Chapter 56

The Perfect Tense

56.1 So far we have dealt with two Past Tenses of the verb -
the Imperfect, implying continuous or repeated action in the past, built upon the Present Stem,
e.g. οἱ Φαρισαῖοι ἔλεγον ὅτι . . .  The Pharisees were saying that . . .
and the Aorist, implying single or completed action in the past, built upon the Aorist Stem.
e.g. οἱ Φαρισαῖοι εἶπον ὅτι . . .  The Pharisees said that . . .

Now we come to the Perfect  (I have done something)
e.g. I have finished my homework, and here it is.

In both English and Greek, the Perfect implies that something happened in the past, with consequences or
some effect on present conditions. There is a sequence of events - I finished my homework (some time ago
in the past), the finished homework is here as evidence (in the present, or at the time of speaking).

Greek is a bit stronger than English in the implied effect that the Perfect has on the present state of affairs.
One of the most common Greek Perfects in the New Testament is ἔγραπται = "it has been written"
(Aorist Passive of γράφω) used in reference to Scripture - it has been written (in the past), and it is still
valid today.

NOTE : In many cases where the English translation uses a Perfect, the Greek original has an Aorist.

56.2 The Perfect Indicative Active is built upon the Perfect Active Stem of the verb (the Fourth
Principal Part) of the verb. For the majority of a verbs, the Perfect Active Stem is formed by a duplication
of the first letter of the Present Stem, followed by an -ε-. This is referred to as "reduplication" - it repeats
the sound of the first consonant of the stem. In the case of contract verbs, the vowel at the end of the stem is
also lengthened.

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>I loose</td>
<td>λύω</td>
</tr>
<tr>
<td>you (singular)</td>
<td>λέλυκα</td>
</tr>
<tr>
<td>he/she/it</td>
<td>λέλυκεν</td>
</tr>
</tbody>
</table>

For λύω, this becomes

I have loosen λέλυκα | λέλυκαμεν | we have loosed
you have loosen λέλυκας | λέλυκατε | y'all have loosed
he/she/it has loosen λέλυκεν | λέλυκαν | they have loosed

Possibilities for weirdness :
Contract verbs (including καλέω and its compounds) broaden the contract vowel.
For compound verbs, the prefix comes before the reduplication of the stem.
Verbs beginning with an aspirate are reduplicated by the smooth consonant: φ by π-, θ by τ-, χ by κ-
Verbs beginning with a vowel lengthen the vowel (as for the addition of the augment)
Verbs beginning with σ-, ζ-, ξ- merely add an augment.
Verbs beginning with γν-, many beginning with γλ-, and some beginning with βλ-, merely add an augment.
Verbs beginning with a ρ- double the ρ and add an ε- as a prefix.

Examples

<table>
<thead>
<tr>
<th>Present</th>
<th>Perfect Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>I honor</td>
<td>τιμάω</td>
</tr>
<tr>
<td>I do, act, make</td>
<td>ποιέω</td>
</tr>
<tr>
<td>I fulfil</td>
<td>πληρόω</td>
</tr>
<tr>
<td>I love</td>
<td>φιλέω</td>
</tr>
</tbody>
</table>

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Further examples are given in the table of Principal Parts of Verbs - see Appendix D 01

Some verbs which begin with a vowel (in Koine Greek) originally began with a consonant which had dropped out of use before the time of the New Testament. However, the Perfect had already been formed, and may be encountered in the GNT.

<table>
<thead>
<tr>
<th>originally</th>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect Active</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have (I hold)</td>
<td>σέχω</td>
<td>έχω</td>
<td>έξω</td>
<td>έσχων</td>
</tr>
<tr>
<td>I see</td>
<td>γοράω</td>
<td>ὄραω</td>
<td>ὄνομαι</td>
<td>εἶδον</td>
</tr>
</tbody>
</table>

Iστημι, (I stand, put) was originally οἰστημι. It will be dealt with in more detail in chapter 69.

Some verbs do not use the -κ to have the endings -α, -ας -εν, -αμεν, -ατε -εν directly on the stem. These are referred to as Second (or Strong) Perfects. The reduplication will indicate that they are Perfects.

e.g. I become γίνομαι γέγονα I have become
I write γράφω γέγραφα I have written
I shout κράζω κέκραγα I have shouted

NOTE : Common Perfects are listed in the table of Principal Parts of Verbs - see Appendix D 01. They should be learned as soon as possible.

**Practice** - until you can read and translate easily

1. τῇ τέ γυναικὶ ἔλεγον ὅτι Οὐκέτι δία τὴν σὴν λαλίαν πιστεύετε, αὐτοὶ γὰρ ἀκριβόντες καὶ οἴδαμεν ὅτι οὔτος ἐστίν ἄλλος ὁ σωτὴρ τοῦ κόσμου.

2. τὰ ἔργα ἣ δέδωκέν μοι ὁ πατὴρ... The works which the Father has given to me.

3. αὐτά τὰ ἔργα ἣ ποιοῦ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν. The very same works which I do testify about me, that the Father has sent me.

4. καὶ ὁ πέμψας με πατὴρ ἐκείνος μεμάρτυρεν μεμαρτύρηκεν περὶ ἐμοῦ. And the Father who sent me (he) has born witness about me.

5. οὔτε φωνὴν αὐτοῦ πάσοπτε ἀκριβόντες οὔτε εἶδος αὐτοῦ ἑώρακατε. You have neither heard his voice at any time nor have seen his appearance (form).

6. ἀλλ’ οὐκ ἐπανεχύρωμαι, οἶδα γὰρ ὃ πεπίστευκα καὶ πεπίστευμαι ὅτι δύνατός ἐστιν τὴν παραθῆκην μου φυλάξαι εἰς ἓκείνην τὴν ἡμέραν. I have believed and I am convinced that he is able to guard what I have entrusted

7. ἐγὼ φως εἰς τὸν κόσμον ἐλήλυθα. I have come (as) a light into the world.

8. ἀπεκρίθη ὁ Πιλάτος, Ὅ γέγραφα, γέγραφα. Pilate answered, "What I have written, I have written."

9. εἶπεν δὲ ὁ Παῦλος... Ἐι μὲν οὖν ἄδικο καὶ ἄμειν θανάτου πέπραχα τι, οὐ παραποιηθαί τὸ ἁπάθειαν. Paul said, "If I am guilty and have done anything worthy of death, I do not decline to die.

10. καὶ ἡμείς πεπιστεύκαμεν καὶ ἑτερόκαιμεν ὃτι σὺ εί ὁ ἅγιος τοῦ θεοῦ. And we believe (and still believe) and have known (and still know) that you are the holy (one) of God.
56.3 The Perfect Indicative Middle and Passive are built upon the Perfect Passive Stem - which in most cases is the same, or very similar to, the Perfect Active Stem. The Perfect Middle and Perfect Passive personal endings are the same - one finds out from the rest of the sentence whether the verb is to be translated in a Middle or a Passive sense.

There is one rather weird (though logical) construction - for both the Perfect and Pluperfect Middle and Passive, the Third Person Plural uses the Perfect Participle with εἰσίν (Perfect) and ἔδεικνυ (Pluperfect). The Participle must agree (in gender) with the gender of the subject.

The basic pattern for the Perfect Indicative Active is

<table>
<thead>
<tr>
<th>I</th>
<th>PSTEM-µαι</th>
<th>PSTEM-µεθα</th>
<th>we</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (singular)</td>
<td>PSTEM-σαι</td>
<td>PSTEM-σε</td>
<td>y'all</td>
</tr>
<tr>
<td>he/she/it</td>
<td>PSTEM-ται</td>
<td>P-Participle εἰσίν</td>
<td>they</td>
</tr>
</tbody>
</table>

For λύω, this becomes

<table>
<thead>
<tr>
<th>I have been loosed</th>
<th>λέλυµαι</th>
<th>λέλυµεθα</th>
<th>we have been loosed</th>
</tr>
</thead>
<tbody>
<tr>
<td>you have been loosed</td>
<td>λέλυσαι</td>
<td>λέλυσθε</td>
<td>y'all have been loosed</td>
</tr>
<tr>
<td>he/she/it has been loosed</td>
<td>λέλυται</td>
<td>λέλυµένοι εἰσίν</td>
<td>they have been loosed</td>
</tr>
</tbody>
</table>

In the case of λύω, the personal endings go directly on the Perfect stem without any problems in pronunciation. However, if the verb stem ends in a consonant a short vowel sound is added to the stem for ease of pronunciation. In the Indicative, an -ο- is added before υ or v, and an -ε- before other consonants. The vowel is referred to as the thematic, variable, or euphonic vowel. We met it, without realizing it, in the endings of the Present Middle -σµαι, -η (contracted from -εσσαι), -εται, -όµεθα, -εσθε, -ονται.

Possibilities for weirdness

Some verbs whose stem now ends in a short vowel, e.g. τελέω (I complete, accomplish) originally ended with a sigma, e.g. τελέω was originally τελέσω. The sigma may re-appear in the Perfect, giving τετέλεσµαι etc. Verbs ending in a sigma will drop one sigma in the Second Person Singular (τετέλεσαι, not τετέλεσσαι.)

The sigma of -σµαι and -σθε combines with labials, dentals, mutes, gutturals in ways similar to the sigma of the Future and First Aorist tenses.

Practice - until you can read and translate easily

1. ὁ Ἰησοῦς εἶπεν, Τετέλεσαι, καὶ κλίνας τὴν κεφαλὴν παρεδόθηκεν τὸ πνεῦµα. Jesus said, "It is finished", and having bowed his head he gave up the spirit. (John 19:30)

2. Χριστὸς ἀπέθανεν ... καὶ ... ἐτάφη καὶ ... ἐγκαθίσταται τῇ ἑαυτῷ τῇ τρίτῃ κατὰ τὰς γραφάς. Christ died ... and was buried and has been raised on the third day according to the scriptures. (1 Cor. 15:3-4)

3. ἀκούσαντες δὲ οἱ ἐν Ἰεροσολύμοις ἀπόστολοι ὅτι διδάσκαλο αὐτοίς ἤταν Ἰωάννην. The apostles in Jerusalem, having heard that Samaria had accepted the word of God, sent Peter and John to them. (Acts 8:14)

4. καὶ ἀποκριθεὶς Ἰωάννης εἶπεν, Ἰωάννης τῆς βασιλείας τῶν οὐρανῶν, ἐκείνος δὲ οὐ δέδοται. Jesus said, "I saw (have seen) the Spirit coming down like a dove out of heaven and remaining on him. (John 1:32)

5. τὸν καλὸν ἄγιον ἠγόνισθης, τὸν δρόμον τετέλεσα, τὴν πίστιν τετηρήμα. And John bore witness, saying "I saw (have seen) the Spirit coming down like a dove out of heaven and remaining on him. (John 1:32)

6. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς δὴ, Ἡµῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, εἰκόνος δὲ οὐ δέδοται. He (having answered) said to them, "To you it has been granted to know the mysteries of the kingdom of the heavens, but to them (those) it has not been granted." (Matt. 13:11)
7. ἐφι σὺτῷ ὁ Ἰησοῦς. Πάλιν γέγραπται, Οὐκ ἑκπειράσεις κύριον τὸν θεόν σου.
Jesus said to him, “Again, it is written, “Thou shalt not tempt the Lord thy God.”
(Matt. 4:7)

8. καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν ιόνν σωτῆρα τοῦ κόσμου.
We have looked upon and we bear witness that the Father has sent (his) Son
(as the) savior of the world. (1 John 4:14)

9. ἠλθεν ὁ Ἰησοῦς . . . λέγον ὅτι Ἐπελήφθη ἐς καιρό καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.
Jesus came . . . saying,
The time has been fulfilled, and the kingdom of God has come near. (Mark 1:14-15)
For in this way the Lord has commanded us,
"I have put you as a light to the Gentiles"
(Acts 13:47)

10. οὕτως ἔφη λέγω, λογίζοµαι ἑντεικά σε εἰς φοῖς ἑθνῶν.
For I say that Christ has become a servant of the circumcision on behalf of God's truth
in order to confirm the promises of (to) the fathers. (Romans 15:8)
Because of this, the crowd went to meet him,
(because) they heard that he had done this sign ( miracle). (John 12:18)
I found out (that) he had done nothing worthy of death. (Acts 25:25)
I reckon (that) in nothing have I fallen short of the apostles. (2 Cor. 11:5)
I hope (that) it has been revealed to your consciences also. (2 Cor. 5:11)
The Holy Spirit makes (making) this clear (that) the way of (to) the sanctuary has not yet been revealed. (Heb. 9:8)

56.4 The Perfect Participles are built on the Perfect Stem.
The Perfect Participle Active of λύω is λελυκός, λελυκυία, λελυκός
The Perfect Participle Middle / Passive of λύω is λελυµένος λελυµένη λελυµένον
The participles will be dealt with in Chapter 58

56.5 The Perfect Infinitives are built on the Perfect Stem.
The basic forms are

Perfect Infinitive Active PSTEM-κέναι e.g. λελυκέναι to have loosed
Perfect Infinitive Middle / Passive PSTEM-σθαί e.g. λελύσθαι to have been loosed

Infinitives (particularly Perfect Infinitives) are often found in Indirect Statements (see Chapter 61), where they take the place of the verb in the statement.

Practice - until you can read and translate easily
1. Ἀγριππας δὲ τῷ Φήστῳ ἔφη, Ἀπολελυθήκα τὸν ἀνήρος σου ὑπὲρ καὶ μηδὲν νοµόν.
Agrippa said to Festus,
“This man could have been released if he had not appealed to Caesar.”
(Acts 26:32)

2. λέγω γὰρ Χριστὸν διάκονον γεγενηθηκαί περιτοµῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἑπαγγελίας τῶν πατέρων.
For I say that Christ has become a servant of the circumcision on behalf of God's truth
in order to confirm the promises of (to) the fathers. (Romans 15:8)
If someone supposes to know (that he knows) something, he has not yet (known) as he ought to know. (1 Cor. 8:2)
Because of this, the crowd went to meet him,
(because) they heard that he had done this sign ( miracle). (John 12:18)
I found out (that) he had done nothing worthy of death. (Acts 25:25)
I reckon (that) in nothing have I fallen short of the apostles. (2 Cor. 11:5)
I hope (that) it has been revealed to your consciences also. (2 Cor. 5:11)
The Holy Spirit makes (making) this clear (that) the way of (to) the sanctuary has not yet been revealed. (Heb. 9:8)
9. ἀδελφοί, ἐγώ ἐμαυτόν οὐ λογίζομαι κατεύθυναν. Brethren, I do not reckon myself to have obtained (it). (Phil. 3:13)

10. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονόν ὁ ἐμπεσόντος εἰς τοὺς λῃστὰς; Which of these three does it seem to you became (to have become) a neighbor of the one who fell to the robbers? (Luke 10:36)

56.6 The Perfect Imperatives
The Perfect Imperative Active uses a Perfect Participle with Imperatives from εἰμί.
The Perfect Imperative Middle/Passive uses the Perfect stem with endings similar to those of the Present Imperative Middle/Passive.

So for λύω we have

- λελυκὼς ἵσθι = Be "having loosed" (singular)
- λελυκώτες ἥστω = let him be having loosed
- λελυκότες ἥστε = Be "having loosed" (plural)
- λελυκότες οὕτων = let them be having loosed
- λέλυσθοι = Be in a state of having been loosed (singular)
- λελύσθω = let him be "having been loosed"
- λέλυσθε = Be in as state of having been loosed (plural)
- λελύσθον = let them be having been loosed

Note: ἔρρωσο (singular) or ἔρρωσθε (plural), the Perfect Imperatives of ἔρρωσον (I am healthy), were often used at the conclusion of a letter, with the meaning "farewell", "good-bye"

Practice - until you can read and translate easily

1. καὶ διεγερθεὶς ἐπετίμησεν τῷ ἁγίῳ καὶ εἶπεν τῇ θαλάσσῃ, "Σιώπα, περιτομὴ πλησίον καὶ δοκεῖ μοι ὁ θύγατερ ἐκ τῶν ἀληθινῶν, ἂν φονεύεις, δὲ διατηροῦντες τὸν θρόνον τοῦ θεοῦ σου· διεγερθεὶς."  
   And having awakened, he rebuked the wind and said to the sea, "Be calm, be silent. (Mark 4:39)

2. ἀπέκριθαι εἰδολολοῦτοι καὶ αἵματος καὶ πυκτόν τοῖς παρινείας, εὔνων διατηροῦντες ἐάν τριῶν ἂν ῥᾳδίYTE (Matthew 4:17)
   Abstain from meat offered to idols, and blood, and (things that have been) strangled, and unchastity, from which, keeping yourselves you will do well. Farewell. (Acts 15:29)

( τὸ εἴδολολοῦτον = meat offered to idols )

56.7 Sentences for reading and translation

1. ὁ οὖν ὁλοκληρώθη ὁ ἑπτάς καὶ ἀκούσας ἐλέγη θυσίαν βορνήτην γεγονόν, ἄλλοι δὲ ἔλεγον, "Ἀγέλας αὐτῷ λελάληκεν. (John 12:29)
   ( ἕστως = "standing", Perfect Participle Active of ἑστηκα - see Chapter 69 )

2. ἅπα τὸ ἥξατο ὁ Ἰησοῦς κηρύσσει καὶ λέγειν, Ἐλάληκα ὁ θρόνος τοῦ κυρίου ἡθος αὐτοῦ. (Acts 15:29)

3. καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὁ ἐπέταξας. (Mark 4:39)

4. εἶ δὲ τις λελύκως, οὐκ ἐμὲ λελύκηκεν, ἄλλα . . . πάντας ὑµᾶς. (Mark 4:39)

5. ἁδραλία αὐτῷ Ἰησοῦς, Ἐγὼ παραβαίνω λελάληκα τῷ κόσµῳ. (Mark 4:39)

6. Περιτομὴ μὲν γὰρ ὅφελεν ἂν νόµον πράσσεις, ἐάν δὲ παραβάτης νόµον ἂς, ἡ περιτομὴ σου ἄκρουςτι γέγονεν. (Rom. 2:25)

( ὁ παραβάτης = transgressor, one who disobeys a law, from paraβάνω = I break, disobey)

7. οἴδα καὶ πέπεμμα ἐν κύριῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν διὰ έμπεσόντος. (Rom. 14:14)

( oίδα is Perfect in form, but is translated as a Present = "I know" - "I have learned")

8. οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἤκει καὶ διδυκών ἢμῖν διάνοιαν ἢν γινώσκωκεν τὸν ἄλληθρον. (1 John 5:20)

( oίδαμεν = "we know" - see Chapter 68 ἢκει = "he has come, he is present" τὸν ἄλληθρον = "him who is true" - note that the τὸν shows that it refers to a masculine object)

9. ὁ γὰρ εἶπον τῆς Μή μοιχεύσεις, εἶπεν καὶ, Μή φονεύσεις, εἰ δὲ οὐ μοιχεύεσθε, φονεύον παραβάτης νόµον. (James 2:11)

( ὁ παραβάτης = transgressor, one who breaks the law)

10. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ιδὼν αὐτὴν εἶπεν, Θάρσει, σῶταρ, εἰς τῆς σου σέσωκέν σε. (Matt. 9:22)
56.8 Writing Practice: Write the Greek text several times, while saying aloud: Rev. 15:4
τίς σέ οὐ μὴ φοβηθῇ, κύριε, και δοξάσει τὸ ὄνομά σου; and glorify thy name?
καὶ προσκυνήσουσιν ἐνώπιόν σου, and (shall) worship before thee,

56.9 New Testament Passage for reading and translation: 1 John 1:1-4
In your Greek New Testament, read the passages aloud several times until you can read it without long pauses or stumbling. Then use the helps to translate it.

56.10 Vocabulary to learn
Start to learn the first five Principal Parts of the verbs listed in Appendix D 01

- ἀγνοέω: I am ignorant, do not understand
- διατηρέω: I keep
- βεβαιόω: I confirm, strengthen, prove to e true
- δηλόω: I make clear, show, inform
- διεγείρω: I wake up, awake
- ἐμπίπτω: I fall into, fall among
- ἐπαισχύνοµαι: I feel shame for, am ashamed
- ἐπικαλέω: I call, name (Middle - I appeal to, call upon)
- ήκο: I have come, am present, am here (3rd Person plural ήκασιν)
- λυπέω: I grieve, cause pain, injure (Passive - I am sorrowful, sad)
- οἶδα: I know (I have learned) (Perfect in form, but translated as a Present.)
- παραιτέοµαι: I ask to be excused, refuse, reject
- πράσσω: I do, practice, act
- ρώννυµαι: I am healthy (Perfect Imperative used at end of a letter = “farewell”)
- σέβοµαι: I worship
- φιµόω: I silence, muzzle
- ή ἀκροβυστία: uncircumcision
- ἀκροβυστίαν ἕχω: I am a Gentile
- διάνοια: mind, understanding
- ὁ δρόµος: course, race course, course of life
- τὸ εἶδος -ους: appearance, view, visible form
- ή κοινωνία: fellowship
- ή λύπη: pain, grief, sorrow
- ή παρρησία: openness, frankness. (Dative παρρησία used as an adverb = openly)
- καίπερ: although, though
- πώποτε: at any time, ever
- κοινός, -ή, -όν: common, unclean (by Jewish law)