Perfect Action

2021

“Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13

“God, let me be given mercy, the sinner.” — Luke 18:13

### Introduction

“The bandage was wound around the wound. The farm was used to produce, produce. The dump was so full that it had to refuse more refuse. We must polish the Polish furniture. He could lead if he would get the lead out. The soldier decided to desert his dessert in the desert. Since there is no time like the present, he thought it was time to present the present. A bass was painted on the head of the bass drum. When shot at, the dove, dove into the bushes. I did not object to the object. The insurance was invalid for the invalid. There was a row among the oarsmen about how to row. They were too close to the door to close it. The buck does funny things when the does are present. A seamstress and a sewer fell down into a sewer line. To help with planting, the farmer taught his sow to sow. The wind was too strong to wind the sail. Upon seeing the tear in the painting, I shed a tear. I had to subject the subject to a series of tests. How can I intimate this to my most intimate friend?” — unknown

We do not understand grammar, in our own language, very well: especially not the grammar of verbs. English grammars express themselves in contorted ideas, often using a variety of synonymous words to express the same thing: grammarians do not write with logical and mathematical precision. This serious topic of grammar is littered with opinions gathered from almost every language on earth: nearly everybody thinks they have something to say about English. This is confounded by the fact that English is an eclectic language. English grammar is a complicated, confusing, contorted topic. What Latins and Germans say about English grammar, may in fact be identical: but, when different words are used to describe identical things, we end up talking past each other. So it goes with nearly every other language on earth: until we have constructed a tangled grammatical web, a grammatical Gordian knot, that even experts don’t fully understand and certainly cannot untie, let alone explain with crystal clarity, for the understanding of us mere earthlings.

This makes the process of translation doubly difficult since we must understand our own idiom; then we impose that idiom upon whatever we suppose the source idiom to be[[1]](#footnote-1): to be blunt, people whose first language is something other than Greek, have no concept of Greek idiom… they must stumble along, as I have and still do, making one mistake after another, until some idea of shape emerges…. This is the initial case for beginning students of Greek: where even a cloud of shape will not emerge until many rigorous years of painful studies are digested: many quit in despair, having developed severe stomach cramps from the indigestion.

Moreover, Biblical Greek is informed by endless invisible Hebraisms: so, we may, in fact, be looking ignorantly at Hebrew idiom.

To make matters worse, Hebrew, so called, is not Hebrew: it is square-text Aramaic… and we have very few extant biblical manuscripts of that. The best-known surviving manuscript is the Leningrad Codex, but it dates to 1008 AD at the earliest. If we want earlier manuscripts than that, we must resort either to old notes and memories about fragments of crumbled manuscripts long since turned to ashes and dust, or to artifacts such as the, so called, Dead Sea Scrolls, which are available to the public in the form of photographic copies. However, the Dead Sea Scrolls have no certain provenance of any kind: there is certainly no reason to associate them with the Jerusalem Temple, or to Rabbinic Judaism in any form.

Historically, the Vulgate (382 AD) is older than the Hebrew Masoretic text: and very possibly preserves a better record of the historic square-text Aramaic (516-200 BC) than the Masoretic text preserves.

The Septuagint (200 BC) is even older: since, it is the product of Rabbinic translators, its very name suggests that it is written under the authority of the Sanhedrin in Jerusalem. It has a very high probability of preserving a better record of square-text Aramaic than the Masoretic text. This we believe is the actual case: hence, we believe it is far more profitable to study the Septuagint, rather than the Masoretic text. The Septuagint also has the advantage that it is used by Christ and His Apostles: thus, being authenticated by God Himself.[[2]](#footnote-2)

Behind the Septuagint, lies the first actual square-text Aramaic (516-200 BC): for which we have little to no known record.

Behind the square-text Aramaic, lies the paleo-Hebrew text (1010-586 BC) which language appears to be invented around 1200 BC. This exists in a handful of abjads, a monument or two, the Silver Scrolls, and possibly a few other miscellaneous items: in short, nothing of great consequence. This text style is also called Canaanite, or proto- Canaanite, or Phoenician… I can’t tell them apart: the sole reason for distinguishing them is that each comprises a distinct body of literature. It appears as if this paleo-Hebrew body of literature was first translated and collected into paleo-Hebrew around the time of David (1010-970 BC): this body of literature then grew as each succeeding prophet added to the total corpus until 586, when the transition to square-text Aramaic began. At about that time succeeding prophets began to write directly in square-text Aramaic.

Behind the paleo-Hebrew text, lies the text of Moses (1406-1366 BC), Samuel, and the Judges: for which we have no record whatsoever, very little idea of its language, and no way of proving or verifying this language… except that it was absolutely, almost certainly, not paleo-Hebrew. Our best guess might be that Moses wrote in Akkadian cuneiform: because, we have the Amarna letters that establish Akkadian cuneiform as the international political “lingua franca” of that era. We just don’t know much of anything about this period of Israelite history other than the biblical record as we now have it.

And that is just the tip of the iceberg: a mere skeletal peek at the complexity of the problem. It’s all too easy to find many other interesting examples.

What is sufficiently clear, for our present purpose, is that we face a multiplexity of idioms, about which we know virtually nothing at all: not merely English and Greek. With this in mind, we endeavor to create a mathematically accurate grammar: in spite of the fact that this tramples on every grammatical text we have ever read, and invents or uses terms that are not found in other grammars. Nevertheless, we attempt to simplify the topic: even though this violates the best scruples of rigorous professional grammarians, giving them mental ulcers.

It seems wise, at least to us, to attempt to shave this hairy riddle with Occam’s Razor: the simplest solution is almost always the best solution. Let’s chop the knot to pieces with a sword.

### Conditions of Action

Evidently, paleo-Hebrew and square-text Aramaic have no concept of tense or time. This ought not cause undue alarm: since, other primitive languages have no concept of tense either. What they do have is a sense of action, which might be technically known as lexical aspect or aktionsart.[[3]](#footnote-3) Whatever we may choose to call it: it is clear that a project can have three, and only three, main logical conditions of action:

* Finished, Completed, ***Perfect***
* Not yet finished, Incomplete, Ongoing, ***Imperfect***
* Not yet begun, Impending, ***Pending***, Prophetic

It is equally clear that these three logical conditions of action apply only to transitive verbs; they cannot be logically applied to intransitive verbs: so, if we find them in use with intransitive verbs we must be dealing with some unusual figure of speech, or reflection of transitive use. We must emphasize that these are logical conditions; not the forms necessarily present in any language. For example; my simple Hebrew grammar lists the forms: Perfect, Imperfect, Cohortative, Jussive, Imperfect with vav, Perfect with vav, Imperative, Participle, Infinitive absolute, and Infinitive construct. Newer grammars may be more complicated. Weingreen[[4]](#footnote-4) has only this to say:

“In Hebrew thinking, *an action* is regarded as being either *completed or incompleted*. Hebrew, therefore knows of no past, present, or future tenses, but has instead a *Perfect* and an *Imperfect*….”[[5]](#footnote-5)

This seems to agree with the first two conditions of action that we have proposed: so, perhaps we’re off to a good start. However, there does not seem to be any specific way to state *Pending* actions. However: the use of vav can and does change all this. Weingreen writes:

“If, however, … *two sentences referring to the past* [Perfect] *are* not separate but *in the one continuous narration* … then *only the first verb is in the Perfect while the following verb is in the Imperfect with a prefixed Waw* …. Conversely, *in a continuous narration referring to the future* … *only the first verb is in the Imperfect, while the following verb is in the Perfect with a prefixed Waw* [the so-called Prophetic Perfect].” [[6]](#footnote-6)

All this seems somewhat arbitrary or tenuous: since, Weingreen cannot refer to the tense-less Hebrew verb structure without describing it in terms of tenses. Moreover, the Waw or vav constantly bleeds through into Greek usage where we are confronted with endless strings of και. Since all this is the creation of the Masoretes, who are struggling to recover a dead language, we have no firm reason to believe that this approaches the actual grammatical structure of square-text Aramaic, let alone the grammar of David in paleo-Hebrew, or the grammar of Moses in his unidentified tongue. Here again, still, LXX remains our best hope.

Conditions of action apply only to the overall verbal process. They simply do not address things like continual, continuous, iterative, or repetitive action: other means must be found to express these ideas, such as in the lexical meaning of the verb itself. Nor do conditions of action necessarily address relationships of time: this requires the introduction of the concept of tense. Nor do these conditions of action specify whether the subject or object is being addressed: either is possible and must be determined from context.

Before we address the idea of tense, let us make the confession that this development of conditions of action makes perfect sense in a primitive society. Hunter-gatherer bands have little use for a complexity of tenses: since, their only time clues are the movements of sun, moon, stars, and the ongoing march of seasons. This would also seem to be the case for horticultural-pastoral societies.

### Tense or Time

It would seem that the idea of tense only developed as the advancing complexity of society demanded it. Observations of seasons and celestial bodies was advanced by noting the changes in burning candles, ropes, sundial shadows, trickling sand, and the like. The mathematics of time also developed with the mathematics of measurements. So, for example, zero may have been used as a place holder in ancient times: but there is little reason to believe that zero was used as a mathematical concept before the fifth century AD. Now, how do you develop a concept of time without zero. So, it would seem, a complexity of tenses developed side-by-side with a growing complexity of mathematics and culture. Even at the transition of BC to AD, there is no zero. Adam didn’t wear a wrist watch, let alone a digital wrist computer-telephone. So, the idea that, conceptually, the development of conditions of action came long before the development of tense, makes perfect sense.

Now, we introduce the idea of tense. Logically, without the development of complex clocks, there are three, and only three, physical ideas of tense:

* ***Past***
* ***Present***
* ***Future***

These three ideas are very similar in concept to the three conditions of action: but, they are not the same, and it is important not to confound or confuse them. When we arrange these ideas mathematically we find exactly nine, and only nine combinations: for example, when expressed as a two-dimensional scalar matrix, we might conceive of any of the following:

### Two-dimensional Scalar Mapping

* Past Perfect, Past Imperfect, Past Pending
* Present Perfect, Present Imperfect, Present Pending
* Future Perfect, Future Imperfect, Future Pending

For obvious reasons, some of these are very awkward conceptually, and are rarely, if ever used. Also, the Past Perfect is often called the Pluperfect: but, it should be equally clear that when we encounter the Perfect, we usually assume that it is a past tense unless there is some compelling reason to believe otherwise. Thus, the term Pluperfect is somewhat of a redundancy; yet, it must carry some emphatic weight: since, most Past Perfects, or simply Perfects are automatically assumed to be past tenses.

### Two Realms of Reality

However, the Bible, very conspicuously confronts us with two distinct realms: the spiritual and the physical. This only ***seems*** to fit the Greek distinction between the world of forms and the world of appearances or shadows.[[7]](#footnote-7) However, these concepts are not at all the same. The spiritual realm and the physical realm are distinct, but interrelated. The physical realm has both time and dimensions. The spiritual realm has neither time or dimensions, as we understand them: it is eternal and infinite. This is not to say that spatial and temporal relationships do not exist in the spiritual realm: it only means that we do not understand them or fathom how they function or are expressed. So, for example, in Revelation, heaven is described as a very large city with huge measurements (Revelation 21): however, we really don’t know what this means: for, “eye has not seen, nor ear heard (Isaiah 64:4; 1 Corinthians 2:9).

God and angels are thought to “live” in the spiritual realm. Men and creatures are thought to “live” in the physical realm. But, angels are creatures as well; and humans have human spirits: so, there is some reality of intercommunication between the two realms.

In any case, tense has little meaning in the spiritual realm: but, conditions of action often express the mind of God as perfect prior to creation. Thus Christ was crucified in time: but, spiritually, the sacrifice of Christ is an eternal event. Spiritually, the sacrifice of Christ is a finished work: but, that doesn’t necessarily make it a grammatical perfect. As we interface our conversation about these two distinct realms, this may cause us some grammatical difficulty: for, each realm may have its own distinct grammar. Worse yet, since we have no other means, the spiritual reality or realm is often described in terms of physical tropes, which must be decoded.

So, for example, in Hebrew, there is a form called the prophetic perfect. Is this a kind of future perfect? Or does this express a concept from the spiritual realm, where the action is already perfect or complete: but, yet to take place in time? Or does this present a prediction which will be perfect or complete when it happens? Into what form does the Hebrew prophetic perfect transition in Greek?

### Complexity of Grammatical Development

Suffice it to say that the frequent approach of Greek grammarians oversimplifies a complex problem.[[8]](#footnote-8) The analysis of Koine Greek Grammar only from the historical development and perspective of Indo-European and Greek culture is a serious error. Most (Job and Luke being possible exceptions) of the Old and New Testament authors are Israelites: the Greek in use among them, even as a first language, is heavily influenced by paleo-Hebrew and square-text Aramaic idiomatic history. So, for example, while the expression, “Throw momma from the train, a kiss,” uses only English words, the obvious history of the Pennsylvania Dutch reveals a more complicated idiom, even among descendants whose first language has now already become English. Similarly, Greek was made the legal language of Judea around 200 BC: yet, it only takes a generation or two to completely change the first language of a people… but, the idiom survives subliminally… even comically.

Christ and the Apostles, except for Matthew and Paul, were all Galileans. It is unlikely that humble Galilean fishermen retained square-text Aramaic as a first language. Possibly, Jesus, Matthew, and Paul had some firsthand experience with square-text Aramaic. Nevertheless, the idiomatic structure of square-text Aramaic is always there, lurking subliminally, appearing in countless Hebraisms.

The developmental background of Biblical Greek is simply not primarily and purely ancient Greek. Moreover, ancient Greek is not the major influence behind the Greek of the Levant or Mesopotamia, where square-text Aramaic is the language of Empire, until the advent of Alexander the Great brought Greek language and culture into this largely Semitic culture.

Even in places like Anatolia, languages like Luwian and Hittite, though they are Indo-European, bring complicating influences. We cannot form an accurate picture of the Greek perfect without weighing the formative idiomatic influence of square-text Aramaic: arguably, a far stronger influence than that of ancient Greek. This formative influence of square-text Aramaic impacted all of the Levant and Mesopotamia, not simply Judea and Galilee.

Let us not overlook Canaanite influences either: for, it is not impossible that the power behind these Canaanite, Phoenician, and Philistine influences is largely Egyptian and not Greek: at least not until the advent of Alexander and the Ptolemies.

When ancient Greek influences are the only forces under consideration, the Greek Perfect may be reduced to Resultative-Stative[[9]](#footnote-9), Anterior[[10]](#footnote-10), Simple Past[[11]](#footnote-11), or some other schema, and subsequently the Greek Perfect with its historic square-text Aramaic influences is translated out of existence and made completely inaccessible to the English Bible reader and student.

### Modern Science

Modern science is consumed with babbling about the space-time continuum. There is no space-time continuum! First of all, time is a scalar, not a vector: it’s discussion is incompatible with vector spaces. Secondly, science depends on repeatable or replicable measurements: it is simply impossible to repeat or replicate time… so all of science begins with certain assumptions about time. For example: the assumption that we can really repeat or replicate anything…. The past cannot be tested scientifically under these conditions. The future is not subject to experimentation. There is only now, the eternal now. Instead of the past we have artifacts, memories, monuments, the residue of what we like to call the past: these are either perfect, imperfect, memories of pending imaginations, or written plans in pending “do lists”. Scientifically, there is only, now… the nexus.

### Necessity of Retaining Perfects

We insist that the full variegation of color expressed in biblical languages should be visible to the English reader, not hidden from him/her: every effort must be maintained to express the Hebrew-Greek Perfect as an English Perfect. Even where English idiom seems to demand otherwise, Greek Perfects should at least be marked with a footnote. Unfortunately, there is not really any such thing as an English Perfect (or imperfect): so, helping verbs must be drafted to imitate a Perfect construction.

This is not to demand the literal interpretation of Scripture. The New Testament makes pointed and repeated distinctions between the flesh and the spirit. Far too often, the literal interpretation of Scripture is employed to pander the fleshly, Pharisaical interpretation: which completely misses the point and teaching of Christ. We must also strive to grasp the spiritual meaning of Scripture in our process.

### Thought Processes

If this introduction of conditions of action, as a distinct idea from tense, is still hard to understand: let’s express it in different terms. We automatically think in terms of conditions of action: not in terms of tense. That’s the way our brains work.

Nearly everyone thinks in terms of actions, jobs, or projects that need to be done. Rarely are these restricted to a strict time table. Instead, we keep a “do list” either mentally or on paper: moderns, might even keep such lists on their phones. We only care about three things for actions, jobs, or projects: they are either pending, in work, or done. When they are done, we scratch them off of the “do list”. This is the way that short-term memory, working memory, and even muscle memory tend to work. Only rarely is tense or time an important consideration: nobody really cares about time…. Time is only fleeting.[[12]](#footnote-12) So, perfect, imperfect, and pending action is actually a better, closer expression of the way we normally think.

Once an action, job, or project is working (imperfect), it develops or has its own particular step sequence, which is unique to each task. It is an exercise in futility to attempt to assign grammatical terms to such sequences or steps. A whole branch of engineering is assigned to the study of such sequences or steps: a lifetime of specialized practice cannot be reduced to a grammar.

Every finished (perfect) action, job, or project leaves behind products and byproducts. It is no use arguing whether these influence the subject, or the object, or something else: there is only now for the flesh. Products and byproducts are irreversible thermodynamic events that influence everything else in the environment, without exception.

It might be fair to ask for whom are these products and byproducts significant: but, that requires close scrutiny of the context, not grammatical analysis. Products and byproducts simply never, ever go away: as is attested by those huge mountains of trash, we know as landfills. Products and byproducts are potential barters, purchases, or sales: these processes are regulated by the Law of Supply and Demand, not by any grammar.

This is how we think; we do not normally think in terms of tense or time; we have to take special considerations to bring tense or time factors into play: consult a calendar, look at our watch, use a stop watch. An action, job, or project may be thousands of years old: still be pending, still be working, or finally finished. The time working may encapsulate millennia; conversely, the time between pending and completing might be mere seconds, even fractions of a second… accomplished automatically by muscle memory. Usually, we couldn’t care less what time it was. What matters most is finishing.[[13]](#footnote-13)

However, in cultured society the separate and very different ideas of action and tense must, nevertheless, conjoin. It is important that the household trash chores must be completed: they must also happen in time to meet the trash collection truck. Here we clearly see how the increasing complexity of society, modifies the way we think. But, no one concerns themselves that the water delivery is on time; until it is disrupted: otherwise, we simply expect it every time we turn a tap. Pre-pottery Neolithic A society simply did not concern itself with such matters.

### Programming

If you have some familiarity with computer code and programming, you probably realize that there are two very distinct and basic approaches: sequential logic and clock logic. In sequential logic one or more steps must be completed before a new step can begin; this is very much like the thinking involved with conditions of action: we simply should finish one task before we begin another. In clock logic it is not necessary that any steps be completed at all; when the clock reaches a specific time, any number of tasks may begin: all of these tasks are independent of each other. This is not to say that sequential logic cannot contain a clock. However, with sequential logic, the sequence dominates the clock. Conversely, with clock logic, the clock dominates all sequences, if any sequences are present. Tenses tend toward clock logic. Conditions of action tend toward sequential logic.

### Some Perfect Examples

With these principles firmly before us, we fail to see how the Perfect does not express the richness of the text. There is no sufficient compelling reason not to usually translate:

*Οἶδα*[[14]](#footnote-14)

Denotatively or explicitly, οἶδα means to see, to foresee, to see with the mind’s inner eye: I had seen. Connotatively or implicitly, οἶδα means to know, to understand, to make a profound discovery or observation formed by years of watching: I had known. This use seems to preserve the idea of the seer as prophet, one in the know: to see the hidden spiritual mysteries with the clarity of prophetic insight and understanding, to see with the eyes of faith, to see with spiritual eyes, to have vision, be a visionary.

* Matthew 6:8 – οἶδεν: Therefore, you should not be like them: for, your Father ***had seen*** of what you have[[15]](#footnote-15) need before you [could think] to ask Him.
* Matthew 6:32 – οἶδεν: for, your Father ***had seen*** that you need all these things.
* Matthew 7:11 – οἴδατε: Therefore, you, [even though] being evil, ***had seen*** how to give good gifts to your children. How much more your Heavenly Father will give goodness to those who ask Him.
* Matthew 15:12 – οἶδας: ***Had you seen***, since the Pharisees, hearing the word, were scandalized?
* Matthew 20:22 – οἴδατε: You ***had not seen*** what you ask. Are you able to drink the cup that I am about to drink?
* Matthew 20:25 – οἴδατε: You ***had seen***, since the rulers of the Gentiles dominate them. The great abuse authority over them.
* Matthew 21:27 – οἴδαμεν: We ***had not seen***.
* Matthew 22:16 – οἴδαμεν: Teacher, we ***had seen***, since You are truthful. You teach the way of God in truth. It concerns You not about anyone: for, You do not see[[16]](#footnote-16) popular opinion.
* Matthew 24:36 – οἶδεν: Yet, about that day and hour, no one ***had seen***; not even the angels of heaven; not even the Son: except only the Father.
* Matthew 24:42 – οἴδατε: Therefore, watch: since you ***had not seen*** what day your Lord comes.
* Matthew 25:12 – οἶδα: Yet [the Lord] replied, ‘I ***had not seen*** you’.
* Matthew 25:13 – οἴδατε: Therefore, watch: since you ***had not seen*** the day, neither the hour.
* Matthew 26:2 – οἴδατε: You ***had foreseen***, since after two days the Passover comes. [You had not foreseen?] The Son of Man is handed over in [order] to be crucified.
* Matthew 26:70 – οἶδα: Yet, he denied before all, ‘I ***had not seen*** what you say.’
* Matthew 26:72 – οἶδα: Again he denied with [an] oath, ‘I ***had not seen*** the man!’
* Matthew 26:74 – οἶδα: Then he began to curse and to swear; since, ‘I ***had not seen*** the man.’ Immediately, a rooster crowed.
* Matthew 27:65 – οἴδατε: Pilate has told them, ‘You have a guard; go: you [already] secured as you ***had seen***.’
* Matthew 28:5 – οἶδα: Do not be afraid: for, I ***had foreseen***, since you seek Jesus, the crucified One.
* Mark 4:13 – οἴδατε: ***Had you not seen*** this parable? How will you know all the parables?
* Mark 4:27 – οἶδεν: He would sleep. He would awake. Night and day…. The seed would sprout and would grow… as he ***had not seen***.
* Mark 10:19 – οἶδας: You ***had seen*** the commandments….
* Mark 10:38 – οἴδατε: Now, Jesus said to them, ‘You ***had not seen*** what you ask. Do you have power to drink the cup that I drink? Or to be baptized with the baptism that I am baptized?’
* Mark 10:42 – οἴδατε: You ***had seen***, since those presuming to rule over the Gentiles dominate them. The great abuse authority over them.
* Mark 11:33 – οἴδαμεν: They replied to Jesus, ‘We ***had not seen***.’
* Mark 12:14 – οἴδαμεν: Teacher, we ***had seen***, since you are truthful. It concerns You not about anyone: for, You do not see[[17]](#footnote-17) popular opinion. But, You teach the way of God in truth.
* Mark 13:32 – οἶδεν: Now, about that day or the hour, no one ***had seen***; not even the angels in heaven; not even the Son: except the Father.
* Mark 13:33 – οἴδατε: See! Be vigilant! for, you ***had not foreseen*** when the time is!
* Mark 13:35 – οἴδατε: Therefore, watch: for, you ***had not seen*** when the Master of the house comes: whether first watch, whether midnight, whether third watch, whether dawn….
* Mark 14:68 – οἶδα: I ***had neither seen*** nor understand what you say.
* Mark 14:71 – οἶδα: I ***had not seen*** this man about whom you speak.
* Luke 2:49 – ᾔδειτε (pluperfect): ***Had you not seen***: since it is necessary to Me to be in My Father’s [house]?
* Luke 11:13 – οἴδατε: If then you, being evil, ***had seen*** how to give good gifts to your children, how much rather the Father out of heaven will give the Devoted Spirit to those asking Him?
* Luke 11:44 – οἴδασιν: Woe to you, since you are as the unmarked graves. The people walking over, ***had not seen***.
* Luke 12:30 – οἶδεν: your Father ***had seen***, since you need these [things].
* Luke 12:56 – οἴδατε: Hypocrites, the face of the earth and the heaven you ***had seen*** to evaluate….
* Luke 12:56 – οἴδατε: Yet, how ***had you not seen*** to evaluate this [present] time?
* Luke 13:25 – οἶδα: The Master of the House turns strangers away at night with the words, ‘I ***had not seen*** from where you are.’
* Luke 13:27 – οἶδα: He will reply, saying to you, I ***had not seen*** from where you are: depart from Me, all you workers of unrighteousness.
* Luke 18:20 – οἶδας: You ***had seen*** the commandments….
* Luke 20:21 – οἴδαμεν: Teacher, we ***had seen***, since you speak and teach uprightly. You do not favor individuals: but teach the way of God in truth.
* Luke 22:57 – οἶδα: [Peter] denied, saying, ‘Woman, I ***had not seen*** Him.
* Luke 22:60 – οἶδα: Peter said, ‘Man, I ***had not seen*** what you say.’
* Luke 23:34 – οἴδασιν: Jesus said, ‘Father, forgive them: for, they ***had not seen*** what they are doing.’
* John 1:26 – οἴδατε: replied to them, saying, ‘I baptize in water. Amid you ***had stood***, Whom you ***had not seen***.’
* John 3:2 – οἴδαμεν: Rabbi, we ***had seen***. Since from God you ***had come*** [as] a teacher: for, no one has power to do these signs that you do, unless God would be with him.
* John 3:8 – οἶδας: The wind blows wherever it wishes. You hear its sound: but, you ***had not seen*** from where it comes or where it goes: so is everyone ***having been born***[[18]](#footnote-18) of the Spirit.
* John 3:11 – οἴδαμεν: Amen. Amen. I tell you, since we ***had seen*** we speak….
* John 3:11 – ἑωράκαμεν: We witness what we ***had [surely] seen***. You do not receive our witness.
* John 4:22 – οἴδατε: You worship what you ***had not seen***.
* John 4:22 – οἴδαμεν: We worship what we ***had seen***, since salvation is from the Jews.
* John 4:25 – οἶδα: The woman said, ‘I ***had seen***, since Messiah comes, the One being called, Christ: whenever that One would come, He will proclaim everything to us.’
* John 4:32 – οἴδατε: I have food to eat which you ***had not seen***.
* John 4:42 – οἴδαμεν: ‘… : for, we ***had heard***[[19]](#footnote-19) and we ***had seen***, since this is truly the Savior of the world.’
* John 6:42 – οἴδαμεν: ‘Is this not Jesus, the son of Joseph, whose father and mother we ***had seen***?’
* John 7:15 – οἶδεν: Then the Jews became amazed, saying, ‘How ***had he seen*** letters, ***having not been taught***[[20]](#footnote-20)?’
* John 7:27 – οἴδαμεν: But, we ***had seen*** from where He is; yet, the Christ, when He would come: no one knows from where He is.
* John 7:28 – οἴδατε: Thus, Jesus shouted in the temple, teaching and saying, ‘You both ***had seen*** me….’
* John 7:28 – οἴδατε: ‘You also ***had seen*** from where I am….’
* John 7:28 – οἴδατε: I ***had not come***[[21]](#footnote-21) from Myself; but, the One sending Me, you ***had not seen***.
* John 8:14 – οἶδα: My testimony is true, since I ***had seen*** from where I come and where I go.
* John 8:14 – οἴδατε: Yet, you ***had not seen*** from where I come or where I go.
* John 8:19 – οἴδατε: ‘Where is Your Father? Jesus replied, ‘You neither ***had seen*** Me nor My Father.’
* John 8:19 – ᾔδειτε (pluperfect): ‘If you ***had [truly] seen*** Me;’
* John 8:19 – ᾔδειτε (pluperfect): ‘Then, you ***had [surely] seen*** My Father also.’
* John 8:37 – οἶδα: I ***had seen***, since you are Abraham’s seed: but, you seek me to kill, since My word makes no progress in you.
* John 8:55 – οἶδα: You ***had not known*** [[22]](#footnote-22)Him; yet, I ***had seen*** Him.
* John 8:55 – οἶδα: If I would say, since I ***had not seen*** Him, I will be like you, a liar.
* John 8:55 – οἶδα: But, I ***had seen*** Him. I guard His Word.
* John 9:12 – οἶδα: [Neighbors of the former blind man, healed by Jesus anointing with mud which was washed away at Siloam] said to him, ‘Where is that One?’ [The former blind man] said, ‘I had ***not seen***.’[[23]](#footnote-23)
* John 9:20 – οἴδαμεν: ‘[His parents] ***had seen***, since this is our son. He was born blind.’
* John 9:21 – οἴδαμεν: ‘Yet, how he now sees we ***had not seen***…’
* John 9:21 – οἴδαμεν: ‘or who opened his eyes we ***had not seen***.’
* John 9:24 – οἴδαμεν: ‘Give glory to God. We ***had seen***, since this man is a sinner.’
* John 9:25 – οἶδα: ‘If he is a sinner I ***had not seen***…’
* John 9:25 – οἶδα: ‘One [thing] I ***had seen***. Since being blind, now I see.’
* John 9:29 – οἴδαμεν: ‘We ***had seen***, since God ***had spoken***[[24]](#footnote-24) to Moses…’
* John 9:29 – οἴδαμεν: ‘Yet, this (a pejorative?), we ***had not seen*** from where he is.’
* John 9:30 – οἴδατε: ‘For this is the wondrous thing, since you ***had not seen*** from where He is. He opened my eyes!’
* John 9:31 – οἴδαμεν: ‘We ***had seen***, since God does not hear sinners, but … He hears this [One].’
* John 10:4 – οἴδασιν: The sheep follow him, since they ***had seen*** his voice.[[25]](#footnote-25)
* John 10:5 – οἴδασι: Since, [the sheep] ***had not seen*** the voice of strangers.
* John 11:22 – οἶδα: Now, I ***had seen*** that God will grant You whatever You would ask.
* John 11:24 – οἶδα: Martha said to Him, ‘I ***had seen***, since he will arise[[26]](#footnote-26) in the resurrection at the last day.’
* John 11:49 – οἴδατε: Caiaphas … said to [the Sanhedrin], ‘You ***had not seen*** anything[[27]](#footnote-27).’
* John 12:35 – οἶδεν: The one walking in the darkness ***had not seen*** where he goes.
* John 12:50 – οἶδα: Jesus cried out … ‘I ***had seen*** that His commandment is eternal life. So, what I say, exactly as the Father ***had told***[[28]](#footnote-28) Me, thus I say.’
* John 13:7 – οἶδας: Jesus answered and said to him, ‘What I am doing you ***had not seen*** now, yet you will know afterward.’
* John 13:17 – οἴδατε: If you ***had seen*** these, happy are you if you would do them.
* John 13:18 – οἶδα: I do not speak about all of you. I ***had seen*** whom I chose….
* John 14:4 – οἴδατε: Where I go, you ***had seen*** the road.[[29]](#footnote-29)
* John 14:5 – οἴδαμεν: Thomas said to Him, ‘Lord, we ***had not*** seen where You go.’
* John 14:5 – εἰδέναι: ‘How are we made powerful ***to have seen*** the road?’
* John 14:7 – ᾔδειτε (pluperfect): If you ***had known***[[30]](#footnote-30) Me, you ***had [surely] seen*** My Father also.
* John 14:7 – ἑωράκατε: From now on you know Him, and ***had [surely] seen*** Him.
* John 15:15 – οἶδεν: I no longer talk to you [as] servants, since the servant ***had not seen*** what his Lord does. Now, I ***had pronounced***[[31]](#footnote-31) you friends, since everything that I heard paired with My Father I made known to you.
* John 15:21 – οἴδασιν: But, they will do all these [cruel persecutions] to you through My name, since they ***had not seen*** the One sending Me.
* John 16:18 – οἴδαμεν: So, [some of His disciples] began saying, ‘What is this He says, “a little”? We ***had not seen*** what says.’[[32]](#footnote-32)
* John 16:30 – οἴδαμεν: Now we ***had seen***….
* John 16:30 – οἶδας: … since you ***had seen*** everything.
* John 18:21 – οἴδασιν: Ask those ***having heard***,[[33]](#footnote-33) what I said to them. Behold, they ***had seen*** what I said.
* John 19:10 – οἶδας: So Pilate said to Him, ‘Will you not speak to me? ***Had you not seen***, since I have authority to release You; I also have authority to crucify You?’
* John 19:35 – οἶδεν: The One ***having seen***[[34]](#footnote-34) ***had testified***[[35]](#footnote-35). His testimony is true. That One ***had seen***, since He tells truth: so that you would also believe.
* John 20:2 – οἴδαμεν: We ***had not seen*** where they laid Him.
* John 20:13 – οἶδα: I ***had not seen*** where they laid Him.
* John 21:15 – οἶδας: [Peter] said to Him, ‘Yes, Lord, You ***had seen***, since I love (as an equal) You.’
* John 21:16 – οἶδας: [Peter] said to Him, ‘Yes, Lord, You ***had seen***, since I love (as an equal) You.’
* John 21:17 – οἶδας: [Peter] said to Him, Lord, You ***had seen*** everything; You know, since I love (as an equal) You.’
* John 21:24 – οἴδαμεν: We ***had seen*** [John’s testimony], since his testimony is true.
* Acts 2:22 – οἴδατε: Men of Israel, … Jesus … attested … by God … just as you yourselves ***had seen***.
* Acts 3:16 – οἴδατε: Upon the faith of His name, this [person], which you observe and ***had seen***, His name strengthened. The faith through Him gave him this complete soundness in the presence of all of you.
* Acts 3:17 – οἶδα: Now, brothers, I ***had seen***, since you acted ignorantly, just like your rulers also….
* Acts 7:40 – οἴδαμεν: This Moses … we ***had not seen*** what became of him.
* Acts 10:37 – οἴδατε: You ***had seen*** the message spreading[[36]](#footnote-36) through all Judea, beginning from Galilee, after the baptism that John preached.
* Acts 12:11 – οἶδα: [When] Peter came to himself, he said, ‘Now I ***had seen*** truly, since the Lord sent forth His angel. He rescued me from the hand of Herod, as well as all the expectation of the people of the Jews.
* Acts 20:25 – οἶδα: Now behold, I ***had foreseen***, since you will see my face no longer, all of you among whom I went about preaching the kingdom.
* Acts 20:29 – οἶδα: I ***had foreseen***, since after my departure fierce wolves will come in in among you not sparing the flock.
* Acts 26:27 – οἶδα: King Agrippa, do you believe the prophets, I ***had foreseen***, since you do believe.
* Romans 2:2 – οἴδαμεν: We ***had seen***, since the judgment of God is according to truth upon those doing such things.
* Romans 3:19 – οἴδαμεν: Now, we ***had seen***, since much the law says, it says to them in the law, that every mouth would be shut. The whole world would become liable to God.
* Romans 6:16 – οἴδατε: ***Had you not seen***, since to whatever you yourselves stand paired [as] slaves for submission, you are slaves to whatever you submit: whether sin into death, or submission into justification?
* Romans 7:14 – οἴδαμεν: For, we ***had seen***, since the law is spiritual: yet I am fleshly, ***having been sold***[[37]](#footnote-37) under the sin.
* Romans 7:18 – οἶδα: For, I ***had seen***, since good does not inhabit me, that is in my flesh. For, to wish is present in me, yet to work out the good… not.
* Romans 8:22 – οἴδαμεν: For, we ***had seen***, since all creation groans together, and travails in birth pangs together, until the nexus.
* Romans 8:26 – οἴδαμεν: For, how to pray as we must, we ***had not*** seen: but the Spirit Himself hyper-intercedes [with] unspeakable groanings.
* Romans 8:27 – οἶδεν: Now, the Searcher of the hearts ***had seen*** what the thought of the Spirit [is], since, according to the standard of God, He intercedes on behalf of [the] devoted.
* Romans 8:28 – οἴδαμεν: Now, we ***had seen***: since, they love God, everything works together into good, according to the plan, are being invited….
* Romans 11:2 – οἴδατε: Or, ***had you not seen*** what the Scripture says in Elijah, how he appeals to God against Israel?
* Romans 14:14 – οἶδα: I ***had seen***. I also ***had been persuaded***[[38]](#footnote-38) in the Lord Jesus, since nothing is common through itself, except to the one valuing [it] to be common: to that one [it is] common[[39]](#footnote-39).
* Romans 15:29 – οἶδα: Now, I ***had foreseen***, since coming, I will come to you in the fullness of Christ’s blessing.
* 1 Corinthians 1:16 – οἶδα: Beyond that, I ***had not seen*** if I baptized anyone else.
* 1 Corinthians 2:11 – οἶδεν: For, who, among humans ***had seen*** the things of a human, except the spirit of a human in him? Thus also no one ***had known***[[40]](#footnote-40) the things of God, except the Spirit of God.
* 1 Corinthians 3:16 – οἴδατε: ***Had you not seen***, since you are God’s temple? The Spirit of God inhabits you.
* 1 Corinthians 5:6 – οἴδατε: ***Had you not seen***, since a leaven leavens the whole kneading?
* 1 Corinthians 6:2 – οἴδατε: ***Had you not seen***, since the devoted will judge the world?
* 1 Corinthians 6:3 – οἴδατε: ***Had you not seen***, since we will judge angels?
* 1 Corinthians 6:9 – οἴδατε: Or, ***had you not seen***, since [the] unrighteous will not inherit the kingdom of God?
* 1 Corinthians 6:15 – οἴδατε: ***Had you not seen***, since your bodies are members of Christ?
* 1 Corinthians 6:16 – οἴδατε: Or, ***had you not seen***, since the one adhering to the prostitute is one body?[[41]](#footnote-41)
* 1 Corinthians 6:19 – οἴδατε: Or, ***had you not seen***, since your body is the temple in you of the Devoted Spirit, Whom you have from God? You are not your own.
* 1 Corinthians 7:16 – οἶδας: For, ***had you seen***, wife, if you will save the husband?
* 1 Corinthians 7:16 – οἶδας: Or, ***had you seen***, husband, if you will save the wife?
* 1 Corinthians 8:1 – οἴδαμεν: [Concerning idols] we ***had seen***, since we all have knowledge: the knowledge puffs up; yet, the love builds up.
* 1 Corinthians 8:4 – οἴδαμεν: Concerning … food sacrificed to idols] we ***had seen***, since an idol [is] nothing in [any] world. Since, [there is] no God except One.
* 1 Corinthians 9:13 – οἴδατε: ***Had you not seen***, since those working the temple, eat from the temple; those attending the altar divide together with the altar?
* 1 Corinthians 9:24 – οἴδατε: ***Had you not seen***, since those running in a stadium, all run, yet one takes the prize? So run, that you could take.
* 1 Corinthians 12:2 – οἴδατε: You ***had seen***, since, you have been Gentiles, being led toward the silent idols, as if you have been led [like an animal on a tether].
* 1 Corinthians 14:16 – οἶδεν: [Concerning all sorts of unclear communication] he ***had not seen*** what you say.
* 1 Corinthians 16:15 – οἴδατε: you ***had seen*** the house of Stephanus, since it is first-fruit of Achaia.
* 2 Corinthians 5:1 – οἴδαμεν: For, we ***had seen***, since if our earthly house tent would be torn down, we have a dwelling of God, an eternal house in the heavens, not-made-with-hands.
* 2 Corinthians 5:16 – οἴδαμεν: So, we, from now on, ***had seen*** no one according to flesh. If we ***had known***[[42]](#footnote-42)… but, we no longer know… Christ according to flesh.
* 2 Corinthians 9:2 – οἶδα: For, I ***had seen*** your determination….
* 2 Corinthians 11:11 – οἶδεν: Through what? Since, I do not love you? God ***had seen***.
* 2 Corinthians 11:31 – οἶδεν: The God and Father of the Lord Jesus ***had seen***, being blessed into the ages, since I am not lying.
* 2 Corinthians 12:2 – οἶδα: I ***had seen*** a man in Christ fourteen years ago….
* 2 Corinthians 12:2 – οἶδα: … (whether in body I ***had not*** seen….
* 2 Corinthians 12:2 – οἶδα: … whether outside of the body I ***had not*** seen….
* 2 Corinthians 12:2 – οἶδεν: … God ***had seen***) this one raptured up until third heaven.
* 2 Corinthians 12:3 – οἶδα: I ***had seen*** this man….
* 2 Corinthians 12:3 – οἶδα: … (whether in body, whether apart of the body I ***had not*** seen….
* 2 Corinthians 12:3 – οἶδεν: … God ***had seen***.
* Galatians 4:13 – οἴδατε: Yet, you ***had seen***, since through weakness of flesh, I preached the Gospel to you at first.
* Philippians 1:19 – οἶδα: For, I ***had seen***, since this, will look away into my [distant] salvation through your prayer and the support of the Spirit of Jesus Christ.
* Philippians 1:25 – οἶδα: I ***had seen***, since I will stay and fellowship with you all for your growth and joy in the faith.
* Philippians 4:12 – οἶδα: I ***had seen*** both to endure poverty….
* Philippians 4:12 – οἶδα: … and I ***had seen*** to enjoy prosperity. In every and in all I ***had learned***[[43]](#footnote-43) both to be full and to hunger, both to prosper and to lack.
* Philippians 4:15 – οἴδατε: Now, you Philippians ***had seen***, since in beginning the Gospel, when I left Macedonia, no other church partnered with me in a word for giving or receiving, except you only.
* 1 Thessalonians 1:5 – οἴδατε: … as you ***had seen*** what sort we became in you, through you.
* 1 Thessalonians 2:1 – οἴδατε: For, you ***had seen***, brothers and sisters, our inroad among you, since it ***had not been***[[44]](#footnote-44) for nothing.
* 1 Thessalonians 2:2 – οἴδατε: But, being ill-treated and suffering violence, as you ***had seen*** in Philippi, we spoke confidently in our God to tell to you the Good News of God in much contention.
* 1 Thessalonians 2:5 – οἴδατε: For, neither did we ever come with flattering words as you ***had seen***; nor in any pretext of covetousness… God [is our] witness.
* 1 Thessalonians 2:11 – οἴδατε: Just as you ***had seen*** as each one of you, as a father his own children.
* 1 Thessalonians 3:3 – οἴδατε: No one [is] to be shaken by these tribulations: for, you yourselves ***had seen***, since we are positioned into this.
* 1 Thessalonians 3:4 – οἴδατε: For, when we were with you, warning you, since we are about to suffer tribulation, as also happened, you ***had seen*** as well.
* 1 Thessalonians 4:2 – οἴδατε: For, you ***had seen*** what concepts we gave you through the Lord Jesus.
* 1 Thessalonians 5:2 – οἴδατε: For, you yourselves ***had seen*** accurately, since, [the] day of [the] Lord thus comes as a thief in night.
* 2 Thessalonians 2:6 – οἴδατε: Now you ***had seen*** [that] the Restrainer[[45]](#footnote-45) [is] to reveal [the man of lawlessness, the son of destruction] in his own time.
* 2 Thessalonians 3:7 – οἴδατε: For, you yourselves ***had seen*** how is necessary to imitate us, since we were not out of order among you.
* 1 Timothy 1:8 – οἴδαμεν: Yet, we ***had seen***, since the Law is good if anyone would use it lawfully.
* 1 Timothy 3:5 – οἶδεν: Yet, if someone ***had not seen*** how to order his own house, how will he care for the Church of God?
* 2 Timothy 1:12 – οἶδα: But, I am not ashamed: for, I ***had seen*** in Whom I ***had believed***[[46]](#footnote-46). I ***had been persuaded***[[47]](#footnote-47), since He is empowered to protect my trust until that day.
* 2 Timothy 1:15 – οἶδας: You ***had seen*** this, since all those in Asia turned away from me….
* 2 Timothy 3:15 – οἶδας: Since, from infancy you ***had seen*** [copies of] the temple writings, being powerful to make you wise into salvation through the faith in Christ Jesus.
* Hebrews 10:30 – οἴδαμεν: For, we ***had seen*** the One saying, ‘Vengeance is Mine, I will repay.’
* 2 Peter 2:9 – οἶδεν: [The] Lord ***had seen*** to rescue [the] pious from peril; yet, to keep [the] unrighteous for punishing in [the] day of judgment.
* James 4:4 – οἴδατε: Adulteresses[[48]](#footnote-48), ***had you not seen***, since friendship with the world is [the] hatred of God?
* 1 John 2:11 – οἶδεν: Yet, the one resenting his brother is in the dark. He walks around in the dark. He ***had not seen*** where he goes, since the dark blinded his eyes.
* 1 John 2:20 – οἴδατε: You have an anointing[[49]](#footnote-49) from the Devoted. you ***had seen*** everything[[50]](#footnote-50).
* 1 John 2:21 – οἴδατε: I wrote not to you, since you ***had not seen*** the truth: …
* 1 John 2:21 – οἴδατε: … but, since you ***had seen*** it; since every lie is not of the truth.
* 1 John 3:2 – οἴδαμεν: We ***had seen***, since when He would be brought to light, we will be like Him, since we will see Him as He is.
* 1 John 5:15 – οἴδαμεν: If, we ***had seen***, since He hears us….
* 1 John 5:15 – οἴδαμεν: … what we would ask, we ***had seen***, since we have the requests we ***had asked***[[51]](#footnote-51) from Him.
* 1 John 5:18 – οἴδαμεν: We ***had seen***, since everyone ***having been begotten***[[52]](#footnote-52) of God does not sin; but, He protects him, the one being begotten of God. The evil does not ignite him.
* 1 John 5:19 – οἴδαμεν: We had seen, since we are from God: the whole world lies in the evil[[53]](#footnote-53).
* 1 John 5:20 – οἴδαμεν: Yet, we ***had seen***, since the Son of God has come. He ***had given***[[54]](#footnote-54) us understanding, that we would know the true [One]. We are in the true [One], in His Son Jesus Christ: this is the true God and eternal life.
* 3 John 1:12 – οἶδας: You ***had seen***, since our testimony is true.
* Jude 1:10 – οἴδασιν: Yet, these, as much as they ***had not seen***, they blaspheme….
* Revelation 2:2 – οἶδα: I ***had seen*** your works.
* Revelation 2:13 – οἶδα: I ***had seen*** where you dwell, where the throne of Satan….
* Revelation 2:17 – οἶδεν: On the stone a new name ***having been written***[[55]](#footnote-55), which no one ***had seen*** except the receiver.
* Revelation 3:17 – οἶδας: You ***had not seen***, since you are wretched, pitiable, poor, blind, and naked[[56]](#footnote-56).
* Revelation 7:14 – οἶδας: [John said to the angel], ‘My Lord, you ***had seen***.’
* Revelation 19:12 – οἶδεν: On His head were many diadems having a name ***having been written***[[57]](#footnote-57), which no one ***had seen*** except Himself.

*Βλέπω*

Denotatively or explicitly, βλέπω means to see materially or physically. Oddly enough, we found imperfects for βλέπω: ἔβλεπεν, and ἔβλεπον… but no perfect: βέβλεπα, or βέβλεψα.

*Τέθνηκα*[[58]](#footnote-58)

Denotatively or explicitly, τέθνηκα means to die: I had died.

* Matthew 2:20 – τεθνήκασιν: … for, those seeking the child’s soul ***had died***.
* Mark 15:44 – τέθνηκεν: Pilate wondered if already, he ***had died***.
* Luke 7:12 – τεθνηκὼς (participle): A man, ***having died***, was being carried out[[59]](#footnote-59).
* Luke 8:49 – τέθνηκεν: While [Jesus] was yet speaking, someone came from the head of the synagogue, saying, ‘Your daughter ***had died***….’
* John 11:44 – τεθνηκὼς (participle): [Lazarus] came out, ***having died***….
* John 19:33 – τεθνηκότα (participle): Yet, when coming to Jesus, as they saw, already, He ***having died***, they did not break His legs.
* Acts 14:19 – τεθνηκέναι (infinitive): Having stoned Paul, they started dragging [him] outside of the city, presuming [him] to ***had died***.
* Acts 25:19 – τεθνηκότος (participle): Yet, some questions about their own demonic-superstition arose; as well as about a certain Jesus, ***having died***, Whom Paul has claimed to live.
* 1 Timothy 5:6 – τέθνηκεν: Yet, anyone living wantonly [already] ***had died***.

*Ἕστηκα*[[60]](#footnote-60)

Denotatively or explicitly, ἕστηκα means to stand: I had stood.

* Matthew 6:5 – ἑστῶτες (participle): When you would pray, you will not be kike the hypocrites, since they like, in the synagogues and in the corners of the streets, ***having stood*** to pray, so they should shine before people.
* Matthew 12:47 – ἑστήκασιν: Look, Your mother and Your brothers ***had stood*** outside seeking You to talk.
* Matthew 20:3 – ἑστῶτας (participle): Going out about the third hour, he saw others ***having stood*** unemployed in the agora.
* Matthew 20:6 – ἑστῶτας (participle): Yet, about the eleventh, going out, he found others, ***having stood***.
* Matthew 20:6 – ἑστήκατε: He said to them, Why ***had you stood*** here the whole day unemployed?
* Matthew 26:73 – ἑστῶτες (participle): Yet, after a little [while] coming, ***having stood***, said to Peter, ‘Truly you are also of them….’
* Matthew 27:47 – ἑστηκότων (participle): Now, some of those ***having stood*** there, hearing it being said, since this man calls Elijah.
* Mark 9:1 – ἑστηκότων (participle): Amen. I say to you, since there are some ***having stood*** here who would never, ever taste death until they could see the kingdom of God ***having come***[[61]](#footnote-61) in power.
* Mark 11:5 – ἑστηκότων (participle): Some of those ***having stood*** there, began saying to them, ‘What do you, loosing the colt?
* Mark 13:14 – ἑστηκότα (participle): Yet, when you could see the abomination of desolation ***having stood*** where it must not (let the understanding observe), then let those in Judea flee to the mountains.[[62]](#footnote-62)
* Luke 5:2 – ἑστῶτα (participle): He saw two boats ***having stood*** in[[63]](#footnote-63) the port; yet, the fishermen debarking from them, washed[[64]](#footnote-64) the nets.
* Luke 8:20 – ἑστήκασιν: Your mother and Your brothers, ***had stood*** outside wishing to see you.
* Luke 9:27 – ἑστηκότων (participle): Yet, I tell you truly there are some of those, ***having stood***, who would never, ever taste of death until they could see the kingdom of God.
* John 1:26 – ἕστηκεν: John replied to them, saying, ‘I baptize in water. Amid you ***had stood***, Whom you ***had not seen***.’
* John 3:29 – ἑστηκὼς (participle): The One having the Bride is the Bridegroom. Yet, the friend of the Bridegroom, ***having stood*** and hearing Him, rejoices in joy[[65]](#footnote-65) through the Bridegroom’s voice.
* John 6:22 – ἑστηκὼς (participle): The next day, the crowd ***having stood*** across the sea saw: since other boats were not there, except one; since Jesus did not enter with His disciples into the boat; but, Hid disciples departed alone.
* John 8:44 – ἔστηκεν (imperfect)[[66]](#footnote-66): You are of your father the Devil. You wish to do the desires of your father. That one was a a murderer from the beginning. He ***has not stood*** in the truth….
* John 11:56 – ἑστηκότες (participle): The began seeking Jesus. ***Having stood*** in the temple, they began speaking among themselves.
* John 20:14 – ἑστῶτα (participle): Saying these [things], she was turned back. She beheld Jesus, ***having stood***. She ***had not seen***[[67]](#footnote-67), since it was Jesus.
* Acts 1:11 – ἑστήκατε: Men of Galilee, why ***had you stood***, staring into the heaven? This Jesus, being taken up from you into the heaven thus, will come [in] which manner you beheld Him going into the heaven.
* Acts 4:14 – ἑστῶτα (participle): Seeing the man, ***having stood*** with them, ***having been healed***[[68]](#footnote-68), they had nothing to reply.
* Acts 5:23 – ἑστῶτας (participle): … saying, ‘Since, we discovered the prison being shut in all security. The guards ***having stood*** at the doors: yet, opening, we discovered no one within.’
* Acts 5:25 – ἑστῶτες (participle): ‘Look! Since the men whom you put in the prison are in the temple, ***having stood***, teaching the people!’
* Acts 7:33 – ἕστηκας: Yet, the Lord said to [Moses], ‘Start to loose the under-cover from your feet: for, the place upon which you ***had stood*** is devoted land.’
* Acts 7:55 – ἑστῶτα (participle): Yet, [Stephen] being ruled, full of the Devoted Spirit, focusing in the heaven, saw the Glory of God[[69]](#footnote-69) and Jesus ***having stood*** at the right hand of God.
* Acts 7:56 – ἑστῶτα (participle): [Stephen] said, ‘Look! I behold the heavens being opened. The Son of Man ***having stood*** at the right hand of God!
* Acts 22:25 – ἑστῶτα (participle): Yet, as they stretched him out in thongs, Paul said to the centurion ***having stood*** [by], if it is permissible for you to scourge an uncondemned Roman person?
* Acts 26:6 – ἕστηκα: Now, upon the hope of promise coming to our fathers from God, I ***had stood***, being judged.
* Acts 26:22 – ἕστηκα: So, obtaining the help from God until this day, I ***had stood*** witnessing to both small and great, saying nothing without which, both the prophets and Moses said were going to come.
* Romans 5:2 – ἑστήκαμεν: Through [Jesus] also, we ***had had***[[70]](#footnote-70) admission in faith into this grace in which we ***had stood***. We boast in th hope of the Glory of God.
* Romans 11:20 – ἕστηκας: Justly, they were broken off in unbelief; yet, you ***had stood*** in the faith[[71]](#footnote-71). Do not think out of pride: but, out of fear.
* 1 Corinthians 7:37 – ἕστηκεν: Yet, he ***had stood*** firm in his heart, not having coercion; yet, he has authority about his own will. He ***had judged***[[72]](#footnote-72) this in his own heart, to keep his own [betrothed as] a virgin, will do well.
* 1 Corinthians 15:1 – ἑστήκατε: Yet, I make known to you, brothers and sisters, the Gospel I preached to you, which you took to heart, in which also you ***had stood***.
* 2 Corinthians 1:24 – ἑστήκατε: Since we do not lord it over your faith; but, we are co-workers of your joy: for, you ***had stood*** in faith.
* Colossians 1:17 – συνέστηκεν: He Himself is before all. In Him the all ***had stood together***.
* 2 Timothy 2:19 – ἕστηκεν: Nevertheless, the foundation of God ***had stood***, having this seal: ‘The Lord knew those being His.’ Let him stand away from unrighteousness, all the ones naming the Name of the Lord[[73]](#footnote-73).
* Hebrews 10:11 – ἕστηκεν: Every priest ***had stood*** according [to the] day, serving. He [was] repeatedly offering sacrifices, which cannot possibly have power to remove sins.
* James 5:9 – ἕστηκεν: Sisters and brothers, do not mutter against one another, that you would not be judged. Look, the judge ***had stood*** before the doors!
* Revelation 3:20 – ἕστηκα: Look, I ***had stood*** at the door and knock!
* Revelation 5:6 – ἑστηκὸς: (participle): I saw amid the throne and the four living beings[[74]](#footnote-74), amid the presbyters, a lamb ***having stood*** as ***having been slain***[[75]](#footnote-75)[[76]](#footnote-76), having seven horns and seven eyes, which are the seven Spirits[[77]](#footnote-77) of God ***having been sent***[[78]](#footnote-78) into all the land[[79]](#footnote-79).
* Revelation 7:1 – ἑστῶτας (participle): With this I saw four angels ***having stood*** upon the four corners of the land, restraining the four winds of the land, that the wind could not blow on the land, the sea or any tree.
* Revelation 7:9 – ἑστῶτες (participle): With these I saw. Look. A large crowd, which no one was able to begin to count, out of every nation, tribe, people, and language ***having stood*** before the throne and before the Lamb, gowned in white stoles with palm [branches] in their hands.
* Revelation 8:2 – ἑστήκασιν: I saw the seven angels, who ***had stood*** before God. Seven trumpets were given to them.
* Revelation 10:5 – ἑστῶτα (participle): The angel whom I saw ***having stood*** upon the sea and upon the land raised his right hand into the heaven.
* Revelation 10:8 – ἑστῶτος (participle): The voice which I heard out of the heaven [was] again speaking with me saying, ‘Go. Take the book ***having been opened***[[80]](#footnote-80) in the hand of the angel, ***having stood*** upon the sea and upon the land.
* Revelation 11:4 – ἑστῶτες (participle): These are the two olive trees and the two lampstands ***having stood*** before the Lord of the land.
* Revelation 12:4 – ἕστηκεν: His tail drags away the third of the heaven. He threw them into the land. The dragon ***had stood*** before the woman being about to bear, that when she would bear the child he could devour it.[[81]](#footnote-81)
* Revelation 15:2 – ἑστῶτας (participle): I saw as a sea of glass being mingled with fire. Those conquering the beast and his icon and the count of his name ***having stood*** upon the sea of glass, having God’s harps.
* Revelation 18:10 – ἑστηκότες (participle): [The kings of the land] ***having stood*** far away through the fear of her torment, saying, ‘Woe. Woe. The great city, Babylon, the mighty city, since in one hour your judgment came!’
* Revelation 19:17 – ἑστῶτα (participle): I saw one angel ***having stood*** in the sun. He shouted with a loud voice, saying to all the birds flying in midair, ‘Come! Gather into the great supper of God
* Revelation 20:12 – ἑστῶτας (participle): I saw the dead, the great and the small, ***having stood*** before the throne. The books were opened. Another book was opened, which is the [book] of life. The dead were judged out of that ***having been written***[[82]](#footnote-82) in the books, according to their works.

*Εἴωθα*[[83]](#footnote-83)

Denotatively or explicitly, εἴωθα means to be accustomed: I had been accustomed. It is noteworthy that εἴωθα is classed as a stative verb. However, this stative classification seems more of an English idiomatic necessity than a Greek idiomatic necessity.

* Matthew 27:15 – εἰώθει (pluperfect): Yet, [feast by] feast the governor ***had been accustomed*** to release one prisoner to the crowd: whom they wished.
* Mark 10:1 – εἰώθει (pluperfect): As [Jesus] ***had been accustomed***, He began teaching them again.
* Luke 4:16 – εἰωθὸς (participle): He came into Nazareth, where He, ***having been raised***[[84]](#footnote-84), entered, according to His ***having been accustomed***, in the Sabbath day, into the synagogue. He stood to read.
* Acts 17:2 – εἰωθὸς (participle): Yet, ***having been accustomed***, Paul entered among them. On three Sabbaths, He reasoned with them from the Scriptures.

*Ἔοικα*[[85]](#footnote-85)

Denotatively or explicitly, ἔοικα means to be like: I had been like.

* James 1:6 – ἔοικεν: Yet, let him ask in faith, nothing doubting: for the one doubting ***had been like*** a wave of sea, being windblown, and wind tossed.
* James 1:23 – ἔοικεν: Since, if anyone is a hearer of the Word, and not a doer, this one ***had been like*** an adult admiring his baby face in a mirror.

*Σέσηπα*[[86]](#footnote-86)

Denotatively or explicitly, σέσηπα means to rot, to cause to rot: I had rotted.

* James 5:2 – σέσηπεν: Your wealth ***had rotted***. Your clothing ***had become***[[87]](#footnote-87) moth-eaten.

*Πέπονθα*[[88]](#footnote-88)

Denotatively or explicitly, πέπονθα means to suffer: I had suffered.

* Luke 13:2 – πεπόνθασιν: ‘Do you suppose, since these Galileans [alone] became sinners [compared to] all the Galileans, since they ***had suffered*** these [things]?’
* Hebrews 2:18 – πέπονθεν: For, in that He ***had suffered***, being tempted, He has power to help [others] being tempted.

*Πέποιθα*[[89]](#footnote-89)

Denotatively or explicitly, πέποιθα means to have confidence, be convinced: I had confidence, am convinced. Connotatively or implicitly, οἶ πέποιθα means to persuade: I had [been] persuaded.

* Matthew 27:43 – πέποιθεν: He ***had confidence*** in God, let Him deliver Him now if He wishes to: for, He said, since I am the Son of God.
* Luke 18:9 – πεποιθότας (participle): Yet, He also said to any ***having confidence*** in themselves, since they are righteous [they thought], despising others also, this parable.
* Romans 2:19 – πέποιθάς: Else you ***had confidence*** [that] you yourself are a guide of the blind, a light of those in darkness.
* Romans 8:38 – πέπεισμαι (passive): For, I ***had been convinced***, since neither death, nor life, nor angels, nor rulers, nor those ***having [high] standing***[[90]](#footnote-90), nor coming things, nor powers….
* Romans 14:14 – πέπεισμαι (passive): I know and ***had been convinced*** in the Lord Jesus, since nothing [is] common through itself, except to the one considering [it] common; to that person [it is] to be unclean.
* Romans 15:14 – πέπεισμαι (passive): Yet, I ***had been convinced***, my brothers and sisters, about you, since also you yourselves are full of goodness, ***having been filled***[[91]](#footnote-91) with all knowledge, being empowered to support one another.
* 2 Corinthians 1:9 – πεποιθότες (participle): But, ourselves ***had had***[[92]](#footnote-92) the sentence of death in ourselves, so that we would not be ***having confidence*** in ourselves: but, in God, the One Who is raising the dead.
* 2 Corinthians 2:3 – πεποιθὼς (participle): I wrote this same [thing], so, coming, I would not have sorrow from those whom it is necessary for me to rejoice, ***having confidence*** in you all, since my joy is all of you.
* 2 Corinthians 10:7 – πέποιθεν: You see according to appearance. If anyone ***had confidence*** he himself to be Christ’s, let him reckon again upon himself, since, just as Christ himself, so also [are] we.
* Galatians 5:10 – πέποιθα: I ***had confidence*** in you in the Lord, since you will think nothing otherwise; yet, the one agitating you will bear the judgment whoever he would be.
* Philippians 2:24 – πέποιθα: Yet, I ***had confidence*** in [the] Lord, since I myself will also come shortly.
* 2 Thessalonians 3:4 – πεποίθαμεν: Yet, we ***had confidence*** in [the] Lord about you, since you do that which we announce.
* 2 Timothy 1:5 – πέπεισμαι (passive): Receiving remembrance of the sincere faith which lived first in your grandmother Lois, and in your mother Eunice; yet, I ***had been conbinced***, since [it is] also in you.
* 2 Timothy 1:12 – πέπεισμαι (passive): Through which motivation also, I endure these [things]; but, I am not ashamed: for, I know in Whom I ***had believed***[[93]](#footnote-93) and I ***had been convinced***, since He is powerful to protect my trust until that day.

*Πεπλήρωκα*[[94]](#footnote-94)

Denotatively or explicitly, πληρόω means to fill, to make full: I had filled, fulfilled (of prophecy).

* Mark 1:15 – πεπλήρωται (passive): [Jesus] saying, since the time ***had been fulfilled***. ‘The Kingdom of God ***had approached***[[95]](#footnote-95). Repent! Believe in the Good News!’
* Luke 4:21 – πεπλήρωται (passive): Yet, [Jesus] began to say to them, since, today this Scripture ***had been fulfilled*** in your ears.
* John 3:29 – πεπλήρωται (passive): The One having the Bride is the Bridegroom. Yet, the friend of the Bridegroom, ***having stood***[[96]](#footnote-96) and hearing Him, rejoices in joy[[97]](#footnote-97) through the Bridegroom’s voice. So, this joy of mine ***had been filled***.
* John 7:8 – πεπλήρωται (passive): You go up to the feast. I do not go up to this feast, since my time ***had not yet been fulfilled***.
* John 16:6 – πεπλήρωκεν: But, since I ***had told***[[98]](#footnote-98) you these [things], sorrow ***had filled*** your heart.
* John 16:24 – πεπληρωμένη (passive participle): Until now you asked absolutely nothing[[99]](#footnote-99) in My name. Ask and you will receive, that your joy would be ***having been filled***.
* John 17:13 – πεπληρωμένην (passive participle): Yet, now I come toward You. I say these [things] in the world, that they would have My joy ***having been fulfilled*** in themselves.
* Acts 5:28 – πεπληρώκατε: … saying, ‘We absolutely commanded[[100]](#footnote-100) you not to teach in this name. Look! You ***had filled*** Jerusalem with your teaching. You wish to bring the blood of this man upon us.’
* Romans 1:29 – πεπληρωμένους (passive participle): ***Having been filled*** with all unrighteousness, wickedness, covetousness[[101]](#footnote-101), maliciousness, full of jealousness, murderousness, contentiousness, deceitfulness, rottenness… whisperers.
* Romans 13:8 – πεπλήρωκεν: Be [not] indebted to anyone in anything[[102]](#footnote-102), except to love one another: for, the one loving another ***had fulfilled*** the law.
* Romans 15:14 – πεπληρωμένοι (passive participle): Yet, I ***had been convinced***[[103]](#footnote-103), my brothers and sisters, about you, since also you yourselves are full of goodness, ***having been filled*** with all knowledge, being empowered to support one another.
* Romans 15:19 – πεπληρωκέναι (infinitive): … in power of signs and miracles, in power of [the] Spirit, so, from Jerusalem around unto Illyricum, for me ***to have fulfilled*** the Good News of Christ.
* 2 Corinthians 7:4 – πεπλήρωμαι (passive): Much is my boldness toward you. Much is my boastfulness on your [behalf]. I ***had been filled*** with camaraderie; I am bubbling over in joy in [spite of] all our tribulation.
* Galatians 5:14 – πεπλήρωται (passive): For the whole law, in one word, the law ***had been fulfilled***. ‘You will love your neighbor as yourself.’
* Philippians 1:11 – πεπληρωμένοι (passive participle): ***Having been filled*** with righteousness’s fruit through Jesus Christ to the glory and honor of God.
* Philippians 4:18 – πεπλήρωμαι (passive): Yet I have in full all and above; I ***had been filled***, receiving from Epaphroditus from you, a sweet-smelling odor, a sacrifice acceptable, well-pleasing to God.
* Colossians 2:10 – πεπληρωμένοι (passive participle): You are, ***having been fulfilled*** in Him, Who is the Head of every ruler and authority.
* 1 John 1:4 – πεπληρωμένη (passive participle): These [things] we write that your joy would be ***having been filled***.
* 2 John 1:12 – πεπληρωμένη (passive participle): Having many [things] to write to you, I do not wish [to do so] through paper and ink: but, I hope to come to you, to talk mouth to mouth also, that you joy would be ***having been filled***.
* Revelation 3:2 – πε
* πληρωμένα (passive participle): Become watching. Strengthen the rest which [are] beginning to die: for, I ***had not discovered***[[104]](#footnote-104) your works ***having been fulfilled*** before My God.

*Γέγραπται*

Denotatively or explicitly, γράφω means to write, cut, engrave: he, she, or it had been written. Perhaps the most important thing to be gleaned from reading these passages is the deep respect the Apostles held for the Old Testament. We need to read these verses and see Christ in the Old Testament, as the Apostles did.

* Matthew 2:5 – γέγραπται: Yet, they said to [Herod], in Bethlehem of Judea: for, thus it ***had been written*** through the prophet.
* Matthew 4:4 – γέγραπται: Yet, replying, ]Jesus] said, ‘It ***had been written***, The man will not live upon bread only: but, upon every speech pouring out through [the] mouth of God.’
* Matthew 4:6 – γέγραπται: [the devil] said to [Jesus] ‘If You are the Son of God, throw yourself down: for, it ***had been written***, since He will command His angels about You. Upon their hands, they will lift you up, unless you would hit Your foot against a stone.
* Matthew 4:7 – γέγραπται: Jesus started telling him, ‘Conversely, it ***had been written***, You will not taunt, the Lord your God.’
* Matthew 4:10 – γέγραπται: Then Jesus said to him, ‘Depart, Satan: for, it ***had been written***, You will bend the knee to [the] Lord your God. You will serve Him only.’
* Matthew 11:10 – γέγραπται: It is this [person] about whom it ***had been written***. Look! I send My angel before Your face, who will build Your road in Your presence.
* Matthew 21:13 – γέγραπται: He said to them, ‘It ***had been written***, My house will be called, House of Prayer; yet, you make it a cave of bandits.’
* Matthew 26:24 – γέγραπται: Indeed, the Son of Man departs, just as it ***had been written*** about Him: yet, woe to that man through whom the Son of Man is betrayed. It is better for him, if that man was not begotten.
* Matthew 26:31 – γέγραπται: Then Jesus said to them, ‘all of you will be scandalized with Me this night: for, it ***had been written***, I will smite the shepherd. The sheep of the flock will be scattered.’
* Matthew 27:37 – γεγραμμένην (participle)[[105]](#footnote-105): They put up, above His head, His accusation, ***having been written***, ‘This is Jesus, the King of the Jews.’
* Mark 1:2 – γέγραπται: Just as it ***had been written*** in Isaiah the prophet, ‘Look! I send My angel before your face, who will build Your road.’
* Mark 7:6 – γέγραπται: Yet, [Jesus] said to them, ‘Correctly, Isaiah prophesied about you hypocrites, as it ***had been written***, since this people honors Me with [their] lips, yet their heart is distantly far away from Me.
* Mark 9:12 – γέγραπται: [Jesus] told them, indeed, Elijah was coming first, he restores all [things]. How ***had it been written*** of the Son of Man that He would endure many [things]? He would be despised.
* Mark 9:13 – γέγραπται: But, I say to you, since Elijah ***had come***[[106]](#footnote-106). They did to him whatever they wished, just as it ***had been written*** about him.
* Mark 11:17 – γέγραπται: [Jesus] began teaching. He began to tell them, ‘***Had it not been written***, since My house will be called a house of prayer for all the Gentiles? Yet, you ***had made***[[107]](#footnote-107) it a cave of bandits.’
* Mark 14:21 – γέγραπται: Indeed, since the Son of Man departs, just as it ***had been written*** about Him: yet, woe to that man through whom the Son of Man is betrayed: better for him, if that man was not begotten.
* Mark 14:27 – γέγραπται: Jesus said to them, since all of you will be scandalized: since, it ***had been written***, ‘I will smite the shepherd. The sheep will be scattered.’
* Luke 2:23 – γέγραπται: Just as it ***had been written*** in [the] law of the Lord, since every male opening a matrix will be called devoted to the Lord.
* Luke 3:4 – γέγραπται: As it ***had been written*** in a book of the words of Isaiah the prophet, ‘A sound of shouting in the desert, ‘Prepare the Lord’s road, make His highway straight.’
* Luke 4:4 – γέγραπται: Jesus replied to him, ‘It ***had been written***, since the man will not live upon bread only.’
* Luke 4:8 – γέγραπται: Jesus replied. He said to him, ‘It ***had been written***, You will bend the knee to [the] Lord your God. You will serve Him only.’
* Luke 4:10 – γέγραπται: … : for, it ***had been written***, since He will command His angels about You, to protect You….
* Luke 4:17 – γεγραμμένον (participle): The book of the prophet Isaiah was handed to [Jesus]. Unrolling the book, He found the place where it was, ***having been written***….
* Luke 7:27 – γέγραπται: It is [John the Baptizer] about whom it ***had been written***: ‘Look! I send My angel before Your face, who will build Your road in Your presence.
* Luke 10:26 – γέγραπται: Yet, [Jesus] said to [the lawyer], ‘In the law what ***had been written***? How do you understand [it]?
* Luke 18:31 – γεγραμμένα (participle): Look! We ascend to Jerusalem. Everything ***having been written*** through the prophets about the Son of Man will be fulfilled[[108]](#footnote-108).
* Luke 19:46 – γέγραπται: [Jesus] saying to them, ‘It ***had been written***, My house will be a house of prayer; yet, you made it a cave of bandits.’
* Luke 20:17 – γεγραμμένον (participle): Yet, [Jesus] glaring at [the various temple officials] said, ‘What then is this ***having been written***: A stone which the housebuilders rejected, this became head corner [stone].
* Luke 21:22 – γεγραμμένα (participle): Since, these are days of vengeance, everything ***having been written*** [is] to be fulfilled.
* Luke 22:37 – γεγραμμένον (participle): … : for, I [Jesus] tell you, since this, ***having been written***, must be fulfilled in Me, ‘With the lawless He was counted’: for, that about Me, also has an end.
* Luke 24:44 – γεγραμμένα (participle): Yet, [Jesus] said to them, ‘These are My words, which I spoke to you, still being with you, since everything ***having been written*** about Me in the Law of Moses, Prophets, and Psalms (the TANAKH) must be fulfilled.’
* Luke 24:46 – γέγραπται: [Jesus] told them, since this ***had been written***, Christ [was] to suffer, and arise out of death on the third day….
* John 2:17 – γεγραμμένον (participle): [Jesus’] disciples were reminded, since it is[[109]](#footnote-109), ***having been written***, ‘Zeal of Your house will consume Me.’
* John 6:31 – γεγραμμένον (participle): Our fathers ate the manna in the desert, just as it is[[110]](#footnote-110), ***having been written***, ‘He gave them bread out of heaven to eat.
* John 6:45 – γεγραμμένον (participle): It is[[111]](#footnote-111), ***having been written*** in the prophets. ‘They will all be taught by God. Every hearer, [is] paired with the Father. [Every] learner, comes to Me.
* John 8:17 – γέγραπται: Yet, in your own law, it ***had been written***, since the witness of two people is true.
* John 10:34 – γεγραμμένον (participle): Jesus replied to them, ‘Is it[[112]](#footnote-112) not, ***having been written*** in your law, since I said you are gods?’
* John 12:14 – γεγραμμένον (participle): Yet, Jesus, finding an ass’s colt, sat upon it, just as it is[[113]](#footnote-113), ***having been written***.
* John 12:16 – γεγραμμένα (participle): His disciples did not know[[114]](#footnote-114) these [things] at the first: but, when Jesus was glorified, then they remembered, since [for] these [things], it was[[115]](#footnote-115), ***having been written***, about Him. They also did these [things] to Him.
* John 15:25 – γεγραμμένος (participle): But, that the word would be fulfilled, ***having been written*** in their law, since they hated Me freely[[116]](#footnote-116).
* John 19:19 – γεγραμμένον (participle): Now, Pilate also wrote a superscription. He put [it] upon the cross. Now, it was[[117]](#footnote-117), ***having been written***, Jesus of Nazareth, The King of the Jews.
* John 19:20 – γεγραμμένον (participle): Then, many of the Jews recognized this superscription, since the place was near the city where Jesus was crucified. It was[[118]](#footnote-118), ***having been written*** in Hebrew[[119]](#footnote-119), Roman[[120]](#footnote-120), and Greek.
* John 19:22 – γέγραφα (2x): Pilate replied, ‘What I ***had written***, I ***had written***.’
* John 20:30 – γεγραμμένα (participle): Indeed, then, Jesus also did many other signs before the disciples [about] which it is[[121]](#footnote-121) not, ***having been written*** in this book
* John 20:31 – γέγραπται: Yet [about] these [things], ***it had been written***: that you could believe, since Jesus is the Christ, the Son of God; that believing, you would have life in His name.
* Acts 1:20 – γέγραπται: It had been written
* Acts 7:42 – γέγραπται: It had been written
* Acts 13:29 – γεγραμμένα (participle): having been written :
* Acts 13:33 – γέγραπται: It had been written
* Acts 15:15 – γέγραπται: It had been written
* Acts 23:5 – γέγραπται: It had been written
* Acts 24:14 – γεγραμμένοις
* Romans 1:17 – γέγραπται: It had been written
* Romans 2:24 – γέγραπται: It had been written
* Romans 3:4 – γέγραπται: It had been written
* Romans 3:10 – γέγραπται: It had been written
* Romans 4:17 – γέγραπται: It had been written
* Romans 8:36 – γέγραπται: It had been written
* Romans 9:13 – γέγραπται: It had been written
* Romans 9:33 – γέγραπται: It had been written
* Romans 10:15 – γέγραπται: It had been written
* Romans 11:8 – γέγραπται: It had been written
* Romans 11:26 – γέγραπται: It had been written
* Romans 12:19 – γέγραπται: It had been written
* Romans 14:11 – γέγραπται: It had been written
* Romans 15:3 – γέγραπται: It had been written
* Romans 15:9 – γέγραπται: It had been written
* Romans 15:21 – γέγραπται: It had been written
* 1 Corinthians 1:19 – γέγραπται: It had been written
* 1 Corinthians 2:9 – γέγραπται: It had been written
* 1 Corinthians 3:19 – γέγραπται: It had been written
* 1 Corinthians 4:6 – γέγραπται: It had been written
* 1 Corinthians 9:9 – γέγραπται: It had been written
* 1 Corinthians 10:7 – γέγραπται: It had been written
* 1 Corinthians 14:21 – γέγραπται: It had been written
* 1 Corinthians 15:45 – γέγραπται: It had been written
* 1 Corinthians 15:54 – γεγραμμένος:
* 2 Corinthians 4:13 – γεγραμμένον (participle): having been written:
* 2 Corinthians 8:15 – γέγραπται: It had been written
* 2 Corinthians 9:9 – γέγραπται: It had been written
* Galatians 3:10 – γέγραπται: It had been written
* Galatians 3:10 – γεγραμμένοις:
* Galatians 3:13 – γέγραπται: It had been written
* Galatians 4:22 – γέγραπται: It had been written
* Galatians 4:27 – γέγραπται: It had been written
* Hebrews 10:7 – γέγραπται: It had been written
* 1 Peter 1:16 – γέγραπται: It had been written
* Revelation 1:3 – γεγραμμένα (participle): having been written :
* Revelation 2:17 – γεγραμμένον (participle): having been written:
* Revelation 5:1 – γεγραμμένον (participle): having been written:
* Revelation 13:8 – γέγραπται: It had been written
* Revelation 14:1 – γεγραμμένον (participle): having been written:
* Revelation 17:5 – γεγραμμένον (participle): having been written:
* Revelation 17:8 – γέγραπται: It had been written
* Revelation 19:12 – γεγραμμένον (participle): having been written:
* Revelation 19:16 – γεγραμμένον (participle): having been written:
* Revelation 20:12 – γεγραμμένων:
* Revelation 20:15 – γεγραμμένος:
* Revelation 21:27 – γεγραμμένοι:
* Revelation 22:18 – γεγραμμένας (participle): having been written
* Revelation 22:19 – γεγραμμένων:

*Ἐγήγερται*

Denotatively or explicitly,

*Ἀνέῳγμαι*

Denotatively or explicitly,

*Γεγένημαι*

Denotatively or explicitly,

Denotatively or explicitly,

### Preliminary Conclusions

This study is obviously unfinished. The frailty and illness associated with old age mean that God may not allow me to ever finish this study. It seems necessary to keep my affairs in order, as far as possible, on a daily basis. There are several issues being raised here which are far too important to drop.

The most important issue is that such ideas must be made available to all believers. All believers are priests and prophets: so, it is essential that they not be translated out of this discussion… this is not the limited property of the ivory tower. Lay people need to brought into discussions of grammatical issues, such as perfect action: so, that they can wrestle with these nuances in their own Bible studies… as far as they wish to be involved.

Another issue is that we are far away from developing a thoroughly complete idea of perfect action. The more eyes we can include in our studies, the better and more complete our observations will become.

Of course, I, or someone else, should pursue this analysis of perfect action until every instance of perfect action in the New Testament is observed. However, this is only the beginning.

A similar complete analysis of the Greek Old Testament must also be finished.

Now we are in position to scrutinize more closely statements like:

“In Hebrew thinking, *an action* is regarded as being either *completed or incompleted*. Hebrew, therefore knows of no past, present, or future tenses, but has instead a *Perfect* and an *Imperfect*….”[[122]](#footnote-122)

“If, however, … *two sentences referring to the past* [Perfect] *are* not separate but *in the one continuous narration* … then *only the first verb is in the Perfect while the following verb is in the Imperfect with a prefixed Waw* …. Conversely, *in a continuous narration referring to the future* … *only the first verb is in the Imperfect, while the following verb is in the Perfect with a prefixed Waw* [the so-called Prophetic Perfect].” [[123]](#footnote-123)

What percentage of perfect actions hold to these statements in the Hebrew text? Do these statements faithfully describe perfect action in the OT and NT Greek text? If not, why not? Is there any correlation between the Hebrew text and the Greek text of either testament? Is there a relationship between the uses of perfect action in both Greek testaments? What is it? Do Weingreen’s ideas really hold water? How does perfect action impact the way we try to obey Father, Son, and Spirit? Doubtless you will think of many other issues to examine. As we noted above, we have just begun.

This paper takes pains to attempt to draw a distinction between the denotative or explicit meanings of words, and the connotative or implicit meanings of words that derive from them. If you look closely you will see that we only made real progress with the word, οἶδα.

Also, words that are translated with several nuances only have one presentation in Greek. For example, the Greek word, ὅτι, only appears as ὅτι to the Greek reader. However, the English reader perceives both causative and explanatory uses: so, the word is translated in at least two different ways. We think that the English word, since, combines and includes both causative and explanatory concepts. So we are experimenting and testing the idea of always translating, ὅτι, as, since. Does this help or confuse? Does this cause you to rethink familiar Bible passages in a whole new light?

We also believe that the word for justification has been twisted by our presuppositions. We tend to treat this word as an exclusively legal concept. However, we believe that this word originated from craftsmanship (carpentry, stone work, and more): thus, being much broader in concept than the mere legal idea. Briefly put, we are trying to encourage all Christians to chew over and attempt to own every word of Scripture, until a deeper relationship with God develops.

Just today, I made these observations in rapid sequence while eating a late breakfast: the coffee pot is empty (perfect), our son may be over with his daughter (pending), I need to make coffee for him, we’re low on coffee beans, I need to add coffee beans to the shopping list (pending), beans ground (perfect), water added (perfect), new filter added and filled with fresh grind (perfect), maker started (perfect), brew finished (perfect). All the while, I’m checking my watch to see how much time I have remaining to write this and finish other chores (tense, time). All of us do these sorts of things every day; we automatically think in terms of actions, juggling them with time at the same time: we take these things for granted without stopping to think about them. Our ancestors exhibit the same strange behaviors. We need to climb into their brains to get a deeper understanding, a broader perspective about what God is telling us in the Bible. Translating these ideas out of existence is not profitable.

Be well!

[[124]](#footnote-124)

1. Consider this for a minute: for, it only seems to be the opposite case. But, in all reality, we think from where we are, our own idiom, to where we are going: which is the idiom of the source language, the very language we are struggling to learn. It’s a reverse process for us. [↑](#footnote-ref-1)
2. It is important to understand that the Septuagint is not a single manuscript: rather it is a set of manuscript families, each family potentially containing many manuscripts. Because of its popularity, the Septuagint was widely published: whereas the Masoretic Text was not widely published until its adoption by the Reformers (circa 1517). [↑](#footnote-ref-2)
3. <https://en.wikipedia.org/wiki/Lexical_aspect>

   Some may prefer the term grammatical aspect:

   <https://en.wikipedia.org/wiki/Grammatical_aspect> [↑](#footnote-ref-3)
4. Weingreen, J., *A Practical Grammar for Classical Hebrew*, 2nd ed. (Oxford, GB: 1939-1959-1972: 316 pages) [↑](#footnote-ref-4)
5. HK page 56 [↑](#footnote-ref-5)
6. HK page 91 [↑](#footnote-ref-6)
7. <https://en.wikipedia.org/wiki/Theory_of_forms> [↑](#footnote-ref-7)
8. For example, Hanbyul Kang’s paper, *Three Nuances of the Perfect Indicative in the Greek New Testament* (The Southern Baptist Theological Seminary, 2020, 207 + pages). From now on we refer to this paper as HK. [↑](#footnote-ref-8)
9. HK, page 33 [↑](#footnote-ref-9)
10. HK, page 92 [↑](#footnote-ref-10)
11. HK, page 140 [↑](#footnote-ref-11)
12. Henry Wadsworth Longfellow [↑](#footnote-ref-12)
13. In case you’re wondering, I’m really lampooning the notion of an Anterior Perfect. HK, page 92 [↑](#footnote-ref-13)
14. HK, page 42 [↑](#footnote-ref-14)
15. imperative [↑](#footnote-ref-15)
16. Βλέπεις εἰς πρόσωπον ἀνθρώπων: to see into or regard faces of men. Jesus sees the spiritual heart of all mankind; He does not look at the fleshly outward appearance. The play over verbs of seeing seems ironic. [↑](#footnote-ref-16)
17. Βλέπεις εἰς πρόσωπον ἀνθρώπων: to see into or regard faces of men. Jesus sees the spiritual heart of all mankind; He does not look at the fleshly outward appearance. The play over verbs of seeing seems ironic. [↑](#footnote-ref-17)
18. γεγεννημένος [↑](#footnote-ref-18)
19. ἀκηκόαμεν [↑](#footnote-ref-19)
20. μεμαθηκώς [↑](#footnote-ref-20)
21. ἐλήλυθα [↑](#footnote-ref-21)
22. ἐγνώκατε [↑](#footnote-ref-22)
23. The word play conceals a subtle humor. Of course, the blind man had not seen which way Jesus went. The neighbors should have seen not to ask. [↑](#footnote-ref-23)
24. λελάληκεν [↑](#footnote-ref-24)
25. More fascinating word play that would otherwise be buried: the people (sheep) follow Jesus, since they had heard him speaking. A baby learns speech, in part, by watching its parent’s lips move: sound and motion are coordinated so that the infant imitates the parent’s lip and other muscle movements. Voice is first seen, before it is intelligently heard. [↑](#footnote-ref-25)
26. stand up [↑](#footnote-ref-26)
27. Nothing: you ain’t seen nothing…. The double negative, verboten in English, is emphatic in Greek. [↑](#footnote-ref-27)
28. εἴρηκέν [↑](#footnote-ref-28)
29. They had seen, because, they had watched Him walk this road. [↑](#footnote-ref-29)
30. ἐγνώκειτέ (pluperfect) [↑](#footnote-ref-30)
31. εἴρηκα from ῥέω [↑](#footnote-ref-31)
32. They didn’t “get it”: however, Mary of Bethany “got it” and proved her faith by washing His feet with her tears. [↑](#footnote-ref-32)
33. ἀκηκοότας [↑](#footnote-ref-33)
34. ἑωρακὼς [↑](#footnote-ref-34)
35. μεμαρτύρηκεν [↑](#footnote-ref-35)
36. speech happening, resulting talk [↑](#footnote-ref-36)
37. πεπραμένος [↑](#footnote-ref-37)
38. πέπεισμαι [↑](#footnote-ref-38)
39. In this context, common is a pejorative implying unclean… an idol sacrifice: because, it is not, and cannot be, dedicated or devoted to the Living God. [↑](#footnote-ref-39)
40. ἔγνωκεν [↑](#footnote-ref-40)
41. This verse says nothing about a female: for, men and children were also commonly involved in prostitution. [↑](#footnote-ref-41)
42. ἐγνώκαμεν [↑](#footnote-ref-42)
43. μεμύημαι [↑](#footnote-ref-43)
44. γέγονεν [↑](#footnote-ref-44)
45. This is most likely the Spirit of God: however, this is far from certain… there are other candidates. [↑](#footnote-ref-45)
46. πεπίστευκα [↑](#footnote-ref-46)
47. πέπεισμαι [↑](#footnote-ref-47)
48. The word is definitely feminine. James is being intentionally harsh: but, he is not aiming at women. He calls all of us, sluts, harlots, whores. Compare this with similar terminology in Revelation. To pervert the Bride of Christ is to be a whore, not an adulterer. [↑](#footnote-ref-48)
49. The baptism of the Spirit of God is here pictured as a pouring or smearing with oil: definitely not an immersion. [↑](#footnote-ref-49)
50. This does not mean that it all sank in at first sight. We do not know. It takes a lifetime of gazing in wonder to even retain a small grasp. [↑](#footnote-ref-50)
51. ᾐτήκαμεν [↑](#footnote-ref-51)
52. γεγεννημένος [↑](#footnote-ref-52)
53. This is not the evil one. The context is talking about the evil we actually or potentially do. [↑](#footnote-ref-53)
54. δέδωκεν [↑](#footnote-ref-54)
55. γεγραμμένον [↑](#footnote-ref-55)
56. They are wealthy enough in the flesh. The point of both Jesus and John is that they are spiritually bankrupt. [↑](#footnote-ref-56)
57. γεγραμμένον [↑](#footnote-ref-57)
58. HK, page 44 [↑](#footnote-ref-58)
59. imperfect [↑](#footnote-ref-59)
60. HK, page 44 [↑](#footnote-ref-60)
61. ἐληλυθυῖαν [↑](#footnote-ref-61)
62. Arguably, one explanation is that, when Titus defiled the Temple with his Roman legions, the Church fled into the southern mountainous deserts of Edom or Sinai (Revelation 12). [↑](#footnote-ref-62)
63. Boats, unless very small, stand in the water in intimate contact, para., not beside it, on the shore. [↑](#footnote-ref-63)
64. The word is, ἔπλυνον, not βαπτίζω. [↑](#footnote-ref-64)
65. This is Hebraism, a reduplication for emphasis: rejoices exceedingly. [↑](#footnote-ref-65)
66. Note that, this being an imperfect, seemingly has nothing to do with our discussion of the perfect. However, in this case the only difference between an imperfect and a perfect is the breathing mark and punctuation. Nevertheless, the original early manuscripts do not have either breathing or punctuation: so, whether this be an imperfect or a perfect rests solely upon the opinions of epigraphers… not very solid ground…. [↑](#footnote-ref-66)
67. ᾔδει (pluperfect) [↑](#footnote-ref-67)
68. τεθεραπευμένον [↑](#footnote-ref-68)
69. It would seem that he saw the so called Shəkinah as Moses saw Him. Jesus glorified is always at God’s right hand: this is the weight of παρά. [↑](#footnote-ref-69)
70. ἐσχήκαμεν [↑](#footnote-ref-70)
71. Again, this faith, the faith is content and evidence centered. It’s not about what or Whom ***you believe***. It’s about ***what or Whom*** you believe. We have pushed easy believism to the point where we accept it as biblical: it is not biblical. [↑](#footnote-ref-71)
72. κέκρικεν [↑](#footnote-ref-72)
73. I Am [↑](#footnote-ref-73)
74. They look like strange animals. They are thought to represent the four Gospel authors: Matthew, Peter (Mark), Paul (Luke), and John. Ezekiel 1 [↑](#footnote-ref-74)
75. ἐσφαγμένον [↑](#footnote-ref-75)
76. Not slaughtered: slaughtered carries the intimation of a massive quantity of deaths… a slaughter house. Slaughter is overemphatic. [↑](#footnote-ref-76)
77. Though there is only One Spirit of God, He is pictured or portrayed as being sevenly: in the Menorah, in Acts 2, in the seven candlesticks of the Church (another Menorah), and elsewhere. The Spirit is frequently presented as a multiplicity… sevenfold. [↑](#footnote-ref-77)
78. ἀπεσταλμένοι [↑](#footnote-ref-78)
79. The word, land, as used in Revelation, is often a code word for Judea, the holy land; or the whole earth could be intended here. [↑](#footnote-ref-79)
80. ἠνεῳγμένον [↑](#footnote-ref-80)
81. Here the perfect action shows that these sentences are not in sequence. Satan moved Herod to kill Jesus around 4 BC. Satan moved Titus to destroy Jerusalem around 70 AD. [↑](#footnote-ref-81)
82. γεγραμμένων [↑](#footnote-ref-82)
83. HK, page 53 [↑](#footnote-ref-83)
84. τεθραμμένος [↑](#footnote-ref-84)
85. HK, page 54 [↑](#footnote-ref-85)
86. HK, page 55 [↑](#footnote-ref-86)
87. γέγονεν [↑](#footnote-ref-87)
88. HK, page 56 [↑](#footnote-ref-88)
89. HK, page 57 [↑](#footnote-ref-89)
90. ἐνεστῶτα [↑](#footnote-ref-90)
91. πεπληρωμένοι [↑](#footnote-ref-91)
92. ἐσχήκαμεν [↑](#footnote-ref-92)
93. πεπίστευκα [↑](#footnote-ref-93)
94. HK, page 66 [↑](#footnote-ref-94)
95. ἤγγικεν [↑](#footnote-ref-95)
96. ἑστηκὼς (participle) [↑](#footnote-ref-96)
97. This is Hebraism, a reduplication for emphasis: rejoices exceedingly. [↑](#footnote-ref-97)
98. λελάληκα [↑](#footnote-ref-98)
99. The double negative, οὐκ … οὐδὲν, not … nothing, is very emphatic. [↑](#footnote-ref-99)
100. This is another reduplication, παραγγελίᾳ παρηγγείλαμεν, we absolutely forbade you. [↑](#footnote-ref-100)
101. greediness [↑](#footnote-ref-101)
102. This is another reduplication in a double negative, μηδενὶ μηδὲν, no one nothing, which is not strange in Greek. [↑](#footnote-ref-102)
103. πέπεισμαι [↑](#footnote-ref-103)
104. εὕρηκά [↑](#footnote-ref-104)
105. hapax [↑](#footnote-ref-105)
106. ἐλήλυθεν [↑](#footnote-ref-106)
107. πεποιήκατε [↑](#footnote-ref-107)
108. Literally, this means completed, done, ended, finished. “It is finished”, was His cry. [↑](#footnote-ref-108)
109. It was standing before you this instant. Contrast this strange expression with, ἐγώ εἰμι, I Am…. [↑](#footnote-ref-109)
110. It was standing before you this instant. Contrast this strange expression with, ἐγώ εἰμι, I Am…. [↑](#footnote-ref-110)
111. It was standing before you this instant. Contrast this strange expression with, ἐγώ εἰμι, I Am…. [↑](#footnote-ref-111)
112. It was standing before you this instant. Contrast this strange expression with, ἐγώ εἰμι, I Am…. [↑](#footnote-ref-112)
113. It was standing before you this instant. Contrast this strange expression with, ἐγώ εἰμι, I Am…. [↑](#footnote-ref-113)
114. They we not simply without understanding; they were mentally clueless to the facts staring them in the face as though they had never seen them. Mary of Bethany saw, and took action. [↑](#footnote-ref-114)
115. It was standing before you this instant. Contrast this strange expression with, ἐγώ εἰμι, I Am…. [↑](#footnote-ref-115)
116. This is gratuitous hatred, given as a gift, for no reason at all, other than to hate. This is a clear exercise of the free will of all people. [↑](#footnote-ref-116)
117. It was standing before you this instant. Contrast this strange expression with, ἐγώ εἰμι, I Am…. [↑](#footnote-ref-117)
118. It was standing before you this instant. Contrast this strange expression with, ἐγώ εἰμι, I Am…. [↑](#footnote-ref-118)
119. This false name, in common use, was appropriated by the Jews to enhance their own public status. This language is properly called square text Aramaic. [↑](#footnote-ref-119)
120. The Latins, as we identify the language today, are a Roman sub-tribe. [↑](#footnote-ref-120)
121. It was standing before you this instant. Contrast this strange expression with, ἐγώ εἰμι, I Am…. [↑](#footnote-ref-121)
122. Weingreen, J., *A Practical Grammar for Classical Hebrew*, 2nd ed. (Oxford, GB: 1939-1959-1972: 316 pages), page 56 [↑](#footnote-ref-122)
123. Weingreen, page 91 [↑](#footnote-ref-123)
124. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#footnote-ref-124)