐτὸν τὰς χεῖρας εἶπεν· Σαοὺλ ἀδελφέ, ὁ κύριος **ἀπέσταλκέν** με, ἰησοῦς ὁ ὄφθεις σοι ἐν τῇ ὁδοῦ ἢ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῆς πνεύματος ἁγίου.

**Acts 9:17** So Ananias went and entered the house. He laid his hands on Saul and said, “Brother Saul, the Lord Jesus, who appeared to you on your way here, has **sent** me so that you may regain your sight and be filled with the Holy Spirit.”

**Acts 10:20** ἀλλὰ ἀναστὰς κατὰβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος ὅτι ἐγὼ **ἀπέσταλκα** αὐτούς.

**Acts 10:20** Now get up, go down, and go with them without hesitation; for I have **sent** them.”

**Acts 15:27** **ἀπεστάλακαμεν** οὖν ἰούδαν καὶ Σιλᾶν καὶ αὐτούς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

**Acts 15:27** We have therefore **sent** Judas and Silas, who themselves will tell you the same things by word of mouth.

**Acts 16:36** ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους [τούτους] πρὸς τὸν Παῦλον ὅτι **ἀπέσταλκαν** οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.

**Acts 16:36** And the jailer reported the message to Paul, saying, “The magistrates **sent** word to let you go; therefore come out now and go in peace.”

**2 Cor 12:17** μή τινα ὧν **ἀπέσταλκα** πρὸς ὑμᾶς, δι’ αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

**2 Cor 12:17** Did I take advantage of you through any of those whom I **sent** to you?

**1 John 4:9** ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ **ἀπέσταλκεν** ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι’ αὐτοῦ.

**1 John 4:9** God’s love was revealed among us in this way: God **sent** his only son into the world so that we might live through him.

**1 John 4:14** καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατήρ **ἀπέσταλκεν** τὸν υἱὸν σωτήρα τοῦ κόσμου.

**1 John 4:14** And we have seen and do testify that the Father has **sent** his son as Son Savior of the world.

The word ἀποστέλλω in its perfect middle/passive participle represents the focused front ground, in that it highlights the current nature and state of the subject as being sent and providing a sense of being now already here. Similar to the perfect indicative, the cause or originator of who sent the people is the question placed in the listener’s as the perfect verb is used.

**Matt 23:37** ἱερουσαλήμ ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς **ἀπεσταλμένους** πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

**Matt 23:37** “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are **sent** to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!

**Luke 13:34** ἱερουσαλήμ ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς **ἀπεσταλμένους** πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὄν τρόπον ὄρνις τῆν ἑαυτῆς νοσσιάν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε.

**Luke 13:34** O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are **sent** to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!

**Luke 19:32** ἀπελθόντες δὲ οἱ **ἀπεσταλμένοι** εὗρον καθὼς εἶπεν αὐτοῖς.

**Luke 19:32** So those who were **sent** went away and found it just as he had told them.

**John 1:6** ἐγένετο ἄνθρωπος, **ἀπεσταλμένος** παρὰ θεοῦ, ὄνομα αὐτῷ ἰωάννης·

**John 1:6** There was a man **sent** from God, whose name was John.

**John 1:24** Καὶ **ἀπεσταλμένοι** ἦσαν ἐκ τῶν Φαρισαίων.

**John 1:24** (Now they had been **sent** from the Pharisees.)

**John 3:28** αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον [ὅτι] οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι **ἀπεσταλμένος** εἰμὶ ἔμπροσθεν ἐκείνου.

**John 3:28** You yourselves bear me witness, that I said, 'I am not the Christ, but I have been **sent** before him.'

**John 9:7** καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται **ἀπεσταλμένος**). Απῆλθεν οὖν καὶ ἐνίψατο καὶ ἤλθεν βλέπων.

**John 9:7** and said to him, "Go, wash in the pool of Siloam" (which means **Sent**). So he went and washed and came back seeing.

**Acts 10:17** Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδὸν οἱ ἄνδρες οἱ **ἀπεσταλμένοι** ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,

**Acts 10:17** Now while Peter was inwardly perplexed as to what the vision that he had seen might mean, behold, the men who were **sent** by Cornelius, having made inquiry for Simon's house, stood at the gate

**Acts 11:11** καὶ ἰδὸν ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἣ ἦμεν, **ἀπεσταλμένοι** ἀπὸ Καισαρείας πρὸς με.

**Acts 11:11** And behold, at that very moment, three men arrived at the house in which we were, **sent** to me from Caesarea.

**Rev 5:6** Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον **ἑστῆκος** ὡς **ἐσφαγμένον** ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ οἳ εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ **ἀπεσταλμένοι** εἰς πᾶσαν τὴν γῆν.

**Rev 5:6** And between the throne and the four living creatures and among the elders I saw a Lamb **standing**, as though it had been **slain**, with seven horns and with seven eyes, which are the seven spirits of God **sent** out into all the earth.

### 35. Ἀποστερέω "to defraud"

**1 Tim 6:5** διαπαρατριβαὶ **διεφθαρμένων** ἀνθρώπων τὸν νοῦν καὶ **ἀπεστερημένων** τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

**1 Tim 6:5** and constant friction among people who are **depraved** in mind and **deprived** of the truth, imagining that godliness is a means of gain.

While ἀπεστερημένων has a causative aspect, it places more stress on the current state rather than the originating event, even though it does point towards it. This then lends itself to being stative in nuance. The poetically parallel reference before it, διεφθαρμένων, is likewise in the perfect participle.

**Jas 5:4** ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμισάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ’ ὑμῶν κρᾶζει, καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου σαβαὼθ εἰσεληλύθασιν.

**Jas 5:4** Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts.

Ἀπεστερημένος in the perfect middle/passive participle highlights the current nature of the accusation, and not simply something that was done in the past, unlike εἰσεληλύθασιν, which stresses the past causative event.

### 36. Ἀριθμέω “to number”

**Luke 12:7** ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠριθμῶνται. Μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

**Luke 12:7** Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

**Matt 10:30** ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.

**Matt 10:30** But even the hairs of your head are all numbered.

Ἠριθμημέναι in the perfect middle/passive participle stresses the actual numbering but is probably a result of translating the original Hebrew and in keeping the nature of the participle.

The smoother Lukan version provides a perfect middle/passive indicative suggesting an imperfective aspect of a past occurring event with a view to the causative. The Matthean mimics the Hebrew imperfect hiphil, while the Lukan attestation suggests an emendation of the Greek to provide a smoother and more grammatically accurate reading. Might I suggest that this may be an argument in favor of Matthean priority.

### 37. Ἀρνέομαι “to deny”

**1 Tim 5:8** εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται καὶ ἔστιν ἀπίστου χείρων.

**1 Tim 5:8** But if anyone does not provide for his relatives, and especially for members of his household, he has **denied** the faith and is worse than an unbeliever.

Ἦρνηται references the phase immediately preceding it, and thus it does provide a causative aspect, even though the referencing phase is just adjacent to it. The verbal action appears imperfective, referencing only the action of non-providence. This by itself cannot possibly solely be the qualification for the complete denial of the faith and thus provides only an imperfective aspect. From the speaker’s perspective, the verb’s initial reference action had already occurred completely in the past and is here stressing this causative action. This then portrays the causative imperfective aspectual perspective.

**2 Tim 3:5** ἔχοντες μὴ ἰσχυροῦσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι καὶ τούτους ἀποτρέπου.

**2 Tim 3:5** having the appearance of godliness but **denying** its power. Avoid such people.

The reference event related to ἠρνημένοι extends from 2 Timothy 3:2-4. Their continued behavior is reflected in the perfect middle/passive participial use.

### 38. Ἀρτύω “to season”

**Col 4:6** ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἑκάστῳ ἀποκρίνεσθαι.

**Col 4:6** Let your speech always be gracious, **seasoned** with salt, so that you may know how you ought to answer each person.

Ἠρτυμένος appears current and stative, with the author is stressing that all speech should constantly be seasoned with salt. It adds the causative component by referring to a separate, posterior event of future speech. We observe from this usage that the causation of the perfect verbal aspect can reside either anterior to or posterior to the current reference frame. The seasoning with salt echoes the cultic sacrifices, which are also constantly offered with salt

(Leviticus 2:13). The metaphor thus is that our speech should be likened as sacrifices which we offer unto God.

### 39. Ἀσθενέω “to be weak, sick”

**2 Cor 11:21** κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν. Ἐν ᾧ δ’ ἂν τις τολμᾷ, ἐν ἀφροσύνη λέγω, τολμῶ καγώ.

**2 Cor 11:21** To my shame, I must say, we were too **weak** for that! But whatever anyone dares to boast of—I am speaking as a fool—I also dare to boast of that.

Ἡσθενήκαμεν points backward to the preceding argument to which Paul is referencing, qualifying itself as a causative perfective in its aspect.

### 40. Ἀφήμι “to forgive, permit, release, neglect, abandon”

**Luke 5:20** καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου.

**Luke 5:20** And when he saw their faith, he said, “Man, your sins are **forgiven** you.”

**Luke 5:23** τί ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφέωνται σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;

**Luke 5:23** Which is easier, to say, ‘Your sins are **forgiven** you,’ or to say, ‘Rise and walk’?

**Luke 7:47** οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

**Luke 7:47** “Therefore I tell you, her sins, which are many, are **forgiven**—for she loved much. But he who is forgiven little loves little.”

**Luke 7:48** εἶπεν δὲ αὐτῇ· ἀφέωνται σοι αἱ ἁμαρτίαι.

**Luke 7:48** And he said to her, “Your sins are **forgiven**.”

**John 20:23** ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἂν τινῶν κρατῆτε **κεκράτηνται**.

**John 20:23** If you forgive the sins of any, they are **forgiven** them; if you withhold forgiveness from any, it is **withheld**.”

**1 John 2:12** Γράφω ὑμῖν, τέκνια, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

**1 John 2:12** I am writing to you, little children, because your sins are **forgiven** for his name’s sake.

The perfect middle/passive indicative suggests a causative reference but portraying an imperfective aspect. The perfect middle/passive indicative is then identified with the causative imperfective aspect.

### 41. Ἀφομοίω “to make like, liken”

**Heb 7:3** ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, **ἀφομοιωμένος** δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

**Heb 7:3** He is without father or mother or genealogy, having neither beginning of days nor end of life, but **resembling** the Son of God, he continues a priest forever.

The perfect middle/passive participle suggests that Melchizedek continues in his state of being like the Son of God. The theological idea of Melchizedek still being alive asserts the possibility that he was indeed the theophany of our pre-incarnate Christ.

#### 42. Αφορίζω “to separate, divide”

**Rom 1:1** Παῦλος δοῦλος Χριστοῦ ἰησοῦ, κλητὸς ἀπόστολος **ἀφορισμένος** εἰς εὐαγγέλιον θεοῦ,  
**Rom 1:1** Paul, a servant of Christ Jesus, called to be an apostle, **set apart** for the Gospel of God,

Paul declares that he is currently still in a state of having been ἀφορισμένος, an event which was initiated some time ago but remains even now, at the point of writing.

#### 43. Βάλλω “to throw, put”

**John 13:2** καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη **βεβληκός** εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν ἰούδας Σίμωνος ἰσκαριώτου,

**John 13:2** And during supper, the devil had already **put** it into the heart of Judas, son of Simon Iscariot, to betray him.

Ἦδη modifies βεβληκός, and thus provides an interesting aspect. The placing into Judas’s heart was done prior to the current supper, and thus provides our definition of causative.

Ἦδη testifies to this being a past event. The participial usage indicates that the condition remains, and Judas has not at this time yet repented of his decision. The narrative provides this report; however, the event has already acquired its telicity. This is an example of the perfect active participle providing the causative perfective stative aspect.

**Matt 8:6** καὶ λέγων· κύριε, ὁ παῖς μου **βέβληται** ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

**Matt 8:6** “Lord, my servant is **lying** paralyzed at home, suffering terribly.”

The servant was so sick that it caused him to be bedridden or lying down. The presentness of the situation is carried in the direct quotation of the speech. The servant has since been healed, and thus the verbal action is now ceased to be.

**Mark 9:42** Καὶ ὃς ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περὶκεῖται μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ καὶ **βέβληται** εἰς τὴν θάλασσαν.

**Mark 9:42** “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were **thrown** into the sea.

While an infinitive may have been used to present this *irrealis* condition, the indicative

points at the reference being someone specific, probably someone in the crowd.

**Matt 8:14** Καὶ ἐλθὼν ὁ ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ **βεβλημένην** καὶ πυρέσσουσαν·

**Matt 8:14** And when Jesus entered Peter’s house, he saw his mother-in-law **lying** sick with a fever.

**Matt 9:2** καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης **βεβλημένον**. Καὶ ἰδὼν ὁ ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.

**Matt 9:2** And behold, some people brought him a paralytic, **lying** on a bed. And when Jesus saw their faith, he said to the paralytic, “Take heart, my son; your sins are forgiven.”

**Mark 7:30** καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον **βεβλημένον** ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

**Mark 7:30** And she went home and found the child **lying** in bed, and the demon was gone.

**Luke 23:25** ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον **βεβλημένον** εἰς φυλακὴν ὃν ἠτοῦντο, τὸν δὲ ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

**Luke 23:25** He released the man who had been **thrown** into prison for insurrection and murder, for whom they asked, but he delivered Jesus over to their will.

**John 3:24** οὐπω γὰρ ἦν **βεβλημένος** εἰς τὴν φυλακὴν ὁ ἰωάννης.

**John 3:24** (for John had not yet been **put** in prison).

All the instances of the perfect middle/passive participle use of βάλλω indicate stress on the stative nature of the verbal action now experienced by the subject.

#### 44. Βαπτίζω “to baptize, wash, dip”

**Acts 8:16** οὐδέπω γὰρ ἦν ἐπ’ οὐδενὶ αὐτῶν **ἐπιπεπτωκός**, μόνον δὲ **βεβαπτισμένοι** ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου ἰησοῦ.

**Acts 8:16** (for as yet the Spirit had not **come** upon any of them; they had only been **baptized** in the name of the Lord Jesus).

The imperfect tense form of ἦν and ὑπῆρχον heightens the comment by using the middle/passive ground tense form usage. Ἐπιπεπτωκός seems to suggest a stative and thus immediately recognizable change of state of the recipients compared to the Holy Spirit’s absence. This state is something that had occurred in the past and is fully completed in its



totality. Βεβαπτισμένοι stresses the stative and current continued condition of the disciples had only received water baptism mediated by the disciples upon their belief. This verse asserts three baptisms. The baptism of repentance by John (likened to the Essene purification rite), the believer's baptism of Jesus's disciples (by water and in the name of the Father, Son, and the Holy Spirit), and the Holy Spirit baptism for empowerment (similar to Pentecost). The stative nature of the believer's current water baptism hangs in the air as if awaiting the missing partner of the Holy Spirit's baptism.

#### 45. Βάπτω “to dip”

**Rev 19:13** καὶ περιβεβλημένος (βάλλω) ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

**Rev 19:13** He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.

The perfect middle/passive participle of περιβεβλημένος and βεβαμμένον point dual-focusedly to the cause of how the garments came to be but simultaneously stressing their current state of being. The perfect middle/passive indicative κέκληται provides the imperfective aspect as if narratively, the author is portraying Christ who is now being called by this name. The causative slant points rearwards for the listener to consider the events which led to Christ being now called as such.

#### 46. Βαρέω “to be heavy, to weigh down”

**Matt 26:43** καὶ ἐλθὼν πάλιν εὔρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

**Matt 26:43** Again, he came and found them sleeping, for their eyes were heavy.

**Luke 9:32** ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

**Luke 9:32** Now Peter and his companions were weighed down with sleep, but since they had stayed awake, they saw his glory and the two men who stood with him.

Βεβαρημένοι presents the current and stative nuance associated with the causative imperfective aspect of the perfect middle/passive participle. The perfect active participle is not



used because the weighing down was not complete, and the disciple was able to overcome it. The perfect middle/passive indicative could have been used to portray the imperfective occurrence as a past event, but the perfect middle/passive participle was selected by the author. This is possible to stress to the listeners of the Gospel that those who would today press through amidst the heaviness of sleep while in prayer will also possibly behold the glory of God.

#### 47. Βδελύσσομαι “to feel nausea, be sick; be loathsome”

**Rev 21:8** τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ **ἐβδελυγμένοις** καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ δευτέρος.

**Rev 21:8** But as for the cowardly, the faithless, the **detestable**, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.”

Βδελύσσομαι describes the current state of the subjects. This stands out from the adjectival datives of the other descriptors. It seems that the recalcitrant and those who would remain in their rebellion are those who would be rejected.

#### 48. Βιβρώσκω “to eat”

**John 6:13** συνήγαγον οὖν καὶ ἐγένευσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς **βεβρωκόσιν**.

**John 6:13** So they gathered them up, and from the fragments of the five barley loaves, left by those who had **eaten**, they filled twelve baskets.

The perfect active participle βεβρωκόσιν contrasts with the aorist συνήγαγον, ἐγένευσαν, and ἐπερίσσευσαν. The shift of tense form brings βεβρωκόσιν into the front ground, and the participle highlights the current state of the subjects. The perfect tense form continues to bring out the causative aspect of the verb but now stressing the perfective stative situation of the verbal action, pointing to it as a completed and fulfilled occurrence. Quite possibly, this is aimed at the audience of the Gospel who were present and had eaten at the said event.

#### 49. Γαμέω “to marry”

**1 Cor 7:10** Τοῖς δὲ **γεγαμηκόσιν** παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι,

**1 Cor 7:10** To the **married** I give this command—not I but the Lord—that the wife should not separate from her husband.

The γεγαμηκόσιν refers to those who entered into marriage sometime prior and are now currently still in a state of being married, even though marriage is in itself a complete verbal action.

#### 50. Γεννάω “to be father of, to bear, beget; engender”

**Acts 13:33** ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις [αὐτῶν] ἡμῖν ἀναστήσας ἰησοῦν ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ· υἱὸς μου εἶ σύ, ἐγὼ σήμερον **γεγέννηκά** σε.

**Acts 13:33** he has fulfilled for us, their children, by raising Jesus; as also it is written in the second psalm, ‘You are my Son; today I have **begotten** you.’

**Heb 1:5** Τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων· υἱὸς μου εἶ σύ, ἐγὼ σήμερον **γεγέννηκά** σε; καὶ πάλιν· ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

**Heb 1:5** For to which of the angels did God ever say, “You are my Son; today I have **begotten** you”?

Or again, “I will be his Father, and he will be my Son”?

**Heb 5:5** Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα ἀλλ’ ὁ λαλήσας πρὸς αὐτόν· υἱὸς μου εἶ σύ, ἐγὼ σήμερον **γεγέννηκά** σε·

**Heb 5:5** So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, “You are my Son, today I have **begotten** you.”

**John 8:41** ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπαν [οὖν] αὐτῷ· ἡμεῖς ἐκ πορνείας οὐ **γεγεννήμεθα**, ἓνα πατέρα ἔχομεν τὸν θεόν.

**John 8:41** You are doing the works your father did.” They said to him, “We were not **born** of sexual immorality. We have one Father—even God.”

**John 18:37** εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ ἰησοῦς· σὺ λέγεις ὅτι βασιλεὺς εἰμι. Ἐγὼ εἰς τοῦτο **γεγέννημαι** καὶ εἰς τοῦτο **ἐλήλυθα** εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

**John 18:37** Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was **born** and for this purpose I have **come** into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”

All instances of this verb qualify for the causative perfective aspect since the γεγέννηκά is necessarily a completed event. The causation alludes to the qualifying phrase “You are my Son.” This choice or occurrence occurred outside the current reference frame, at an event or series of the event prior.

**Acts 22:28** ἀπεκρίθη δὲ ὁ χιλιάρχος· ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος ἔφη· ἐγὼ δὲ καὶ **γεγέννημαι**.

**Acts 22:28** The tribune answered, “I bought this citizenship for a large sum.” Paul said, “But I am a citizen by **birth**.”

**Gal 4:23** ἀλλ’ ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα **γεγέννηται**, ὁ δὲ ἐκ τῆς ἐλευθέρως δι’ ἐπαγγελίας.

**Gal 4:23** But the son of the slave was **born** according to the flesh, while the son of the freewoman was born through promise.

**1 John 2:29** ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ **γεγέννηται**.

**1 John 2:29** If you know that he is righteous, you may be sure that everyone who practices righteousness has been **born** of him.

**1 John 3:9** Πᾶς ὁ **γεγεννημένος** ἐκ τοῦ θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ **γεγέννηται**.

**1 John 3:9** No one **born** of God makes a practice of sinning, for God’s seed, abides in him, and he cannot keep on sinning because he has been **born** of God.

**1 John 4:7** ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ **γεγέννηται** καὶ γινώσκει τὸν θεόν.

**1 John 4:7** Beloved, let us love one another, for love is from God, and whoever loves has been **born** of God and knows God.

**1 John 5:1** Πᾶς ὁ πιστεύων ὅτι ἰησοῦς ἐστίν ὁ Χριστὸς, ἐκ τοῦ θεοῦ **γεγέννηται**, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.

**1 John 5:1** Everyone who believes that Jesus is the Christ has been **born** of God, and everyone who loves the Father loves whoever has been born of him.

The perfect middle/passive indicative portrays the imperfective aspect of a completed action that had occurred in the past. It still has cognition of a resultant state and has an allusion to a separate event outside the current reference frame of the verb.

**John 3:6** τὸ **γεγεννημένον** ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ **γεγεννημένον** ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

**John 3:6** That which is **born** of the flesh is flesh, and that which is **born** of the Spirit is Spirit.

**John 3:8** τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστίν πᾶς ὁ **γεγεννημένος** ἐκ τοῦ πνεύματος.

**John 3:8** The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is **born** of the Spirit.”

**John 9:32** ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέφξεν τις ὀφθαλμοὺς τυφλοῦ **γεγεννημένου**.

**John 9:32** Never since the world began has it been heard that anyone opened the eyes of a man **born** blind.

**Acts 22:3** ἐγὼ εἰμι ἀνὴρ ἰουδαῖος, **γεγεννημένος** ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον·

**Acts 22:3** “I am a Jew, **born** in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day.

**2 Pet 2:12** Οὗτοι δὲ ὡς ἄλογα ζῶα **γεγεννημένα** φυσικὰ εἰς ἄλωσιν καὶ φθορὰν ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται

**2 Pet 2:12** But these, like irrational animals, creatures of instinct, **born** to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction,

**1 John 3:9** Πᾶς ὁ **γεγεννημένος** ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

**1 John 3:9** No one **born** of God makes a practice of sinning, for God’s seed, abides in him, and he cannot keep on sinning because he has been born of God.

**1 John 5:1** Πᾶς ὁ πιστεύων ὅτι ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν **γεγεννημένον** ἐξ αὐτοῦ.

**1 John 5:1** Everyone who believes that Jesus is the Christ has been **born** of God, and everyone who loves the Father loves whoever has been born of him.

**1 John 5:4** ὅτι πᾶν τὸ **γεγεννημένον** ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἣ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

**1 John 5:4** For everyone who has been **born** of God overcomes the world. And this is the victory that has overcome the world—our faith.

**1 John 5:18** Οἶδαμεν ὅτι πᾶς ὁ **γεγεννημένος** ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ’ ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτὸν καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.

**1 John 5:18** We know that everyone who has been born of God does not keep on sinning, but he who was **born** of God protects him, and the evil one does not touch him.

The perfect middle/passive participial continues to reference the causative aspect with the additional nuance of current stativity or state of the subject.

### 51. Γίνομαι “to become, be, be born, be created”

For the instances where the perfect active indicative tense form is present, the emphasis in the perfect active indicative is on the causation, event or series of events that have led up to the current situation. For the perfect active participle tense form, in addition to referencing the causation for the current situation, the perfect active participle stresses the immediate perfective state of the subject from the narrator’s point of view.

**Luke 10:36** τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι **γεγονέναι** τοῦ ἐμπεσόντος εἰς τοὺς ληστάς;  
**Luke 10:36** Which of these three, do you think, was a neighbor to the man **who** fell into the hands of the robbers?”

The perfect infinitive presents an *irrealis* condition of hypothesis or possibility.

**John 12:29** ὁ οὖν ὄχλος ὁ **ἑστὸς** καὶ ἀκούσας ἔλεγεν βροντὴν **γεγονέναι**, ἄλλοι ἔλεγον· ἄγγελος αὐτῷ **λελάληκεν**.

**John 12:29** The crowd **standing** there heard it and said that it **was** thunder. Others said, “An angel has **spoken** to him.”

Viewing the perfect infinitive as an *irrealis* condition, the translation would have been better: “said *it could have been* thunder.”

**2 Tim 2:18** οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες [τὴν] ἀνάστασιν ἤδη **γεγονέναι**, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.

**2 Tim 2:18** who have swerved from the truth by claiming that the resurrection has already **taken place**. They are upsetting the faith of some.

The better translation would be: “the resurrection *could have* already taken place.”

**Heb 11:3** Πίστει νοοῦμεν **κατηρτίσθαι** τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον **γεγονέναι**.

**Heb 11:3** By faith, we understand that the worlds were **prepared** by the word of God so that what is seen was **made** from things that are not visible.

The *irrealis* allows us to translate this as: “so that what is seen *could have been made* from things that are not visible.”

**John 2:9** ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλιος τὸ ὕδωρ οἶνον **γεγεννημένον** καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ **ἠντληκότες** τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλιος

**John 2:9** When the master of the feast tasted the water now **become** wine and did not know where it came from (though the servants who had **drawn** the water knew), the master of the feast called the bridegroom.

The water is now wine and continues to be so with the perfect middle/passive participle.

**Rom 15:8** λέγω γὰρ Χριστὸν διάκονον **γεγενῆσθαι** περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,

**Rom 15:8** For I tell you that Christ **became** a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs.

An *irrealis* tense form of the infinitive suggests the translation be “Christ *could have become* a servant.” The idea is that Christ did not become our servant, but he would have and could have so as to confirm his promises to them.

## 52. Γινώσκω “to know, come to know, recognize”

The perfect active indicative tense form is definitive and perfective in aspect but points backward to the process which allows the subject to have come to such a conclusion, either through study or experience. This then promotes the assertion of the causative aspect or the perfect verb.

**2 John 1** Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ **ἐγνώκότες** τὴν ἀλήθειαν,

**2 John 1** The elder to the elect lady and her children, whom I love in the truth, and not only I but also all who **know** the truth,

The addition of the participial use rather than an indicative highlights the author’s stress of the current state of the people described. The active participle indicates that this knowledge is perfective and not something that is partially or progressively revealed.

**1 Cor 8:2** εἴ τις δοκεῖ **ἐγνοῦμέναι** τι, οὐπω ἔγνω καθὼς δεῖ γινῶναι·

**1 Cor 8:2** Anyone who claims to know something does not yet have the necessary **knowledge**;

Δοκεῖ presents a possibly *irrealis* condition and is further confirmed with the infinitive use of the perfect verb.

**1 Cor 8:3** εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος **ἐγνωσται** ὑπ’ αὐτοῦ.

**1 Cor 8:3** But if anyone loves God, he is **known** by God.

This represents the causative imperfective aspect, underscoring the present imperfective state of being known by God while stressing the causative condition of having loved God. The choice of the perfect middle/passive indicative rather than the participle suggests a backward-looking point-of-view rather than a current to forward-looking perspective.

## 53. Γράφω “to write, engrave, inscribe, record, paint”

**John 19:22** ἀπεκρίθη ὁ Πιλάτος· ὃ **γέγραφα, γέγραφα.**

**John 19:22** Pilate answered, “What I have **written** I have **written.**”

Almost every instance of the perfect indicative use of γράφω, whether active or middle, precedes a quotation of Scripture or the Talmud. Occasionally it refers to Scriptures without a

direct quote following. This may suggest the current imperfective aspectual nature of that which is written, but it does not extend to being stative for the future. However, the use of the perfect middle/passive participle does not always precede a direct quote from Scripture, but when it does, it suggests a present fulfillment of Scripture, with possible continued future or lasting implications, rather than when the perfect middle/passive indicative is used to reference Scripture, providing evidence for an event which had already occurred.

#### 54. Γυμνάζω “to exercise, harass”

**Heb 5:14** τελείων δὲ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια **γεγυμνασμένα** ἔχοντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

**Heb 5:14** But solid food is for the mature, for those who have their powers of discernment **trained** by constant practice to distinguish good from evil.

**Heb 12:11** πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι’ αὐτῆς **γεγυμνασμένοις** ἀποδίδωσιν δικαιοσύνης.

**Heb 12:11** For the moment, all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been **trained** by it.

**2 Pet 2:14** ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν **γεγυμνασμένην** πλεονεξίας ἔχοντες, κατάρως τέκνα·

**2 Pet 2:14** They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts **trained** in greed. Accursed children!

The current and stative nature of the verb is highlighted, but at the same time, the dual-focused vision of the prior occurring event of the actual activity is kept in view.

#### 55. Δαμάζω “to tame, subdue”

**Jas 3:7** πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων δαμάζεται καὶ **δεδάμασται** τῇ φύσει τῇ ἀνθρωπίνῃ,

**Jas 3:7** For every kind of beast and bird, of reptile and sea creature, can be tamed and has **been tamed** by mankind,

This represents a causative imperfective aspect of the verb where the animals continue to be tamed. The verbal action refers to events that occur outside the current reference frame of the speaker and thus qualifies as providing the causative aspect. The atemporal nature of the Greek



verbal aspect allows us to view the action in this way without associating any temporal tense form to it.

#### 56. Δεκατόω “to collect tithes, pay tithes”

**Heb 7:6** ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν **δεδεκάτωκεν** ἀβραὰμ καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.

**Heb 7:6** But this man, who does not belong to their ancestry, collected **tithes** from Abraham and blessed him who had received the promises.

Context indicates that it is highly likely from the context that the δεδεκάτωκεν given was a once-off affair and not a continuous or repeatable event regarding Abraham and Melchizedek. Referring to an event outside the current reference frame qualifies as being causative perfective in its aspect.

**Heb 7:9** καὶ ὡς ἔπος εἶπεῖν, δι’ ἀβραὰμ καὶ Λεὺὶ ὁ δεκάτας λαμβάνων **δεδεκάτωται**.

**Heb 7:9** One might even say that Levi himself, who receives tithes, paid **tithes** through Abraham.

Δεδεκάτωται suggests that Levi paid tithes, four generations prior, while still in the body of Abraham, to Melchizedek. The perfect middle/passive indicative rather than the middle/passive participle suggests the current and present nature of the giving and alludes to the idea that they have since ceased or have been absolved of the requirement to do so.

#### 57. Δέχομαι “to take, receive”

**Acts 8:14** ἀκούσαντες δὲ οἱ ἐν ἱεροσολύμοις ἀπόστολοι ὅτι **δέδεκται** ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ ἰωάννην,

**Acts 8:14** Now when the apostles at Jerusalem heard that Samaria had **received** the word of God, they sent to them Peter and John.

The occasion of Samaria δέδεκται the word had occurred outside the present reference frame and thus identified with the definition of a causative aspect. The imperfective nuance suggests that the receipt of the word of God was not complete, and thus the impetus for sending Peter and John to complete the instruction to the Samaritans.



## 58. Δέω “to bind, stop”

**Acts 22:29** εὐθέως οὖν ἀπέστησαν ἀπ’ αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν, καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν **δεδεκώς**.

**Acts 22:29** Immediately, those who were about to examine him drew back from him, and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had **bound** him.

While δεδεκώς refers to a prior event outside the current reference frame, it continues to focus on the state of being. This binding is complete in its action and thus presents the causative perfective stative aspect.

**Rom 7:2** ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ **δέδεται** νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, **κατήργηται** ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

**Rom 7:2** For a married woman is **bound** by law to her husband while he lives, but if her husband dies, she is **released** from the law of marriage.

**1 Cor 7:27** **δέδεσαι** γυναικί, μὴ ζῆτει λύσιν· **λέλυσαι** ἀπὸ γυναικός, μὴ ζῆτει γυναῖκα.

**1 Cor 7:27** Are you **bound** to a wife? Do not seek to be free. Are you **free** from a wife? Do not seek a wife.

**1 Cor 7:39** Γυνὴ **δέδεται** ἐφ’ ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ὡς θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.

**1 Cor 7:39** A wife is **bound** to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in the Lord.

**Col 4:3** προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι’ ὃ καὶ **δέδεμαι**,

**Col 4:3** At the same time, also pray for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in **prison**—

**2 Tim 2:9** ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ **δέδεται**.

**2 Tim 2:9** for which I am suffering, bound with chains as a criminal. But the word of God is not **bound!**

Δέδεται has the reference to another event outside the current time frame but does not carry the nuance of a continual state of being. It presents an imperfective aspect and thus portrays the causative imperfective aspect.

The perfect participle indicates that the author stresses the current state of being in the current reference frame while indicating that the event which caused it to be lies somewhere in an anterior or posterior event, referenced but not always explicitly specified.

**Mark 5:4** διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν **δεδέσθαι** καὶ **διεσπάσθαι** ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας **συντετριφθαι**, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·

**Mark 5:4**, for he had often been **restrained** with shackles and chains, but the chains he **wrenched** apart, and the shackles he **broke** in pieces, and no one had the strength to subdue him.

The perfect infinitive provides an *irrealis* situation which refers to events occurring outside the current reference time and suggests a possible or likely scenario but seen here without stativity.

#### 59. Διαζώννυμι “to wrap around, put on”

**John 13:5** εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν **διαζωσμένος**.

**John 13:5** Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied **around** him.

Διαζωσμένος aims to highlight that the towel is still being tied around Jesus. It does provide the perspective that he had tied it around himself at a time prior. The question really is that if the perfect verb is front grounded, then what is the theological implication for using it here in this verse? Is there a connotation that the previous tying of a towel was Jesus knowingly preparing to wash their feet or that Jesus simply used what was available to him? Is it possible that the author of the Gospel was suggesting that the towel represents Jesus's readiness to serve, and we who are his disciples should also be girded with equal readiness to serve others in the faith?

#### 60. Διαμένω “to continue”

**Luke 22:28** ὑμεῖς δὲ ἐστε οἱ **διαμεμενηκότες** μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

**Luke 22:28** “You are those who have **stood** by me in my trials.

The διαμεμενηκότες indicates the stress of addressing those who were currently present and were also present historically during the trials. Standing is also a definite and complete event. One cannot be partially standing or in the process of standing; thus, the idea of stativity

and causation related to a separate event that is complete are present in the perfect active participle herein used.

#### 61. Διαμερίζω “to divide”

**Luke 12:52** ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ **διαμεμερισμένοι**, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,

**Luke 12:52** From now on, five in one household will be **divided**, three against two and two against three.

Διαμεμερισμένοι usually presents the current state, but here portrays an event which lies in the future. The future here is certain, unlike an *irrealis* event portrayed with the perfect infinitive. The relation to an event outside the current timeframe, albeit in the future, qualifies it as causative in aspect. This future event with a causative reference is not *irrealis* but something that will happen. This is a unique use of the perfect middle/passive participle.

#### 62. Διανοίγω “to open up, reveal”

**Acts 7:56** καὶ εἶπεν· ἰδοὺ θεωρῶ τοὺς οὐρανοὺς **διηνοιγμένους** καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν **ἑστῶτα** τοῦ θεοῦ.

**Acts 7:56** “Look,” he said, “I see the heavens **opened** and the Son of Man **standing** at the right hand of God!”

Both διηνοιγμένους and ἑστῶτα are perfect participles highlighting the current state of the things described while referencing the prior occurring events which brought it to be. The perfect middle/passive participle indicates the current state of remaining open, while the perfect active participle reflects an event that is telic. The verb “to stand” is either complete or isn’t. One cannot be partially standing, unlike the word for “to open,” which allows such usage.

#### 63. Διασκορπίζω “to scatter, squander”

**John 11:52** καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ **διασκορπισμένα** συναγάγῃ εἰς ἓν.

**John 11:52** and not for the nation only, but to gather into one the **dispersed** children of God.

Διασκορπισμένα references the exile and the dispersion and stresses the current state of the diaspora. The causative imperfective stative aspect is clearly displayed.

#### 64. Διαστρέφω “to turn; to pervert”

**Matt 17:17** ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ **διαστραμμένη**, ἕως πότε μεθ’ ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

**Matt 17:17** Jesus answered, “You faithless and **perverse** generation, how much longer must I be with you? How much longer must I put up with you? Bring him here to me.”

**Luke 9:41** ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ **διαστραμμένη**, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.

**Luke 9:41** Jesus answered, “You faithless and **perverse** generation, how much longer must I be with you and bear with you? Bring your son here.”

**Acts 20:30** καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες **διαστραμμένα** τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν.

**Acts 20:30** Some even from your own group will come **distorting** the truth in order to entice the disciples to follow them.

**Phil 2:15** ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ **διαστραμμένης**, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,

**Phil 2:15** so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and **perverse** generation, in which you shine like stars in the world.

The perversion appears here to have come about prior, due to sin and rebellion, but here continues in its state of being within the persons described herein.

#### 65. Διασπάω “to tear apart”

**Mark 5:4** διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν **δεδέσθαι** καὶ **διασπᾶσθαι** ὑπ’ αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας **συντετριφθαι**, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·

**Mark 5:4** for he had often been **restrained** with shackles and chains, but the chains he **wrenched** apart, and the shackles he **broke** in pieces, and no one had the strength to subdue him.

The *irrealis* accounting with the perfect infinitive informs us of a potentiating situation lying outside the current reference frame. The perfect infinitive still qualifies in presenting the causative aspect, but it is seldom included in grammatical aspectual discussion due to its mood in presenting an *irrealis* account. Even in the *irrealis* condition, the perfect middle/passive infinitive suggests an imperfective aspect.

## 66. Διατάσσω “to assign, arrange, command”

**Acts 18:2** καὶ εὗρόν τινα ἰουδαῖον ὀνόματι ἀκύλαν, Ποντικὸν τῷ γένει προσφάτως ἐληλυθότα ἀπὸ τῆς ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς ἰουδαίους ἀπὸ τῆς ῥώμης, προσῆλθεν αὐτοῖς

**Acts 18:2** There, he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all Jews to leave Rome. Paul went to see them,

The infinitive here indicates that the order was given. It is *irrealis* in that no indication that it was fully complied with is given and thus may not have been fully completed, but only that it did occur sometime in the past. The order was complete and thus provides a perfective aspect to the *irrealis* condition.

**Luke 3:13** ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

**Luke 3:13** He said to them, “Collect no more than the amount prescribed for you.”

**Acts 20:13** ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν ἐπὶ τὴν ἄσσον ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ διατεταγμένος ἦν μέλλων αὐτὸς πεζεύειν.

**Acts 20:13** We went ahead to the ship and set sail for Assos, intending to take Paul on board there; for he had made this arrangement, intending to go by land himself.

**Acts 23:31** Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ νυκτὸς εἰς τὴν ἀντιπατρίδα,

**Acts 23:31** So the soldiers, according to their instructions, took Paul and brought him during the night to Antipatris.

The instructions received here point to a prior time when they were given, but in these instances, referred to as still being in force and thus the causative imperfective stative aspect of the verb.

## 67. Διαφθείρω “to destroy, ruin; lose, forget”

**1 Tim 6:5** διαπαραιριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

**1 Tim 6:5** and wrangling among those who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain.

The lexical word διαφθείρω appears inherently imperfective in aspect lends itself easily to a stative nuance. Both διεφθαρμένων and ἀπεστερημένων appear in the perfect middle/passive participle form and present the causative imperfect stative aspect of their respective verbal forms,

each making reference to events residing outside the current reference frame to which the verbs belong.

#### 68. Δίδωμι “to give”

Each of the instances of the perfect active indicative suggests a perfective aspect, which includes a further reference to another event where the originating action took place. It gives clear examples of the causative perfective aspect.

**Matt 13:11** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι ὑμῖν **δέδοται** γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ **δέδοται**.

**Matt 13:11** And he answered them, “To you, it has been **given** to know the secrets of the kingdom of heaven, but to them, it has not been **given**.”

**Matt 19:11** ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον [τουῦτον] ἀλλ’ οἷς **δέδοται**.

**Matt 19:11** But he said to them, “Not everyone can receive this saying, but only those to whom it is **given**.”

**Mark 4:11** καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον **δέδοται** τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,

**Mark 4:11** And he said to them, “To you has been **given** the secret of the kingdom of God, but for those outside everything is in parables,

**Luke 8:10** ὁ δὲ εἶπεν· ὑμῖν **δέδοται** γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.

**Luke 8:10** he said, “To you, it has been **given** to know the secrets of the kingdom of God, but for others, they are in parables, so that ‘seeing they may not see, and hearing they may not understand.’”

**1 Cor 11:15** γυνὴ δὲ ἐὰν κομᾷ δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου **δέδοται** [αὐτῇ].

**1 Cor 11:15**, but if a woman has long hair, it is her glory? For her hair is **given** to her for a covering.

The occurrences for the perfect middle/passive indicative portray the causative imperfective aspect. In each of the instances, the imperfective aspect exists alongside the causative aspect.

**John 3:27** ἀπεκρίθη ἰωάννης καὶ εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἐὰν μὴ ἢ **δεδομένον** αὐτῷ ἐκ τοῦ οὐρανοῦ.

**John 3:27** John answered, “No one can receive anything except what has been **given** from heaven.

**John 6:65** καὶ ἔλεγεν· διὰ τοῦτο **εἶρηκα** ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἢ **δεδομένον** αὐτῷ ἐκ τοῦ πατρός.

**John 6:65** And he said, “For this reason, I have **told** you that no one can come to me unless it is **granted** by the Father.”

**John 19:11** ἀπεκρίθη [αὐτῷ] ἰησοῦς· οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν **δεδομένον** σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

**John 19:11** Jesus answered him, “You would have no power over me unless it had been **given** you from above; therefore, the one who handed me over to you is guilty of a greater sin.”

**Acts 4:12** καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ **δεδομένον** ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

**Acts 4:12** There is salvation in no one else, for there is no other name under heaven **given** among mortals by which we must be saved.”

**2 Cor 8:1** Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν **δεδομένην** ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

**2 Cor 8:1** We want you to know, brothers and sisters, about the grace of God that has been **granted** to the churches of Macedonia.

The potential theological question here is whether the perfect middle/passive participle truly highlights the current and present state of being. If so, then the implication is that the invitation and permissions are not retracted but rather continue in the current without telicity.

#### 69. Διέρχομαι “to pass-through”

**Heb 4:14** ἔχοντες οὖν ἀρχιερέα μέγαν **διεληλυθότα** τοὺς οὐρανοὺς, ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.

**Heb 4:14** Since then, we have a great high priest who has **passed** through the heavens, Jesus, the Son of God, let us hold fast to our confession.

The perfect active participle here highlights that Jesus passed through the heavens. The participle’s use, no doubt, alludes to the witnesses who saw Jesus’s ascension but carries with it a perfective aspect of having occurred in its wholeness.

#### 70. Δικαιῶ “to pronounce righteousness, justify”

**Rom 6:7** ὁ γὰρ ἀποθανὼν **δεδικαίωται** ἀπὸ τῆς ἁμαρτίας.

**Rom 6:7** For one who has died has been set **free** from sin.

**1 Cor 4:4** οὐδὲν γὰρ ἐμαυτῷ **σύνοιδα**, ἀλλ’ οὐκ ἐν τούτῳ **δεδικαίωμαί**, ὁ δὲ ἀνακρίνων με κύριός ἐστιν.

**1 Cor 4:4** For I am not **aware** of anything against myself, but I am not thereby **acquitted**. It is the Lord who judges me.

The perfect middle/passive indicative alludes to an event outside the current reference frame of the verse but portrays the verbal action as being imperfective in aspect. The causative

nature is being stressed rather than the verb's ongoing nature, in which case the perfect middle/passive participle would have been utilized.

**Luke 18:14** λέγω ὑμῖν, κατέβη οὗτος **δεδικαιωμένος** εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

**Luke 18:14** I tell you, this man went down to his home **justified** rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.”

The perfect middle/passive participle indicates that the author is stressing the man's current and present stative nature as he goes home.

#### 71. Διώκω “to pursue, persecute”

**Matt 5:10** μακάριοι οἱ **δεδιωγμένοι** ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

**Matt 5:10** “Blessed are those who have been **persecuted** for righteousness sake, for theirs is the kingdom of heaven.

Possibly written and set in a time where the believers were currently being persecuted, the Gospel author here is stressing the present and current nature of the persecution faced by the believers and the encouragement that they will be blessed.

#### 72. Δοκιμάζω “to prove, approve, test”

**1 Thess 2:4** ἀλλὰ καθὼς **δεδοκιμάσαμεθα** ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὡς ἄνθρωποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

**1 Thess 2:4** but just as we have been **approved** by God to be entrusted with the Gospel, so we speak, not to please man, but to please God who tests our hearts.

Δεδοκιμάσαμεθα is a completed event with an imperfective aspect stressing the causative event which has led to its current state. The result is that we are now approved. The stress belongs to a prior consideration of approval which led to being entrusted with the Gospel rather than the current state of being approved.

#### 73. Δοξάζω “to think, suppose; to glorify, extol, venerate”

**John 17:10** καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ, καὶ **δεδοξασμαι** ἐν αὐτοῖς.

**John 17:10** All mine are yours, and yours are mine, and I am **glorified** in them.



**2 Cor 3:10** καὶ γὰρ οὐ **δεδόξασται** τὸ **δεδοξασμένον** ἐν τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης.

**2 Cor 3:10** Indeed, what once had **glory** has lost its **glory** because of the greater glory;

**1 Pet 1:8** ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ **δεδοξασμένη**

**1 Pet 1:8** Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with indescribable and **glorious** joy.

Second Corinthians 3:10 provides a wonderful distinction between the perfect middle/passive indicative with the perfect middle/passive participle. Δεδόξασται presents a completed condition, resulting from a separate event. The verb displays an imperfective aspect but portraying a completed action. Δεδοξασμένον describes a current state of being. It alludes to its causation in the phrase “εἵνεκεν τῆς ὑπερβαλλούσης δόξης.”

#### 74. Δουλεύω “to serve as a slave”

**John 8:33** ἀπεκρίθησαν πρὸς αὐτόν· σπέρμα ἄβραάμ ἐσμεν καὶ οὐδενὶ **δεδουλεύκαμεν** πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε;

**John 8:33** They answered him, “We are descendants of Abraham and have never been **slaves** to anyone. What do you mean by saying, ‘You will be made free?’”

The context of δεδουλεύκαμεν adheres to the causative perfective aspect. While there is a view to the current condition, what is being highlighted is that they had never been, on a previous occasion, slaves to anyone. The author uses the perfect to suggest the occasion where the Israelites were slaves in Egypt and testified by Scripture, thereby implying that the speaker denies the history of Israel.

#### 75. Δουλόω “to enslave”

**1 Cor 7:15** εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω· οὐ **δεδούλωται** ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ **κέκληκεν** ὑμᾶς ὁ θεός.

**1 Cor 7:15** But if the unbelieving partner separates, let it be so. In such cases, the brother or sister is not **enslaved**. God has **called** you to peace.

The perfect middle/passive indicative presents the imperfective aspect and here with the negation οὐ, suggesting that the unbeliever’s wedding vows are not considered binding once the

person comes to faith, and the partner separates as a result. Δεδούλωται undoubtedly points back to the originating event of the marriage between the unbelievers.

**2 Pet 2:19** ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ὧ γάρ τις ἥττηται, τούτῳ δεδούλωται.

**2 Pet 2:19** They promise them freedom, but they themselves are slaves of corruption. For whatever **overcomes** a person, to that, he is **enslaved**.

The perfect middle/passive indicative used here suggests that the author is saying that this is but does not necessarily have to be the final state in which the believer finds oneself.

**Gal 4:3** οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα **δεδουλωμένοι**.  
**Gal 4:3** So with us; while we were minors, we were **enslaved** to the elemental spirits of the world.

**Titus 2:3** πρεσβύτιδας ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους μὴ οἶνω πολλῷ **δεδουλωμένας**, καλοδιδασκάλους,

**Titus 2:3** Likewise, tell the older women to be reverent in behavior, not to be slanderers or **slaves** to drink; they are to teach what is good.

The perfect middle/passive participles point to the author's highlight of the current state of the conditions being described while referencing the prior events which caused it.

#### 76. Δωρέομαι “to give”

**2 Pet 1:4** δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα **δεδώρηται**, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

**2 Pet 1:4** by which he has **granted** to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

The perfect middle/passive indicative provides the causative imperfective aspect of something having been granted at a separate time. The causation is here weighed above the resultant state brought about by the event.

**2 Pet 1:3** Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν **δεδωρημένης** διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,

**2 Pet 1:3** His divine power has **given** us everything needed for life and godliness through the knowledge of him who called us by his own glory and goodness.

The providence of power is here in the perfect middle/passive participle to help us understand that the power is even now present and available to us, even though given at a separate time.

#### 77. Ἐγγίζω “to bring near, come near”

The perfect active indicative has the notion of the causative perfective aspect, pointing to its origins as being a separate event while having current and present consequences. The stress is greater on the reason and events leading to the condition rather than on the resultant current state.

#### 78. Ἐγγράφω “to inscribe, write”

**Luke 10:20** πλὴν ἐν τούτῳ μὴ χαίrete ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται, χαίrete δὲ ὅτι τὰ ὀνόματα ὑμῶν **ἐγγέγραπται** ἐν τοῖς οὐρανοῖς.

**Luke 10:20** Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are **written** in heaven.”

Seemingly more factual rather than anything else, it suggests that the names were not written as a result of something recent, like the spirits being subject to the disciples, but rather something separate, like the disciples being elected. The imperfective aspect of the perfect middle/passive indicative ensures the continuance of the name in the book of life. The stress and weightage of the verb tense form here stress the causation rather than the result.

**2 Cor 3:2** ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, **ἐγγεγραμμένη** ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγνωσκομένη ὑπὸ πάντων ἀνθρώπων,

**2 Cor 3:2** You yourselves are our letter, **written** on our hearts, to be known and read by all;

**2 Cor 3:3** φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ’ ἡμῶν, **ἐγγεγραμμένη** οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξίν λιθίναις ἀλλ’ ἐν πλαξίν καρδίαις σαρκίνας.

**2 Cor 3:3** and you show that you are a letter of Christ, prepared by us, **written** not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

The nuance of the perfect middle/passive participle stresses the present and current nature of the writing, even though the work itself was done at a time prior to the immediate verbal phrase.

## 79. Ἐγείρω “to raise, lift up”

**Matt 11:11** ἀμὴν λέγω ὑμῖν· οὐκ **ἐγήγερται** ἐν γεννητοῖς γυναικῶν μείζων ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν.

**Matt 11:11** Truly, I say to you, among those born of women there has **arisen** no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.

**Mark 6:14** Καὶ ἤκουσεν ὁ βασιλεὺς ἠρώδης, φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι ἰωάννης ὁ βαπτίζων **ἐγήγερται** ἐκ νεκρῶν καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

**Mark 6:14** King Herod heard of it, for Jesus' name had become known. Some said, “John the Baptist has been **raised** from the dead. That is why these miraculous powers are at work in him.”

**1 Cor 15:4** καὶ ὅτι ἐτάφη καὶ ὅτι **ἐγήγερται** τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς

**1 Cor 15:4** that he was buried, that he was **raised** on the third day in accordance with the Scriptures,

**1 Cor 15:12** Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν **ἐγήγερται**, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

**1 Cor 15:12** Now if Christ is proclaimed as **raised** from the dead, how can some of you say that there is no resurrection of the dead?

**1 Cor 15:13** εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς **ἐγήγερται**·

**1 Cor 15:13** But if there is no resurrection of the dead, then not even Christ has been **raised**.

**1 Cor 15:14** εἰ δὲ Χριστὸς οὐκ **ἐγήγερται**, κενὸν ἄρα [καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν·

**1 Cor 15:14** And if Christ has not been **raised**, then our preaching is in vain and your faith is in vain.

**1 Cor 15:16** εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς **ἐγήγερται**·

**1 Cor 15:16** For if the dead are not raised, not even Christ has been raised.

**1 Cor 15:17** εἰ δὲ Χριστὸς οὐκ **ἐγήγερται**, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν,

**1 Cor 15:17** And if Christ has not been **raised**, your faith is futile and you are still in your sins.

**1 Cor 15:20** Νυνὶ δὲ Χριστὸς **ἐγήγερται** ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων.

**1 Cor 15:20** But in fact Christ has been **raised** from the dead, the firstfruits of those who have fallen asleep.

The verb here in the perfect middle/passive indicative gives a report on the occasion of an event occurring outside the immediate reference frame of the speech in which it is being made. It hints at the resultant state but does not stress the stativity of the consequence of the action.

Instead, it does highlight the imperfective aspect of the verb while at the same time stressing the causative events.

**Mark 16:14** ὕστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν **ἐγηγεμένον** οὐκ ἐπίστευσαν.

**Mark 16:14** Later, he appeared to the eleven themselves as they were sitting at the table, and he upbraided them for their lack of faith and stubbornness because they had not believed those who saw him after he had **risen**.

**2 Tim 2:8** Μνημόνευε ἰησοῦν Χριστὸν **ἐγγεγραμμένον** ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου,

**2 Tim 2:8** Remember Jesus Christ, **raised** from the dead, a descendant of David—that is my Gospel.

The perfect middle/passive participle seems to underscore the current and present implication of the referred to an event that had occurred in the past. This points to the causative imperfective stative aspect.

#### 80. Εἰσέρχομαι “to enter”

**John 4:38** ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν **εἰσεληλύθατε**.

**John 4:38** I sent you to reap that for which you did not labor. Others have labored, and you have **entered** into their labor.”

The entrance into the other’s labor was not at this juncture but rather referring back to the time of the disciple’s belief.

**Jas 5:4** ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ’ ὑμῶν κρᾶζει, καὶ αἱ βοαὶ τῶν θερῖσάντων εἰς τὰ ὦτα κυρίου σαβαὼθ **εἰσεληλύθασιν**.

**Jas 5:4** Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have **reached** the ears of the Lord of hosts.

The entry into the ears of the Lord of hosts occurred at a time prior but now is being reported on.

#### 81. Ἐγκαίνισω “to renew, restore, consecrate, dedicate”

**Heb 9:18** ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος **ἐγκαταίνισται**.

**Heb 9:18** Therefore, not even the first covenant was **inaugurated** without blood.

The inauguration of the first covenant referred back to the cultic sacrifices. The imperfective aspectual nature suggests the ongoing state as it is being described. This is probably visualizing the blood-soaked nature of the cultic sacrifices. The imperfect aspect may suggest the

continued practice at the time of writing, which may fuel the dating of Hebrews before the Temple's destruction.

### 82. Ἐθίζω “to accustom, use”

**Luke 2:27** καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ **εἰθισμένον** τοῦ νόμου περὶ αὐτοῦ

**Luke 2:27** Guided by the Spirit, Simeon came into the Temple; and when the parents brought in the child Jesus, to do for him what was **customary** under the law,

The perfect middle/passive participle is here used to describe a customary or habitual action of the Jews, which continues even at the point of writing.

### 83. Εἶωθα “to be accustomed, custom”

**Luke 4:16** Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσηλθεν κατὰ τὸ **εἶωθος** αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι.

**Luke 4:16** When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his **custom**. He stood up to read,

**Acts 17:2** κατὰ δὲ τὸ **εἶωθος** τῷ Παύλῳ εἰσηλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,

**Acts 17:2** And Paul went in, as was his **custom**, and on three sabbath days argued with them from the scriptures.

Here the perfect active participle describes the customary actions of the subjects described. The perfective aspect is used since the persons described are no longer on earth, and presumably so at the time of writing.

### 84. Ἐκλανθάνομαι “to utterly escape notice, to forget completely”

**Heb 12:5** καὶ **ἐκλέλησθε** τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· *υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος*

**Heb 12:5** And have you **forgotten** the exhortation that addresses you as sons? “My son, do not regard the discipline of the Lord lightly, nor be weary when reproved by him.

Ἐκλέλησθε makes reference to the previous exhortation, and here is reiterated. The question coupled with the imperfective aspect of the perfect middle/passive indicative can be translated as “Are you now forgetting . . . ?”

### 85. Ἐλαύνω “to drive, row”

**John 6:19** ἔληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

**John 6:19** When they had **rowed** about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified.

Ἐληλακότες qualifies as the causative in aspect since it refers to the previous actions of having rowed. The perfect active participle highlights their state of having rowed but presents the perfective aspect of a completed action, indicating that they had by this point stopped rowing when this incident occurred and was instead gripped with fear.

### 86. Ἐκλέγομαι “to choose, select; confess”

**Luke 9:35** καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ **ἐκλεγμένος**, αὐτοῦ ἀκούετε.

**Luke 9:35** Then from the cloud came to a voice that said, “This is my Son, my **Chosen**; listen to him!”

The theological implication of the perfect middle/passive participle is that God the Father had himself chosen Christ at a time prior and now continues to identify Christ as being chosen.

### 87. Ἐκπίπτω “to fall”

**Rom 9:6** Οὐχ οἷον δὲ ὅτι **ἐκπέπτωκεν** ὁ λόγος τοῦ θεοῦ. Οὐ γὰρ πάντες οἱ ἐξ ἰσραὴλ οὗτοι ἰσραήλ·

**Rom 9:6** It is not as though the word of God had **failed**. For not all Israelites truly belong to Israel,

Ἐκπέπτωκεν forces the listener to reflect on the historical faithfulness of God in relation to Israel, making a distinction on who were the true Israel.

### 88. Ἐκπληρώω “to fulfill, carry out”

**Acts 13:33** ὅτι ταύτην ὁ θεὸς **ἐκπεπλήρωκεν** τοῖς τέκνοις [αὐτῶν] ἡμῖν ἀναστήσας ἰησοῦν ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

**Acts 13:33** he has **fulfilled** for us, their children, by raising Jesus; as also it is written in the second psalm, ‘You are my Son; today I have begotten you.’

Ἐκπεπλήρωκεν reminds of the promises God made to Israel regarding the Messiah.

### 89. Ἐκστρέφω “to pervert, corrupt”

**Titus 3:11** εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.

**Titus 3:11** knowing that such a person is warped and sinful; he is self-condemned.

Ἐξέστραπται weighs in on the actions and behavior of such a person done in the past, but the imperfective aspect carries the nuance of the person’s continued condition.

### 90. Ἐκφεύγω “to escape”

**Acts 16:27** ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμέναις τὰς θύρας τῆς φυλακῆς, σπασάμενος [τὴν] μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν νομίζων ἐκπεφευγέναι τοὺς δεσμίους.

**Acts 16:27** When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself since he supposed that the prisoners had escaped.

The jailor had no idea when the gates were opened but only that they were open at the time of his present state and remained so. He thus assumed that the prisoners had escaped. This event is considered an *irrealis* event because he had no factual evidence of it.

### 91. Ἐκχύνω “to pour out”

**Acts 10:45** καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἢ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχεται.

**Acts 10:45** And the believers from among the circumcised who had come with Peter were amazed because the gift of the Holy Spirit was poured out even on the Gentiles.

**Rom 5:5** ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχεται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

**Rom 5:5** and hope do not put us to shame because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

The perfect middle/passive indicative refers back to a prior event solely by implying, but not specifically identifying a particular event. The verb presents an imperfective aspect, describing the current and ongoing consequence of such an action but having the stress remain on the originating impetus.

**Luke 11:50** ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

**Luke 11:50** so that this generation may be charged with the blood of all the prophets shed since the foundation of the world.



An interesting use of the perfect middle/passive participle. The indicative is what is called for, but the participial usage here suggests that the gospel author was implying those who were at the time of writing who were present also dying and being killed because of their faith were being likened with the prophets of the Old Testament.

#### 92. Ἐλαττώω “to lower, make less”

**Heb 2:9** τὸν δὲ βραχύ τι παρ’ ἀγγέλους ἠλαττωμένον βλέπομεν ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.  
**Heb 2:9**, but we do see Jesus, who for a little while was made **lower** than the angels, now **crowned** with glory and honor because of the suffering of death so that by the grace of God, he might taste death for everyone.

Another interesting use of the perfect middle/passive participle. Christ had already arisen, and so the causative aspect is not in dispute. In contrast, the perfect active participle would have been expected for ἐλαττώω, to present a perfective aspect, since the action should have been a one-off and completed event. The perfect middle/passive participial usage, while confined to the timeframe of “τὸν δὲ βραχύ τι,” suggests that Christ had to continually remain in such a state by the constant exercise of his volition for the entirety of the stipulated duration. If the author was trying to connect with the listeners, who at the time of writing were being persecuted and undergoing suffering, then the author might have used the perfect middle/passive participle to encourage the listeners that their suffering, too, is also but for a little while.

#### 93. Ἐλεέω “to show mercy”

**1 Cor 7:25** Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.

**1 Cor 7:25** Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord’s **mercy** is trustworthy.

**1 Pet 2:10** οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

**1 Pet 2:10** Once you were not a people, but now you are God’s people; once you had not received **mercy**, but now you have received mercy.

The perfect middle/passive participle indicates that the present circumstance is highlighted.

#### 94. Ἐλκώω “to cover with sores”

**Luke 16:20** πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ **εἰλκωμένος**  
**Luke 16:20** And at his gate lay a poor man named Lazarus, covered with **sores**.

The effect of the perfect middle/passive participle is to have a close-up shot at the very sores which continue to plague Lazarus. It references that the sores had been there for a while and continued to be until the time of his death in Luke 16:22.

#### 95. Ἐλπίζω “to hope, expect”

**John 5:45** Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς **ἠλπικατε**.

**John 5:45** Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your **hope**.

**2 Cor 1:10** ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ρύσεται, εἰς ὃν **ἠλπικαμεν** [ὅτι] καὶ ἔτι ρύσεται,

**2 Cor 1:10** He who rescued us from so deadly a peril will continue to rescue us; on him, we have set our **hope** that he will rescue us again,

**1 Tim 4:10** εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι **ἠλπικαμεν** ἐπὶ θεῷ ζῶντι, ὃς ἔστιν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.

**1 Tim 4:10** For to this end we toil and struggle, because we have our **hope** set on the living God, who is the Savior of all people, especially of those who believe.

**1 Tim 5:5** ἡ δὲ ὄντως χήρα καὶ μεμονωμένη **ἠλπικεν** ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας,

**1 Tim 5:5** The real widow, left alone, has set her **hope** on God and continues in supplications and prayers night and day.

The hope is not baseless but rather founded upon the previous experience and faithfulness of the Lord in times past.

**1 Cor 15:19** εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ **ἠλπικότες** ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

**1 Cor 15:19** If for this life only we have **hoped** in Christ, we are of all people most to be pitied.

The perfect active participle is confined to the phrase “ἐν Χριστῷ ἠλπικότες ἐσμέν μόνον,” referencing the causation as being “εἰ ἐν τῇ ζωῇ ταύτῃ” occurring in the phase

immediately prior. The action is considered completed in that the verb exists only within the bounds of “εἰ ἐν τῇ ζωῇ ταύτῃ.” The nature of the hoping thus renders us to be pitied if this is the fullness of our hope.

**1 Tim 6:17** Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ **ἠλτικέναι** ἐπὶ πλούτου ἀδηλόγητι ἀλλ’ ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

**1 Tim 6:17** As for those who in the present age are rich, command them not to be haughty or to set their **hopes** on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment.

The hope here is an *irrealis* event based upon fleeting things like material wealth.

#### 96. Ἐμπίπλημι “to fill, be full”

**Luke 6:25** οὐαὶ ὑμῖν, οἱ **ἐμπεπλησμένοι** νῦν, ὅτι πεινάσετε. Οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

**Luke 6:25** “Woe to you who are **full** now, for you will be hungry. “Woe to you who are laughing now, for you will mourn and weep.

Ἐμπεπλησμένοι points back to a time where they filled themselves, and the perfect middle/passive participial nature stresses the current state of being full.

#### 97. Ἐνδύω “to wear, put on”

**Matt 22:11** εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ **ἐνδεδυμένον** ἔνδυμα γάμου,

**Matt 22:11** “But when the king came in to see the guests, he noticed a man there who was not **wearing** a wedding robe,

**Mark 1:6** καὶ ἦν ὁ ἰωάννης **ἐνδεδυμένος** τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

**Mark 1:6** Now John was **clothed** with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey.

**Rev 1:13** καὶ ἐν μέσῳ τῶν λυχινῶν ὅμοιον υἱὸν ἀνθρώπου **ἐνδεδυμένον** ποδήρη καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.

**Rev 1:13** and in the midst of the lampstands I saw one like the Son of Man, **clothed** with a long robe and with a golden sash across his chest.

**Rev 15:6** καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ **ἐνδεδυμένοι** λίνον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

**Rev 15:6** and out of the temple came the seven angels with the seven plagues, **robed** in pure bright linen, with golden sashes across their chests.

**Rev 19:14** Καὶ τὰ στρατεύματα [τὰ] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, **ἐνδεδυμένοι** βύσσινον λευκὸν καθαρὸν.

**Rev 19:14** And the armies of heaven, **wearing** fine linen, white and pure, were following him on white horses.

In each case, the stress of the present condition of being garbed is being stressed by the author in his use of the causative imperfective stative aspectual verb of the perfect middle/passive participle. It should be noted that the causative aspect remains, and thus due consideration as to the origin or reason for the state should be given.

### 98. Ἐνίστημι “to begin, be, be upon, be present”

**2 Thess 2:2** εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι’ ἐπιστολῆς ὡς δι’ ἡμῶν, ὡς ὅτι **ἐνέστηκεν** ἡ ἡμέρα τοῦ κυρίου·

**2 Thess 2:2** not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us to the effect that the day of the Lord is already **here**.

While a perfect middle/passive participle would have been more dramatic, the perfect active indicative is used here to highlight the prior occurring events to which it refers. In this instance, it may point to the rumor that Christ has already returned.

**Rom 8:38** **πέπεισμαι** γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε **ἐνεστῶτα** οὔτε μέλλοντα οὔτε δυνάμεις

**Rom 8:38** For I am **convinced** that neither death, nor life, nor angels, nor rulers, nor things **present**, nor things to come, nor powers,

**1 Cor 3:22** εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε **ἐνεστῶτα** εἴτε μέλλοντα· πάντα ὑμῶν,

**1 Cor 3:22** whether Paul or Apollos or Cephas or the world or life or death or the **present** or the future—all belong to you,

**1 Cor 7:26** Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν **ἐνεστῶσαν** ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

**1 Cor 7:26** I think that, in view of the **impending** crisis, it is well for you to remain as you are.

**Gal 1:4** τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ **ἐνεστῶτος** πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν,

**Gal 1:4** who gave himself for our sins to set us free from the **present** evil age, according to the will of our God and Father.

**Heb 9:9** ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν **ἐνεστηκότα**, καθ’ ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

**Heb 9:9** This is a symbol of the **present** time, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshiper.

The lexical entry coupled with the perfect active participle underscores the current and immediate nature of the thing described, yet presenting the events themselves as perfective or complete in their aspect.

#### 99. Ἐντέλλω “to command”

**Acts 13:47** οὕτως γὰρ ἐντέταται ἡμῖν ὁ κύριος· τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

**Acts 13:47** For so the Lord has commanded us, saying, “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.”

The perfect middle/passive indicative here reiterates the imperfect aspect of the command.

#### 100. Ἐντυλίσσω “to wrap in”

**John 20:7** καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.

**John 20:7** and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself.

The perfect middle/passive participle brings a close-up view of the narrative. It maintains the stative nuance in the causative imperfective stative aspect. The question one should ask when encountering the Greek perfect is the originating causation and how it affects the current described state.

#### 101. Ἐντυπόω “to engrave”

**2 Cor 3:7** Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην,

**2 Cor 3:7** Now if the ministry of death, chiseled in letters on stone tablets, came in glory so that the people of Israel could not gaze at Moses’ face because of the glory of his face, a glory now set aside.

The perfect middle/passive participle used of the word ἐντυπόω suggests that the words are still engraved, having been at first written by the finger of God, and thus, still in effect.

## 102. Ἐξαρτίζω “to be completed, equip”

**2 Tim 3:17** ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν **ἐξηρτισμένος**.

**2 Tim 3:17** so that everyone who belongs to God may be proficient, **equipped** for every good work.

The equipping is not a completed event or occasion but rather seen here as being imperfective in aspect and of a current and ongoing nature.

## 103. Ἐξέρχομαι “to come out, go out”

**Mark 7:29** καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, **ἐξελήλυθεν** ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

**Mark 7:29** Then he said to her, “For saying that, you may go—the demon has **left** your daughter.”

**1 Thess 1:8** ἀφ’ ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] Ἀχαΐᾳ, ἀλλ’ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν **ἐξελήλυθεν**, ὥστε μὴ χρεΐαν ἔχειν ἡμᾶς λαλεῖν τι.

**1 Thess 1:8** For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become **known**, so that we have no need to speak about it.

**1 John 4:1** ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφητῆται **ἐξεληλύθασιν** εἰς τὸν κόσμον.

**1 John 4:1** Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have **gone out** into the world.

The perfect active indicative here reports on an action that previously occurred.

**Mark 7:30** καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον **βεβλημένον** ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον **ἐξεληλυθός**.

**Mark 7:30** So she went home, found the child **lying** on the bed, and the demon **gone**.

**Luke 8:46** ὁ δὲ ἰησοῦς εἶπεν· ἦψατό μου τις, ἐγὼ γὰρ ἔγνωνα δύναμιν **ἐξεληλυθυῖαν** ἀπ’ ἐμοῦ.

**Luke 8:46** But Jesus said, “Someone touched me; for I noticed that power had **gone** out from me.”

**Heb 7:5** καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ’ ἐστὶν τοὺς ἀδελφοὺς αὐτῶν, καίπερ **ἐξεληλυθότας** ἐκ τῆς ὀσφύος ἀβραάμ·

**Heb 7:5** And those descendants of Levi who receive the priestly office have a commandment in the law to collect tithes from the people, that is, from their kindred, though these also are **descended** from Abraham.

The participial form underlines the current completed state of the events described.

104. Ἐξηγέω “to sound out”

**Titus 3:11** εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὢν αὐτοκατάκριτος.

**Titus 3:11** since you know that such a person is **perverted** and sinful, being self-condemned.

**1 Thess 1:8** ἀφ’ ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] ἀχαΐᾳ, ἀλλ’ ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι.

**1 Thess 1:8** For not only has the word of the Lord **sounded** forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere so that we need not say anything.

The reference event had occurred previously, but the subjects are herein described with an imperfective aspect, not yet attaining their telicity.

105. Ἐξίστημι “to amaze, confuse”

**Acts 8:11** προσεῖχον δὲ αὐτῷ διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς.

**Acts 8:11** And they listened eagerly to him because for a long time he had **amazed** them with his magic.

The infinitive presents an *irrealis* event, here intending to mean that the amazement was through deception and that true amazement had not occurred.

106. Ἐξουθενέω “to despise”

**1 Cor 1:28** καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,

**1 Cor 1:28** God chose what is low and **despised** in the world, things that are not, to reduce to nothing things that are,

**1 Cor 6:4** βιωτικά μὲν οὖν κριτήρια εἰάν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;

**1 Cor 6:4** If you have ordinary cases, then, do you appoint as judges those who have **no standing** in the church?

**2 Cor 10:10** ὅτι αἱ ἐπιστολαὶ μὲν, φησίν, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενής καὶ ὁ λόγος ἐξουθενημένος.

**2 Cor 10:10** For they say, “His letters are weighty and strong, but his bodily presence is weak, and his speech **contemptible**.”

The nature of the perfect middle/passive participle with its causative imperfective stative aspect portrays the subject’s current state described with a view as to their origins.

107. Ἔοικα “to be like”

**Jas 1:6** αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

**Jas 1:6** But ask in faith, never doubting, for the One who doubts is like a wave of the sea, driven and tossed by the wind;

**Jas 1:23** ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·

**Jas 1:23** For if any are hearers of the word and not doers, they are like those who look at themselves in a mirror.

The comparison here extends beyond the current but seems to have a distinct overtone of an even more remote occurrence where the distinctions are seen.

108. Ἐπαγγέλλομαι “to promise; to profess”

**Rom 4:21** καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι.

**Rom 4:21** fully convinced that God was able to do what he had promised.

**Gal 3:19** Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ὃ ἐπήγγελται, διαταγὴς δι’ ἀγγέλων ἐν χειρὶ μεσίτου.

**Gal 3:19** Why then the law? It was added because of transgressions until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

**Heb 12:26** οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων· ἔτι ἅπαζ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

**Heb 12:26** At that time, his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.”

The promise seems to be an exacting and particular event rather than a constant or recurring promise that is made in the present. The promise itself appears here to be imperfective in its aspect, thus supporting the idea of the causative imperfective aspect.

109. Ἐπιβαίνω “to go up, mount; embark; set foot in”

**Matt 21:5** εἶπατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πραῖς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

**Matt 21:5** “Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.”

The perfect active participial nature of the causative perfective stative aspect once again cries out “look here” as if in a close-up shot in a movie, and then suddenly transitioning into a



flashback on the original prophecy. The lexical meaning denies us the idea of partial fulfillment since a person or thing is either completely mounted on a donkey or is not. The completion of the event is thus inherent in the lexical meaning.

110. Ἐπιγινώσκω “to know; look upon, witness; recognize, decide”

**1 Tim 4:3** κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπιγινώκοσι τὴν ἀλήθειαν.

**1 Tim 4:3** They forbid marriage and demand abstinence from foods, which God created to be received with thanksgiving by those who believe and know the truth.

The participle indicates the people who are currently fully informed of the truth. This means that those who are fully instructed should not be practicing such things as previously referenced.

**2 Pet 2:21** κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπιγινώκεναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.

**2 Pet 2:21** For it would have been better for them never to have known the way of righteousness than, after knowing it, to turn back from the holy commandment that was passed on to them.

The infinitive presents an *irrealis* condition.

111. Ἐπιγράφω “to write, write upon”

**Mark 15:26** καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.

**Mark 15:26** The inscription of the charge against him read, “The King of the Jews.”

**Rev 21:12** ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἐστὶν [τὰ ὀνόματα] τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ·

**Rev 21:12** It has a great, high wall with twelve gates, and at the gates, twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites.

In using the participle, you can almost see the chisel cutting its way through the medium, with bits flying off, as the very words recorded are being described. The current nature of the state of the words inscribed is being highlighted.

112. Ἐπικαλέω “to call on”

**Acts 15:17** ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον καὶ πάντα τὰ ἔθνη ἐφ’ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ’ αὐτοῦς, λέγει κύριος ποιῶν ταῦτα

**Acts 15:17** that the remnant of mankind may seek the Lord, and all the Gentiles who are **called** by my name, says the Lord, who makes these things

**Acts 25:12** τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη· Καίσαρα **ἐπικέκλησαι**, ἐπὶ Καίσαρα πορεύσῃ.

**Acts 25:12** Then Festus, when he had conferred with his council, answered, “To Caesar, you have **appealed**; to Caesar, you shall go.”

The perfect middle/passive indicative relates to a prior occurring event but presents the causative imperfective aspect of the verbal action.

### 113. Ἐπιλανθάνομαι “to forget”

**Luke 12:6** οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν **ἐπιλελησμένον** ἐνώπιον τοῦ θεοῦ.

**Luke 12:6** Are not five sparrows sold for two pennies? Yet, not one of them is **forgotten** in God’s sight.

The lexical entry ἐπιλανθάνομαι is interestingly paired with the participle, which brings out its very current and present nuance.

### 114. Ἐπιπίπτω “to fall, fall upon, attack”

**Acts 8:16** οὐδέπω γὰρ ἦν ἐπ’ οὐδενὶ αὐτῶν **ἐπιπεπτωκός**, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου ἰησοῦ.

**Acts 8:16** (for as yet the Spirit had not **come upon** any of them; they had only been baptized in the name of the Lord Jesus).

The perfect active participle used in this instance seems to anticipate a future occurring event, and here seemingly imminent. However, the verbal action itself is a complete event since either the Spirit comes or doesn’t. It does not do half measures.

### 115. Ἐπισυνάγω “to gather together, to narrow”

**Mark 1:33** καὶ ἦν ὅλη ἡ πόλις **ἐπισυνηγμένη** πρὸς τὴν θύραν.

**Mark 1:33** And the whole city was **gathered** around the door.

The busybodies and the curious onlookers are here portrayed as being and squeezed into the small space. You can almost smell the perspiration and feel the bodies against you.

#### 116. Ἔργάζομαι “to work”

**John 3:21** ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν **εἰργασμένα**.

**John 3:21** But those who do what is true come to the light, so that it may be clearly seen that their deeds have been **done** in God.”

The proximity of the action is brought in close with the use of the participle in this case, even while using the perfect to reference the actions which had been done previously.

#### 117. Ἐρημόω “to make desolate”

**Rev 17:16** καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον οὗτοι μισήσουσιν τὴν πόρνην καὶ **ἠρημωμένην** ποιήσουσιν αὐτὴν καὶ γυμνὴν καὶ τὰς σάρκας αὐτῆς φάγονται καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.

**Rev 17:16** And the ten horns that you saw, they and the beast will hate the whore; they will make her **desolate** and naked; they will devour her flesh and burn her up with fire.

The desolation’s intense form and current close-up view is unmistakable and used to dramatic effect in the description. The event it refers to is an event in the future and not yet realized, but still qualifies as the causative imperfective stative aspect.

#### 118. Ἔρχομαι “to come, go”

The perfect active indicative form of ἐρχομαι relates a previously occurring incident to the current reference frame, acknowledging the current result but wishing to stress the origins of the verbal action.

**Mark 9:1** Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἄν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ **ἐληλυθυῖαν** ἐν δυνάμει.

**Mark 9:1** And he said to them, “Truly I tell you, there are some **standing** here who will not taste death until they see that the kingdom of God has **come** with power.”

**Luke 5:17** Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν **ἐληλυθότες** ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ ἰουδαίας καὶ ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

**Luke 5:17** One day, while he was teaching, Pharisees and teachers of the law were sitting nearby (they had **come** from every village of Galilee and Judea and from Jerusalem); and the power of the Lord was with him to heal.

**Acts 18:2** καὶ εὐρών τινα ἰουδαῖον ὀνόματι ἀκύλαν, Ποντικὸν τῷ γένει προσφάτως **ἐληλυθότα** ἀπὸ τῆς ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντα τοὺς ἰουδαίους ἀπὸ τῆς ῥώμης, προσῆλθεν αὐτοῖς

**Acts 18:2** There he found a Jew named Aquila, a native of Pontus, who had recently **come** from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them,

**1 John 4:2** ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ ἰησοῦν Χριστὸν ἐν σαρκὶ **ἐληλυθότα** ἐκ τοῦ θεοῦ ἐστίν,

**1 John 4:2** By this you know the Spirit of God: every spirit that confesses that Jesus Christ has **come** in the flesh is from God.

The participle makes the action come alive, and you can literally almost see the subjects streaming in as the narrator describes the scene. More importantly is to notice where the actions originated, or in this case, where the people or power came from. The action is depicted as complete and thus portrays the causative perfective stative aspect.

### 119. Ἐτοιμάζω “to prepare”

**Matt 22:4** πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου **ἠτοίμακα**, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

**Matt 22:4** Again, he sent other slaves, saying, ‘Tell those who have been invited: Look, I have **prepared** my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.’

**Matt 20:23** λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τουτο] δοῦναι, ἀλλ’ οἷς **ἠτοίμασται** ὑπὸ τοῦ πατρός μου.

**Matt 20:23** He said to them, “You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been **prepared** by my Father.”

**Mark 10:40** τὸ δὲ καθίσει ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς **ἠτοίμασται**.

**Mark 10:40** but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been **prepared**.”

**Matt 25:34** τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε οἱ **εὐλογημένοι** τοῦ πατρός μου, κληρονομήσατε τὴν **ἠτοιμασμένην** ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

**Matt 25:34** Then the king will say to those at his right hand, ‘Come, you that are **blessed** by my Father, inherit the kingdom **prepared** for you from the foundation of the world;

**Matt 25:41** τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ’ ἐμοῦ [οἱ] **κατηραμένοι** εἰς τὸ πῦρ τὸ αἰώνιον τὸ **ἠτοιμασμένον** τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

**Matt 25:41** Then he will say to those at his left hand, ‘You that are **accursed**, depart from me into the eternal fire **prepared** for the devil and his angels;

**2 Tim 2:21** ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, **ἡγιασμένον**, εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν **ἠτοιμασμένον**.

**2 Tim 2:21** All who cleanse themselves of the things I have mentioned will become special utensils, **dedicated** and useful to the owner of the house, **ready** for every good work.

**Rev 9:7** Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις **ἠτοιμασμένοις** εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσοῦ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

**Rev 9:7** In appearance, the locusts were like horses **equipped** for battle. On their heads were what looked like crowns of gold; their faces were like human faces,

**Rev 9:15** καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ **ἠτοιμασμένοι** εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἔνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.

**Rev 9:15** So the four angels were released, who had been held **ready** for the hour, the day, the month, and the year, to kill a third of humankind.

**Rev 12:6** καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον **ἠτοιμασμένον** ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

**Rev 12:6** and the woman fled into the wilderness, where she has a place **prepared** by God so that there she can be nourished for one thousand two hundred sixty days.

**Rev 21:2** καὶ τὴν πόλιν τὴν ἁγίαν ἱερουσαλήμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ **ἠτοιμασμένην** ὡς νύμφην **κεκοσμημένην** τῷ ἀνδρὶ αὐτῆς.

**Rev 21:2** And I saw the holy city, the new Jerusalem, coming down out of heaven from God, **prepared** as a bride **adorned** for her husband.

It seems that the distinction between the perfect active indicative, the perfect middle/passive indicative, and the perfect middle/passive participle is one of the proximity of view. The dual-focused field of the causative aspect views both the originating event and the current state. The perfect active indicative focuses on the originating event without ignoring the consequential state while maintaining a perfective aspect. The perfect middle/passive indicative differs in that it presents the same dual-focused vision but with an imperfective aspect. The perfect middle/passive participle underscores the resulting condition while remaining cognizant of the originating circumstance.

#### 120. Εὐαγγελίζω “to proclaim good news”

**Heb 4:2** καὶ γὰρ ἐσμεν **εὐηγγελισμένοι** καθάπερ καὶ κεῖνοι· ἀλλ’ οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ **συγκεκερασμένους** τῇ πίστει τοῖς ἀκούσασιν.

**Heb 4:2** For indeed the good **news** came to us just as to them; but the message they heard did not benefit them, because they were not **united** by faith with those who listened.

The perfect middle/passive participle indicates that the current state of the news and unity is being stressed.

#### 121. Εὐαρεστέω “to please, be pleasing”

**Heb 11:5** Πίστει ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός. Πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται **εὐαρεστηκέναι** τῷ θεῷ.

**Heb 11:5** By faith, Enoch was taken so that he did not experience death, and “he was not found, because God had taken him.” For it was attested before he was taken away that “he had **pleased** God.”

Εὐαρεστηκέναι appears as an infinitive to present an *irrealis*, unverifiable event since no one knows if Enoch did actually please God, but only that it was reported as such.

## 122. Εὐλογέω “to bless”

**Heb 7:6** ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν ἄβραάμ καὶ τὸν ἔχοντα τὰς ἐπαγγελίας **εὐλόγηκεν**.

**Heb 7:6** But this man, who does not belong to their ancestry, collected tithes from Abraham and **blessed** him who had received the promises.

The account of Melchizedek occurred a long time in the past but is here referenced in the argument presented by the author.

In the perfect middle/passive participle tense form, the cry of εὐλογημένος is contextually understood to present one who is in the immediate presence of another who is the person articulating the words, thus presenting the imperfective stative aspect. The causal reason for the condition, of course, requires reference to a separate event.

## 123. Εὐρίσκω “to find”

**John 1:41** εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· **εὐρήκαμεν** τὸν Μεσσίαν, ὃ ἐστὶν μεθερμηνεύομενον χριστός.

**John 1:41** He first found his brother Simon and said to him, “We have **found** the Messiah” (which is translated Anointed).

**John 1:45** εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφήται **εὐρήκαμεν**, ἰησοῦν υἱὸν τοῦ ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

**John 1:45** Philip found Nathanael and said to him, “We have **found** him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.”

**2 John 4** ἐχάρην λίαν ὅτι **εὐρηκα** ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.

**2 John 4** I was overjoyed to **find** some of your children walking in the truth, just as we have been commanded by the Father.

**Rev 3:2** γίνου γρηγορῶν καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ **εὐρηκά** σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου.

**Rev 3:2** Wake up, and strengthen what remains and is on the point of death, for I have not **found** your works perfect in the sight of my God.

The perfect active indicative is used to suggest that there was an occasion of searching before the current declaration that it has been found. What constituted this search is a query.

Could they have been part of the Essene community, which communed yearly at Qumran?

**Rom 4:1** Τί οὖν ἐροῦμεν **εὕρηκέναι** ἀβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;

**Rom 4:1** What then are we to say was **gained** by Abraham, our ancestor according to the flesh?

Abraham did not gain anything through the flesh, and thus the infinitive is seen to present an *irrealis* event.

#### 124. Ἐπίστημι “to set, set over, establish; attend; to come upon”

**2 Tim 4:6** ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου **ἐφέστηκεν**.

**2 Tim 4:6** As for me, I am already being poured out as a libation, and the time of my departure has **come**.

The arrival of the time indicates that some work and events preceding the appointed time were not just referenced but necessary for all fulfillments. The dual-focused, telic and complete nature of the verbal aspect portrays the causative perfective aspect.

**Acts 22:20** καὶ ὅτε ἐξεχύννεται τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην **ἐφεστῶς** καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.

**Acts 22:20** And while the blood of your witness Stephen was shed, I myself was standing **by**, approving and keeping the coats of those who killed him.’

**Acts 28:2** οἱ τε βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν, ἅπαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν **ἐφεστῶτα** καὶ διὰ τὸ ψῦχος.

**Acts 28:2** The natives showed us unusual kindness. Since it had **begun** to rain and was cold, they kindled a fire and welcomed all of us around it.

The descriptive narrative brings the listener up close and personal with the action. The complete nature of the lexical verbs is carried in the causal perfective stative aspect.

#### 125. Ἔχω “to have”

**Rom 5:2** δι’ οὗ καὶ τὴν προσαγωγὴν **ἐσχίκαμεν** [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ.

**Rom 5:2** through whom we have **obtained** access to this grace in which we stand, and we boast in our hope of sharing the glory of God.

**2 Cor 1:9** ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου **ἐσχίκαμεν**, ἵνα μὴ πεποιθότες ᾴμεν ἐφ’ ἑαυτοῖς ἀλλ’ ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·



**2 Cor 1:9** Indeed, we felt that we had **received** the sentence of death so that we would rely not on ourselves but on God who raises the dead.

**2 Cor 2:13** οὐκ **ἔσχηκα** ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξήλθον εἰς Μακεδονίαν.

**2 Cor 2:13**, but my mind could not (**be**) rest because I did not find my brother Titus there. So I said farewell to them and went on to Macedonia.

**2 Cor 7:5** Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν **ἔσχηκεν** ἄνεσιν ἡ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ θλιβόμενοι ἔξωθεν μάχαι, ἔσωθεν φόβοι.

**2 Cor 7:5** For even when we came into Macedonia, our bodies **had** no rest, but we were afflicted in every way—disputes without and fears within.

The attainment of the thing described was obtained in fullness at a time prior to the current accounting. The verbal actions themselves present a complete and perfective aspect.

**Mark 5:15** καὶ ἔρχονται πρὸς τὸν ἰησοῦν καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν **ἔσχηκότα** τὸν λεγιῶνα, καὶ ἐφοβήθησαν.

**Mark 5:15** They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who **had** had the legion, and they were afraid.

The narrative use of the participle describes a flashback of the man when he was tormented and then returns to the story stating that he is now well. The verb tense form signifies a complete event and not a partially completed occurrence.

#### 126. Ζωγρέω “to catch alive”

**2 Tim 2:26** καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, **ἔζωγρημένοι** ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

**2 Tim 2:26** and that they may escape from the snare of the devil, having been held **captive** by him to do his will.

Ἐζωγρημένοι in the perfect middle/passive participle suggests that the author feels that at the time of writing, the condition should be viewed as ongoing.

#### 127. Ἠγέομαι “to lead, consider, count, regard”

**Acts 26:2** Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ ἰουδαίων, βασιλεῦ ἀγρίππα, **ἠγῆμαι** ἑμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι

**Acts 26:2** “I **consider** myself fortunate that it is before you, King Agrippa, I am going to make my defense today against all the accusations of the Jews,

**Phil 3:7** [ἀλλὰ] ἅτινα ἦν μοι κέρδη, ταῦτα **ἠγῆμαι** διὰ τὸν Χριστὸν ζημίαν.

**Phil 3:7** But whatever gain I had, I **counted** as loss for the sake of Christ.



The aspect of ἤγγημαι portrays a person who considers an event having occurred at a prior time yet making reference to it and its associated results in the present. The perfect middle/passive indicative here likens a perspective approaching the proposed causative imperfective stative aspect.

#### 128. Ἦκω “to have come, be present”

**Mark 8:3** καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἤκασιν.

**Mark 8:3** If I send them away hungry to their homes, they will faint on the way—and some of them **have come** from a great distance.”

Ἦκασιν realizes the current state while paying attention to how it came about.

#### 129. Ἡττάομαι “to be overcome, defeated”

**2 Pet 2:19** ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ὡς γὰρ τις ἠττηται, τούτῳ δεδούλωται.

**2 Pet 2:19** They promise them freedom, but they themselves are slaves of corruption. For whatever **overcomes** a person, to that, he is **enslaved**.

This appears to be a statement of fact in utilizing two perfect middle/passive indicative verbs. Both relate to observations with cognizance of the resultant state in the present. The state, however, is not particularly emphasized but seen here as imperfective.

#### 130. Θεάομαι “to see”

**John 1:32** Καὶ ἐμαρτύρησεν ἰωάννης λέγων ὅτι **τεθέαμαι** τὸ πνεῦμα καταβαῖνον ὡς περιστέρην ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν.

**John 1:32** And John bore witness: “**I saw** the Spirit descend from heaven like a dove, and it remained on him.

**1 John 4:12** θεὸν οὐδεὶς πώποτε **τεθέαται**. Ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν **τετελειωμένη** ἐστίν.

**1 John 4:12** No one has ever **seen** God; if we love one another, God abides in us and his love is **perfected** in us.

**1 John 4:14** καὶ ἡμεῖς **τεθεάμεθα** καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ **ἀπέσταλκεν** τὸν υἱὸν σωτῆρα τοῦ κόσμου.

**1 John 4:14** And we have **seen** and testify that the Father has **sent** his Son to be the Savior of the world.

The perfect middle/passive indicative relates to the current resultant condition and to the prior original occurring event or events. In each instance, the hint of the imperfective aspect is related as the actions in each case are not seen as being completed since the occurrences are not confined to a one-off occasion, and potential further experiences abound.

### 131. Θεμελιώω “to found”

**Eph 3:17** κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἑρριζωμένοι καὶ τεθεμελιωμένοι,

**Eph 3:17** and that Christ may dwell in your hearts through faith, as you are being **rooted** and **grounded** in love.

**Col 1:23** εἴ γε ἐπιμένετε τῇ πίστει **τεθεμελιωμένοι** καὶ ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

**Col 1:23** provided that you continue securely **established** and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel.

The perfect middle/passive participle reflects back onto the causative events leading up to the current consequential state of the subject described, but with greater emphasis on the current and present state.

### 132. Θεραπεύω “to serve; take care of; healing”

**Luke 8:2** καὶ γυναῖκές τινες αἱ ἦσαν **τεθεραπευμένα** ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἢ καλουμένη Μαγδαληνή, ἀφ’ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,

**Luke 8:2** as well as some women who had been **cured** of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out,

**John 5:10** ἔλεγον οὖν οἱ ἰουδαῖοι τῷ **τεθεραπευμένῳ**· σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττόν σου.

**John 5:10** So the Jews said to the man who had been **cured**, “It is the sabbath; it is not lawful for you to carry your mat.”

**Acts 4:14** τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς **ἑστῶτα** τὸν **τεθεραπευμένον** οὐδὲν εἶχον ἀντειπεῖν.

**Acts 4:14** When they saw the man who had been **cured** **standing** beside them, they had nothing to say in opposition.

The perfect middle/passive participle demonstrates stress of the current state of the subjects while making reference to the event or events which led to their current state. The

perfect active participle will have been a better fit if we understand the healing to be complete. Either we have misunderstood the aspect, or there may be more to the theological implications and understanding of being cured. The healing may take on a process rather than an action with a possible definitive telic conclusion.

### 133. Θησαυρίζω “to store up treasure”

**2 Pet 3:7** οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ **τεθησαυρισμένοι** εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

**2 Pet 3:7** But by the same word, the present heavens and earth have been **reserved** for fire, being kept until the day of judgment and destruction of the godless.

Translations of θησαυρίζω in the present and aorist have the meaning of “store up,” but here in the perfect it translates “reserved” because the storing up was done at a time outside the current reference time and here it reflects only the state that it had been stored.

### 134. Θλίβω “to crush, compress; oppress, trouble, annoy”

**Matt 7:14** τί στενή ἡ πύλη καὶ **τεθλιμμένη** ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

**Matt 7:14** For the gate is narrow, and the road is **hard** that leads to life, and there are few who find it.

The perfect middle/passive participle suggests the author’s acknowledgment that the road had been hard and continues to be arduous for the disciples and the gospel’s listening audience. The causative imperfect stative aspect portrays the difficult journey ahead.

### 135. Θνήσκω “to die”

**Matt 2:20** λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν ἰσραὴλ· **τεθνήκασιν** γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

**Matt 2:20** “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are **dead**.”

**Mark 15:44** ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη **τέθνηκεν** καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ *πάλοι ἀπέθανεν*.

**Mark 15:44** Then Pilate wondered if he were already **dead**; and summoning the centurion, he asked him whether he had been dead for some time.

**Luke 8:49** ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι **τέθνηκεν** ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον.

**Luke 8:49** While he was still speaking, someone came from the leader's house to say, "Your daughter is **dead**; do not trouble the teacher any longer."

**1 Tim 5:6** ἡ δὲ σπαταλῶσα ζῶσα **τέθνηκεν**.

**1 Tim 5:6**, but the widow who lives for pleasure is **dead** even while she lives.

The perfect indicative points to death as a separate occurrence from the current time of speaking.

**Luke 7:12** ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο **τεθνηκῶς** μονογενῆς υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

**Luke 7:12** As he approached the gate of the town, a man who had **died** was being carried out. He was his mother's only son, and she was a widow; and with her was a large crowd from the town.

**John 11:44** ἐξῆλθεν ὁ **τεθνηκῶς δεδεμένος** τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ ἰησοῦς· λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

**John 11:44** The **dead man** came out, his hands and feet **bound** with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

**John 19:33** ἐπὶ δὲ τὸν ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν **τεθνηκότα**, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,

**John 19:33** But when they came to Jesus and saw that he was already **dead**, they did not break his legs.

**Acts 25:19** ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τίνος ἰησοῦ **τεθνηκότος** ὃν ἔφασκεν ὁ Παῦλος ζῆν.

**Acts 25:19** Instead they had certain points of disagreement with him about their own religion and about a certain Jesus, who had **died**, but whom Paul asserted to be alive.

The use of the perfect active participle to describe the dead intends to place the picture of the deceased front and center in the listening audience's mind. The actions are all telic in that the persons have attained the finality of the verbal action. The occasion of their deaths, however, is referenced as a separate event.

**Acts 14:19** ἐπῆλθαν δὲ ἀπὸ ἀντιοχείας καὶ ἰκονίου ἰουδαῖοι καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως νομίζοντες αὐτὸν **τεθνηκέναι**.

**Acts 14:19** But Jews came there from Antioch and Iconium and won over the crowds. Then they stoned Paul and dragged him out of the city, supposing that he was **dead**.

The perfect infinitive presents an *irrealis* event.

### 136. Θραύω "to break, hit, break down, oppress"

**Luke 4:18** πνεῦμα κυρίου ἐπ' ἐμὲ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρῦσαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι **τεθραυσμένους** ἐν ἀφέσει,

**Luke 4:18** “The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the **oppressed** go free.

The notion of the perfect middle/passive participle here is to acknowledge the current suffering of the oppressed alongside their prior hardship, declaring to them that they are now to be set free.

### 137. Θύω “to sacrifice, murder”

**Matt 22:4** πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς **κεκλημένοις**· ἰδοὺ τὸ ἄριστόν μου **ἡτοίμακα**, οἱ ταῦροί μου καὶ τὰ σιτιστὰ **τεθυμένα** καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.  
**Matt 22:4** Again, he sent other slaves, saying, ‘Tell those who have been **invited**: Look, I have **prepared** my dinner, my oxen and my fat calves have been **slaughtered**, and everything is ready; come to the wedding banquet.’

The picture portrayed is that you can almost listen to the bleating lambs being slaughtered as they are being prepared for the banquet. The emphasis is that all the preparations have already been made and is the picture of what God has done and is doing.

### 138. Ἰάομαι “to heal”

**Mark 5:29** καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι **ἴαται** ἀπὸ τῆς μάστιγος.  
**Mark 5:29** And immediately the flow of blood dried up, and she felt in her body that she was **healed** of her disease.

The woman here had begun experiencing her healing immediately upon touching Jesus, even before she identified herself to him.

### 139. Ἰματίζω “to clothe”

**Mark 5:15** καὶ ἔρχονται πρὸς τὸν ἰησοῦν καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον **ἱματισμένον** καὶ σωφρονοῦντα, τὸν **ἐσχηκότα** τὸν λεγιῶνα, καὶ ἐφοβήθησαν.  
**Mark 5:15** They came to Jesus and saw the demoniac sitting there, **clothed** and in his right mind, the very man who **had** had the legion; and they were afraid.  
**Luke 8:35** ἐξῆλθον δὲ ἰδεῖν τὸ **γεγονός** καὶ ἦλθον πρὸς τὸν ἰησοῦν καὶ εὔρον καθήμενον τὸν ἄνθρωπον ἀφ’ οὗ τὰ δαιμόνια ἐξῆλθεν **ἱματισμένον** καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ ἰησοῦ, καὶ ἐφοβήθησαν.

**Luke 8:35** Then people came out to see what had **happened**, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, **clothed** and in his right mind. And they were afraid.

The picture of the man currently being clothed and present before the witnesses bear testimony of the tremendous change experienced.

#### 140. Ἰστημι “to stand, place, put”

The perfect active indicative makes the observation of the posture of standing but asks the listener to reflect on the occasions that have led those now standing to be in this state. The perfect active participial form highlights the current state and posture, complete in its verbal action, albeit continuing to reference the events that led up to the current state.

**Luke 13:25** ἀφ’ οὗ ἂν ἐγερθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω **ἑστάναι** καὶ κρούειν τὴν θύραν λέγοντες· κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

**Luke 13:25** When once the owner of the house has got up and shut the door, and you begin to **stand** outside and to knock at the door, saying, ‘Lord, open to us,’ then in reply he will say to you, ‘I do not know where you come from.’

**Acts 12:14** καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἠνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν **ἑστάναι** τὸν Πέτρον πρὸ τοῦ πυλῶνος.

**Acts 12:14** On recognizing Peter’s voice, she was so overjoyed that, instead of opening the gate, she ran in and announced that Peter was **standing** at the gate.

**1 Cor 10:12** ὥστε ὁ δοκῶν **ἑστάναι** βλεπέτω μὴ πέσῃ.

**1 Cor 10:12** So if you think you are **standing**, watch out that you do not fall.

The infinitive presents an *irrealis* condition, even in Acts 12:14, since it was an unlikely occurrence, seeing that Peter was jailed and should still have been in jail.

#### 141. Καθαρίζω “to cleanse”

**Heb 10:2** ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμενοι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ **κεκαθαρισμένους**;

**Heb 10:2** Otherwise, would they not have ceased being offered, since the worshipers, **cleansed** once for all, would no longer have any consciousness of sin?

The purification was not disputed here, and the condition of being purified is even stressed with the perfect middle/passive participle, portraying the imperfective aspect. The

argument is that it was not permanent. The imperfective nature may contribute to the argument for the date of the book of Hebrews to have been written prior to the Temple's destruction.

#### 142. Καθίζω “to sit, set, place”

**Heb 12:2** ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ **κεκάθικεν**.

**Heb 12:2** looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his **seat** at the right hand of the throne of God.

The perfect active indicative suggests that this action is perfective in aspect and fully completed. The qualifications for being able to take the seat of the throne are related to multiple events prior to the enthronement. The perfect active indicative here portrays the causative perfective aspect.

#### 143. Καθοπλίζω “to arm fully”

**Luke 11:21** ὅταν ὁ ἰσχυρὸς **καθοπλισμένος** φυλάσσει τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ.

**Luke 11:21** When a strong man, fully **armed**, guards his castle, his property is safe.

Καθοπλισμένος describes a man who is still currently armed. He is not incapacitated or handicapped in any way, but rather the believer with authority is described as being even stronger than this.

#### 144. Καίω “to burn, kindle, light; cauterize”

**Heb 12:18** Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ **κεκαυμένῳ** πυρὶ καὶ γνώφῳ καὶ ζόφῳ καὶ θυέλλῃ

**Heb 12:18** You have not come to something that can be touched, a **blazing** fire, and darkness, and gloom, and a tempest.

Κεκαυμένῳ describes a fire currently blazing and signifying a current state of being. The imperfective aspect portrays God as still being viewed as the all-consuming fire.

145. Καλέω “to call, summon, invite”

**1 Cor 7:15** εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ **κέκληκεν** ὑμᾶς ὁ θεός.

**1 Cor 7:15** But if the unbelieving partner separates, let it be so; in such a case, the brother or sister is not bound. It is to peace that God has **called** you.

**1 Cor 7:17** Εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς **κέκληκεν** ὁ θεός, οὕτως περιπατεῖτω. Καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

**1 Cor 7:17** However that may be, let each of you lead the life that the Lord has assigned, to which God **called** you. This is my rule in all the churches.

Perfective in aspect, the perfect active indicative form of the call portrays a complete and fully delivered verbal action. The why and the qualifications of being called remain outside the current reference frame and need to be considered with the verb tense form usage.

**Luke 14:10** ἀλλ’ ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ **κεκληκῶς** σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

**Luke 14:10** But when you are invited, go and sit down at the lowest place, so that when your **host (summons)** comes, he may say to you, ‘Friend, move up higher; then you will be honored in the presence of all who sit at the table with you.

**Luke 14:12** ἔλεγεν δὲ καὶ τῷ **κεκληκῶτι** αὐτόν· ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.

**Luke 14:12** He also said to the One who had **invited** him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid.

The perfect active participial nature of the verb suggests the full and completed nature of the invitation of Jesus to those who would be a participant in his kingdom.

**1 Cor 7:18** **περιτετημμένος** τις ἐκλήθη, μὴ ἐπισπάσθω· ἐν ἀκροβυστία **κέκληται** τις, μὴ περιτεμνέσθω.

**1 Cor 7:18** Was anyone at the time of his call already **circumcised**? Let him not seek to remove the marks of circumcision. Was anyone at the time of his **call** uncircumcised? Let him not seek circumcision.

**Rev 19:13** καὶ **περιβεβλημένος** ἱμάτιον **βεβαμμένον** αἵματι, καὶ **κέκληται** τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

**Rev 19:13** He is **clothed** in a robe **dipped** in blood, and the name by which he is **called** is The Word of God.



The perfect middle/passive indicative suggests an incomplete, ongoing call or imperfective verbal action.

**Matt 22:3** καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς **κεκλημένους** εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθεῖν.

**Matt 22:3** He sent his slaves to call those who had been **invited** to the wedding banquet, but they would not come.

**Matt 22:4** πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς **κεκλημένοις**· ἰδοὺ τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ **τεθωμένα** καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

**Matt 22:4** Again, he sent other slaves, saying, ‘Tell those who have been **invited**: Look, I have prepared my dinner, my oxen and my fat calves have been **slaughtered**, and everything is ready; come to the wedding banquet.’

**Matt 22:8** τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ **κεκλημένοι** οὐκ ἦσαν ἄξιοι·

**Matt 22:8** Then he said to his slaves, ‘The wedding is ready, but those **invited** were not worthy.

**Luke 14:7** ἔλεγεν δὲ πρὸς τοὺς **κεκλημένους** παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς·

**Luke 14:7** When he noticed how the **guests** chose the places of honor, he told them a parable.

**Luke 14:8** ὅταν κληθῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ **κεκλημένος** ὑπ’ αὐτοῦ,

**Luke 14:8** “When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been **invited** by your host;

**Luke 14:17** καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς **κεκλημένοις** ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν.

**Luke 14:17** At the time for the dinner, he sent his slave to say to those who had been **invited**, ‘Come; for everything is ready now.’

**Luke 14:24** λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν **κεκλημένων** γεύσεταιί μου τοῦ δεῖπνου.

**Luke 14:24** For I tell you, none of those who were **invited** will taste my dinner.”

**Heb 9:15** Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ **κεκλημένοι** τῆς αἰωνίου κληρονομίας.

**Heb 9:15** For this reason, he is the mediator of a new covenant so that those who are **called** may receive the promised eternal inheritance because a death has occurred that redeems them from the transgressions under the first covenant.

**Rev 19:9** Καὶ λέγει μοι γράψον· μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου **κεκλημένοι**. Καὶ λέγει μοι· οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

**Rev 19:9** And the angel said to me, “Write this: Blessed are those who are **invited** to the marriage supper of the Lamb.” And he said to me, “These are true words of God.”

The perfect middle/passive participle seems to underscore an element of the enduring call held out for all. Of course, this must be viewed in relation to the reference frame of the speaker and not be overtly theologized to the present without further corroboration of Scripture.

146. Καλύπτω “to cover”

**Matt 10:26** Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν **κεκαλυμμένον** ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται.

**Matt 10:26** “So have no fear of them; for nothing is **covered** up that will not be uncovered, and nothing secret that will not become known.

**2 Cor 4:3** εἰ δὲ καὶ ἔστιν **κεκαλυμμένον** τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν **κεκαλυμμένον**,

**2 Cor 4:3** And even if our gospel is **veiled**, it is **veiled** to those who are perishing.

The term here provides a picture of the subjects attempting to conceal, even in the current moment at the time of speaking.

147. Καταβαίω “to come down, go down”

**John 6:38** ὅτι **καταβέβηκα** ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

**John 6:38**, for I, have **come down** from heaven, not to do my own will, but the will of him who sent me.

**John 6:42** καὶ ἔλεγον· οὐχ οὗτός ἐστιν ἰησοῦς ὁ υἱὸς ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ **καταβέβηκα**;

**John 6:42** They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have **come down** from heaven?’”

A very matter-of-fact way to describe coming down from heaven yet making reference that the origin of the journey is from heaven.

**Acts 25:7** παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ ἱεροσολύμων **καταβεβηκότες** ἰουδαῖοι πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξει,

**Acts 25:7** When he arrived, the Jews who had gone **down** from Jerusalem surrounded him, bringing many serious charges against him, which they could not prove.

A more immediate and proximal look at the origins and current position of those who had come to meet Paul. The verbal action of the perfect active participle is complete.

148. Καταγινώσκω “to condemn”

**Gal 2:11** ὅτε δὲ ἦλθεν Κηφᾶς εἰς ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι **κατεγνωσμένος** ἦν.

**Gal 2:11** But when Cephas came to Antioch, I opposed him to his face because he stood **self-condemned**.

The condition of condemnation was current and as a result of previous actions for which Peter now stood guilty. The addition of *κατα* in the compound word could indicate an intensification of meaning.

#### 149. Κατακρίνω “to condemn”

**Rom 14:23** ὁ δὲ διακρινόμενος ἐὰν φάγη **κατακέκριται**, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

**Rom 14:23** But whoever has doubts is **condemned** if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

The condemnation is portrayed to be of an ongoing nature as an imperfective aspect. Its cause stems from what the person understands and occurs when one acts in contradiction of the aforesaid belief.

#### 150. Καταλαμβάνω “to take, overtake, reach”

**Phil 3:13** ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι **κατειληφέναι**· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,

**Phil 3:13** Beloved, I do not consider that I have **made** it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead,

**John 8:4** λέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ **κατεῖληπται** ἐπ’ αὐτοφώρῳ μοιχευομένῃ·

**John 8:4**, they said to him, “Teacher, this woman has been **caught** in the act of adultery.

**John 8:3** ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ **κατειλημμένην** καὶ στήσαντες αὐτήν ἐν μέσῳ

**John 8:3** The scribes and the Pharisees brought a woman who had been **caught** in adultery and making her stand before all of them.

The infinitive presents an *irrealis* case, the perfect middle/passive indicative an imperfective situation, and the perfect middle/passive participle a current stative and imperfective event. The idea that the woman was “being caught” in the act suggests the comical idea of the scribes and the Pharisees entering the place of interest to purposefully catch the woman. Most likely, the woman is accused of being a prostitute, in which case the brothel is where the scribes and the Pharisees would have found themselves in the act of catching her.

151. **Καταλείπω “to leave, forsake”**

**Acts 25:14** ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων· ἀνὴρ τίς ἐστιν **καταλειμμένος** ὑπὸ Φήλικος δέσμιος,  
**Acts 25:14** Since they were staying there several days, Festus laid Paul’s case before the king, saying, “There is a man here who was **left** in prison by Felix.

The perfect middle/passive participle indicates that Paul is even now still in prison, but the use of the perfect participle alerts us to the presence of a back-story.

152. **Καταντάω “to come, arrive”**

**1 Cor 10:11** ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων **κατήντηκεν**.  
**1 Cor 10:11** These things happened to them to serve as an example, and they were written down to instruct us on whom the ends of the ages **have come**.

The reason for the arrival is here being stressed by the author.

153. **Καταράομαι “to curse”**

**Matt 25:41** τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ’ ἐμοῦ [οἱ] **κατηραμένοι** εἰς τὸ πῦρ τὸ αἰώνιον τὸ **ἡτοιμασμένον** τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.  
**Matt 25:41** Then he will say to those at his left hand, ‘You that are **accursed**, depart from me into the eternal fire **prepared** for the devil and his angels.

The perfect middle/passive participle’s contemporaneous nature brings the action up close for the audience.

154. **Καταργέω “to leave idle, occupy, make of no effect, nullify”**

**1 Cor 13:11** ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνὴρ, **κατήργηκα** τὰ τοῦ νηπίου.  
**1 Cor 13:11** When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an **end** to childish ways.  
**Rom 4:14** εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, **κεκένωται** ἡ πίστις καὶ **κατήργηται** ἡ ἐπαγγελία·  
**Rom 4:14** For if it is the adherents of the law who are to be the heirs, faith is **null**, and the promise is **void**.  
**Rom 7:2** ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ **δέδετα** νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, **κατήργηται** ἀπὸ τοῦ νόμου τοῦ ἀνδρός.  
**Rom 7:2** For a married woman is **bound** by law to her husband while he lives, but if her husband dies, she is **released** from the law of marriage.  
**Gal 5:11** ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα **κατήργηται** τὸ σκάνδαλον τοῦ σταυροῦ.

**Gal 5:11** But if I, brothers, still preach circumcision, why am I still being persecuted? In that case, the offense of the cross has been **removed**.

Both the active and middle/passive indicative perfects present the resultant situation with reference to the prior conditions and events. The perfect active presents a perfective aspect. The perfect middle/passive indicative presents the imperfect aspect.

155. **Καταριθμέω “to enumerate, number, count”**

**Acts 1:17** ὅτι **κατηριθμημένος** ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης.  
**Acts 1:17** for he was **numbered** among us and was allotted his share in this ministry.”

The contemporaneous nature of the perfect middle/passive participial suggests that the author alludes to the idea that anyone of them could have been guilty or have fallen just as Judas did.

156. **Καταρτίζω “to mend, restore, create, strengthen”**

**Luke 6:40** οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· **κατηρτισμένος** δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

**Luke 6:40** A disciple is not above the teacher, but everyone who is fully **qualified** will be like the Teacher.

**Rom 9:22** εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς **κατηρτισμένα** εἰς ἀπώλειαν,

**Rom 9:22** What if God, desiring to show his wrath and to make known his power, has endured with much patience the objects of wrath that are **made** for destruction;

**1 Cor 1:10** Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ἦ ἐν ὑμῖν σχίσματα, ἥτε δὲ **κατηρτισμένοι** ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.

**1 Cor 1:10** Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be **united** in the same mind and the same purpose.

The perfect middle/passive participle continues in its assertion of presenting the current situation while making reference to the conditions from which it arrived.

**Heb 11:3** Πίστει νοοῦμεν **κατηρτίσθαι** τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον **γεγονέναι**.

**Heb 11:3** By faith, we understand that the universe was **created** by the word of God so that what is seen was not **made** out of things that are visible.

Interestingly the infinitive is used to account for the creation of the universe. Presenting it as an *irrealis* account or condition, it is something that cannot be proven but simply accepted by faith.

157. **Κατασκάπτω “to ruin, destroy, burn to the ground”**

**Acts 15:16** μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν **πεπτοκυῖαν** καὶ τὰ **κατεσκαμμένα** αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,

**Acts 15:16** ‘After this I will return, and I will rebuild the dwelling of David, which has **fallen**; from its **ruins**, I will rebuild it, and I will set it up.

Though currently in ruins, after having become ruined, it will not remain so.

158. **Κατασκευάζω “to prepare, construct, build, create”**

**Luke 1:17** καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν **κατεσκευασμένον**.

**Luke 1:17** With the Spirit and power of Elijah, he will go before him, to turn the hearts of parents to their children and the disobedient to the wisdom of the righteous, to make ready a people **prepared** for the Lord.”

**Heb 9:6** Τούτων δὲ οὕτως **κατεσκευασμένων** εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσαιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,

**Heb 9:6** Such **preparations having been made**, the priests go continually into the first tent to carry out their ritual duties.

The making ready and being prepared seems to be the emphasis of the author.

159. **Καταστέλλω “to settle, appease”**

**Acts 19:36** ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστὶν ὑμᾶς **κατεσταλμένους** ὑπάρχειν καὶ μηδὲν προπετὲς πράσσειν.

**Acts 19:36** Since these things cannot be denied; you ought to be **quiet** and do nothing rash.

The crowd is asked to be presently appeased and quietened.

160. **Κατασφραγίζω “to seal”**

**Rev 5:1** Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον **γεγραμμένον** ἔσωθεν καὶ ὀπισθεν **κατεσφραγισμένον** σφραγῖσιν ἑπτὰ.

**Rev 5:1** Then I saw in the right hand of the One seated on the throne a scroll **written** on the inside and on the back, **sealed** with seven seals.

The participial nature of the seals being drawn attention to and anticipates their opening.

161. **Καταφθείρω “to corrupt”**

**2 Tim 3:8** ὃν τρόπον δὲ ἰάννης καὶ ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι **κατεφθαρμένοι** τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

**2 Tim 3:8** As Jannes and Jambres opposed Moses, so these people, of **corrupt** mind and counterfeit faith, also oppose the truth.

The corrupt mind is the current state of the subjects being described, but they did not suddenly come to such a state but through a process.

162. **Κατεργάζομαι “to work, prepare, make, oppress, subdue”**

**1 Pet 4:3** ἀρκετὸς γὰρ ὁ **παρεληλυθὸς** χρόνος τὸ βούλημα τῶν ἐθνῶν **κατειργάσθαι** **πεπορευμένους** ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίαις.

**1 Pet 4:3** You have **already spent** enough time in **doing** what the Gentiles like to do, **living** in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

Κατειργάσθαι is in the infinitive, meaning that the author does not believe that the audience had actually committed these things, but rather categorically as actions likened to the Gentiles rather than being actually guilty of the individual acts.

163. **Κατηγέω “to instruct, catechize”**

**Acts 21:24** τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον ἐπ’ αὐτοῖς ἵνα ξυρήσονται τὴν κεφαλὴν, καὶ γνώσονται πάντες ὅτι ὧν **κατήχηνται** περὶ σοῦ οὐδὲν ἐστὶν ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσω τὸν νόμον.

**Acts 21:24** take these men and purify yourself along with them and pay their expenses so that they may shave their heads. Thus, all will know that there is nothing in what they have been **told** about you but that you yourself also live in observance of the law.

The instructional nature here in the indicative was a completed act but done a while ago.

**Acts 18:25** οὗτος ἦν **κατηχημένος** τὴν ὁδὸν τοῦ κυρίου καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα ἰωάννου·

**Acts 18:25** He had been **instructed** in the Way of the Lord, and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John.

The participial nature suggests that the author is indicating that he was in the process of being instructed, and the instruction has not been fully completed.



164. Κατιόω “to rust, make rusty”

**Jas 5:3** ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος **κατιώται** καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. Ἔθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

**Jas 5:3** Your gold and silver have **corroded**, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days.

Rusted is referring to the state of being but having gotten that way through time.

165. Καυστηριάζω “to brand, sear with a hot iron”

**1 Tim 4:2** ἐν ὑποκρίσει ψευδολόγων, **κεκαυστηριασμένων** τὴν ἰδίαν συνείδησιν,

**1 Tim 4:2** through the hypocrisy of liars whose consciences are **seared** with a hot iron.

The more accurate translation may be “have been seared and are continuing to sear their consciences,” providing the perspective of resulting from past occurrence but imperfective stative in aspect.

166. Καυχάομαι “to boast, glory”

**2 Cor 7:14** ὅτι εἶ τι αὐτῷ ὑπὲρ ὑμῶν **κεκαύχημαι**, οὐ κατησχύνθην, ἀλλ’ ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.

**2 Cor 7:14** For if I have been somewhat **boastful** about you to him, I was not disgraced; but just as everything we said to you was true, so our boasting to Titus has proved true as well.

The current account of boasting is related to the events which occurred prior.

167. Κενόω “to make of no effect, make empty”

**Rom 4:14** εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, **κεκένωται** ἡ πίστις καὶ **κατήρηται** ἡ ἐπαγγελία·

**Rom 4:14** For if it is the adherents of the law who are to be the heirs, faith is **null**, and the promise is **void**.

The declaration has its causation in an event occurring outside the immediate reference.

The imperfective aspect is here being portrayed.

168. Κεράννυμι “to mix, mingle”

**Rev 14:10** καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ **κεκερασμένου** ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἁρνίου.

**Rev 14:10** they will also drink the wine of God’s wrath, **poured** unmixed into the cup of his anger, and they will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.



The perfect middle/passive participle brings the description up close to the listening audience.

#### 169. Κλείω “to close, shut”

**Luke 11:7** κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη· μή μοι κόπους πάρεχε· ἤδη ἡ θύρα **κέκλεισται** καὶ τὰ παιδιά μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

**Luke 11:7** and he will answer from within, ‘Do not bother me; the door is now **shut**, and my children are with me in bed. I cannot get up and give you anything’?

The imperfective action of the door having been shut suggests a possible temporality to the situation, and a change in condition is hinted.

**John 20:19** Οὐσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων καὶ τῶν θυρῶν **κεκλεισμένων** ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν ἰουδαίων, ἦλθεν ὁ ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.

**John 20:19** When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were **locked** for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.”

**John 20:26** Καὶ μεθ’ ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. Ἔρχεται ὁ ἰησοῦς τῶν θυρῶν **κεκλεισμένων** καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν.

**John 20:26** A week later, his disciples were again in the house, and Thomas was with them. Although the doors were **shut**, Jesus came and stood among them and said, “Peace be with you.”

**Acts 5:23** λέγοντες ὅτι τὸ δεσμοτήριον εὔρομεν **κεκλεισμένον** ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὔρομεν.

**Acts 5:23** “We found the prison securely **locked** and the guards standing at the doors, but when we opened them, we found no one inside.”

With the perfect middle/passive participle, you can almost imagine the audience viewing the bolt of the door and double-checking it. The stative nature suggests it is still being locked.

#### 170. Κληρονομέω “to inherit”

**Heb 1:4** τοσοῦτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ’ αὐτοῦς **κεκληρονόμηκεν** ὄνομα.

**Heb 1:4**, having become as much superior to angels as the name he has **inherited**, is more excellent than theirs.

The inheritance is here complete and had come to be so over a series of events prior.

171. **Κλίνω “to lay, tip over”**

**Luke 24:29** καὶ παρεβιάσαντο αὐτὸν λέγοντες· μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ **κέκλικεν** ἡ ἡμέρα. Καὶ εἰσηλθεν τοῦ μεῖναι σὺν αὐτοῖς.

**Luke 24:29** But they urged him strongly, saying, “Stay with us, because it is almost evening, and the day is now **nearly** over.” So, he went in to stay with them.

The perfect active indicative describes the end of the day almost as a matter of fact.

172. **Κοιμάω “to sleep; to calm”**

**John 11:11** Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν **κεκοίμηται**· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

**John 11:11** After saying these things, he said to them, “Our friend Lazarus has fallen **asleep**, but I go to awaken him.”

**John 11:12** εἶπαν οὖν οἱ μαθηταὶ αὐτῷ· κύριε, εἰ **κεκοίμηται** σωθήσεται.

**John 11:12** The disciples said to him, “Lord if he has fallen **asleep**, he will recover.”

**Matt 27:52** καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν **κεκοιμημένων** ἁγίων ἠγέρθησαν,

**Matt 27:52** The tombs also were opened, and many bodies of the saints who had fallen **asleep** were raised.

**1 Cor 15:20** Νυνὶ δὲ Χριστὸς **ἐγήγερται** ἐκ νεκρῶν ἀπαρχὴ τῶν **κεκοιμημένων**.

**1 Cor 15:20** But in fact Christ has been **raised** from the dead, the first fruits of those who have **died**.

The perfect middle/passive indicative describes things with an imperfective aspect during the time of the narration, whereas the perfect middle/passive participle describes things as if they were currently and presently right next to the audience.

173. **Κοινῶ “to make common; communicate; defile; have intercourse”**

**Acts 21:28** κρᾶζοντες· ἄνδρες ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῆ διδάσκων, ἔτι τε καὶ ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ **κεκοίνωκεν** τὸν ἅγιον τόπον τοῦτον.

**Acts 21:28** shouting, “Fellow Israelites, help! This is the man who is teaching everyone everywhere against our people, our law, and this place; more than that, he has actually brought Greeks into the temple and has **defiled** this holy place.”

**Heb 9:13** εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς **κεκοινωμένους** ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

**Heb 9:13** For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been **defiled** so that their flesh is purified.

The typical grammatical translation best describes the perfect active indicative here as being something that simply occurred versus the perfect middle/passive participle where the thing is in motion and currently happening.

#### 174. Κοινωνέω “to share, take part”

**Heb 2:14** ἐπεὶ οὖν τὰ παιδιά **κεκοινώνηκεν** αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον,

**Heb 2:14** Since, therefore, the children **share** flesh and blood, he himself likewise shared the same things, so that through death he might destroy the One who has the power of death, that is, the devil.

Familial bonds are through flesh and blood. John 1:12 proclaims that all who believe have become sons and daughters of God. The point of belief and the transformation into being the children of God is here referenced with *κεκοινώνηκεν*. This is the causation of the current fact. The description here no doubt also describes the event of the Lord's table and the event of Christ's sacrifice upon the cross at Calvary which allowed us to enter into this relation with the Father, our now being sons and daughters.

#### 175. Κονιάω “to whitewash, plaster”

**Matt 23:27** Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις **κεκοιναμένοις**, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

**Matt 23:27** “Woe to you, scribes and Pharisees, hypocrites! For you are like **whitewashed** tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth.

**Acts 23:3** τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν· τύπτειν σε μέλλει ὁ θεός, τοῖχε **κεκοιναμένε**· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον καὶ παρανομῶν κελεύεις με τύπτεσθαι;

**Acts 23:3** At this, Paul said to him, “God will strike you, you **whitewashed** wall! Are you sitting there to judge me according to the law, and yet in violation of the law, you order me to be struck?”

The perfect tense form of *κονιάω* indicates the present reality of being whitewashed but points back to the incident where someone intentionally whitewashed it. The stress of the participle is focused more on the current reality than the originating event. The perfect

middle/passive participle highlights the imperfective aspect, from the author’s perspective, the people are still in the process of whitewashing themselves, as they had done on other occasions.

#### 176. Κοπιάω “to toil, grow tired, be weary”

**John 4:38** ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς **κεκοπιάκατε**· ἄλλοι **κεκοπιάκασιν** καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

**John 4:38** I sent you to reap that for which you did not **labor**. Others have **labored**, and you have entered into their labor.”

**Gal 4:11** φοβοῦμαι ὑμᾶς μὴ πως εἰκῆ **κεκοπίακα** εἰς ὑμᾶς.

**Gal 4:11** I am afraid that my **work** for you may have been wasted.

**Rev 2:3** καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου καὶ οὐ **κεκοπιάκεις**.

**Rev 2:3** I also know that you are enduring patiently and bearing up for the sake of my name and that you have not grown **weary**.

The indicatives appear descriptive while referencing previous events.

**John 4:6** ἦν δὲ ἐκεῖ πηγὴ τοῦ ἰακώβ. Ὁ οὖν ἰησοῦς **κεκοπιακῶς** ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.

**John 4:6** Jacob’s well was there, and Jesus, **tired** out by his journey, was sitting by the well. It was about noon.

The participle draws in the listener to the current state. It references prior events which have led to Jesus being tired in this instance but does not necessarily dwell on it, preferring instead to focus on the current state. The current state of being tired appears here complete in that he has now rested from his labors and is no longer in a position where he will continue to tire himself or be engaged in work, at least for the rest of the morning.

#### 177. Κορέννομι “to fill, have enough”

**1 Cor 4:8** ἤδη **κεκορεσμένοι** ἐστέ, ἤδη ἐπλούτησατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

**1 Cor 4:8** Already you have all you **want**! Already you have become rich! Quite apart from us, you have become kings! Indeed, I wish that you had become kings so that we might be kings with you!

The perfect middle/passive participial use of *κεκορεσμένοι* may point to the insatiable hunger for more, regardless of how much had already been consumed or gained.

## 178. Κοσμέω “to adorn, set in order, arrange”

**Luke 21:5** Καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν **κεκόσμηται** εἶπεν·

**Luke 21:5** And while some were speaking of the temple, how it was **adorned** with noble stones and offerings, he said,

**Matt 12:44** τότε λέγει· εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὕρισκει σχολάζοντα **σεσαρωμένον** καὶ **κεκοσμημένον**.

**Matt 12:44** Then it says, ‘I will return to my house from which I came.’ When it comes, it finds it empty, **swept**, and put in **order**.

**Luke 11:25** καὶ ἐλθὼν εὕρισκει **σεσαρωμένον** καὶ **κεκοσμημένον**.

**Luke 11:25** When it comes, it finds it **swept** and put in **order**.

**Rev 21:2** καὶ τὴν πόλιν τὴν ἁγίαν ἱερουσαλήμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ **ἠτοιμασμένην** ὡς νύμφην **κεκοσμημένην** τῷ ἀνδρὶ αὐτῆς.

**Rev 21:2** And I saw the holy city, the new Jerusalem, coming down out of heaven from God, **prepared** as a bride **adorned** for her husband.

**Rev 21:19** οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ **κεκοσμημένοι**· ὁ θεμέλιος ὁ πρῶτος ἴασις, ὁ δευτέρος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος,

**Rev 21:19** The foundations of the wall of the city are **adorned** with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald.

The perfect middle/passive indicative presents an imperfective aspect, but because of its reference to a prior event, it could here be used to support a late dating for the writing of the Gospel of Luke, after the Temple’s destruction. The perfect middle/passive participle brings the action into closer proximity to the audience in providing a sense of a current state.

## 179. Κρατέω “to grasp, be strong, take possession”

**Acts 27:13** ὑποπνεύσαντος δὲ νότου δόξαντες τῆς προθέσεως **κεκρατηκένοι**, ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην.

**Acts 27:13** When a moderate south wind began to blow, they thought they could **achieve** their purpose; so they weighed anchor and began to sail past Crete, close to the shore.

**John 20:23** ἂν τινων ἀφήτε τὰς ἁμαρτίας **ἀφεόνται** αὐτοῖς, ἂν τινων κρατῆτε **κεκράτηνται**.

**John 20:23** If you forgive the sins of any, they are **forgiven** them; if you withhold forgiveness from any, it is **withheld**.”

The infinitive brings an *irrealis* account and the perfect middle/passive indicative, an imperfective aspect of the verbal action.

## 180. Κράζω “to call out; clamor; to croak”

**John 1:15** ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ **κέκραγεν** λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου **γέγονεν**, ὅτι πρῶτός μου ἦν

**John 1:15** (John testified to him and **cried** out, “This was he of whom I said, ‘He who comes after me **ranks** ahead of me because he was before me.’”)

The perfect’s causative aspect causes one to ask the question “Why?” Or “What led to this result?” What was it then that led John to now cry out? What were the preceding events which led to his declaration?

## 181. Κρίνω “to judge”

**Acts 16:15** ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα· εἰ **κεκρίκατέ** με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο ἡμᾶς.

**Acts 16:15** When she and her household were baptized, she urged us, saying, “If you have **judged** me to be faithful to the Lord, come and stay at my home.” And she prevailed upon us.

**1 Cor 5:3** ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη **κέκρικα** ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον·

**1 Cor 5:3** For though absent in body, I am present in spirit; and as if present I have already pronounced **judgment**

**1 Cor 7:37** ὅς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος καὶ τοῦτο **κέκρικεν** ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.

**1 Cor 7:37** But if someone stands firm in his resolve, being under no necessity but having his own desire under control and has **determined** in his own mind to keep her as his fiancée, he will do well.

**Titus 3:12** ὅταν πέμψω ἀρτεμᾶν πρὸς σέ ἢ Τύχικον, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ **κέκρικα** παραχειμάσαι.

**Titus 3:12** When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have **decided** to spend the winter there.

**John 3:18** ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη **κέκριται**, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

**John 3:18** Whoever believes in him is not condemned, but whoever does not believe is **condemned** already because he has not believed in the name of the only Son of God.

**John 16:11** περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου **κέκριται**.

**John 16:11** concerning judgment, because the ruler of this world is **judged**.

**Acts 16:4** Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ **κεκριμένα** ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν ἱεροσολύμοις.

**Acts 16:4** As they went from town to town, they delivered to them for observance the decisions that had been **reached** by the apostles and elders who were in Jerusalem.

By the apostles and elders who were in Jerusalem.

The perfect active indicative functions are similar to an aorist in that it presents a “past action” or sometimes as a simple present but with the added notion of the originating circumstance. The perfect middle/passive indicative presents an action mimicking the imperfect tense form but with the added linkage to the causative event. The perfect middle/passive participle provides a similar perspective as the present tense form, but again with the link to the causal event.

## 182. Κρύπτω “to hide”

**Col 3:3** ἀπεθάνετε γὰρ καὶ ἡ ζωὴ ὑμῶν **κέκρυπται** σὺν τῷ Χριστῷ ἐν τῷ θεῷ·

**Col 3:3** For you have died, and your life is **hidden** with Christ in God.

**Matt 13:35** ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι **κεκρυμμένα** ἀπὸ καταβολῆς [κόσμου].

**Matt 13:35** This was to fulfill what had been spoken through the prophet: “I will open my mouth to speak in parables; I will proclaim what has been **hidden** from the foundation of the world.”

**Matt 13:44** ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ **κεκρυμμένῳ** ἐν τῷ ἀγρῷ, ὃν εὐρῶν ἄνθρωπος ἔκρυπεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

**Matt 13:44** “The kingdom of heaven is like treasure **hidden** in a field, which someone found and hid; then in his joy, he goes and sells all that he has and buys that field.

**Luke 18:34** καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο **κεκρυμμένον** ἀπ’ αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

**Luke 18:34** But they understood nothing about all these things; in fact, what he said was **hidden** from them, and they did not grasp what was said.

**John 19:38** Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον ἰωσήφ [ὁ] ἀπὸ ἀριμαθαίας, ὢν μαθητὴς τοῦ ἰησοῦ· **κεκρυμμένους** δὲ διὰ τὸν φόβον τῶν ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ ἰησοῦ· καὶ ἐπέτρεψε τὸν Πιλάτος. Ἦλθεν οὖν καὶ ἤρην τὸ σῶμα αὐτοῦ.

**John 19:38** After these things, Joseph of Arimathea, who was a disciple of Jesus, though a **secret** one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus.

Pilate gave him permission, so he came and removed his body.

**Rev 2:17** Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ **κεκρυμμένου** καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

**Rev 2:17** Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers, I will give some of the **hidden** manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the One who receives it.

While the perfect middle/passive indicative describes a simple action with an imperfective aspect and links it to the originating event. The perfect middle/passive participial



nance gives a present state, but here additionally as anticipation that the condition it is in is about to change. This expectation is used to full effect in then being followed by the “reveal.”

### 183. Κτίζω “to create, build, found”

**Col 1:16** ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν **ἐκτίσται**.  
**Col 1:16** For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were **created** through him and for him.

Creation is described as an imperfective act, begun at a separate event. This coincides with the current scientific understanding of our ever-expanding universe.

### 184. Κυρώω “to ratify, confirm, put into effect”

**Gal 3:15** ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου **κεκυρωμένην** διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.  
**Gal 3:15** Brothers and sisters, I give an example from daily life: once a person’s will has been **ratified**, no one adds to it or annuls it.

The signing of a will ratifies it, and the action described here is as if the ink is still wet.

### 185. Λαλέω “to speak”

**Acts 27:25** διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ’ ὃν τρόπον **λελάληται** μοι.  
**Acts 27:25** So take heart, men, for I have faith in God that it will be exactly as I have been **told**.  
**Luke 1:45** καὶ μακαρία ἡ πιστεύουσα ὅτι ἔσται τελείωσις τοῖς **λελαλημένοις** αὐτῇ παρὰ κυρίου.  
**Luke 1:45** And blessed is she who believed that there would be a fulfillment of what was **spoken** to her by the Lord.”

Both the indicative and the participles referred to the events when the original action was completed, but here references the occasion. The participle here is used to further reference the occasion of the angel’s message to Mary and likely point to the immediacy of her belief. This could contrast with Zechariah’s hesitancy when he too was presented with a similar message in the Temple and house of God.



## 186. Λαμβάνω “to take, receive, choose”

**1 Cor 10:13** πειρασμός ὑμᾶς οὐκ **εἴληφεν** εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

**1 Cor 10:13** No testing has **overtaken** you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing, he will also provide the way out so that you may be able to endure it.

**Rev 2:28** ὡς καὶ γὰρ **εἴληφα** παρὰ τοῦ πατρὸς μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῖνόν.

**Rev 2:28** even as I also **received** authority from my Father. To the One who conquers, I will also give the morning star.

**Rev 3:3** μνημόνευε οὖν πῶς **εἴληφας** καὶ ἤκουσας καὶ τήρει καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσης, ἦξω ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἦξω ἐπὶ σέ.

**Rev 3:3** Remember then what you **received** and heard; obey it, and repent. If you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.

**Rev 5:7** καὶ ἦλθεν καὶ **εἴληφεν** ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

**Rev 5:7** He went and **took** the scroll from the right hand of the One who was seated on the throne.

**Rev 8:5** καὶ **εἴληφεν** ὁ ἄγγελος τὸν λιβανωτὸν καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν εἰς τὴν γῆν, καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

**Rev 8:5** Then the angel **took** the censer and filled it with fire from the altar and threw it on the earth; and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.

**Rev 11:17** λέγοντες· εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι **εἴληφας** τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας.

**Rev 11:17** singing, “We give you thanks, Lord God Almighty, who are and who were, for you have **taken** your great power and begun to reign.

**Matt 25:24** προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον **εἴληφώς** εἶπεν· κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας,

**Matt 25:24** Then the One who had **received** the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed.

The lexical entry lends itself well to the idea of “causation.” What caused the subjects to take or receive the objects is really the question the author is trying to place in the listener’s mind.

## 187. Λατομέω “to cut, hew”

**Mark 15:46** καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν **λελατομημένον** ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

**Mark 15:46** Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been **hewn** out of the rock. He then rolled a stone against the door of the tomb.

The participle here suggests and relates well to the idea of a freshly hewn tomb described in Matthew 27:60.

#### 188. Λέγω “to say, speak, tell”

**Matt 26:75** καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος ἰησοῦ **εἰρηκότος** ὅτι πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

**Matt 26:75** Then Peter remembered what Jesus **had said**: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

**Heb 10:15** Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ **εἰρηκέναι**.

**Heb 10:15** And the Holy Spirit also testifies to us, for after **saying**,

**Luke 4:12** καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ ἰησοῦς ὅτι **εἴρηται**· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

**Luke 4:12** And Jesus answered him, “It is **said**, ‘You shall not put the Lord your God to the test.’”

**Luke 2:24** καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ **εἰρημένον** ἐν τῷ νόμῳ κυρίου, ζευγὸς τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

**Luke 2:24** and they offered a sacrifice according to what is **stated** in the law of the Lord, “a pair of turtledoves or two young pigeons.”

**Acts 2:16** ἀλλὰ τοῦτό ἐστιν τὸ **εἰρημένον** διὰ τοῦ προφήτου ἰωήλ·

**Acts 2:16** No, this is what was **spoken** through the prophet Joel:

**Acts 13:40** βλέπετε οὖν μὴ ἐπέλθῃ τὸ **εἰρημένον** ἐν τοῖς προφήταις·

**Acts 13:40** Beware, therefore, that what the prophets **said** does not happen to you:

**Rom 4:18** Ὅς παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ **εἰρημένον**· οὕτως ἔσται τὸ σπέρμα σου,

**Rom 4:18** Hoping against hope, he believed that he would become “the father of many nations,” according to what was **said**, “So numerous shall your descendants be.”

The infinitive is unverifiable in that whether Jeremiah 31 relates to this particular circumstance remains to be seen. The perfect middle/passive indicative implies that what Jesus says is viewed with an imperfective aspect and is not presented as having reached its telicity. The perfect active participle highlights the current state but presents the action as being completed since Jesus had already said in entirety what he wanted to say. The perfect middle/passive participle highlights the current and stative nature of the verbal action.

#### 189. Λούω “to wash”

**John 13:10** λέγει αὐτῷ ὁ ἰησοῦς· ὁ **λελουμένος** οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ’ ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ’ οὐχὶ πάντες.

**John 13:10** Jesus said to him, “One who has **bathed** does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.”

**Heb 10:22** προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ **λελουσμένοι** τὸ σῶμα ὕδατι καθαρῷ·

**Heb 10:22**, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience, and our bodies **washed** with pure water.

The perfect middle/passive participle here indicates a “recently executed” action while keeping in mind the resultant condition.

#### 190. Λυπέω “to grieve, pain”

**2 Cor 2:5** Εἰ δέ τις **λελύπηκεν**, οὐκ ἐμέ **λελύπηκεν**, ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.

**2 Cor 2:5** But if anyone has caused **pain**, he has caused **it** not to me, but to some extent—not to exaggerate it—to all of you.

The perfect indicative describes the action with reference to preceding events.

#### 191. Λύω “to loosen, release; melt, dissolve”

**1 Cor 7:27** δέδεσαι γυναικί, μὴ ζῆτει λύσιν· **λέλυσαι** ἀπὸ γυναικός, μὴ ζῆτει γυναῖκα.

**1 Cor 7:27** Are you **bound** to a wife? Do not seek to be free. Are you **free** from a wife? Do not seek a wife.

**Matt 16:19** δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται **λελυμένον** ἐν τοῖς οὐρανοῖς.

**Matt 16:19** I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be **bound** in heaven, and whatever you loose on earth will be **loosed** in heaven.”

**Matt 18:18** ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται **δεδεμένα** ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται **λελυμένα** ἐν οὐρανῷ.

**Matt 18:18** Truly I tell you, whatever you bind on earth will be **bound** in heaven, and whatever you loose on earth will be **loosed** in heaven.

The perfect middle/passive indicative continues to describe an imperfective action, while the perfect middle/passive participle describes an action that appears either as ongoing, recently completed, reiterative or habitual.

#### 192. Μανθάνω “to learn”

**John 7:15** ἐθαύμαζον οὖν οἱ ἰουδαῖοι λέγοντες· πῶς οὗτος γράμματα οἶδεν μὴ **μεμαθηκώς**;

**John 7:15** The Jews were astonished at it, saying, “How does this man have such learning when he has never been **taught**?”

The causative aspect asks the question, “Where and with whom was this man taught?”

The action is brought into the current state of having been taught, portraying a completed action of having completed the instruction.

### 193. **Μαρτυρέω “to bear witness; suffer martyrdom”**

**John 1:34** καὶ γὰρ ἐώρακα καὶ **μεμαρτύρηκα** ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

**John 1:34** And I myself have seen and have **testified** that this is the Son of God.”

**John 3:26** καὶ ἦλθον πρὸς τὸν ἰωάννην καὶ εἶπαν αὐτῷ· ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ ἰορδάνου, ᾧ σὺ **μεμαρτύρηκας**, ἶδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

**John 3:26** They came to John and said to him, “Rabbi, the one who was with you across the Jordan, to whom you **testified**, here he is baptizing, and all are going to him.”

**John 5:33** ὑμεῖς ἀπεστάλκατε πρὸς ἰωάννην, καὶ **μεμαρτύρηκεν** τῇ ἀληθείᾳ·

**John 5:33** You sent messengers to John, and he **testified** to the truth.

**John 5:37** καὶ ὁ πέμψας με πατὴρ ἐκεῖνος **μεμαρτύρηκεν** περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ πόποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐώρακατε,

**John 5:37** And the Father who sent me has himself **testified** on my behalf. You have never heard his voice or seen his form,

**John 19:35** καὶ ὁ ἐώρακὼς **μεμαρτύρηκεν**, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε.

**John 19:35** (He who saw this has **testified** so that you also may believe. His testimony is true, and he knows that he tells the truth.)

**1 John 5:9** εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι **μεμαρτύρηκεν** περὶ τοῦ υἱοῦ αὐτοῦ.

**1 John 5:9** If we receive human testimony, the testimony of God is greater, for this is the testimony of God that he has **testified** to his Son.

**1 John 5:10** ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐκ ἐπίστευκεν εἰς τὴν μαρτυρίαν ἣν **μεμαρτύρηκεν** ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

**1 John 5:10** Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not believing in the testimony that God has **given (testified)** concerning his Son.

**Heb 11:5** Πίστει ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτόν ὁ θεός. Πρὸ γὰρ τῆς μεταθέσεως **μεμαρτύρηται** εὐαρεστηκέναι τῷ θεῷ·

**Heb 11:5** By faith, Enoch was taken up so that he should not see death, and he was not found because God had taken him. Now before he was taken, he was **commended** as having pleased God.

**3 John 12** Δημητρίῳ **μεμαρτύρηται** ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

**3 John 12** Demetrius has received a good **testimony** from everyone and from the truth itself. We also add our testimony, and you know that our testimony is true.

The perfect active indicative relates that the testimony is complete, whereas the perfect middle/passive indicative appears to suggest a more probably imperfective aspect, somewhat ongoing, but still referencing the originating event.

#### 194. Μεριζω “to divide, distribute”

**1 Cor 1:13** μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

**1 Cor 1:13** Is Christ **divided**? Was Paul crucified for you? Or were you baptized in the name of Paul?

**1 Cor 7:34** καὶ μεμέρισται. Καὶ ἡ γυνὴ ἢ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἅγια καὶ τῷ σώματι καὶ τῷ πνεύματι ἢ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρὶ.

**1 Cor 7:34** and his interests are **divided**. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband.

The perfect middle/passive indicative almost forces a person to look back at the pieces of evidence for which this claim is true or otherwise, but still maintaining a sense of an imperfective aspect.

#### 195. Μεστόω “to fill”

**Acts 2:13** ἕτεροι δὲ διαγλεύζοντες ἔλεγον ὅτι γλεύκους μεμεστωμένοι εἰσίν.

**Acts 2:13** But others sneered and said, “They are **filled** with new wine.”

The filling with new wine is relegated to a time unverified by the sneering crowd, but clearly, the author means to portray the disciples as drunk at the very moment.

#### 196. Μεταβαίνω “to turn, enter, depart”

**John 5:24** ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

**John 5:24** Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has **passed** from death to life.

**1 John 3:14** ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ.

**1 John 3:14** We know that we have **passed** from death to life because we love one another. Whoever does not love abides in death.

The journey is described as completed at a time prior to the accounting here.

### 197. Μετέχω “to partake”

**Heb 7:13** ἐφ’ ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας **μετέσχηκεν**, ἀφ’ ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ·

**Heb 7:13** Now the one of whom these things are spoken **belonged** to another tribe, from which no one has ever served at the altar.

The meaning here refers to being a partaker of and describes another event entirely separated from the current reference frame.

### 198. Μιαίνω “to defile, pollute”

**Titus 1:15** πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ **μεμιαμμένοις** καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ **μεμίανται** αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

**Titus 1:15** To the pure all things are pure, but to the **corrupt** and unbelieving nothing is pure. Their very minds and consciences are **corrupted**.

The perfect middle/passive indicative describes here an event related to a time prior to the current frame but presenting an imperfective aspect.

### 199. Μίγνυμι “to mix, mingle; have sexual relations with”

**Matt 27:34** ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς **μεμιγμένον**· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.

**Matt 27:34** they offered him wine to drink, **mixed** with gall; but when he tasted it, he would not drink it.

**Rev 8:7** Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ πῦρ **μεμιγμένα** ἐν αἵματι καὶ ἐβλήθη εἰς τὴν γῆν, καὶ τὸ τρίτον τῆς γῆς κατεκάη καὶ τὸ τρίτον τῶν δένδρων κατεκάη καὶ πᾶς χόρτος χλωρὸς κατεκάη.

**Rev 8:7** The first angel blew his trumpet, and there came hail and fire, **mixed** with blood, and they were hurled to the earth, and a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

**Rev 15:2** Καὶ εἶδον ὡς θάλασσαν ὑαλίνην **μεμιγμένην** πυρὶ καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην ἔχοντας κιθάρας τοῦ θεοῦ.

**Rev 15:2** And I saw what appeared to be a sea of glass **mixed** with fire, and those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands.

The highly descriptive nature of the perfect middle/passive participle describes the mixing at an event prior as if the swirls were currently and immediately before the eyes of the listener.

## 200. Μιμνήσκομαι “to remember; remind”

**1 Cor 11:2** ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου **μémνησθε** καί, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.

**1 Cor 11:2** Now I commend you because you **remember** me in everything and maintain the traditions even as I delivered them to you.

**2 Tim 1:4** ἐπιποθῶν σε ἰδεῖν, **μémνημένος** σου τῶν δακρῶν, ἵνα χαρᾶς πληρωθῶ,

**2 Tim 1:4** **Recalling** your tears, I long to see you so that I may be filled with joy.

The perfect middle/passive indicative portrays the causative imperfective aspect likely presenting a typical infinitive view when related to in English grammar, while the perfect middle/passive participle portrays the causative imperfective stative aspect.

## 201. Μισέω “to hate”

**John 15:18** Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν **μémισηκεν**.

**John 15:18** “If the world hates you, be aware that it **hated** me before it hated you.

**John 15:24** εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἴχουσαν· νῦν δὲ καὶ ἐωράκασιν καὶ **μémισήκασιν** καὶ ἐμὲ καὶ τὸν πατέρα μου.

**John 15:24** If I had not done among them the works that no one else did, they would not have sin. But now they have seen and **hated** both me and my Father.

**Rev 18:2** καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων· ἔπεσεν ἔπεσεν Βαβυλῶν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου [καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου] καὶ **μémισημένου**,

**Rev 18:2** He called out with a mighty voice, “Fallen, fallen is Babylon the great! It has become a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul and bird, a haunt of every foul and **hateful** beast.

The perfect tense form does well in presenting the information in the front ground and forces the listener to consider the backgrounding reference action or event to which it refers. The indicative stops there with sometimes a slight hint at the current condition, but the participle further stresses the object’s current state or subject and draws attention to it.

## 202. Μνηστεύω “to become betrothed, engaged for marriage”

**Luke 1:27** πρὸς παρθένον **ἐμνηστευμένην** ἀνδρὶ ᾧ ὄνομα ἰωσήφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

**Luke 1:27** to a virgin **engaged** to a man whose name was Joseph, of the house of David. The virgin’s name was Mary.

**Luke 2:5** ἀπογράψασθαι σὺν Μαριάμ τῇ **ἐμνηστευμένην** αὐτῷ, οὔσῃ ἐγκύῳ.



**Luke 2:5** He went to be registered with Mary, to whom he was **engaged** and who was expecting a child.

Μνηστεύω here in the perfect middle/passive participle tense form provides the causative event of the engagement but here stresses the current state of still being betrothed and not yet married. The idea of marital consummation must have been in the mind of the author and here cleverly utilized to assert the virgin birth.

### 203. Μονόω “to be left alone”

**1 Tim 5:5** ἡ δὲ ὄντως χήρα καὶ **μεμονωμένη** ἤλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας,

**1 Tim 5:5** The real widow, **left alone**, has set her hope on God and continues in supplications and prayers night and day.

The highlight by the author is that the widow is by herself, alone, and remains so.

### 204. Μυέω “to initiate; learn the secret of”

**Phil 4:12** οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν **μεμύημαι**, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι·

**Phil 4:12** I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the **secret** of facing plenty and hunger, abundance and need.

The imperfective aspect of this secret learned is from prior experience but appears ongoing at this point in time. Paul is continually learning of this secret. The absence of the telicity of this learning agrees with Paul’s rhetoric that he has yet to attain perfection.

### 205. Νεκρώω “to put to death”

**Rom 4:19** καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα [ἤδη] **νενεκρωμένον**, ἑκατονταετῆς ποῦ ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·

**Rom 4:19** He did not weaken in faith when he considered his own body, which was already as good as **dead** (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb.

**Heb 11:12** διὸ καὶ ἀφ’ ἐνὸς ἐγεννήθησαν, καὶ ταῦτα **νενεκρωμένου**, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

**Heb 11:12** Therefore, from one person, and this one as good as **dead**, descendants were born, “as many as the stars of heaven and as the innumerable grains of sand by the seashore.”



This comparison paired with the perfect middle/passive participle highlights the state of being as if the person were dead. Abraham was at the time referred to here was obvious not yet dead, however, the current state of being old and infertile rendered him as good as dead. He is thus caused to be as if he were dead, simply through the event of age and time rather than a specific identifiable incident.

#### 206. Νικάω “to conquer; prove”

**John 16:33** ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ **νενίκηκα** τὸν κόσμον.

**John 16:33** I have said this to you, so that in me you may have peace. In the world, you face persecution. But take courage; I have **conquered** the world!”

**1 John 2:13** γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι **νενικήκατε** τὸν πονηρόν.

**1 John 2:13** I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young people, because you have **conquered** the evil one.

**1 John 2:14** ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ **νενικήκατε** τὸν πονηρόν.

**1 John 2:14** I write to you, children because you know the Father. I write to you, fathers because you know him who is from the beginning. I write to you, young people, because you are strong and the word of God abides in you, and you have **overcome** the evil one.

**1 John 4:4** ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ **νενικήκατε** αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

**1 John 4:4** Little children, you are from God, and have **conquered** them; for the one who is in you is greater than the one who is in the world.

The present state of victory has already been reached in the indicative used here, but the stress remains on the events which led to the current state rather than the state itself.

#### 207. Νομοθετέω “to give the law; to legislate”

**Heb 7:11** Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ’ αὐτῆς **νενομοθέτηται**, τίς ἐτι χρεῖα κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν ἀαρὼν λέγεσθαι;

**Heb 7:11** Now if perfection had been attainable through the Levitical priesthood (for under it the people **received the law**), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?

**Heb 8:6** νυν[ι] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις **νενομοθέτηται**.

**Heb 8:6** But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is **enacted** on better promises.

The perfect middle/passive participle stresses the current state and relevance of the thing described.

#### 208. Ξηραίνω “to dry up”

**Mark 11:21** καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκὴ ἣν κατηράσω **ἐξήρανται**.

**Mark 11:21** And Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has **withered**.”

**Mark 3:1** Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. Καὶ ἦν ἐκεῖ ἄνθρωπος **ἐξηραμμένην** ἔχων τὴν χεῖρα.

**Mark 3:1** Again, he entered the synagogue, and a man was there who had a **withered** hand.

**Mark 11:20** Καὶ παραπορευόμενοι πρῶτ’ εἶδον τὴν συκὴν **ἐξηραμμένην** ἐκ ῥιζῶν.

**Mark 11:20** In the morning, as they passed by, they saw the fig tree **withered** away to its roots.

The present middle/passive indicative presents the imperfective state of the withered tree but stresses the events which led up to the condition, while the perfect middle/passive participle focuses on the current and present state of the withered tree.

#### 209. Ξυράω “to shave”

**1 Cor 11:5** πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἐν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ **ἐξυρημένῃ**.

**1 Cor 11:5** but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head **shaved**.

The propinquity of the shaved head is the thing being underlined here. The perfect middle/passive participle could highlight the current presence of women within the Corinthian Church who have shaved heads.

#### 210. Οἶδα “to know”

The perfect active indicative tense form stresses the causation while the participle stresses the current state resulting from a completed action.

## 211. Οικοδομέω “to build”

**Luke 6:48** ὁμοίος ἐστὶν ἄνθρωπος οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆσαι αὐτὴν διὰ τὸ καλῶς **οἰκοδομηθῆσαι** αὐτήν.

**Luke 6:48** he is like a man building a house who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it because it had been well **built**.

The perfect middle/passive infinitive is used in the hypothetical illustration but with an imperfective aspect, possibly reflecting the present active participle of οἰκοδομοῦντι.

## 212. Ὀράω “to see, view, perceive”

In the occurrences of the perfect active indicative, no one can see God and continue to be alive, and thus the causation for the instances of seeing God may suggest either a person of a pure heart or that he (Jesus) is God himself.

**John 4:45** ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα **ἐωρακότες** ὅσα ἐποίησεν ἐν ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

**John 4:45** When he came to Galilee, the Galileans welcomed him, since they had **seen** all that he had done in Jerusalem at the festival; for they too had gone to the festival.

**John 14:9** λέγει αὐτῷ ὁ ἰησοῦς· τοσούτω χρόνῳ μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ **ἐωρακὼς** ἐμὲ ἐώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα;

**John 14:9** Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has **seen** me has seen the Father. How can you say, ‘Show us the Father’?”

**John 19:35** καὶ ὁ **ἐωρακὼς μεμαρτύρηκεν**, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε.

**John 19:35** (He who **saw** this has **testified** so that you also may believe. His testimony is true, and he knows that he tells the truth.)

The perfect active participle of “see” is used in the highlight of being an eyewitness who has fully witnessed the entirety of the events related.

**Luke 24:23** καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων **ἐωρακέναι**, οἱ λέγουσιν αὐτὸν ζῆν.

**Luke 24:23**, and when they did not find his body there, they came back and told us that they had indeed **seen** a vision of angels who said that he was alive.

The infinitive use suggests a hint of unbelief in the perspective of the recipients.

### 213. Ὀρίζω “to determine”

**Luke 22:22** ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ **ὀρισμένον** πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται.

**Luke 22:22** For the Son of Man is going as it has been **determined**, but woe to that one by whom he is betrayed!”

**Acts 2:23** τοῦτον τῇ **ὀρισμένη** βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε,

**Acts 2:23** this man, handed over to you according to the **definite** plan and foreknowledge of God, you crucified and killed by the hands of those outside the law.

**Acts 10:42** καὶ παρήγγειλεν ἡμῖν κηρῦσαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ **ὀρισμένος** ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν.

**Acts 10:42** He commanded us to preach to the people and to testify that he is the one **ordained** by God as judge of the living and the dead.

The determination of a thing, although planned at a prior time, is even now being fulfilled. This seems to be the nuance of the perfect middle/passive participle here.

### 214. Παιδεύω “to instruct, discipline”

**Acts 22:3** ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, **γεγεννημένος** ἐν Ταρσῷ τῆς Κιλικίας, **ἀνατεθραμμένος** δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιήλ **πεπαιδευμένος** κατὰ ἀκριβείαν τοῦ πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον·

**Acts 22:3** “I am a Jew, **born** in Tarsus in Cilicia, but **brought up** in this city at the feet of Gamaliel, **educated** strictly according to our ancestral law, being zealous for God, just as all of you are today.

The stativity of having been and still remains educated is the perspective presented here with the perfect middle/passive participle.

### 215. Παλαιόω “to make or become old, wear out”

**Heb 8:13** ἐν τῷ λέγειν καινὴν **πεπαλαιώκεν** τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

**Heb 8:13** In speaking of a new covenant, he has made the first one **obsolete**. And what is obsolete and growing old will soon disappear.

The perfect active indicative indicates that this had occurred some time ago and that while it does have current consequences, the stress is on its completion.

## 216. Παραγγέλλω “to command”

**Mark 16:8** Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ. [Πάντα δὲ τὰ **παρηγγελμένα** τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι’ αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. Ἀμήν.]

**Mark 16:8** So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid. [And all that had been **commanded** them, they told briefly to those around Peter. And afterward, Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.]

The command given to them was still lingering in their minds as being still in force as they fled.

## 217. Παραδίδωμι “to deliver, deliver over”

**Acts 15:26** ἀνθρώποις **παραδεδωκόσι** τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν ἰησοῦ Χριστοῦ.

**Acts 15:26** who have **risked** their lives for the sake of our Lord Jesus Christ.

The perfect active participle intends to identify those who had risked (a completed action) and provide the perspective of those who are now still risking.

**Luke 4:6** καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ **παραδέδοται** καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν·

**Luke 4:6** and said to him, “To you, I will give all this authority and their glory, for it has been **delivered** to me, and I give it to whom I will.

Delivered or given over, this seems to have an imperfective aspect of the action being done, recognizing the current consequences of a previous action.

**Acts 14:26** κάκειθεν ἀπέπλευσαν εἰς ἀντιόχειαν, ὅθεν ἦσαν **παραδεδομένοι** τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

**Acts 14:26** From there, they sailed back to Antioch, where they had been **commended** to the grace of God for the work that they had completed.

This seems to provide an imperfective aspect and whose state is still ongoing.

## 218. Παραιτέομαι “to ask; to refuse”

**Luke 14:18** καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. Ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθῶν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με **παρητημένον**.

**Luke 14:18** But they all alike began to make excuses. The first said to him, ‘I have bought a piece of land, and I must go out and see it; please accept my **regrets**.’

**Luke 14:19** καὶ ἕτερος εἶπεν· ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με **παρητημένον**.

**Luke 14:19** Another said, ‘I have bought five yoke of oxen, and I am going to try them out; please accept my **regrets**.’

The perfect middle/passive participle seems like an attempt to add sympathy or a state of remorse with the apology, but this is merely a façade since the events clearly indicate a non-intention to come in the first instance.

#### 219. Παρακαλέω “to urge, exhort, comfort”

**2 Cor 7:13** διὰ τοῦτο **παρακεκλήμεθα**. Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι **ἀναπέπαιται** τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·

**2 Cor 7:13** Therefore, we are **comforted**. And besides our own comfort, we rejoiced still more at the joy of Titus because his spirit has been **refreshed** by you all.

The perfect middle/passive indicative underscores the imperfective aspect of the verbs.

#### 220. Παρακαλύπτω “to hide”

**Luke 9:45** οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν **παρακεκαλυμμένον** ἀπ’ αὐτῶν ἵνα μὴ αἰσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

**Luke 9:45** But they did not understand this saying; its meaning was **concealed** from them so that they could not perceive it. And they were afraid to ask him about this saying.

The perfect middle/passive participle’s use in the word “conceal” is pregnant with anticipation of when it will be revealed.

#### 221. Παρακολουθέω “to follow closely”

**1 Tim 4:6** Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣ **παρηκολούθηκας**.

**1 Tim 4:6** If you put these instructions before the brothers and sisters, you will be a good servant of Christ Jesus, nourished on the words of the faith and of the sound teaching that you have **followed**.

The perfect active indicative does provide the dual-focused causative aspect, where the events outside the current reference frame are held in cognizance, together with the current resultant state, which is the direct consequence of the prior action.

**Luke 1:3** ἔδοξε καὶ μοι **παρηκολουθηκότι** ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε

**Luke 1:3** I too decided, after **investigating** everything carefully from the very first, to write an orderly account for you, most excellent Theophilus.

The perfect active indicative points to a perfective aspect as in providing a report but suggests the intensity and closeness of the investigation of looking closely at a thing. The use of the participle definitively brings out the resultant state of the diligent search.

## 222. Παραλύω “to weaken, disable, be paralyzed”

In each of the verses below, the perfect middle/passive participle portrays the subjects’ present state but provides a flashback as to the cause for which they had led to it.

**Luke 5:18** καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν **παραλελυμένος** καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ.

**Luke 5:18** Just then, some men came, carrying a **paralyzed** man on a bed. They were trying to bring him in and lay him before Jesus;

**Luke 5:24** ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας \_ εἶπεν τῷ **παραλελυμένῳ**· σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου

**Luke 5:24** But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the one who was **paralyzed**—“I say to you, stand up and take your bed and go to your home.”

**Acts 8:7** πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλη ἐξήρχοντο, πολλοὶ δὲ **παραλελυμένοι** καὶ χωλοὶ ἐθεραπεύθησαν·

**Acts 8:7** for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were **paralyzed** or lame were cured.

**Acts 9:33** εὗρεν δὲ ἐκεῖ ἄνθρωπὸν τινα ὀνόματι Αἰνεάν ἐξ ἑτῶν ὀκτῶ κατακείμενον ἐπὶ κρᾶββάτου, ὃς ἦν **παραλελυμένος**.

**Acts 9:33** There, he found a man named Aeneas, who had been bedridden for eight years, for he was **paralyzed**.

**Heb 12:12** Διὸ τὰς **παρειμένας** χεῖρας καὶ τὰ **παραλελυμένα** γόνατα ἀνορθώσατε

**Heb 12:12** Therefore lift your **drooping** hands and strengthen your **weak** knees

## 223. Παρασκευάζω “to prepare”

**2 Cor 9:2** οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι ἀχαῖα **παρασκευάσται** ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας.

**2 Cor 9:2** for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been **ready** since last year. And your zeal has stirred up most of them.

The perfect middle/passive indicative refers to an event that has reached its completion before the current reference frame for which this verb is now used. The imperfective aspect is being expressed.

**2 Cor 9:3** ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῆ ἔν τῳ μέρει τούτῳ, ἵνα καθὼς ἔλεγον **παρεσκευασμένοι** ἦτε

**2 Cor 9:3** But I am sending the brothers in order that our boasting about you may not prove to have been empty in this case, so that you may be **ready**, as I said you would be.

The state of readiness is what is now being emphasized, but this state had already been attained at a time prior to the current reference frame.

#### 224. Παραχειμάζω “to spend the winter”

**Acts 28:11** Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ **παραχειμακότες** ἐν τῇ νήσῳ, ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις.

**Acts 28:11** Three months later, we set sail on a ship that had **wintered** at the island, an Alexandrian ship with the Twin Brothers as its figurehead.

The perfect active participle refers to an event that occurred outside the current reference frame of the speech but stresses the state and weather in which they stay on the island had occurred.

#### 225. Παρήμι “to let go, neglect, droop”

**Heb 12:12** Διὸ τὰς **παρειμένας** χεῖρας καὶ τὰ **παραλελυμένα** γόνατα ἀνορθώσατε  
**Heb 12:12** Therefore lift your **drooping** hands and strengthen your **weak** knees.

The perfect middle/passive participle highlights the current state, which is still ongoing while referencing the reason why the state had come to be.

#### 226. Παρίστημι “to present, stand by”

**Mark 4:29** ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι **παρέστηκεν** ὁ θερισμός.

**Mark 4:29** But when the grain is ripe, at once, he goes in with his sickle, because the harvest has **come.**”

**Acts 4:10** γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῳ λαῷ Ἰσραὴλ ὅτι ἐν τῳ ὀνόματι ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος **παρέστηκεν** ἐνώπιον ὑμῶν ὑγιής.



**Acts 4:10** let it be known to all of you, and to all the people of Israel, that this man is **standing** before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead.

The perfect active indicative does refer to the current state but seems to point back to the originating event, which causes the current state to become what it is now. The aspect of causation is thus a better descriptor than the aspect of the stative.

The perfect active participle seems to portray the current state of the subjects, but within a past time narrative, and thus a completed action, rather than presenting the subjects in the present time and currently still ongoing. It does, however, present itself with a stative nuance similar to the perfect middle/passive participle.

#### 227. Παροίχομαι “to go by, pass by, be gone”

**1 Pet 4:3** ἀρκετὸς γὰρ ὁ **παρεληλυθὸς** χρόνος τὸ βούλημα τῶν ἐθνῶν **κατειργάσθαι** **πεπορευμένους** ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίας.

**1 Pet 4:3** You have already **spent** enough time in **doing** what the Gentiles like to do, **living** in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

This verse allows us to observe the perfect active participle, passive infinitive, and middle/passive participle in action. The perfect active participle presents the state while referencing a prior perfected occurrence, thus presenting everything, including the state is placed as a perfective aspect. The perfect infinitives provide the idea of an *irrealis* state of an unverified accounting. In this case, it cannot be fully verified that everyone in the audience has done as the Gentiles have. The perfect middle/passive participle portrays the current and immediate state of the subjects, with an eye towards the causation of contributing events.

**Acts 27:9** ἱκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη **παρεληλυθέναι** παρήνει ὁ Παῦλος

**Acts 27:9** Since much time had been lost and sailing was now dangerous because even the Fast had already **gone by**, Paul advised them,

The perfect active infinitive use here represents a possible but unverifiable account. In this case, the occupants had no sense of the actual time that went by.

**Acts 14:16** ὃς ἐν ταῖς **παροχημέναις** γενεαῖς εἴασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν  
**Acts 14:16** In **past** generations, he allowed all the nations to follow their own ways.

The perfect middle/passive participle presents the historical nature of events experiences as an imperfective aspect, bringing them now to the fore. The intent may be that the author suggests that Paul is trying to correlate the people's actions as having a past and contrasting it with the "new" now that they have received the good news.

## 228. Πάσχω "to experience; suffer, endure"

**Luke 13:2** καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντα τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα **πέπονθασι**;

**Luke 13:2** He asked them, "Do you think that because these Galileans **suffered** in this way, they were worse sinners than all other Galileans?"

**Heb 2:18** ἐν ᾧ γὰρ **πέπονθεν** αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

**Heb 2:18** Because he himself was tested by what he **suffered**, he is able to help those who are being tested.

The perfect active indicative presents the causative perfective aspect, pointing backward to when the suffering began. The causative aspect acknowledges the current resultant state of having suffered.

## 229. Παύω "to cease, stop"

**1 Pet 4:1** Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ **πέπαυται** ἁμαρτίας

**1 Pet 4:1** Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has **ceased** from sin.

The imperfective aspect of the perfect middle/passive participle here is represented in the causative imperfect aspect.

## 230. Πείθω “to persuade; believe; trust”

The multiple occurrences of the word in its various perfect forms allow us to conceive the varying nuances of the verbal aspect. The perfect active indicative present the perfective aspect, emphasizing the originating cause while maintaining the dual-focused vision of the perfect causative. The perfect middle/passive indicative presents the imperfective aspect of the same. The infinitive puts forth an *irrealis* condition. The perfect participles focus on the current state rather than the originating circumstance. The active presents a perfective or completed event, and the middle/passive participle suggests an ongoing and currently stative condition.

**Matt 27:43** **πέποιθεν** ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός.

**Matt 27:43** He **trusts** in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’”

**Rom 2:19** **πέποιθας** τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

**Rom 2:19** and if you are **sure** that you are a guide to the blind, a light to those who are in darkness,

**2 Cor 10:7** Τὰ κατὰ πρόσωπον βλέπετε. Εἴ τις **πέποιθεν** ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ’ ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτως καὶ ἡμεῖς.

**2 Cor 10:7** Look at what is before your eyes. If you are **confident** that you belong to Christ, remind yourself of this, that just as you belong to Christ, so also do we.

**Gal 5:10** ἐγὼ **πέποιθα** εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾗ.

**Gal 5:10** I am **confident** about you in the Lord that you will not think otherwise. But whoever it is that is confusing you will pay the penalty.

**Phil 2:24** **πέποιθα** δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

**Phil 2:24** and I **trust** in the Lord that I will also come soon.

**2 Thess 3:4** **πεποίθαμεν** δὲ ἐν κυρίῳ ἐφ’ ὑμᾶς, ὅτι ἂ παραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε.

**2 Thess 3:4** And we have **confidence** in the Lord concerning you, that you are doing and will go on doing the things that we command.

**Luke 18:9** Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς **πεποιθότας** ἐφ’ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·

**Luke 18:9** He also told this parable to some who **trusted** in themselves that they were righteous and regarded others with contempt:

**2 Cor 1:9** ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχίκαμεν, ἵνα μὴ **πεποιθότες** ᾤμεν ἐφ’ ἑαυτοῖς ἀλλ’ ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·

**2 Cor 1:9** Indeed, we felt that we had received the sentence of death so that we would **rely** not on ourselves but on God who raises the dead.

**2 Cor 2:3** καὶ ἔγραψα τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ’ ὧν ἔδει με χαίρειν, **πεποιθὼς** ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.

**2 Cor 2:3** And I wrote as I did so that when I came, I might not suffer pain from those who should have made me rejoice; for I am **confident** about all of you, that my joy would be the joy of all of you.

**Phil 1:6** **πεποιθώς** αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ ἰησοῦ.

**Phil 1:6** I am **confident** of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ.

**Phil 1:14** καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ **πεποιθότας** τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

**Phil 1:14** and most of the brothers and sisters, having been made **confident** in the Lord by my imprisonment, dare to speak the word with greater boldness and without fear.

**Phil 1:25** καὶ τοῦτο **πεποιθώς** οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,

**Phil 1:25** Since I am **convinced** of this, I know that I will remain and continue with all of you for your progress and joy in the faith,

**Phil 3:3** ἡμεῖς γὰρ ἐσμὲν ἢ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ ἰησοῦ καὶ οὐκ ἐν σαρκὶ **πεποιθότες**,

**Phil 3:3** For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no **confidence** in the flesh—

**Phlm 21** **Πεποιθώς** τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις.

**Phlm 21** **Confident** of your obedience, I am writing to you, knowing that you will do even more than I say.

**Heb 2:13** καὶ πάλιν· ἐγὼ ἔσομαι **πεποιθώς** ἐπ’ αὐτῷ, καὶ πάλιν· ἰδοὺ ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.

**Heb 2:13** And again, “I will put my **trust** in him.” And again, “Here am I and the children whom God has given me.”

**Phil 3:4** καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος **πεποιθένας** ἐν σαρκί, ἐγὼ μᾶλλον·

**Phil 3:4** even though I, too, have reason for confidence in the flesh. If anyone else has reason to be **confident** in the flesh, I have more:

**Rom 8:38** **πέπεισμαι** γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε **ἐνεστῶτα** οὔτε μέλλοντα οὔτε δυνάμεις

**Rom 8:38** For I am **sure** that neither death nor life, nor angels nor rulers, nor things **present** nor things to come, nor powers,

**Rom 14:14** **οἶδα** καὶ **πέπεισμαι** ἐν κυρίῳ ἰησοῦ ὅτι οὐδὲν κοινὸν δι’ ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκεῖνῳ κοινόν.

**Rom 14:14** I **know** and am **persuaded** in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean.

**Rom 15:14** **Πέπεισμαι** δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, **πεπληρωμένοι** πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους νοθετεῖν.

**Rom 15:14** I myself am **satisfied** with you, my brothers, that you yourselves are full of goodness, **filled** with all knowledge and able to instruct one another.

**2 Tim 1:5** ὑπόμνησιν λαβῶν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέφκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, **πέπεισμαι** δὲ ὅτι καὶ ἐν σοί.

**2 Tim 1:5** I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice, and now, I am **sure**, dwells in you as well.

**2 Tim 1:12** δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ὃς ἐπίστευκα καὶ **πέπεισμαι** ὅτι δυνατὸς ἐστὶν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

**2 Tim 1:12**, which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am **convinced** that he is able to guard until that day what has been entrusted to me.

**Heb 6:9** **Πεπείσμεθα** δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.

**Heb 6:9** Though we speak in this way, yet in your case, beloved, we feel **sure** of better things—things that belong to salvation.

**Luke 20:6** ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, **πεπεισμένος** γάρ ἐστιν ἰωάννην προφήτην εἶναι.

**Luke 20:6** But if we say, ‘Of human origin,’ all the people will stone us; for they are **convinced** that John was a prophet.”

### 231. Πειράζω “to tempt, test; try”

**Heb 4:15** οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν, **πεπειρασμένον** δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.

**Heb 4:15** For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been **tested** as we are, yet without sin.

The perfect middle/passive participle provides the imperfective, stative aspect of the causative imperfective stative aspect.

### 232. Πελεκίζω “to behead”

**Rev 20:4** Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτοὺς καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν **πεπελεκισμένων** διὰ τὴν μαρτυρίαν ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν. Καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

**Rev 20:4** Then I saw thrones, and those seated on them were given authority to judge. I also saw the souls of those who had been **beheaded** for their testimony to Jesus and for the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

The perfect middle/passive participle presents the martyred as being currently present.

### 233. Περιβάλλω “to put on, clothe”

In each instance (Mark 14:51; 16:5; Rev 4:4; 7:9, 13; 10:1; 11:3; 12:1; 17:4; 18:16; 19:13), the perfect middle/passive participle presents an imperfective state.

234. Περιζώννυμι “to wrap around, make oneself ready”

**Luke 12:35** ἔστωσαν ὑμῶν αἱ ὀσφύες **περιεζωσμέναι** καὶ οἱ λύχνοι καιόμενοι·

**Luke 12:35** “Be **dressed** for action and have your lamps lit;

**Rev 1:13** καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἷὸν ἀνθρώπου **ἐνδεδυμένον** ποδήρη καὶ **περιεζωσμένον** πρὸς τοῖς μαστοῖς ζώνην χρυσαῖν.

**Rev 1:13** and in the midst of the lampstands I saw one like the Son of Man, **clothed** with a long robe and with a golden sash **across** his chest.

**Rev 15:6** καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ **ἐνδεδυμένοι** λίνον καθαρὸν λαμπρὸν καὶ **περιεζωσμένοι** περὶ τὰ στήθη ζώνας χρυσαῖς.

**Rev 15:6** and out of the temple came the seven angels with the seven plagues, **robed** in pure bright linen, with golden sashes **across** their chests.

These instances continue to portray the perfect middle/passive participle as being in the causative imperfective stative aspect.

235. Περιῖστημι “to put around; stand around, avoid”

**John 11:42** ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν **περιεστῶτα** εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας.

**John 11:42** I knew that you always hear me, but I have said this for the sake of the crowd **standing** here, so that they may believe that you sent me.”

The perfect active participle brings forth the causative perfective stative aspect.

236. Περικαλύπτω “to cover”

**Heb 9:4** χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης **περικεκαλυμμένην** πάντοθεν χρυσίῳ, ἐν ἧ ἵστάμνος χρυσοῦ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος ἀαρὼν ἢ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης

**Heb 9:4** In it stood the golden altar of incense and the ark of the covenant **overlaid** on all sides with gold, in which there was a golden urn holding the manna, and Aaron’s rod that budded, and the tablets of the covenant.

The perfect middle/passive participle suggests that the ark is still currently in a continued state of being overlaid with gold, thus pushing the idea for its continued existence, despite its absence.

237. Περιτέμνω “to circumcise”

**1 Cor 7:18** **περιτετημμένος** τις ἐκλήθη, μὴ ἐπισπάσθω· ἐν ἀκροβυστία **κέκλιται** τις, μὴ περιτεμνέσθω.

**1 Cor 7:18** Was anyone at the time of his call already **circumcised**? Let him not seek to remove the marks of circumcision. Was anyone at the time of his **call** uncircumcised? Let him not seek circumcision.

The verb tense form here stresses those who are currently circumcised.

### 238. Πιέζω “to press, press down”

**Luke 6:38** δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν **πεπιεσμένον** **σεσαλευμένον** ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ὡς γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

**Luke 6:38** give, and it will be given to you. A good measure, **pressed down**, **shaken together**, running over, will be put into your lap, for the measure you give will be the measure you get back.”

The proximity of the verbal action depicts a fresh and current blessing that awaits.

### 239. Πίνω “to drink”

**Rev 18:3** ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς **πέποκαν** πάντα τὰ ἔθνη καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς ἐπόρνευσαν καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

**Rev 18:3** For all the nations have **drunk** of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have grown rich from the power of her luxury.”

The dual-focused perspective of the causation and the current resulting situation is presented with a perfective aspect in the perfect active indicative.

### 240. Πιπράσκω “to sell”

**Matt 13:46** εὐρῶν δὲ ἓνα πολύτιμον μαργαρίτην ἀπελθὼν **πέπρακεν** πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.

**Matt 13:46**, on finding one pearl of great value, he went and **sold** all that he had and bought it.

**Rom 7:14** Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι **πεπραμένος** ὑπὸ τὴν ἁμαρτίαν.

**Rom 7:14** For we know that the law is spiritual; but I am of the flesh, **sold** into slavery under sin.

The perfect active indicative presents a perfective action that occurred at a time prior, while the perfect middle/passive participle presents Paul’s current imperfective situation.



## 241. Πίπτω “to fall”

**Rev 2:5** μνημόνευε οὖν πόθεν **πέπτωκας** καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.

**Rev 2:5** Remember then from what you have **fallen**; repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place unless you repent.

**Acts 15:16** μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν **πεπτωκυῖαν** καὶ τὰ **κατεσκαμμένα** αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,

**Acts 15:16** ‘After this I will return, and I will rebuild the dwelling of David, which has **fallen**; from its **ruins**, I will rebuild it, and I will set it up,

**Rev 9:1** Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ **πεπτωκότα** εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου

**Rev 9:1** And the fifth angel blew his trumpet, and I saw a star that had **fallen** from heaven to earth, and he was given the key to the shaft of the bottomless pit.

The perfect active indicative highlights the events leading or contributing to the verbal action, while the perfect active participle highlights the resultant state or condition of the verbal action.

## 242. Πιστεύω “to believe, trust”

Whether the causative event or the current state is being stressed seems to be related to whether the verb is in the indicative tense form or in its participial tense form. The perfect indicative tense form appears to consistently point to the causal event of the verb, while the perfect participial tense form more often focusses on the verb’s immediate state while remaining conscious of the preceding causal events.

**John 3:18** ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ **πεπίστευκεν** εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

**John 3:18** Those who believe in him are not condemned, but those who do not believe are condemned already because they have not **believed** in the name of the only Son of God.

**John 6:69** καὶ ἡμεῖς **πεπιστεύκαμεν** καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.

**John 6:69** We have come to **believe** and know that you are the Holy One of God.”

**John 11:27** λέγει αὐτῷ· ναὶ κύριε, ἐγὼ **πεπίστευκα** ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

**John 11:27** She said to him, “Yes, Lord, I **believe** that you are the Messiah, the Son of God, the one coming into the world.”

**John 16:27** αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ **πεπιστεύκατε** ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον.



**John 16:27** for the Father himself loves you because you have loved me and have **believed** that I came from God.

**John 20:29** λέγει αὐτῷ ὁ ἰησοῦς· ὅτι ἐώρακάς με **πεπίστευκας**; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

**John 20:29** Jesus said to him, “Have you **believed** because you have seen me? Blessed are those who have not seen and yet have come to believe.”

**2 Tim 1:12** δι’ ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ’ οὐκ ἐπαισχύνομαι, οἶδα γὰρ ὡς **πεπίστευκα** καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

**2 Tim 1:12**, and for this reason, I suffer as I do. But I am not ashamed, for I know the one in whom I have put my **trust**, and I am sure that he is able to guard until that day what I have entrusted to him.

**1 John 4:16** καὶ ἡμεῖς ἐγνώκαμεν καὶ **πεπιστεύκαμεν** τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.

**1 John 4:16** So we have known and **believe** the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them.

**1 John 5:10** ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ **πεπίστευκεν** εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

**1 John 5:10** Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have made him a liar by not **believing** in the testimony that God has given concerning his Son.

**John 8:31** ἔλεγεν οὖν ὁ ἰησοῦς πρὸς τοὺς **πεπιστευκότας** αὐτῷ ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστε

**John 8:31** Then Jesus said to the Jews who had **believed** in him, “If you continue in my word, you are truly my disciples.

**Acts 15:5** ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων **πεπιστευκότες** λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

**Acts 15:5** But some **believers** who belonged to the sect of the Pharisees stood up and said, “It is necessary for them to be circumcised and ordered to keep the law of Moses.”

**Acts 16:34** ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν καὶ ἠγαλλιάσατο πανοικεὶ **πεπιστευκῶς** τῷ θεῷ.

**Acts 16:34** He brought them up into the house and set food before them, and he and his entire household rejoiced that he had become a **believer** in God.

**Acts 18:27** βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν, ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς **πεπιστευκόσιν** διὰ τῆς χάριτος·

**Acts 18:27** And when he wished to cross over to Achaia, the believers encouraged him and wrote to the disciples to welcome him. On his arrival, he greatly helped those who through grace had become **believers**.

**Acts 19:18** Πολλοὶ τε τῶν **πεπιστευκότων** ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.

**Acts 19:18** Also, many of those who became **believers** confessed and disclosed their practices.

**Acts 21:20** Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν θεὸν εἰπὼν τε αὐτῷ· θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς ἰουδαίοις τῶν **πεπιστευκότων** καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·

**Acts 21:20** When they heard it, they praised God. Then they said to him, “You see, brother, how many thousands of **believers** there are among the Jews, and they are all zealous for the law.

**Acts 21:25** περι δὲ τῶν **πεπιστευκότων** ἐθνῶν ἡμεῖς ἐπεστείλαμεν κρίναντες φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.

**Acts 21:25** But as for the Gentiles who have become **believers**, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication.”

**Titus 3:8** Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιουῖσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προῖστασθαι οἱ **πεπιστευκότες** θεῶ· ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

**Titus 3:8** The saying is sure. I desire that you insist on these things so that those who have come to **believe** in God may be careful to devote themselves to good works; these things are excellent and profitable to everyone.

The dual-focused vision is seen in the perfect active; both the indicative and participle present a perfective aspect, with the indicative stressing the originating or causal event while the participle highlights the resultant state. The persons here had come to become believers at a prior occurring event and are now presented as such. The trust must be complete, for half believing persons are known as skeptics. The belief here is thus perfective in aspect, and in the participial form, stressing the current state of the belief rather than pointing to the occurrence of their initial coming to faith.

**1 Cor 9:17** εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν **πεπίστευμαι**·

**1 Cor 9:17** For if I do this of my own will, I have a reward, but if not of my own will, I am still **entrusted** with a stewardship.

**Gal 2:7** ἀλλὰ τούναντίον ἰδόντες ὅτι **πεπίστευμαι** τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς,

**Gal 2:7** On the contrary, when they saw that I had been **entrusted** with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised.

The perfect middle/passive indicative focuses on the causal circumstances with an imperfective aspect.

#### 243. Πλανᾶω “to wander; deceive”

**John 7:47** ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· μὴ καὶ ὑμεῖς **πεπλάνησθε**;

**John 7:47** The Pharisees answered them, “Have you also been **deceived**?”

**Matt 18:13** καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενηκοντα ἑννέα τοῖς μὴ **πεπλανημένοις**.

**Matt 18:13** And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went **astray**.

The dual-focused vision is seen in the perfect middle, both the indicative and participle presenting an imperfective aspect. The indicative stresses the originating or causal event while the participle highlights the resultant state.

#### 244. Πλατώνω “to enlarge”

**2 Cor 6:11** Τὸ στόμα ἡμῶν ἀνέφωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται.  
**2 Cor 6:11** We have spoken freely to you, Corinthians; our heart is wide open.

The imperfective stance of the verb indicates their continued openness at the time of reporting or occurrence.

#### 245. Πληροφορέω “to be set on; to assure fully”

**Luke 1:1** ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

**Luke 1:1** Since many have undertaken to set down an orderly account of the events that have been fulfilled among us,

**Col 4:12** ἀσπάζεται ὑμᾶς ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ [Ἰησοῦ], πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

**Col 4:12** Ephraim, who is one of you, a servant of Christ Jesus, greets you. He is always wrestling in his prayers on your behalf so that you may stand mature and fully assured in everything that God wills.

The imperfective and current stative aspect is seen here in the verbal action.

#### 246. Πληρόω “to fill; fulfill”

**John 16:6** ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

**John 16:6** But because I have said these things to you, sorrow has filled your hearts.

**Acts 5:28** λέγων· [οὐ] παραγγελία παρηγγελίαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν ἱερουσαλήμ τῆς διδασχῆς ὑμῶν καὶ βούλεσθε ἐπαγαγεῖν ἐφ’ ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

**Acts 5:28** saying, “We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching, and you are determined to bring this man’s blood on us.”

**Rom 13:8** Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν.

**Rom 13:8** Owe no one anything, except to love one another; for the one who loves another has fulfilled the law.

The filling in each instance presents a completed and perfective aspect, stressing the circumstances which led to the current state. The current state is that the filling has occurred, but the focus is on the originating event which caused them to be currently filled. The delineation between having a focus on the causative event or on the current state seems to be related to whether the verb is purely in its indicative tense form or in its participial tense form. The perfect indicative tense form seems to consistently stress the originating causal event of the verb's current condition, while the perfect participial tense form regularly stresses the verb's current state but remaining cognizant of the preceding causal circumstances.

**Rom 15:19** ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ]· ὥστε με ἀπὸ ἱερουσαλήμ καὶ κύκλῳ μέχρι τοῦ ἰλλυρικοῦ **πεπληρωκέναί** τὸ εὐαγγέλιον τοῦ Χριστοῦ,  
**Rom 15:19** by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully **proclaimed** the good news of Christ.

Just as much as the old adage goes that a teacher has not taught till the student has learned, it is possible in this case that the message of the Gospel has not been proclaimed until it has been received, allowing the author to here utilizes the infinitive, suggesting an *irrealis* or unverifiable condition.

**Mark 1:15** καὶ λέγων ὅτι **πεπλήρωται** ὁ καιρὸς καὶ **ἤγγικεν** ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

**Mark 1:15** and saying, "The time is **fulfilled**, and the kingdom of God is at **hand**; repent and believe in the gospel."

**Luke 4:21** ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον **πεπλήρωται** ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

**Luke 4:21** And he began to say to them, "Today this Scripture has been **fulfilled** in your hearing."

**John 3:29** ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ **ἑστηκὸς** καὶ ἀκούων αὐτοῦ χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ **πεπλήρωται**.

**John 3:29** The one who has the bride is the bridegroom. The friend of the bridegroom, who **stands** and hears him, rejoices greatly at the bridegroom's voice. Therefore this joy of mine is now **complete**.

**John 7:8** ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω **πεπλήρωται**.

**John 7:8** You go up to the feast. I am not going up to this feast, for my time has not yet fully **come**."

**2 Cor 7:4** πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· **πεπλήρωμαι** τῆ παρακλήσει, ὑπερπερισσεύομαι τῆ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

**2 Cor 7:4** I am acting with great boldness toward you; I have great pride in you; I am **filled** with comfort. In all our affliction, I am overflowing with joy.

**Gal 5:14** ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ **πεπλήρωται**, ἐν τῷ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

**Gal 5:14** For the whole law is **fulfilled** in one word: “You shall love your neighbor as yourself.”

**Phil 4:18** ἀπέχω δὲ πάντα καὶ περισσεύω· **πεπλήρωμαι** δεξάμενος παρὰ ἐπαφροδίτου τὰ παρ’ ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ.

**Phil 4:18** I have received full payment and more. I am well **supplied**, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God.

The perfect middle/passive indicative here presents the imperfective aspect of the current situation while focusing on the causal event.

**John 16:24** ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ **πεπληρωμένη**.

**John 16:24** Until now, you have not asked for anything in my name. Ask, and you will receive so that your joy may be **complete**.

**John 17:13** νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν **πεπληρωμένην** ἐν ἑαυτοῖς.

**John 17:13** But now I am coming to you, and I speak these things in the world so that they may have my joy made **complete** in themselves.

**Rom 1:29** **πεπληρωμένους** πάσῃ ἀδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστᾶς

**Rom 1:29** They were **filled** with every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, craftiness, they are gossips,

**Rom 15:14** **Πέπεισμαι** δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, **πεπληρωμένοι** πάσης [τῆς] γνῶσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

**Rom 15:14** I myself feel **confident** about you, my brothers and sisters, that you yourselves are full of goodness, **filled** with all knowledge, and able to instruct one another.

**Phil 1:11** **πεπληρωμένοι** καρπὸν δικαιοσύνης τὸν διὰ ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.

**Phil 1:11** having **produced** the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

**Col 2:10** καὶ ἐστὲ ἐν αὐτῷ **πεπληρωμένοι**, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.

**Col 2:10** and you have come to **fullness** in him, who is the head of every ruler and authority.

**1 John 1:4** καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ᾗ **πεπληρωμένη**.

**1 John 1:4** We are writing these things so that our joy may be **complete**.

**2 John 12** Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν **πεπληρωμένη** ᾗ.

**2 John 12** Although I have much to write to you, I would rather not use paper and ink; instead, I hope to come to you and talk with you face to face so that our joy may be **complete**.

**Rev 3:2** γίνου γρηγορῶν καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ εὕρηκά σου τὰ ἔργα **πεπληρωμένα** ἐνώπιον τοῦ θεοῦ μου.

**Rev 3:2** Wake up and strengthen what remains and is on the point of death, for I have not found your works **perfect** in the sight of my God.

The perfect middle/passive participle presents the current imperfective state, resulting from prior and separate circumstances or events from the current verbal phrase. In each instance the current state of being filled or completed is the focus rather than the attributive causal event, even though it is here acknowledged. The state is imperfective in aspect and gives a current and proximal view to the unfolding narrative.

#### 247. Πλουτέω “to be rich”

**Rev 3:17** ὅτι λέγεις ὅτι πλούσιός εἰμι καὶ **πεπλούτηκα** καὶ οὐδὲν χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,  
**Rev 3:17** For you say, ‘I am rich, I have **prospered**, and I need nothing.’ You do not realize that you are wretched, pitiable, poor, blind, and naked.

The perfect active indicative presents the causal event as perfective in aspect.

#### 248. Ποιέω “to do, make; to work”

For the verses following, the perfect active indicative stresses the contributing events were leading to the current state while the perfect active participle focuses on the current state. Both present the verbal actions in their perfective aspect. The infinitive presents an *irrealis* condition while the perfect middle/passive participle stresses the current imperfective stative condition.

**Mark 5:19** καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι **πεποιήκεν** καὶ ἠλέησέν σε.

**Mark 5:19** But Jesus refused, and said to him, “Go home to your friends, and tell them how much the Lord has **done** for you, and what mercy he has shown you.”

**Mark 7:37** καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα **πεποιήκεν**, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν.

**Mark 7:37** They were astounded beyond measure, saying, “He has **done** everything well; he even makes the deaf to hear and the mute to speak.”

**Mark 11:17** καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ γέγραπται ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ **πεποιήκατε** αὐτὸν σπήλαιον ληστῶν.

**Mark 11:17** He was teaching and saying, “Is it not written, ‘My house shall be called a house of prayer for all the nations’? But you have **made** it a den of robbers.”



**Luke 1:25** ὅτι οὕτως μοι **πεποίηκεν** κύριος ἐν ἡμέραις αἷς ἐπειδὲν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

**Luke 1:25** “This is what the Lord had **done** for me when he looked favorably on me and took away the disgrace I have endured among my people.”

**Luke 17:10** οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὀφείλομεν ποιῆσαι **πεποιήκαμεν**.

**Luke 17:10** So you also, when you have done all that you were ordered to do, say, ‘We are worthless slaves; we have done only what we ought to have **done!**’”

**John 13:12** ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί **πεποίηκα** ὑμῖν;

**John 13:12** After he had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have **done** to you?”

**2 Cor 11:25** τρις ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρις ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ **πεποίηκα**.

**2 Cor 11:25** Three times, I was beaten with rods. Once I received a stoning. Three times I was shipwrecked; for a night, and a day I was **adrift** at sea;

**Heb 11:28** Πίστει **πεποίηκεν** τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.

**Heb 11:28** By faith, he **kept** the Passover and the sprinkling of blood so that the destroyer of the firstborn would not touch the firstborn of Israel.

**1 John 5:10** ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην **πεποίηκεν** αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

**1 John 5:10** Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have **made** him a liar by not believing in the testimony that God has given concerning his Son.

**John 12:37** Τοσαῦτα δὲ αὐτοῦ σημεῖα **πεποιηκότος** ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,

**John 12:37** Although he had **performed** so many signs in their presence, they did not believe in him.

**John 18:18** εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν **πεποιηκότες**, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ’ αὐτῶν **ἐστὼς** καὶ θερμαινόμενος.

**John 18:18** Now the slaves and the police had **made** a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was **standing** with them and warming himself.

**Acts 3:12** ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· ἄνδρες ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδία δυνάμει ἢ εὐσεβείᾳ **πεποιηκόσιν** τοῦ περιπατεῖν αὐτόν;

**Acts 3:12** When Peter saw it, he addressed the people, “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had **made** him walk?”

**Acts 21:33** τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσεν δεθῆναι ἀλύσει δυοῖς, καὶ ἐπυθάνετο τίς εἶη καὶ τί ἐστὶν **πεποιηκός**.

**Acts 21:33** Then the tribune came, arrested him, and ordered him to be bound with two chains; he inquired who he was and what he had **done**.

**Jas 5:15** καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα καὶ ἐγερεῖ αὐτόν ὁ κύριος· κὰν ἁμαρτίας ἦ **πεποιηκός**, ἀφεθήσεται αὐτῷ.

**Jas 5:15** The prayer of faith will save the sick, and the Lord will raise them up, and anyone who has **committed** sins will be forgiven.

**John 12:18** διὰ τοῦτο [καί] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν **πεποιηκέναι** τὸ σημεῖον.

**John 12:18** It was also because they heard that he **had performed** this sign that the crowd went to meet him.

**Heb 12:27** τὸ δὲ ἔτι ἅπαζ δηλοῖ [τὴν] τῶν σαλευομένων μετάρθωσιν ὡς **πεποιημένων**, ἵνα μείνη τὰ μὴ σαλευόμενα.

**Heb 12:27** This phrase, “Yet once more,” indicates the removal of what is shaken—that is, **created** things—so that what cannot be shaken may remain.

#### 249. Πολιτεύομαι “to live, live as a citizen”

**Acts 23:1** ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· ἄνδρες ἀδελφοί, ἐγὼ πάση συνειδήσει ἀγαθῇ **πεπολίτευμαι** τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας.

**Acts 23:1** And looking intently at the council, Paul said, “Brothers, I have **lived** my life before God in all good conscience up to this day.”

The perfect middle/passive indicative here presents the verbal action in the imperfective aspect while stressing the causal events leading to the current condition.

#### 250. Πορεύομαι “to go”

**1 Pet 4:3** ἀρκετὸς γὰρ ὁ **παρεληλυθὸς** χρόνος τὸ βούλημα τῶν ἐθνῶν **κατειργάσθαι** **πεπορευμένους** ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίας.

**1 Pet 4:3** You have already **spent** enough time in **doing** what the Gentiles like to do, **living** in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

The verbal action depicted here portrays a current state with pieces of evidence requiring a reference to a separate event from the current verbal phrase.

#### 251. Ποτίζω “to give a drink”

**Rev 14:8** Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν λέγων· ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη ἢ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς **πεπότικεν** πάντα τὰ ἔθνη.

**Rev 14:8** Then another angel, a second, followed, saying, “Fallen, fallen is Babylon the great! She has made all nations **drink** of the wine of the wrath of her fornication.”

This presents a causative perfective aspect.



## 252. Πράσσω “to do, to accomplish”

**Acts 25:11** εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου **πέπραχά** τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι.

**Acts 25:11** Now if I am in the wrong and have **committed** something for which I deserve to die, I am not trying to escape death; but if there is nothing to their charges against me, no one can turn me over to them. I appeal to the emperor.”

**Acts 25:25** ἐγὼ δὲ κατελαβόμεν μηδὲν ἄξιον αὐτὸν θανάτου **πεπραχέναι**, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα πέμπειν.

**Acts 25:25** But I found that he **had done** nothing deserving death; and when he appealed to his Imperial Majesty, I decided to send him.

**Luke 23:15** ἀλλ’ οὐδὲ ἠρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν **πεπραγμένον** αὐτῷ·

**Luke 23:15** Neither has Herod, for he sent him back to us. Indeed, he has **done** nothing to deserve death.

**Acts 26:26** ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ, λανθάνειν γὰρ αὐτὸν [τι] τούτων οὐ πείθομαι οὐθέν· οὐ γὰρ ἐστὶν ἐν γωνίᾳ **πεπραγμένον** τοῦτο.

**Acts 26:26** Indeed the king knows about these things, and to him, I speak freely; for I am certain that none of these things has escaped his notice, for this was not **done** in a corner.

The perfect active indicative presents the causative perfective, and the perfect active infinitive is the perfective aspect of an *irrealis* event. The perfect middle/passive participle stresses the current state of an imperfective aspect related to a prior series of events.

## 253. Προαιρέω “to take out, choose, prefer, decide”

**2 Cor 9:7** ἕκαστος καθὼς **προήρηται** τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.

**2 Cor 9:7** Each one must give as he has **decided** in his heart, not reluctantly or under compulsion, for God, loves a cheerful giver.

The imperfective aspect is here described with the activities related to a prior incident.

## 254. Προμαρτάνω “to sin previously”

**2 Cor 12:21** μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς καὶ πενθήσω πολλοὺς τῶν **προμαρτηκότων** καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν.

**2 Cor 12:21** I fear that when I come again, my God may humble me before you, and that I may have to mourn over many who previously **sinned** and have not repented of the impurity, sexual immorality, and licentiousness that they have practiced.

**2 Cor 13:2** προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν, τοῖς **προμαρτηκόσιν** καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,

**2 Cor 13:2** I warned those who **sinned** previously and all the others, and I warn them now while absent, as I did when present on my second visit, that if I come again, I will not be lenient.

The current state is here emphasized, noting the prior events which led to the current state. The action is described as a completed action or a perfective aspect.

#### 255. Προβαίνω “to go on, advance; be old”

**Luke 1:7** καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ ἐλισάβητ στεῖρα, καὶ ἀμφότεροι **προβεβηκότες** ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

**Luke 1:7** But they had no children because Elizabeth was barren, and both were **getting** on in years.

**Luke 1:18** καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου **προβεβηκυῖα** ἐν ταῖς ἡμέραις αὐτῆς.

**Luke 1:18** Zechariah said to the angel, “How will I know that this is so? For I am an old man, and my wife is **getting** on in years.”

**Luke 2:36** Καὶ ἦν ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη **προβεβηκυῖα** ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς

**Luke 2:36** There was also a prophet, Anna, the daughter of Phanuel, of the tribe of Asher. She was of a **great age**, having lived with her husband seven years after her marriage

The tense form used here presents the perfective aspect of the current state. The reference to age necessitates the reference to the years leading up to the current state.

#### 256. Προγίνομαι “to happen previously”

**Rom 3:25** ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν **προγεγονότων** ἁμαρτημάτων

**Rom 3:25** whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness because, in his divine forbearance, he had passed over the sins **previously** committed.

The lexical entry here points us backward to the causal events, but the resultant state of the event or events is stressed here with the perfect active participle.

#### 257. Προγινώσκω “to know ahead of time, choose ahead of time”

**1 Pet 1:20** **προεγνωσμένου** μὲν πρὸ καταβολῆς κόσμου φανερωθέντος δὲ ἐπ’ ἐσχάτου τῶν χρόνων δι’ ὑμᾶς

**1 Pet 1:20** He was **destined** before the foundation of the world but was revealed at the end of the ages for your sake.

The current imperfective stative aspect is being stressed here with causality noted.

## 258. Προγράφω “to write formerly”

**Jude 4** παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν ἰησοῦν Χριστὸν ἀρνοῦμενοι.

**Jude 4** For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

The lexical entry suggests a reference to a prior event, but the use of the perfect middle/passive participle stresses the current resultant state in the imperfective aspect, suggesting that the persons referred to continue to be designated, provided they continue in their ungodliness and perversion.

## 259. Προελπίζω “to trust first”

**Eph 1:12** εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ.

**Eph 1:12** so that we, who were the first to set our hope on Christ, might live for the praise of his glory.

The hope here is in the perfective aspect and designates a full and completed event.

## 260. Προεπαγγέλλω “to promise long before”

**2 Cor 9:5** ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.

**2 Cor 9:5** So I thought it necessary to urge the brothers to go on ahead to you, and arrange in advance for this bountiful gift that you have promised, so that it may be ready as a voluntary gift and not as an extortion.

The promise is current and forthcoming in the imperfect aspectual presentation here.

## 261. Προΐστημι “to manage, stand before, lead”

**1 Tim 5:17** Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

**1 Tim 5:17** Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.

It is only after the experience of having ruled well do we lavish this double honor.

## 262. Προκυρώ “to determine earlier”

**Gal 3:17** τοῦτο δὲ λέγω· διαθήκην **προκεκυρωμένην** ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη **γεγονώς** νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

**Gal 3:17** My point is this: the law, which **came** four hundred thirty years later, does not annul a covenant **previously** ratified by God so as to nullify the promise.

The current and stative nuance of the verbal action here brings the proximity of the action to the current time despite the lexical entry.

## 263. Προλέγω “to say ahead of time; foretell”

**Matt 24:25** ἰδοὺ **προεἶρηκα** ὑμῖν.

**Matt 24:25** Take note, I have told you **beforehand**.

**Mark 13:23** ὑμεῖς δὲ βλέπετε· **προεἶρηκα** ὑμῖν πάντα.

**Mark 13:23** But be alert; I have **already told** you everything.

**Rom 9:29** καὶ καθὼς **προεἶρηκεν** ἠσαΐας· εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιώθημεν.

**Rom 9:29** And as Isaiah **predicted**, “If the Lord of hosts had not left survivors to us, we would have fared like Sodom and been made like Gomorrah.”

**2 Cor 7:3** πρὸς κατάκρισιν οὐ λέγω· **προεἶρηκα** γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

**2 Cor 7:3** I do not say this to condemn you, for I **said before** that you are in our hearts, to die together and to live together.

**2 Cor 13:2** **προεἶρηκα** καὶ προλέγω, ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν, τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,

**2 Cor 13:2** I **warned** those who sinned previously and all the others, and I warn them now while absent, as I did when present on my second visit, that if I come again, I will not be lenient—

**Gal 1:9** ὡς **προεἰρήκαμεν** καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ’ ὃ παρελάβετε, ἀνάθεμα ἔστω.

**Gal 1:9** As we have **said before**, so now I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed!

**Heb 4:7** πάλιν τινὰ ὀρίζει ἡμέραν, σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς **προεἶρηται**· *σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.*

**Heb 4:7** again he appoints a certain day, “Today,” saying through David so long afterward, in the words already **quoted**, “Today, if you hear his voice, do not harden your hearts.”

**2 Pet 3:2** μνησθῆναι τῶν **προεἰρημένων** ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,

**2 Pet 3:2** that you should remember the words spoken in the **past** by the holy prophets and the commandment of the Lord and Savior spoken through your apostles.

**Jude 17** ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν **προεἰρημένων** ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν ἰησοῦ Χριστοῦ

**Jude 17** But you, beloved, must remember the **predictions** of the apostles of our Lord Jesus Christ.

Used with the perfect active indicative, the perfective aspect is emphasized, pointing to the originating event. The perfect middle/passive indicative presents the imperfective aspect of Scripture while still highlighting the originating event. The perfect middle/passive participle stresses the current resultant state of the past occurrence and presents it in the imperfective aspect.

#### 264. Προοράω “to see ahead of time”

**Acts 21:29** ἦσαν γὰρ **προεωρακότες** Τρόφιμον τὸν ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.

**Acts 21:29** For they had previously **seen** Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple.

The perfect active participle presents the perfective aspect of a current resultant state which is caused by previous events.

#### 265. Προσέρχομαι “to come to”

**Heb 12:18** Οὐ γὰρ **προσεληλύθατε** ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ

**Heb 12:18** You have not **come** to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest,

**Heb 12:22** ἀλλὰ **προσεληλύθατε** Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

**Heb 12:22** But you have **come** to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering.

The causal events or reasons leading up to the current action are being emphasized.

#### 266. Προσέχω “to pay attention to”

**Heb 7:13** ἐφ’ ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ’ ἧς οὐδεὶς **προσέσχηκεν** τῷ θυσιαστηρίῳ·

**Heb 7:13** Now the one of whom these things are spoken belonged to another tribe, from which no one has ever **served** at the altar.

The current verbal action reflects onto the historical events and circumstances.

## 267. Προσκαλέω “to call, summon”

**Acts 13:2** Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον· ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ **προσκέκλημαι** αὐτούς.

**Acts 13:2** While they were worshipping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have **called** them.”

**Acts 16:10** ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν συμβιβάζοντες ὅτι **προσκέκληται** ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

**Acts 16:10** And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had **called** us to preach the gospel to them.

The calling is here imperfective in aspect but emphasizing the initial call rather than the idea that they are selected.

## 268. Προστάσσω “to command”

**Acts 10:33** ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ, σύ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ **προσπεταγμένα** σοι ὑπὸ τοῦ κυρίου.

**Acts 10:33** Therefore, I sent for you immediately, and you have been kind enough to come. So now all of us are here in the presence of God to listen to all that the Lord has **commanded** you to say.”

**Acts 17:26** ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὅρισας **προσπεταγμένους** καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν

**Acts 17:26** From one ancestor he made all nations to inhabit the whole earth, and he **allotted** the times of their existence and the boundaries of the places where they would live.

The command is here imperfective and current in its aspect but does point rearward on to the initiation of the command or decision.

## 269. Προσφέρω “to bring, to offer”

**Heb 11:17** Πίστει **προσενήνοχεν** ἄβραάμ τὸν ἰσαὰκ πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

**Heb 11:17** By faith Abraham, when put to the test, **offered up** Isaac. He who had received the promises was ready to offer up his only son,

Abraham offered Isaac completely and without reservation.

## 270. Προχειρίζω “to choose, to appoint”

**Acts 3:20** ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ τὸν **προκεχειρισμένον** ὑμῖν χριστὸν ἰησοῦν,

**Acts 3:20** so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah **appointed** for you, that is, Jesus.

The appointment is even now still in effect even though it was done some time ago.

### 271. Προχειροτονέω “to choose beforehand”

**Acts 10:41** οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν·

**Acts 10:41** not to all the people but to us who were chosen by God as witnesses and who ate and drank with him after he rose from the dead.

The audience here is identified as having been selected prior but still being considered chosen.

### 272. Πυρόω “to burn”

**Eph 6:16** ἐν πᾶσιν ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι·

**Eph 6:16** With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one.

**Rev 1:15** καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν,

**Rev 1:15** his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters.

**Rev 3:18** συμβουλεύω σοι ἀγοράσαι παρ’ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσης, καὶ ἱμάτια λευκὰ ἵνα περιβάλη καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλ[ο]ύριον ἐγγρῖσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς.

**Rev 3:18** Therefore I counsel you to buy from me gold refined by fire so that you may be rich; and white robes to clothe you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes so that you may see.

The perfect middle/passive participle is used to describe the burning bringing the time and the verbal action into proximity.

### 273. Πωρόω “to harden, make stubborn; become dim”

**Mark 6:52** οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ’ ἦν αὐτῶν ἡ καρδιά πεπωρωμένη.

**Mark 6:52** for they did not understand about the loaves, but their hearts were hardened.

**Mark 8:17** καὶ γνοὺς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

**Mark 8:17** And becoming aware of it, Jesus said to them, “Why are you talking about having no bread? Do you still not perceive or understand? Are your hearts hardened?”

The hardening of hearts is considered here current and ongoing.



274. Παντίζω “to sprinkle”

**Heb 10:22** προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ·

**Heb 10:22** let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

The effect of the perfect middle/passive participle here reminds the audience of their baptism with water and undergoing once again the waters of their initial believer’s baptism.

275. Ριζόω “to take root”

**Eph 3:17** κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ῥριζωμένοι καὶ τεθεμελιωμένοι,

**Eph 3:17** and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love.

**Col 2:7** ῥριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.

**Col 2:7** rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

The verbal action here is imperfective in aspect and can be considered ongoing, even though the action had begun at a time prior.

276. Ρίπτω “to throw, cast down; spit”

**Luke 17:2** λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περὶκεῖται περὶ τὸν τράχηλον αὐτοῦ καὶ ῥριπταὶ εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα.

**Luke 17:2** It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.

The causative event for the casting into the sea is being brought to the fore with this imperfective aspectual verb, and the reason is the person and instrument of temptation.

**Matt 9:36** ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ῥριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

**Matt 9:36** When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd.

The condition of being harassed and helpless is emphasized as stative and current, but a hint as to the events which led them to be so is here referenced.



277. Σαλεύω “to shake”

**Luke 6:38** δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν **πεπιεσμένον** **σεσαλευμένον** ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ὡς γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

**Luke 6:38** give, and it will be given to you. A good measure, **pressed down**, **shaken together**, running over, will be put into your lap; for the measure you give will be the measure you get back.”

The present and current nature of the amount of blessing is herein being highlighted.

278. Σαρώω “to sweep”

**Matt 12:44** τότε λέγει· εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σχολάζοντα **σεσαρωμένον** καὶ κεκοσμημένον.

**Matt 12:44** Then it says, ‘I will return to my house from which I came.’ When it comes, it finds it empty, **swept**, and put in order.

**Luke 11:25** καὶ ἐλθὼν εὐρίσκει **σεσαρωμένον** καὶ **κεκοσμημένον**.

**Luke 11:25** When it comes, it finds it **swept** and put in **order**.

The verbal actions described the current state of order after the previous disorder when the demon resided in the person.

279. Σήπω “to rot, decay”

**Jas 5:2** ὁ πλοῦτος ὑμῶν **σέσηπεν** καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

**Jas 5:2** Your riches have **rotted**, and your clothes are moth-eaten.

The rotting is perfective in aspect and reminisces how they came to be.

280. Σιγᾶω “to be silent”

**Rom 16:25** [Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις **σεσιγημένου**,

**Rom 16:25** Now to God who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept **secret** for long ages

The silence is deafening as the perfect middle/passive participle anticipates a change in state.

281. Σκύλλω “to trouble”

**Matt 9:36** ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν **ἐσκυλμένοι** καὶ **ἐρριμμένοι** ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

**Matt 9:36** When he saw the crowds, he had compassion for them because they were **harassed** and **helpless**, like sheep without a shepherd.

Refer to entry for **ρίπτω**.

282. **Σκοτόω “to darken; blind, stupefy, make dizzy”**

**Eph 4:18** **έσκοτομένοι** τῇ διανοίᾳ ὄντες, **ἀπηλλοτριωμένοι** τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

**Eph 4:18** They are **darkened** in their understanding, **alienated** from the life of God because of their ignorance and hardness of heart.

**Rev 16:10** Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου, καὶ ἐγένετο ἡ βασιλεία αὐτοῦ **έσκοτομένη**, καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου

**Rev 16:10** The fifth angel poured his bowl on the throne of the beast, and its kingdom was plunged into **darkness**; people gnawed their tongues in agony.

The current state of alienation or blindness is emphasized, but the origins of how this came to be are also here being referenced.

283. **Σμυρνίζω “to mix with myrrh”**

**Mark 15:23** καὶ ἐδίδουν αὐτῷ **έσμυρνισμένον** οἶνον· ὃς δὲ οὐκ ἔλαβεν.

**Mark 15:23** And they offered him wine **mixed with myrrh**, but he did not take it.

This highlights the resultant of the mixing of myrrh with good wine. This was refused by Jesus. It is possible that the myrrh could have had some anesthetic qualities, and Jesus refused to consume any relief for his suffering and pain. Ὅξους is the sour wine which Jesus later consumes. It could be possible that in the drinking of it and immediately proclaimed that “it is finished,” Jesus brought to completion the full Passover Haggadah Seder and now continues to drink with us the fourth cup every Lord’s Supper (Eucharist).

284. **Σοφίζω “to give wisdom; make wise”**

**2 Pet 1:16** Οὐ γὰρ **σεσοφισμένοις** μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἀλλ’ ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος.

**2 Pet 1:16** For we did not follow cleverly **devised** myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty.

The stress is on the resultant of the verbal action, which is, in this case, the formulation of myths based upon preconceived intentions to deceive.

285. **Σπαργανώω “to wrap in baby cloths”**

**Luke 2:12** καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος **ἐσπαργανωμένον** καὶ κείμενον ἐν φάτνῃ.

**Luke 2:12** This will be a sign for you: you will find a child **wrapped** in bands of cloth and lying in a manger.”

The sign might not be a baby who is wrapped, but the very instance of Mary or Joseph in the midst of wrapping. This would indeed be a sign since a baby already wrapped would not have been uncommon.

286. **Σπείρω “to sow”**

**Matt 13:19** παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ **ἐσπαρμένον** ἐν τῇ καρδίᾳ αὐτοῦ, οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.

**Matt 13:19** When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is **sown** in the heart; this is what was sown on the path.

**Mark 4:15** οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν· ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν **ἐσπαρμένον** εἰς αὐτούς.

**Mark 4:15** These are the ones on the path where the word is sown: when they hear, Satan immediately comes and takes away the word that is **sown** in them.

The stress of “even now what is being sown” seems to be the emphasis.

287. **Σπιλώω “to stain, soil, mark; corrupt”**

**Jude 23** οὓς δὲ σφύζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς **ἐσπιλωμένον** χιτῶνα.

**Jude 23** Save others by snatching them out of the fire; and have mercy on still others with fear, hating even the tunic **defiled** by their bodies.

This could be an allusion to Joshua’s “filthy (מִיָּצָה) garments” in Zechariah 3:3–4.<sup>289</sup>

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<sup>289</sup> Richard J. Bauckham, *Jude, 2 Peter*, WBC, vol. 50, Accordance electronic ed. (Grand Rapids: Zondervan, 1983), 116.

## 288. Σταυρώω “to crucify”

**Gal 6:14** ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν ἰησοῦ Χριστοῦ, δι’ οὗ ἐμοὶ κόσμος **ἐσταύρωται** καὶ γὰρ κόσμος.

**Gal 6:14** But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been **crucified** to me, and I to the world.

**Matt 28:5** ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν· μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι ἰησοῦν τὸν **ἐσταυρωμένον** ζητεῖτε·

**Matt 28:5** But the angel said to the women, “Do not be afraid; I know that you are looking for Jesus who was **crucified**.”

**Mark 16:6** ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν **ἐσταυρωμένον**· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.

**Mark 16:6** But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, who was **crucified**. He has been raised; he is not here. Look, there is the place they laid him.

**1 Cor 1:23** ἡμεῖς δὲ κηρύσσομεν Χριστὸν **ἐσταυρωμένον**, ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν,

**1 Cor 1:23** but we proclaim Christ **crucified**, a stumbling block to Jews and foolishness to Gentiles,

**1 Cor 2:2** οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ ἰησοῦν Χριστὸν καὶ τοῦτον **ἐσταυρωμένον**.

**1 Cor 2:2** For I decided to know nothing among you except Jesus Christ, and him **crucified**.

**Gal 3:1** Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ’ ὀφθαλμοὺς ἰησοῦς Χριστὸς προεγράφη **ἐσταυρωμένος**;

**Gal 3:1** You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as **crucified**!

Both the perfect middle/passive tense forms provide the imperfective aspect; however, the perfect middle/passive indicative stresses the events leading up to the verb while the perfect middle/passive participle stresses the resultant and current state of the verb.

## 289. Στεφανώω “to crown”

**Heb 2:9** τὸν δὲ βραχύ τι παρ’ ἀγγέλους **ἠλαττωμένον** βλέπομεν ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ **ἐστεφανωμένον**, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου.

**Heb 2:9**, but we do see Jesus, who for a little while was made **lower** than the angels, now **crowned** with glory and honor because of the suffering of death so that by the grace of God, he might taste death for everyone.

Refer to the entry for ἐλαττώω. The contrast is now, and forevermore Jesus is crowned.

## 290. Στηρίζω “to support, make firm, strengthen”

**Luke 16:26** καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα **ἐστήρικται**, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

**Luke 16:26** And besides all this, between us and you a great chasm has been **fixed**, in order that those who would pass from here to you may not be able, and none may cross from there to us.’

**2 Pet 1:12** Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων καίπερ **εἰδότες** καὶ **ἐστηριγμένους** ἐν τῇ παρουσίᾳ ἀληθείας.

**2 Pet 1:12** Therefore, I intend to keep on reminding you of these things, though you **know** them already and are **established** in the truth that has come to you.

The perfect middle/passive indicative presents the causation for the verb while the participle the current state of the action.

### 291. Στρωννύω “to spread, furnish”

**Mark 14:15** καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα **ἐστρωμένον** ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.

**Mark 14:15** He will show you a large room upstairs, **furnished** and ready. Make preparations for us there.”

**Luke 22:12** κάκεινος ὑμῖν δείξει ἀνάγαιον μέγα **ἐστρωμένον**· ἐκεῖ ἐτοιμάσατε.

**Luke 22:12** He will show you a large room upstairs, already **furnished**. Make preparations for us there.”

The idea of a room furnished for the master’s use is suggestive and pregnant with implications.

### 292. Συγκαλύπτω “to cover-up”

**Luke 12:2** Οὐδὲν δὲ **συγκεκαλυμμένον** ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

**Luke 12:2** Nothing is **covered** up that will not be uncovered, and nothing secret that will not become known.

The concealed nature anticipates the reveal, which appears eventual.

### 293. Συγκατατίθημι “to agree with”

**Luke 23:51** \_ οὗτος οὐκ ἦν **συγκατατεθειμένος** τῇ βουλῇ καὶ τῇ πράξει αὐτῶν \_ ἀπὸ ἀριμαθαίας πόλεως τῶν ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,

**Luke 23:51** had not **agreed** to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God.

The verb suggests that he was still in disagreement.

294. Συγκεράννυμι “to mix together, unite”

**Heb 4:2** καὶ γὰρ ἐσμεν εὐηγγελισμένοι καθάπερ κάκεινοι· ἀλλ’ οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκερασμαμένους τῇ πίστει τοῖς ἀκούσασιν.

**Heb 4:2** For indeed the good news came to us just as to them; but the message they heard did not benefit them, because they were not united by faith with those who listened.

The concurrent unity between knowledge and faith is stressed here.

295. Συγγέω “to mingle together, confuse, confound”

**Acts 19:32** ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν.

**Acts 19:32** Meanwhile, some were shouting one thing, some another; for the assembly was in confusion, and most of them did not know why they had come together.

The resultant and current confusion highlights the causation for which they had come.

296. Συλλαμβάνω “to seize; help; conceive, become pregnant”

**Luke 1:36** καὶ ἰδοὺ ἐλίσάβητ ἡ συγγενὶς σου καὶ αὐτὴ συνέειληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα·

**Luke 1:36** And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren.

The conception which occurred months earlier is here highlighted.

297. Συμβαίνω “to happen, befall”

**2 Pet 2:22** συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ ὅς λουσαμένη εἰς κυλισμὸν βορβόρου.

**2 Pet 2:22** It has happened to them according to the true proverb, “The dog turns back to its own vomit,” and, “The sow is washed only to wallow in the mud.”

**Luke 24:14** καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

**Luke 24:14** and talking with each other about all these things that had happened.

**Acts 3:10** ἐπεγίνωσκον δὲ αὐτὸν ὅτι αὐτὸς ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

**Acts 3:10** and they recognized him as the one who used to sit and ask for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what had happened to him.

The perfect active indicative presents the perfective aspect stressing the original event, while the perfect active participle presents the perfective aspect stressing the current state of affairs as a result of the prior events.

### 298. Συναγωγή “to gather, bring together; compile”

**Matt 18:20** οὗ γάρ εἰσιν δύο ἢ τρεῖς **συνηγμένοι** εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

**Matt 18:20** For where two or three are **gathered** in my name, I am there among them.”

**Matt 22:41** **Συνηγμένων** δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ ἰησοῦς

**Matt 22:41** Now while the Pharisees were **gathered** together, Jesus asked them this question:

**Matt 27:17** **συνηγμένων** οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· τίνα θέλετε ἀπολύσω ὑμῖν, [ἰησοῦν τὸν] Βαραββᾶν ἢ ἰησοῦν τὸν λεγόμενον χριστόν;

**Matt 27:17** So after they had **gathered**, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?”

**Acts 4:31** καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν **συνηγμένοι**, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

**Acts 4:31** When they had prayed, the place in which they were **gathered together** was shaken, and they were all filled with the Holy Spirit and spoke the word of God with boldness.

**Acts 20:7** Ἐν δὲ τῇ μιᾷ τῶν σαββάτων **συνηγμένων** ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινεν τε τὸν λόγον μέχρι μεσονυκτίου.

**Acts 20:7** On the first day of the week, when we **met** to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight.

**Acts 20:8** ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦμεν **συνηγμένοι**.

**Acts 20:8** There were many lamps in the room upstairs where we were **meeting**.

**Rev 19:19** Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν **συνηγμένα** ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

**Rev 19:19** Then I saw the beast and the kings of the earth with their armies **gathered** to make war against the rider on the horse and against his army.

The current and present gathering is here stressed. The reason for the gathering is referenced and may be particularly highlighted.

### 299. Συναθροίζω “to gather”

**Acts 12:12** συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ **συναθροισμένοι** καὶ προσευχόμενοι.

**Acts 12:12** As soon as he realized this, he went to the house of Mary, the mother of John, whose other name was Mark, where many had **gathered** and were praying.

The gathering is current, but the use of the perfect tense form draws our attention to the reason for the gathering.

### 300. Συνδέω “to fasten together; to be in prison with”

**Heb 13:3** μιμησθε τῶν δεσμίων ὡς **συνδεδεμένοι**, τῶν κακουχομένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.



**Heb 13:3** Remember those who are in **prison**, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured.

The call is to remember those who are currently in prison and why they were sent there, presumably because of their faith rather than their penal crimes.

301. **Συνέρχομαι “to come together; to go together”**

**Luke 23:55** Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν **συνεληλυθυῖαι** ἐκ τῆς Γαλιλαίας αὐτῶ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,

**Luke 23:55** The women who had **come** with him from Galilee followed, and they saw the tomb and how his body was laid.

**Acts 10:27** καὶ συνομιλῶν αὐτῶ εἰσηλθεν καὶ εὗρίσκει **συνεληλυθότας** πολλούς,

**Acts 10:27** And as he talked with him, he went in and found that many had **assembled**.

The perfect active participle presents the perfective aspect of the current state while keeping the causative reason for the verbal action in sight.

302. **Συνίστημι “to associate with; recommend; unite, collect; sustain”**

**Col 1:17** καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῶ **συνέστηκεν**,

**Col 1:17** He himself is before all things, and in him all things hold **together**.

The statement here is made that Christ sustains all things.

**Luke 9:32** ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῶ ἦσαν **βεβαρημένοι** ὑπνω· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς **συνεστῶτας** αὐτῶ.

**Luke 9:32** Now Peter and his companions were **weighed** down with sleep, but since they had stayed awake, they saw his glory and the two men who **stood** with him.

**2 Pet 3:5** Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι’ ὕδατος **συνεστῶσα** τῶ τοῦ θεοῦ λόγῳ

**2 Pet 3:5** They deliberately ignore this fact, that by the word of God heavens existed long ago, and an earth was **formed** out of the water and by means of water.

The present state and condition of the verb are highlighted while keeping in mind the originating circumstances that brought it to be as such.

303. **Σύνοιδα “to know; to share knowledge, be aware of; conscience”**

**1 Cor 4:4** οὐδὲν γὰρ ἔμαυτῶ **σύνοιδα**, ἀλλ’ οὐκ ἐν τούτῳ δεδικαίωμαι, ὁ δὲ ἀνακρίνων με κύριός ἐστιν.

**1 Cor 4:4** I am not **aware** of anything against myself, but I am not thereby acquitted. It is the Lord who judges me.



**Acts 5:2** καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, **συνειδυίης** καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

**Acts 5:2**, with his wife's **knowledge**, he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet.

The perfect active indicative suggest that Paul is speaking from a perfective and complete understanding, while in the perfect active participle, the wife was currently perfectly fully aware of the plan to deceive.

### 304. Συντριβῶ “to crush, to break”

**Matt 12:20** κάλαμον **συντετριμμένον** οὐ κατεάζει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

**Matt 12:20** He will not **break** a bruised reed or quench a smoldering wick until he brings justice to victory.

**Mark 5:4** διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν **δεδέσθαι** καὶ **διεσπάσθαι** ὑπ’ αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας **συντετριφῆναι**, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·

**Mark 5:4** for he had often been **bound** with shackles and chains, but he **wrenched** the chains apart, and he **broke** the shackles in pieces. No one had the strength to subdue him.

The state of a fractured reed is in view with the perfect middle/passive participle, while the *irrealis* state or conditions are presented with the perfect middle/passive infinitive.

### 305. Συσταυρόω “to crucify with”

**Gal 2:19** ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ **συνεσταύρωμαι**·

**Gal 2:19** For through the law I died to the law so that I might live to God. I have been **crucified** with Christ;

**Mark 15:32** ὁ χριστὸς ὁ βασιλεὺς ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ **συνεσταυρωμένοι** σὺν αὐτῷ ὠνείδιζον αὐτόν.

**Mark 15:32** Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.” Those who were **crucified** with him also taunted him.

The perfect middle/passive indicative highlights the prior event of being crucified with Christ and the imperfect aspect of still being so. The perfect middle/passive participle stresses the current verbal reference frame of the two robbers who were currently crucified.

### 306. Συστέλλω “to humiliate, subdue; to wrap up”

**1 Cor 7:29** Τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς **συνεσταλμένος** ἐστίν· τὸ λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν

**1 Cor 7:29** I mean, brothers and sisters, the appointed time has grown **short**; from now on, let even those who have wives be as though they had none

The urgency in the shortened time we have left is emphasized.

### 307. Σφάζω “to slay”

**Rev 5:6** Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον **ἑστηκός** ὡς **ἐσφαγμένον** ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ οἳ εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ **ἀπεσταλμένοι** εἰς πᾶσαν τὴν γῆν.

**Rev 5:6** Then I saw between the throne and the four living creatures and among the elders a Lamb **standing** as if it had been **slaughtered**, having seven horns and seven eyes, which are the seven spirits of God **sent out** into all the earth.

**Rev 5:12** λέγοντες φωνῇ μεγάλῃ· ἄξιόν ἐστιν τὸ ἄρνιον τὸ **ἐσφαγμένον** λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

**Rev 5:12** singing with full voice, “Worthy is the Lamb that was **slaughtered** to receive power and wealth and wisdom and might and honor and glory and blessing!”

**Rev 6:9** Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν **ἐσφαγμένων** διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον.

**Rev 6:9** When he opened the fifth seal, I saw under the altar the souls of those who had been **slaughtered** for the word of God and for the testimony they had given;

**Rev 13:3** καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς **ἐσφαγμένην** εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. Καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου

**Rev 13:3** One of its heads seemed to have received a **death-blow**, but its mortal wound had been healed. In amazement, the whole earth followed the beast.

**Rev 13:8** καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οἳ οὐ **γέγραπται** τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἄρνιου τοῦ **ἐσφαγμένου** ἀπὸ καταβολῆς κόσμου.

**Rev 13:8** and all the inhabitants of the earth will worship it, everyone whose name has not been **written** from the foundation of the world in the book of life of the Lamb that was **slaughtered**.

**Rev 18:24** καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη καὶ πάντων τῶν **ἐσφαγμένων** ἐπὶ τῆς γῆς.

**Rev 18:24** And in you was found the blood of prophets and of saints, and of all who have been **slaughtered** on the earth.”

The resultant state of being slaughtered is stressed in the living lamb of God.

### 308. Σφραγίζω “to seal”

**Rev 7:4** Καὶ ἤκουσα τὸν ἀριθμὸν τῶν **ἐσφραγισμένων**, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, **ἐσφραγισμένοι** ἐκ πάσης φυλῆς υἰῶν ἰσραὴλ·

**Rev 7:4** And I heard the number of those who were **sealed**, one hundred forty-four thousand, **sealed** out of every tribe of the people of Israel:

**Rev 7:5** ἐκ φυλῆς ἰούδα δώδεκα χιλιάδες **ἐσφραγισμένοι**, ἐκ φυλῆς ρουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,

**Rev 7:5** From the tribe of Judah twelve thousand **sealed**, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

**Rev 7:8** ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες **ἐσφραγισμένοι**.

**Rev 7:8** from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand **sealed**.

The seal is and remains intact, even as it had been placed on a prior occasion. This seems to assert the notion that God is able to save those who are His. He sealed them, presumably at the point of their belief, and they remain, even now in the imperfective aspect, sealed unto Himself.

### 309. Σώζω “to save; maintain, preserve”

**Matt 9:22** ὁ δὲ ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν· θάρσει, θύγατερ· ἡ πίστις σου **σέσωκέν** σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

**Matt 9:22** Jesus turned, and seeing her, he said, “Take heart, daughter; your faith has made you **well**.” And instantly, the woman was made well.

**Mark 5:34** ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου **σέσωκέν** σε· ὕπαγε εἰς εἰρήνην καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου.

**Mark 5:34** He said to her, “Daughter, your faith has made you **well**; go in peace, and be healed of your disease.”

**Mark 10:52** καὶ ὁ ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου **σέσωκέν** σε. Καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

**Mark 10:52** Jesus said to him, “Go; your faith has made you **well**.” Immediately he regained his sight and followed him on the way.

**Luke 7:50** εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου **σέσωκέν** σε· πορεύου εἰς εἰρήνην.

**Luke 7:50** And he said to the woman, “Your faith has **saved** you; go in peace.”

**Luke 8:48** ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου **σέσωκέν** σε· πορεύου εἰς εἰρήνην.

**Luke 8:48** He said to her, “Daughter, your faith has made you **well**; go in peace.”

**Luke 17:19** καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου **σέσωκέν** σε.

**Luke 17:19** Then he said to him, “Get up and go on your way; your faith has made you **well**.”

**Luke 18:42** καὶ ὁ ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου **σέσωκέν** σε.

**Luke 18:42** Jesus said to him, “Receive your sight; your faith has **saved** you.”

**Acts 4:9** εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς ἐν τίνι οὗτος

**σέσωται**,

**Acts 4:9** if we are questioned today because of a good deed done to someone who was sick and is asked how this man has been **healed**,

**Eph 2:5** καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, \_ χάριτί ἐστε **σεσωσμένοι** \_

**Eph 2:5** even when we were dead through our trespasses, made us alive together with Christ— by grace, you have been **saved**—

**Eph 2:8** Τῇ γὰρ χάριτί ἐστε **σεσωσμένοι** διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον·

**Eph 2:8** For by grace you have been **saved** through faith, and this is not your own doing; it is the gift of God.

The perfect active indicative presents the perfective view while the perfect middle/passive presents an imperfective aspect.

### 310. Σωρεύω “to heap”

**2 Tim 3:6** ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναῖκάρια **σεσωρευμένα** ἀμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,

**2 Tim 3:6** For among them are those who make their way into households and captivate silly women, **overwhelmed** by their sins and swayed by all kinds of desires.

The causality referenced with σεσωρευμένα is that while the state of the women is that they are currently even now being overwhelmed by their sins, this did not come about in a silo. There are a series of events which led to be overwhelmed by their sins. These events are here referenced but not stressed. The focus here is on their current state of being overwhelmed.

### 311. Ταράσσω “to trouble”

**John 12:27** Νῦν ἡ ψυχὴ μου **τετάρακται**, καὶ τί εἶπω; πᾶτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

**John 12:27** “Now my soul is **troubled**. And what should I say ‘Father, save me from this hour’? No, it is for this reason that I have come to this hour.

**Luke 24:38** καὶ εἶπεν αὐτοῖς· τί **τεταραγμένοι** ἐστέ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

**Luke 24:38** He said to them, “Why are you **frightened**, and why do doubts arise in your hearts?”

The perfect middle/passive indicative stresses the causation of the verbal action, while the perfect middle/passive participle stresses the current resultant state of the verb.

### 312. Τάσσω “to appoint; to station”

**Acts 22:10** εἶπον δέ· τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με· ἀναστὰς πορεύου εἰς Δαμασκὸν κακεῖ σοι λαληθήσεται περὶ πάντων ὧν **τέτακται** σοι ποιῆσαι.

**Acts 22:10** I asked, ‘What am I to do, Lord?’ The Lord said to me, ‘Get up and go to Damascus; there you will be told everything that has been **assigned** to you to do.’

**Acts 13:48** ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν **τεταγμένοι** εἰς ζωὴν αἰώνιον·

**Acts 13:48** When the Gentiles heard this, they were glad and praised the word of the Lord, and as many as had been **destined** for eternal life became believers.

**Rom 13:1** Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. Οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὗσαι ὑπὸ θεοῦ **τεταγμένοι** εἰσίν.

**Rom 13:1** Let every person be subject to the governing authorities; for there is no authority except God, and those authorities that exist have been **instituted** by God.

The perfect middle/passive indicative points to the causation of the verb, and the perfect middle/passive participle highlights the verb action's current resultant state.

### 313. Τελειόω “to finish, to make perfect”

**Heb 10:14** μιᾷ γὰρ προσφορᾷ **τετελειώκεν** εἰς τὸ διηνεκές τοὺς ἀγιαζομένους.

**Heb 10:14** For by a single offering he has **perfected** for all time those who are sanctified.

**Phil 3:12** Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη **τετελειώμαι**, διώκω δὲ εἰ καὶ καταλάβω, ἐφ’ ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [ἰησοῦ].

**Phil 3:12** Not that I have already obtained this or have already reached the **goal**, but I press on to make it my own because Christ Jesus has made me his own.

**1 John 2:5** ὃς δ’ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ **τετελειώται**, ἐν τούτῳ γινώσκωμεν ὅτι ἐν αὐτῷ ἐσμεν.

**1 John 2:5** but whoever obeys his word, truly in this person the love of God has reached **perfection**. By this, we may be sure that we are in him:

**1 John 4:17** Ἐν τούτῳ **τετελειώται** ἡ ἀγάπη μεθ’ ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

**1 John 4:17** Love has been **perfected** among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world.

**1 John 4:18** φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ ἀλλ’ ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ **τετελειώται** ἐν τῇ ἀγάπῃ.

**1 John 4:18** There is no fear in love, but perfect love casts out fear, for fear has to do with punishment, and whoever fears has not reached **perfection** in love.

**John 17:23** ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν **τετελειωμένοι** εἰς ἓν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

**John 17:23** I in them and you in me, that they may become **completely** one, so that the world may know that you have sent me and have loved them even as you have loved me.

**Heb 7:28** ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα **τετελειωμένον**.

**Heb 7:28** For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made **perfect** forever.

**Heb 12:23** καὶ ἐκκλησία πρωτοτόκων **ἀπογεγραμμένων** ἐν οὐρανοῖς καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων **τετελειωμένων**

**Heb 12:23** and to the assembly of the firstborn who are **enrolled** in heaven, and to God the judge of all, and to the spirits of the righteous made **perfect**,

**1 John 4:12** θεὸν οὐδεὶς πώποτε τεθέαται. Ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν **τετελειωμένη** ἐστίν.

**1 John 4:12** No one has ever seen God; if we love one another, God lives in us, and his love is **perfected** in us.

The perfect active indicative stresses the perfective aspect of the causation of the verb.

The perfect middle/passive indicative is similar but provides the imperfective aspect to the verbal action. The perfect middle/passive participle stresses the current resultant state with the imperfective view.

### 314. Τελευτάω “to die”

**John 11:39** λέγει ὁ ἰησοῦς· ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.

**John 11:39** Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.”

The perfect active participle stresses the perfective nature of the resultant state of the verbal action.

### 315. Τελέω “to finish, complete; perform, carry out”

**2 Tim 4:7** τὸν καλὸν ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

**2 Tim 4:7** I have fought the good fight, I have finished the race, I have kept the faith.

**John 19:28** Μετὰ τοῦτο εἰδὼς ὁ ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ.

**John 19:28** After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.”

**John 19:30** ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] ἰησοῦς εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

**John 19:30** When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

Jesus stressed the series of events in an imperfective aspect as he had not yet died.

### 316. Τηρέω “to keep, to guard”

**John 2:10** καὶ λέγει αὐτῷ· πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

**John 2:10** and said to him, “Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.”

**John 15:10** ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

**John 15:10** If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love.

**John 17:6** ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ἦσαν κάμοι αὐτοὺς ἔδωκάς καὶ τὸν λόγον σου τετήρηκαν.



**John 17:6** “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have **kept** your word.

**2 Tim 4:7** τὸν καλὸν ἀγῶνα ἠγωνίσαι, τὸν δρόμον τετέλεκα, τὴν πίστιν **τετήρηκα**.

**2 Tim 4:7** I have fought the good fight, I have finished the race, I have **kept** the faith.

**Jude 6** ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον **τετήρηκεν**.

**Jude 6** And the angels who did not keep their own position, but left their proper dwelling, he has **kept** in eternal chains in deepest darkness for the judgment of the great Day.

**2 Pet 2:17** οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους **τετήρηται**.

**2 Pet 2:17** These are waterless springs and mists driven by a storm; for them, the deepest darkness has been **reserved**.

**Jude 13** κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα **τετήρηται**.

**Jude 13** wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the deepest darkness has been **reserved** forever.

**1 Pet 1:4** εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, **τετηρημένην** ἐν οὐρανοῖς εἰς ὑμᾶς

**1 Pet 1:4** and into an inheritance that is imperishable, undefiled, and unfading, **kept** in heaven for you,

**Jude 1** ἰούδας ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ ἰακώβου, τοῖς ἐν θεῷ πατρὶ **ἠγαπημένοις** καὶ ἰησοῦ Χριστῷ **τετηρημένοις** κλητοῖς·

**Jude 1** Jude, a servant of Jesus Christ and brother of James, to those who are called, who are **beloved** in God the Father and **kept** safe for Jesus Christ.

The perfect active indicative presents the perfective and completed view of the verb, keeping in mind the prior occurring circumstances. The perfect middle/passive indicative stresses the prior events but presents the imperfective aspect to the current verbal action. The perfect middle/passive participle stresses the current resultant state.

### 317. Τίθημι “to put, make, appoint”

**John 11:34** καὶ εἶπεν· ποῦ **τεθείκατε** αὐτόν; λέγουσιν αὐτῷ· κύριε, ἔρχου καὶ ἴδε.

**John 11:34** He said, “Where have you **laid** him?” They said to him, “Lord, come and see.”

**Acts 13:47** οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος· **τέθεικά** σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

**Acts 13:47** For so the Lord has commanded us, saying, ‘I have **set** you to be a light for the Gentiles, so that you may bring salvation to the ends of the earth.’”

**Rom 4:17** καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν **τέθεικά** σε, κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζῶποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

**Rom 4:17**, as it is written, “I have **made** you the father of many nations”)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

**2 Pet 2:6** καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας [καταστροφῆ] κατέκρινεν ὑπόδειγμα μελλόντων ἀσεβέ[σ]ιν **τεθεικώς**,

**2 Pet 2:6** and if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction and **made** them an example of what is coming to the ungodly;

**Mark 15:47** ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ ἰωσήτος ἐθεώρουν ποῦ **τέθειται**.

**Mark 15:47** Mary Magdalene and Mary, the mother of Joses, saw where the body was **laid**.

**John 19:41** ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἦν **τεθειμένος**.

**John 19:41** Now there was a garden in the place where he was crucified, and in the garden, there was a new tomb in which no one had ever been **laid**.

The perfect active indicative presents a completed action of the verb. The perfect active participle also presents the perfective aspect but stresses the current resultant state. The perfect middle/passive indicative stresses the prior events but with the imperfective aspect, while the perfect middle/passive participle stresses the current resultant state with the imperfective aspect.

### 318. Τιμάω “to honor, value”

**Matt 27:9** τότε ἐπληρώθη τὸ ρηθὲν διὰ ἱερεμίου τοῦ προφήτου λέγοντος· καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ **τετιμημένου** ὃν ἐτιμήσαντο ἀπὸ υἱῶν ἰσραὴλ

**Matt 27:9** Then was fulfilled what had been spoken through the prophet Jeremiah, “And they took the thirty pieces of silver, the price of the one on whom a price had been **set**, on whom some of the people of Israel had set a price.

The price was agreed to prior and remained the current price set.

### 319. Τραυματίζω “to wound”

**Acts 19:16** καὶ ἐφαλόμενος ὁ ἄνθρωπος ἐπ’ αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρόν, κατακυριεύσας ἀμφοτέρων ἴσχυσεν κατ’ αὐτῶν ὥστε γυμνοὺς καὶ **τετραυματισμένους** ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

**Acts 19:16** Then the man with the evil spirit leaped on them, mastered them all, and so overpowered them that they fled out of the house naked and **wounded**.

The man was wounded and now currently suffering from the wounds.

### 320. Τραηλιζώ “to lay bare (the neck)”

**Heb 4:13** καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ **τετραηλισμένα** τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

**Heb 4:13** And before him, no creature is hidden, but all are naked and **laid bare** to the eyes of the one to whom we must render an account.



The nakedness is current and present before the Word of God.

321. Τρέφω “to feed; nourish, grow, maintain”

**Luke 4:16** Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν **τεθραμμένος**, καὶ εἰσῆλθεν κατὰ τὸ **εἰωθὸς** αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι.

**Luke 4:16** When he came to Nazareth, where he had been **brought up**, he went to the synagogue on the sabbath day, as was his **custom**. He stood up to read.

The customary nature of the verbal action of εἰωθὸς is carried in the perfect active participle stressing the current state with a view of the prior actions. Τεθραμμένος presents the imperfective stative nature of the verb.

322. Τυγχάνω “to obtain; to happen; to hit upon”

**Heb 8:6** νυν[ι] δὲ διαφορωτέρας **τέτυχεν** λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

**Heb 8:6** But Jesus has now **obtained** a more excellent ministry, and to that degree, he is the mediator of a better covenant, which has been enacted through better promises.

The perfective causal aspect is here noted, stressing the originating circumstance and occasion where Jesus had obtained the ministry, and having its results affecting the present.

323. Τυφλόω “to blind”

**John 12:40** **τετύφλωκεν** αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπόρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν, καὶ ἰάσομαι αὐτούς.

**John 12:40** “He has **blinded** their eyes and hardened their heart, so that they might not look with their eyes, and understand with their heart and turn and I would heal them.”

The causative perfective aspect is demonstrated here. They were caused to be blind and even now remain blind. The stress is on the causation and the question is why God caused them to be blind. The answer is probably that they had first chosen to be hardened in their hearts, refusing to believe. The progression of their disbelief would result in God being seen as blinding them, however, the true causative event is that they had first refused to believe.

324. **Τυφώω “to be proud”**

**1 Tim 6:4** **τετύφωται**, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος ἕρις βλασφημίας, ὑπόνοιαι πονηραί,

**1 Tim 6:4** is **conceited**, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions,

**2 Tim 3:4** προδότηι προπετεῖς **τετυφωμένοι**, φιλήδονοι μᾶλλον ἢ φιλόθεοι,

**2 Tim 3:4** treacherous, reckless, swollen with **conceit**, lovers of pleasure rather than lovers of God

Both the perfect middle/passive verbs here present the causative imperfective aspect. The indicative stressing the prior events while the participle presents the current action.

325. **ὑποδέχομαι “to receive”**

**Acts 17:7** οὐς **ὑποδέδεκται** ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουν βασιλέα ἕτερον λέγοντες εἶναι ἰησοῦν.

**Acts 17:7** and Jason has **entertained** them as guests. They are all acting contrary to the decrees of the emperor, saying that there is another king named Jesus.”

The accusation here refers to the preceding series of events but squarely suggests that Jason has not ceased in entertaining these guests.

326. **ὑποδέω “to put on, bind on”**

**Mark 6:9** ἀλλὰ **ὑποδεδεμένους** σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας.

**Mark 6:9** but to **wear** sandals and not to put on two tunics.

The putting on of the sandals is here emphasized, referring to why they were to do so.

327. **ὑπομένω “to endure, remain, wait upon”**

**Heb 12:3** ἀναλογίσασθε γὰρ τὸν τοιαύτην **ὑπομεμενηκότα** ὑπὸ τῶν ἀμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

**Heb 12:3** Consider him who **endured** such hostility against himself from sinners so that you may not grow weary or lose heart.

The endurance is now completed, but the emphasis is the result of that endurance.

328. **ὑποτάσσω “to subject; to submit”**

**1 Cor 15:27** πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα **ὑποτέτακται**, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

**1 Cor 15:27** For “God has put all things in subjection under his feet.” But when it says, “All things are put in **subjection**,” it is plain that this does not include the one who put all things in subjection under him.

**Heb 2:8** πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὕτω ὀρώμεν αὐτῷ τὰ πάντα **ὑποτεταγμένα**

**Heb 2:8** subjecting all things under their feet.”

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in **subjection** to them.

The perfect middle/passive indicative portrays the current imperfective event while pointing back to the originating event, while the perfect middle/passive participle suggests the imperfective aspect while emphasizing the current verbal state.

### 329. Ὑστερέω “to lack; be late; postpone”

**2 Cor 11:5** Λογίζομαι γὰρ μηδὲν **ὑστερηκέμαι** τῶν ὑπερλίαν ἀποστόλων.

**2 Cor 11:5** I think that I am not in the least **inferior** to these super-apostles.

**Heb 4:1** Φοβηθῶμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν **ὑστερηκέμαι**.

**Heb 4:1** Therefore, while the promise of entering his rest is still open, let us take care that none of you should seem to have failed to **reach** it.

The perfect active infinitive presents a possibility or an *irrealis* condition.

### 330. Φανερώω “to make known, reveal”

**Rom 3:21** Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ **πεφανερώται** μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

**Rom 3:21** But now, apart from the law, the righteousness of God has been **disclosed**, and is attested by the law and the prophets,

**2 Cor 5:11** **Εἰδότες** οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ **πεφανερώμεθα**: ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν **πεφανερωῦσθαι**.

**2 Cor 5:11** Therefore, **knowing** the fear of the Lord, we try to persuade others; but we ourselves are well **known** to God, and I hope that we are also well **known** to your consciences.

**Heb 9:8** τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω **πεφανερωῦσθαι** τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν,

**Heb 9:8** By this the Holy Spirit indicates that the way into the holy places is not yet **opened** as long as the first section is still standing

**Heb 9:26** ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ **πεφανερώται**.

**Heb 9:26** for then he would have had to suffer again and again since the foundation of the world. But as it is, he has **appeared** once for all at the end of the age to remove sin by the sacrifice of himself.

The perfect middle/passive indicatives acknowledge the current imperfective state of the verb but stress the events that have led to it being in this state. The perfect middle/passive infinitive presents an imperfective *irrealis* state.

331. **Φιλέω** “to love, have affection for; kiss; ask, pray; befriend”

**John 16:27** αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ **πεφιλήκατε** καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον.

**John 16:27** for the Father himself loves you because you have **loved** me and have believed that I came from God.

The perfect active indicative presents the causative perfective aspect.

332. **Φορτίζω** “to burden”

**Matt 11:28** Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ **πεφορτισμένοι**, καὶ ἐγὼ ἀναπαύσω ὑμᾶς.

**Matt 11:28** “Come to me, all you that are weary and are carrying heavy **burdens**, and I will give you rest.

The perfect middle/passive participle highlights the current verbal state.

333. **Φουσιόω** “to cause conceit; puff up”

**1 Cor 4:19** ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν **πεφουσιωμένων** ἀλλὰ τὴν δύναμιν.

**1 Cor 4:19** But I will come to you soon, if the Lord wills, and I will find out not the talk of these **arrogant** people but their power.

**1 Cor 5:2** καὶ ὑμεῖς **πεφουσιωμένοι** ἐστέ καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;

**1 Cor 5:2** And you are **arrogant**! Should you not rather have mourned so that he who has done this would have been removed from among you?

The perfect middle/passive participle describes the present state of the subjects.

334. **Φυτεύω** “to plant”

**Luke 13:6** ἔλεγεν δὲ ταύτην τὴν παραβολὴν· συκὴν εἶχέν τις **πεφυτευμένην** ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν.

**Luke 13:6** Then he told this parable: “A man had a fig tree **planted** in his vineyard, and he came looking for fruit on it and found none.

The perfect middle/passive participle stresses the present verbal action.

335. Φωτίζω “to give light”

**Eph 1:18** πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις  
**Eph 1:18** so that, with the eyes of your heart **enlightened**, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints.

The perfect middle/passive participle describes the state resulting from a preceding action.

336. Χαριτόω “to be gracious, favor, bestow on freely”

**Luke 1:28** καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαῖρε, **κεχαριτωμένη**, ὁ κύριος μετὰ σοῦ.  
**Luke 1:28** And he came to her and said, “Greetings, **favor**ed one! The Lord is with you.”

The perfect middle/passive participle highlights the current state of Mary but suggests that the audience consider how she came to be in this state.

337. Χαρίζομαι “to give; favor; forgive”

**Acts 27:24** λέγων· μὴ φοβοῦ, Παῦλε, Καίσαρι σε δεῖ παραστῆναι, καὶ ἰδοὺ **κεχάρισται** σοι ὁ θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ.  
**Acts 27:24** and he said, ‘Do not be afraid, Paul; you must stand before the emperor; and indeed, God has **granted** safety to all those who are sailing with you.’  
**2 Cor 2:10** ὧς δέ τι χαρίζεσθε, κἀγὼ· καὶ γὰρ ἐγὼ ὁ **κεχάρισμαι**, εἴ τι **κεχάρισμαι**, δι’ ὑμᾶς ἐν προσώπῳ Χριστοῦ,  
**2 Cor 2:10** Anyone whom you forgive, I also forgive. What I have **forgiven**, if I have **forgiven** anything, has been for your sake in the presence of Christ.  
**Gal 3:18** εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ ἀβραάμ δι’ ἐπαγγελίας **κεχάρισται** ὁ θεός.  
**Gal 3:18** For if the inheritance comes from the law, it no longer comes from the promise; but God **granted** it to Abraham through the promise.

The perfect middle/passive indicative acknowledges the current state but highlights the circumstances which brought it about.

338. Χράομαι “to use; to warn, declare”

**1 Cor 9:15** ἐγὼ δὲ οὐ **κέχηρημαι** οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου οὐδεὶς κενώσει.  
**1 Cor 9:15** But I have made no **use** of any of these rights, nor am I writing this so that they may be applied in my case. Indeed, I would rather die than that—no one will deprive me of my ground for boasting!

The perfect middle/passive indicative looks at the current state but stresses the event which led to it.

### 339. Χρηματίζω “to deal with; to warn, direct, reveal; be titled, called”

**Heb 8:5** οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς **κεχηματίσται** Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν· ὅρα γὰρ φησιν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·

**Heb 8:5** They offer worship in a sanctuary that is a sketch and shadow of the heavenly one; for Moses, when he was about to erect the tent, was **warned**, “See that you make everything according to the pattern that was shown you on the mountain.”

**Luke 2:26** καὶ ἦν αὐτῷ **κεχηματισμένον** ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἦ] ἂν ἴδῃ τὸν χριστὸν κυρίου.

**Luke 2:26** It had been **revealed** to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah.

The perfect middle/passive indicative highlights the originating events. The perfect middle/passive participle highlights the current circumstance.

### 340. Χρυσόω “to cover with gold”

**Rev 17:4** καὶ ἡ γυνὴ ἦν **περιβεβλημένη** πορφυροῦν καὶ κόκκινον καὶ **κεχρυσωμένη** χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς

**Rev 17:4** The woman was **clothed** in purple and scarlet, and **adorned with gold** and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her fornication;

**Rev 18:16** λέγοντες· οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ **περιβεβλημένη** βύσσινον καὶ πορφυροῦν καὶ κόκκινον καὶ **κεχρυσωμένη** [ἐν] χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ,

**Rev 18:16** “Alas, alas, the great city, **clothed** in fine linen, in purple and scarlet, **adorned with gold**, with jewels, and with pearls!

The perfect middle/passive participle highlights the current state of the objects described.

### 341. Χωρίζω “to remove; to depart”

**Heb 7:26** Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος ἄκακος ἀμίαντος, **κεχωρισμένος** ἀπὸ τῶν ἁμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,

**Heb 7:26** For it fitted that we should have such a high priest, holy, blameless, undefiled, **separated** from sinners, and exalted above the heavens.

The perfect middle/passive participle highlights the current state of our high priest. The stress of the dual-focused perfect tense form is that our High Priest had always been separated

from sinners and even now, continues to remain separated from sinners. The reverse must then hold true that sinners are separated from Him, and we should thus be sinless if we wish to approach Him. Our sins cleansed not as a work on our part but wholly dependent upon the actions of the High Priest.

#### Multiple Occurrences of the Greek Perfect Within a Verse.

**Matt 22:4** πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς **κεκλημένοις**· ἰδοὺ τὸ ἄριστόν μου **ἠτοίμακα**, οἱ ταῦροί μου καὶ τὰ σιτιστὰ **τεθυμένα** καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.  
**Matt 22:4** Again, he sent other slaves, saying, ‘Tell those who have been **invited**: Look, I have **prepared** my dinner, my oxen and my fat calves have been **slaughtered**, and everything is ready; come to the wedding banquet.’

In the perfect participles, *κεκλημένοις*, and *τεθυμένα*, emphasize the stative and resultant nature of the verb. The perfect active indicative *ἠτοίμακα*, however, stresses the causative aspect of the verb’s originating event.

**Mark 5:4** διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν **δεδέσθαι** καὶ **διεσπάσθαι** ὑπ’ αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας **συντετριῖθαι**, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·  
**Mark 5:4** for he had often been **restrained** with shackles and chains, but the chains he **wrenched** apart, and the shackles he **broke** in pieces, and no one had the strength to subdue him.

The three perfect middle/passive infinitives *δεδέσθαι*, *διεσπάσθαι*, and *συντετριῖθαι* represent an imperfective are an *irrealis* condition. The word *πολλάκις* provides us the context of this condition, where similar situations have occurred, but no particular incident is verifiable or witnessed.

**John 4:38** ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς **κεκοπιάκατε**· ἄλλοι **κεκοπιάκασιν** καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν **εἰσεληλύθατε**.  
**John 4:38** I sent you to reap that for which you did not **labor**. Others have **labored**, and you have **entered** into their labor.”

If a simple action were intended, *κεκοπιάκατε*, *κεκοπιάκασιν*, and *εἰσεληλύθατε* could have utilized a simple aorist or even present tense form verb. Here, the author probably intended for us to comprehend the causation behind the verbs. We who have not labored have now entered

into the same state of labor as our forebears by being involved in the reaping process. The causative nuance is seen through the verb constellation of ἀπέστειλα, being the reason for which others have labored and now, the disciples are doing the work of reaping when they did not sow.

**John 5:37** καὶ ὁ πέμψας με πατὴρ ἐκεῖνος **μεμαρτύρηκεν** περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ **πόποτε ἀκηκόατε** οὔτε εἶδος αὐτοῦ **ἐώρακάτε**

**John 5:37** And the Father who sent me has himself **testified** on my behalf. You have never **heard** his voice or **seen** his form

The perfect active indicatives provide a historical or anterior account of events and actions enacted. There is an acknowledgment of the resultant conditions of the verbal actions, but greater emphasis is upon the historical cause which brought about the actions described.

**John 7:28** ἔκραζεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ ἰησοῦς καὶ λέγων· καμὲ **οἶδατε** καὶ **οἶδατε** πόθεν εἰμί· καὶ ἀπ’ ἐμαυτοῦ οὐκ **ἐλήλυθα**, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ **οἶδατε**·

**John 7:28** Then Jesus cried out as he was teaching in the temple, “You **know** me, and you **know** where I am from. I have not **come** on my own. But the one who sent me is true, and you do not **know** him.

Οἶδα and ἔρχομαι both conform to the idea of the causative aspect. They have an anterior emphasis in their tense form, stressing the ingressive nature of entering into the said state. The one who sent (ὁ πέμψας) is the causation of Christ’s coming, and thus the reason how the disciples could begin to know Him. Since Christ was here teaching in the temple, the idea of the people “knowing” He could be a double entendre in that Christ is also YHWH of the Hebrew Scriptures, and the Jews listening to Him also were in the state of “knowing” YHWH.

**John 8:55** καὶ οὐκ **ἐγνώκατε** αὐτόν, ἐγὼ δὲ **οἶδα** αὐτόν. Κἂν εἶπω ὅτι οὐκ **οἶδα** αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ **οἶδα** αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

**John 8:55** though you do not **know** him. But I **know** him; if I said that I do not **know** him, I would be a liar like you. But I do **know** him, and I keep his word.

Γινώσκω and οἶδα point to their aspect of being causative, giving the idea of ingression. The conjunctions καὶ and ἀλλὰ provide clues to the “causative nature” of the perfect active indicative in this instance.



**John 9:29** ἡμεῖς οἶδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

**John 9:29** We know that God has spoken to Moses, but as for this man, we do not know where he comes from.”

The perfect active indicatives οἶδα and λελάληκεν emphasize a nuance of a causative ingress of the action having occurred anterior to the point of view of the speaker, in this case being the situation when God spoke to Moses.

**John 12:29** ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι, ἄλλοι ἔλεγον· ἄγγελος αὐτῷ λελάληκεν.

**John 12:29** The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.”

The perfect active participle presents the stative aspect of crowd standing in witness to the event while the perfect active infinitive γεγονέναι suggests an *irrealis* and unverifiable account. The perfect active indicative of λελάληκεν reports on an anterior event, the emphasis being on the fact that it occurred rather than on the final resultant stative nature.

**John 14:9** λέγει αὐτῷ ὁ ἰησοῦς· τοσοῦτω χρόνῳ μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα;

**John 14:9** Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”

The initial question provides the causative context for the rest of the verse. Ἐγνωκάς introduces the current state of not knowing. The first “seen” (ἑωρακὼς) is in the perfect active participle, stressing the final state after completely seeing, while the second “see” (ἑώρακεν) points to the ingressive experience of having seen the Father, stressed here as an anterior event with a perfective aspect. With the prefaced question, all the verbs contain the causative aspect.

**John 19:35** καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε.

**John 19:35** (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.)

Ἐωρακὼς is the perfect active participle suggesting that the stress is the final state brought about after the completed initial event of having seen. Μεμαρτύρηκεν is the perfect

active indicative providing the dual-focused vision, that while the bearing of witness occurred as a one-time event, the emphasis is that the testimony continues to be upheld by the subject. Οἶδεν repeats the emphasis of this idea.

**Acts 13:33** ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις [αὐτῶν] ἡμῖν ἀναστήσας ἰησοῦν ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.  
**Acts 13:33** he has fulfilled for us, their children, by raising Jesus; as also it is written in the second psalm, ‘You are my Son; today I have begotten you.’

The two perfect active indicative verbs ἐκπεπλήρωκεν and γεγέννηκά provide a historical account of the states which were brought through God’s action while the perfect middle/passive indicative verb γέγραπται stresses that the imperfective aspect of the verbal action. While all these verbs have a causative component emphasizing their anterior occurrence, the perfect middle/passive indicative provides the imperfective aspect while its perfect active indicative counterpart provides the perfective aspect of the originating event.

**Acts 22:3** ἐγὼ εἰμι ἀνὴρ ἰουδαῖος, γεγεννημένος ἐν Ταρσοῦ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιήλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον.  
**Acts 22:3** “I am a Jew, born in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated strictly according to our ancestral law, being zealous for God, just as all of you are today.

Γεγεννημένος, ἀνατεθραμμένος, and πεπαιδευμένος are perfect middle/passive participles. They stress the resultant stative nature of their respective verbal actions. In this case, being born, brought up, and educated are all stative occurrences currently experienced by the speaker. The causative nuance is provided in being brought up in a Torah observant Jewish family.

**2 Cor 5:11** Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.  
**2 Cor 5:11** Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences.

Ειδότες is a perfect active participle stressing the perfective aspect of the current state of knowing. The first instance of *πεφανερώμεθα* is the perfect middle/passive indicative, suggesting the imperfective aspectual nature of being known by God. The second instance of *πεφανερῶσθαι* is in the perfect middle/passive infinitive, which points to an imperfective aspect of an *irrealis* event, suggesting that this “known” is an unverifiable condition.

**2 Cor 12:2** οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν, ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

**2 Cor 12:3** καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν.

**2 Cor 12:2** I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows.

**2 Cor 12:3** And I know that such a person—whether in the body or out of the body I do not know; God knows.

The causative nuance of οἶδα used throughout these two verses is referenced by the term ἐτῶν δεκατεσσάρων, providing the context of the discourse and testimony. In each of these occurrences, the perfect active indicative suggests the emphasis is placed on events outside the current reference frame and instance of the speech being made.

**Phil 4:12** οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι·

**Phil 4:12** I know what it is to have little, and I know what it is to have plenty. In any and all circumstances, I have learned the secret of being well-fed, going hungry, having plenty, and being in need.

The three perfect verbs in this verse all reference the current condition of the speaker. The first two are the perfect active indicative which stresses the originating events with a perfective aspect, but μεμύημαι portrays the imperfective aspect of the originating event.

**2 Tim 1:12** δι’ ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ’ οὐκ ἐπαισχύνομαι, οἶδα γὰρ ὅτι πέπιστευκα καὶ πέπεισμαι ὅτι δυνατὸς ἐστὶν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

**2 Tim 1:12** and for this reason, I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him.

The perfect active indicative οἶδα and πέπιστευκα stress the ingressive nature of the verb while the perfect middle/passive indicative πέπεισμαι portrays the imperfective aspect.

**2 Tim 4:7** τὸν καλὸν ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα.  
**2 Tim 4:7** I have **fought** the good fight, I have **finished** the race, I have **kept** the faith.

The perfect middle/passive indicative ἠγώνισμαι highlights the imperfective aspect of Paul still struggling. This is immediately preceded by the ἀγῶνα in the accusative, possibly forming a cognate accusative. The durative nature of the struggle could be the emphasis with the perfect middle/passive indicative. The perfect active perfect indicatives of τετέλεκα and τετήρηκα clearly reference the anterior event of “the race” and “the faith,” which are components of the aforementioned “good fight.”

**1 Pet 4:3** ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίας.

**1 Pet 4:3** You have **already** spent enough time in **doing** what the Gentiles like to do, **living** in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.

The perfect active participle παρεληλυθὼς suggests a perfective aspect, referencing a past occurrence but stressing the tail end or resultant condition of the event. Κατειργάσθαι in the perfect middle/passive infinitive, suggesting an *irrealis* action yet in the future from the point of view of the speaker. The perfect middle/passive participle πεπορευμένους clarifies this *irrealis* event, describing the potentiating situation through a concretizing causative imperfective stative verb. Χρόνος lends to the argument of causation which results in this admonition.

**1 John 2:14** ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

**1 John 2:14** I write to you, children because you **know** the Father. I write to you, fathers because you **know** him who is from the beginning. I write to you, young people, because you are strong and the word of God abides in you, and you have **overcome** the evil one.

At this juncture, the perfect active indicative νενικήκατε suggests an ingressive emphasis, meaning that the author was saying that his audience had already begun to overcome, and are now still in a state of victory.

**1 John 5:10** ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην **πεποίηκεν** αὐτόν, ὅτι οὐ **πεπίστευκεν** εἰς τὴν μαρτυρίαν ἣν **μεμαρτύρηκεν** ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

**1 John 5:10** Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God have **made** him a liar by not **believing** in the testimony that God has **given** concerning his Son.

While all the verbs in this verse are in the perfect active indicative, *πεποίηκεν* describes an accomplishment of an action anterior to the speaker's perspective while the following two verbs are weighed slightly more on the present state and significance of "believing" and the testimony of God which He has "given."

**1 John 5:15** καὶ ἐὰν **οἶδαμεν** ὅτι ἀκούει ἡμῶν ὁ ἐὰν αἰτώμεθα, **οἶδαμεν** ὅτι ἔχομεν τὰ αἰτήματα ἃ **ἠτήκαμεν** ἀπ' αὐτοῦ.

**1 John 5:15** And if we **know** that he hears us in whatever we ask, we **know** that we have obtained the **requests made** of him.

The first two perfect verbs stress the causation and conditions which relate to the current state of "knowing" while the third perfect verb *ἠτήκαμεν* firmly suggests a perfective aspect of a completed event and whose event is not repeated. The verse suggests that we need not make multiple requests to God in the hope of exasperating Him into answering us, but rather that our one-time request is sufficient for Him to acknowledge it and answer it according to His timing.

**Rev 2:17** Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ **κεκρυμμένου** καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν **γεγραμμένον** ὃ οὐδεὶς **οἶδεν** εἰ μὴ ὁ λαμβάνων.

**Rev 2:17** Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers, I will give some of the **hidden** manna, and I will give a white stone, and on the white stone is **written** a new name that no one **knows** except the one who receives it.

The perfect middle/passive participles of *κεκρυμμένου* and *γεγραμμένον* suggest not just the simple the state of being but rather the intimate nature of the actions being done while at the

same time, describing the resultant state. So, the imperfective aspect is seen through that, in being hidden, the manna is still being kept hidden at the point of speaking, and in writing, the names are still being written, presumably until the listener completes the journey of life on earth. The contrast with the perfect active indicative of οἶδεν underscores that no one else will know, completely and perfectly, or even be in such a state of knowledge, even at a later date.

**Rev 3:8** οἶδά σου τὰ ἔργα, ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἠνεωγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

**Rev 3:8** “I know your works. Look, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.

The first verb, the perfect active, stresses the historical series of events that have led to the current state of “knowing.” The second perfect active indicative highlights the initiation of the action of “setting” before. The third perfect verb of the perfect middle/passive participle underscores the stative nature of the “open door,” which by itself is open and remains so.

**Rev 5:6** Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄρνιον ἑστῆκός ὡς ἐσφαγμένον ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ οἱ εἰσιν τὰ [ἑπτὰ] πνεύματα τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν.

**Rev 5:6** Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

While emphasizing the present state, the first perfect active participle hints at the ingressive nature of how the current state came to be. The perfect middle/passive participle stresses the resultant and current state of being, suggesting a continuative nature even to the present.

**Rev 19:11** Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκὸς καὶ ὁ καθήμενος ἐπ’ αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

**Rev 19:12** οἱ δὲ ὀφθαλμοὶ αὐτοῦ [ὡς] φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

**Rev 19:13** καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

**Rev 19:11** Then I saw heaven **opened**, and there was a white horse! Its rider is called Faithful and True, and in righteousness, he judges and makes war.

**Rev 19:12** His eyes are like a flame of fire, and on his head are many diadems, and he has a name **inscribed** that no one **knows** but himself.

**Rev 19:13** He is **clothed** in a robe **dipped** in blood, and his name is **called** The Word of God.

The causative context is provided in verse eleven, Καὶ εἶδον. This demonstrates the occasional requirement to go a few verses beyond the current to discover the causation within the verbal constellation. The first two perfect verbs in verse thirteen are perfect middle/passive participles which describe a singular object of a robe having been dipped in and is still covered in blood. The third perfect verb in verse thirteen is in the perfect middle/passive indicative, suggesting the inherent imperfective and causative nature of that which is described. Jesus was, is, and will forever be called “The Word of God.”

### Analysis of Different Tense Forms

In analyzing the aspect of the Greek tenses, verses containing a combination of the perfect, aorist, imperfect, and present were selected to differentiate the difference in aspect and identify if the Greek verb is indeed atemporal. The legend used is as follows: **Aorist**, **Imperfect**, **Present**, **Future**, **Perfect Active**, **Perfect Middle**, and **Pluperfect**. The verses identified are listed below:

Matt 9:2, 36; 21:27; 26:24, 43; 27:47, 65; Mark 3:1; 6:14; 9:1, 12-13; 10:52; 12:24; 15:35; 16:4; Luke 1:22; 5:1, 17-18; 13:6; 14:12; 15:24; 17:10; 18:13, 34; 23:34; John 1:15, 30; 3:19, 26; 5:10; 6:65; 8:19, 31, 42; 9:24; 11:56; 12:13; 13:5; 16:4; 18:25; 19:11, 26; 20:2, 19, 26; 21:12; Acts 3:10; 4:14, 21; 8:7; 9:8, 21, 33; 10:17; 12:6, 12; 13:48; 14:19; 16:9, 27; 20:7, 13; 21:20, 33; 22:5, 29; 23:5; 25:7, 14; 27:9; 2 Cor 2:3; 9:3; 12:11; 1 Thess 3:4; Heb 11:17; 1 John 1:2; Rev 3:2, 15; 11:17; 14:3; 17:8.

**Matt 9:2** καὶ ἰδὼν **προσέφερον** αὐτῷ παραλυτικὸν ἐπὶ κλίνης **βεβλημένον**. Καὶ ἰδὼν ὁ ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· **θάρσει**, τέκνον, **ἀφίενται** σου αἱ ἁμαρτίαι.

**Matt 9:2** And just then, some people were **carrying** a paralyzed man **lying** on a bed. When Jesus **saw** their faith, he **said** to the paralytic, “**Take heart**, son; your sins are **forgiven**.”

The imperfect προσέφερον used in combination with καὶ ἰδὼν suggests the author’s reference frame is now brought into a close-up to the immediate action of the people carrying in

the paralyzed man. It is imperfective in aspect. Βεβλημένον is in the perfect middle/passive participle which highlights the current state and moreover points to an event outside the current reference frame which has caused this. It places the question in the mind of the observer “why?” And “how did this situation come about?” Ἰδὼν is the narrative accounting and is portrayed here in the perfective aspect since the action of seeing is complete. Εἶπεν is likewise fully accomplished at the time of narration, and the command was fully given and thus in the perfective aspect. However, the wording of the command is in the present tense form. It is a “direct quote” and retains the imperfective aspect of a direct present tense form speech pattern. The use of the present tense form for ἀφίενταιί is interesting, suggesting that the current action of being presented before Jesus is the “when” of the pronouncement of forgiveness. This would be in contrast to a potential aorist, perfect or future tense form. Of course, the present tense form here could simply be the standard construction and use of tense form when presenting direct quotes in koine Greek. If we accept the front grounding of the perfect verb, then the causation of what led the paralytic to be bedridden is brought to the audience’s mind. The answer is that he needs to be forgiven of his sins. The lesson for the audience, who may likewise be spiritually crippled, is that they, too, may require healing through the forgiveness of their sins in order for them to be made whole.

**Matt 9:36** ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

**Matt 9:36** When he saw the crowds, he had compassion for them because they were harassed and helpless, like sheep without a shepherd.

Ἰδὼν and ἐσπλαγχνίσθη are in the aorist tense form, presenting a perfective aspect of a completed task, here being the seeing and fully having compassion. ἦσαν draws the attention of the reader to the immediate condition of the crowd. The description here is two perfect participles, ἐσκυλμένοι and ἐρριμμένοι, which implies an earlier series of events which has



brought the crowds to be in their current state but does indeed stress their current state with an imperfective aspect, further emphasized with the imperfect ἦσαν. The present tense form ἔχοντα suggests an ellipsis asking the question “Who then, will be their shepherd?”

**Matt 21:27** καὶ ἀποκριθέντες τῷ ἰησοῦ εἶπαν· οὐκ οἶδαμεν. Ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

**Matt 21:27** So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I am doing these things.

Ἀποκριθέντες the aorist participle, while bringing the activity slightly to the fore, is still a backgrounding event and perfective in aspect since the task is fully accomplished. Εἶπαν reiterates the perfective aspect in the accomplished task of speech. Οἶδαμεν, in this case, is in a perfect tense form and implies prior events which led to the current condition of “not knowing.” The perfect tense form seems here perfective in that possibly after some prior investigation or discussion, they have come to a conclusion that they do not know. Ἔφη is the imperfect tense form, and while it represents an event in past time, it is here in the narrative brought to the middle/passive ground with the author focusing into the moment as Christ says to them, “οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.” Λέγω and ποιῶ suggest not only a direct quotation of Jesus’s words but also the current nature of Christ’s actions. If the present tense form had occurred as part of the narrative, it could possibly signal a foregrounding, but here, as part of a direct quotation, the present tense form is common.

**Matt 26:24** ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

**Matt 26:24** The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”

The present tense form of ὑπάγει pairs with παραδίδεται, which presents the ongoing and current nature of the verbs. The use of the present tense form foregrounds the verbal action and the “going” and the Son of Man’s “betrayal” is happening “right now.” Γέγραπται is in a perfect

tense form and refers to a prior event frame where Scripture was written regarding the Christ.

The perfect middle/passive indicative suggests stress on the originating event while keeping the current state in view. This would then pair with the Son of Man's "going," indicating that the author is correlating the fulfilment of Scripture with Jesus's actions. The imperfect ἦν presents a middle/passive grounding effect of an i

mperfect aspect, being here used in comparison against the aorist ἐγεννήθη, which is a completed event in perfective aspect.

**Matt 26:43** καὶ ἐλθὼν πάλιν εὔρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

**Matt 26:43** Again, he came and found them sleeping, for their eyes were heavy.

The narrative aorist is used in ἐλθὼν (participle) and εὔρεν (indicative). The aorist indicative seems to be a measure of Christ's coming (participle) in the results of an examination. The foregrounding present participle of καθεύδοντας points to the very instance of the event that they were sleeping. A motion picture could be imagined where a close-up was taken of a disciple snoring. The imperfect ἦσαν returns us into the middle/passive ground where it gives the reason for their current snoring state. The front grounded perfect tense form βεβαρημένοι then points us to a possible event which has caused them to be in this current and resultant imperfective aspect of a sleepy state. However, the event that has caused this is outside of the author's current reference frame. A possible question to the audience would be if Christ were to come unexpectedly, will he find the believers sleeping? The follow-up question would be the reason for their heavy eyes.

**Matt 27:47** τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι ἡλίαν φωνεῖ οὗτος.

**Matt 27:47** When some of the bystanders heard it, they said, "This man is calling for Elijah."

If we understand that the perfect verb takes the nuance of a prior occurring event, then the ἐστηκότων came to be here as a result of various reasons. They could be just passing by or

had come to see the commotion. Whatever the originating situation, they were now present in the narrative reference frame. The aorist participle is used for ἀκούσαντες suggesting the keenness at which they heard what was said. They then, in a direct quote, use the present tense form to testify that Jesus was calling on Elijah.

**Matt 27:65** ἔφη αὐτοῖς ὁ Πιλάτος· ἔχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.

**Matt 27:65** Pilate said to them, “You have a guard of soldiers; go, make it as secure as you can.”

The imperfect tense form gives a middle-grounded sense of proximity to the verbal action. A simple aorist tense form would have been sufficient, but the choice of the author to use the imperfect tense form brings the action closer to the reader. Again, as a cinematic, dramatic close-up shot was called for by the director of a movie, the camera zooms in on Pilate’s lips as he utters the command. The present tense form of the direct speech continues the intimacy of the scene. Ἀσφαλίσασθε represents a perfective aspect which represents a complete measure taken for the security of the tomb. The perfect tense form of οἴδατε points back to the prior knowledge and training the people would have received in making something secure.

**Mark 3:1** Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. Καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.

**Mark 3:1** Again, he entered the synagogue, and a man was there who had a withered hand.

The aorist εἰσῆλθεν is a simple aorist tense form in a narrative, not so much representing a past tense form but a perfective completed action. The imperfect tense form, ἦν, brings the scene into reader proximity, akin to a cinematic close-up shot. Ἐξηραμμένην in the perfect middle/passive participle implies that the condition had come about from a prior event or situation but is brought to the fore in its current state. This is reinforced by ἔχων, which follows it, whose present tense form tells of the real-time nature of the state. The perfect middle/passive participle calls the verb into the front ground with the causative look back but stressing the

current condition with an imperfective aspect. The audience is called to contemplate the reason for the withered hand and what will be done about it.

**Mark 6:14** Καὶ ἤκουσεν ὁ βασιλεὺς ἠρώδης, φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

**Mark 6:14** King Herod heard of it, for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead; and for this reason, these powers are at work in him."

The aorist perfective aspect of Herod ἤκουσεν and that Jesus's name ἐγένετο is the backgrounding statement of fact. The imperfect ἔλεγον raises the narrative into the middle/passive ground. Ὁ βαπτίζων is an adjective describing John, but the present participle alludes to the idea that John is even now still alive, having been ἐγήγερται and is even now, presently evidenced by the works that are being done. Ἐγήγερται being in the perfect middle/passive indicative points back to the causative event where Herod had John beheaded with an imperfective aspect.

**Mark 9:1** Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

**Mark 9:1** And he said to them, "Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power."

The imperfect ἔλεγεν brings the narrative into the middle/passive ground. The direct quote from Jesus with the present tense form λέγω and εἰσὶν draws the listener even closer to the action. The perfect participle ἐστηκότων suggests that the ones who are now standing here were caused to be here and are even now, present as a result of some prior event or decision. The idea of election and calling are placed into the mind of the reader. Γεύσονται and ἴδωσιν are in the aorist suggesting a perfective aspect of the actions which are deemed to have already attained their completion. Ἔως suggests an imminent but yet future occurrence. The perfect active participle ἐληλυθυῖαν points to an event frame outside the current reference frame, but which is not yet occurred. What follows in the narrative is the transfiguration. The perfect tense form used

here still qualifies as causative in that it points to an event or series of an event not related to the current reference frame.

**Mark 9:12** ὁ δὲ ἔφη αὐτοῖς· ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθη καὶ ἐξουδενηθῆι;

**Mark 9:12** He said to them, “Elijah is indeed coming first to restore all things. How then is it written about the Son of Man that he is to go through many sufferings and be treated with contempt?”

The proximity is realized with the use of the imperfect ἔφη. The aorist participle places the coming of Elijah as being perfective in aspect, slightly spotlighted, but still in the background, with the use of the participle. The present ἀποκαθιστάνει is imperfective in aspect, and the action is not yet complete. The subject from Elijah turns to the Son of Man with the perfect middle/passive γέγραπται referring backward to what was already written and prophesied in Scripture. The author here uses the perfective aorist πάθη and ἐξουδενηθῆι possibly to contrast the imperfective work of “Elijah” with the perfective work of the promised Son of Man.

**Mark 9:13** ἀλλὰ λέγω ὑμῖν ὅτι καὶ ἡλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ’ αὐτόν.

**Mark 9:13** But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written about him.”

The narrative returns to the present with λέγω, and the declaration that Elijah has already ἐλήλυθεν. The author is here referring to the prior series of events that had signaled John the Baptist’s election and work. The aorist ἐποίησαν highlights the completed nature of what had already been done. John had by this time already been beheaded. Ἦθελον brings the teaching into the middle/passive ground, signaling that what pleases the authorities (and men) are against the plans of God.

**Mark 10:52** καὶ ὁ ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. Καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

**Mark 10:52** Jesus said to him, “Go; your faith has made you well.” Immediately he regained his sight and followed him on the way.

Εἶπεν and ἀνέβλεψεν represent the common use of the aorist within a narrative. Ὑπαγε is the common use of the present tense form in direct speech quotation. Σέσωκέν explains that “being made well” refers to an event outside this current reference frame. Ἦκολούθει is the imperfect bringing the man’s action into the middle/passive ground by showing what he did as a result of being healed. What is highlighted is the causative reason for having been made well as signaled by the perfect tense form.

**Mark 12:24** ἔφη αὐτοῖς ὁ ἰησοῦς· οὐ διὰ τοῦτο **πλανᾶσθε** μὴ **εἰδότες** τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;

**Mark 12:24** Jesus **said** to them, “Is not this the reason you are **wrong**, that you **know** neither the scriptures nor the power of God?”

Ἔφη used here as an imperfect brings the action into the middle/passive ground. After being questioned on a hypothetical situation where a woman was required to marry seven brothers, Jesus informs them that they are *πλανᾶσθε* (present tense form of speech) and that they were not *εἰδότες* the Scriptures nor God, which they were supposed to have known, being brought up, again referring to an event outside the current reference frame but stressing the resultant and current perfective aspectual nature of that knowledge.

**Mark 15:35** καὶ τινες τῶν **παρεστηκότων** ἀκούσαντες **ἔλεγον**· ἴδε ἡλίαν **φωνεῖ**.

**Mark 15:35** When some of the **bystanders** heard it, they **said**, “Listen, he is **calling** for Elijah.”

Παρεστηκότων in the perfect describes those around who had some event which caused them to be there, but outside the current reference frame. Ἀκούσαντες, being in the aorist participle does have a heightened background compared to a simple aorist indicative, and this leads to the imperfect ἔλεγον which brings to the middle/passive ground the verbal action. The quotation with the verb *φωνεῖ* uses the typical present tense form verb for direct speech.

**Mark 16:4** καὶ ἀναβλέψασαι **θεωροῦσιν** ὅτι **ἀποκεκύλισται** ὁ λίθος· **ἦν** γὰρ μέγας σφόδρα.

**Mark 16:4** When they **looked** up, they **saw** that the stone, which **was** very large, had already been **rolled back**.

In this verse, the aorist, present and imperfect, are all used within the same narrative context. Here, while the aorist participle ἀναβλέψασαι heightens the background, and if we use the current understanding of the imperfect causing the imperfect ἦν to be in the middle/passive ground, then the present tense form θεωροῦσιν used in a narrative sequence brings it into the foreground. ἀποκεκύλισται in the perfect tense brings itself into the front ground.

**Luke 1:22** ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὄπτασίαν **έώρακεν** ἐν τῷ ναῷ· καὶ αὐτὸς **ἦν διανεύων** αὐτοῖς καὶ διέμενεν κωφός.

**Luke 1:22** When he **did** come out, he could not **speak** to them, and they **realized** that he had **seen** a vision in the sanctuary. He **kept motioning** to them and remained unable to speak.

The aorist sequence ἐξελθὼν, λαλῆσαι, and ἐπέγνωσαν carry forward the action within the narrative, and the perfect verb έώρακεν refers to the cause, as a separate event from the current reference frame. Ἐξελθὼν in the aorist participle anticipates the imperfect ἦν which leads to the foregrounded διανεύων, here in the participle, focusing on the intense form verbal event.

The front grounded perfect έώρακεν is the focus of the verse. The question is, What did he see?

**Luke 5:1** ἐγένετο δὲ ἐν τῷ τὸν ὄχλον **ἐπικεῖσθαι** αὐτῷ καὶ **ἀκούειν** τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν **έστὼς** παρὰ τὴν λίμνην Γεννησαρέτ

**Luke 5:1** Once while Jesus was **standing** beside the lake of Gennesaret, and the crowd was **pressing** in on him to **hear** the word of God.

The narrative is brought forward with the aorist ἐγένετο. The situation of Jesus έστὼς in the perfect active participle suggests that he was standing there for the people in the current reference frame, but additionally had some causative reason to be there, but whose event is outside the scope of the current narrative. The front grounded perfect tense form makes a possible reference to the preceding verse, which places Jesus as preaching in the synagogues of Judea. He was now standing by the lake of Gennesaret. What caused him to make his way here? The people's actions, ἐπικεῖσθαι, and ἀκούειν, in the present tense form, are brought to the foreground. Their actions display their curiosity and desire to hear the word of God.

**Luke 5:17** Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ ἰουδαίας καὶ ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

**Luke 5:18** καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ.

**Luke 5:17** One day, while he was teaching, Pharisees and teachers of the law were sitting nearby (they had come from every village of Galilee and Judea and from Jerusalem); and the power of the Lord was with him to heal.

**Luke 5:18** Just then, some men came, carrying a paralyzed man on a bed. They were trying to bring him in and lay him before Jesus.

Καὶ ἐγένετο is the simple aorist narrative marker marking the beginning of the segment.

The imperfect ἦν and ἦσαν narrow the focus to the middle/passive ground to prepare for the present tense form participles διδάσκων and καθήμενοι causing the tension to rise with the present indicative (εἰς τὸ) ἰᾶσθαι. The tension continues to rise, bringing into laser focus παραλελυμένος, in the perfect middle/passive participle, placing the question as to the reason why the man was paralyzed. The question of the cause of the man's condition appears to climax the story. The reason for the paralysis is apparently the man's sin, which Jesus identifies as the root cause, but the real reason for the story is found in verse 24 "ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας." The perfect indicative εἰδῆτε refers to an event which will come after the current reference frame, conforming our definition of causation for the perfect tense form.

**Luke 13:6** ἔλεγεν δὲ ταύτην τὴν παραβολήν· συκῆν εἶχεν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν.

**Luke 13:6** Then he told this parable: "A man had a fig tree planted in his vineyard, and he came looking for fruit on it and found none.

Πεφυτευμένην in the perfect middle/passive participle begs the question "why?" The reason for the planting of the tree alludes in the action of the man ζητῶν καρπὸν. This coincides with the idea that the perfect middle/passive participle looks at the resulting or current event with an imperfective aspect. The stress is the natural conclusion of finding fruit. He found none.



**Luke 14:12** ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.

**Luke 14:12** He also said to the one who had invited him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid.

Κεκληκότι is the perfect active participle references back to a prior occurring event where the invitation was given but stresses the current situation with a perfective aspect. The tense form possibly is asking the question, why his host had truly invited him.

**Luke 15:24** ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὗρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

**Luke 15:24** for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

Ἀπολωλὼς is the perfect active participle describing the state or condition of the son, during an event timeframe separated from the current. The present action is foregrounded with the present tense form εὐφραίνεσθαι but is front grounded with the perfect tense form. This calls into remembrance the causative events which led the son to the result that he became lost.

**Luke 17:10** οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὀφείλομεν ποιῆσαι πεποιήκαμεν.

**Luke 17:10** So you also, when you have done all that you were ordered to do, say, ‘We are worthless slaves; we have done only what we ought to have done!’”

The aorist indicatives move the story along, with the aorist participle drawing some highlights while still remaining in the background. The present tense form brings the action into the foreground with λέγετε, “δοῦλοι ἀχρεῖοί ἐσμεν!” The imperfect verb ὀφείλομεν brings the action backward into the middle/passive ground, and ποιῆσαι πεποιήκαμεν points us to the causation of when the instructions were given. There is a possible allusion here to the receipt of the Torah.

**Luke 18:13** ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ’ ἔτυπεν τὸ στήθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

**Luke 18:13** But the tax collector, **standing** far off, **would** not even look **up** to heaven, but was **beating** his breast and **saying**, ‘God, be **merciful** to me, a sinner!’

Ἐστὼς in the perfect active participle places a question in the reader’s mind as to the causation of “Why” the man was standing μακρόθεν. The reason is alluded to in his plea “Ἰάσθητί μοι τῷ ἁμαρτωλῷ!” His speech is brought into the foreground with the present participle λέγων.

**Luke 18:34** καὶ αὐτοὶ οὐδὲν τούτων **συνῆκαν** καὶ ἦν τὸ ῥῆμα τοῦτο **κεκρυμμένον** ἀπ’ αὐτῶν καὶ οὐκ **ἐγίνωσκον** τὰ **λεγόμενα**.

**Luke 18:34** But they **understood** nothing about all these things; in fact, what he **said** **was** **hidden** from them, and they did not **grasp** what was said.

Οὐδὲν τούτων συνῆκαν provides the background of the condition that begins this verse, ἦν and οὐκ ἐγίνωσκον presents the middle/passive ground and the present tense form participle λεγόμενα the foreground. But this picture begs for a front ground causative intention presented by the perfect middle/passive participle τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν. The question arises, “why?” The reason behind the hiddenness and the content of the hidden are questions lingering in the mind of the reader meant for further contemplation.

**Luke 23:34** [ὁ δὲ ἰησοῦς **ἔλεγεν**: **πάτερ**, ἄφεξ αὐτοῖς, οὐ γὰρ **οἶδασιν** τί **ποιοῦσιν**.] *διαμεριζόμενοι* δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

**Luke 23:34** [Then Jesus **said**, “Father, **forgive** them; for they do not **know** what they are **doing**.”] And they **cast** lots to **divide** his clothing.

Οἶδασιν could have very well been in the aorist or even the present tense form, but the perfect tense form alludes to an event outside the current frame of reference, which means the entirety of the rejection of the Messiah, rather than a simple dividing of his clothes.

**John 1:15** ἰωάννης **μαρτυρεῖ** περὶ αὐτοῦ καὶ **κέκραγεν** λέγων· οὗτος ἦν ὃν **εἶπον**· ὁ ὀπίσω μου **ἐρχόμενος** ἔμπροσθέν μου γέγονεν, ὅτι **πρῶτός** μου ἦν

**John 1:15** (John **testified** to him and **cried** out, (*saying*) “This was **he** of whom I **said**, ‘He who **comes** after me ranks ahead of me because he **was** before me.’”)

Κέκραγεν could and should have been in the present participle, but here the author has selected the perfect tense form, pointing us backward to the causation of John’s cry. Sanctified imagination would suggest that the overflow of the substance of the message that Jesus was indeed the Messiah overwhelmed John to such an extent that he could not restrain himself and was caused to cry out the message of his testimony.

**John 1:30** οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

**John 1:30** This is he of whom I said, ‘After me comes to a man who ranks ahead of me because he was before me.’

Γέγονεν here points us to the reason or to the story behind πρῶτός μου ἦν. This aims to testify that Jesus is God, who pre-existed and is the Ancient of Days.

**John 3:19** αὕτη δὲ ἐστὶν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

**John 3:19** And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.

Ἐλήλυθεν in the front grounded causative aspect begs the question, “From whence has he come?” and “Why?” The present tense form ἐστὶν brings into the foreground the judgment, which is Jesus’s coming. Backgrounded with the picture of people loving darkness and middle/passive ground with their evil deeds, the foreground of the resulting judgment is glaring.

**John 3:26** καὶ ἦλθον πρὸς τὸν ἰωάννην καὶ εἶπαν αὐτῷ· ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

**John 3:26** They came to John and said to him, “Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him.”

The picture presented is that the disciples of John came to him and queried him (background) on Jesus, whom he was seen with (middle/passive ground), who is now baptizing and gaining a following (foreground). This is the one of whom John was “caused to testify” about (front grounded causation). The question which lingers in the mind of John’s disciples and of the readers would be, if what caused John to bubble over and testify does indeed continue to

do so now, seeing that Jesus is becoming more popular than John. Can John truly suffer a decrease in prominence to the increase in Jesus's fame?

**John 5:10** ἔλεγον οὖν οἱ ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττόν σου.

**John 5:10** So the Jews said to the man who had been cured, "It is the sabbath; it is not lawful for you to carry your mat."

There seems to be a current and ongoing stativity with the perfect middle/passive participle of τεθεραπευμένῳ. The idea that it is highlighted that this man, who was healed by Jesus, has continued to retain his healing testifies to the assertion that Jesus is truly God and not some charlatan who provides only temporary relief with some parlor tricks.

**John 6:65** καὶ ἔλεγεν διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρός με ἐὰν μὴ ἦ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.

**John 6:65** And he said, "For this reason, I have told you that no one can come to me unless it is granted by the Father."

The use of the present tense form in direct speech quotation does not bring it into the foreground because the present tense form is the usual verb pattern when giving quotations. The use of the two perfect verbs of the active indicative εἶρηκα and the middle/passive participle δεδομένον should be noted. Εἶρηκα may simply refer to a prior time where Jesus already told them of this, but δεδομένον hold more theological weight. It does here suggest some separate event where the Father grants salvation and may be used by some to support predestination.

**John 8:19** ἔλεγον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη ἰησοῦς· οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.

**John 8:19** Then they said to him, "Where is your Father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also."

The three instances of the perfect/pluperfect are of interest in this verse. Οἴδατε points to a current state, with reference to being taught and educated sometime in their lives, about God, whom Jesus refers to here as his Father. Ἔδειτε is the pluperfect which points to a state which

should have been attained at a point prior and already concluded by the time of the current reference frame. Since this state was not attained, their current state is that of being not knowing.

**John 8:31** ἔλεγεν οὖν ὁ ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε

**John 8:31** Then Jesus said to the Jews who had believed in him, “If you continue in my word, you are truly my disciples.

Jesus uses the perfect active participle πεπιστευκότας to refer to those who were believing in him, and encouraged them to μείνητε, using the aorist tense form. This is interesting as normal speech would have preferred the present tense form, but here Jesus is referring to the historical nature of their journey, that they have already walked, now continue to walk in his ways.

**John 8:42** εἶπεν αὐτοῖς ὁ ἰησοῦς· εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἄν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλεν.

**John 8:42** Jesus said to them, “If God were your Father, you would love me, for I came from God, and now I am here. I did not come on my own, but he sent me.

Ἐλήλυθα points backward to a time outside the current reference frame in which the Father sent Jesus.

**John 9:24** ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ· δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλὸς ἐστίν.

**John 9:24** So for the second time, they called the man who had been blind, and they said to him, “Give glory to God! We know that this man is a sinner.”

Οἶδαμεν suggests that some investigative process or experience has occurred outside the current reference frame which has been conducted by the leaders to determine this fact.

**John 11:56** ἐζήτουν οὖν τὸν ἰησοῦν καὶ ἔλεγον μετ’ ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότας· τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

**John 11:56** They were looking for Jesus and were asking one another as they stood in the temple, “What do you think? Surely he will not come to the festival, will he?”

The perfect active participle suggests that it is the current state, which is being emphasized while being cognizant that “why” they were in the temple lies outside the current reference frame. Of course, in this case, it was to celebrate the festival.

**John 12:13** ἔλαβον τὰ βᾶτα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραὴλ.

**John 12:13** So they took branches of palm trees and went out to meet him, shouting, “Hosanna! Blessed is the one who comes in the name of the Lord—the King of Israel!”

The perfect middle/passive participle of εὐλογημένος here suggests an imperfective state while making reference back to the “why” of how the blessedness came to be. This causative event lies outside the current event and reference frame, but the stresses the current blessedness.

**John 13:5** εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

**John 13:5** Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was tied around him.

The present tense form used in a narrative sequence causes the actions of βάλλει, νίπτειν and ἐκμάσσειν to come to the foreground. Διεζωσμένος appears in the perfect middle/passive participle to signify the current imperfective state of dress which Jesus had adorned upon himself. It does allude to the time of preparation for which Jesus prepared himself to wear the towel, which may lead to a lengthier theological debate.

**John 16:4** ἀλλὰ ταῦτα λέλάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύετε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἦμην.

**John 16:4** But I have said these things to you so that when their hour comes, you may remember that I told you about them. “I did not say these things to you from the beginning because I was with you.

Λελάληκα refers back in time to teaching which occurred anterior to the current event.

**John 18:25** Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος. Εἶπον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· οὐκ εἰμί.

**John 18:25** Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.”

The perfect active participle points to the perfective state of Peter currently standing there, with the “why” being obviously because of the fire. Peter is seen to be fully present.

**John 19:11** ἀπεκρίθη [αὐτῷ] ἰησοῦς· οὐκ εἶχες ἐξουσίαν κατ’ ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

**John 19:11** Jesus answered him, “You would have no power over me unless it had been given you from above; therefore, the one who handed me over to you is guilty of a greater sin.”

Δεδομένον in the perfect middle/passive participle points to an imperfective resultant state from an original event other than the one current.

**John 19:26** ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ γύναι, ἴδε ὁ υἱός σου.

**John 19:26** When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.”

The disciple standing beside Jesus’s mother was not a coincidental or “by the way” occurrence but points to a prior and existing ongoing relationship, which is being referenced.

**John 20:2** τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ ἰησοῦς καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

**John 20:2** So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.”

Οἶδαμεν does here point to and suggest a prior investigative journey where the women have already made an attempt to find out where Jesus was taken.

**John 20:19** Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν ἰουδαίων, ἦλθεν ὁ ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.

**John 20:19** When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you.”

Κεκλεισμένων represents the current and imperfective state of the doors, and this condition resulted from being locked at a time prior to the current reference event.

**John 20:26** Καὶ μεθ’ ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. Ἐρχεται ὁ ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν.



**John 20:26** A week later, his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.”

The doors were κεκλεισμένων pointing back to the time where they were physically shut, but now presenting their state of being shut.

**John 21:12** λέγει αὐτοῖς ὁ ἰησοῦς· δεῦτε ἀριστήσατε. Οὐδεις δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.

**John 21:12** Jesus said to them, “Come and have breakfast.” Now, none of the disciples dared to ask him, “Who are you?” Because they knew it was the Lord.

Εἰδότες in the perfect active participle suggests a state where the disciple knew, not because of the current situation, but because of a prior backgrounding experience with Jesus, allowing them to identify him here.

**Acts 3:10** ἐπεγίνωσκον δὲ αὐτόν ὅτι αὐτὸς ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

**Acts 3:10** and they recognized him as the one who used to sit and ask for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what had happened to him.

Συμβεβηκότι acknowledges the current state of the man while referring back to the healing event which occurs outside the current reference frame.

**Acts 4:14** τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν.

**Acts 4:14** When they saw the man who had been cured standing beside them, they had nothing to say in opposition.

Τεθεραπευμένον in the perfect middle/passive participle refers to the current state of the man who had been cured, but ἐστῶτα in the perfect active participle stresses the current posture of the same man while referring to the time when the man was lame from birth (Acts 3:2).

**Acts 4:21** οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι.

**Acts 4:21** After threatening them again, they let them go, finding no way to punish them because of the people, for all of them praised God for what had happened.



Γεγονότι in the perfect active participle suggests that the praise and thanksgiving were not simply for being released, but also in their being caught, since their release is within the immediate reference frame and the causative is usually referent to an event outside the current and immediate reference frame.

**Acts 8:7** πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν·

**Acts 8:7** for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were paralyzed or lame were cured.

Παραλελυμένοι used here with the perfect middle/passive participle suggests that in this instance, some who were paralyzed were caused to be so, possibly due to demons.

**Acts 9:8** ἤγερθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν·

**Acts 9:8** Saul got up from the ground, and though his eyes were open, he could see nothing; so, they led him by the hand and brought him into Damascus.

Ἀνεωγμένων refers to the state of his eyes, which are now physically open. The causative nature may have pointed to the idea that when Saul was blinded, his eyes were physically shut, but after the blinding light, he physically was able to open his eyes, but he remained effectively blind. This may allude to the idea that while Saul was also spiritually able to be educated and brought up with theological education, he remained spiritually blind.

**Acts 9:21** ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ πορθήσας εἰς ἱερουσαλήμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;

**Acts 9:21** All who heard him were amazed and said, “Is not this the man who made havoc in Jerusalem among those who invoked this name? And has he not come here for the purpose of bringing them bound before the chief priests?”

Ἐληλύθει in the pluperfect may reference a prior event, but it seems to suggest that the condition is no longer current or in existence.

**Acts 9:33** εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα ὀνόματι Αἰνέαν ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτου, ὃς ἦν παραλελυμένος.

**Acts 9:33** There, he found a man named Aeneas, who had been bedridden for eight years, for he was paralyzed.

The man, being παραλελυμένος, represents his current state, but with reference to the event eight years ago, reiterated with the present participle κατακείμενον.

**Acts 10:17** Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,

**Acts 10:17** Now, while Peter was greatly puzzled about what to make of the vision that he had seen, suddenly the men sent by Cornelius appeared. They were asking for Simon's house and were standing by the gate.

The men being ἀπεσταλμένοι by Cornelius points back to the time when Cornelius ordered them to find Peter, which must have been some days away since it would have taken some time to travel to Joppa from Caesarea (Acts 10:1-6).

**Acts 12:6** ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ ἡρόδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν δεδεμένος ἀλύσεσιν δυσὶν φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.

**Acts 12:6** The very night before Herod was going to bring him out, Peter, bound with two chains, was sleeping between two soldiers, while guards in front of the door were keeping watch over the prison.

Peter being δεδεμένος was obviously done at a time prior to the current event and reference frame. It here stresses the current state of still being bound with an imperfective aspect.

**Acts 12:12** συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οἳ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

**Acts 12:12** As soon as he realized this, he went to the house of Mary, the mother of John, whose other name was Mark, where many had gathered and were praying.

Συνηθροισμένοι points to a prior event or agreement which had caused the many to currently being gathered to pray. It could have very well been a regular prayer meeting.

**Acts 13:48** ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον·

**Acts 13:48** When the Gentiles heard this, they were glad and praised the word of the Lord, and as many as had been destined for eternal life became believers.

Τεταγμένοι can be taken by some to assert the doctrine of predestination.

**Acts 14:19** ἐπῆλθαν δὲ ἀπὸ ἀντιοχείας καὶ ἰκονίου ἰουδαῖοι καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως νομίζοντες αὐτὸν τεθνηκέναι.

**Acts 14:19** But Jews came there from Antioch and Iconium and won over the crowds. Then they stoned Paul and dragged him out of the city, supposing that he was dead.

It is interesting that the perfect active indicative used here is in direct relation to the actions within the verse, but quite possibly, the state of being “dead” is referent to the stoning rather than the dragging him out, and so the reference frame is narrower, with the governing verb of the imperfect ἔσυρον relating to the perfect τεθνηκέναι rather than the prior λιθάσαντες.

**Acts 16:9** Καὶ ὄραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδῶν τις ἦν ἑστὸς καὶ παρακαλῶν αὐτὸν καὶ λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν.

**Acts 16:9** During the night, Paul had a vision: there stood a man of Macedonia pleading with him and saying, “Come over to Macedonia and help us.”

Ἐστὸς suggests a prior journey from Macedonia causing him to now stand in Joppa.

**Acts 16:27** ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος [τὴν] μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν νομίζων ἐκπεφευγέναι τοὺς δεσμίους.

**Acts 16:27** When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself since he supposed that the prisoners had escaped.

The open doors of the prison have caused the jailor to suppose that the prisoners ἐκπεφευγέναι, while he was asleep.

**Acts 20:7** Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλλον ἐξίεναι τῇ ἐπαύριον, παρέτεινεν τε τὸν λόγον μέχρι μεσονυκτίου.

**Acts 20:7** On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight.

The perfect middle/passive participle συνηγμένων suggests that this meeting was a customary, pre-arranged meeting which was held regularly.

**Acts 20:13** ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν ἐπὶ τὴν ἄσσον ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ διατεταγμένος ἦν μέλλον αὐτὸς περσεύειν.

**Acts 20:13** We went ahead to the ship and set sail for Assos, intending to take Paul on board there; for he had made this arrangement, intending to go by land himself.

The διατεταγμένος was done at a time prior to the current reference frame.

**Acts 21:20** Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν θεὸν εἰπόν· θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς ἰουδαίοις τῶν πεπιστευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν.  
**Acts 21:20** When they heard it, they praised God. Then they said to him, “You see, brother, how many thousands of believers there are among the Jews, and they are all zealous for the law.”

The πεπιστευκότων had come to be during a decision made at a prior time to believe in Christ but is stative in that they are currently still believers.

**Acts 21:33** τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσεν δεθῆναι ἀλύσει δυοῖ, καὶ ἐπυνθάνετο τίς εἶη καὶ τί ἐστὶν πεποιηκώς.

**Acts 21:33** Then the tribune came, arrested him, and ordered him to be bound with two chains; he inquired who he was and what he had done.

The actions of the verb πεποιηκώς refer to an event or series of events outside the current reference frame.

**Acts 22:5** ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον, παρ’ ὧν καὶ ἐπιστολάς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμεν, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς ἱερουσαλήμ ἵνα τιμωρηθῶσιν.

**Acts 22:5** as the high priest and the whole council of elders can testify about me. From them, I also received letters to the brothers in Damascus, and I went there in order to bind those who were there and to bring them back to Jerusalem for punishment.

Δεδεμένους presents an event frame posterior to and in the future when related to the current reference frame. The causative nature can thus be referent both anteriorly and posteriorly.

**Acts 22:29** εὐθέως οὖν ἀπέστησαν ἀπ’ αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν, καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν δεδεκώς.

**Acts 22:29** Immediately, those who were about to examine him drew back from him, and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

Δεδεκώς is a state Paul found himself for which he had been placed at a time prior.

**Acts 23:5** ἔφη τε ὁ Παῦλος· οὐκ ἤδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γὰρ ὅτι ἄρχοντα τοῦ λαοῦ σου οὐκ ἔρεῖς κακῶς.

**Acts 23:5** And Paul said, “I did not realize, brothers, that he was the high priest; for it is written, ‘You shall not speak evil of a leader of your people.’”

Ἦδεν in the pluperfect refers to an action that not only was done at a different time from the current reference frame, but it is also no longer valid or relevant since Paul, at the time of this narration already knows.

**Acts 25:7** παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ ἱεροσολύμων καταβεβηκότες ἰουδαῖοι πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξαι,  
**Acts 25:7** When he arrived, the Jews who had gone down from Jerusalem surrounded him, bringing many serious charges against him, which they could not prove.

Καταβεβηκότες refers to the event of the Jews having descended from Jerusalem at a time prior to Paul's arrival.

**Acts 25:14** ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων· ἀνὴρ τίς ἐστὶν καταλειμμένος ὑπὸ Φήλικος δέσμιος,  
**Acts 25:14** Since they were staying there several days, Festus laid Paul's case before the king, saying, "There is a man here who was left in prison by Felix.

Καταλειμμένος refers to the imperfective aspect of the action by Felix of leaving Paul in prison.

**Acts 27:9** ἰκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι παρήνει ὁ Παῦλος  
**Acts 27:9** Since much time had been lost and sailing was now dangerous because even the Fast had already gone by, Paul advised them.

Παρεληλυθέναι refers to the past event of the Fast.

**2 Cor 2:3** καὶ ἔγραψα τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.  
**2 Cor 2:3** And I wrote as I did so that when I came, I might not suffer pain from those who should have made me rejoice; for I am confident about all of you, that my joy would be the joy of all of you.

Πεποιθὼς the perfect active participle demonstrates the state of Paul which resulted from an experience outside the current reference frame.

**2 Cor 9:3** ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε  
**2 Cor 9:3** But I am sending the brothers in order that our boasting about you may not prove to have been empty in this case, so that you may be ready, as I said you would be.

Παρεσκευασμένοι is the perfect middle/passive participle presenting a condition which came to be prior to the current reference frame but also remains so as the current resultant state.

**2 Cor 12:11** Γέγονα ἄφρων, ὑμεῖς με ἠναγκάσατε. Ἐγὼ γὰρ ὄφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων εἰ καὶ οὐδὲν εἰμι.

**2 Cor 12:11** I have **been** a fool! You forced me to it. Indeed you **should** have been the ones **commending** me, for I am not at all **inferior** to these super-apostles, even though I am nothing.

Γέγονα describes a state or condition occurring before the current reference frame.

**1 Thess 3:4** καὶ γὰρ ὅτε πρὸς ὑμᾶς ἤμεν, **προελέγομεν** ὑμῖν ὅτι **μέλλομεν** **θλίβεσθαι**, καθὼς καὶ ἐγένετο καὶ **οἴδατε**.

**1 Thess 3:4** In fact, when we **were** with you, we **told** you beforehand that we **were** to suffer **persecution**; so it turned **out**, as you **know**.

Οἴδατε points to an anterior point whereby the events and experiences had taken place.

**Heb 11:17** Πίστει **προσενήνοχεν** ἀβραὰμ τὸν ἰσαὰκ **πειραζόμενος** καὶ τὸν μονογενῆ **προσέφερεν**, ὁ τὰς ἐπαγγελίας ἀναδεξάμενος

**Heb 11:17** By faith Abraham, when put to the **test**, **offered up** Isaac. He who had **received** the promises was ready to offer **up** his only son.

Προσενήνοχεν refers to a historical event that occurred when Abraham was tested.

**1 John 1:2** καὶ ἡ ζωὴ ἐφανερώθη, καὶ **εἶδόμεθα** καὶ **μαρτυροῦμεν** καὶ **ἀπαγγέλλομεν** ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν

**1 John 1:2** this life was revealed, and we have **seen** it and **testify** to it, and **declare** to you the eternal life that **was** with the Father and was revealed to us.

Ἐώρακαμεν qualifies John as an eyewitness, for which he now testifies.

**Rev 3:2** **γίνου** **γρηγορῶν** καὶ στήρισον τὰ λοιπὰ ἃ **ἔμελλον** ἀποθανεῖν, οὐ γὰρ **εὔρηκά** σου τὰ ἔργα **πεπληρωμένα** ἐνώπιον τοῦ θεοῦ μου.

**Rev 3:2** **Wake up**, and **strengthen** what remains and is on the **point** of death, for I have not **found** your works **perfect** in the sight of my God.

Εὔρηκά refers to a completed event that occurs outside the current reference frame. In

this case, the church of Sardis is found wanting after being fully investigated by God.

Πεπληρωμένα states the current condition which resulting from preceding actions which are the measure used for judgment.

**Rev 3:15** **οἶδά** σου τὰ ἔργα ὅτι οὔτε ψυχρὸς **εἶ** οὔτε ζεστός. Ὅφελον ψυχρὸς **ἦς** ἢ ζεστός.

**Rev 3:15** “**I know** your works; you **are** neither cold nor hot. I wish that you **were** either cold or hot.

Οἶδά represents the complete and prior knowledge of God of the works of the

Laodiceans.

**Rev 11:17** λέγοντες· εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας.

**Rev 11:17** singing, “We give you thanks, Lord God Almighty, who are and who were, for you have taken your great power and begun to reign.

Εἴληφας refers to a time already past and fully completed where God has taken up his power and begun to reign.

**Rev 14:3** καὶ ᾄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων, καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

**Rev 14:3** and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the one hundred forty-four thousand who have been redeemed from the earth.

ἠγορασμένοι is the action, which was completed in the past, and has their state continue till the present.

**Rev 17:8** Τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει, καὶ θανατωθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται

**Rev 17:8** The beast that you saw was, and is not, and is about to ascend from the bottomless pit and go to destruction. And the inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will be amazed when they see the beast because it was and is not and is to come.

Γέγραπται suggests that the names are written, at a time prior, but not at the moment of judgment.

### Application for Exegesis

In this section, the objective is to apply the concept of aspect consistently to some verses of exegetical concern. The outcome desired is for clarity beyond a standard reading in the English translation to help untangle any potential misinterpretation. If this section proves that for a significant number of verses, the superimposition of the Greek aspect to the English verb does indeed bring clarity, then there is an argument for the production of a color-coded English bible



with the Greek tenses mapped onto it with colored markings, to be used by those who do not possess a facility in reading the Greek New Testament.

**Matt 11:11** ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν.

**Matt 11:11** Truly I tell you, among those born of women, no one has arisen greater than John the Baptist, yet the least in the kingdom of heaven is greater than he.

The stress of the present proximity of the frame of speech is highlighted with the present tense form use of λέγω and ἐστίν. The present tense form is, however, common in the use of direct speech. The verb ἐγήγερται is causative and points back at a prior time frame where all of humankind in existence up to the current time is taken into consideration. The stress here highlights that up to the present state of the narrative, no person in history has yet arisen that is greater. It is a statement of fact summarizing the verb from its beginning till now building up as it were a crescendo up till now. In a sense, it awaits the interjection “But now!” It highlights that no person has been born of a woman who is greater than John the Baptist at the point of declaration. Interestingly the following declaration is that the least in the Kingdom of Heaven is greater than John. This suggests a change that comes with the entry of the Kingdom of Heaven. Indeed, there can be no greater honor for a person to be born, destined to introduce the Son of God to the world. This is true and a factual stative at the time of the announcement. But the ellipsis is that those who come after this declaration, born into the Kingdom of Heaven, are not born of women, but rather born of God, and thus even the least in the Kingdom is greater than the greatest born of women.

**Matt 16:19** δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

**Matt 16:19** I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

**Matt 18:18** ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.



**Matt 18:18** Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

Δεδεμένον and λελυμένον are perfect middle/passive participles which bring the viewpoint into the causative imperfect stative aspect which especially draws attention to the present resultant state of the action being described. It is stative and emphasizes the current time of speaking. Δήσης and λύσης are in the aorist tense form, making them perfective and completed tasks. The encouragement here is that whatever you had either bound or loosed on earth will occur as if it were decreed by God. The disciples who are given the keys to the kingdom of heaven speak then on behalf of God, thus acting similarly as the priests and prophets of the Old Testament. In Matthew 18:18, the plural is used instead of the singular in Matthew 16:19 when addressing Peter. This signals that the promise extends to all disciples, and not just Peter. Jewish rabbis understand “binding” and “loosing” to describe conduct that was not allowed (“bound”) or permitted (“loosed”).<sup>290</sup> This instruction is seen in the published Talmud and later rabbinic halakha provided by the individual rabbis to their disciples. The charismatics take this as the power to bind spirits and loose persons under bondage of evil spirits and demons.

If we read this idea in tandem with John 20:23

**John 20:23** ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας ἀφεῶνται αὐτοῖς, ἂν τινῶν κρατῆτε κεκράτηνται.

**John 20:23** If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

We now notice that the words ἀφεῶνται and κεκράτηνται are in the perfect middle/passive indicative. This has the stress on the originating event and not so much on the resultant state. The idea here is not an establishment of righteousness but rather a release from guilt and shame following the act of sin. Paul says something similar in 2 Corinthians 2:10 “Anyone whom you

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<sup>290</sup> Harris, *Navigating Tough Texts*, 20–22.

forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ.” It seems that the idea of forgiveness is for the person who repents, and the release from the guilt of having committed a sin against someone. As such, the stress of the perfect middle/passive indicative is not on the final resultant state but rather on the originating event and the subsequent guilt following the action. It is this original action and the subsequent guilt that is forgiven and not so much a declaration of being sinless. Rather, it is a declaration of being guiltless.

**Matt 26:75** καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρις ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

**Matt 26:75** Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

The verb εἰρηκότος is the perfect active participle presenting the causative perfective stative aspect referring back to a past event, but with stativity as being the primary emphasis. This causative aspect is supported by “ἐμνήσθη.” The idea of why the perfect active participle is used here is probably to underscore that what Jesus prophesied comes true. The dual-focused aspect of looking at something that was said and highlighting the current situation where it is coming true in the present is probably meant to confirm the status of Jesus as a true prophet. This alludes to Deuteronomy 18:22 “If a prophet speaks in the name of the LORD but the thing does not take place or prove true, it is a word that the LORD has not spoken. The prophet has spoken it presumptuously; do not be frightened by it.” However, since what Jesus said did indeed come true, then the verses from Deuteronomy 18:18–19 apply to him. Deuteronomy 18:18–19 “I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable.”

**Mark 13:14** ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη

**Mark 13:14** “But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then those in Judea must flee to the mountains.

The author has selected to use the perfect active participle for ἐστηκότα rather than its infinitive or future tense form, which would have indicated an *irrealis* event. This suggests that the author is pointing to a current situation faced by the listeners of the very sacrilege being described. The aorist ἴδητε is meant for the reader as a signal for when to act. Only when the audience have observed this to occur, are they flee. The encouragement here is not to confront at the time of this particular occurrence. This seems to be a specific threat, which why the parenthetical comment of (ὁ ἀναγινώσκων νοεῖτω).

**Luke 1:11** ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

**Luke 1:11** Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense.

**Luke 1:19** καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα·

**Luke 1:19** The angel replied, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to bring you this good news.

The perfect active participle underlines the emphasis Gabriel is trying to make. Gabriel is standing presently and stative with a causative perfective stative aspect in the presence of God. The present indicative with the stressed personal pronoun ἐγὼ εἰμι further elaborates the present-ness and current-ness of the situation. The disbelief shown by Zechariah is thus unbelievable.

**Luke 2:5** ἀπογράψασθαι σὺν Μαρίας τῇ ἐμνηστευμένῃ αὐτῷ, οὓση ἐγκύω.

**Luke 2:5** He went to be registered with Mary, to whom he was engaged and who was expecting a child.

The perfect middle/passive participle of ἐμνηστευμένη indicates the state of Mary being engaged to Joseph at the point of the narrative. This engagement must have happened sometime in a prior event frame and whose resultant state is brought to the fore in the author’s current reference frame. The present participle of οὓση then underscores that Mary is currently now

pregnant at the time of reporting, re-iterating the author’s stress on the present state. This seems to promote the causative imperfective stative aspect and connects the facts that Mary was previously engaged, and now while still engaged in her unconsummated marriage, pregnant via the Holy Spirit with Jesus. The idea that they went to be registered while pregnant but before being married was probably quite a shameful thing for the both of them. The idea that at the time this was still shunned is learnt from Matthew 1:19 “Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly.” This hints that following the LORD’s command, even in bearing Jesus took quite a bit of humility and public disgrace for Mary and Joseph. Their obedience was thus not smooth sailing, but came at a cost.

**Luke 7:47** οὐ χάριν λέγω σοι, ἀφέωνται αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ὡς δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

**Luke 7:47** Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven loves little.”

The perfect middle/passive indicative carries the causative imperfective aspect, stressing the originating event and the subsequent circumstance following the verbal action while maintaining the horizon of the present state. In this case, Jesus informs the crowd that the woman’s sins had been forgiven from her. Her manifold sins are alluded to as a separate action outside the current reference frame. The causative nature of one action leading to the other is reasoned with ὅτι. The woman loved as she does because she was forgiven much. She was not forgiven because she loved. The aorist ἠγάπησεν confirms the past event of having been forgiven, but Jesus goes on to make the comparison with the middle/passive present indicative ἀφίεται to point to those who are now being forgiven. The aorist and present tense form utilized to describe the situation Jesus is highlighting showcases the causative imperfective aspect of the perfect middle/passive indicative. The effect of being forgiven and released from the guilt of sin should drive us towards affection for God who forgives us. The lesser we feel of this release

from guilt, the lesser our expressed love. This is how the Jesus wants the audience to observed these things.

**Luke 8:46** ὁ δὲ ἰησοῦς εἶπεν· ἤψατό μου τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ’ ἐμοῦ.  
**Luke 8:46** But Jesus said, “Someone touched me; for I noticed that power had gone out from me.”

The current and immediate nature of this verb’s causative perfective stative aspect shows Jesus’ keen awareness of His surroundings and people. The perfect active participle reveals that while the current state is being emphasized, the action itself is completed, thus viewed as a perfective aspect. Power does not continue to leech out from Jesus. The power to heal had already in its fullness come out and thus the woman is already fully healed.

**John 1:15** ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.  
**John 1:15** (John testified to him and cried out, “This was he of whom I said, ‘He who comes after me ranks ahead of me because he was before me.’”)

Κέκραγεν is a perfect active indicative. Used here, it indicates the causative nature of a causative perfective aspect with anterior emphasis. John is seen here crying out. The causative nature of John’s cry is provided through the verb constellation, and here, the reason for his cry is his testimony, derived from μαρτυρεῖ περὶ αὐτοῦ. Γέγονεν is a perfect active indicative, signaling a causative perfective aspect. While emphasizing an anterior event, it also presents the continued nature of the verb as having occurred in the past continuing to the present. This stands in contrast of Jesus in the flesh only now being present before John. Even though Jesus appears chronologically after John and younger than him, Jesus in reality existed before John. Causation is here provided with ὅτι. The translation of γέγονεν as a “ranking” here is probably not one from an action but one of existence. It stresses Jesus as the one who existed before everything, the Ancient of Days.

**John 15:15** οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

**John 15:15** I do not call you servants any longer because the servant does not know what the master is doing, but I have called you friends because I have made known to you everything that I have heard from my Father.

The causation of the verb οἶδεν is provided by the particle ὅτι. It nuances the series of events leading up to the current stative nature of knowledge, or lack of in this case, since it is negated. The intent is a statement of fact with a causative perfective aspect to demonstrate the absence of counsel of a master-servant relationship against that with Jesus having called the disciples “friends.” The interesting thing here is that Jesus’s use of the perfect active indicative stresses the originating event as a perfective aspect. Jesus is emphasizing that from the beginning till now, he has called and related to his disciples as friends rather than as servants. The ellipsis here is whether Jesus can now continue to address modern day listeners as friends.

**John 19:26** ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὄν ἠγάπα, λέγει τῇ μητρὶ γύναι, ἴδε ὁ υἱός σου.

**John 19:26** When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.”

Οὖν introduces and frames the perfect active participle παρεστῶτα. While a simple present or present participle would have sufficed, the perfect active participle suggests the stative nature of the disciple whom Jesus loved standing now beside his mother. The causative perfective stative aspect highlights the faithfulness of this disciple to Jesus, whom Jesus loved, is now standing (perfective aspect) with His mother nearing the moment of His departure. We as disciples must also make that perfective decision to stand beside other disciples whom Jesus allows to walk alongside us.

**John 19:28** Μετὰ τοῦτο εἰδὼς ὁ ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ.

**John 19:28** After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), “I am thirsty.”

**John 19:30** ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] ἰησοῦς εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

**John 19:30** When Jesus had received the wine, he said, “It is finished.” Then he bowed his head and gave up his spirit.

The interesting use here of the causative perfective stative aspect of the perfect active participle and the causative imperfective aspect of the perfect middle/passive indicative presents a unique understanding of the Greek aspect. Both instances of the perfect verb here are causative, but the participle εἰδὼς presents a causative perfective stative aspect implying that Jesus was in a state of “knowing.” The causative is implied with μετὰ τοῦτο. The causative imperfective aspect τετέλεσται draws its causative from ὅτι and provides the aspect that the work was begun at a prior time has now reached a state of completion. The stress is however on the originating event and the time till just before the actual completion.

This cry “*tetelestai!*” Presupposes a past occurrence but recognizes the present results of that event, likened to an artist standing back after perfecting a masterpiece and saying with great content, “*tetelestai!*” Jesus’ subject of the verb, “it,” could refer to His time on earth, but more possibly His work on earth. He had completely fulfilled God’s assignment and will for Him. By Jesus’ own testimony, “My food is to do the will of the One who sent me and to bring his work to completion” (John 4:34), and “I have brought you glory on earth by finishing the work you gave me to do” (John 17:4). *Tetelestai!* Was a cry of triumph in the full and perfect exposure of God’s heart (John 1:18) and becoming God’s Passover lamb (John 1:29), culminating in providing salvation to His creation.<sup>291</sup>

**John 21:15** ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ ἰησοῦς· Σίμων ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ· ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· βόσκει τὰ ἀρνία μου.

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<sup>291</sup> Harris, *Navigating Tough Texts*, 78–79.

**John 21:15** When they had finished breakfast, Jesus said to Simon Peter, “Simon son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.”

**John 21:16** λέγει αὐτῷ πάλιν δεύτερον· Σίμων ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ· ναι κύριε, σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· ποιμαίνε τὰ πρόβατά μου.

**John 21:16** A second time, he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.”

**John 21:17** λέγει αὐτῷ τὸ τρίτον· Σίμων ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ λέγει αὐτῷ· κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ [ὁ ἰησοῦς]· βόσκει τὰ πρόβατά μου.

**John 21:17** He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.

Oἶδας is a perfect active indicative representing a causative perfective aspect with an emphasis on the conditions and events which are anterior pointing. This means that the “know” is a state the subject is in a result of an anterior experience, which has caused the subject “to know.” “Do you love me more than these (τούτων)?” If τούτων was neuter, it would refer to nets and fish, career, but here it is masculine, pointing to “these men,” referring to the other disciples.<sup>292</sup> It could be a comparison of Peter loving the disciples more than Jesus or that Peter loves Jesus more than the other disciples. Only Jesus’ first question contains the comparison. The repeated question “Do you love me?” Twice repeated (vv. 16–17) does not have this. The idea that Peter draws on the causative perfective to defend his love for Jesus highlights the demonstrable actions in the past to which he relies for evidence of his love. Are we as today’s disciples able to produce evidence of such historical love if we were likewise questioned?

**Acts 8:16** οὐδέπω γὰρ ἦν ἐπ’ οὐδενὶ αὐτῶν ἐπιπεπωκόσ, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου ἰησοῦ.

**Acts 8:16** (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus).

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<sup>292</sup> Harris, *Navigating Tough Texts*, 82–86.



Interestingly both the verbs ἐπιπεπτωκός and βεβαπτισμένοι are participles. While ἐπιπεπτωκός is in the perfect active participle and βεβαπτισμένοι is in the perfect middle/passive participle, both have the same nuance, meaning both are stative in their aspect, emphasizing the current resultant situation. The voice is the only difference, the Holy Spirit being the actor in the active and the disciples being the recipients in the middle/passive participle in βεβαπτισμένοι. This tells us that there seems to be an understanding of an ongoing seemingly perpetual effect of the initial baptism by water into faith in Jesus. Οὐδέπω γὰρ preamps the future arrival of the Holy Spirit, along with the identifier μόνον δὲ which is pregnant with anticipation, providing information on the current state but looking forward to a future state, since ἐπιπεπτωκός is a perfective aspect of not yet come, but not extending into the current with an imperfective nuance.

**Acts 18:2** καὶ εὐρών τινα ἰουδαῖον ὀνόματι ἀκύλαν, Ποντικὸν τῷ γένει προσφάτως ἐληλυθότα ἀπὸ τῆς ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντα τοὺς ἰουδαίους ἀπὸ τῆς ῥώμης, προσῆλθεν αὐτοῖς

**Acts 18:2** There, he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla because Claudius had ordered all Jews to leave Rome. Paul went to see them.

The perfect active participle ἐληλυθότα provides a perfective stative nuance of the causative aspect bringing with it a present emphasis. The perfective aspect is warranted since the idea is that they have already arrived and not that they were in the process of entering. The author is trying to highlight the current occurrence of the arrival of Aquila and Priscilla. The cause of this arrival is given through the perfect active infinitive διατεταχέναι, which here presents an *irrealis* event, having occurred but unknown in its state of completion. Obedience and conformity to the order by Claudius cannot be ascertained, and so the causative *irrealis* infinitive is used here.

**Acts 18:25** οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα ἰωάννου·

**Acts 18:25** He had been instructed in the Way of the Lord, and he spoke with burning enthusiasm and taught accurately the things concerning Jesus, though he knew only the baptism of John.

The perfect middle/passive participle of κατηχημένος suggests a causative imperfective stative aspect where although Apollos was instructed previously in the way, what he learnt he continued applying up to the present. The idea of teachability is embedded in the participle and current nature of Apollos's previous instruction. The imperfect tense describes his demonstration of continual teaching and speaking from the things which he learnt. This attitude of applying one's knowledge and of possibly ongoing learning paves the way for his readiness to receive instruction from Priscilla, and Aquila "took him aside and explained the Way of God to him more accurately," as recorded in Acts 18:26. The private nature of προσελάβοντο demonstrates sensitivity and graciousness in this "upgraded instruction."<sup>293</sup>

**Rom 1:1** Παῦλος δούλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος ἀφορισμένος εἰς εὐαγγέλιον θεοῦ,  
**Rom 1:1** Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God.

The use of the perfect middle/passive participle here shows great humility in Paul's attitude. It is imperfective in aspect and has current emphasis. Paul does not declare that he has already been set apart in a perfective aspect, but rather that he is, even now, being set apart and presumably be only fully (perfective aspect) set apart once his mission on earth has concluded.

**Rom 1:17** δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

**Rom 1:17** For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith."

The perfect middle/passive indicative stressing with γέγραπται the anterior occurrence of the writing, but still being presently stative in its effect. Indeed, not one jot or tittle will pass

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<sup>293</sup> Harris, *Navigating Tough Texts*, 91–93.

away until all of Scripture is fulfilled. The acceptance of this truth seems predicated on believing that the righteousness of God has indeed be revealed (ἀποκαλύπτεται) through Jesus Christ. This comes ἐκ πίστεως εἰς πίστιν.

**Rom 3:25** ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

**Rom 3:25** whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness because, in his divine forbearance, he had passed over the sins previously committed.

The causative perfective stative aspect of the perfect active participle προγεγονότων provides an interesting situation. God seems here to pass over sins that have been accumulated thus far. The modifier προ views the sins as a prior event to the time of speaking. It could be that while God continues to forgive sins currently, Paul does not intend for his listeners to be currently committing sins or living in sin. Rather, he encourages his listeners that God will forgive recently committed sins but that disciples should not live in or walk, in sin.

**1 Cor 7:15** εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

**1 Cor 7:15** But if the unbelieving partner separates, let it be so; in such a case, the brother or sister is not bound. It is to peace that God has called you.

Δεδούλωται is the perfect middle/passive indicative indicating a causative imperfective aspect which recognizes the present resultant circumstance. The bond of marriage was made at the point of entry in the past and continues to the present unless one partner dies. Here, Paul asserts that the bond is likewise broken, from the point it was initially made, if the unbelieving partner separates. This may give us a hint of the concept of divorce and why it is potentially linked to adultery. The perfect active indicative of the causative perfective aspect refers to the call to which God has called the audience. It is a call for the present. It is a complete and perfective call, not one which comes in part.

**1 Cor 15:4** καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς

**1 Cor 15:4** and that he was buried, and that he was raised on the third day in accordance with the scriptures.

The perfect middle/passive indicative of ἐγήγερται focuses on the originating event having occurred in the past but described in an imperfective aspect. It continues to have a resultant influence in the present. Christ being raised on the third day is the emphasis. However, having occurred in the past, it continues to influence our lives, and He remains alive today! He is thus both our continual paschal sacrifice and, at the same time, our Great High Priest.

**1 Cor 15:20** Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων.

**1 Cor 15:20** But in fact Christ has been raised from the dead, the first fruits of those who have died.

Ἐγήγερται is similar to its functioning in 1 Corinthians 15:4. The perfect middle/passive participle of κεκοιμημένων suggests a causative imperfective stative aspect which points to those who are dead with a current and imperfective aspect. This may point to believers who are being presently being martyred for the Gospel, and so they are “dying.” Jesus is described as “the firstborn of the dead” in Revelations 1:5 and as “the firstborn from the dead” in Colossians 1:18. Those who now suffer death have the assurance of being raised, just like Jesus, when He comes again.

**1 Cor 15:54** ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος: κατεπόθη ὁ θάνατος εἰς νίκος.

**1 Cor 15:54** When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: “Death has been swallowed up in victory.”

The perfect middle/passive participle presents the causative imperfective stative aspect, acknowledging that it was a past event, but providing a perspective of it viewed as an event recounting God at the moment of writing it, due to the nature that it is now currently and continues to be fulfilled, until it is eventually completed, sometime in the future.

**2 Cor 5:16** ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

**2 Cor 5:16** From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way.

**2 Cor 5:17** ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρήλθεν, ἰδοὺ γέγονεν καινά·

**2 Cor 5:17** So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

All three perfect verbs, οἶδαμεν, ἐγνώκαμεν, and γέγονεν are present in these two verses and appear to promote a perfective aspect with anterior pointing emphasis. Οἶδαμεν and γέγονεν, highlight an anterior period as the cause of the current state, and ἐγνώκαμεν utilizes the combinative εἰ καὶ and ἀλλὰ νῦν to demonstrate the causation. The entirety of the two verses relates to causation with current repercussions, but everything is firmly placed in the past.

**2 Cor 7:5** Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἐσχῆκεν ἄνεσιν ἡ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.

**2 Cor 7:5** For even when we came into Macedonia, our bodies had no rest, but we were afflicted in every way—disputes without and fears within.

The use of the perfect active indicative here stresses the idea that their bodies having had been caused to have had no rest, were still in a state of fatigue. The detailing and graphic description of their struggle are brought to the fore.

**2 Cor 12:2** οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν, ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

**2 Cor 12:2** I know a man in Christ who fourteen years ago — whether in the body I do not know, or out of the body I do not know, God knows — such a man was caught up to the third heaven.

The first three uses of οἶδα in this verse match the common understanding of the anterior pointing causative perfective aspect. The fourth occurrence suggests a possible imperfective aspect with stativity. This is an interesting example of how some lexical words lend themselves to both perfective and imperfective meanings. Of course, if we take it plainly that all four instances point to a causative perfective aspect, then what happens at the discourse level, is that

the aorist participle takes precedence of drawing the listener intimately into the story. The story then continues from 2 Corinthians 12:4.

**Phil 4:12** οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ περισσεύειν καὶ ὑστερεῖσθαι·

**Phil 4:12** I know what it is to have little, and I know what it is to have plenty. In any and all circumstances, I have learned the secret of being well-fed and of going hungry, of having plenty, and of being in need.

Οἶδα here is used in the perfective aspect, but the perfect middle/passive indicative, μεμύημαι reflects the imperfective aspect. The causation is derived from the context and the previous two perfect verbs testifying to the prior experience. It is this historical learning which leads Paul to declare in the immediate next verse, “I can do all things through him who strengthens me.”

**Heb 9:26** ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

**Heb 9:26** for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself.

The perfect middle/passive indicative explains the one-time occurring causative imperfective aspectual event of Christ appearing emphasizing the historical and prior appearance but adding to it the lasting and stative effect for all time, but especially so in the current time at the point of speaking for the listeners to comprehend the immediate relevance of the fact. This appearing is described in the imperfective aspect, not wanting the listeners to take it merely as a singular punctiliar event, but rather reeling them into the extent and duration of that initial event.

**Heb 12:2** ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

**Heb 12:2** looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Κεκόθικεν is most likely used here stressing its perfective aspect, explaining the one-time event of Christ ascension to the throne and the effects of that state in the current time.

Interestingly this is not a future tense form or an *irrealis* infinitive but a perfect active indicative.

**2 Pet 1:4** δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα **δεδώρηται**, ἵνα διὰ τούτων **γένησθε** θείας κοινωνοὶ φύσεως **ἀποφυγόντες** τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

**2 Pet 1:4** Thus, he has **given** us, through these things, his precious and very great promises, so that through them you may **escape** from the corruption that is in the world because of lust and may **become** participants of the divine nature.

The perfect middle/passive indicative **δεδώρηται** describes an imperfective event that has current and stative effect in the present while stressing the past occurrence. This form of the perfect aligns most closely with the traditional understanding of the Greek perfect verb.

**2 Pet 1:14** **εἰδῶς** ὅτι ταχινὴ **ἔστιν** ἡ ἀπόθεσις τοῦ σκηνώματός μου καθὼς καὶ ὁ κύριος ἡμῶν ἰησοῦς Χριστὸς ἐδήλωσέν μοι,

**2 Pet 1:14** since I **know** that my death will **come** soon, as indeed our Lord Jesus Christ has made **clear** to me.

Εἰδῶς has the particle ὅτι to provide its causation. Peter's knowing is perfective in aspect, but stative at the same time.

**1 John 3:6** πᾶς ὁ ἐν αὐτῷ **μένων** οὐχ **ἀμαρτάνει**; πᾶς ὁ **ἀμαρτάνων** οὐχ **έώρακεν** αὐτὸν οὐδὲ **ἔγνωκεν** αὐτόν.

**1 John 3:6** No one who **abides** in him **sins**; no one who **sins** has either **seen** him or **known** him.

**1 John 3:9** Πᾶς ὁ **γεγεννημένος** ἐκ τοῦ θεοῦ ἀμαρτίαν οὐ **ποιεῖ**, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ **μένει**, καὶ οὐ **δύναται** **ἀμαρτάνειν**, ὅτι ἐκ τοῦ θεοῦ **γεγέννηται**.

**1 John 3:9** Those who have been **born** of God **do** not sin because God's seed **abides** in them; they **cannot** **sin** because they have been **born** of God.

**1 John 5:18** Οἶδαμεν ὅτι πᾶς ὁ **γεγεννημένος** ἐκ τοῦ θεοῦ οὐχ **ἀμαρτάνει**, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ **τηρεῖ** αὐτὸν καὶ ὁ πονηρὸς οὐχ **ἄπτεται** αὐτοῦ.

**1 John 5:18** We know that those who are **born** of God do not **sin**, but the one who was **born** of God **protects** them, and the evil one does not **touch** them.

The verbs **έώρακεν** and **ἔγνωκεν** are in the perfect active indicative representing the causative perfective aspect and **γεγέννηται** is in the perfect middle/passive indicative. The perfect middle/passive participle **γεγεννημένος** presents the causative imperfective stative aspect. Those then that are described in the causative imperfective stative are those do not continue in sin.

In addition to the above verses, Kevin Zuber, in his book “The Essential Scriptures: A Handbook of the Biblical Texts for Key Doctrines” mentioned in an excursus some verses regarding the Greek perfect.<sup>294</sup> The verses addressed are as follows:

**1 John 2:29** εὖν εἰδῆτε ὅτι δίκαιός ἐστίν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

**1 John 2:29** If you know that he is righteous, you may be sure that everyone who does right has been born of him.

**1 John 3:8** ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’ ἀρχῆς ὁ διάβολος ἀμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

**1 John 3:8** Everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil.

**1 John 4:7** ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

**1 John 4:7** Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God.

**1 John 5:1** Πᾶς ὁ πιστεύων ὅτι ἰησοῦς ἐστίν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.

**1 John 5:1** Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child.

It seems that the perfect middle/passive indicative was used three times in these verses and the middle/passive participle once. First John 2:29 describes the one who ὁ ποιῶν τὴν δικαιοσύνην is ἐξ αὐτοῦ γεγέννηται. The imperfective aspect of the action of “doing righteousness” is the verbal action referenced with the perfect middle/passive indicative. This is similar for the one who ἀγαπῶν in 1 John 4:7 and the one who πιστεύων ὅτι ἰησοῦς ἐστίν ὁ Χριστὸς in 1 John 5:1. The person who does righteousness loves and believes that Jesus is the Christ is the one who is born of God. This final being “born” of God is the perfect middle/passive participle, stressing the resultant state’s current and imperfective stative nature. So, it is the person who continues in doing righteousness, loving and believing that Jesus is the

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<sup>294</sup> Kevin D. Zuber, *The Essential Scriptures: A Handbook of the Biblical Texts for Key Doctrines* (Chicago: Moody Publishers 2021), 240.



Christ, who is the one who will qualify to be called “born of God.” First John 3:8 concurs and holds in juxtaposition the assertion that the person who continues in the commission (the present participle) of sin is born of the devil.

## CHAPTER 5: ANALYSIS AND OBSERVATIONS

### **Recapitulation**

The research was split into four sections. The first examined every occurrence of the Greek perfect tense form in the New Testament. The second looked at all the verses where the perfect verb occurred at least three times within a single verse. The third section lists all verses with at least four different Greek tense forms, being either of the aorist, imperfect, present, perfect, pluperfect, or future tense forms. The final section examined the verses that are potentially problematic in their explanation. The Greek New Testament referred to, was the Nestle Aland 28<sup>th</sup> Edition (NA28) and the verses appear first in the Greek and then followed by the English translation from the NRSV. The NRSV was preferred due to its translation by its translators to translating most of the Greek New Testament. Some English versions leave out verses and segments untranslated. Color coding and bold fonts were employed to highlight various words under examination for clarity.

In the first section, each of the 341 uniquely occurring words of the Greek perfect tense form in the New Testament was listed along with their accompanying verses. The aspect of the causative perfective was observed to correlate with the perfect active indicative, the causative imperfective to the perfect middle/passive indicative, the causative perfective stative with the perfect active participle, and the causative imperfective stative to the perfect middle/passive participle. The second section listed twenty-six verses with multiple occurrences of the Greek perfect tense form. Their interactions and distinctions with respect to their aspect were noted and compared for consistency in their representation of aspect when multiple occurrences of perfect verb occurred. The third section explored eighty-three instances of multiple Greek verbal tense forms within a verse. The consistency in nuance and aspect, within the perfect tense form and

against the other tense forms, remained. The fourth section consolidated the Greek verbal aspect in the perfect tense form to verses deemed problematic in their exegesis and the application. The forty-four verses were mostly lifted from Murray Harris's book, *Navigating Tough Texts: A Guide to Problem Passages in the New Testament*.

### **Analysis**

The Greek perfect verb's indicative, participle, and infinitive forms all encompass the idea of causation to the verbal action. The causation is seen when an event or series of events are referenced or alluded to when concerning the current state of the verb. We observe that this causation can reside either anterior to or posterior to the current reference or focus frame. While all the Greek perfect tense forms seem to include this dual-focused vision of the current state along with their causative events, the perfect indicative tense forms tend to weigh heavier on the events which led to the current state, when compared to the perfect participle tense forms, which place greater emphasis on the current or resultant condition of the verbal action. This differentiation of markedness between the two events and whose separation is distinguished with morphological markers is evidence of support for the thesis of this dissertation.

The Greek perfect active participle tense form has the nuance of stressing the current state. It brings the action into the front ground, portraying the completed action with an emphasis on its stativity. In contrast, the perfect middle/passive participle tense form suggests a more ongoing state without a specific telicity. The perfect infinitive tense form consistently portrays an irrealis condition that is disconnected from reality or something that remains factually unconfirmed. The aspect of the perfect tense form does, in every instance, provide a dual-focused viewpoint. It first and foremost references the originating event which lies outside the current reference frame, where the current reference frame is denoted by the immediate phase to

which the verb belongs. The originating event does sometimes occur adjacent to and appears within the same sentence of the verb, but more often, it lies quite a distance away.

It seems that the perfect active indicative tense form adds the causative nuance to what could have been a simple aorist. The perfect middle/passive indicative tense form seems to add the causative nuance to the Greek imperfect tense form. The perfect active participle tense form is then the causative-stative counterpart to the aorist participle, and the perfect middle/passive participle tense form is partnered with the Greek present tense form.

The dual-focused vision seen with the Greek perfect active tense form presents the causative perfective aspect. The perfect active indicative stresses the originating or causal event (causative perfective aspect), while the perfect active participle highlights the resultant state (causative perfective stative aspect). The perfect middle/passive tenses are similar, albeit presenting the imperfective aspect, with the perfect middle/passive indicative stressing the originating or causal event (causative imperfective aspect), while the perfect middle/passive participle highlights the current and ongoing resultant state (causative imperfective stative aspect). The perfect active infinitive tense form presents an irrealis condition in a causative perfective aspect, while the perfect middle/passive infinitive tense form is used in a hypothetical illustration with a causative imperfective aspect.

The Greek perfect tense form does not consistently portray the perfective tense (Fanning),<sup>295</sup> even though many of the verbs keep an event within a perfective aspect on its horizon. The Greek perfect tense form also does not consistently present an imperfective aspect

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<sup>295</sup> Fanning, *Defining the ancient Greek Perfect*, 74.

(Campbell<sup>296</sup>), even though it does describe the resultant state of some verbs as such. The Greek perfect tense also does not seem to completely and consistently portray the stative aspect as according to Porter's definition,<sup>297</sup> rather the Greek pluperfect tense better fits Porter's definition. In the perfect tense form, it is noticed that final state is often, but not always the particular event being emphasized. So, while the Greek perfect tense form contains an element of the verb's final state, it is not always the focus. This being the case, using a classifying nomenclature as stative could potentially be misleading. A better classification of the Greek perfect tense form is thus obligated. The Greek perfect tense form is here observed to contain a dual event perception. The nomenclature that better describes this consistent dual view of the Greek perfect tense form should be termed the causative aspect.

Both the causative aspect and the causative stative subcategories each portray either a perfective or imperfective aspect to the event it emphasizes. Initial exploration into the distinction considered the lexically transitive versus the lexically intransitive verbs, but this did not yield any consistency in use. Lexical differentiation into Vendler's four classes of stativity, activity, accomplishment, and achievement,<sup>298</sup> also did not yield any satisfying conclusions. The perfect active tense form seemed to consistently present a perfective aspectual view, while the perfect middle/passive tense form consistently described an imperfective aspect of the verb. The indicatives tense forms, however, seemed to stress mainly the causative element of the verbal action and not so much the final state of the resultant verbal action. Further exploration led to the understanding that the participle tense form of the respective Greek perfect verbs lent a nuance

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<sup>296</sup> Campbell, *The Greek Perfect*, 10–13.

<sup>297</sup> Porter, *Linguistic Analysis*, 8–16, 245–59.

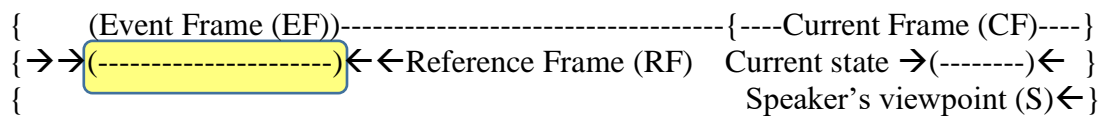
<sup>298</sup> Vendler, *Verbs and Times*, 143–60.

of the current resultant stativity of their verbal actions. The perfect active participle tense form thus renders the causative perfective stative aspect and the perfect middle/passive participle tense form the causative imperfective stative aspect. A new nomenclature with the causative aspect was thus birthed.

### Causative Perfective Aspect

The Greek perfect active indicative tense form quite consistently demonstrates the causative perfective aspect. This is graphically represented as follows.

Figure 18. Causative Perfective Aspect (Perfect Active Indicative)



The perfect indicative tense form is situated within the verb's current frame (CF) at the time of speaking. This is usually within the immediate phrase in which the verb resides. The dual-focused vision comes from referencing the causative event (event frame), which lies outside the verb's current frame. The event may lie anteriorly in the past or posteriorly in the verb's future. This is the first horizon that depicts the causative aspect. The result of the causation or the resultant effects of the event is referenced through the final state or stativity of the verb and labelled as the "current state" in the diagram. This lies within the current frame (CF). In the perfect active indicative tense form, which portrays the causative perfective aspect, the causative event lies distanced from the current reference frame of the verb by a literary distance of at least a phrase. This causal event may or may not be specified and is even sometimes merely only alluded to, provided one understands the history of the Jewish nation and the historical and cultural context in which the New Testament was written. The aspect is causal in that it refers to this distanced event. The event is, in this case, also described as complete, viewed in its entirety.

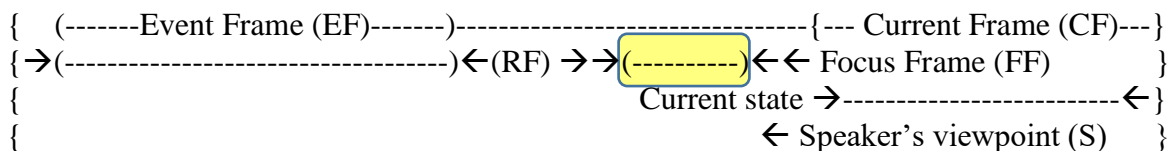


now, the Bible thumping preacher declaring victoriously over and over, “It is finished!” The doctrine being promoted here is of course the finished work of redemption by Christ’s death on the cross of calvary. The intended effect on the listener is that the audience should be rejoicing that the finished work of Christ is now complete, and we can freely enter the Kingdom of heaven. The doctrine of redemption through the sacrificed lamb of God is not wrong but cannot be derived from this verse. Τετέλεσται is in the perfect middle/passive indicative. If the understanding of the perfect tense form’s aspect in this dissertation is accurate, then, the word “finished” stresses the initial sending event and very reason for which Christ was sent on his mission. It takes cognizance of the fact that the mission is completed but here selectively stresses the imperfective aspect of the original commission. You can imagine Christ reminiscing the occasion when the Father commissioned Him to be the redemptive lamb of heaven as he uttered the very words τετέλεσται! Since it appears in the middle/passive voice and portrays an imperfective aspect, we may further imagine that it was not just the commission of the Father, but Jesus’s memories continued through the process and events which led him to this now finish line. The daily walk and failings of each and every disciple up till this point was individually and intricately remembered. All this may be possible since the stress of the indicative is an imperfective view of the causative event.

### Causative Perfective Stative Aspect

The Greek perfect active participle tense form seems to consistently demonstrates the causative perfective stative aspect. This is graphically represented as follows.

Figure 20. Causative Perfective Stative (Perfect Active Participle)



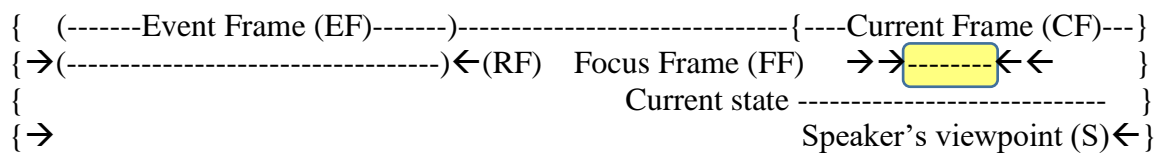


The focus of the perfect participle tense form is on the resultant state of the verbal action. The causative event is still kept in view, but what is highlighted is the resultant state. In the Greek perfect active participle tense form, the resultant state is represented as a complete and a perfective aspectual state described. Similar with the aorist tense form, a perfective aspect necessarily places the event chronologically anterior to the speaker's perspective and thus lies in the speaker's past.

### Causative Imperfective Stative Aspect

The Greek perfect middle/passive participle tense form is here represented graphically and relatively consistently demonstrates the causative imperfective stative aspect.

Figure 21. Causative Imperfective Stative (Perfect Middle/Passive Participle)



The Greek middle/passive participle tense form stresses the resultant state of the verbal action but presents the state as being imperfective in aspect. The telic conclusion of the state is not attained from the given perspective and thus is viewed as stative. The stativity should not be viewed as always having permanency or perpetuity, and even though, in some cases, theological doctrines have been formulated by viewing them as such.

An example of this may be seen from Matthew 5:10. Δεδιωγμένοι appears in the middle/passive participle. At the time of writing, it may have meant to include the current and continuing state of the believers who were undergoing persecution. Historically, the first Church suffered much under its secular rulers. Many were killed in gladiatorial spectacles, fed to wild beasts and even burnt impaled on stakes to light up gardens. The encouragement at the time was no doubt for the first listeners who were currently undergoing persecution for their faith. This

persecution of the first believers ended with time. The persecution referred to here was to encourage anyone who also now still undergoes persecution for the Gospel. It is by no means a doctrine that anyone should continually seek suffering or be in a state of agony in order to remain blessed. Unfortunately, there are a few groups who believe in self mortification.

Moving back to the middle/passive participle, however, while some may instances lend themselves as remaining in perpetual states, there are instances where the states only remained imperfective for a period in the context of the narrative before arriving at its final telicity.

## **Observations**

### **The Role of the Participle**

It seems that with the aorist and present tense forms, the participle takes upon itself a role of bringing dimension to the action being portrayed. This has possibly led some to believe that the participle adds a facet of quality or *Aktionsart* to the verbal action. This conclusion is arrived from the observation that both the aorist participle and present participle lie in coincident frames or describe the same period as their indicative counterparts. With the Greek perfect tense form, however, we notice that the dual-focused vision of the indicative tense form stresses the causative event or occasion, but the participle tense form goes on to provide the quality of the present current resultant state of the verbal action. In a broader sense, the participle may describe the specificities of the current verbal action while the indicative provides the context. It is only because of the split view of the perfect tense form that we observe the separation between the verb's reference frame (RF), brought in by the indicative, and the focus frame (FF), brought to the fore with the participle.

## The Issue of Voice

The active voice of the perfect tense form is observed to portray the perfective aspect, while the middle/passive hints at presenting an imperfective aspect. It could be possible that when the active voice associates with more lexically transitive verbs, the actions are more likable to be seen to achieve a form of telicity and thus perceived to have arrived at a distinct conclusion. The middle/passive voice with its associated perfect verb lexical entry are possibly more prone to present more often with intransitive verbs and thus rendered more often as being more imperfective in aspect and also more likely to present a stative aspect when in the participle form. The tendency for intransitive verbs to contain a single valency allows a greater propensity for a stative description of the subject or object. The nature of the middle/passive to have the undergoer rather than the actor to receive the action of the verb also contributes to the tendency for the middle/passive voiced perfect tense forms to highlight the imperfective aspect and thus the stative nature of the things or persons described. For example, if someone says “I am dying” then he could not possibly be already dead, and thus the imperfective aspect is portrayed. Alternatively, the perfect middle/passive tense forms may mimic the Semitic stative verbs to portray the state of the subject or object, regardless of the verb’s inherent transitivity or intransitivity. We have also seen how the participle tense forms of the Greek perfect stress the resultant state more than the originating event. The perfect middle/passive participle tense form thus is most likely to produce an aspect of stativity than the other perfect tense form varieties.

## Concomitant Verbs

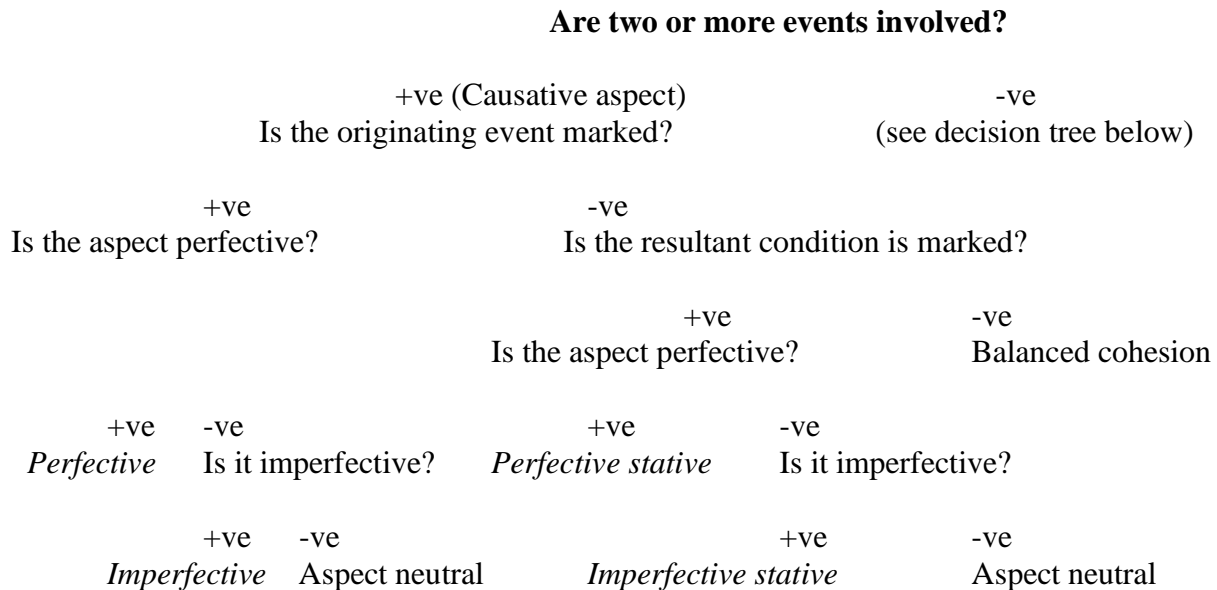
Concomitant verbs appearing within or near the phrase which contains the perfect tense form may contribute to the description of the verbal action. In the example of 1 John 2:29, ὁ ποιῶν τὴν δικαιοσύνην is described as ἐξ αὐτοῦ γεγέννηται. The concomitant verbal action of “doing

righteousness” is related to the aspect provided by the perfect middle/passive indicative tense form γεγέννηται. This is similar for ἀγαπῶν in 1 John 4:7 where the person who does so is described as ἐκ τοῦ θεοῦ γεγέννηται. The πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς in 1 John 5:1 is τὸν γεγεννημένον ἐξ αὐτοῦ, here in the perfect middle/passive participle tense form, highlighting the resulting state of a person. So, it is the person who practices these concomitant verbs within the aspect provided by the associated perfect verb, who will be the qualifying as being “born of God.”

## CHAPTER 6: CONCLUSIONS

This dissertation asserts that the causative aspect better classifies the Greek perfect verb. This causative aspect views the Greek perfect tense form obliquely and dual-focused, as two cohesively linked, distinct but related events, allowing for a cline of markedness to exist between them. If we first consider along the lines of markedness theory, that the Greek perfect tense is a marked tense form, then utilizing binary opposition of functional linguistics, we begin with the question, “Does the verb relate to a single event?” If two events are referenced as in the case of the perfect tense form, then the causative aspect proposed herein extends the binary opposition to ask, “Is the originating event marked?” and if it is not, then, the resultant condition is considered marked. This allows for cohesion and a cline of markedness to exist between the two events of the perfect tense form. This binarily opposed decision tree is illustrated below.

Figure 22. Decision Tree of Binary Opposition



Continuing the negative branch to the question “Are two events involved?”

**Are two or more events involved? (continued)**

+ve (Causative aspect) (see decision tree above)	-ve (only one event is considered) Is the aspect perfective?		
	+ve <i>Perfective</i>	-ve Is it imperfective?	
		+ve <i>Imperfective</i>	-ve Aspect neutral (future?)

The dual-focused vision provided by the Greek perfect tense form, both in its indicative and participle forms, allow us to understand how scholars have viewed the perfect tense form to be either perfective, imperfective, or stative. Depending on the verbal constellation, context, and specific lexicography, a selective focus may be read into the perfect tense form as stressing either the originating event or the resultant state. When viewed as stressing the originating event, the perfective or imperfective aspect can be portrayed. With the current or present resultant state being highlighted, the perfective, imperfective, likewise may be perceived. Although we have seen that with the perfect indicative tense form, the originating event is highlighted, both the perfective and imperfective aspects are stressed, herein discovered as being tied to the voice of the verb. Interestingly as we progressed to the perfect participle tense forms, the resultant states were highlighted ahead of the originating events.

Let us imagine a landscape painting with multiple layers of the background, the middle/passive ground, and the foreground. If we view the Greek verbal aspect to provide for us a portrait of Scripture's message, then we can imagine that the indicative tense forms as presenting the base layer and the participle tense form providing the focus of whichever particular layer the verb resides in. The layers follow the occurrences of verbal tense form occurrence and their use in the New Testament. The layers are separated between the

background, middle/passive ground, foreground, and the front ground, delineated by the Greek verbal tense form.

An Accordance Bible Software search on the occurrences of the Greek indicative and participle tense forms was conducted. The aorist tense form seems to most commonly describe the background and occurs 8,204 times, followed by the imperfect tense form often portraying the middle/passive ground with 1,648 occurrences. Possibly representing the foreground, the Greek present tense form occurs 9,215 times, followed by the perfect tense form with 1,509 occurrences and potentially signifying the front ground. There were 602 occurrences of the Greek perfect active indicative tense form, and 224 instances of the Greek perfect active participle.<sup>299</sup> The perfect active participles account for 27.1% of the totaled indicatives and participles. When we look at the Greek perfect middle/passive tense forms, the indicatives occur 234 times and the participles 449 times. The participles of the middle/passive Greek perfect tense forms account for 65.7% of the totaled middle/passive indicatives and participles. From the number of occurrences in usage, we may observe the following. The three potential layers of background, foreground and front ground possibly use the aorist, the present and the perfect tense forms respectively, as their primary canvas. The imperfect, perfect participle and the perfect participle may possibly then be performing the functions of bringing something into focus or highlighting it with a heightened proximity.

Continuing the imagery of a landscape painting, the aorist tense form presents the perfective anterior positioned event and can be imagined as forming the background layer of the

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<sup>299</sup> Search was completed with Accordance Bible Software version 13.3.2 on the Nestle-Aland, 28th Revised Edition, (NA28), with Morphological tagging by William D. Mounce and Rex A. Koivisto. OakTree Software, Inc., Version 3.7, 2013.

discourse. The aorist participle brings into focus that which is being highlighted within that layer. For example, in the illustration in figure seven below, if the aorist were the background layer, then the mountains in the background would be represented by the aorist participle. The imperfect tense form would then form the middle/passive ground. In the New Testament *koine*, the imperfect participle tense form does not occur. The foreground is heralded by the present tense form, and along with it, the present participle is utilized when the author wishes to bring something into focus. The perfect tense form presents itself as the front ground. In the indicative, the present tense form points mostly to the prior causative event, but in the participle tense form, it highlights the resultant stative nuance in addition to the causative originating event. When the participle occurs in a Greek tense form, it brings a heightened focus frame to the event. In the aorist tense, both the indicative reference frame and the participle focus frame describe the same period encompassed by the event frame, and thus the only distinction between the two appears to be a heightened focus. This is similar for the Greek present indicative tense form and present participle tense form. In the dual-focused Greek perfect tense form, however, the indicative and participle stress separate periods. The Greek perfect indicatives highlight the initiating causative event with its reference frame, whereas the participle brings the resultant state to the fore in a focus frame signifying a period after the originating causative event. The active voice is mostly used when presenting a perfective aspect, and the middle/passive voice when presenting an imperfective aspect.

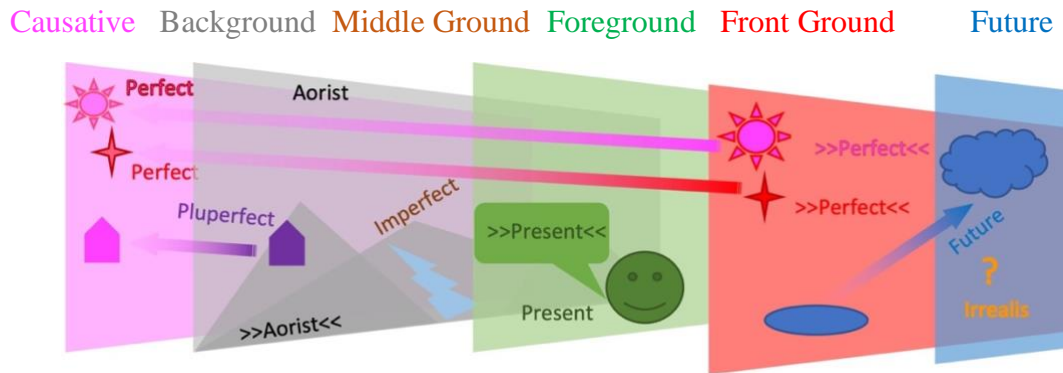
### **Application of Research**

A possible color-coded Bible may assist exegetes and students of the Bible in realizing the verbal aspects contained in the underlying Greek text of the New Testament. The following figure



suggests some possible colors for various layers which are associated with differing Greek verbal tense forms.

Figure 23. Metaphor for the Greek Verbal Aspect



We can liken the pericope of the biblical text to an oil painting on a canvas. As the author or artist paints the picture for us, the layers of the picture are revealed to us through the varying verbal tense forms. Verbs are words which convey action and participles describe the ongoing nature of verbs by adding an “*ing*” to the word e.g., Read → Reading. The Greek language, with which the New Testament was written, utilizes verbal tense forms to present the picture being painted by the author in a phrase, sentence, paragraph and pericope.

The text may begin with the background layer. The verb used to describe this layer of the painting is the Greek aorist tense form. It is usually translated as the simple past tense in English grammar. This can be imagined to be presenting the overall environment in which the event is occurring. The >>aorist<< participle tense form draws focus and highlights portions within this layer, similar to how mountains may be depicted in the background of a painting.

The imperfect tense form exists in the middle/passive ground. It is not a layer by itself but co-exists in the background layer. Emphasis is drawn to it through a zoomed-in look at the action of the verb. Think of a flowing river in the background, and a cinematic camera being zoomed in onto the action of the flowing waters.

The pluperfect tense form presents something which is similarly present in the background layer but came to be as a result of a prior event or circumstance. In this case, a hut on the mountains came into existence because someone built it sometime in the past. This past event lies in a separate layer called the causative. It contains an event or circumstance that led to or caused the current state of affairs of the pluperfect and perfect tense forms.

The foreground is described with Greek present tense form. The actions in this layer are viewed as current and ongoing. Imagine this to present the subject of a painting. The subject's actions can further be emphasized with the use of the >>present<< participle tense form.

The front ground is depicted by the perfect tense form. There are two perfect tense form verbs, the perfect active and the perfect middle. The perfect active describes a completed action (causative perfective aspect) which is referent either to a prior event which took place, in the causative layer or of the current resultant state (causative perfective stative). The perfect middle/passive tense form describes an ongoing state (causative imperfective aspect) of either the originating causative event which occurred at a prior time or of the current resulting state (causative imperfective stative). The Greek perfect indicative tense form stresses the originating causative event, while their corresponding participles stress the resultant state. The >>Perfect Active<< participle tense form highlights the resultant and completed state of a verb while the >>Perfect Middle<< participle tense form describes the resultant but current and ongoing state of verb. Some would like to consider this to have continued and ongoing effects into the present where the reader is concerned but this will require further theological consideration and viewing Scripture in its entirety.

The Greek future tense form describes the future. The perfect infinitive tense form describes an unrealis event or situation which is deemed hypothetical or an un-confirmed account.

In this possible color-coded Bible, the subject of every phrase may appear in **Bold** and proper nouns names and places could be in ALL CAPS.

### **Possible Objections**

This dissertation has endeavored to research the aspect of the Greek perfect tense form. There are of course, many other ways that could be further explored. Some may object that the manner in which the research was done, and that it was skewed to present a positive assertion to the thesis. The interpretation of causative may also be subjective in some cases and may be argued to lean towards the bias already possessed by the researcher. This is the reason why best efforts were made to present the research in a manner that would be reproducible by others, that they may arrive at their individual conclusions. To assist in such an effort, the English gloss was provided below the Greek Scripture. The purpose is to allow those without a facility in the Greek language to view and appreciate the research.

Another critique could be that mostly, the comparison was between the causation and whether the addition of stativity was included in trying to differentiate the indicative from the participle. Other nuances could have been considered but were not, since the thesis is that Porter's stative label was too restrictive for the entire range of the Greek perfect verb tense form.

The idea that the perfect tense form's active voice carries the perfective aspect, and its middle/passive voice presents the imperfective aspect is debatable. This is merely an observation from the data presented and no theories are here being suggested to an overarching degree concerning any grammatical rule. The results are presented for the scrutiny and contribution of the other esteemed colleagues working in a similar area of research. I do feel the observations continue to be warranted if they occur with a reasonable exception rate of about ten percent of the total occurrences in the Greek New Testament.

### **Areas for Future Research**

Quite possibly, a pattern of sequenced verbal tense forms within the phrase may be explored. Within a pericope, the sequence of tense forms may carry a particular nuanced meaning. For example, an aorist tense form followed by a perfect tense form may have a particular nuance compared to a perfect tense form followed by an imperfect tense form. Alternately, a tense form signifying the perfective aspect followed by an imperfective aspectual tense form may also provide differing flavors of nuance. Investigations on the distance separating the current perfect verb from its originating circumstance with the use of the perfect indicative tense form versus its participle may be undertaken. Theologically significant verbs may be identified and researched to see if certain theological arguments could be further clarified. A comparative study on the use of the perfect tense form with other Greek verbs across New Testament authors may produce fruitful results. The distinction between the Greek perfect indicative and perfect participial forms may require additional research, and similarly, the differences in the use of the active voice versus the middle/passive voice in representing differing aspects of the Greek verbal system.

## APPENDIX A

### Words Occurring in the Perfect Tense Form

The glosses which appear following the lexical entries are provided by the Accordance Bible Software. These glosses are separated by a semicolon where slight difference in nuance is indicated.

1.	ἀγαπάω	to love
2.	ἀγιάζω	to sanctify
3.	ἀγνίζω	to purify
4.	ἀγοράζω	to buy
5.	ἀγωνίζομαι	to strive, fight, struggle
6.	ἀθροίζω	to gather together
7.	αἴρω	to take up
8.	αἰτέω	to ask
9.	ἀκολουθέω	to follow
10.	ἀκούω	to hear, to heed, to obey
11.	ἀμαρτάνω	to sin; err
12.	ἀμφιέννυμι	to clothe
13.	ἀναβαίνω	to go up, rise up, advance
14.	ἀναγεννάω	to beget again, cause to be born again
15.	ἀνακαλύπτω	to uncover, disclose
16.	ἀναπαύω	to stop, rest, refresh; to die
17.	ἀνατέλλω	to rise, cause to rise, to grow, spring up
18.	ἀνατρέφω	to nourish, bring up, educate
19.	ἀνθίστημι	to resist, oppose
20.	ἀνοίγω	to open, unlock, disclose
21.	ἀντλέω	to draw
22.	ἀξιόω	to count worthy, esteem; think, deem; request, ask
23.	ἀπαλγέω	to lose all feeling
24.	ἀπαλλάσσω	to set free, remove, put away
25.	ἀπαλλοτριόω	to estrange, alienate, be a stranger
26.	ἀπέρχομαι	to go away, depart
27.	ἀπογράφω	to register, enroll
28.	ἀποδείκνυμι	to show, exhibit, demonstrate, commend
29.	ἀποδοκιμάζω	to reject
30.	ἀποκρύπτω	to hide
31.	ἀποκυλίω	to roll away
32.	ἀπόλλυμι	to destroy, ruin; to lose
33.	ἀπολύω	to release, divorce
34.	ἀποστέλλω	to send
35.	ἀποστερέω	to defraud

36.	ἀριθμέω	to number
37.	ἄρνέομαι	to deny
38.	ἀρτύω	to season
39.	ἀσθενέω	to be weak, sick
40.	ἀφίημι	to forgive, permit, release, neglect, abandon
41.	ἀφομοιόω	to make like, liken
42.	ἀφορίζω	to separate, divide
43.	βάλλω	to throw, put
44.	βαπτίζω	to baptize, wash, dip
45.	βάπτω	to dip
46.	βαρέω	to be heavy, to weigh down
47.	βδελύσσομαι	to feel nausea, be sick; be loathsome
48.	βιβρώσκω	to eat
49.	γαμέω	to marry
50.	γεννάω	to be the father of, to bear, beget; engender
51.	γίνομαι	to become, be, be born, be created
52.	γινώσκω	to know, come to know, recognize
53.	γράφω	to write, engrave, inscribe, record, paint
54.	γυμνάζω	to exercise, harass
55.	δαμάζω	to tame, subdue
56.	δεκατόω	to collect tithes, pay tithes
57.	δέχομαι	to take, receive
58.	δέω	to bind, stop
59.	διαζώννυμι	to wrap around, put on
60.	διαμένω	to continue
61.	διαμερίζω	to divide
62.	διανοίγω	to open up, reveal
63.	διασκορπίζω	to scatter, squander
64.	διαστρέφω	to turn; to pervert
65.	διασπάω	to tear apart
66.	διατάσσω	to assign, arrange, command
67.	διαφθείρω	to destroy, ruin; lose, forget
68.	δίδωμι	to give
69.	διέρχομαι	to pass-through
70.	δικαιόω	to pronounce righteously, justify
71.	διώκω	to pursue, persecute
72.	δοκιμάζω	to prove, approve, test
73.	δοξάζω	to think, suppose; to glorify, extol, venerate
74.	δουλεύω	to serve as a slave
75.	δουλόω	to enslave
76.	δωρέομαι	to give
77.	ἐγγίζω	to bring near, come near
78.	ἐγγράφω	to inscribe, write
79.	ἐγείρω	to raise, lift up
80.	εἰσέρχομαι	to enter
81.	ἐγκαινίζω	to renew, restore, consecrate, dedicate

82.	ἐθίζω	to accustom, use
83.	εἴωθα	to be accustomed, custom
84.	ἐκλανθάνομαι	to utterly escape notice, to forget completely
85.	ἐλαύνω	to drive, row
86.	ἐκλέγομαι	to choose, select; confess
87.	ἐκπίπτω	to fall
88.	ἐκπληρόω	to fulfill, carry out
89.	ἐκστρέφω	to pervert, corrupt
90.	ἐκφεύγω	to escape
91.	ἐκχύννω	to pour out
92.	ἐλαττώω	to lower, make less
93.	ἐλεέω	to show mercy
94.	ἐλκόω	to cover with sores
95.	ἐλπίζω	to hope, expect
96.	ἐμπίπλημι	to fill full
97.	ἐνδύω	to wear, put on
98.	ἐνίστημι	to begin, be, be upon, be present
99.	ἐντέλλω	to command
100.	ἐντυλίσσω	to wrap in
101.	ἐντυπόω	to engrave
102.	ἐξαρτίζω	to be completed, equip
103.	ἐξέρχομαι	to come out, go out
104.	ἐξηχέω	to sound out
105.	ἐξίστημι	to amaze, confuse
106.	ἐξουθενέω	to despise
107.	ἔοικα	to be like
108.	ἐπαγγέλλομαι	to promise; to profess
109.	ἐπιβαίνω	to go up, mount; embark; set foot in
110.	ἐπιγινώσκω	to know; look upon, witness; recognize, decide
111.	ἐπιγράφω	to write, write upon
112.	ἐπικαλέω	to call on
113.	ἐπιλανθάνομαι	to forget
114.	ἐπιπίπτω	to fall, fall upon, attack
115.	ἐπισυνάγω	to gather together, to narrow
116.	ἐργάζομαι	to work
117.	ἐρημόω	to make desolate
118.	ἔρχομαι	to come, go
119.	ἐτοιμάζω	to prepare
120.	εὐαγγελίζω	to proclaim good news
121.	εὐαρεστέω	to please, be pleasing
122.	εὐλογέω	to bless
123.	εὕρισκω	to find
124.	ἐφίστημι	to set, set over, establish; attend; to come upon
125.	ἔχω	to have
126.	ζωγρέω	to catch alive
127.	ἡγέομαι	to lead, consider, count, regard

128. ἦκω	to have come, be present
129. ἠττάομαι	to be overcome, defeated
130. θεάομαι	to see
131. θεμελιόω	to found
132. θεραπεύω	to serve; take care of; healing
133. θησαυρίζω	to store up treasure
134. θλίβω	to crush, compress; oppress, trouble, annoy
135. θνήσκω	to die
136. θραύω	to break, hit, break down, oppress
137. θύω	to sacrifice, murder
138. ἰάομαι	to heal
139. ἱματίζω	to clothe
140. ἵστημι	to stand, place, put
141. καθαρίζω	to cleanse
142. καθίζω	to sit, set, place
143. καθοπλίζω	to arm fully
144. καίω	to burn, kindle, light; cauterize
145. καλέω	to call, summon, invite
146. καλύπτω	to cover
147. καταβαίνω	to come down, go down
148. καταγινώσκω	to condemn
149. κατακρίνω	to condemn
150. καταλαμβάνω	to take, overtake, reach
151. καταλείπω	to leave, forsake
152. καταντάω	to come, arrive
153. καταράομαι	to curse
154. καταργέω	to leave idle, occupy, make of no effect, nullify
155. καταριθμέω	to enumerate, number, count
156. καταρτίζω	to mend, restore, create, strengthen
157. κατασκάπτω	to ruin, destroy, burn to the ground
158. κατασκευάζω	to prepare, construct, build, create
159. καταστέλλω	to settle, appease
160. κατασφραγίζω	to seal
161. καταφθείρω	to corrupt
162. κατεργάζομαι	to work, prepare, make, oppress, subdue
163. κατηγέω	to instruct, catechize
164. κατιόω	to rust, make rusty
165. καυστηριάζω	to brand, sear with a hot iron
166. καυχάομαι	to boast, glory
167. κενόω	to make of no effect, make empty
168. κεράννυμι	to mix, mingle
169. κλείω	to close, shut
170. κληρονομέω	to inherit
171. κλίνω	to lay, tip over
172. κοιμάω	to sleep; to calm
173. κοινώω	to make common; communicate; defile; have intercourse



174. κοινωνέω	to share, take part
175. κονιάω	to whitewash, plaster
176. κοπιάω	to toil, grow tired, be weary
177. κορέννυμι	to fill, have enough
178. κοσμέω	to adorn, set in order, arrange
179. κρατέω	to grasp, be strong, take possession
180. κράζω	to call out; clamor; to croak
181. κρίνω	to judge
182. κρύπτω	to hide
183. κτίζω	to create, build, found
184. κυρώω	to ratify, confirm, put into effect
185. λαλέω	to speak
186. λαμβάνω	to take, receive, choose
187. λατομέω	to cut, hew
188. λέγω	to say, speak, tell
189. λούω	to wash
190. λυπέω	to grieve, pain
191. λύω	to loosen, release; melt, dissolve
192. μανθάνω	to learn
193. μαρτυρέω	to bear witness; suffer martyrdom
194. μερίζω	to divide, distribute
195. μεστόω	to fill
196. μεταβαίνω	to turn, enter, depart
197. μετέχω	to partake
198. μιαίνω	to defile, pollute
199. μίγνυμι	to mix, mingle; have sexual relations with
200. μιμνήσκομαι	to remember; remind
201. μισέω	to hate
202. μνηστεύω	to become betrothed, engaged for marriage
203. μονόω	to be left alone
204. μυέω	to initiate; learn the secret of
205. νεκρόω	to put to death
206. νικάω	to conquer; prove
207. νομοθετέω	to give the law; to legislate
208. ξηραίνω	to dry up
209. ξυράω	to shave
210. οἶδα	to know
211. οικοδομέω	to build
212. ὁράω	to see, view, perceive
213. ὀρίζω	to determine
214. παιδεύω	to instruct, discipline
215. παλαιόω	to make or become old, wear out
216. παραγγέλλω	to command
217. παραδίδωμι	to deliver, deliver over
218. παραιτέομαι	to ask; to refuse
219. παρακαλέω	to urge, exhort, comfort

220.	παρακαλύπτω	to hide
221.	παρακολουθέω	to follow closely
222.	παραλύω	to weaken, disable, be paralyzed
223.	παρασκευάζω	to prepare
224.	παραχειμάζω	to spend the winter
225.	παρίημι	to let go, neglect, droop
226.	παρίστημι	to present, stand by
227.	παροίχομαι	to go by, pass by, be gone
228.	πάσχω	to experience; suffer, endure
229.	παύω	to cease, stop
230.	πείθω	to persuade; belief; trust
231.	πειράζω	to tempt, test; try
232.	πελεκίζω	to behead
233.	περιβάλλω	to put on, clothe
234.	περιζώννυμι	to wrap around, make oneself ready
235.	περιΐστημι	to put around; stand around, avoid
236.	περικαλύπτω	to cover
237.	περιτέμνω	to circumcise
238.	πιέζω	to press, press down
239.	πίνω	to drink
240.	πιπράσκω	to sell
241.	πίπτω	to fall
242.	πιστεύω	to believe, trust
243.	πλανάω	to wander; deceive
244.	πλατύνω	to enlarge
245.	πληροφορέω	to be set on; to assure fully
246.	πληρόω	to fill; fulfill
247.	πλουτέω	to be rich
248.	ποιέω	to do, make; to work
249.	πολιτεύομαι	to live, live as a citizen
250.	πορεύομαι	to go
251.	ποτίζω	to give a drink
252.	πράσσω	to do, to accomplish
253.	προαιρέω	to take out, choose, prefer, decide
254.	προαμαρτάνω	to sin previously
255.	προβαίνω	to go on, advance; be old
256.	προγίνομαι	to happen previously
257.	προγινώσκω	to know ahead of time, choose ahead of time
258.	προγράφω	to write formerly
259.	προελπίζω	to trust first
260.	προεπαγγέλλω	to promise long before
261.	προΐστημι	to manage, stand before, lead
262.	προκυρόω	to determine earlier
263.	προλέγω	to say ahead of time; foretell
264.	προοράω	to see ahead of time
265.	προσέρχομαι	to come to

266.	προσέχω	to pay attention to
267.	προσκαλέω	to call, summon
268.	προστάσσω	to command
269.	προσφέρω	to bring, to offer
270.	προχειρίζω	to choose, to appoint
271.	προχειροτονέω	to choose beforehand
272.	πυρόω	to burn
273.	πωρόω	to harden, make stubborn; become dim
274.	ράντιζω	to sprinkle
275.	ρίζω	to take root
276.	ρίπτω	to throw, cast down; spit
277.	σαλεύω	to shake
278.	σαρόω	to sweep
279.	σήπω	to rot, decay
280.	σιγάω	to be silent
281.	σκύλλω	to trouble
282.	σκοτόω	to darken; blind, stupefy, make dizzy
283.	σμυρνίζω	to mix with myrrh
284.	σοφίζω	to give wisdom; make wise
285.	σπαργανόω	to wrap in baby clothes
286.	σπείρω	to sow
287.	σπιλόω	to stain, soil, mark; corrupt
288.	σταυρόω	to crucify
289.	στεφανόω	to crown
290.	στηρίζω	to support, make firm, strengthen
291.	στρωννύω	to spread, furnish
292.	συγκαλύπτω	to cover-up
293.	συγκατατίθημι	to agree with
294.	συγκεράννυμι	to mix together, unite
295.	συγγέω	to mingle together, confuse, confound
296.	συλλαμβάνω	to seize; help; conceive, become pregnant
297.	συμβαίνω	to happen, befall
298.	συνάγω	to gather, bring together; compile
299.	συναθροίζω	to gather
300.	συνδέω	to fasten together; to be in prison with
301.	συνέρχομαι	to come together; to go together
302.	συνίστημι	to associate with; recommend; unite, collect; sustain
303.	σύνοιδα	to know; to share knowledge, be aware of; conscience
304.	συντρίβω	to crush, to break
305.	συσταυρόω	to crucify with
306.	συστέλλω	to humiliate, subdue; to wrap up
307.	σφάζω	to slay
308.	σφραγίζω	to seal
309.	σώζω	to save; maintain, preserve
310.	σωρεύω	to heap
311.	ταράσσω	to trouble

312.	τάσσω	to appoint; to station
313.	τελειόω	to finish, to make perfect
314.	τελευτάω	to die
315.	τελέω	to finish, complete; perform, carry out
316.	τηρέω	to keep, to guard
317.	τίθημι	to put, make, appoint
318.	τιμάω	to honor, value
319.	τραυματίζω	to wound
320.	τραχηλίζω	to lay bare (the neck)
321.	τρέφω	to feed; nourish, grow, maintain
322.	τυγχάνω	to obtain; to happen; to hit upon
323.	τυφλόω	to blind
324.	τυφόω	to be proud
325.	ὑποδέχομαι	to receive
326.	ὑποδέω	to put on, bind on
327.	ὑπομένω	to endure, remain, wait upon
328.	ὑποτάσσω	to subject; to submit
329.	ὑστερέω	to lack; be late; postpone
330.	φανερόω	to make known, reveal
331.	φιλέω	to love, have affection for; kiss; ask, pray; befriend
332.	φορτίζω	to burden
333.	φυσιόω	to cause conceit; puff up
334.	φυτεύω	to plant
335.	φωτίζω	to give light
336.	χαριτόω	to be gracious, favor, bestow on freely
337.	χαρίζομαι	to give; favor; forgive
338.	χράομαι	to use; to warn, declare
339.	χρηματίζω	to deal with; to warn, direct, reveal; be titled, called
340.	χρυσόω	to cover with gold
341.	χωρίζω	to remove; to depart

## APPENDIX B

### **Presence of Combinative Tenses Within a Verse**

The eighty-three verses in which this occurs is here listed: Matthew 9:2, 36; 21:27; 26:24, 43; 27:47, 65; Mark 3:1; 6:14; 9:1, 12-13; 10:52; 12:24; 15:35; 16:4; Luke 1:22; 5:1, 17-18; 13:6; 14:12; 15:24; 17:10; 18:13, 34; 23:34; John 1:15, 30; 3:19, 26; 5:10; 6:65; 8:19, 31, 42; 9:24; 11:56; 12:13; 13:5; 16:4; 18:25; 19:11, 26; 20:2, 19, 26; 21:12; Acts 3:10; 4:14, 21; 8:7; 9:8, 21, 33; 10:17; 12:6, 12; 13:48; 14:19; 16:9, 27; 20:7, 13; 21:20, 33; 22:5, 29; 23:5; 25:7, 14; 27:9; 2 Corinthians 2:3; 9:3; 12:11; 1 Thessalonians 3:4; Hebrews 11:17; 1 John 1:2; Revelation 3:2, 15; 11:17; 14:3; 17:8.

## GLOSSARY

**Aktionsart.** *Aktionsart* shall describe the ‘kind of action’ of the verb and is concerned with describing the nature of the verbal action rather than locating the action along a chronological timeline. Terms used to describe *Aktionsart* shall include but not be limited to the following: punctiliar (momentary), ingressive, constative, durative, linear, progressive, iterative, and customary.

**Aspect.** Aspect shall refer to that component of time in viewing an event either as complete or being in progress. “The standard meaning adopted most widely within Greek linguistics is that aspect refers to *viewpoint*. The viewpoint is the way in which a verb is used to view an action, either from *outside* the action or from *inside* it.”<sup>300</sup> Generally accepted terms used to describe aspect are perfective and imperfective. “The external viewpoint (outside the action) is known as *perfective* aspect; the internal viewpoint (inside the action) is known as *imperfective* aspect.

**Background.** Circumstances or events which provide the setting of the pericope, usually described with the Greek aorist tense form.

**Causation.** Deemed to be present where there is a reference to an event or action prior to or potentiating the current verb outside its immediate phrasal context.

**Deictic/ Dexis.** Dexis is that indexical marker locating a word or expression’s temporal centre.

**Double Entendre.** A double entendre (plural double entendres) is a figure of speech or a particular way of wording that is devised to have a double meaning, of which one is typically obvious, whereas the other often conveys a message that would be too socially awkward, sexually suggestive, or offensive to state directly.

**Foreground.** Persons or events which utilize the Greek present tense to describe an action in an imperfective aspect.

**Front ground.** Bringing the verbal action to the front of the picture, it is usually represented by the Greek perfect tense form.

**Imperfective.** Imperfective aspect views an action “up close,” from within it, and is often used to present an action as unfolding or in progress—*this was happening, that happens*—without reference to the whole action.”<sup>301</sup>

**Middle/passive ground.** Places, persons, and events in the Greek imperfect tense form which call to attention a backgrounded actor.

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<sup>300</sup> Campbell, *Advances in the Study of Greek*, 106.

<sup>301</sup> Campbell, *Advances in the Study of Greek*, 106–107.

**Originating event.** An event which necessarily need to occur in order to bring about the current state of an object or the subject.

**Perfective.** Perfective aspect views an action “from a distance,” as a whole, and is often used to present an action in summary form—*this happened, that happened*—without reference to how it happened and without viewing it as though happening. .<sup>302</sup>

**Periphrasis.** The usage of multiple separate words to carry the meaning of prefixes, suffixes or verbs. Grammatical device where meaning is expressed by one or more free morphemes, instead of by inflectional affixes or derivation

**Signified.** The person, place, or thing referenced by the word or verb.

**Stative.** A description of the Greek perfect tense form which highlights the subject’s present state of being.

**Telicity.** The completion or conclusion of a verbal action or event.

**Temporal.** A relation to terrestrial time as opposed to eternity or being otherworldly.

**Tense.** “Tense, normally refers to grammatical temporal reference”<sup>303</sup> and shall in this dissertation refer to time with respect to the action or event’s temporal deictic center. Terms used to describe tense are past, present, future and the like.

**Transitive Verb.** A transitive verb is a verb that takes a direct object.<sup>304</sup>

**Valency.** Valency refers to the capacity of a verb to take a specific number and type of arguments (noun phrase positions). Verbs can be divided into classes based on their valency (how many arguments or ‘valents’ they can take). In some languages, these classes may have distinctive morphosyntactic characteristics, such as unique case marking patterns, or restrictions on tense/aspect/modality marking.<sup>305</sup> E.g., a univalent verb takes only one agent (“I die”), a divalent or bivalent verb takes two agents (“David killed Sam”), and a trivalent verb takes three agents (“She put the glass on the table”).

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<sup>302</sup> Campbell, *Advances in the Study of Greek*, 106–7.

<sup>303</sup> Campbell, *Advances in the Study of Greek*, 107.

<sup>304</sup> Frederick Mish ed., “Transitive verb,” *Webster’s ninth new collegiate dictionary* (Springfield, MA: Merriam-Webster, 1991), <https://www.merriam-webster.com/dictionary/transitive>.

<sup>305</sup> E. Keith Brown and Jim Miller eds, “Valency,” *Concise encyclopaedia of syntactic theories* (New York: Pergamon, 1996), <https://glossary.sil.org/term/valency>.

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