A DISCOURSE ANALYSIS OF THE PERIPHRASTIC IMPERFECT IN THE GREEK NEW TESTAMENT WRITINGS OF LUKE

by

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ABSTRACT

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Motivated by Bloomfield's belief that linguistic variation is not without motivation, this paper seeks to determine the distinction between the morphological imperfect and periphrastic imperfect of Koine Greek within the New Testament writings of Luke.

This study suggests that:

1. The periphrastic imperfect occurs only within narrative sections of the New Testament and is most prominent in the writings of Luke.
2. The number of periphrastic imperfects has been recently over reported.
3. The periphrastic imperfect is a more marked form of Koine Greek which developed in accordance with general rules of grammaticalization.
4. The discourse function of periphrastic imperfects has not been previously cataloged because traditional codification has been limited to the confines of the sentence, their existence was merely attributed to Aramaic influence, and their uniqueness was largely ignored.

5. Just as Longacre has shown the historical present to provide highlighted storyline, the periphrastic imperfect provides highlighted background and can be ranked accordingly.
6. The Periphrastic imperfect highlights background for introductory or linking purposes by presenting particularly salient information concerning location and/or action. This suggests the following four categories:
    a. INTRODUCTORY LOCATIVE which highlights action whose placement in a specific location or time is important to the subsequent narrative. Both location and action are important.
    b. LINKING LOCATIVE which highlights action in a specific physical location or time which links the passage to a previous or subsequent narrative which involves the same participants in the same or similar action. Both location and action are important.
    c. INTRODUCTORY ACTION which highlights the involvement of the subject(s) in an action which is important to the subsequent narrative.
    d. LINKING ACTION which highlights involvement of the subject(s) in an action which links the passage to a previous or subsequent narrative involving the same participant(s) in the same or similar action.
7. Therefore, a Lukan periphrastic imperfect unites an imperfect form of εἰμί (be) with a nominative present participle which agrees in number with the subject of the copula in order to express a highlighted, ongoing state or action which may occur in a spatial or temporal sphere. Said action is usually agentive.

After an initial examination of a reduced number of tokens, I developed a definition for the periphrastic imperfect which addresses both form and function. I used that definition to reexamine each of the tokens proposed by Boyer (Boyer, 1986) as well as those from my own reduced list. In Chapter 3, genuine periphrastic imperfects are grouped by function and discussed in detail. Chapter 4 summarizes my findings and provides additional support for the same. In Appendix E, I

list all periphrastic imperfects found in the writings of Luke. In Appendix F, I list all of the overt tokens excluded from Boyer's list.

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CHAPTER 1

INTRODUCTION

Motivated by Bloomfield's belief that linguistic variation is not without motivation (Bloomfield, 1933: 164, Reprint 1984), I propose to:

1. determine the distinction between the simple imperfect and periphrastic imperfect of Koine Greek within the New Testament writings of Luke
2. consider whether this periphrasis is the result of predictable grammaticization[1] patterns as noted by Bybee, Perkins, and Pagliuca (1994)
3. show that the selection of the periphrastic form is governed by its function in narrative discourse.

Since I will be examining a specific verbal form, a few introductory remarks regarding tense, aspect, and modality are in order.

1.1 Tense, Aspect, and Modality

An examination of verbal systems generally addresses tense, aspect, and modality. Hopper states in his preface to *Tense-Aspect* (Hopper, 1982: 3),

> In any utterance a peculiar importance is universally attached to the temporal contour of a state of action and the speaker's attitude towards it. The grammatical correlates of these contours and attitudes are the categories of Tense, Aspect, and Modality; they are pervasive, they are universal (in that no language lacks all three), and every speech event must incorporate one or more of them.

In the simplest sense, *tense* relates to the time in which a given action or state occurs (1992: 1019), verbal *aspect* is a description of the temporal distribution or contour of the action (Fanning, 1990: 1), and *modality* addresses subjective evaluation of the speaker regarding the reality of the stated actions (Wallace, 1982: 207). However, a linguistic examination reveals that any examination of verbal systems is far from simple.

[1] Bybee, Perkins and Pagliuca use *grammaticization*. Comrie, Eckardt, Hopper, and Traugott prefer *grammaticalization*. I will treat the terms as interchangeable.

1.1.1 Tense

After noting in his preface to *Time and the Verb* that tense has been studied for nearly twenty-five hundred years, Binnick writes, "It is no contradiction to say that we know a very great deal about tense, but understand it little… (Binnick, 1991: vii)." He later states (Ibid, p.3),

> As with so many other things, our most basic ideas about the verb go back to the ancient Greeks. Plato defines the verb as that word which denotes action, and it is still often called the "action word" But for Aristotle, "a verb is a composite sound with a meaning, indicative of time"; it is tense which is its essential feature. To this day the verb is thought of as a "time-word" –as in German, in which the usual term, alongside the learned *Verb*, is *Zeitwort*. It is that part of speech which is concerned with distinctions of time, that is with tense.

Indeed, our English word *tense* comes from the Old French *tens* meaning time (1992: 1019), and Comrie describes *tense* as "grammaticalised expression of location in time (Comrie, 1985: 9)."

Yet, not all languages employ verbal systems which encode tense. Burmese and Dyirbal are examples of two languages whose verbal system may be viewed as tenseless (Comrie, 1985: 50-51). However, Koine Greek has a well-developed tense system, as we shall soon see.

1.1.2 Aspect

The issue of verbal aspect is viewed by some as even more complex. Indeed, Fanning notes in his introduction to *Verbal Aspect in the New Testament* that "verbal aspect is part of an immensely complex system of interactions between various elements of meaning, and simple definitions are not sufficient … (Fanning, 1990: 4)." Hopper in his introduction to *Tense-Aspect* notes (Hopper, 1982: 4-5),

> The range of linguistic phenomena which are regarded as 'aspectual' varies from author [to author]… The tendency among most linguists who have written about aspect, especially non-Slavists, in the West has been the same, that is, to regard all phenomena which are not clearly tense or modality as aspectual.

However, it is perhaps most easily understood as "the *temporal structure of an event, i.e. the* way in which the event occurs in time (on-going or completed, beginning, continuing or ending, iterative or semelfactive, etc.) (Bhat, 1999: 43)."

As will be seen, the issue of verbal aspect is important to my study. Indeed, *aspect* is generally viewed to be of greater importance in Koine Greek than *tense* (McKay, 1992: 209).

1.1.3 Modality

Modality may be viewed as the general category under which mood is expressed.[2] Mood markings indicate a speaker's confidence in asserting the occurrence of an event (Bhat, 1999: 63). Bybee, Perkins, and Pagliuca provide an often-proposed definition "that modality is the grammaticization of speakers' (subjective) attitudes and opinions (Bybee et al., 1994: 176)."

In Koine Greek, βλέπομεν (we see) is in the indicative mood and would be understood to be a statement of fact (as would its English translation) (Dana and Mantey, 1955: 168). βλέπωμεν (let us see) is in the subjunctive mood and, like its English translation, indicates something that is only a possibility (Ibid: 170). Though all of the Greek modes will be briefly discussed, the periphrastic imperfect, which is the focus of this study, is found only in the indicative mood.

1.2 The Koine Greek Verb System

Dana and Mantey cite Guttmann when they write (Dana and Mantey, 1955: 177):

> Among all known ancient languages none distinguishes the manifold temporal (and modal) relations of the verb so accurately as the Greek (BT. 194). And, in the use of tenses the New Testament writers are by no means deficient in the requisite skill (Bt. 195).

Given the richness of the Koine Greek verbal system, it is important to establish a rudimentary understanding of its components before attempting to discuss specific uses within New Testament Greek narrative. The summary material to follow with regard to the Koine Greek Verb System is a distillation of Dana and Mantey pages 155-206 and class notes which I compiled into a syntax notebook during the fall of 1994 and spring of 1995.

1.2.1 The Tense/Aspect System

[2] In more detailed studies, a clear distinction is often made between *modality* and *mood* (See Bybee et al. page 176). However, since *mood* is the term used in Koine Greek grammars to refer to both, we will in our future discussions conflate the two terms.

The Koine Greek verbal system utilizes six tenses: Present, Imperfect, Future, Aorist, Perfect, and Pluperfect. In contrast to our English tenses, Greek verbs of this period are more concerned with the kind of action, or progress, than the time of action. Verbal aspect may be *Continuous, Complete, or* simply *Occurring.* (The German term *Aktionsart* is often employed.) In the early development of Greek tenses, the present indicated continuing action; the perfect indicated completion; and the aorist indicated undefined or punctiliar action – without respect to time. Indeed, the issue of time with regard to the Greek verb system is said to be of significance only with regard to the indicative[3] mood. (Dana and Mantey, 1955: 177)

The three types of action may be illustrated as follows:

1. The aorist may be represented by a dot (◦) to indicate punctiliar action.
2. The present may be represented by a line (_____) to indicate continuous or ongoing action.
3. The perfect may be represented by a combination of the two (◦_____) indicating an action which has been completed in the past which has consequences that have continued to the time of writing.

Thus there are really only two fundamental ways of viewing action: punctiliar action viewed as a whole without respect to duration (as shown by the dot), and linear or ongoing action as indicated by the line. Thus, though we will briefly examine all six tenses, the aorist and present are the most basic tenses of Greek. (Dana and Mantey, 1955: 178-79)[4]

This representation scheme, using a line and a dot, may first have been popularized by Robertson (Robertson, 1934: 823), though Moulton also referred to the present tense as having linear action (Moulton, 1908: 109). Repeating the illustration, Dana and Mantey cite both men (Dana and Mantey, 1955: 179). However, as late as 1990, Fanning noted that, "The standard

[3] As shall be discussed later, the indicative mood indicates that the action stated without negation is presented as true (Robertson 1934:915).

[4] Fanning tells us that as early as the mid 1800's "Curtius agued that, in contrast to Latin, *temporal* meaning is limited in Greek to the indicative mood and a different type of meaning is expressed by the present and aorist verbal stems: that of durative vs. 'quickly-passing' action." (Fanning, 1990:10)

reference-grammars of NT Greek reflect the state of aspect studies as they stood in approximately 1920 (Fanning, 1990: 5).” Modern linguistics is more likely to view these tenses as a system of Perfective: Imperfective (Dahl, 1985: 69; Li et al., 1982: 19; Molendijk, 1994: 23).

Most Greek tenses are formed by morphological inflection. Suffixes are added to a verb stem to indicate person, number, and voice. (In the indicative mood, past tense verbs also require a prefix or *augment*, i.e. the attachment of an ε- to the beginning of the appropriate verb stem. For verbs whose stems begin with a vowel or diphthong, this normally results in vocalic lengthening rather than a syllabic augment.) Since most of the verb stems can be derived from the present stem of a verb, the lexical form of the verb is that of the present tense, active voice, indicative mood, 1st person, singular number. (See below regarding the meaning of person, number, voice, and mood.)

Each tense has multiple possible uses, but generally speaking:

1. The Present and Imperfect tenses are viewed as linear or imperfective.
2. The Future and Aorist are viewed as punctiliar or perfective.
3. The Perfect and Pluperfect occur sparingly and indicate action which has been completed but whose effect has continued until the time of utterance or some stated time or reference. They, therefore, show a combinatorial contour.

1.2.1.1 The Present Tense

The Present Tense is usually used to show ongoing, linear, or imperfective action with a focus on progress – though its uses are as rich and varied as those of the imperfect, which is discussed in detail below. It is formed by affixing primary endings to the present verb stem.

Consider the lexical form βάλλω (I put). In the example below, an active third person singular ending -ει is added to the present stem βάλλ- to form βάλλει (He puts).

Luke 5:37 καὶ οὐδεὶς **βάλλει** οἶνον νέον εἰς ἀσκοὺς παλαιούς·
And no one **puts** new wine into old wineskins.

1.2.1.2 The Imperfect Tense

The Imperfect Tense is usually used to show continuous or imperfective past action. Its uses parallel the present though the element of ongoing action is said to be even more prominent. It indicates an action which has begun in the past and may or may not have reached completion. Its function as an imperfective "can be distinguished most sharply in narrative discourse" (Li et al., 1982: 20). "There is no tense in the New Testament which requires and repays more care in interpretation than the imperfect" (Dana and Mantey, 1955: 190).

The imperfect is formed by affixing a set of secondary endings to the present stem which indicate voice, person, and number. The indicative mood also requires a stem initial augment, as explained previously, which marks the form as past tense.

Consider the lexical form διδάσκω (I teach). In the example below, the imperfect active indicative third person singular ending -**εν**[5] has been added to the augmented present stem ἐδιδάσκ-.

Luke 4:15 καὶ αὐτὸς **ἐδίδασκεν** ἐν ταῖς συναγωγαῖς αὐτῶν
And he himself **was teaching** in their synagogues

Because the imperfect is the focus of this study, it is discussed in more detail below.

1.2.1.3 The Future Tense

The Future Tense is primarily an indicative tense in which the element of time is very pronounced. However, its verbal force (or aspect) is usually indefinite (aoristic or punctiliar), i.e. like the aorist, it is generally viewed as perfective. (Indeed, there is evidence that it developed from the aorist subjunctive.) As the aorist narrates events in past time, the future indicative expresses anticipation of an expected event in future time. It is formed by adding present endings to the future stem which is most commonly formed by adding a sigma (σ) suffix to the present stem.

[5] Most Greek grammars of the Koine Greek list the ending as -ε with the common notation that a "n" may also be added before a vowel. However, in doing a search using BibleWorks of all imperfects found in Luke and Acts, none were found with only a final -ε. Almost all ended in an -εν. To avoid a protracted explanation, I have chosen to list the most commonly used ending.

Consider the lexical form βασιλεύω (I reign). In the example below, the primary active indicative third person singular ending (-ει) has been added to the future stem βασιλευσ- which was formed by adding a sigma (-σ) to the present stem βασιλευ-.

Luke 1:33 καὶ **βασιλεύσει** ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας
And **He will reign** over the house of Jacob forever

1.2.1.4 The Aorist Tense

The Aorist Tense is the most prevalent of the Greek tenses and is also the most peculiar to Greek idiom. It denotes action as occurring without reference to progress or duration. It signifies nothing as to completeness but simply presents the action as having happened. It is punctiliar and indicates the simple occurrence of an event in past time in its indicative mood forms. Designated as a perfective tense, it is used to foreground events in narrative – in contrast to the imperfect which is used to show background (Fanning, 1990: 75). It is formed by adding secondary endings to an aorist stem. Regular aorist stems are formed by adding the aorist tense formative σ to the present stem. (However, many of the aorist stems are formed irregularly.) In the indicative, the augment must also be added.

Consider the lexical form πιστεύω (I believe). In the example below, the aorist tense formative (-σ) was added to the present stem (πιστευ-) to form the aorist stem (πιστευσ-). Because the form is in the indicative, the prefixed augment (ε-) as well as the active indicative third person plural secondary ending of (-αν) are needed to complete the morpheme.

Acts 8:12 ὅτε δὲ **ἐπίστευσαν** τῷ Φιλίππῳ …
But when **they believed** Phillip …

1.2.1.5 The Perfect Tense

The Perfect Tense is the tense of completed action. It signifies the progress of an act or state to a point of culmination and the existence of its finished results. It implies attained consummation and ongoing results, i.e. “the result of the occurrence is seen to be ‘present’ or simultaneous with the time of speaking (Fanning, 1990: 291)”, or as noted earlier by Fanning, “the perfect denotes not only occurrence but also its present consequence (Ibid:105).”

According to BibleWorks, Luke uses 42 forms of the perfect a total of 71 times in 69 verses. Since it is quite different from the English perfect, a few examples of its translation into English are in order. (The comments in the parentheses are mine.)

1. RSV **Luke 1:22** And when he came out, he could not speak to them, and they perceived that **he had seen** a vision in the temple (that was still affecting him); and he made signs to them and remained mute.

2. RSV **Luke 7:50** And he said to the woman, "Your faith **has saved** you (with lasting results); go in peace."

3. RSV **Acts 1:11** and said, "Men of Galilee, why **do you** (still) **stand** looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

4. RSV **Acts 10:20** Rise and go down, and accompany them without hesitation; for **I have sent** them (so you'd go with them)."

The tense is formed through reduplication of the initial stem letter as well as the use of a tense formative and primary ending. An augment is sometimes used as well. In the following illustration, the perfect tense is used instead of the aorist because the on-going result of having seen a vision was muteness.

Consider the lexical form ὁράω (I see). In the example below, the tense formative (-κ) and ending (-εν) has been added to the present stem (ὁρα-). The reduplication of the initial vowel (ο) has caused it to lengthen to an omega (ω) and the inclusion of the augment has resulted in an εω- prefix.

Luke 1:22 …καὶ᾽ ἐπέγνωσαν ὅτι ὀπτασίαν **ἑώρακεν** ἐν τῷ ναῷ·
And they perceived that **he had seen** a vision in the temple.

1.2.1.6 The Pluperfect Tense

The Pluperfect is the perfect indicative of past time and represents action as complete and the results of the action in existence at some point in the past. (It is also known as the past perfect.) It is also formed using the perfect stem and, like the perfect, employs reduplication but with secondary endings. Like the perfect, it may or may not have an augment. According to BibleWorks, Luke uses 19 forms of the pluperfect a total of 29 times in twenty eight verses. It is similar in meaning to the perfect, but "its general use is to denote a *past* 'condition resulting

from an anterior occurrence' instead of a present one, as the perfect does (Fanning, 1990: 306)." I will again try to capture the idea of how the pluperfect is translated into English with a few examples. (Parentheses are again mine.)

1. RSV **Acts 14:23** And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom **they** (had previously) **believed** (and still were).

2. RSV **Acts 20:38** sorrowing most of all because of the word **he had** (previously) **spoken**, that they should see his face no more. And they brought him to the ship.

Consider the lexical form πιστεύω (I believe). In the example below, the first letter of the present stem (πιστευ-) has been reduplicated, and the tense formative (-κ) has been added to form the pluperfect stem (**πεπιστευκ-**). Adding the connecting vowels (-ει) and active 3rd person plural secondary ending (-σαν) to the perfect stem completes the form. (Though an augment sometimes precedes the reduplication, it is not a part of this particular verb form.)

ACTS 14:23b παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν **πεπιστεύκεισαν**.
Thy commended him to the lord in whom **they had believed**.

Although Koine Greek also includes a Future Perfect, it occurs only once in the New Testament – in the book of Hebrews. It has no bearing on my study and has been ignored.

1.2.2 The Voice System

Koine Greek has three voices: Active, Middle, and Passive. Voice indicates the subject's relationship to the action. Voice is indicated primarily by endings, though some passive forms also require the use of a tense formative.

1.2.2.1 Active Voice

In active voice, the focus is on the performer of the action (Binnick, 1991: 466 n.36). All of the verbs in the above examples are in active voice. There is one set of endings which is used for the present and future, and another set which is used for all past tenses. The following verb is in the imperfect.

Luke 4:15 καὶ αὐτὸς **ἐδίδασκεν** ἐν ταῖς συναγωγαῖς αὐτῶν
And he himself **was teaching** in their synagogues

1.2.2.2 Passive Voice

In passive voice, the subject is receiving the action or being acted upon by someone or something else. Here the focus is on the affected party or object (Ibid.). Again, there is basically one set of endings which is used for the present and future and another for past tenses. However, perhaps because the aorist passive stem is already marked by a passive tense formative, the aorist passive shows the anomalous use of active endings rather than passive. The following verse contains an imperfect passive.

Acts 13:49 **διεφέρετο** δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώραςα
But the word of the Lord **was being published** throughout all the countryside.

1.2.2.3 Middle Voice

In the middle voice the subject is seen as both doing and receiving the action. It conveys the idea of something one does *to* or *for* oneself. Middle endings which indicate person and number are attached to the appropriate stem to create the form.

> Mounce offers the following clarification (Mounce, 1993: 224):
>
> The classification definition of the voice is that *the action of a verb in middle voice in some way affects the subject.*
>
> This is not the reflexive idea. If the subject of the verb performs an action to itself, Greek requires the reflexive pronoun (ἑαυτοῦ). Rather, in the middle the subject does the action of the verb to the direct object, and yet the action of the verb in some way affects the subject.
>
> Most middle paradigms translate the middle as "I loose *for myself,*" "They loose *for themselves*." The problem with learning the middle this way is that the actual force of the middle does not normally connote "self-interest," or else the force of the middle is so subtle that it is scarcely discernible.
>
> *In the majority of cases, the middle has the same meaning as the active*. Either they are deponent[6], or their middle meaning is active to the English mind.

[6] A deponent verb is one whose lexical form is middle/passive but is translated as active. A common example is ἔρχομαι (I come / go). It is a middle passive form which is translated active.

Since this use may seem a bit unusual to those whose primary language is English, let us consider a couple of examples:

Luke 14:7a Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν,
Now he was saying to the invited guests a parable,

ἐπέχων πῶς τὰς πρωτοκλισίας **ἐξελέγοντο**, λέγων πρὸς αὐτούς·
noticing how the places of honor **they were choosing** (for themselves), saying to them

The issue of self interest, as clearly revealed by the content of the following parable which argues for the selection of the less important seats, is here overtly evident in the Greek by use of the middle form.

Luke 16:19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ **ἐνεδιδύσκετο** πορφύραν καὶ βύσσον
And a certain man was rich and **he was putting on** purple and fine linen

Here is a classic example in which the direct object receives the action, but the subject is also benefiting. Were he putting the clothes on someone else, we would expect the active voice. The subject is both the patient and the agent.

1.*2.3 The Mood System*

Koine Greek has four moods: The Indicative, The Subjunctive, The Optative, and The Imperative. The essence of mood is the way in which the verbal assertion is related to reality. It represents an attitude of mind on the part of the speaker. A verb may be used to present an idea as fact or possibility. These are the two essential moods expressed by a verb. The indicative mood denotes the verbal idea as actual and maintains essential temporal relations. Possible action is indicated in Greek by one of the three remaining moods, all of which show only relative time relations. If it is objectively possible, i.e. if there is some likelihood it could happen, the subjunctive is used. If it is subjectively possible, i.e. an imagined but unlikely possibility or wish, the optative is used. If it is volitionally possible, i.e. its reality is based on someone's willingness to comply, the imperative is used (Dana and Mantey, 1955: 165-66).

Mood in general is constrained by three parameters (Bhat, 1999: 63):

(i) a speaker's opinion or *judgment* regarding the actuality of an event,
(ii) kind of *evidence* that is available for the speaker to form this judgment, and

(iii) kind of *need* or requirement which forces the speaker (or someone else) to get involved in an event (or to carry out an action).

1.2.3.1 The Indicative Mood

The Indicative mood is the declarative mood, denoting a simple assertion or interrogation. It is the mood of certainty whose assertion is independent of qualification or condition. Though it states a thing as true, it does not guarantee the reality of the thing. All of the above verbal examples relating to tense and voice are in the indicative mood. (It is also important to note that periphrastic imperfects occur only in the indicative mood as they are the focus of my study.)

Luke 4:15 καὶ αὐτὸς **ἐδίδασκεν** ἐν ταῖς συναγωγαῖς αὐτῶν
And **he** himself **was teaching** in their synagogues

Here the author is simply stating a fact he believes to be true.

1.2.3.2 The Subjunctive Mood

The Subjunctive mood is the mood of mild contingency or probability. Yet, it assumes *unreality,* and this is the first step in the direction of that which is only conceivable. A negated second aorist subjunctive indicates strong entreaty, though it may appear in English as a command.

Mounce would remind us that, like all non-indicative verb forms, the subjunctive has no time significance. It may be used to convey exhortation to action when employed in the first person (*Let us pray*); it may be used to indicate a question for deliberation (Therefore, do not worry saying, "What *should we eat*?"); it is often used in dependent clauses to indicate purpose (I am going to the house in order that *I may pray.)*; and, like English, it may be found in conditional statements (If I *were* to leave in the next hour, then …). (Mounce, 1993: 281- 87)

Luke 11:4 … καὶ **μὴ εἰσενέγκῃς** ἡμᾶς εἰς πειρασμόν.
And **lead** us **not** into temptation

Here the subjunctive is used to make entreaty though it is translated as a command. (It could have been translated, 'And **may you not lead** us into temptation.')

Luke 2:15 οἱ ποιμένες εἶπον πρὸς ἀλλήλους, **Διέλθωμεν** δὴ ἕως Βηθλέεμ
The shepherds said to one another **let us go** to Bethlehem

Here the first person plural subjunctive is used to exhort each other to action. This is an example of the hortatory subjunctive.

Luke 7:36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα **φάγῃ** μετ᾽ αὐτοῦ
A certain one of the Pharisees invited him in order that **he might eat** with him

Here is an example where the subjunctive is used to show purpose. The subjunctive is used because the Pharisee could not be certain that he (Jesus) would accept his invitation. In most modern translations, the subordinate clause is translated using an infinitive – to dine with him (NAS), to have dinner with him (NIV), to eat with him (RSV), to eat with him (KJV).

1.2.3.3 The Optative Mood

The Optative mood is the mood of strong contingency. It merely presents the action as conceivable. It may be defined as emphatic contingency. It is seldom used in dependent clauses. A search using BibleWorks indicates that a total of 30 forms are used 68 times in 63 verses in the New Testament. Dana and Mantey cite Guttmann as indicating that it appears most frequently in Luke, though a number is not given (Dana and Mantey, 1955: 173). Interestingly, Robertson wrote that there is only one example in the N.T. (Mk. 11:14) (Robertson, 1934: 943). Its most frequent use is to express a wish. Modern Greek now uses the subjunctive to express both mild and strong contingency as the optative fell out of use entirely in the sixth century AD (Christidis, 2007: 616)

Acts 8:20 Πέτρος δὲ εἶπεν πρὸς αὐτόν· τὸ ἀργύριόν σου σὺν σοὶ **εἴη** εἰς ἀπώλειαν
But Peter said to him **May** your silver **perish** with you

Here the optative is used to express a wish of evil to one seeking to gain spiritual gifts by means of money.

1.2.3.4 The Imperative Mood

The Imperative Mood is the mood of command or entreaty – the mood of volition. It expresses the appeal of will to will. Since it expresses neither probability nor possibility but only intention, it is the furthest removed from reality. In the New Testament, it preserves all the refinements of the classical language. Commands in Greek always carry the idea of the greater

commanding the lesser. (See Luke 6:27b below.) When used by the lesser to the greater, it is understood as an urgent request or entreaty rather than a command. (See Luke 17:5b below.)

Luke 6:27b **Ἀγαπᾶτε** τοὺς ἐχθροὺς ὑμῶν
Love your enemies

Here Jesus is commanding his disciples to love their enemies.

Luke 17:5b **πρόσθες** ἡμῖν πίστιν.
Increase our faith

Here the disciples are entreating Jesus to increase their faith that they might be more forgiving.

1.3 The Simple Morphological Imperfect

This dissertation focuses attention on the use of the imperfect tense. Before attempting to clarify the use of the periphrastic imperfect in New Testament narrative, a summary of proposals regarding the imperfect tense is necessary to provide the context for the discussion to follow. As already noted under 1.2.1.2, the Imperfect Tense is usually used to show continuous or imperfective past action. Its uses parallel the present though the element of ongoing action is said to be even more prominent. It indicates an action which has begun in the past and may or may not have reached completion.

There are two recognized forms of the imperfect tense in Koine Greek: the simple morphological imperfect (characterized and exemplified above) which is embodied in a single morphologically inflected form, and the periphrastic imperfect (the main focus of this research) which requires the use of two morphologically inflected forms. These will be summarized in turn.

The use of the simple morphological imperfect in Koine Greek (which will hereafter be referred to as the *simple imperfect*) is well documented. Though Moulton highlights but four uses in his *Prolegomena*, A.T. Robertson lists eight possible classifications, while Dana and Mantey suggest what may be seen as seven uses (Dana and Mantey, 1955: 186-91; Moulton, 1908: 128-29; Robertson, 1934: 882-89). Missing from Dana and Mantey are what Robertson calls the *Doubtful Imperfects* – morphemes whose forms are ambiguous. Indeed, both Moulton and Robertson note that there are some imperfect forms which may also be parsed as second aorist whose use must be determined by context (Robertson, 1934: 882). Since Robertson's

additional category is a matter of form rather than function, we may exclude it from our list of uses.

The imperfect parallels the present tense by indicating continuous action, but now located in past time. Built on the present stem, it is a sort of "moving picture show". Unlike the aorist which simply tells the story, it "dwells on the course of an event instead of merely stating its occurrence." Indeed, "the time element is more prominent in the imperfect than in the present." It indicates an action which has begun in the past and may or may not have reached completion. "There is no tense in the New Testament which requires and repays more care in interpretation than the imperfect … It is not identical with our continuous past, by quite a wide margin (Dana and Mantey, 1955: 186-90)."

Again drawing from Dana and Mantey, and Trammell 'classroom notes', the following is a brief overview of the uses and meanings of the imperfect tense which encompasses all of the categories listed by Moulton, Robertson, and Dana and Mantey.

1.*3.1 The Descriptive Imperfect (a.k.a. The Progressive Imperfect)*

The Descriptive Imperfect vividly presents the action as going on in past time. An example is found in Acts 3:2.

Acts 3:2 καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων **ἐβαστάζετο**
And a certain man who was crippled from birth **was being carried**
(See also Mt. 3:6; 8:24; Mk. 12:41; Lk. 15:16.)

1.*3.2 The Durative Imperfect (a.k.a. Simultaneous Imperfect or Imperfect of Prolonged Action)*

The Durative Imperfect contemplates a process having gone on in past time up to the time denoted by the context without inferring whether or not the process had been completed at a given point. (To indicate conclusively that the action is completed, one would use the pluperfect.) It may be rendered in English by the continual past (were asking), perfect (has asked) or past perfect (had asked). As such, "The use of the tense cannot be determined by the English rendering: that matter is to be discerned by a close scrutiny of the context and a discriminating apprehension of the essential force of the tense (Dana and Mantey, 1955: 188)." An example is found in Luke. 2:49.

Καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι **ἐζητεῖτέ** με;
And he said to them, why is it that **you were seeking** me?
(See also John 4:31; I Cor. 3:6.)

1.*3.3 The Customary Imperfect*

The Customary Imperfect denotes that which has regularly or ordinarily occurred in past time. Here our English expression "used to" is generally appropriate. An example is found in Luke 3:10.

καὶ **ἐπηρώτων** αὐτὸν οἱ ὄχλοι.
And the multitude **used to ask** him questions.
(See also Mk 15:6; Lk 2:41; Ro. 6:17; I Cor. 10:8.)

1.*3.4 The Iterative Imperfect*

The Iterative Imperfect is used to describe action as recurring at successive intervals in past time. Here the English expression "kept on" usually works well. An example is found in Luke 14:7.

τὰς πρωτοκλισίας **ἐξελέγοντο**.
They kept on choosing out the first seats.
(See also Jn. 19:3; Ac. 3:2.)

1.*3.5 The Tendential Imperfect (a.k.a. Conative Imperfect)*

The Tendential Imperfect puts an emphasis on that which was attempted but not attained, or indicates that the action tended toward realization. Indeed, it is usually incomplete or interrupted action. It may be translated using *was or were going to ____; trying or attempting to ____*. Its use can again be discerned only in context. An example is found in Luke 1:59.

καὶ ἐκάλουν αὐτὸ Ζαχηαρίαν.
And they were going to call him Zechariah.
(See also Mt. 3:14; Ac. 7:26.)

1.*3.6 The Voluntative Imperfect (a.k.a. The Potential Imperfect, The Desiderative Imperfect, or The Modal Imperfect)*

The Voluntative Imperfect is used to express a desire or disposition. Its instances are few but important. To reflect politeness or inoffensiveness, it may employ *preferred* or *wished*. Robertson offers the following insightful comments (Robertson, 1934: 885-86):

> This is a peculiar use of the tense for present time, where the present ind. fails to meet the requirements of the situation. … There are several varieties of it. Verbs of wishing form one class of passages. In a case like ἐβουλόμην (Ac 25:22), βουλόμαι would be too blunt (cf 1 Tim 2:8). The exact idea is 'I could wish' or 'I should wish.'

Note the cited example found in Acts 25:22.

ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι.
Indeed, **I** myself **have been** rather **wanting** to hear the man.

1.*3.7 The Inceptive Imperfect (a.k.a. The Inchoative Imperfect or Ingressive Imperfect)*

The Inceptive Imperfect is used to signify the initiation of a process. It may indicate the beginning of an action, or that which is at the point of occurring. Use of the idiom "one went to doing a thing" is appropriate, though it often uses *began*. An example is found in Luke 5:3

καθίσας **ἐδίδασκεν** τούς ὄχλους.
Having sat down **he began teaching** the multitudes.
(See also Mt. 5:32; Mk. 9:20; Jn. 4:30; Ac. 3:8; Heb. 11:17)

1.*3.8 The Negative Imperfect*

Though not mentioned by Dana and Mantey, The Negative Imperfect is added for completeness. It is cited by both Robertson and Moulton as denoting ongoing "resistance to pressure or disappointment" (Robertson, 1934: 885). An example is found in Luke 15:28 where the prodigal son's older brother is asked by the father to join the party.

ὠργίσθη δὲ καὶ **οὐκ ἤθελεν** εἰσελθεῖν,
But he was angry and **he refused** to go in
(Lit. **he was not willing** to enter in)
(See also Matt. 18:30; Lu. 15:16; Jo. 2:24; 7:1; 21:12; Ac. 19:30)

1.4 <u>The Periphrastic Imperfect</u>

In addition to the simple imperfect, Koine Greek also has a periphrastic imperfect. This verb form is composed of the imperfect form of the verb εἰμί 'to be', and the present participle of the verb (Wallace, 1996: 647). The participle agrees with the subject of the copula in case, gender and number. It is called periphrastic because it is "expressed in a roundabout fashion formed by the use of auxiliary verbs etc. instead of by inflection (1992: 747)."

Interestingly, both forms sometimes occur in the same verse:

1. Luke 1:22 … καὶ αὐτὸς **ἦν διανεύων** αὐτοῖς καὶ **διέμενεν** κωφός.
And he **was gesturing** to them and he **was remaining** mute

2. Luke 19:47 Καὶ **ἦν διδάσκων** τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ.
And **he was teaching** all day in the temple

οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς **ἐζήτουν** αὐτὸν ἀπολέσαι …
but the chief priests and scribes **were seeking** to kill him

(In both of these examples, the first form is periphrastic and the second is morphological.)

Compared with the morphological imperfect, the periphrastic imperfect is quite rare in the New Testament. Even using Boyer's suggested number of 118, periphrastic imperfects represent only about 7.6% of the imperfects within the Greek New Testament (1984: 179 Table 3). Moulton's total of 87 tokens would reduce the percentages to less than 5.5% (1908: 227), and it is my belief that even that number should be significantly reduced as will be explained later. The goal of this dissertation is to investigate the frequency and functions of these imperfect periphrastic forms.

We have seen above that the Greek use of the simple imperfect is rich and varied. But what may be said of the periphrastic imperfect? Mounce offers nothing to suggest that it differs in meaning from its morphological counterpart. He focuses instead on the surprising frequency with which it occurs in the New Testament as compared to its use in older classical Greek. He ascribes this frequency to underlying Aramaic sources which have resulted in "an overdoing of correct idioms which answer exactly to locutions characteristic of the language rendered." Yet he adds, "No one denies that periphrasis is thoroughly Greek (Mounce, 1993: 226)." Similarly, Robertson notes that the periphrastic imperfect is not unknown in ancient Greek, and paraphrasing Moulton's comments adds only that the periphrastic imperfect is "usually the descriptive imperfect" and sometimes the iterative (Robertson, 1934: 888).

I find the tendency to dismiss the increased frequency of the periphrastic imperfect as mere Aramaic influence linguistically unsatisfying for three reasons:

1. Since the time of Bloomfield, it has been recognized that variation does not come without motivation (Bloomfield, 1933: 164, Reprint 1984; Levinsohn, 2000: viii). Under this hypothesis, the periphrastic imperfect must have a function which differs in some way from the morphological form. (Even Robertson's inclusion of but two uses suggests that the periphrastic is more limited in use.)
2. The question of origin is not nearly as important as function. Its dismissal as the result of Aramaic influence implies that it has no unique use and therefore ignores the real question.
3. If it were merely a substitute of convenience, we would expect it to be more commonly found in the writings of those most fluent in Aramaic and least fluent in Greek, but the opposite is true. Luke, whose Greek most closely resembles classical Attic idiom, used the most periphrastics, and is the only one of the gospel writers who did not know Aramaic (Robertson, 1934: 107).

It is necessary, therefore, to seek a clearer explanation for the increased use of the periphrastic imperfect in New Testament narrative. This requires us to familiarize ourselves with the function of the imperfect in New Testament Discourse.

1.5 The Imperfect in Discourse

Let us first consider the broader use of the imperfect with regard to narrative discourse, which is the main genre of both the gospel of Luke and the book of Acts. Numerous works have shown that in Greek narrative the imperfect is used to indicate background information while the aorist is used to present the main storyline (Groce, 1991: 141; Hopper, 1979: 38-39; Longacre, 1999: 177).

None of those works has attempted to distinguish between the periphrastic and morphological forms by suggesting that the difference is not to be found in the distinction between storyline and background, but as a variation in background function.

Longacre provides a helpful framework for pursuing this question in his article *Mark 5.1-43: GENERATING THE COMPLEXITY OF A NARRATIVE FROM ITS MOST BASIC*

ELEMENTS which supplies a dynamicity cline for Greek Verbs in the New Testament narrative of Mark 5 (Longacre, 1999: 179). His cline is as follows:

1.1. Aorist and its consecutives (postposed participles)
1.2 Preposed participles dependent on an aorist
2.1. Historical present and its consecutives
2.2. Preposed participles dependent on the historical present
3.1 The imperfect and its consecutives
3.2. Preposed participles dependent on the imperfect
4. 'Setting': be verbs and verbless clauses

Figure 1.1 Cline of Dynamicity for Greek verbs Found in Mark 5

Under this cline, foregrounding information would be encoded as 1.1-2.2 while backgrounding information would be found in 3.1-4. This cline becomes clearer when it is used to display the relative importance of the various elements to the story involving Jairus and his daughter and a woman with a discharge of blood. I have reproduced Longacre's plotting of Mark 5:21-29, marking each line in accordance with the verbal content and providing verse designations. Clauses farthest to the left have verbs in the aorist. Those farthest to the right have imperfects. (Longacre, 1999: 192)

5:21 (1.2) And Jesus having crossed over again to the other side,
(1.1) A great crowd gathered together unto him.
(4) And he was beside the lake.
5:22 (2.1) And there comes a ruler of the synagogue named Jairus,
(2.1) He falls at his feet
5:23 (2.1) And he greatly beseeches him, saying,
"My daughter is at the point of death
(2.1) (I beseech you that) coming you will put your hands upon her that
(2.1) She may be healed and live.
5:24 (1.1) And he went off with him.
(3.1) And there followed him a great crowd,
(3.1) And they were jostling him.
5:25 (1.2) And a certain woman who had a discharge of blood for twelve years
5:26 (1.2) And having suffered many things from many physicians,
(1.2) And having spent all that she had,
(1.2) And having got none better,
(1.2) But rather coming out worse,
5:27 (1.2) Having heard concerning Jesus
(1.2) Coming up behind in the crowd,
(1.1) She touched his clothing
For she kept saying to herself, 'If I but touch his clothing, I will be healed.'
5:28 (1.1) And immediately the flow of her blood ceased,
(1.1) And she sensed in her body that she was healed of her plague.

Note, first of all, how the statements designated as 1.1 identify the base storyline:

(1.1) A great crowd gathered together with him
(1.1) and he went off with him (Jairus)
(1.1) She (a certain woman) touched him.
(1.1) And immediately the flow of her blood ceased,
(1.1) And she sensed in her body that she was healed of her plague.

Note how each successive indentation adds to the clarity of the basic storyline:

The first (1.2) explains why the crowd gathered.
The next set of (1.2)'s introduce the woman who will be healed.
The next most important information (2.1) is presented in the historical present which also advances the storyline.
Remaining background information follows (3.1-4) and is encoded in the simple imperfect.

Longacre's cline serves three important functions with regard to our discussion of Imperfect within Greek narrative:

1. It clarifies the relationship between the Aorist and Imperfect by characterizing the aorist as indicating storyline and the imperfect background.
2. It explains the procedure for classifying clausal participles on the basis of the finite verbs they are associated with and their ordering in relation to those verbs.
3. It establishes the narrative function of the Historical Present as highlighted storyline which is subordinate to the aorist but still part of the storyline.

As illustrated above, the establishment of the storyline begins with the aorist verbs (what we would refer to in English as the simple past) and its modifying participles. Participles which precede the aorist verbs would also be viewed as part of the storyline. Similarly, the Historical Present may be used to advance the storyline in instances where action is presented with the vividness of an eyewitness account. Clauses employing the imperfect and its accompanying participles provide background information while verbless clauses and clauses employing the copula provide setting.

It is my hypothesis that just as the Historical Present provides highlighted storyline, the periphrastic imperfect provides highlighted background information. Several items make this a reasonable avenue of exploration.

1. The use of the periphrastic in classical Greek was shown by Rutherford to impart special emphasis (Moulton, 1908: 227).
2. McKay addresses the use of the periphrastic imperfect in classical Greek while commenting on periphrastic combinations in general (McKay, 1994: 10):

> In classical Greek such combinations are comparatively rare, and can be expected to have a significance which combines the meanings of both verb and participle without removing the separate identity of either. Some clear examples of this are to be found in the NT, as in Jn 1:28 ὅπου ἦν ὁ Ἰωάννης βαπτίζων. *where John was baptizing* (i.e. *John was there and was baptizing.)* …

   Such overt duality suggests a distinctive function which has not yet been explained nor fully clarified by McKay's example.
3. According to Lucian, its usage in the LXX "was seldom suggested by the Hebrew" which suggests that even in the earlier Koine period, it may have had a distinctive use (Ibid.).
4. The use of periphrasis across languages suggests a predictably unique motivation (Bybee et al., 1994: 148-49; Eckardt, 2006: 23)
5. If it fits on a cline, it has been grammaticalized (Eckardt, 2006: 26) – a concept whose significance I will now explain.

1.6 Periphrasis and Grammaticalization

Grammaticalization is the process by which formerly transparent constructions take on new grammatical significance – often as the result of structural reanalysis. It recognizes that "speakers are not just passive victims of their grammar" but transformers of their language who "use the newly emerged words, constructions, or phrases with great confidence and conciseness." It is the process by which "*some linguistic element > more grammatical.*" "Grammaticalization occurs, as Hopper and Traugott suggest, as a problem solving strategy of the speaker in order to improve expressivity of language" (Eckardt, 2006: 5-22).

Bybee, Perkins, and Pagliuca have examined the development of tenses as a cross-linguistic phenomenon. Of particular interest to my examination of the periphrastic imperfect in

Koine Greek is their definition of ‘Imperfective’ which is based on the tense/aspect work of Comrie, Dahl, and others. (Bybee et al., 1994: 125-26)

> Imperfective is treated in these works as the contrast partner of perfective, and thus views the situation not as a bounded whole, but rather from within, with explicit reference to its internal structure (See Comrie 1976:24). In more concrete terms, an imperfective situation may be one viewed as in progress at a particular reference point, either in the past or present, or one viewed as characteristic of a period of time that includes the reference time, that is, a habitual situation. Imperfective forms are typically used in discourse for setting up background situations, in contrast with perfective forms, which are used for narrating sequences of events (Hopper 1979, 1982). Imperfectives may be applicable to either past, present, or future time, … or, more commonly restricted to the past … An imperfective in the present is simply a present, since a present situation cannot be perfective.

Subsumed under their category of Imperfectives would be the Greek Imperfect which, regarding the use of the morphological form, exhibits nearly all of the refined labels posited for the imperfective (Bybee et al., 1994: 126-27):

1. Progressive – views an action as ongoing at reference time. (See Descriptive Imperfect above)
2. Continuous – is more general than progressive because it can be used in progressive situations but in addition with stative predicates. (See Durative Imperfect above)
3. Habitual – describes situations customarily repeated on different occasions. (See Customary Imperfect above)
4. Iterative – describes an event that is repeated on a particular occasion. (See Iterative Imperfect above)
5. Frequentative – involves habitual meaning but also specifies it as frequent. (See Iterative and Customary above)
6. Continuative – includes progressive meaning and specifies that the agent of action is deliberately keeping the action going. (This does not appear to be a clearly defined usage for the Koine Greek imperfect.)

A comparison of these proposed categories with those commonly cited in Koine Greek which were referenced above produces the following chart.

Table 1.1 Imperfective Categories

Common Universal Categories	Koine Greek Categories
Progressive	Descriptive Imperfect (See 1.3.1)
Continuous	Durative Imperfect (See 1.3.2)
Habitual	Customary Imperfect (See 1.3.3)
Iterative	Iterative (See 1.3.4)
Frequentative	Iterative and Customary (See 1.3.3 and 1.3.4)
Continuative	
	Tendential or Conative (See 1.3.5)
	Voluntative (See 1.3.6)
	Inceptive, Inchoative, or Ingressive (See 1.3.7)
	The negative imperfect (See 1.3.8)

Given the well-developed nature of the Koine Greek Imperfect as reflected in the above table, the lack of a use comparable to Bybee's category of the Continuative is of particular interest. In light of Bybee's general findings, might the increased use of the periphrastic imperfect within the writings of Luke reflect an emerging Continuative category? Consider the following series of quotes (Bybee et al., 1994: 131-36):

1. … one strong hypothesis for sources of progressives would be that a progressive involving a stative auxiliary always derives from a construction which originally included an element with locative meaning (p. 131)
2. The conclusion concerning stative sources for progressives, then, strongly points to location as a necessary semantic element, and no clear cases of progressives formed with a copula without a locative element have been found in our data (p. 132).
3. Garcia 1987 points out that new periphrases develop to express meanings that are more specific than the meanings already expressed grammatically in the language at the time… the original function of the progressive is to give the location of an agent in the midst of an activity (p. 133).
4. The semantic changes that take place in the development of the progressive are gradual erosions of the original, fuller meaning of the construction. We propose that the original meaning of the progressive construction is 'the subject is located in the midst of doing something…' Thus, the construction contains either explicitly or implicitly the following elements of meaning:
    a. An agent
    b. is located spatially
    c. in the midst of
    d. an activity
    e. at reference time. (p.136)

If the periphrastic imperfect is a new periphrasis that developed to express a more specific use than that which was available within the simple imperfect, and if, as a progressive involving a stative auxiliary (i.e. a form of 'to be'), it is used to mean that the subject is in the midst of an activity, it could well satisfy the role of the missing category of Continuative in which the subject is the deliberative agent of the activity in question. Its expressed elements of meaning would suggest highlighted agency whose actions might well be emphasized to establish setting or perhaps introduce an inciting element within the narrative. It is this hypothesis that will guide this investigation, but, before its usage can be examined, a set of clear tokens must be derived. This issue will be explicitly addressed in the chapter dealing with methodology.

1.7 New Testament Narrative Word Order

It is generally held that the default constituent order in New Testament Greek narrative is VSO (Levinsohn, 2000: 16-17) while the default or non-emphatic ordering of constituents is suggested to be as follows (Levinsohn, 2000: 29-30):

a. Verb – Pronominal Constituents – Nominal Constituents
b. Core Constituents – Peripheral Constituents

Since Koine Greek is a pro-drop language, no overt subject is required except for reason of clarification or emphasis (Mounce, 1993: 26). Since the participle is not inflected with regard to person, it is expected that, with periphrastic forms, overt subjects will most commonly follow the fully inflected copula. If, as Bybee et al. propose, the Greek periphrastic developed out of the locative (1994), one would expect the designation of location to be a *core constituent* of the early periphrastic with the participle having a more peripheral role. This would suggest that the earliest forms of the periphrastic would be ordered as follows: verb + locative + participle. If an overt subject were provided, the likely order would be verb + subject + locative + participle.

Analysis of verified tokens is necessary before it can be determined if these expectations are warranted with regard to Koine Greek. (See 4.4 for subsequent findings.)

1.8 The Lukan Narrative

Together, the Gospel of Luke and book of Acts comprise one fourth of the New Testament (Bock, 1994: 1). Modern scholarship appears united in expressing the importance of viewing the two as forming a unified whole which should be read as a single story (Bock, 1994: 1; Johnson, 1991: 1-4; Johnson, 1992: 1-13). Luke is an apologetic historian defending God's ways in a world in which there are an increasing number of Messiah-believing Gentiles amidst large scale Jewish rejection (Bock, 1994: 1; Johnson, 1991: 10). Yet, it is not anti-Jewish but pro-promise (Bock, 1994: 38). The central message is that Christ must suffer, be raised, and be preached (Bock, 1994: 26-27).

According to Johnson and Bock, Luke's gospel narrative is shaped by two major structural components: geography and literary prophecy (Johnson, 1991: 14). Bock, though noting the recurrence of promise and fulfillment, appears to see geography as the more important item as he breaks down the Gospel of Luke into topics based on five largely geographical divisions (Bock, 1994: 20,28):

I. Luke's preface and introduction of John and Jesus (1:1-2:52)
II. Preparation for ministry: anointed by God (3:1-4:13)
III. Galilean ministry: revelation of Jesus (4:14-9:50)
IV. Jerusalem journey: Jewish rejection and the new way (9:51-19:44)
V. Jerusalem: the innocent one slain and raised (19:45-24:53)

Johnson, however, focuses on the prophetic aspect (Johnson, 1991: v-vii):

Prologue (1:1-4)
I. Birth and childhood of the Prophet (1:5-2:52)
II. The Prophets, John, and Jesus (3:1-8:56)
III. Preparing a Leadership for the People (9:1-50)
IV. The Prophet Journeys to Jerusalem (9:51-19:27)
V. The Prophet in Jerusalem (19:28-21:38)
VI. The Suffering of the Prophet (21:1-23:56)
VII. The Prophet is Raised Up (24:1-12)

Despite their different macro-structures, their episodic breakdowns are very similar. This should not be surprising, for Johnson notes regarding the issue of geographic vs. prophetic movement, "Each ultimately points in the same direction and serves his overall purposes (Johnson, 1991: 14)." Both authors would agree that, in the Gospel, the geographic movement

is towards Jerusalem, while in Acts the movement is away (as may be expected from Acts 1:8 which Johnson sees as prophetic) (Bock, 2007: 46; Johnson, 1991: 14-15).

Where basic episodic divisions are identical, one may expect that narrative margins have been correctly identified. This will aid me in my study as I will be able to address the use of the periphrastic imperfect within the confines of already established boundaries. Should discrepancies arise, two items relevant to establishing discourse boundaries may be helpful: the use of chiasm, and the use of ἐγένετο as a transitional element.

1.8.1 The Use of Chiasm

One of the important features found in the writings of Luke is chiasm. Chiasm presents two series of members in introverted correspondence. That is (Bullinger, 1994: 274),

> The *first* of the one series of members corresponds with the *last* of the second series; the *second* of the first corresponds with the *penultimate* of the second; and the *third* of the first corresponds with the *antepenultimate* of the second… and so on.
>
> The Greeks called it CHIASMOS or CHISATON from the likeness in form to the letter *Chi* (X.). For the same reason the Latins called it CHIASMUS, as well as DECUSSATA ORATIO from *decusso, to divide cross-wise* (*i.e.*, in the shape of an X). The Greeks called it also ALLELOUCHIA (from ἀλλήλους (*alleelous*), *together* and ἔχειν (*echein*), *to have or hold, a holding or hanging together.*

According to Levinsohn, "Chiastic structures indicate that the material concerned forms a self-contained unit which should be treated as a block over against that which precedes and follows (Levinsohn, 2000: 277)." However, Longacre states,

> While detailed use of chiasm is often best analyzed as an overlay over the successively episodic structure, a looser chiasm can be employed so that one episode which cross-references both to the beginning and also to the end is developed as a *Pivot* in the episodic structure of the story (Longacre, 1999: 144).

According to Goulder, an example of chiasm may be found in Luke 4:31-44 which Bock entitles *Examples of Jesus' Ministry*. (Bock, 1994: 422-25)

a. teaching (4:31-32)
b. exorcism (4:33-37)
c. Healing (4:38-39)
c' Healing (4:40)
b' exorcism (4:41)
a' preaching (4:42-44)

Beekman, Callow, and Kopesec suggest that an even number of parts puts the emphasis on the outer elements while an odd number of parts suggests that the center is the point of prominence (Beekman et al., 1981: 120). (In the above example, given an even number of points in the chiasm, Jesus' teaching and preaching would be the focus which is in perfect agreement with Bock's suggested title.)

1.*8.2 The use of Ἐγένετο*

Levinsohn has shown that ἐγένετο (it happened) was used extensively by Luke in both his gospel and the book of Acts to mark transition in an episode, especially when followed by a temporal expression. In Acts, the enlarged subject of ἐγένετο is often an infinitival clause, while in Luke it is more likely to be expressed as an independent clause. In either case, "it picks out from the general background *specific circumstances* for the foreground events that are to follow." Such circumstances may be earlier events in the same episode, or those of the entire preceding episode. Consider the following two examples provided by Levinsohn in which only the crucial portion is given a detailed analysis (Levinsohn, 2000: 177-80).

1.8.2.1 Luke 1:41-44

(41a) καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ,
and 3s happened as 3s heard the greeting of the Mary the Elizabeth

(41b) ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς,
3s leaped the babe in the womb her

(41c) and Elizabeth was filled with the Holy Spirit,
(42-43) and exclaimed with a loud cry, "Blessed are you among women …
(44) For as soon as I heard the sound of our greeting, the child in my womb leaped for joy …" (Levinsohn, 2000: 178)

Here, as is typical in the gospel of Luke, the temporal setting is found in a dependent clause, and the specific circumstances are presented in subsequent independent clauses.

1.8.2.2 Acts 9:36-37a

(36) Now in Joppa there was a disciple whose name was Tabitha… who was devoted to good works and acts of charity.

(37a) ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν
3s happened DE in the days those ailing she to die

“Here ἐν ταῖς ἡμέραις ἐκείναις refers to a particular time during which v. 36 was true. The infinitival clause ἀσθενήσασαν αὐτὴν ἀποθανεῖν serves as the subject of ἐγένετο and provides the specific circumstances which are background to the following foreground events (Levinsohn, 2000: 177-78).”

However, the relevance of such boundary markers to the study at hand cannot be established unless specific tokens of the periphrastic imperfect are first identified. It is prudent, therefore, to next discuss the issues that first brought me to an examination of the periphrastic imperfect.

CHAPTER 2

METHODOLOGY: PARAMETERS AND PROCEDURES

Specific tokens of the periphrastic imperfect must be established before the grammatical function(s) of such tokens can be examined. This process requires the examination of three related parameters before appropriate procedures could be taken to initiate this study. The three-fold challenge includes:

1. Precise definition – What are the defining qualities of a periphrastic imperfect?

2. Exact identification – Can a definitive list be compiled, and if so, how?

3. Determination of motivation and function – Why and how is it used?

At issue is whether the difference in form between the morphological imperfect and the periphrastic imperfect reflects a difference in function. Since the time of Bloomfield, the assumption has been that it does (Bloomfield, 1933: 164). To assume otherwise would be in contradiction of Humboldt's Universal of 'one meaning, one form' (Joseph and Janda, 2004: 445). Still, the identification of genuine periphrastic forms logically precedes any consideration of their distinctive meaning and/or normative discourse function.

2.1 Parameters

A critical part of any study is what to include and/or exclude. With regard to the Koine Greek periphrastic imperfect, the process of token identification involves three areas of consideration: form, meaning, and function.

2.1.1 Form

The difficulty in identifying the periphrastic imperfect is a partial result of its ambiguity of form. As already noted in 1.4.3, the periphrastic imperfect verb form in Koine Greek is composed of the imperfect form of the verb εἰμί 'to be' and a present participle (Wallace, 1996: 647). The participle agrees with the subject of the copula in number and case. The combined form is called *periphrastic* because it is expressed in a roundabout fashion, formed by the use of auxiliary verbs etc. instead of by inflection (1992: 747). However, although all periphrastic

imperfects consist of a copula and participle as defined above, not all such combinations form periphrastic imperfects.

The ambiguity is found in the nature of the participle. Since the participle is a verbal adjective, and "no absolutely clear line can be drawn between verbal adjectives and other adjectives (Robertson, 1934: 372)," use of εἰμί (be) and a present participle might indicate a predicate adjective which merely makes some assertion regarding the subject of the copula (Dana and Mantey, 1955: 118).

Boyer, in his classic work *The Classification of Participles: A Statistical Study,* discusses the participle's use with regard to the category of predicate adjective. He states (1984: 167-68)):

> It sometimes is a problem to decide whether a participle belongs to this category, or to another to be discussed below, the periphrastic imperfect. There are obvious similarities: both agree in gender, number, and case with the subject of the verb, the same verbs are involved (εἰμί, perhaps γίνομαι), and the sense is similar.

He continues

> … where the participle appears in a list of predications along with predicated adjectives or predicate complements, its parallelism with the other predicates was taken to indicate its own predicate nature, even when it could well have been taken as periphrastic if it had stood alone.

I.e. if a participle occurs in a series which is clearly adjectival, it should be treated as adjectival and not periphrastic.

At issue, then, is not just the presence of a form but interpretation of meaning. Is the participle best understood as completing the verb by providing action, or clarifying the subject by providing added attribution or possible restriction? This decision can only be made within the context of the discourse itself and, as we shall see, is at times difficult to determine.

2.1.2 Meaning

Meaning, therefore, must be differentiated with regard to two issues: the participle of the periphrastic imperfect must be differentiated from that of the predicate adjective, and the

periphrastic imperfect must be differentiated from the simple imperfect. The former confusion may lie in the nature of periphrastic development.

2.1.2.1 Development of Periphrasis

As noted earlier under section 1.6, Bybee et al. include references to both ancient Greek and modern Greek in their *Languages Index*. They state (Bybee et al., 1994: 132), "no clear cases of progressives formed with a copula without a locative element have been found in our data." This agrees with McKay's comments regarding the classical use of the periphrastic imperfect when he writes (McKay, 1994: 10):

> In classical Greek such combinations are comparatively rare, and can be expected to have a significance which combines the meanings of both verb and participle without removing the separate identity of either. Some clear examples of this are to be found in the NT, as in Jn 1:28 ὅπου ἦν ὁ Ἰωάννης βαπτίζων. *where John was baptizing* (i.e. *John was there and was baptizing.)* …

But if all uses of the periphrastic imperfects could be explained as conforming to this prototypical use, there would be no need for this paper nor references to Aramaic influence as an explanation for somewhat aberrant forms. As cited earlier (Bybee et al., 1994: 133),

> … new periphrases develop to express meanings that are more specific than the meanings already expressed grammatically in the language at the time… the original function of the progressive is to give the location of an agent in the midst of an activity.

If we recognize that the periphrastic was originally introduced to stress a duality of *being* and *location*, in keeping with the general tendency of periphrasis across language to develop out of the locative, we may also expect that further development will introduce a newly emergent use which varies from that of already existing forms. Most explanations to date have examined issues of aspect without reaching any conclusions.

2.1.2.2 The Issue of Aspect

The Greek imperfect, as previously discussed, is an imperfective tense. That is, it views an action without indicating whether or not it was completed (Smith, 1997: xiv). Mounce indicates, "The imperfect tense describes a continuous action normally occurring in the past … " (1993: 177). The imperfect, whether formed morphologically or by periphrasis, is consistently

contrasted with the aorist tense which expresses perfective or "punctiliar" action (Robertson, 1934: 830). In the New Testament, it occurs only in the indicative mood (Wallace, 1996: 541).

This aspectual distinction is especially important with regard to Koine Greek. General consensus declares that the inflections of the ancient Greek verb were used to "signal aspect (as well as voice and mood) but not time (McKay, 1992: 209)." Ongoing action is an essential part of the imperfect. Boyer gave the following as his first criterion for determining whether the present participle was a predicate adjective or the completion of a periphrastic construction (1984: 167).

> … those places where the verbal sense seemed to be primarily in the participle . . . were classified as periphrastic. Those in which the copulative verb seemed to be predicating to the subject some quality, act, or state expressed by the participle were classified as predicate adjectives.

Browning's comments suggest that heightened aspectual force may have been the motivation for using the periphrastic form (Browning, 1983: 32):

> This construction occurs occasionally in classical Greek, but becomes more frequent in the Koine. Desire to emphasize the notion of continuity is probably the main motivating factor.
> . . . periphrasis with the present participle never succeeds in replacing the present and imperfect indicative in Koine Greek.

But Mounce's comments present this as less significant (Mounce, 1993: 276).

> Originally a periphrastic construction was used to emphasize the continuous force of the participle (which is why the aorist participle never occurs in this construction). However, by the time of Koine Greek, this emphasis is often totally lost.

Wallace agrees with Mounce (Wallace, 1996: 647), maintaining that

> . . . in classical Greek, this construction was used to highlight aspectual force. By the Hellenistic era, and particularly in the NT, such emphasis is often, if not usually lost.

One wonders if Browning may have been thinking of the present tense when suggesting heightened aspectual force. Sixty years before Wallace and Mounce, Dana and Mantey had noted that (Dana and Mantey, 1955: 231)[7]:

> In the present tense, the periphrastic construction marks more clearly the durative force, and in view of the fact that the present has no distinctive aoristic (punctiliar) form it offers a very convenient device, which fact makes it a little strange that it is infrequent in the New Testament.

Indeed, if heightened durative force were the primary reason for the periphrastic, one might expect present tense periphrastics to be more numerous while, at the same time, struggling to explain how one clearly imperfective form could be more or less imperfective than another. Dana and Mantey imply the same dilemma (Dana and Mantey, 1955: 231-32):

> This construction is decidedly durative in significance, but was not needed to convey this sense, since the regular imperfect was primarily durative in force and had the aorist to take care of punctiliar in the past. Nevertheless, the periphrastic imperfect is widely used in the New Testament ...

More recent linguistic studies, as noted by Paul Hopper and others, indicate that aspect has a language function that is much more complex than previously understood (Hopper, 1982: 3; Smith, 1997), but I have discovered no data to suggest that the interpretive options with regard to the periphrastic imperfect of Koine Greek have been viewed as different from those available to its simple imperfect. This may be for two reasons: "The standard reference-grammars of NT Greek reflect the state of aspect studies as they stood in approximately 1920 (Fanning, 1990: 5);" and the periphrastic imperfect's interpretive force may not be evident to those whose focus is at the sentence level. (See Wallace's comments regarding his exclusion of discourse grammar (Wallace, 1996: xv).) Clearly, aspectual force has significance beyond the sentence level (Wallace, 1982: 209):

> … If a language has a contrast between a perfective (completive, non-durative, punctual) aspect and other aspects, then part of the meaning of the perfective aspect, at least in narration, is to specify major, sequential, fore-grounded events, while part of the meaning of the contrasting non-perfective aspects, particularly an imperfective, is to give supportive background information.

[7] Indeed, there are only 19 Periphrastic Presents occurring in the entire New Testament (Boyer: Table 3). This represents only 0.34% of the Present Indicative forms occurring in the New Testament (BibleWorks, 2006).

2.1.3 Function

This is not to say that study has not been done with regard to the importance of aspect to New Testament study. As noted earlier in 1.5.0, numerous works have shown that in Greek narrative the imperfect is used to indicate background information while the aorist is used to present the main storyline (Groce, 1991: 141; Hopper, 1979: 38-39; Longacre, 1999: 177). But, perhaps because of the longstanding tendency to conflate the periphrastic and simple imperfect, there appears to have been no distinction sought between the periphrastic imperfect and the simple imperfect of Koine Greek with regard to discourse function.

What is necessary is the establishment of procedures that will provide a clear set of periphrastic imperfects which can then be examined regarding their use in New Testament discourse. At issue may not be the nature of the action per se, but the importance of the action to the narrative as a whole.

2.2 Procedures

On the surface, the procedures are self-evident: compile a list of all tokens and then analyze them. But, as noted above, the ambiguity regarding form has produced varying results when attempting to compile a comprehensive list.

2.2.1 Identifying Tokens

The use of modern software such as BibleWorks 7 (2006) makes it fairly easy to compile a list of verses which contain an imperfect form of the copula (εἰμί) and a present nominative participle which agrees with the verb in number – a search of the Nestle-Aland 27th edition New Testament Greek text using BibleWorks 7 identifies 156 verses which meet that criterion. Using basic rules of Greek grammar[8], that number can be reduced rather quickly to

[8] I began by eliminating those participles which were located in a different clause than the auxiliary. I was also able to exclude participles with a definite article as these would be adjectival or substantival. As noted by Wallace, "a predicate participle never has the article (1996: 618)." I further excluded participles that seemed to be part of a string of adjectives.

about 100 (See Appendix A.), but further reductions require judgment calls whereby even the experts produce varying results.

Moulton indicates there are a total of 87 occurrences (Moulton, 1908: 227); Fanning lists 89 (Fanning, 1990: 316). Boyer, whose suggested criteria for distinguishing periphrastic participles from adjectival were cited above, declares in his 1984 publication that there are 118 periphrastic imperfects in the Greek New Testament (1984: 179, Table 3), but in a 1986 self-published article, *Supplemental Manual of Information: Participles*, he lists a total of 127 with 23 instances in which the copula must be supplied (Boyer, 1986: 123-26).[9] If Boyer himself has difficulty in applying his own tests consistently, one may reasonably conclude that a clearer set of essential features is needed. A summary of the various lists of periphrastic imperfects, as well as my own initial attempt, is shown in the following table.

[9] Boyer's *Supplemental Manual of Information*: Participles is a self-published addendum to his 1986 article "The Classification of Participles: A Statistical Study" and is available through the library at Grace Theological Seminary in Winona Lake, Indiana.

Table 2.1 Cited Periphrastics

Book	Imperf. Forms	Boyer's Periphrastics #	Boyer's Periphrastics %	Moulton's Periphrastics #	Moulton's Periphrastics %	Fanning's Periphrastics #	Fanning's Periphrastics %	Johnson's Periphrastics #	Johnson's Periphrastics %
Matthew	**142**	**7 (4)**	**4.93**	**3**	**2.11**	**6**	**4.23**	**6**	**4.23**
Mark	**293**	**18 (15)**	**6.14**	**16**	**5.46**	**15**	**5.12**	**17**	**5.80**
Luke	**363**	**34 (30)**	**9.37**	**30**	**8.26**	**28**	**7.71**	**31**	**8.54**
John	**286**	**9 (9)**	**3.15**	**10**	**3.50**	**10**	**3.50**	**9**	**3.15**
Acts (All)	**421**	**29 (24)**	**6.89**	**24**	**5.70**	**25**	**5.94**	**30**	**7.13**
1-12	199	19 (16)	9.55	17	8.54	NA	NA	19	9.55
13-28	222	10 (8)	4.50	7	3.15	NA	NA	11	4.95
Paul	**85**	**6 (4)**	**7.06**	**3**	**3.53**	**4**	**4.71**	**6**	**7.06**
Peter	**11**	**1 (1)**	**9.09**	**1**	**9.09**	**1**	**9.09**	**1**	**9.09**
Totals:	**1601**[10]	**104/(87)**	**6.50**	**87**	**5.43**	**89**	**5.55**	**100**	**6.25**

Although initial totals seem to vary significantly, the number of overt periphrastic imperfects of Boyer (1986) and Moulton (1908) and/or Fanning (1990) may be largely reconcilable. Boyer's analysis began with an examination of participles. His list proposes 104 periphrastic participles occurring in 87 verses. (These are the numbers listed in parentheses.) It is likely that Moulton and Fanning were looking at imperfect forms of εἰμί (be) which were completed by the accompanying participle(s), regardless of number. If one looks at the number of (be) forms, Boyer's numbers would also total 87. Though Fanning's number of tokens would still be slightly higher, his total is within 3% of the number proposed by Boyer and Moulton.

[10] These totals do not include the books of Hebrews, James, John I-III, Jude and Revelation, which together contain an additional 81 imperfects for a total of 1682 imperfects in the New Testament. This agrees with the number found through a morphological search for imperfects using Bible Works. Numbers are taken from Moulton (1908:227), Boyer (1986:123-126), and my own research as noted above. Numbers in parentheses indicate the number of examples in which overt forms of εἰμί (be) are used to form the periphrastics listed by Boyer.

Despite a slight difference in distribution, the result of this adjustment is three lists that appear nearly identical – especially with regard to the writings of Luke.

But an exact comparison is not possible. Of the three cited *experts*, only Boyer has published a list of specific tokens (Boyer, 1986) – and that is in a self-published supplement. In a footnote, Fanning indicates eleven instances which are included by some but excluded by him as "independent uses of εἰμί (Fanning, 1990: 316)," but he provides no complete list of his own. Similarly, Robertson mentions at least eight tokens, included by Boyer, which he said are omitted by others (Robertson, 1934: 1406), but there is again no precise list. This suggests that a *complete* list of periphrastic imperfects may not be the most desirable since any *complete* list is likely to include tokens which are deemed by some to be inappropriate.[11]

2.2.2 Eliminating Tokens

Boyer's statement, that the problem of identification involves confusion between the use of the participle as verbal complement and predicate adjective, when coupled with Fanning's exclusion of *sometime cited periphrastics* suggests that the key to creating a list for initial analysis is to begin by being more restrictive rather than more inclusive – i.e. to more carefully define the functional characteristics of the periphrastic imperfect and eliminate any marginal tokens so that only the most certain examples remain. Then, after the resultant tokens have been analyzed to better determine the function of the periphrastic imperfect, eliminated tokens can be revisited and assessed based on those findings.

2.2.2.1 Set aside *questionable* forms.

I begin by suggesting more restrictive criteria for the periphrastic imperfect than appear to have been previously offered. Since the periphrastic form is the more marked (occurring as less than 7% of the New Testament Imperfects), and since it is also the more marked use of the participle, it is proposed that when dealing with a questionable token, the less marked or more

[11] Since my list was intended to eliminate as few tokens as possible, it is interesting to note that, if Fanning's 11 excluded tokens were added to his list his number would increase to 100, a number in keeping with my first assessment of possible periphrastics.

common usage is to be preferred (Mayerthaler, 1988: 46) - i.e. if one is uncertain as to whether a participle is being used as an adjective or to complete a periphrastic form, it should be called an adjective since that is the more common use of the participle. Since a morphological form of the imperfect is available which allows the writer to disambiguate tokens that might otherwise be taken as merely imperfects of the copula with an adjectival participle, any such ambiguous tokens should be taken as adjectival until some logically compelling reason can be provided for doing otherwise.

This approach should also allow for the exclusion of any tokens which are only implied as well as those included by one author but excluded by another:

1. The implied imperfects of Boyer are excluded since the merely implied copula suggests an adjectival function.
2. Boyer's list (minus the implied copulas) is to be preferred over mine since it is more restrictive.
3. According to Robertson, the following tokens listed by Boyer were omitted by other experts – Mt. 24:38; Lk 5:16; 24:53; Jn 18:18; Acts 16:9; 22:20; 2C0 5:19; Phlp 2:26. (1934: 1406)
4. Fanning further excludes Mk 14:49; Lk 2:8; 3:23 (Page 316).

This reduces the number of proposed periphrastics to include 85 participles in a total of 76 verses.

2.2.2.2 Eliminate possible *stative* verbs.

Since the periphrastic imperfect is generally designated as showing ongoing *action* which is either progressive or customary (Fanning, 1990: 314-15; Robertson, 1934: 888), it might be possible to eliminate as adjectival those participles which describe a state or condition rather than an action. Words like καθήμενοι (sitting – in a semi-reclined position), κατακείμενοι (reclining – in a reclined position), συγκύπτουσα (bending over – in a stooped position), κείμενος (lying – in a sleep position), κείμεναι (lying there – in a static position), etc., appear to this reader to usually describe a position rather than indicate an ongoing action. In an effort to eliminate any

tokens that might not be genuine periphrastic imperfects, I also tentatively eliminated any participles like ἔχων (having – in possession of) that may be deemed void of action. Realizing the degree to which this is arbitrary and will likely result in a number of tokens that is significantly smaller than proposed by the experts, my intent is to reduce the tokens to a limited number of indisputable tokens which can serve as the starting point of analysis. Once the function of the periphrastic imperfect has been determined, all excluded tokens will be re-examined.

2.2.2.3 Eliminate tokens where the participle may be functioning adverbially.

Additionally, if in a periphrastic imperfect, the participle is *needed* to show a verbal action, I further excluded sentences which would still make sense if the participle were removed from verbal consideration. For example, "He was eating" would be understood as periphrastic, but "He was in the park, eating" might be understood as "He was in the park for the purpose of eating" in which the participle functions adverbially. Rather than serving as the verbal complement to 'was', it supplies the reason for his location in the park and implies purpose. The same argument could be used with the sentence, "He was there eating." Similarly Καὶ ποιμένες ἦσαν ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς (and shepherds were living outside and keeping guard) may be classified as periphrastic. However, Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν (and shepherds were in the same country staying outdoors and keeping watch by night over their sheep), as recorded in Luke 2:8, could be understood as 'they were in the same country for the purpose of keeping a night watch and guarding their sheep.' Using this approach, the participle would again be viewed as functioning adverbially and temporarily excluded from the list of periphrastic participles. This example was chosen, because it is one of the tokens excluded by Fanning,

though he provides no rationale (Fanning, 1990: 316).[12] For economy of space, I labeled these as participles as *adverbs of purpose*.

Similarly, since Koine Greek has the ability to disambiguate by means of the morphological imperfect, verses were also excluded from initial consideration if the presence of ἐκεῖ (there) or a prepositional phrase indicating a location allowed the participle to be understood as an adverb of purpose (Lk 8:32) or contemporaneous time (Acts 9:28). As noted above, each of these excluded tokens will need to be reexamined after a clearer understanding of function has been hypothesized.

2.2.3 Compiling a List

This process, as documented in Appendix D, leaves a total of 34 participles in 32 verses. One (1) occurs in Matthew; six (6) occur within five verses of Mark; twenty-six (26) occur in the writings of Luke where 16 are found within 15 verses of the gospel of Luke, and 10 are found within 9 verses in Acts; and one is found in Galatians (where Paul is recounting his conversion). (Note especially *remaining* periphrastics at the end of Appendix D.)

Since nearly 80% of these proposed periphrastic imperfects are employed by Luke, and since discourse function of items may differ according to both genre and author (Longacre, 1983: 7, 29), this study limits itself to the writings of Luke (though it should be noted that ALL remaining periphrastic imperfects occur within narrative).

2.2.4 Analyzing Data

Though I have established an initial set of tokens for examination, my analysis of the data requires at least six additional steps:

[12] This interpretation in which the participle is understood as an adverb of purpose seems most defensible when the locative or adverb of place is interposed between the copula and the participle. As noted under section 1.5, McKay lists John 1:28 as a classical use of (be) with the imperfective participle (McKay, 1994:10) – "ὅπου ἦν ὁ Ἰωάννης βαπτίζων. *where John was baptizing* (i.e. *John was there and was baptizing.)."* In this instance, the adverb is not interposed. However, later analysis would show that, however helpful, many of my exclusions were erroneous. Adjacency will require further examination.

1. Eliminate the possibility of mere lexical choice.
2. Determine narrative boundaries.
3. Establish notational procedures
4. Determine possible discourse function(s)
5. Reexamine all of Boyer's originally proposed overt tokens, as well as my own, in light of my proposed function(s).
6. Organize and present the findings.

2.2.4.1 Eliminate mere lexical choice.

The question here is whether certain verbs are used only in the periphrastic as a matter of custom or peculiarity in the lexical form. My initial analysis did not exclude the possibility that some imperfects may have occurred only in periphrastic form during the Koine period due to lexical constraints, but lexical constraints cannot explain the overall use.

Of the 104 original participles cited by Boyer as completing overt forms of εἰμί (be) to form a periphrastic imperfect, 84 (80.1%) of their lexical roots are employed elsewhere in the Old Testament, Apocrypha, or New Testament to form a simple imperfect. More succinctly, 31 of the 44 different lexical roots (or 70.5%) used to form Boyer's cited participles are used to form simple imperfects elsewhere in Scripture. (See PERIPHRASTIC PARTICIPLE ROOTS USED AS IMPERFECTS in Appendix C.)

Of the 63 originally cited periphrastic participles employed by Luke, 47 (74.6%) have morphological counterparts, and 29 (65.9%) of the 44 different verbal roots used to form periphrastic imperfects are also used to form simple imperfects in one or more of the following writings: Old Testament, Apocrypha, and New Testament. Significantly, 25 (56.8%) of those 44 periphrastic roots are used by Luke himself to elsewhere form simple imperfects. (See listings for Luke and Acts in Appendix C.)

Furthermore, let us consider the following verses in which there is both a recognized periphrastic imperfect and a morphological imperfect. (I have highlighted the periphrastic imperfects and boxed the simple imperfects to aid identification.)

1. **Luke 1:21-22** Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.

   Luke 1:21-22 And the people were waiting for Zechariah, and they were wondering at his delay in the temple.

2. **Luke 4:31-32** Καὶ **κατῆλθεν** εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· [32] καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

   Luke 4:31-32 And he **went down** to Capernaum, a city of Galilee. And he was teaching them on the Sabbath(s); [32] and they were amazed at his teaching, for his word was with authority.

3. **Acts 12:5** ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.

   Acts 12:5 So Peter was being kept in prison; but prayer for him was earnestly being made to God by the church.

The presence of both forms in a single narrative section suggests that the variation is intentional. Since each of the three periphrastic roots is used elsewhere by the same writer to form morphological imperfects, the differences cannot be the result of mere lexical choice. Indeed, as already noted, well over half of the participle roots used by Luke to form periphrastic imperfects are also used by Luke to form simple imperfects. (See Appendix C: PERIPHRASTIC PARTICIPLE ROOTS USED AS IMPERFECTS.) Bloomfield has more recently emphasized what Humboldt noted nearly 100 years earlier: variation does not come without motivation (Bloomfield, 1933: 164, Reprint 1984). The periphrastic imperfect must have a function which differs in some way from the morphological form.

2.2.4.2 Determine narrative boundaries.

A complete paragraph breakdown of one fourth of the New Testament is beyond the scope of this dissertation. Since Darrell Bock and Timothy Johnson are in basic agreement regarding the narrative breakdown of Luke and Acts despite organizing the materials differently, agreed discourse boundaries will normally be used without comment. The outlines of Darrell Bock are contained in his volumes on Luke and Acts in the *Baker Exegetical Commentary on the New Testament* (Bock, 1994: 44-48; Bock, 1996: ; Bock, 2007: 46-48). The outlines of

Timothy Johnson are found in volumes 3 and 5 of *Sacra Pagina* (Johnson, 1991: v-vii; Johnson, 1992: v-vii).

2.2.4.3 Establish notational procedures.

1. The verse(s) containing the periphrastic will be identified.
2. The Greek text will be provided with periphrastic imperfects highlighted, simple imperfects boxed, and aorist verbs underlined and bolded.
3. Verbs will be translated and presented in relation to a proposed cline explained in the introduction to the next chapter.
4. Significance of the periphrastic will be discussed.

2.2.4.4 Determine possible discourse function(s)

It is expected that at least two uses of the periphrastic imperfect may emerge: one that reflects the duality of both state and action associated with the periphrastic of classical Greek (McKay, 1994: 10), and one which is different enough from this prototypical periphrastic imperfect to have called for an explanation rooted in Aramaic influence (Mounce, 1993: 226).

In light of the discussion regarding periphrasis and grammaticalization in 1.6.0, one possibility is that the periphrastic may serve to fill the category of Continuative Imperfect which has been listed by Bybee as a commonly occurring use of the developed periphrastic but appears to be missing from those uses traditionally cited with regard to Koine Greek (See Table 1.1 Imperfective Categories). The continuative includes progressive meaning and specifies that the agent of action is deliberately keeping the action going. It is further expected that such action will be of particular importance with regard to the surrounding narrative, serving as *highlighted* background.

Having established a rationale for examining the use of the periphrastic imperfect in Koine Greek and having identified tokens appropriate for initial examination, I will next seek to refine my hypotheses with regard to the use(s) of the periphrastic imperfect within the broader narrative context so that I may more clearly define the periphrastic imperfect with regard to both form and function.

2.2.4.5 Reexamine all originally proposed tokens.

If the periphrastic imperfect is used for discourse purposes, then tokens which were initially discarded when viewed at only the sentence level must be reexamined. If I am able to refine my criteria for classification, it is reasonable to assume that some of my classifications will change.

2.2.4.6 Organize and present findings.

In organizing and presenting the data regarding the periphrastic imperfect's function in discourse, I will use a modified cline based on that of Longacre as discussed in 1.5.0. and a set of categories that arose out of my examination of my restrictive set of tokens. As we shall see, all of the tokens included in my restrictive list were found to be periphrastic imperfects which serve to highlight action and/or location critical to the local and/or extended narrative.

My subsequent reexamination of discounted tokens, in light of these findings, will also demonstrate that most of my initially excluded tokens were spuriously removed. Some of the seemingly ambiguous nature of periphrastic imperfect tokens merely reflects their development out of the locative. The ability of some tokens to stress both location and action actually contributes to the periphrastic imperfect's highlighting function within narrative discourse.

CHAPTER 3

DATA ANALYSIS

In Chapters 1 & 2, I have proposed that grammaticalization of be + participle led to the classical Greek periphrastic imperfect whose use was expanded during the Koine period. This chapter will test that claim with discourse material. In addition, I will show that, just as the classical Greek periphrastic may stress being and action at the sentence level (McKay, 1994: 10), the periphrastic imperfect of Koine Greek serves to stress background information that is of greater importance to the narrative than that of the simple imperfect. I have referred to this as highlighted background.

While the prototypical periphrastic imperfect of classical Greek linked location *and* action, the Koine periphrastic imperfect may highlight location *or* action, and the highlighted material may be important to the overall narrative setting, or serve to link two discourse units. If we identify those periphrastics which stress location as Locative Periphrastics and those which stress action as Action Periphrastics, four categories of periphrastic highlighting emerge:

1. Introductory Locative Periphrastics – These are found at or near the beginning of a narrative section and are used to highlight agentive action whose location is critical to the unfolding narrative which follows. They may arise from the use of the periphrastic imperfects found in earlier classical Greek. Bybee, et al. have proposed that "a progressive involving a stative auxiliary always derives from a construction which originally included an element with locative meaning (Bybee et al., 1994: 131)." McKay considers "Jn 1:28 ὅπου ἦν ὁ Ἰωάννης βαπτίζων. *where John was baptizing* (i.e. *John was there and was baptizing.)* …" a classical use of εἰμί with the imperfective participle (McKay, 1994: 10). His analysis presents the subject as both

being in a given location and performing a given activity and implies, in keeping with Bybee et al., that the possibility of such duality was longstanding. However, since the prototypical periphrastic was said to emphasize both location and ongoing action, while the simple imperfect dealt only with the action, its use, at the discourse level, highlights the location.

2. Linking Locative Periphrastics – As with the above, both location and action are present. These are more commonly found in the middle or near the end of a narrative section where highlighted action in a specified location establishes a link between sections or provides an anticipatory link to a noncontiguous section. At least three factors may be involved with linking periphrastics:
    a. Examples which occur in the middle of narrative passages or between two related narrative passages may be seen as transitional material in which the periphrastic is important to both sections. (Longacre, 1983: 314) Some periphrastics may therefore serve to conclude one section while providing introductory material for the next. I thus extend Longacre's insight by suggesting that the periphrastic imperfect serves in some instances to mark the "pivoting" technique he discerns as common in narratives.
    b. Rijksbaron has shown that in classical Greek – and more specifically, in the historical narrative of Herodotus – the imperfect tense served served to mark the successive stages of a lengthy narrative incorporating several digressions in typical Herodotean fashion. He demonstrates that the imperfect may be used, on the discourse level, to establish "cohesion between different and, more specifically, distant parts of a given narrative, if, for some reason or other, this is split up (Rijksbaron, 1988: 254)." I extend this kind of analysis to New Testament narrative, with a focus on the periphrastic forms of the imperfect tense only. My analysis shows several

examples in which passages are linked specifically by the repetition of periphrastic imperfect forms, although linkage is not consistently underscored in this grammatical fashion.

c. Chiasmic structure may also establish relations which link a periphrastic with an action which precedes or follows. (See 1.8.1 The Use of Chiasm)

Taken together, the Locative Periphrastics comprise only about a third of periphrastic imperfects found in the writings of Luke, yet they best reflect the characteristics, shown across languages, of periphrastics which develop using the copula (Bybee et al., 1994: 136).

3. Introductory Action Periphrastics – These are found at or near the beginning of a narrative section and are used to highlight agentive actions that are critical to the unfolding narrative which follows. Unlike the locative periphrastic, no overt locative is present. It is suggested that, in keeping with the grammaticization of the progressive, the focus has shifted from a physical location to a temporal one (Bybee et al., 1994: 137) – i.e. the agent was in the act of ___ing, and he was ___ing.
4. Linking Action Periphrastics – Like the Introductory Action Periphrastics, there is no overt locative present, and it is the action that is again being highlighted. These are found in the middle or end of a narrative section. They may serve the same linking functions and be affected by the same three factors as the Linking Locative Periphrastics.

It should be noted that the presence of these four categories does not preclude the possibility that a prototypical periphrastic, which expresses both location and action, may occur at the sentence level without having an extended discourse function. Though I will discuss each of the following periphrastics under one of the proposed categories, at least one instance may be better described as a prototypical periphrastic with no distinct discourse emphasis.

3.1 Five Theses

My examination of data is based on the following theses as presented and supported above:

1. Form and Meaning are one. – As emphasized by Bloomfield, variation does not come without motivation (Bloomfield, 1933: 164, Reprint 1984). Others have called this observation of Bloomfield, Humboldt's Universal "One form, one meaning (Joseph and Janda, 2004: 445)." Levinson notes that "*choice implies meaning…* when an author has the option of expressing himself or herself in more than one way, the ways differ in significance; there are reasons for variations (Levinsohn, 2000: viii)." So, if there are two forms, the periphrastic and the simple imperfect, then each must have its particular meaning/function.
2. Periphrasis is a discourse phenomenon. – My analysis indicates that periphrastic imperfects occur only in narrative discourse. This would suggest that the function of the periphrastic is to be sought in its discourse function. Hopper has suggested that "encoding of percepts in the world always takes place within a discourse rather than a sentence framework (Hopper, 1982: 6)." Therefore, it is not surprising that linguistic encoding should occur in the grammatical features of discourse.
3. The imperfect provides backgrounding information. – Numerous works have shown that in Greek narrative the imperfect is used to indicate background information while the aorist is used to present the main storyline (Groce, 1991: 141; Hopper, 1979: 38-39; Longacre, 1989: 177). None of those works has attempted to distinguish between the periphrastic and morphological forms, suggesting that the difference is not to be found in the distinction between storyline and background but serves to express a variant in background function.
4. Periphrasis allows for emphasis. – The grammaticization of imperfectives across languages, as outlined by Bybee, Perkins, and Pagliuca, offers a plausible account

for the periphrastic imperfect's development. If so, we would expect to see one or more categories of the periphrastic imperfect that exhibit the following (Bybee et al., 1994: 136):

a. an agent
b. is located spatially
c. in the midst of
d. an activity
e. at reference time

However, we may also expect that "newer constructions are richer in the meaning that they contribute to the utterance than are the older constructions (Ibid.: 148)" while perhaps showing some erosion with regard to the original form use (Ibid.: 136). A first step might be a periphrastic imperfect where:

a. an agent
b. is located temporally
c. in the midst of
d. an activity
e. at reference time

"As these particular components of meaning weaken, the construction becomes appropriate in more and more contexts (Ibid.)." Therefore, while we might expect all of the earliest forms to be agentive, the development of other uses might produce forms where agency was not present. Since over a third of the periphrastic imperfects are without overt locatives, while most remain agentive, it is reasonable to conclude that there was first a weakening of location and then of agency.

5. Background salience varies. – It should not be surprising that, within some narratives, some background is more important than some other in understanding the story. I offer the following example which I have created for the purpose of illustration.

EX. The hatch **closed**, and John **was trapped**. He **caught** his side on a protruding piece of metal and **began** to bleed. The situation quickly **worsened**. John was dying. He was losing blood quickly; he was

growing weaker by the minute, and he was running out of air. Then the hatch **opened**, but John **died**.

As we consider the four imperfects exhibited here, the fact that John was dying is, at first glance, the logically most important. The other three merely provide factors contributing to his death, and the three remaining imperfects could be deleted without losing the essence of the story. If we understand the simple past (which I have underlined and bolded) as storyline and the past progressive (which has been boxed) as background, and we allow that *was dying* is the more important background, we may represent our understanding of the story using the following cline:

1. Simple past verbs
    2. Highlighted background
        3. General background

The hatch **closed**
John **was trapped**.
He **caught** his side
And (he) **began** to bleed.

The situation quickly **worsened**.
    John was dying.
        He was losing blood quickly;
        he was growing weaker by the minute, and
        he was running out of air.
Then the hatch **opened**,
but John **died**.

However, if, in telling the story, the storyteller were to use prosodic highlighting for the words "was losing blood quickly," we might well surmise that the main reason he died was blood loss. Indeed, removing the other imperfects would still allow us to derive the peak of the narrative. I would again call the more important background *highlighted background* but suggest the following analysis.

The hatch **closed**
John **was trapped**.
He **caught** his side
And (he) **began** to bleed.
The situation quickly **worsened**.
        John was dying.
    He was losing blood quickly;

he was growing weaker by the minute, and
he was running out of air.
Then the hatch **opened**,
but John **died**.

I believe that what can be done by prosodic emphasis in English can be done by form selection in Koine Greek. Both the periphrastic imperfect and the morphological imperfect provide background information, but the periphrastic imperfect should be "highlighted" because:

a. It highlights location and/or action that is especially critical to the unfolding episode(s) at hand or to follow.
b. Especially when found without the overt locative, it appears to stress the ongoing nature of an action, bringing its durational aspect into sharper focus than with the simple imperfect.
c. It often indicates action which encompasses not just the mainline verb but one or more narrative episodes.

3.2 Seven Procedures

To facilitate the analysis of my cited forms, I will employ the following procedures:

1. I will begin by a personal review of all of Boyer's originally cited tokens to identify Locative Periphrastics and/or Action Periphrastics that may have been excluded from my original consideration. I will also review my own initial list.
2. A complete paragraph breakdown of one fourth of the New Testament is beyond the scope of this dissertation. Since Darrell Bock and Timothy Johnson have each made a detailed study of Luke and Acts and usually agree on the narrative breakdown of each book, despite organizing the materials differently, their discourse boundaries will normally be used without comment. The outlines of Darrell Bock are contained in his volumes on Luke and Acts in the *Baker Exegetical Commentary on the New Testament* (Bock, 1994: 44-48; Bock, 2007: 46-48). The

outlines of Timothy Johnson are found in volumes 3 and 5 of *Sacra Pagina* (Johnson, 1991: v-vii; Johnson, 1992: v-vii).

3. Building on Longacre's "Cline of Dynamicity for the Greek Verbs Found in Mark 5", which is based on his analysis of Mark 5:1-43 (Longacre, 1999: 179) and was presented in Figure 1.1 under section 1.5.0 The Imperfect in Discourse, I propose the following salience scheme in which 1.1-.2.2 are storyline and 3.1-5.0 are background. (I have highlighted the proposed additions.)

1.1 Aorist and its consecutives (postposed participles)
1.2 Preposed participles dependent on an aorist
2.1. Historical present and its consecutives
2.2. Preposed participles dependent on the historical present
3.1. The periphrastic imperfect and its consecutives
3.2 Preposed participles dependent on the periphrastic imperfect
4.1 The simple imperfect and its consecutives
4.2. Preposed participles dependent on the simple imperfect
5. 'Setting': be verbs and verbless clauses

Figure 3.1 Cline of Dynamicity for Greek verbs in Luke's Narratives

A comparison of the two clines will show that I have divided Longacre's category of *imperfect* into two categories (3.x *The periphrastic imperfect* and 4.x *The simple imperfect*), and presented the periphrastic as the more salient form. An attempt will be made to clarify my proposed dynamicity through indentation of translated verses in a manner parallel to my created example. To facilitate the generation and understanding of the proposed clines, aorist verbs will be **bolded** and **underlined**; periphrastic imperfects will be shaded; and simple imperfects will be boxed.

4. Because embedded quotes may have their own storyline and background, my preferred practice will be to examine the periphrastic imperfect's relation to the storyline only within the discourse unit in which it occurs. However, embedded quotes sometimes provide information which is critical to understanding the material being discussed. Therefore, although embedded quotes will be ignored if possible (and indicated as "..."), they will be summarized when helpful, and translated if

necessary. When included, they may be placed in quotes without reference to the encompassing cline structure.

5. Viewing Action Periphrastics as a later development in the grammaticization process, I will begin with an examination of the Locative Periphrastic Imperfects before addressing the Active Periphrastic Imperfects. For each of these two groups, I will first discuss the introductory periphrastics and then the linking periphrastics.
6. An initial examination of the periphrastic imperfects to be examined shows that there is considerable variety with regard to constituent order. However, it is most common for the copula to appear before both the locative and the participle. Furthermore, when the locative is present, it most commonly precedes the participle. I will therefore continue with my initial assumption that default order is Copula + Locative + Participle. Where an overt subject is provided it is usually place before the copula, but this may be a function of stressed agency as the second most common position is following the copula. Given the established VSO order of New Testament narrative, I will continue to treat Copula + Subject + Locative + Participle as the unmarked order. (See 1.7.)
7. I will conclude with a summary table of examined periphrastics. (A detailed list of examined periphrastics may be found in Appendix D.)

3.3 Introductory Locative Periphrastics

Locative Periphrastic imperfects indicate that an agent is located spatially in the midst of an activity in past time (Bybee et al., 1994: 136). Since it is likely that its use first emerged at the sentence rather than discourse level, not all instances may be important to the extended narrative though my research reveals no such exceptions. Introductory Locative Periphrastics highlight background action whose location is critical to the subsequent narrative.

3.3.1 Luke 2:8

Luke 2:1-7 presents the birth of Jesus, while 8-21 describes reaction to his birth (Johnson, 1991: 44). Verse 8 provides highlighted background which is important to the rest of the passage and is highlighted because it both establishes the immediate setting and introduces those who will become main players in the later narrative. Verses 8-16 are sufficient to demonstrate the importance of the periphrastics.

Luke 2:8-16 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.
9 καὶ ἄγγελος κυρίου **ἐπέστη** αὐτοῖς καὶ δόξα κυρίου **περιέλαμψεν** αὐτούς, καὶ **ἐφοβήθησαν** φόβον μέγαν.
10 καὶ **εἶπεν** αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ,
11 ὅτι **ἐτέχθη** ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν πόλει Δαυίδ.
12 καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.
13 καὶ ἐξαίφνης **ἐγένετο** σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων·
14 δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.
15 Καὶ **ἐγένετο** ὡς **ἀπῆλθον** ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· **διέλθωμεν** δὴ ἕως Βηθλέεμ καὶ **ἴδωμεν** τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος **ἐγνώρισεν** ἡμῖν.
16 καὶ **ἦλθαν** σπεύσαντες καὶ **ἀνεῦραν** τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ·

8 And shepherds were in the same country living outdoors
and keeping watch by night over their sheep.
9 And an angel of (the) Lord **came upon** them
And glory of (the) Lord **shone about** them
And **they were** terribly **frightened**.
10 And the angel **said** to them
11-12 (News of Christ's coming)
13 And suddenly **it happened**
With the angel (was) a multitude of the heavenly host praising God and saying
14 (Praises to God)
15 And **it happened**
As the angels **departed** from them into heaven
the shepherds were saying to one another (Let's go see)
16 And they **came** hurrying and **found** Mary and Joseph, and the baby lying in a manger.

Critical to the story is the presence of the shepherds in the nearby region, living outside at night and remaining attentive. The careful reader may well notice that this is an example of a token which, when examined at the sentence level, was excluded as a possible adverbial use of

the participle. (See2.2.3) However, as noted in 2.2.4.5, a refinement in one's interpretive tools may yield a change in interpretation.

It may be noted that it would not have been sufficient for the shepherds to merely be "in the same country", for many were in the area who did not see the angels. If, instead of looking for reasons to exclude examples, one looks for evidence that action as well as location is important, it may be noted that the writer could have merely said ἦσαν ἔξω ἐν τῇ χώρᾳ τῇ αὐτῇ (they were outside in the same country), but he chose instead ἀγραυλοῦντες (living outside). [Note also the pleonasm, φυλάσσοντες φυλακὰς (watching the watch), which is generally used for emphasis.] When viewed as a discourse marker which highlights important background material, the presence of the periphrastics brings a sense of expectation that the stage is being set for an important event. It also introduces those who will become prominent actors beginning in verse 16. Thus, it may be seen as both an introductory and linking locative periphrastic, though it is listed according to its first use. It is the first of a number of initially excluded tokens that were reclassified after narrative criteria were proposed.

3.3.2 Luke 4:31

Following Jesus' departure from Nazareth, he travels to Capernaum where he performs an exorcism. Bock labels Luke 4:31-44 "Examples of Jesus' Ministry" and sees verses 31-32 as forming a setting summary (Bock, 1994: 425).[13] Johnson labels Luke 4:21-44 *First Signs and Wonders* and sees 4:31-37 as a close parallel account of facts recorded in Mark (Johnson, 1991: 85). [Note that in the Greek, σάββασιν (Sabbath) is plural though it is usually translated in the singular.]

> **Luke 4:31-37** Καὶ **κατῆλθεν** εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· [32] καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. [33] Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ **ἀνέκραξεν** φωνῇ μεγάλῃ· [34] ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [35] καὶ **ἐπετίμησεν**

[13] Bock also notes Goulder's plausible chiastic structure for 4:31-44 which affirms Luke's familiarity with this organizational device which is common to the Old and New Testaments and also occurs in the gospels of Matthew, Mark and John (Bullinger, 1994: 374-78).

αὐτῷ ὁ Ἰησοῦς λέγων· **φιμώθητι** καὶ **ἔξελθε** ἀπ᾽ αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον **ἐξῆλθεν** ἀπ᾽ αὐτοῦ μηδὲν βλάψαν αὐτόν. [36] καὶ **ἐγένετο** θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; [37] καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

Luke 4:31-32 And he **went down** to Capernaum, a city of Galilee. And he was teaching them on the Sabbath(s); [32] and they were amazed at his teaching, for his word was with authority.

4:31 He (Jesus) **went down** into Capernaum
And he was teaching them on the Sabbath(s)
4:32 they were amazed because his word was with authority
4:33-35 *An example is given of Jesus' "teaching" as he performs an exorcism.*
4:36 And amazement **came** upon all
and they were conversing with one another, saying "…"
4:37 And a report was going out …

Three items may be noted with regard to the periphrastic imperfect:

a. Jesus' teaching may have involved an extended period of time since it was on more than one Sabbath, but the action seems best viewed as iterative in nature. (See page 16.) Johnson notes that "Luke's deliberate use of the imperfect tense denotes an ongoing ministry of teaching (Johnson, 1991: 83)."

b. Here we have a locative of time – on the Sabbath(s), which follows both the participle and direct object. It appears to establish the persistent nature of his teaching rather than emphasize the day of the week.

c. It was the teaching that brought the amazement because it was with authority. What follows is an example of his authoritative teaching after which amazement **came** and word spread (of his teaching with authority).

This locative periphrastic introduces action of extended duration with clear agency that is especially important background to the setting of the main storyline and, therefore, worthy of highlighting. I have labeled this a Introductory Locative Periphrastic though the fronting of the participle before locative would appear to place greater emphasis on the action than its temporal location.

By contrast, it should be noted that *they were amazed* is a morphological imperfect. This is to be expected for two reasons of which the first is the more important:

a. While their amazement helps establish the setting for the illustration to follow, it is dependent upon Jesus' authoritative teaching and therefore not the most important of the background information. It is the result of the highlighted cause.

b. *They were amazed* is a passive form. Most periphrastics are agentive.

In a similar manner, the imperfect of verse 37 might be considered a candidate for periphrasis since it seems to suggest important results of Jesus' teaching, but note the following:

a. The teaching of Jesus which brought the amazement of the crowds and spread of his fame was more important than either result and is, therefore, the only item worthy of highlighting with regard to the immediate context, and

b. The sending out of a report is not information which is important to the narrative that follows, nor does it appear to set up a subsequent narrative.

It was, therefore, appropriately rendered as a simple morphological imperfect.

3.3.3 Luke 5:29

In Luke 5:27-28, Jesus calls a tax-collector named Levi (a.k.a. Matthew) to follow him, and he does. This leads to further conflict between Jesus and the religious establishment in what Johnson labels "Controversy over association and mission (Johnson, 1991: 44)." This clash is recorded in Luke 5:29-32.

Luke 5:29-32 Καὶ **ἐποίησεν** δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.
30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;
31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς **εἶπεν** πρὸς αὐτούς· οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·
32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

29 And Levi **made** him (Jesus) a great feast in his house
And it was a great crowd of tax-gatherers and others
who were with them (Jesus and his disciples) reclining (at table)
30 And the Pharisees and their scribes were complaining to his (Jesus') disciples
Saying, " Why are you (all) eating and drinking with tax-collectors and sinners?"
31 And answering, Jesus **said** to them,
"The well don't need a physician but the sick do.
32 I have not come to call righteous ones but sinners to repentance."

This is a most interesting example because the presence of the periphrastic imperfect within the relative clause would suggest an importance subordinate to the preceding clause. However, it was not their mere presence but the social interaction of their eating with Jesus that was the clear cause of the Pharisees' and Scribes' ensuing complaint. "Sharing a meal with those who did not observe the law was included by the rabbis among the 'things that shame a pupil of the scribes' (Butler, 1952: 108)." The real issue, as clarified by use of the periphrastic imperfect, was guilt by association.

3.3.4 Luke 6:12

Luke 6:12-16 deals with Jesus' choosing of the original twelve apostles. Though Johnson and Bock differ somewhat in their larger groupings, commentary suggests that they would agree with regard to general paragraph structure. Johnson labels verses 1-16 *Two Controversies and a Choice (Johnson, 1991: 100).* Bock breaks those elements down into three sections which he labels as follows:

1. 1-5 *Question about plucking grain on the Sabbath*
2. 6-11 *Questions about healing on the Sabbath*
3. 12-16 *Choosing the Twelve*

Luke 6:12 **Ἐγένετο** δὲ ἐν ταῖς ἡμέραις ταύταις **ἐξελθεῖν** αὐτὸν εἰς τὸ
ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.
13 καὶ ὅτε **ἐγένετο** ἡμέρα, **προσεφώνησεν** τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ'
αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους **ὠνόμασεν**·
14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον
καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον
15 καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον
ζηλωτὴν

12 And **it happened** … that he **went out** into the mountain to pray
and was spending the night in prayer to God.
13 And when day **came**, he **called** his disciples to him;
choosing twelve of them whom he also **named** apostles:
14-16 (Apostles are named.)

In verse 12, the post positive δέ indicates that there is a new development to our story, and **Ἐγένετο** signals that some key background is to be highlighted (Levinsohn, 2000: 72, 177). Use of the Locative Periphrastic emphasizes that Jesus was passing the night "in prayer".

Bock notes that spending the entire night in prayer would indicate an all night prayer vigil (Bock, 1994: 540). Anyone who has attempted to devote themselves to an extended time of intense prayer would agree that to do so all night would require conscious agentive action, but what is more interesting is his use of the locative phrase, ἐν τῇ προσευχη which affirms the development of form beyond the initial Locative Periphrastic of spatial domain. He went to the mountain to pray, and 'in the temporal realm of prayer' he was passing the whole night. As to be expected with the presence of a locative, the emphasis is on where he was persisting – in prayer.

Furthermore, his subsequent actions, when day came, were an outgrowth of his night spent in prayer, and, once again, the prominence of prayer within the Luke-Acts narrative is evident (Johnson, 1991: 69, 102). John 15:16 makes clear that the selection of the apostles was a deliberative act on Jesus' part while also affirming Jesus' belief in the importance of prayer. "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you." His *spending the night in prayer* is the highlighted background to his *choosing*.

3.3.5 Luke 8:32

Both Bock and Johnson list Luke 8:26-39 as the account of Jesus' casting demons out of a Gerasene Demoniac (Bock, 1994: 45; Johnson, 1991: 138).

Luke 8:26-39 Καὶ **κατέπλευσαν** εἰς τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.
27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν **ὑπήντησεν** ἀνήρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ χρόνῳ ἱκανῷ οὐκ **ἐνεδύσατο** ἱμάτιον καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.
28 ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας **προσέπεσεν** αὐτῷ καὶ φωνῇ μεγάλῃ **εἶπεν**· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς.
29 **παρήγγειλεν** γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.
30 **ἐπηρώτησεν** δὲ αὐτὸν ὁ Ἰησοῦς· τί σοι ὄνομά ἐστιν; ὁ δὲ **εἶπεν**· λεγιών, ὅτι **εἰσῆλθεν** δαιμόνια πολλὰ εἰς αὐτόν.
31 καὶ παρεκάλουν αὐτὸν ἵνα μὴ **ἐπιτάξῃ** αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.
32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα **ἐπιτρέψῃ** αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ **ἐπέτρεψεν** αὐτοῖς.

[33] ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου **εἰσῆλθον** εἰς τοὺς χοίρους, καὶ **ὥρμησεν** ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ **ἀπεπνίγη**.
[34] ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς **ἔφυγον** καὶ **ἀπήγγειλαν** εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.
[35] **ἐξῆλθον** δὲ ἰδεῖν τὸ γεγονὸς καὶ **ἦλθον** πρὸς τὸν Ἰησοῦν καὶ **εὗρον** καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ **ἐφοβήθησαν**.
[36] **ἀπήγγειλαν** δὲ αὐτοῖς οἱ ἰδόντες πῶς **ἐσώθη** ὁ δαιμονισθείς.
[37] καὶ **ἠρώτησεν** αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον **ὑπέστρεψεν**.
[38] ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· **ἀπέλυσεν** δὲ αὐτὸν λέγων·
[39] ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι **ἐποίησεν** ὁ θεός. καὶ **ἀπῆλθεν** καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα **ἐποίησεν** αὐτῷ ὁ Ἰησοῦς.

26 And **they sailed down** to the country of the Gerasenes …
which is opposite Galilee
27 After he [Jesus] came on shore,
a certain demon possessed man from out of the city **met** him.
and for a long time **he wore** no clothes
And he was not staying in a house but in the tombs
28 But beholding Jesus, after crying out, **he fell down before** him
and in a loud voice **he said**
"What have I to do with you, Jesus, son of the most high God?
I beg you, don't torment me!"
29 (For **he commanded** the unclean spirit to leave the man
For many times it had seized him,
and he was being bound in chains and restraining shackles
And breaking the bonds, **he was driven** by the demons into the wilderness.)
30 And Jesus **questioned** him, "What is your name?"
and **he said**, "Legion" because many demons **entered** into him.
31 And they were begging him that he not **command** them to go into the abyss
32 Now there was a herd of many swine feeding on the hillside
And they begged him that **he might permit** them to enter those [swine],
and **he permitted** them.
33 After the demons came out of the man, **they entered into** the swine,
and the herd **rushed** down the steep bank into the lake,
and **they were drowned**.
34 And the ones feeding the herd, beholding the happening, **fled** and **reported** [it]
In the city and in the fields.
35 now **they went out** to see what happened,
and they **came** to Jesus
and **they found** the man sitting from whom the demons had departed,
having been clothed and being of sound mind at the feet of Jesus
and **they were afraid**.
36 and the ones who saw **told** them how the demon possessed man **was healed**.
37 Then all the people of the surrounding country of the Gerasenes
asked him to depart from them,
for they were being gripped with great fear.
So **he**, after getting into the boat, **returned**.
38 Now the man from whom the demons had gone out was begging him
that he might be with him,

but Jesus **sent** him **away**, saying,
39 "Return to your home and tell the great things God **did** for you."
And he **left** the city proclaiming the great things Jesus **did** for him.

Upon Jesus' arrival in the region of the Gadarenes, he is met by a demon possessed man. Matthew covers the same events in 6 verses (See Matthew 8:28-34.) while Mark uses 20. (See Mark 5:1-20.) In each case, the periphrastic appears in the middle of the narrative and introduces the final ingredient needed to bring the story to its resolution – a place to send the demons. In both Mark and Luke, location is marked by both ἐκεῖ (there) and a prepositional phrase thus emphasizing the importance of the swine feeding in that particular vicinity.

The unfolding details of verses 26-31, coupled with the commentary of verse 29 (which I have marked as parenthetical) appear to provide rhetorical underlining (Longacre, 1983: 42-43). Resolution is delayed until the introduction of the swine in verse 32. The periphrastic marks the peak which is quickly followed by the unexpected conclusion.

3.3.6 Luke 13:10

In the beginning of chapter 13, Jesus has issued a call to repentance and delivered what is commonly known as the Parable of the Fig Tree. In verse 10, the use of δέ indicates a new development in the narrative (Levinsohn, 2000: 72). The change of topic and location, both with regard to time and place, indicates the beginning of a new episode in which Jesus heals a woman on the Sabbath and is criticized. Bock outlines verses 10-17 as follows:

a. Setting (13:10-11)
b. Healing (13:12-13)
c. Reactions (13:14-17 (Bock, 1996: 1213-14)

Luke 13:10-17 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.
11 καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς **προσεφώνησεν** καὶ **εἶπεν** αὐτῇ· γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου,
13 καὶ **ἐπέθηκεν** αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα **ἀνωρθώθη** καὶ ἐδόξαζεν τὸν θεόν.
14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ **ἐθεράπευσεν** ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.
15 **ἀπεκρίθη** δὲ αὐτῷ ὁ κύριος καὶ **εἶπεν**· ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;

16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;
17 καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

10 Now he was teaching in one of the synagogues on the Sabbath(s).
11 And behold a woman (was there)
who had had a spirit of infirmity for eighteen years;
she was bent over and could not fully straighten herself.
12 And when Jesus saw her, he **called** her and **said** to her,
"Woman, you are freed from your infirmity."
13 And he **laid** his hands upon her,
and immediately she **was made straight**,
and she was praising God.
14 But the ruler of the synagogue, indignant because Jesus **healed** on the Sabbath, **said** to the people,
"There are six days on which work ought to be done;
coming on those days, be healed, and not on the Sabbath day."

15 Then the Lord **answered** him,
"You hypocrites! Does not each of you on the Sabbath untie his ox or his ass from the manger, and lead it away to water it?
16 And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?"
17 As he said this, all his adversaries were being put to shame;
and all the people were rejoicing at all the glorious things
that were done by him.

Here the periphrastic is accompanied by not one but two locative phrases: "in one of the synagogues", and "on the Sabbath(s)". It is surmised by this author that the lack of specificity with regard to synagogue and Sabbath is designed to establish a regularly occurring setting against which but one specific incident is related. Though the fact he was teaching on the Sabbaths could suggest extended time, it seems more likely to be expressing iteration. It is the placement of his action in a special time (on the Sabbath) that is the more critical information to understanding the narrative. The use of the periphrastic prepares us for a conflict which arose not from *what* he did but *when* he did it. If this is but one incident in a regularly occurring practice of teaching in the synagogues on the Sabbath and healing those in need, it becomes easier to understand why "all the people were rejoicing at all the glorious things that were done by him."

3.3.7 Luke 15:1

Jesus has just spoken with regard to the cost and importance of discipleship. The post positive δέ signifies a new development in the story (Levinsohn, 2000: 72). It is consistently translated in this passage as *then* or *now*. (See KJV, ASN, NAS, NET, NIV, RSV, and NKJV)

> **Luke 15:1-3** ¹Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. ² καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. ³ **Εἶπεν** δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων·
>
> 1 tax collectors and sinners were to him drawing near to hear
> 2 Pharisees and scribes were murmuring, saying, "…"
> (This man welcomes sinners and eats with them)
> 3 but he (Jesus) **said** "…"
> 4-7 The Parable of the Lost Sheep[14]
> 8-10 The Parable of the Lost Coin
> 11-32 The Parable of the Forgiving Father (a.k.a. The Prodigal Son)

Verses 1-3 provide the setting for Jesus' three parables: The Lost Sheep (4-7), The Lost Coin (8-10), and The Forgiving Father (11-32) (Bock, 1996: 1297). Johnson groups them all together under the single title *Parables of Lost and Found (1-32)* (Johnson, 1991: 235). The parables were not only for the benefit of those *sinners* who came, but in response to those who were murmuring. They address not only the value of things lost, but the appropriate response to their return, which is rejoicing, not murmuring.

Jesus' repeated reception of sinners who were drawing near to him was long enough and often enough to bring disdain and murmuring from the religious conservatives. Notice that the 'to him' is not an indirect object but a locative of place indicated where they were drawing near to hear. Thus, it serves as an Introductory Locative. It also fits the category of the iterative imperfect (See 1.3.4) in that *they kept on coming to him to hear*. The durative force of the action may be deduced from the fact that eating in those days was not a fast food affair, but it is

[14] Since an inclusion of the entire Greek text seemed more cumbersome than helpful, I have included only the introductory verses.

becoming apparent that the more important question is "How critical is their drawing near to him to the unfolding narrative at large?"

Most likely, the murmuring was spawned by the idea that godly people should not be attracting sinners. Jesus' parables may be seen as an apologetic for not only continuing to encourage sinners to draw near, but for rejoicing when that which was lost is restored. Thus, their drawing near to him provides background, not just for the response of the religious leaders, but for the extended narrative which follows. It is a model example of an Introductory Locative Periphrastic.

3.3.8 Luke 19:47

Verses 47 and 48 have received a variety of treatments:

1. Timothy Johnson treats them as a part of verses 28-48 under the title, *Entering Jerusalem* (Johnson, 1991: v11, 301).

2. Bock sees Luke 19:47-48 as a unit which he labels, *The Frustrated Conspiracy against Jesus*. He links it with *Jesus' Cleansing of the Temple* in verses 45-46 under the broad topic *Controversy in Jerusalem* (19:45-21:4) (Bock, 1996: 1571, 77).[15]

3. The NRSV, REB (Revised English Bible), NAB (New American Bible) and NIV provide them with their own paragraph (1993: 2812-13).

4, The NRB (New Jerusalem Bible) places 19:47-20:8 into a single paragraph (1993: 2013).

I believe the best assessment is to view verses 47 and 48 as a summary-introduction of events that unfold in the narrative exchanges found in Chapter 20.

Luke 19:47-20:2 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,
48 καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

[15] Interestingly, this is the only place in which Johnson and Bock do not agree with regard to their broad divisions. Clearly, verses 45-47 may be seen as transitional and may relate to both (Longacre, 1983: 314).

[1] Καὶ **ἐγένετο** ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου **ἐπέστησαν** οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις [2] καὶ **εἶπαν** λέγοντες πρὸς αὐτόν· **εἰπὸν** ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

19:47 he (Jesus) was teaching in the temple
(those in power) were seeking to destroy him.
They were not finding anything they could do because
The people were hanging on his words.
20:1 And it **happened** that,
on one of the days of his teaching, the chief priests and scribes … **came**
:2 They **said,** "By what authority …"
(They fail to trap him because they feared the people. See 6-8.)
:9-19 He spoke a parable against them and they could not take him
because they feared the people. (See verse 19)
:20-26 So they watched him … but
They can't trap him in the presence of the people. (see vs. 26.)
:27-40 The Sadducees are silenced. (See 39-40.)

Again, Jesus was teaching, and the stage was being set for the final confrontation between Jesus and the religious leaders. Jesus' triumphal entry into Jerusalem in Luke 19:28 marked the beginning of Jesus' last week of ministry; before week's end, he would be crucified. One of his first acts following his entry into the city was to cleanse the Temple for a second and final time (See 19:45-46). His continued teaching was putting him on a collision course with the religious leaders - especially since he was doing it in the temple, in full view of the religious leaders.

Indeed, the opening of chapter 20 uses the genitive absolute, διδάσκοντος αὐτου , to clearly place the events within the context of Jesus' teaching. What follows is the documented failure of those seeking to destroy Jesus by attacking him in public. The substance of his teaching infuriated them - (those in power) were seeking to destroy him; the grace of his words left the people spellbound - The people were hanging on his words; and his popular support prevented them from laying hands on him in public - They were not finding anything... Note the three failed attempts to trap Jesus in his teaching:

1. In Luke 20:1-18 he puts to silence the religious leaders who question his authority.

2. In Luke 20:19-26 he silences the Herodians regarding taxes.

3. In Luke 20:27-38 he silences the Sadducees regarding the resurrection.

At the conclusion of these failed attempts, Luke includes the following summary:

20:39 A certain scribe **said**,"…(good job)"
20:40 and they no longer were daring to ask of him anything.

Therefore, the reasons for viewing verses 47-48 as scene introduction to Luke 20 may be summarized as follows:

1. The use of ἐγένετο in Luke 20:1 – This is a favorite device of Luke for marking an episode's transition and, "In particular it picks out from the general background the *specific circumstance* for the foreground events that are to follow (Levinsohn, 2000: 177)." In this case, it was *as Jesus was teaching and preaching* that they came.

2. The purpose of backgrounding – If verses 47-48 are the resulting actions following Jesus' cleansing of the temple, why present them as background material? Their designation as background information offers no real assistance in understanding the story. But, if verses 47-48 set the scene for what follows, a set of examples that shows each of the major religious groups failing to discredit Jesus makes perfect sense. Since Jesus' teaching is the cause of their irritation and focus of their attack, it supports my claim that the periphrastic imperfect is used to highlight background material which is of particular importance to the narrative.

3. The limitations of time – Jesus made his triumphal entry on Sunday and would be crucified by Friday. If the interactions of chapter 20 occur after verses 47-48, rather than in the context of verses 47-48, when could they occur? These were the last few days of Jesus' life. Any teaching occurring in the Temple would have to be part of a limited time frame.

4. The outcome of the exchanges perfectly matches what I believe is a summary introduction – the rulers were trying to trap Jesus but failing. Jesus was teaching in the Temple on their home turf, and they could not discredit him.

3.3.9 Luke 24:13

Chapter 24 of Luke begins with the resurrection and ascension of Jesus and ends with the disciples gathered in the upper room receiving instructions to await the coming of the Holy Spirit. In between these events is the story of two disciples journeying from Jerusalem to a nearby city who have an encounter with Jesus. The setting for that encounter is found in verses 13 and 14 (Bock, 1996: 1907).

Critical to our understanding as to why Luke would choose to use a periphrastic at this point is the matter of geography. As was noted in 1.8.0, place, especially Jerusalem, is important to Luke's narrative. The book of Luke brings us to Jerusalem for the Christ's climactic crucifixion and resurrection, and Acts moves us from Jerusalem to the outermost parts of the earth (Bock, 1994: 20.28; Bock, 2007: 46; Johnson, 1991: 14). Yet, on the day that Christ's resurrection is discovered, on that day, two of the disciples are headed out of town.

I have included the Greek text and discussion for only the early verses of Lk 24:13-24.

Luke 24:13-16 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς,
14 καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.
15 καὶ **ἐγένετο** ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς,
16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν

13 And behold two of them on that day were going away to … Emmaus
14 and these were speaking with each other about all these happenings.
15 And **it happened** in their conversation and discussion
Jesus himself also drawing near was joining himself to them.
16 But their eyes were being kept from recognizing him.
17 And he **said** to them,
"What are these words that you are exchanging
with one another as you are walking?"
And they **stood** still, looking sad.
18 And one of them, named Cleopas, answered and **said** to him,
"Are you the only one visiting Jerusalem and unaware of the things
which have happened here in these days?"
19 And **he said** to them, "What things?"
And **they said** to him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people,
20 and how the chief priests and our rulers delivered him up to the sentence of death, and crucified him.
21 But we were hoping that it was he who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened.

22 But also some women among us amazed us. When they were at the tomb early in the morning,
23 and did not find his body, they came, saying that they had also seen a vision of angels, who said that he was alive.
24 And some of those who were with us went to the tomb and found it just exactly as the women also had said; but him they did not see.

Here the periphrastic is introduced, not with a spatial locative, but a temporal one. It was not the trip to Emmaus that was significant, but the fact they were making it *on that day*. Their departure occurs almost immediately after certain important events: they were told, by the women who had gone to further anoint Jesus' body, that Jesus had arisen from the dead, and other disciples had confirmed that the tomb was empty. (See verses 17-24 above.) This raises the question of "why?" Why leave the city when you have just received word that the one you hoped was the Messiah had risen from the dead?

Even Jesus' exposition of the necessity of his death did not cause them to turn around. Only after he was revealed in the breaking of bread did they immediately return. According to the *Theological Dictionary of the New Testament*, πορεύομαι can mean "to go away" (Kittel and Friedrich, 2006: Vol VI, 573). Indeed, the account of Jesus' ascension in Acts 1:10 uses a form of πορεύομαι (ibid: 576).

The use of the periphrastic imperfect draws attention to a characteristic example of Jewish unbelief apart from divine enablement. As noted earlier in 1.8.0, Luke is an apologetic historian defending God's ways in a world in which there are an increasing number of Messiah-believing Gentiles amidst large scale Jewish rejection (Bock, 1994: 1; Johnson, 1991: 10) Later in the chapter, following Jesus' appearance to his disciples in the upper room and his affirmation of his physical presence through the eating of food, we read in verse 45, "Then he opened their minds to understand the scriptures."

3.3.10-11 Acts 2:2, 2:5

Though under slightly different titles, both Bock and Johnson see Acts 2:1-13 as chronicling the coming of the Holy Spirit at Pentecost (Bock, 2007: 46; Johnson, 1992: v, 41). The narrative can be seen as exhibiting three parts: the Spirit descends on the disciples (1-4), a

crowd gathers (5-6a), and the crowd's response is registered (6b-13). Although the two periphrastics may be seen as highlighted introductory material, it should also be recognized that each presents information of prophetic importance which serves as a link to other scripture as well.

Acts 2:1-13 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό.
2 καὶ **ἐγένετο** ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ **ἐπλήρωσεν** ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι
3 καὶ **ὤφθησαν** αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς καὶ **ἐκάθισεν** ἐφ' ἕνα ἕκαστον αὐτῶν,
4 καὶ **ἐπλήσθησαν** πάντες πνεύματος ἁγίου καὶ **ἤρξαντο** λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.
5 Ἦσαν δὲ εἰς Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.
6 γενομένης δὲ τῆς φωνῆς ταύτης **συνῆλθεν** τὸ πλῆθος καὶ **συνεχύθη**, ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.
7 ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες· οὐχ ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;
8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ **ἐγεννήθημεν**;
9 Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,
11 Ἰουδαῖοί τε καὶ προσήλυτοι, Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.
12 ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· τί θέλει τοῦτο εἶναι;
13 ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι γλεύκους μεμεστωμένοι εἰσίν.

1. And when the day of Pentecost had come, they were all together in one place.
2. And suddenly a sound **came** from heaven like the rush of a mighty wind,
   and it **filled** all the house where they were staying.
3. And there **appeared** to them dividing tongues, as of fire,
   and one **sat** upon each one of them.

4. And they all **were filled** with the Holy Spirit
   and **they began** to speak in other tongues, as the Spirit was giving them utterance.
5. Now there were dwelling in Jerusalem Jews,
   devout men from every nation under heaven.
6. And when this sound occurred, the multitude **came together**,
   And they **were confused**,
   because each one was hearing them speak in his own language.
7. And they **were amazed** and **marveled**, saying,
   ("Behold, are not all these who are speaking Galileans?)
8. And how are we each hearing in our own language in which **we were born**?)

9-11a [A list of represented languages]

11b We are hearing them speak in our languages the great things of God."

12 Now they were all standing in amazement and were puzzling
Saying to one another, "What does this mean?"
13 But others, mocking, were saying, "They are filled with new wine."

The use of ἦσαν καθήμενοι is best understood in the figurative sense of "To stay (Kittel and Friedrich, 2006: Vol III, 444)." The participle is derived from the same root as that used by Jesus in his command to "stay (καθίσατε) in the city, until you are clothed with power from on high." (See Luke 24:49.) Here the periphrastic both provides background information and highlights an action which links the events at hand to Jesus' earlier command whose prophetic component is about to be fulfilled. It seems likely that they were still staying in the same room where they had returned after Christ's ascension and where they had held their extended prayer meeting (See 3.3.11 Acts 1:13.). Despite the periphrastic imperfect's position in a dependent clause, it marks the location of the disciples' residence as having highlighted importance.

In verse 5, the use of the post positive δὲ indicates a new development in Luke's story (Levinsohn, 2000: 72). Luke now introduces new characters – devout Jews from all nations living IN JERUSALEM.[16] The periphrastic focuses our attention on Jerusalem for at least 4 reasons:

1. Jerusalem was the promised site for the Spirit's coming. (See again Luke 24:49.)
2. Jerusalem was to be the starting point for their empowered preaching (See Acts 1:8.)
3. Both Isaiah and Micah prophesy of the word of the Lord coming from Jerusalem. (See Isaiah 2:3 and Micah 4:2.)
4. The good news which was to be to all people (λαός) is about to be preached to Jews in Jerusalem from every people group (ἔθνος) under heaven. (See Luke 2:5; Acts 2:5)

Again we are presented with highlighted introductory background which also links us to previously presented material.

3.3.12 Acts 11:5

In Acts 10, Peter was used by God to introduce a centurion by the name of Cornelius, and other of his Gentile friends, to the Lord. Arriving back in Jerusalem, he is criticized by his fellow Jews for associating with Gentiles. In verses 5-18 of chapter 11, Peter gives his account

[16] Note that the locative phrase occurs between the copula and participle. Word order will be discussed further in the conclusion.

of what happened. Verse 4 marks the beginning of the narrative section, and verse 5 contains the periphrastic imperfect to be discussed.[17]

> **Acts 11:4-5** Ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων·
> 5 ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος καὶ **εἶδον** ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ **ἦλθεν** ἄχρι ἐμοῦ.
>
> 4 Now Peter, as he began, was explaining to them in order, Saying,
> 5 "I was in the city of Joppa praying
> And **I saw** in a trance, a vision
> (something descending, like a great sheet, let down from heaven by four corners;)
> And it **came** to me …"

Here the Locative Periphrastic highlights important background information relative to the setting of Peter's narrative. He was in Joppa, and he was praying. His presence in Joppa is important because, as he will later inform them in verse 13, an angel had commanded Cornelius to send to for him at Joppa. (See Acts 10:5.) In keeping with the earlier noted prophecy fulfillment theme of Luke, obedience to God's command would be expected to bring positive results.

While praying, Peter received a vision in which God both prepared him for the events that would follow and commanded him to go with the Gentiles who had come seeking him. His invitation had divine preconfirmation. Thus, as Peter's defense is narrated, the locative periphrastic is used to highlight both his location and his activity.

3.3.13 Acts 12:6 (and 12:5)

Acts 12:1-23 chronicles the early persecution of the church in Jerusalem and may be divided into three parts:

> (1) the martyrdom of James, brother of John, along with the arrest of Peter (12:1-5);
> (2) Peter's miraculous delivery from prison (12:6-19); and
> (3) Herod's arrogance and judgment (12:20-23) (Bock, 2007: 421).

Johnson treats verses 1-25 as the larger episode which he labels *Peter's Escape, Herod's Death* (Johnson, 1992: 209). While I believe it best to see verses 1-5 as an introductory

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[17] This is the only periphrastic imperfect that I found which was not included by Boyer.

paragraph which sets the stage for Peter's release, verse 6 also provides highlighted background information which is important to the unfolding drama of our story.

More importantly, there are two periphrastic imperfects within these opening verses. The first is found in verse 5 and serves as both a link between the two sections and a connection to the periphrastic imperfect in verse 12. (See 3.4.15) Having no locative, It is classified under my system as a Linking Action Periphrastic. The second, which is found in verse 6, is an Introductory Locative. Their close proximity and partial interdependence require that I address them together.

Acts 12:1-6 Κατ' ἐκεῖνον δὲ τὸν καιρὸν **ἐπέβαλεν** Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.
2 **ἀνεῖλεν** δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ.
3 ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις, **προσέθετο** συλλαβεῖν καὶ Πέτρον,- ἦσαν δὲ [αἱ] ἡμέραι τῶν ἀζύμων-
4 ὃν καὶ πιάσας **ἔθετο** εἰς φυλακὴν παραδοὺς τέσσαρσιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.
5 ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.
6 Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἁλύσεσιν δυσὶν φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.

vs. 1 Herod **laid** his hand on some of the church to harm them
2 He **killed** James …
3 Seeing that it was (is) pleasing to the Jews,
he **added** to take Peter also
(but they were the days of unleavened bread)[18]
4 who also taking, he **placed** in prison …
Intending after the Passover to bring him to the people
5 So Peter was being kept in prison;
but prayer for him was earnestly being made to God by the church.
6 Now the very night Herod was about to bring him out, Peter was sleeping
between two soldiers, bound with two chains,
and sentries before the door were guarding the prison
7-19 (Peter is miraculously delivered.)

In Acts 12, Herod begins to persecute the church. James is beheaded, and Peter has been put in prison. Verse 5 provides both the conclusion of Herod's actions and background for what follows. Peter was being kept in prison, but prayer was earnestly being made by the

[18] Parentheses have been added to reflect the small dashes found in the Greek text. Those dashes appear to set off a parenthetical expression.

church which would have dramatic results as the prayer that begins with Peter's arrest will be seen to continue until his arrival at the disciples' door. (See Acts 12:12)

Unlike the periphrastics we have previously examined, there is no locative accompanying the periphrastic in verse 5; the focus is on the action. The periphrastic indicates that the production of earnest prayer is of greater importance to the unfolding events than the fact that Peter was being kept in prison. It is classified as a Linking Periphrastic because it both concludes this introductory paragraph, which establishes a setting of intense persecution, and highlights an activity which is to be seen as having a profound effect on what follows. What follows is Peter's miraculous deliverance from prison which is presented as the direct result of the continuous, ongoing prayer of the disciples. Once again, we see Luke's emphasis on prayer (Johnson, 1991: 14).

Then, as Herod was about[19] to bring Peter out to be killed, a Locative Periphrastic is employed which focuses our attention on the conditions related to Peter's imprisonment that make his deliverance seemingly impossible. Consider the highlighted obstacles:

1. He is not in a state of heightened alert; he is sleeping.
2. He is between two soldiers.
3. He is bound in chains.

And, in case his position in prison is not serious enough, we are reminded that there are sentries guarding the doors. Luke may be highlighting his location to emphasize how much worse Peter's circumstances are here than when he and the other apostles were delivered from prison in Acts 5:19. In that instance, there were merely guards outside the door (Acts 5:23). It also indicates that Paul had no real part in his deliverance. Indeed, verse 9 informs us that he thought he was seeing a vision.

The tension peaks as the sequence of phrases in verse 6 seems to provide rhetorical underlining (Longacre, 1983: 39). Then, the Lord provides deliverance in answer to the prayers

[19] Here the imperfect ἤμελλεν serves more as an auxiliary to the infinitive yet sets a background of impending doom.

being made – in spite of seemingly impossible odds. Despite its stative quality, *was sleeping* appears to be functioning as highlighted material which helps introduce the ensuing miracle.

3.3.14 Acts 21:3

As noted by Bock, Acts 21:1-16 chronicle the last legs of Paul's journey to Jerusalem following his third missionary journey (Bock, 2007: 48). Verses 1-6 chronicle his travel from Miletus to Tyre where he stays for seven days.

Acts 21:1-6 Ὡς δὲ **ἐγένετο** ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες **ἤλθομεν** εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον κἀκεῖθεν εἰς Πάταρα,
2 καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην ἐπιβάντες **ἀνήχθημεν**.
3 ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον **ἐπλέομεν** εἰς Συρίαν καὶ **κατήλθομεν** εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον **ἦν ἀποφορτιζόμενον** τὸν γόμον.
4 ἀνευρόντες δὲ τοὺς μαθητὰς **ἐπεμείναμεν** αὐτοῦ ἡμέρας ἑπτά, οἵτινες τῷ Παύλῳ **ἔλεγον** διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς Ἰερουσόλυμα.
5 ὅτε δὲ **ἐγένετο** ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες **ἐπορευόμεθα** προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν **προσευξάμενοι**
6 **ἀπησπασάμεθα** ἀλλήλους καὶ **ἀνέβημεν** εἰς τὸ πλοῖον, ἐκεῖνοι δὲ **ὑπέστρεψαν** εἰς τὰ ἴδια.

1. And as **it happened**, after we left [Miletus], having departed from them,
   Setting a straight course, **we came** to Cos, and then to Rhodes, and on to Patara
2. And having found a ship crossing over to Phoenice, after boarding, **we set sail**.
3. and after sighting Cyprus, and leaving it on the left, we were sailing to Syria
   And **we came** to Tyre,
   For there the ship was unloading the cargo.
4. And having located the disciples, **we remained** there seven days.
   [and] they were saying to Paul, by the Spirit, not to go to Jerusalem.
5. and when **it happened** our days were completed,
   Having started out, we were leaving as all were accompanying us
   to the outskirts of the city,
   And bowing the knee on the shore, **we prayed**.
6. **We said goodbye to** one another.
   and **we went up** into the ship
   and those [others] **returned** to their own [homes]

According to Acts 20:16, Paul was in a hurry to reach Jerusalem. Why then did he stop for seven days in Tyre, and what was meant by ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας which could be translated *when our days were up*? The periphrastics highlights the fact that it was there that the ship was unloading its cargo. Apparently there was a scheduled layover of seven days during which time Paul and his companions sought out Christian fellowship. The fact that the

ship was unloading its cargo THERE is emphasized because it explains the disciples extended stay despite their hurry.

3.4 Linking Locative Periphrastics

Linking Locative Periphrastics may link adjacent or noncontiguous narrative sections through highlighted background action whose location is critical. Such linking, as noted in the introductory material to this chapter, may be motivated in three ways.

1. Examples which occur in the middle of narrative passages or between two related narrative passages may be seen as transitional material which is important to both sections. (Longacre, 1983: 314) Some periphrastics may therefore serve to conclude one section while providing introductory material for the next. In these instances, the periphrastic may be of highlighted importance to both sections. This is the most common mechanism of linkage uncovered by my analysis, a mechanism that requires no specific tense or tense form in the passage recalled or anticipated by the periphrastic imperfect.
2. Rijksbaron has shown that, in historical narrative of classical Greek, the imperfect was used on the discourse level to establish "cohesion between different and, more specifically, distant parts of a given narrative, if, for some reason or other, this is split up (Rijksbaron, 1988: 254)." My analysis of the periphrastic forms in New Testament narrative reveals several examples in which passages are linked specifically by the repetition of periphrastic imperfect forms, although linkage is not consistently underscored in this grammatical fashion.

3. Linking may also occur as a result of chiastic interplay. (See 1.8.1 The Use of Chiasm.)

Some examples serve more than 1 purpose.

3.4.1 Luke 1:10

Both Bock and Johnson place verse 10 in the midst of the narrative in which the birth of John the Baptist is prophesied. This section begins in verse 5 (Bock, 1994: 44; Johnson, 1991: 31), and appears to contain a locative periphrastic with no immediate discourse function. Verses 5 -10 are introductory material which prepares us for the angelic interchange which begins in verse 11, but the importance of the multitude without does not become evident until verse 21. The periphrastic imperfect of verse 10 anticipates the return of the crowd into the narrative in verse 21 following Zacharias's interaction with an angel of the Lord as recorded in verses 11-20. Both 1:10 and 1:21 contain periphrastic imperfects. The first look forward, the second looks back. (See 3.6.1)

Luke 1:5-10 **Ἐγένετο** ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.
6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.
7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
8 **Ἐγένετο** δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,
9 κατὰ τὸ ἔθος τῆς ἱερατείας **ἔλαχε** τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,
10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

5. **It happened** in the days of Herod the king …
   A priest … Zacharias, and his wife …
6. were righteous …
7. but there was no child
   And Elizabeth was barren
8. But **it happened** (in fulfilling his priestly duties)
9. **It fell by divine appointment** for him to burn incense in the Lord's temple
10. And the whole multitude of people was praying outside at the hour for burning incense

Though not immediately evident, the periphrastic imperfect provides introductory information that will prove important later. It introduces the praying multitude who are outside

the temple at an appointed time. In keeping with the Locative Periphrastic, it is where and when they were praying that is being emphasized because this *praying multitude* will become the *waiting people* of verse 21. Thus, though the praying itself could be another example of Luke's tendency to emphasize prayer. (Johnson, 1991: 69, 93), the emphasis is more on their location than their activity. We will revisit this example when discussing Luke 1:21 under section 3.6.1 regarding Linking Action Periphrastics.

3.4.2 Luke 4:20

Luke 4 begins with the temptation of Christ in the wilderness and then addresses his early ministry in Galilee. Jesus' initial teaching is spirit-filled and well received (See Luke 4:15-16). Then he comes to his home town of Nazareth.

Luke 4:16-24 Καὶ **ἦλθεν** εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ **εἰσῆλθεν** κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ **ἀνέστη** ἀναγνῶναι.
17 καὶ **ἐπεδόθη** αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον **εὗρεν** τὸν τόπον οὗ ἦν γεγραμμένον·
18 πνεῦμα κυρίου ἐπ' ἐμὲ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,
19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.
20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ **ἐκάθισεν**· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.
21 **ἤρξατο** δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.
22 Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον· οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος;
23 καὶ **εἶπεν** πρὸς αὐτούς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
24 **εἶπεν** δέ· ἀμὴν λέγω "…"

16 He **came** into Nazareth
he **entered** into the Synagogue
he **arose** to read
17 The book of the prophet Isaiah **was handed** to him
And having opened the book, he **found** where it was written…
18-19 This quote from Isaiah 61:1 has its own discourse structure that will be addressed shortly.
20 And having closed the book to give it back, he **sat down**.
And all the eyes in the Synagogue were fixing their gaze on him.
21 he **began** to say "…"
22 and all were affirming him
and were wondering at his gracious words
and were saying " . . . "

23 And he **said** "…"
24 and he **said** "…"

Bock presents Luke 4:16-30 as "Examples of Jesus' Preaching" and further divides the passage into a setting for the Scripture reading (16-17), two cycles of presentation and response (18-22 and 23-29), and Jesus' departure in verse 30; but he also notes that at least three authors see a chiastic structure in verses 16-20 which, using the above gloss, may be represented as follows:

In the Synagogue (4:16b)
He arose (4:16c)
He received the scroll (4:17a)
He opened the scroll (4:17b)
He read the passage (4:18-19)
He closed the scroll (4:20a)
He returned the scroll (4:20b)
He sat down (4:20c)
In the Synagogue (4:20d)

What is most interesting is that the main elements of the Scripture reading may also be seen as chiastic. Tiede's suggested chiasmus of Luke 4:18-19 is as follows (Bock, 1994: 399):

Preaching the good news (4:18c)
Proclaiming release to the captive (4:18d)
Giving sight to the blind (4:18e)
Setting free the oppressed (4:18f)
Proclaiming the acceptable year of the Lord (4:19a)

Indeed, further analysis suggests that the referenced quotation has been consciously edited to enhance the chiastic structure and make the matter of sight the hinge point. It is a loose quote from Isaiah 61:1-2a which agrees with the Septuagint in the first half but shows significant paraphrase in the second. Consider the following Greek and Hebrew texts which use highlighting and underlining to show similarity and disparity in translation:

Luke 4:18-19

πνεῦμα κυρίου ἐπ' ἐμὲ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
The spirit of the Lord is upon me because he anointed me to preach good news to *the* poor
ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,
He has sent me to proclaim to the captives liberty, and to the blind recovery of sight
ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,
To call the ones having been broken in remission (or "To release the oppressed")
[19] κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.
To proclaim the acceptable year of the Lord.

Luke 4:18-19 ESV

"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, [19] to proclaim the year of the Lord's favor."

Isaiah 61:1-2

πνεῦμα κυρίου ἐπ᾽ ἐμέ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς
The spirit of the Lord is upon me because he anointed me to preach good news to *the* poor
ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ
He has sent me to bind up the brokenhearted
κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν
to proclaim to the captives liberty, and to the blind recovery of sight
[2] καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως παρακαλέσαι πάντας τοὺς πενθοῦντας
To proclaim the acceptable year of the Lord and a day of recompense to exhort the mourners

Isaiah 61:1-2

רוּחַ אֲדֹנָי יְהוִה עָלָי יַעַן מָשַׁח יְהוָה אֹתִי WTT
Spirit of the Lord GOD (is) upon me because the LORD has anointed me
לְבַשֵּׂר עֲנָוִים שְׁלָחַנִי לַחֲבֹשׁ לְנִשְׁבְּרֵי־לֵב לִקְרֹא לִשְׁבוּיִם דְּרוֹר
To bear tidings to the afflicted, to bind up the broken hearted to proclaim to the captive liberty
וְלַאֲסוּרִים פְּקַח־קוֹחַ:
To the imprisoned, release.
לִקְרֹא שְׁנַת־רָצוֹן לַיהוָה וְיוֹם נָקָם לֵאלֹהֵינוּ WTT **Isaiah 61:2**
To proclaim the favorable year of the LORD, and the day of vengeance of our God
לְנַחֵם כָּל־אֲבֵלִים:
To comfort all that mourn.

Isaiah 61:1-2 ESV

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;
[2] to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn;

It is important to note that the phrase declaring “the recovery of sight to the blind” is not found in the Hebrew, but does occur in the Septuagint. However, the following phrase, “to bind up the broken hearted”, which occurs in both the Septuagint and Hebrew has been omitted while a chiastic complement to their proclaimed release has been added which might be a paraphrase of the final line of Hebrew in verse 1 “To the imprisoned release.”

Without these adjustments, the issue of sight would no longer be perfectly centered within the chiastic structure, and the implied importance of the periphrastic imperfect would be

reduced. Given the fact that Luke has already crafted the surrounding verses to form a chiasm in which the reading of Jesus is pivotal, it seems most likely that what may have originally been a combination of reading and commentary has here been paraphrased and restructured by Luke to enhance the focus on the need of "sight" for those who are spiritually blind. This was the central message to those who were fixing their gaze on him but not really seeing.

In the Synagogue (4:16b)
He arose (4:16c)
He received the scroll (4:17a)
He opened the scroll (4:17b)
Preaching the good news (4:18c)
Proclaiming release to the captive (4:18d)
Giving sight to the blind (4:18e)
Setting free the oppressed (4:18f)
Proclaiming the acceptable year of the Lord (4:19a)
He closed the scroll (4:20a)
He returned the scroll (4:20b)
He sat down (4:20c)
In the Synagogue (4:20d) – "And all the eyes in the Synagogue were fixing their gaze on him."

Against this background, Luke's use of the periphrastic form (they were fixing their gaze) creates for the reader a heightened expectation of what is to follow. Will they receive the message and the messenger, or will they reject them? I propose that 4:16-20 establishes the setting for the two cycles of statement and response that are based primarily on what he said and not what he read, for they had failed to see the main point of his message.

Thus, *they were fixing their gaze on him* should be understood as highlighted background for the following reasons:

a. It is part of a synecdoche in which the eyes represent the whole person. The word order is noteworthy. A literal rendering of the latter half of verse 20 would be: *and the eyes of all in the synagogue were focusing on him.* The preverbal positioning of the qualifiers and subject suggests a change of focus in which the subject is being highlighted (Levinsohn, 2000: 38).

b. If verse 20 is seen as the chiastic complement of verse 16, then their gazing may well be understood as having begun with the entry of Jesus into the Synagogue

which would affirm the fact that it was to be seen as decidedly durative. Indeed, since Levinsohn argues that chiasms often have their own structure which should be analyzed separately (Levinsohn, 2000: p.277), if the chiasm were removed, we would be left with

16a He **came** into Nazareth …
20b And all the eyes in the Synagogue were fixing their gaze on him.

c. It reinforces the chiasm whose hinge implies the need for deliverance from blindness. Moreover, such a reference may be expected to be important theologically since the eyes are often linked to spiritual perception. (See Mat. 9:30; 13:6; Lk 2:30; 10:23; 24:16, 31; Ro 11:10). An expectation is raised of enlightenment or rejection.

d. Since it becomes evident that their failure to see the hoped for miracles is a factor in their subsequent rejection of this *prophet* (See Lk 4:23-24), their expectant gaze should be seen as carrying over to the following narrative as well. Yet, just as his message was a fulfillment of God's word, so was their rejection. It affirmed Jesus' words, "No prophet is accepted in his own country." (Luke 4:24)

The fronting of the locative stresses location which completes the chiasm. This linkage then is marked by rhetorical structure rather than tense agreement, since I am proposing linkage between the aorist form ἦλθεν in 16a and the periphrastic imperfect ἦσαν ἀτενίζοντες in 20b. The copula and participle are adjoining which highlights the action, and the subject is fronted which stresses agency. The Jews were looking in the right place, but Luke's subsequent discourse indicates that they were still in need of sight.

3.4.3 Luke 4:44

Luke 4:44 appears as a summary statement to the overview of Jesus' ministry found in 4:14-44 (Johnson, 1991: 85). Viewed as part of a larger narrative unit, it may also be seen as the chiastic answer to the periphrastic in Luke 4:31. (See 3.3.2) Thus the linkge between these

two passages is marked with special clarity and emphasis by means of both rhetorical structure (chiasmus) and correspondence between a pair of periphrastic imperfect forms.

Luke 4:42-44 Γενομένης δὲ ἡμέρας ἐξελθὼν **ἐπορεύθη** εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ **ἦλθον** ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ᾽ αὐτῶν.
43 ὁ δὲ **εἶπεν** πρὸς αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.
44 Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

42 And when day came, departing, **he went out** to a lonely place;
and the multitudes were seeking him,
and **came** to him,
and were trying to keep him from going away from them.
43 But he **said** to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose."
44 And he was preaching in the synagogues of Judea.

Luke 4:44 does not appear, at first glance, to have importance beyond its summary effect at the conclusion of chapter 4. However, further examination provides at least two reasons why it should be seen as having highlighted importance. First, given Luke's previously cited fondness for prophecy and fulfillment, it may be seen as the fulfillment of Jesus' 'prophetic' pronouncement. "I must preach the kingdom of God to the other cities also, for I was sent for this purpose." Secondly, according to Goulder, verses 4:31-44 encompass a broader chiastic structure (Bock, 1994: 425).

a. teaching (4:31-32)
b. exorcism (4:33-37)
c. healing (4:38-39)
c' healing (4:40)
b' exorcism (4:41)
a' preaching (4:42-44)

Since the chiasmus has an even number of items as identified above, we would expect the outer items to be prominent (Beekman et al., 1981: 120). As the chiastic recap of verses 31-44, highlighting is appropriate. Jesus was actively teaching AND preaching with the result of miraculous physical and spiritual healing. Luke's use of the periphrastic alerts us to the fact that a closer examination is in order. While summary statements naturally connect with what precedes, the chiasm also links his teaching and preaching in which exorcisms and healing

were a regular part. It is important to note that *teaching* in verse 31 is also a periphrastic imperfect. (See 3.3.2)

3.4.4 Luke 5:16

Luke 5:12-26 records two episodes of healing by Jesus. The first is the healing of a leper as recorded in verses 12-16, and the second is the healing of a paralytic in verses 17-26. Within this extended passage are two sets of periphrastic imperfects. The first set is found at the end of the first recorded healing, and the second set is used at the beginning of the second. Although my initial screening set aside Luke 5:16 based on its exclusion by cited experts (Robertson, 1934: 1406), contextual analysis has caused me to reconsider.

Luke 5:12-16 Καὶ **ἐγένετο** ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ
ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον **ἐδεήθη** αὐτοῦ
λέγων· κύριε, ἐὰν **θέλῃς δύνασαί** με καθαρίσαι.
13 καὶ ἐκτείνας τὴν χεῖρα **ἥψατο** αὐτοῦ λέγων· θέλω, **καθαρίσθητι**· καὶ εὐθέως ἡ
λέπρα **ἀπῆλθεν** ἀπ' αὐτοῦ.
14 καὶ αὐτὸς **παρήγγειλεν** αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν **δεῖξον** σεαυτὸν τῷ ἱερεῖ
καὶ **προσένεγκε** περὶ τοῦ καθαρισμοῦ σου καθὼς **προσέταξεν** Μωϋσῆς, εἰς μαρτύριον
αὐτοῖς.
15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο
ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

5:12 It happened …
A leprous man beholding Jesus (and) falling on his face **entreated** him
saying, Lord, "If you are willing, you are able to heal me."
13 and stretching the hand he **touched** him saying.
"I am willing, **be cleansed"**
And immediately the leprosy **departed** from him.
14 And he himself **commanded** him to tell no one.
"But going, **show yourself** to the priest
and **offer** concerning your cleansing
just as Moses **commanded**, to testify to them."
15 But so much the more the word … was going forth;
and great crowds were gathering
to hear and to be healed of their infirmities.
16 But he was withdrawing in the wilderness and praying.

This periphrastic is interesting for two reasons:

1. It is more clearly iterative than continuous with regard to action - though the action may be understood to be a regular occurrence.

2. It is one of few narratives in which multiple participles are used to complete a single imperfect form of εἰμί.[20] If periphrasis merely provided a convenient substitute for the morphological form, one would expect more participles to be strung together when employing the same subject. (See Lk 1:80; 2:40; 6:19; 17:27; 17:28; Acts 2:20; 2:45; 9:32; 14:10; 18:8, 19:20; 28:9 for possible candidates.)

As the concluding reaction to his rising popularity, the periphrastic has an obvious link to the preceding narrative. Its highlighting may even serve to stress a practice of withdrawing in the wilderness to pray that was begun well before the healing of the leper. (Consider Jesus' temptation in the wilderness.) It could also be intended to explain the source of Jesus' power to heal both the leper in verses 12-16 and the paralytic in the narrative to follow where we read, "… and the power of the Lord was present to heal (Luke 5:17b)." Johnson reminds us that prayer is thematic in Luke and Acts (Johnson, 1991: 69, 93). Bock notes (1994: 478), "The large gatherings did not prevent Jesus from withdrawing habitually and finding time to commune with God or his disciples." (See 3.5.2 Luke 5:17 for a further discussion of what follows.)

3.4.5 Luke 9:53

Bock, Johnson, and Plummer are all in agreement that Luke 9:51 begins a pivotal point in the narrative in which there is a decided turning toward Jerusalem, and that movement will affect the general narrative until Jesus' arrival in Jerusalem in chapter 19 (Bock, 1994: vi-vii; Bock, 1996: 957, 67; Johnson, 1991: vi-vii, 161; Plummer, 1964: 260-61). As noted before, the post positive δέ indicates that we have reached a new step in the author's development of the story (Levinsohn, 2000: 72), and ἐγένετο is commonly used by Luke to establish background information that is important to the narrative to follow (Levinsohn, 2000: 177).

> **Luke 9:51-56** Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον **ἐστήρισεν** τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ.

[20] Others include Lk 2:8 (See 3.3.1), Acts 9:28 (See 3.4.13), , an alternate reading of Acts 10:30 (See 3.4.14), Acts 16:9 (See 3.5.8), and Acts 22:19 & 20 (See 3.5.10-13)

[52] καὶ **ἀπέστειλεν** ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες **εἰσῆλθον** εἰς κώμην Σαμαριτῶν ὡς ἑτοιμάσαι αὐτῷ·
[53] καὶ οὐκ **ἐδέξαντο** αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.
[54] ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης **εἶπαν**· κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;
[55] στραφεὶς δὲ **ἐπετίμησεν** αὐτοῖς,
(καὶ **εἶπεν**, Οὐκ οἰδατε οἵου πνεύματός ἐστε ὑμεῖς· [56] ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαικαὶ**)**
[56] **ἐπορεύθησαν** εἰς ἑτέραν κώμην.

9:51 It **happened** in the days leading up to his ascension
he **set** his face to travel to Jerusalem.
52 And he **sent** messengers before him
and having gone they **entered** a village …
53 but the people **would** not **receive** him,
because his face was going to Jerusalem.
54 And seeing *this*, the disciples James and John **said**, " (Let's kill them!)"
55 but having been turned, Jesus **rebuked** them
[and he **said, "…"** (Your spirit's wrong.)][21]
56 And **they traveled** to another village

This token of the periphrastic imperfect falls in the middle of a short narrative paragraph. It may be viewed as establishing the background motivation for the next nine to ten chapters. Obviously a figure of speech, it is as much a statement of motive as it is of action. Found in the subordinate clause, it is the obvious cause of his rejection by the Samaritans – he was determined to go to Jerusalem. Though he was going to Jerusalem to die, they only saw that his travel to Jerusalem was more important than meeting their immediate temporal needs.

Conflict between the Samaritans and the Jews was longstanding and largely centered around the Jews' claim that Jerusalem was God's chosen place for worship (Jn. 4:20-21). When, under Rehoboam, the son of Solomon, the nation split into the northern kingdom of Israel and the southern kingdom of Judah, Jeroboam established substitute places of worship and substitute priests for the northern kingdom, lest the nations be reunited for religious reasons (I Kings 12). After the Assyrians conquered the northern kingdom of Israel, they carried away the Israelites and repopulated the area with others who were taught to carry on the northern kingdom's perverted practices (2 Kings 17:20-34). When, following the captivity of the southern

[21] These brackets and the parentheses in the Greek text above mark material which is not found in all Greek texts yet appears in several major translations.

kingdom in Babylon, Nehemiah returned to rebuild the walls of Jerusalem, descendants of this mixed multitude were a major source of opposition (Nehemiah 2-6). In Jesus' day, the Jews had few dealings with the Samaritans (Jn. 4:9).

As a marked change of direction, there is an implied backward glance. But the chosen action of verse 51 becomes the dominating objective in verse 53 which will continue throughout the larger pericope. He is going *to Jerusalem* to die. It is intentional, agent-oriented, ongoing action that requires a backward glance and helps link the passages to follow, yet the targeted goal of his action is also important. The presence of the locative shows it to be a Linking Locative.

3.4.6 Luke 21.37

Verses 37-38 brings to a conclusion a day in which Jesus has just finished teaching his disciples about "Jerusalem's destruction and the end (Bock, 1994: 47)."

Luke 21:37-38 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν·
38 καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

37 Now each day he was in the temple teaching,
but each night, having gone out, he was lodging in the mount called Olivet.
38 And all the people were rising early with him to hear him in the temple.

This token is difficult to classify. It appears to be most like the prototypical periphrastic of classical Greek in which there may be a declaration of both location and action (McKay, 1994: 10). Each day Jesus was in the temple, and each day he was teaching. However, if we see verses 37-38 as a concluding summation of recurring action, his daily teaching in the temple explains both his passing the night in a nearby venue and the early rising of his accompanying entourage. It could, therefore, be classified as an Introductory Locative to what are recurring results. Yet, as a summary of Jesus' last days of teaching, it could be highlighted in anticipation of Jesus' words in the garden, "Daily being with you, you didn't lay a hand on me…" (See Luke 22:53). This could qualify it as a Linking Locative.

What seems clearer is that neither his spending the night nor the people's rising with him are matters to be highlighted, for both are an outgrowth of Jesus' daily teaching in the temple, and neither is as important to Luke's story as Jesus' daily teaching in the temple. Neither does the parallel presence of two accusatives of extent of time τὰς ἡμέρας (each day) and τὰς νύκτας (each night) justify linking διδάσκων (teaching) and ἐξερχόμενος (having gone out) with the single copula. The use of the second post positive δέ in τὰς δὲ νύκτας indicates a new development in the narrative (Levinsohn, 2000: 72) and, in accordance with both Longacre's cline and my own, ἐξερχόμενος serves as a preposed participle dependent on the simple imperfect which follows (Longacre, 1999: 179).

3.4.7 Luke 23:8

Luke 23:1-12 sees Jesus on trial, first before Pilate (1-5) and then before Herod, as Pilate attempts to pass the responsibility of judgment to another (6-12) (Bock, 1996: 48; Johnson, 1991: 363). In verses 6-7, Jesus is sent to Herod; in verses 8-9, Herod's examination of Jesus yields silence; Jesus is mocked in 10-11; but in verse 12 there is a reconciliation of Herod and Pilate. The periphrastic occurs in verse 8 and, although it occurs in a dependent clause, it is also of importance to the larger narrative. It looks back to the imperfect in Luke 9:9 where it says that Herod (ἐζήτει ἰδεῖν αὐτόν) was seeking to see him.

> Luke 23:8-9 Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν **ἐχάρη** λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. [9] ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν **ἀπεκρίνατο** αὐτῷ.
>
> Luke 23:8-9 When Herod saw Jesus, he **rejoiced** greatly, for he was for a long time desiring to see him, because he had heard about him, and he was hoping to see some sign done by him. [9] Now he was questioning him at some length; but he **answered** him nothing.

The extended passage may be charted as follows

8 (Herod) **rejoiced** greatly
for he was for a long time desiring to see him
and he was hoping to see a miracle.
9 and (Herod) was questioning at some length
but (Jesus) **answered** him nothing.
10 the (Jews) vigorously **accused** him
11 despising him, Herod (et al.) **mocked**

12 but Herod and Pilate **became** friends

Here is an instance in which Herod's longstanding desire to see Jesus is clearly stated. Indeed, Luke 9:9 informs us that Herod had been trying to see Jesus since shortly after the beheading of John the Baptist. A review of Luke 9:7-9 suggests that one of the reasons Herod wanted to see Jesus was his fear that Jesus was, in fact, John the Baptist, risen from the dead.

> Now Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that John had risen from the dead, [8] and by some that Elijah had appeared, and by others, that one of the prophets of old had risen again. [9] And Herod said, "I myself had John beheaded; but who is this man about whom I hear such things?" And he kept trying to see Him. (NAS Luke 9:7-9)

The importance of the imperfect to the main verb is clearly marked by its position in the γάρ (because) clause – his fulfilled expectation had caused him to rejoice. But his longstanding desire is also important to the unfolding of the story and, according to my theory, should be highlighted by means of the periphrastic. The fact that Jesus did not appear to be all Herod had hoped for would explain the harsh treatment recorded in verses 10-11; and the fact that Jesus was not all that Herod feared would explain the gratitude that could reconcile Herod and Pilate as recorded in verse 12 - "Now Herod and Pilate became friends with one another that very day; for before they had been at enmity with each other." (Luke 23:12)

The contrastive presence of the simple imperfect ἤλπιζεν (he was hoping) indicates that the possibility of seeing a miracle was but a secondary reason for Herod's rejoicing. His primary interest was to prove to himself that John had not risen from the dead. Whereas his desire to see Jesus was longstanding, his hope for a miracle was born out of the circumstances of the moment. Even when the hoped-for miracle did not occur, Herod's delight at having seen Jesus turned former adversaries into friends. Therefore, Luke uses the periphrastic with a locative of time to highlight Herod's longstanding desire to see Jesus as the most important background information with regard to what follows.

Ultimately, the classification of the periphrastic hinges on whether the highlighted action was intended by the author to call to remembrance his earlier comments or merely supply

highlighted background for the passage at hand. The concluding imperfect in Luke 9:9 makes the linking function plausible, but the distance between passages raises some question as to the author's intent. Either way, it is a Locative Periphrastic in which the highlighted action is critical to the unfolding narrative.

3.4.8 Luke 24.53

This verse brings us to the conclusion of the book of Luke. Luke 24:50-53 may simply be labeled, "Ascension (Bock, 1994: 48)." It leaves one with the anticipation that there is more to come, and it may point forward to Acts 2:42. (See 3.5.6)

> **Luke 24:50-53** **Ἐξήγαγεν** δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ **εὐλόγησεν** αὐτούς.
> 51 καὶ **ἐγένετο** ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς **διέστη** ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.
> 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν **ὑπέστρεψαν** εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης
> 53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
>
> 50 And he **led** them as far as Bethany
> And lifting up his hands, he **blessed** them.
> 51 And it **happened** as he blessed them he **parted** from them
> And he was being taken into heaven.
> 52 And they themselves having worshipped him **returned** to Jerusalem with great joy.
> 53 And they were continually in the temple worshipping God.

They were continually in the temple, and they were worshipping God. To leave us with highlighted, uncompleted action is somewhat strange and rather unsettling – unless of course Luke was planning a sequel. Then, what is declared as true for the apostles in Luke 24:53 following Christ's ascension, "And they were continually in the temple worshipping God.", is elaborated in Acts where following the ascension account in Acts we read in Acts 1:14 that "These [the listed disciples] all with one mind were persisting in prayer, along with the women, and Mary the mother of Jesus, and with His brothers. (NAS)" (See 3.4.11.) Furthermore, what is true of the disciples and pre-Pentecost believers becomes true of the post-Pentecost church in Acts 2:42 where "they were persisting (same periphrastic phrase) in fellowship, in breaking of bread and in prayers." So, Acts 2:46-47 concludes, "And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together

with gladness and sincerity of heart, praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved." (See 3.5.6.)

Having concluded his gospel with the command for the disciples to tarry until they had received power from on high (See Luke 24:49.), Luke omits Jesus' forty days of ministry following his resurrection, summarizes the ascension, and concludes with his disciples "continually in the temple, praising and blessing God" (Luke 24:53). In his sequel, Luke uses the first two chapters of Acts to elaborate on Jesus' post-resurrection ministry, detail the events surrounding his ascension, describe the fulfillment of the promised empowerment, and conclude with both the disciples and a host of believers worshipping God in the temple with one mind. (Note again 3.5.6.)

3.4.9 Acts 1:10

The book of Acts begins with a brief introduction which links it to Luke's gospel and restates Jesus' command that they stay in Jerusalem until the Holy Spirit's arrival.

Acts 1:6-10 Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν λέγοντες· κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;
7 **εἶπεν** δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστιν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ **ἔθετο** ἐν τῇ ἰδίᾳ ἐξουσίᾳ,
8 ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἰερουσαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.
9 Καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν **ἐπήρθη** καὶ νεφέλη **ὑπέλαβεν** αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.
10 καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς,
11 οἳ καὶ **εἶπαν**· ἄνδρες Γαλιλαῖοι, τί ἑστήκατε [ἐμ]βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον **ἐθεάσασθε** αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

Acts 1:6-10 6 And so when they had come together, they were asking him, saying, "Lord, is it at this time you are restoring the kingdom to Israel?"
7 He **said** to them,
"It is not for you to know times or epochs which the Father has fixed by His own authority;
8 but you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."
9 And after he had said these things, **he was lifted up** while they were looking on, and a cloud **received** him out of their sight.
10 And while they were gazing into heaven as he was departing, behold, two men came to stand by them in white robes,

> [11] and **said**, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as **you saw** him going into heaven."

1-5 (Review of Luke and promise of Holy Spirit)
6 … they were asking him saying "… (kingdom now?)"
7-8 And he **said** "… (Great Commission)"
9 And … he **was lifted up**
and a cloud **received** him
10 And as they were gazing
Him departing (Genitive absolute)
Two men came to stand (Pluperfect active[22])
11 Who also **said**, "Why are you still looking?
Jesus … will come … as you **saw** him going …"

Bock and Johnson see the Great Commission and Ascension as a single episode which I have summarized above (Bock, 2007: 49; Johnson, 1992: 23), but, because of the placement of the periphrastic in a subordinate clause, I limit my focus to verses 9-11 which provide the transition from *Jesus' Great Commission* to the promise of his second coming. Since these verses occur in the middle of the narrative passage, they may be seen as transitional material in which the periphrastic is important to both sections. (Longacre, 1983: 314)

The fact that the Apostles were gazing into heaven in response to unfolding events links their action to the preceding verses while the fronting of the dependent adverbial clause serves to further highlight the action as accompanying the action of the two men in white.

Despite the unusual placement of the participle before the copula rather than after, Robertson, in his *Word Pictures,* makes no comment with regard to the construction beyond calling it a periphrastic imperfect, which he translates as "were looking steadfastly (BibleWorks 2007)." I propose that the participle has been fronted to further focus the reader's attention on the action. Bock notes:

> The term ἀτενίζοντες (*atenizontes*, gazing) is another present participle showing contemporaneous action. Luke likes this verb. Twelve of the fourteen NT occurrences are in Luke-Acts, with ten of them in this book alone … It refers to a fixed gaze and means giving something significant attention. As they are looking something else takes place. (Bock, 2007: 68)

[22] According to Wallace (1996: 586), παρίστημι is one of a small number of verbs which occur in the pluperfect due to *lexical intrusion* without the usual aspectual significance.

Though placed in a subordinate clause, its significance also extends beyond the immediate sentence. It is not just an event concurrent with the arrival of two men; it also prompted their question in verse 11. Furthermore, their *looking into heaven* was about to be given prophetic importance.[23] Jesus' return was to be like his departure.

Finally, the aorist deponent indicative ἐθεάσασθε (you beheld) in verse 11 suggests a completed act. Since the disciples were still gazing when they had already seen it all, their gazing was clearly durative. It was most certainly agential. It highlights action linking two related episodes and should be identified as a Linking Locative Periphrastic.

3.4.10-11 Acts 1:13; Acts 1:14

Acts 1:12-26 chronicles the events between Jesus' ascension and the Holy Spirit's promised coming at Pentecost. Of particular significance is the selection of an apostle to replace Judas. This is accomplished in a meeting described in verses 15-26. Verses 12-14 supply the background to that meeting while also serving to conclude their return to Jerusalem following Christ's ascension.

Acts 1:12-15 Τότε **ὑπέστρεψαν** εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἰερουσαλὴμ σαββάτου ἔχον ὁδόν.
13 καὶ ὅτε **εἰσῆλθον**, εἰς τὸ ὑπερῷον **ἀνέβησαν** οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.
14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.
15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν **εἶπεν**· ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡσεὶ ἑκατὸν εἴκοσι·

12 Then they **returned** to Jerusalem
13 And when they **arrived**, **they went up** into the upper room
where they were staying (the 11 disciples)
14 These all were persisting in prayer (along with others)
15 And at that time Peter, having stood up in the midst of the brethren, **said**,
(now the crowd was about 120 people)

The disciples returned to Jerusalem from Mount Olivet where Jesus had ascended, and, in verse 13, they entered the upper room of the Passover where the eleven remaining apostles were staying – probably on an iterative basis since the resurrection. The use of the

[23] Prophecy has already been shown as important to Luke's writings (Johnson,1991:14).

periphrastic in verse 13 may have been chosen to emphasize that they were still staying in the same location as when Luke ended his gospel (See Luke 24:52), or to indicate their deliberate compliance with Jesus' command to tarry in Jerusalem until the coming of the Holy Spirit (See Luke 24:49 and Acts 1:4). Therefore, though found in a relative clause, it highlights background information which shows obedience to an earlier command and anticipates a coming event.

Where they were staying was not merely ancillary but necessary. They were intentionally remaining in the upper room for an extended period of time, and the periphrastic structure is the reasonable choice. There is an agent, located spatially, in the midst of an activity, at a referenced time (Bybee et al., 1994: 136). Furthermore, if the upper room was large enough for at least the eleven to have stayed there for nearly forty days, it would also be the logical place for their ensuing prayer meeting.

The use of the subsequent periphrastic imperfect is also important. It indicates that this was a time of extended prayer and prepares us for the events beginning in verse 15. If the deictic marker ἐν ταῖς ἡμέραις ταύταις in verse 15 (literally – in these days) is referring to the days of extended prayer, which is the immediate context within this designated section, it may be argued that what Peter said came as a result of their extended time of prayer. Since the prayer meeting lasted a number of days, it would certainly be appropriate to consider their praying as explicitly durative, and its effect on Peter would certainly make it important to what followed. Thus the two periphrastics serve to both conclude the narrative dealing with Christ's ascension and provide the background setting for the selection of Judas' replacement. The classification of Linking Locative Periphrastic is the most appropriate.

3.4.12 Acts 8:13

Following the outbreak of persecution in Judea and the scattering of believers, Luke discusses the spread of the gospel into Samaria. Bock divides this discourse into three main parts (Bock, 2007: 322):

> …the summary of Philip's ministry (vv. 5-8), the introduction of Simon (vv. 9-13), and the confirming work of Peter and John in giving the Spirit along with

Peter's rebuke of Simon (vv. 14-24). A transition verse on the preaching of the gospel to Samaria closes the unit (v. 25).

I have provided only those verses relating to Simon.

Acts 8:9-13, 18-24 Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν,
10 ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες· οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη.
11 προσεῖχον δὲ αὐτῷ διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς.
12 ὅτε δὲ **ἐπίστευσαν** τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
13 ὁ δὲ Σίμων καὶ αὐτὸς **ἐπίστευσεν** καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.

…

18 ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα, **προσήνεγκεν** αὐτοῖς χρήματα
19 λέγων· **δότε** κἀμοὶ τὴν ἐξουσίαν ταύτην ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον.
20 Πέτρος δὲ **εἶπεν** πρὸς αὐτόν· τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι·
21 οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἔναντι τοῦ θεοῦ.
22 **μετανόησον** οὖν ἀπὸ τῆς κακίας σου ταύτης καὶ **δεήθητι** τοῦ κυρίου, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου,
23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας **ὁρῶ** σε ὄντα.
24 ἀποκριθεὶς δὲ ὁ Σίμων **εἶπεν**· δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

8:9 Now there was a certain man named Simon, who formerly was practicing magic in the city, and astonishing the people of Samaria, claiming to be someone great;
10 and they all, from smallest to greatest, were giving attention to him, saying, "This man is what is called the Great Power of God."
11 And they were giving heed to him because he had for a long time astonished them with his magic arts.
12 But when **they believed** Philip preaching the good news about the kingdom of God and the name of Jesus Christ,
they were being baptized, men and women alike.
13 but Simon himself **believed**,
and, having been baptized, he was attaching himself
(or being faithful) to Philip.
And beholding great signs and powers taking place, he was experiencing for himself amazement.
14-17 [The Jerusalem church hears what happened in Samaria and sends Peter and John who pray that the Samaritans might receive the Holy Spirit.]
18 Now Simon, seeing
that the Spirit was bestowed through the laying on of the apostles' hands,
he **offered to bring** them money,
19 saying, "**Give** this authority to me …"
20 But Peter **said** to him, " …
21 "… your heart is not right before God.

22 **Repent** … and **beseech** the Lord ..
23 For in bitterness of gall and a bond of unrighteous I am seeing you being"
24 But Simon **answered** and said, "… [you all pray for me]..."

Though the use of the periphrastic again indicates an action that is decidedly durative, since Simon's attachment to Philip continues long enough for the Jerusalem church to hear of the response of the Samaritans and send Peter and John (Acts 8:14-17), the use of τῷ Φιλίππῳ places the emphasis on where Simon was putting his true attachment or *faith*. It highlights information critical to the narrative which is picked up in verse 18 which results in Peter's harsh rebuke and thus forms a link between the two passages.

But why is his attachment to Philip important? There are four reasons to believe that Luke intended to show that Simon's attachment was to Philip rather than the Lord, namely: Luke's verb choice, Peter's rebuke, Luke's knowledge of subsequent events, and the witness of history.

Following an inconclusive discussion regarding the sincerity of Simon's profession, Bock writes:

> Simon continues on (ἦν προσκαρτερῶν, *en proskarteron*; note the periphrasis) with Philip (Witherington 1998:285 compares this to one following a rock star). This is not the normal way of describing discipleship. … It normally means "persist in" something or attaching oneself to another, being faithful to or serving another … (Bock, 2007: 322).

Luke's verb choice, both lexically and morphologically, suggests that Simon's profession was based on a belief in the miracles of Philip rather than the salvation of the Lord.

Secondly, Peter declares in verse 23, "For I see that you are in the gall of bitterness and in the bondage of iniquity (RSV)." Peter's rebuke places Simon in an ongoing state that argues against a genuine conversion which promises freedom from iniquity or sin. (See Romans 6:22, 8:2.) Use of a Linking Locative Periphrastic which places Simon's attachment in Philip would provide a preemptive explanation for this paradox.

Thirdly, Luke could have known whether Simon's profession was genuine or not. This episode is presented between the martyrdom of Stephen (Acts 7:54-81a) and the conversion of

Paul (9:119a) which, according to BibleWorks, would place it about AD 33 (2006). Jenson argues that Acts was written no earlier than late AD 61 or later than AD 65 (Jensen, 1981) while Bock appears to favor a date in the late 60's (Bock, 2007). Therefore, under even the most conservative dating, there is a span of at least 30 years between the event and Luke's compilation – enough time for the actions of Simon to have indicated whether or not his profession was genuine. Furthermore, Bock cites evidence that "Luke may well have had direct contact with Philip and/or his daughters (Acts 21:8-10)" (Bock, 2007), and it is likely Luke would have known what happened to Simon following this encounter. Still, Luke's gracious handling of the matter here, as with the earlier actions of Saul, are in keeping with his message of a gracious God who gives second chances.

Finally, although Simon Magus does not appear again in the New Testament, his name is linked to the offence of *simony*, the buying or selling of church positions. "Later literature shows him reappearing in Rome in the time of Claudius in a new movement of his own, curiously combining Christian and pagan elements, and in which he figures as a god (1992: p. 927)."

Therefore, the highlighting of Simon's attachment to Philip may have been designed to indicate the disingenuous nature of Simon's profession while sticking to the main storyline and providing a link to the upcoming section. Even if it serves only to establish Simon's preoccupation with miracles, it is still intentional, agentive, ongoing action which links Simon's profession and subsequent actions with the noncontiguous narrative that follows. The presence of the locative makes it a Linking Locative Periphrastic.

3.4.13 Acts 9:28

Acts 9:26-30 follows Saul's (aka Paul's) conversion to Christianity and finds him in Jerusalem.

> **Acts 9:26-30** Παραγενόμενος δὲ εἰς Ἰερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς μαθηταῖς, καὶ πάντες ἐφοβοῦντο αὐτὸν μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.

[27] Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτὸν **ἤγαγεν** πρὸς τοὺς ἀποστόλους καὶ **διηγήσατο** αὐτοῖς πῶς ἐν τῇ ὁδῷ **εἶδεν** τὸν κύριον καὶ ὅτι **ἐλάλησεν** αὐτῷ καὶ πῶς ἐν Δαμασκῷ **ἐπαρρησιάσατο** ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.
[28] καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,
[29] ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς, οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν.
[30] ἐπιγνόντες δὲ οἱ ἀδελφοὶ **κατήγαγον** αὐτὸν εἰς Καισάρειαν καὶ **ἐξαπέστειλαν** αὐτὸν εἰς Ταρσόν.

26 And after coming to Jerusalem, he (Saul) was trying to join the disciples
And they all were fearing him, not believing he is a disciple.
27 But Barnabas, after taking him (aside), **brought** him to the disciples
And he **declared** to them how:
"on the way, he **saw** the Lord
He (the Lord) **spoke** to him (Saul)
And in Damascus he (Saul) **preached boldly** in the name of the Lord"
28 And he (Saul) was with them coming and going in Jerusalem, preaching …
29 and he was speaking and disputing with the Hellenists
But they were trying to kill him.
30 But when the brethren knew it, they **brought** him to Caesarea
And they **sent** him to Tarsus.

Johnson notes with regard to verse 28 that "Luke uses a periphrastic imperfect to suggest a continuing activity (Johnson, 1991: 172)." But he finds the statement of his 'coming and going' difficult to reconcile "with Paul's own statement in Gal. 1:22, 'I was still not known by sight to the churches of Christ in Judea' (Ibid)." This problem may be resolved by understanding that the Locative Periphrastic is used to emphasize that he was coming and going WITH THEM in Jerusalem – i.e. Paul had been examined by the brethren in Jerusalem and found to have a genuine testimony so that he was able to come in and go out with them, while preaching in the name of the Lord. It is the continuing association rather than the length of interaction that is important. It could well have been for a relatively short time.

εἰσπορευόμενος (coming in) and ἐκπορευόμενος (going out) are coordinated by καὶ and share a single copula to form two periphrastic imperfects. By contrast, the participle παρρησιαζόμενος is introduced without a coordinating conjuction and is best understood as a participle of attendant circumstance.

In this instance, the periphrastic provides both the conclusion of Barnabas' intercession and introduces the circumstances by which those who previously feared Saul were now

providing assistance. Though the immediate cause for Paul being brought to Caesarea and sent to Tarsus was because Paul was speaking and disputing with the Hellenists and they were trying to kill him, it was Paul's newly established relationship *with them* that explains why those who previously were fearing him were now giving him aid.

Having now highlighted Saul's newfound acceptance as the result of Barnabas' intercession, Saul then drops from the scene until Barnabas goes to Tarsus to find him in Acts 11:25.

3.4.14 Acts 10:30

Near the beginning of chapter 10, a Centurion named Cornelius has a vision telling him to send for a man named Peter. Peter responds to the call and arrives at Cornelius' house. In verses 30-33, Cornelius recounts his vision to Peter as an explanation for why he sent for him. The periphrastic is part of an embedded narrative in which we also have an historical present (which has been appropriately indented below).

This is one of the very few periphrastics that occurs in a verse where there is a textual variant involving the periphrastic. The variant reading is included for the sake of completeness. The Stephanus Greek text (and many others) includes the present active participle νηστεύων which means *fasting*. If included, arguments for its highlighting could be the same as for προσευχόμενος. (The periphrastic found in verse 24 will be later examined under Linking Action Periphrastics in section 3.6.5)

> **Acts 10:30** καὶ ὁ Κορνήλιος **ἔφη·** ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ **ἕστη** ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ
> 31 καὶ φησίν· Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ.
> 32 πέμψον οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος, οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν. 33 ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ, σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου.

> **Acts 10:30** Καὶ ὁ Κορνήλιος **ἔφη,** Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδού, ἀνὴρ **ἕστη** ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ,

1-8 (While in prayer, Cornelius has a vision from God telling him to send for Peter from Joppa. He does.)
9-16 (Peter has a vision in Joppa from God telling him not to call what he has cleansed unclean.)
17-23a (Peter is still puzzling as Cornelius' men arrive looking for Peter. God tells Peter to go with them.)
23b The next day, he (Peter) **went** with them (Cornelius' men)
Some from Joppa **went** with him (Peter)
24 The following day they **entered** Caesarea
Cornelius was expecting them …
25 But as It **happened** – As Peter was about to enter,
Meeting him, Cornelius after falling upon the floor **worshipped**
26 Peter **raised** him up, Saying, "**Arise**, I myself am also a man"
27 And conversing with him he **entered**
and he finds many having been gathered together
28 And he **said**, " (You know we shouldn't be here, but God said go.)
29 …Why did you send for me?"
30 Cornelius **said**,
"I was (fasting and) the 9th hour praying in my house
… a man **stood** …
31 And he says, "… (Historical present)
[Your prayer **has been heard**
Your alms **have been remembered**]
32 (**send** messengers and **summon** Peter)
33 … I **sent**
..you **did** well coming …
(We are present to hear from the Lord)"
34 And … Peter **said**, "…"

The short answer as to why Cornelius sent for Peter is that when he was praying, something happened. The historical present is used to more vividly convey the experience that prompted him to send for Peter (Wallace, 1996: 526). What he was told in verse 4, he repeats in verse 31; his vision came because his prayers had been heard and his alms remembered. [As noted earlier, prayer plays a prominent place in Luke and Acts (Johnson, 1991: 69, 93)]. When understood as the reason for his vision, the fact that he *was praying* is certainly important background information. (If included, *fasting* would merely add to the perceived intensity.)

While its inclusion as a Locative Periphrastic would generally place the stress on the overt locative phrase, the fronting of the time designation suggests that the time of his praying, the ninth hour, is more important than the physical location of *in my house.* Robertson, in his *Word Pictures* (2006), identifies τὴν ἐνάτην as "an accusative of extension of time" with the suggested meaning "all the ninth hour." It is reasonable to believe that his prayer was of an

extended duration since, according to Acts 10:2, 'he was entreating God always' (δεόμενος τοῦ θεοῦ διὰ παντός). Cornelius' ninth hour praying was but a continuing part of his ongoing practice of earnest prayer.

Nevertheless, if there were a synagogue in Caesarea, the fact that he was praying in his house rather than the synagogue might be intended to affirm his continued status as a Gentile. We are told in the Babylon Talmud "that the prayer which a man addresses to God has only its proper effect if offered in the synagogue (Edersheim, 1994a: 229)." In addition, Cornelius' house was the place of subsequent anticipation, preparation, and imminent organized meeting; and it was in his house that God's messenger appeared to him. In the final analysis, we have an agent, located spatially, in the midst of an activity at a referenced time, whose activity is expressed by a periphrastic – all of the suggested criteria of Bybee (Bybee et al., 1994: 136) which deserves highlighting as background information relevant to the extended discourse. It links us with the beginning of the chapter where he first had his vision, reminds us why he was eagerly awaiting Peter's arrival (vs. 24), and provides a heightened expectation that something is about to happen, thus linking the whole chapter as one extended story.

3.4.15 Acts 12:12

As just noted, Acts 12:1-23 chronicles the early persecution of the church in Jerusalem and periphrastic in verse 12 points back those praying in verse 6. This section may be divided into three parts:

> (1) the martyrdom of James, brother of John, along with the arrest of Peter (12:1-5)
> (2) Peter's miraculous delivery from prison (12:6-19); and
> (3) Herod's arrogance and judgment (12:20-23) (Bock, 2007: 421).

Having already looked at the opening verses and noted that verses 6-19 give the details of Peter's deliverance, we will begin our analysis with verse 11 which, in light of our recent discussion, is sufficient to establish the linking role of the periphrastic in verse 12.

> **Acts 12:11-12** Καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος **εἶπεν**· νῦν οἶδα ἀληθῶς ὅτι **ἐξαπέστειλεν** [ὁ] κύριος τὸν ἄγγελον αὐτοῦ καὶ **ἐξείλατό** με ἐκ χειρὸς Ἡρῴδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

[12] συνιδών τε **ἦλθεν** ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

5 So Peter was being kept in prison;
but earnest prayer for him was being made to God by the church.
6-10 (Peter is miraculously delivered)
11 And when Peter was come to himself, he **said**, "Now I truly know that God **sent** his angel and **delivered** me out of the Herod's hand and all the expectations of the Jewish populace."
12 And after he realized this he **went** to the house of Mary
(the mother of John whose surname was Mark)
where a considerable number were gathered together and (still) praying.

In verse 12 there is both a perfect and present participle used to form a periphrastic by means of a single copula. It should be remembered that "usage of the perfect is always *lexically influenced* …, and a very large number of perfects must be treated as presents (Wallace, 1996: 580)." Here, the perfect participle is functioning much like the present participle with the imperfect of (be) stressing their ongoing assembly. What would be classified as a periphrastic pluperfect may be translated as periphrastic imperfect (ibid: 583). Nevertheless, the force of the perfect is to designate an action which, though completed in the past, is ongoing within the accompanying timeframe (Wallace, 1996: 573). So, an amplified translation of the latter part of verse 12 might read, "where a considerable number who had previously come together were still gathered together and praying (since Peter was first arrested)."

In Acts 12:5, Peter was in trouble, "but earnest prayer for him was being made to God by the church." In verses 6-10, unbeknownst to them, Peter was delivered; and in verse 12 we learn that a considerable number of people who had previously gathered themselves together were still together and praying. In view of Luke's previously noted emphasis on prayer, it seems unlikely that the framing of Peter's deliverance in periphrastics is accidental. Indeed, Luke is underscoring grammatically, by means of marked periphrastic forms, the thematic link between the two passages. He is purposely highlighting background material which is critical to the extended narrative. Verses 13-17 then relates the somewhat humorous response of this 'praying church' to Peter's unusual deliverance.

3.4.16 Acts 14:7

Acts 14:1-18 chronicles the ministry of Paul and Barnabas in the cities of Iconium and Lystra which are located in what is now Southern Turkey. Ministering for some time in Iconium, Paul and Barnabas face growing opposition (vs. 1-5). When plans to stone them were discovered, they fled to the nearby regions of Lyconia which include the city of Lystra (vs. 6).

Acts 14:4-8 **ἐσχίσθη** δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.
5 ὡς δὲ **ἐγένετο** ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,
6 συνιδόντες **κατέφυγον** εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον,
7 κἀκεῖ εὐαγγελιζόμενοι ἦσαν.
8 Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὃς οὐδέποτε **περιεπάτησεν**.

1-3 (They were ministering in Iconium for some time.)
4 But the multitude of the city **was divided**.
Some were with the Jews, and some with the apostles
5 But when an attempt **was made** by the Gentiles and the Jews with their rulers
To mistreat and to stone them
6 Becoming aware (of the plot) they **took refuge** in the Lystra and Derby, cities of Lyconia and the surrounding area.
7 And there they were announcing the good news.
8 And in Lystra, a certain man, crippled in his feet, was sitting lame from his mother's womb who **had** never **walked**.

Verse 7 is both the conclusion to verses 1-6 and the setting for 8-18. It is the emphatically declared response to life-threatening persecution. Despite the need to move on, they were there, and they were evangelizing. Indeed, the fronting of the participle places even greater emphasis on the action than might be expected from the usual Locative Periphrastic. Johnson suggests the translation, "There they continued preaching the good news (Johnson, 1992: 245)." The highlighting of such action may be intended to elicit wonder at such tenacity and an expectation of something significant to follow. What follows is the account of a significant miracle – the healing of one who had been crippled from birth.

3.4.17 Acts 16:12

In Acts 16:6-10, Paul receives a vision in which he sees a man inviting him to come to Macedonia. Understanding that to be God's will, Paul journeys to Philippi where he remains for

some time. Acts 16:11-12 describes Paul's travel from Troas to the city of Philippi which is the setting for the remainder of Chapter 16. Johnson labels Acts 16:11-24 "Events at Philippi (Johnson, 1992: 291)."

> **Acts 16:11-12** Ἀναχθέντες δὲ ἀπὸ Τρῳάδος **εὐθυδρομήσαμεν** εἰς Σαμοθρᾴκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν πόλιν
> [12] κἀκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶν πρώτη[ς] μερίδος τῆς Μακεδονίας πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.
>
> 11 And setting sail from Troas, **we ran a straight course** to Samothrace
> (and the next day to Neopolis
> 12 And to Philippi which is a leading city of Macedonia and a Roman colony)
> And We were in that city residing for some days.

After completing a two-day journey in two verses, the periphrastic halts our action and not only informs us of our location, but establishes it as the residence for some days, letting the reader know that this is to be an important stop on Paul's journey. As such, it provides both a conclusion to our travelogue and an introduction to our Philippian visit in one unifying link. In the ensuing verses, an influential woman will be won to the Lord, unfair persecution will be overcome, and a New Testament church will be established that will minister to Paul in the days ahead as the Macedonian call leads to spiritual fruit.

3.5 Introductory Action Periphrastics

As noted earlier, Action Periphrastics are found without any overt spatial designation of location. In keeping with the grammaticization of the progressive, the focus shifts from a physical location to a temporal one (Bybee et al., 1994: 137). Whereas the Locative Periphrastic serves to highlight the location, this periphrastic highlights action that is usually agentive and may serve one of two common functions. When found near the beginning of a narrative section, it often highlights action that is important to the immediate narrative setting – I refer to these as Introductory Action Periphrastics. The function of the other Action Periphrastic is to link narrative sections. These are called Linking Action Periphrastics and will be discussed in the next section.

3.5.1 Luke 4:38

Both Bock and Johnson see Luke 4:31-44 as the larger narrative unit (Bock, 1994: 44; Johnson, 1991: 83). We will next consider verse 38 which, according to Goulder, occurs near the center of a broader chiastic structure (Bock, 1994: 425).

a. teaching (4:31-32)
b. exorcism (4:33-37)
c. healing (4:38-39)
c' healing (4:40)
b' exorcism (4:41)
a' preaching (4:42-44)

Luke 4:38-39 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς **εἰσῆλθεν** εἰς τὴν οἰκίαν Σίμωνος.πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ **ἠρώτησαν** αὐτὸν περὶ αὐτῆς.
39 καὶ ἐπιστὰς ἐπάνω αὐτῆς **ἐπετίμησεν** τῷ πυρετῷ καὶ **ἀφῆκεν** αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

38 He **entered** into the house of Simon
Simon's mother-in-law was suffering from a great fever
They **entreated** him
39 and standing over her, he **rebuked** the fever
and it **released** her
and immediately, after being raised up, she was serving them.

The fact that it was a great (μεγάλῳ) fever suggests that Simon's mother-in-law had been suffering for some time. Robertson concurs. In his *Word Pictures* (2006), he writes,

> **Was holden with a great fever** (*ên sunechomenê puretôi megalôi*). Periphrastic imperfect passive, the analytical tense accenting the continuous fever, perhaps chronic and certainly severe

It is background action which explains the reason or cause for their entreaty and Jesus' subsequent healing. It is worthy of highlighting.

However, in accordance with Bybee et al. (1994: 136), we would expect agency, but συνεχομένη is a Present MIDDLE / PASSIVE feminine singular participle, and ἦν συνεχομένη πυρετῷ μεγάλῳ might be more precisely rendered "she was being tormented by a great fever." πυρετῷ μεγάλῳ would therefore serve as a dative of means. This may indicate that in Koine Greek the issue of background importance may be more critical to the selection of the periphrastic than the matter of agency (or that Luke as a physician used the passive form in

stating his diagnosis, but saw the agency of those who suffered when fighting a fever.) Note that the matter of suffering which appears in the periphrastic is critical to the narrative while her resultant serving, which appears in the simple imperfect, is not. Again, the action of the periphrastic provides the motivation for subsequent events in the storyline.

3.5.2 Luke 5:17

Luke 5:17-26 records Jesus' healing of a paralytic who was brought by four friends. Verses 17-19 describe their coming, and verses 20-26 tell of the healing. Verse 17 contains two periphrastics which provide background setting. Although I had originally argued for the exclusion of the second as indicating a stative condition, further consideration suggests that it is more reasonable to view it as highlighted background.

Luke 5:17-19 Καὶ **ἐγένετο** ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.
[18] καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ.
[19] καὶ μὴ εὑρόντες ποίας **εἰσενέγκωσιν** αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων **καθῆκαν** αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

17 And it **happened** on one of the days both
he (Jesus) himself was teaching
and the Pharisees and teachers of the law were sitting
who had come out of every town of Galilee and Judea and Jerusalem
and the power of the Lord was with him to heal.
18 and behold men carrying a man who was disabled were seeking
to bring him and to place (him) before him.
19 And not finding how **they might** carry him in because of the crowd
Going up on the roof, through the tiles
they let him **down** … before Jesus

The use of καὶ ἐγένετο indicates an episode transition in which certain background circumstances are highlighted because of their importance to the events to follow (Levinsohn, 2000: 177). The days spoken of immediately follow mention of Jesus' regular withdrawal into the wilderness for prayer and escape from the throngs seeking healing. (See Luke 5:16.)

The fact that Jesus is teaching would mean he is available, and, given his reputation of healer, a crowd is to be expected. It is obvious that Jesus was teaching for some time, for such an assembly would have taken time to gather, and, after such effort, an extended meeting

would be expected. Jesus is obviously the active agent, and, given his importance to the unfolding story, the highlighting of such information is reasonable.

The fact that the Pharisees and teachers of the Mosaic Law *were sitting* seems important for several reasons. First, the close proximity of two subjects involved in two separate though complementary actions within the same sentence strikes this reader as unusual and begs for further examination. Secondly, the mere presence of these religious leaders so close to Jesus anticipates a confrontation. Thirdly, the use of καὶ between the two periphrastics indicates that grammatical units of equal rank are being joined (Levinsohn, 2000: 100), which suggests like treatment with regard to the proposed cline. Finally, the presence of such leaders from every city would suggest that there was a huge crowd seated around Jesus. This would explain why conditions were so crowded that the seeking men's only means of reaching Jesus was to dig a hole in the roof and lower the man down. So, even though stative, it is not to be excluded because of contextual demands.

The fact that Jesus himself was teaching explains their motivation for coming; the sitting of so many leaders about Jesus explains the difficulty of bringing their friend to Jesus. Therefore, although my initial analysis dismissed the second periphrastic, I believe that the double periphrastic is one of intentional heightened emphasis. Jesus' teaching brought the crowds, and the position of the religious rulers made close access difficult, if not impossible, through normal means.

Additionally, my analysis also suggests that the teaching of Jesus should not be seen as subordinate to the presence of the rulers as suggested by many translations which render the first periphrastic "as/while he was teaching" (KJV, NIV, NLT, RSV, NKJ). Those who brought the paralyzed man, though placing him in the midst of the whole group, lowered him down *before Jesus*. And the Pharisees and teachers of that law, who were sitting before Jesus, were not just there "while Jesus was teaching" but because he was teaching. (Similarly, the idea that

"they were crowding about" Jesus might better capture the dynamics of the scene.) Still, as already noted, their ongoing presence has significance with regard to the events that follow.

In light of our discussion regarding perfect participles in Acts 12:12 (See 3.4.15.), two perfect participles deserve comment; both are in dependent clauses. In verse 17, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης (who had come out of every city) employs a periphrastic pluperfect (Dana and Mantey, 1955: 206, 32) which cannot function as a periphrastic imperfect equivalent. The fact that the ones described were sitting indicates that their "action" of coming out had ceased, though not its ongoing consequence. This is a true periphrastic pluperfect which indicates actions that had been completed in the past but were resulting in ongoing consequences. Additionally, in verse 18 ὃς ἦν παραλελυμένος (who was paralyzed) states a condition. παραλελυμένος is a predicate adjective.

3.5.3 Luke 8:40

Bock, Johnson, and Plummer all list Luke 8:40-56 as a single, intertwined account of a double miracle: A woman with a persistent hemorrhage is healed, and Jairus' daughter is raised (Bock, 1994: 45; Johnson, 1991: 140; Plummer, 1964: 233). I have reproduced only the opening verses of this extended passage so that the raising of Jairus' daughter is omitted. The periphrastic occurs in the first verse of the passage and establishes the setting for the entire set of verses (Bock, 1994: 789).

Luke 8:40-41 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν **ἀπεδέξατο** αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
41 καὶ ἰδοὺ **ἦλθεν** ἀνὴρ ᾧ ὄνομα Ἰάϊρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,
42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνῃσκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.
43 Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις [ἰατροῖς προσαναλώσασα ὅλον τὸν βίον] οὐκ **ἴσχυσεν** ἀπ' οὐδενὸς θεραπευθῆναι,
44 προσελθοῦσα ὄπισθεν **ἥψατο** τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα **ἔστη** ἡ ῥύσις τοῦ αἵματος αὐτῆς.

40 At the arrival of Jesus, the crowd **welcomed** him
For they all were eagerly expecting him
41 And a man **came** named Jairus
And he was a ruler of the synagogue

Falling at Jesus' feet, he **besought** him …
42 Because his only daughter …. was dying
But the crowd was surrounding him
43 And a woman (with persistent hemorrhage)
Who **failed** to be healed
44 Coming behind **touched** the hem of his garment
And immediately her bleeding **stopped**.

The use of γάρ (for) clearly indicates that the cause of their welcome was the fulfillment of an eager expectation. Since their eager expectation was the cause of their welcome, it may be inferred that their period of expectation was either longer or more intense than usual. However, according to my theory, the periphrastic would not have been used if it did not have importance in setting the larger scene. If all expectations were fulfilled by his arrival, one would expect a simple imperfect, but it may be deduced that they were looking forward to more than his arrival.

According to the *Theological Dictionary of the New Testament*, Προσδοκάω (*I hope*) "belongs to the sphere of NT expectation of salvation" and "there is an echo of eschatological hope in … Luke 8:40 (Kittel and Friedrich, 2006: Vol 6 p.726)." Johnson labels this section *Saving Faith (Johnson, 1991: 140).* Jairus' actions, and those of the suffering woman who is presented in the subsequent imbedded narrative, strongly suggest that they, along with many others, were looking for a miracle.

Note also the immediacy with which Jairus' entrance is presented. Jesus' arrival prompted more than a welcome because they were expecting more than an arrival. What I propose to be implied by the periphrastic is clearly affirmed by the parallel account in Matthew 9:20-21. Here the RSV reads,

> And behold, a woman who had suffered from a hemorrhage for twelve years came up behind him and touched the fringe of his garment; [21] for she said to herself, "If I only touch his garment, I shall be made well."

Their eager expectation was not just that he would come but that Jesus might do something miraculous, and those who came to him were not disappointed.

3.5.4 Luke 11:14

Luke 11:14-20 chronicles a healing which brought a divergence of opinion regarding the source of Jesus' power to heal. Jesus has just concluded his instructions in response to the request of one of his disciples that he teach them how to pray, and the scene now shifts to Jesus again meeting the needs of those coming to him.

Luke 11:14-19 Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· **ἐγένετο** δὲ τοῦ δαιμονίου ἐξελθόντος **ἐλάλησεν** ὁ κωφὸς καὶ **ἐθαύμασαν** οἱ ὄχλοι.
15 τινὲς δὲ ἐξ αὐτῶν **εἶπον**· ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·
16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.
17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα **εἶπεν** αὐτοῖς· πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει.
18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.
19 εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.
20 εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

14 Now he was casting out a demon
(and it was) mute;
and (**it happened**) the demon having departed, the mute man **spoke**,
and the people **marveled**.
15 But some of them **said** …
("He casts out demons by Beelzebub, the prince of demons";)
16 while others, testing *him*, were seeking from him a sign from heaven.
17 But he, knowing their thoughts, **said**,
17b-20 "… (a kingdom divided) "

The use of the imperfect makes it clear that the casting out of the demon is to be viewed as background. This places the initial focus not on Jesus' actions, but on the response of those who witnessed the event. Clearly, the fact that the (formerly) mute man spoke and the people marveled was precipitated by Jesus' actions.

But, again, my proposal is that the periphrastic indicates that the action is important to the extended narrative, and what unfolds is a discussion of Jesus' authority to heal. His casting out of a demon is the background which prompts the following:

1. The speaking of the mute man

2. The marveling of the people

3. The comments of his critics

4. The content of his rebuttal.

The entire episode is motivated by the backdrop of Jesus casting out a demon that had rendered a man unable to speak.[24] It is certainly background which is worthy of highlighting.

However, it should be noted that, unlike most instances in which the periphrastic imperfect is employed, its explicit duration is unlikely, though possible, and, even if possible, unnecessary. Nevertheless, its effect was clearly far-reaching. It is again suggested that, as the periphrastic took on the more defined role of highlighting, matters of agency and duration may have lessened in importance.

3.5.5 Luke 14:1

Jesus has just spoken a parable regarding the kingdom, prophesied his coming death, and lamented over the unbelief of Jerusalem. The scene now shifts to a Sabbath-day invitation to dine in the house of one of the rulers of the Pharisees.

Luke 14:1-6 Καὶ **ἐγένετο** ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ **ἦσαν** παρατηρούμενοι αὐτόν.
2 Καὶ ἰδοὺ ἄνθρωπός τις **ἦν** ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.
3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς **εἶπεν** πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ;
4 οἱ δὲ **ἡσύχασαν**. καὶ ἐπιλαβόμενος **ἰάσατο** αὐτὸν καὶ **ἀπέλυσεν**.
5 καὶ πρὸς αὐτοὺς **εἶπεν**· τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;
6 καὶ οὐκ **ἴσχυσαν** ἀνταποκριθῆναι πρὸς ταῦτα.

1 And **it happened**
In his going into the house of a certain one of the rulers of the Pharisees
on the Sabbath to eat
they themselves were also watching him.
2. And behold, a man with dropsy was before him….
3. And answering, Jesus **said** to the lawyers and Pharisees,
saying, "Is it lawful to heal on the Sabbath, or not?"
4. But **they remained silent**
And taking hold (of him), **he healed** him and **released** (him)
5. And to them **he said** (Don't you make exceptions for those under your care?)
6. And **they were unable** to answer him concerning this.

[24] If Bock and Johnson are correct that a parallel account is found in Matthew 12:22-30, then the man was not only dumb but also blind (Bock. 1994; Johnson, 1991: 181).

Again, a new scene is established. The use of ἐγένετο marks the circumstances and timing of the event as critical to the unfolding story (Levinsohn, 2000: 177). Especially important to what follows are the watchful eyes of the Pharisees. Jesus' question regarding whether it is lawful to heal on the Sabbath is prompted by their response to the very circumstances which they themselves had likely orchestrated.

In verse 1, the periphrastic middle participle coupled with αὐτοί (themselves) is noted by Robertson in his *Word Pictures* as suggesting sinister motives (Bible Works 7, 2006). Indeed, the verb παρατηρέω may be understood in the New Testament to mean *to watch lurkingly* (Kittel and Friedrich, 2006: Vol 8 p.147). Thus, their careful watching in the house of a Pharisee may suggest that the very presence of the sick man was pre-orchestrated, and the entire episode was the result of a planned trap. Regardless, their agent-oriented, intentional scrutiny is critical background to the unfolding story. Jesus' response to the unfolding circumstances is to first confront those who were watching him so intently. After healing the man, he challenges those who had been scrutinizing him to examine their own hearts. Thus the entire scene unfolds against the backdrop of their critical gaze.

If the entire introductory clause beginning with ἐν τῷ ἐλθεῖν αὐτὸν (as he was going) is seen as an extended locative, then the emphasis becomes the carefully orchestrated time and events that were intended to trap Jesus. The periphrastic would then need to be relabeled as a Locative Periphrastic, though it would still provide highlighted introductory material critical to the subsequent narrative.

3.5.6 Acts 2:42

As noted by Bock and Johnson, Acts 2:42-47 forms a summary of the community life of the early church (Bock, 2007: 149; Johnson, 1991: 61). Verse 42 is the perfect example of what I have proposed regarding the introductory action periphrastic imperfect. It highlights ongoing agent-oriented action which is critical to understanding what follows. As Johnson suggests, verses 43-47 are an elaboration of verse 42 (Johnson, 1991: 61). However, the absence of any

mainline verbs suggests that the periphrastic imperfect is background which should be linked with the events that brought us to a climax in verse 41.

Acts 2:41-47 οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ **ἐβαπτίσθησαν** καὶ **προσετέθησαν** ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.
42 Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
43 ἐγίνετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.
44 πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινὰ
45 καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσιν καθότι ἄν τις χρείαν εἶχεν·
46 καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας
47 αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σῳζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

41 Then those having gladly received his word **were baptized**
And that day, about three thousand souls **were added**
42 And they were persisting in (or devoting themselves to) the apostles' teaching, in fellowship, in the breaking of bread and in the prayers.
43 And fear was happening upon every soul; and many wonders and signs were happening through the apostles.
44 And all believers were together
and were having all things in common
45 And they were selling and distributing
as anyone was having need
46 They were sharing food
47 … and the Lord was adding …

Both the choice of the verb, *persisting,* and the periphrastic form argue for the durative nature of their focus on the things of God. Their *persisting* is also the highlighted background event for all that happened as a result of God's moving in their midst. As *they were persisting* in the apostles' teaching, fear was coming upon every soul, and miracles were happening. As *they were persisting* in fellowship, they were together and having things in common, selling and distributing as needed. As *they were persisting* in the breaking of bread, they were sharing food. And as *they were persisting* in prayer, God was adding to the church. Their persisting in the items mentioned is the key to understanding the passage. They were active agents in the persistence process. The use of the periphrastic indicates that verses 43-47 are not merely the evidences of that process, but the results.

3.5.7 Acts 12:20

Following Herod's beheading of James and his unsuccessful attempt to kill Peter, Herod retreats to Caesarea. Verses 20-23 chronicle the events which ended in his death.

> **Acts 12:20** Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾐτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.
>
> **Acts 12:20** Now Herod was quarreling with the people of Tyre and Sidon; and they were coming to him in a body, and having persuaded Blastus, the king's chamberlain, they were asking for peace, because their country depended on the king's country for food.

20 Herod was quarreling with Tyre and Sidon
With one accord, they were coming to him
They were asking for peace …
21 Herod **sat** and **made** oration
22 The people **gave** a shout "… (The voice of a god) "
23 but the angel **smote** him because …

Key to the background of this story were Herod's longstanding feelings of ill will toward Tyre and Sidon. Bock suggests that Herod's fury may even have resulted in an embargo which would have prompted strong action from cities that relied on trade for their very existence (Bock, 2007: 430). Robertson in his *Word Pictures* identifies Ἦν θυμομαχῶν as a periphrastic imperfect which might be translated *was highly displeased.* He notes that θυμομαχῶν comes from two Greek words: *thumos* (passionate heat), and *machomai* (to fight) and can be understood as "to fight desperately, to have a hot quarrel (BibleWorks 7)." Indeed, those from Tyre and Sidon would not be seeking peace if Herod's anger were not being actively expressed.

Because Herod was angry, those from Tyre and Sidon came to him – even if they were responding to the intermediary effects. Because Herod was angry, they were asking for peace. Herod's anger is the background event that explains the intrigue, the entreaty of verse 20, and their willingness to offer worship in verse 22 if it would bring appeasement.

The time necessary to form a plan, enlist the cooperation of the chamberlain, and make an appeal support the idea that Herod's anger was continuing for some time. The fact that they were entreating him because they depended upon him for food suggests that his passionate

anger was both agential as well as experiential, i.e. it was an emotion which he both felt and acted upon. Once again we have most important background information, relative to the unfolding story, expressed using the periphrastic form. Fury led to flattery which led to fatality.

3.5.8 Acts 16:9

Acts 16:6-10 are labeled by Bock as "The vision of the Macedonian man (Bock, 2007: 48)." They provide the introduction and rationale for Paul's first travels into what is now Europe as he responds to what he perceives as a divinely appointed vision whose vividness is marked by the use of periphrasis.

Acts 16:6-10 **Διῆλθον** δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ·
7 ἐλθόντες δὲ κατὰ τὴν Μυσίαν **ἐπείραζον** εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ **εἴασεν** αὐτοὺς τὸ πνεῦμα Ἰησοῦ·
8 παρελθόντες δὲ τὴν Μυσίαν **κατέβησαν** εἰς Τρῳάδα.
9 Καὶ ὅραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ **ὤφθη**, ἀνὴρ Μακεδών τις **ἦν** ἑστὼς καὶ **παρακαλῶν** αὐτὸν καὶ **λέγων**· διαβὰς εἰς Μακεδονίαν **βοήθησον** ἡμῖν.
10 ὡς δὲ τὸ ὅραμα **εἶδεν**, εὐθέως **ἐζητήσαμεν** ἐξελθεῖν εἰς Μακεδονίαν συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

6 And **they went through** the regions of Phrygia and Galatia,
having been forbidden by the Holy Spirit to speak the work in Asia
7 And after coming to Mysia, they were attempting to go into Bithynia
But the spirit of Jesus **did** not **permit** them.
8 So after passing alongside Mysia, **they went down** to Troas.
9 And a vision **appeared** to Paul in the night:
A certain man of Macedonia was standing and entreating him and saying,
"After coming into Macedonia, **help** us!"
10 And when **he saw** the vision, **we sought** to go out into Macedonia
concluding that God had called us to evangelize them.

As in Acts 12:12 (See 3.4.15), there is the presence of both a perfect participle and two present participles following a single copula. Regarding Acts 16:9, Robertson in his *Word Pictures* classifies the use of this 2nd perfect participle ἑστώς with copula as a periphrastic imperfect (2004) while Wallace lists it as a pluperfect with a simple past force (Wallace, 1996: 586). In considering its impact on the narrative, Robertson's functional designation is to be preferred over Wallace's form designation despite the nuanced addition of completed action.

Indeed, the use of periphrasis argues for both Luke's mastery of Greek and his intent to highlight the entire set of actions as important background information.

1. Had Luke wished to emphasize the man's movement to an upright position, he could have chosen the aorist, but that would have moved that event to the foreground giving it greater importance than the background to follow.

2. Had he used the simple perfect tense, he would have again broken the symmetry.

3. Had he used a present participle, he might have been understood as suggesting the man was repeatedly standing and making his request.

4. Had he merely placed the perfect participle before the copula, we would know that Paul saw the *standing man*, but we would not know if he saw him *stand*.

The best way to indicate that he had seen the man stand and deliver his request without breaking the parallelism or providing excessive emphasis was to use the perfect participle, "The man was, having stood, standing and entreating him and saying …"

Thus, παρακαλῶν and λέγων are periphrastic participles which are used to highlight action which is critical to the whole chain of events to follow. Furthermore, since the vision is seen as emanating from God, it also serves to highlight a vision of prophetic significance whose fulfillment is immediately documented. They should therefore be classified as Introductory Action Periphrastics which show agentive action which is critical to the unfolding narrative.

3.5.9 Acts 19:14

Acts 19:1-20 is labeled by Johnson as "The Mission in Ephesus" as Luke again demonstrates his narrative techniques. (Johnson, 1992: 342-43)

> He tells us three anecdotes in quick succession: the encounter between Paul and the disciples of John, leading to their baptism (19:1-6), the separation of Paul from the synagogue and his continued success among both Jews and Greeks (19:8-10), and the overwhelming of the Jewish exorcists, leading to the conquest over magic in the city (19:11-20).

Our focus will be upon the third anecdote which itself divides into three parts:

1. The healing actions of Paul (11-12)

2. The exorcism experience of certain Jews (13-16)

3. The response of the people (17-20)

Acts 19:11-20 Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,
12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι.

13 **Ἐπεχείρησαν** δέ τινες καὶ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ λέγοντες· ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
14 ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν **εἶπεν** αὐτοῖς· τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ τίνες ἐστέ;
16 καὶ ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρόν, κατακυριεύσας ἀμφοτέρων **ἴσχυσεν** κατ' αὐτῶν ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.
17 τοῦτο δὲ **ἐγένετο** γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς κατοικοῦσιν τὴν Ἔφεσον καὶ **ἐπέπεσεν** φόβος ἐπὶ πάντας αὐτοὺς καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
18 Πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.
19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων, καὶ **συνεψήφισαν** τὰς τιμὰς αὐτῶν καὶ **εὗρον** ἀργυρίου μυριάδας πέντε.
20 οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ηὔξανεν καὶ ἴσχυεν.

11 And God was doing extraordinary miracles by the hands of Paul
12 so that handkerchiefs or aprons were carried away from his body to the sick,
and diseases left them and the evil spirits came out of them.
13 And certain of the traveling Jewish exorcists also **attempted** to invoke the name
of the Lord Jesus over those having an evil spirit, saying,
"I adjure you by the Jesus that Paul preaches."
14 Now seven sons of Sceva, a certain Jewish chief priest, were doing this.
15 But the evil spirit answering **said**,
"Jesus I know, and Paul I am acquainted with, but who are you?"
16 and after the man in whom there was an evil spirit leaped upon and subdued them
all, he **prevailed** against them causing (them) to flee naked and wounded from that
house.
17 Now this **became** known to all the Jews and Greeks living in Ephesus
And fear **fell** upon them all
And the name of the Lord Jesus was being exalted.
18 so, many of the believers were coming, confessing and making known
deeds of their own.
19 but many who were practicing the magic arts after bringing the scrolls to burn before
All, they **tallied** the price of them and (it) **totaled** fifty thousand (pieces of) silver.
20 Thus, with power was the word of the Lord increasing and prevailing.

My initial exclusion of this periphrastic imperfect was based on: the insertion of both a complex subject and the direct object between the copula and participle, and the fact that there appeared to be a longstanding tradition of translating the participle as a dependent clause. (See KJV, ASV, NKJ.) However, an understanding of the periphrastic clarifies its important function.

The interdiction of this extended subject between the copula and the participle may be intended to slow the pace and mark the peak in our story (Longacre, 1983: 43). Having told us

that there were those who attempted to use Jesus' name as formula for exorcism, Luke gives the background for a specific instance. It involved seven sons of a certain chief priest named Sceva. ἀρχιερέως is usually translated as high priest, which is the designation of the chief priest who presided as president over the Sanhedrin. As also noted in BibleWorks, in the plural it referred to members of the Sanhedrin who belonged to priestly families (2006). Since "Sceva" does not appear as the name of a Jewish high priest, it seems more reasonable to see it as indicating he was a member of Sanhedrin. This suggests ironies worthy of highlighting:

1. If Sceva was a member of the Sanhedrin, it is likely that he would have known Paul (a.k.a. Saul) and perhaps approved his mission to Damascus to help stamp out Christianity. (See Acts 9:1-2, 13-14.) It seems most ironic that his sons should be using the name of the "Jesus that Paul preaches."

2. It may also be a commentary on the state of the priestly line in Jesus' day that the sons of a prominent Jewish priest would be making their living as traveling exorcists. Matthew Henry writes (Henry, 1935: 249),

> It is sad to see the house of Jacob thus degenerated, much more the house of Aaron, the family that was in a peculiar manner consecrated to God; it is truly sad to see any of that race in league with Satan. Their father was a chief of the priests, head of one of the twenty-four courses of priests. One would think the temple would find both employment and encouragement enough for the sons of a chief priest, if they had been twice as many. But probably it was a vain, rambling, rakish humour that led them to turn mountebanks, and wander all the world over to cure mad folks.

Fronting of the direct object before the participle is also significant. An overly literal truncated rendering of the Greek would be, "now were (the seven sons . . .) this doing." The *this* refers us back to the attempt of various traveling exorcists to invoke the name of Jesus as a means of exorcism. *This* had also become the practice of these seven sons. Upon reflection, one cannot help but notice the contrast between the background information of verse 11 and that of verse 14. God was doing (from ποιέω) miracles; the sons were doing (from ποιέω) THIS. The periphrastic calls our attention to the contrastive action which will prove to have dramatically contrastive results.

Once again, we have agentive action critical to the events that follow which are being highlighted by means of a periphrastic. Nevertheless, its use may also be seen as contrastively linking the actions of God with those of Sceva's sons as a further means of cohesion within the passage.

3.5.10-11 Acts 22:19-20

In Acts 21 Paul has entered the temple to fulfill a vow. He is accused of defiling the temple, dragged outside, and might have been killed by the angry mob had Roman soldiers not intervened. Identifying himself as a Roman citizen, he asks permission to speak to the crowd.

Paul begins his address in Acts 22, and in verses 17-22 he relates a final vision whose prophecy is fulfilled by the crowd in verse 22. Our periphrastics, however, occur in the embedded discourse of verses 19 and 20.

Acts 22:17-22 **Ἐγένετο** δέ μοι ὑποστρέψαντι εἰς Ἰερουσαλὴμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν ἐκστάσει
18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι· **σπεῦσον** καὶ **ἔξελθε** ἐν τάχει ἐξ Ἰερουσαλήμ, διότι οὐ παραδέξονταί σου μαρτυρίαν περὶ ἐμοῦ.
19 κἀγὼ **εἶπον**· κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ,
20 καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.
21 καὶ **εἶπεν** πρός με· πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.
22 Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου καὶ **ἐπῆραν** τὴν φωνὴν αὐτῶν λέγοντες· αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν.

17 Now **it happened** to me, after returning to Jerusalem and during my praying in the temple, I fell into a trance.
18 and beheld him (Jesus) saying to me
"**Hurry** and **depart** in haste out of Jerusalem because the people will not receive your testimony concerning me."
19 And I **said**,
`Lord, they themselves **know**
that I was imprisoning and beating in every synagogue the ones believing in thee.
20 And when they were shedding the blood of Stephen thy witness,
I also was standing by and approving, and keeping the garments of those who killed him.
21 And he **said** to me, "Depart, for I will send you to the Gentiles"
22 And they were hearing him to this point **...**

In Acts 22:17-21, Paul relates a vision in which the Lord tells him to leave Jerusalem quickly because they will not listen to his testimony. Paul responds by declaring his former well-

known persistence in action detrimental to the gospel. (Note the use of ἐγώ in verses 19 and αὐτὸς in verse 20 which are syntactically unnecessary and therefore provide emphasis.) The pronouns stress his agency while the periphrastics keep the focus on his past ongoing behavior. Because Paul was cut short by the crowd, any importance of the periphrastics to the discourse that would otherwise follow cannot be discerned. However, it is likely that Paul is intending to highlight background information which he believes will help him to effectively argue his case.

As noted by Robertson in his *Word Pictures*, the participle ἑφεστὼς (standing) "is second past perfect in form, but imperfect (linear) in sense since ἑστως = ἱσταμενος [*hestōs = histamenos*] (intransitive) (2006)." As seen in previous examples, this is not an isolated incident. Regarding the perfect in general, Wallace writes (Wallace, 1996: 580),

> In sum, it is important to remember that (1) this usage of the perfect is always *lexically influenced* (i.e., it occurs only with certain verbs), and (2) a very large number of perfects must be treated as presents without attaching any aspectual significance to them.

So, once again we have an agent, located spatially, in the midst of an activity at a referenced time whose activity is expressed by a periphrastic – all of the suggested criteria of Bybee (Bybee et al., 1994: 136). It also clearly speaks of durative action. Therefore, it is appropriate to include the tokens from both 20:19 and 20:20 among the periphrastics.

3.6 Linking Action Periphrastics

As noted above, *Linking Action Periphrastics* are found in the middle of a narrative section or form a link between two narrative sections. With no overt locative present, it is the action that is being highlighted. Like the Linking Locative, however, there are again three motivations as noted above on pages 46-47 and 76, and some examples serve more than 1 purpose.

3.6.1-2 Luke 1:21 and 1:22

Luke 1:5-25 contains the announcement to Zacharias that he and his wife will have a son in their old age. In Luke 1:21-23 the scene shifts from Zacharias' conversation with an angel

in the temple to what is going on outside. Johnson sees 21-23 as demonstrating the prophetic fulfillment of verse 20 in which Zacharias is told he will not be able to speak until after his promised son is born (Johnson, 1991: 34). The periphrastic in verse 21 harkens back to that found in verse 10. (See 3.4.1)

Luke 1:21-23 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. [22] ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ **ἐπέγνωσαν** ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός. [23] καὶ **ἐγένετο** ὡς **ἐπλήσθησαν** αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, **ἀπῆλθεν** εἰς τὸν οἶκον αὐτοῦ.

1:1-10 - Background information –
1:10 And the whole multitude of people was praying outside at the hour for burning incense
1:11 An angel **appeared**
1:12 Zacharias **was troubled**
1:13 but the angel **said** "… (You'll have a son)"
1:18 and Zacharias **said** "… (How can I know for sure?)"
1:19-20 and answering the angel **said** "… (You will be unable to speak.)"
1:21 the people were awaiting Zacharias
And they were marveling at his delay
1:22 But after coming out
He was unable to speak to them
Now **they perceived** that he (Zacharias) had seen a vision
And he was making signs to them
And he was remaining mute.
1:23 And it **happened**
When his ministry **was completed**,
he **went** home.

In verse 21, the people's waiting is marked by the imperfect periphrastic. Bock notes, "the use of the durative periphrastic imperfect … depicts the wait as an ongoing, lingering affair (Bock, 1994)." Indeed, the periphrastic in verse 21 links the waiting to the time of the Locative Periphrastic found in verse 10.[25] There we read, "the whole multitude of the people were praying outside at the hour of incense."

Edersheim sees these events as part of the offering of the morning sacrifice. As part of what was, at that time, a daily routine of some complexity, a wait of some duration would be expected. After the offering of the incense, the priests come out, and a blessing is pronounced

[25] For more detailed discussion of the periphrastic in verse 10, see section 3.4.1 above.

which was probably led “by the incensing priest (Edersheim, 1994b: 119-31).” Not surprisingly, the use of προσδοκῶν (awaiting) indicates an active expectation on the part of the crowd. The same participle is used in Acts 3:5 and Acts 10:24 where some positive benefit is being anticipated (BibleWorks 2007).

As a daily routine, it may be expected that the duration of the morning sacrifice could be predicted with a significant degree of accuracy, and a significant delay would be the cause of some concern. The occurrence of just such a delay was, no doubt, the cause of their marveling which by contrast appears as a simple morphological form. This Action Periphrastic highlights the waiting, and provides an obvious link with the praying multitude whose presence outside was highlighted in verse 10. But the highlighting of their long wait also builds the reader’s expectation that something of significance is about to happen. It is therefore a Linking Periphrastic which reminds us of previous background material while preparing us for what is coming.

Verse 22 contains the second periphrastic imperfect. It is preceded by two important facts. Zacharias was unable to speak, and they perceived that he had seen a vision. The post positive δέ indicates a new development in the story (Levinsohn, 2000: 72). The people who had been waiting for some time in anticipation of a pronounced blessing (Edersheim, 1994b: 30) had begun to marvel at his delay, but when he finally came out, he was unable to speak. The prophecy of verses 19-20 began to be fulfilled.

Now they perceived that Zacharias had seen a vision. The verse designations and flow of the text would seem to suggest that their perception was the result of Zacharias’ inability to speak. While this is no doubt a factor, there is some reason to suggest that it was his gesturing which provided the crowd’s main confirmation. It should be noted in verse 22, that the description of what happens next appears to form a chiasm which should be analyzed as a separate unit. (Levinsohn, 2000: p.277):

1:22 And after coming out
He was having no power to speak
And **they perceived** he had seen a vision
And he was making signs to them
And he was remaining mute.

In my proposed indentation, we see the main storyline-event to be their perception and the periphrastic as that of heightened background. This could suggest that their perception was the result of his signing rather than silence. Presented as a chiasm (as discussed in 1.8.1), the verbs are grouped as follows.

a He was having no power to speak –
b They **perceived** that Zachariah had seen a vision;
b' He was making signs
a' He was remaining mute

In a chiasm with an even number of units, it is the outer components that are the focus (Beekman et al., 1981: 120) which, in light of its prophetic significance, is reasonable. But, the chiasm also links the *making signs* to *they perceived* which remain the more dynamic verb forms. As already indicated above, his inability to speak was the proof offered to Zacharias, and to Luke's readers, that what the angel had spoken would come true. He had asked for a sign, and he was told that he would be unable to speak until after his son's birth had been accomplished and the child had been named. The fulfillment of prophecy is an important theme in Luke's writings (Johnson, 1991: 14).

Thus, the periphrastic could have been chosen to highlight an actor-oriented endeavor in which his ongoing, animated efforts at communication (without the aid of speech) provided the primary evidence that he had seen a vision. His silence, of itself, would not have been likely to trigger the same perception. Had he merely remained silent, another of the priests could have led in the expected blessing, and the crowd may have dispersed; only when, failing to pronounce a blessing, Zacharias chose to communicate through gestures would they come to understand that he had seen a vision.

But there is a second more intriguing and likely possibility. Let us note again the concluding interaction between Zacharias and the people.

1:22 And after coming out
He was having no power to speak
And **they perceived** he had seen a vision
And he was making signs to them
And he was remaining mute.

His signing is linked to his silence which was born, not of choice, but of imposed condition, as proof of God's promise that Zacharias would have a son. Zacharias drops from the scene in verse 23 and does not appear again until verse 62. Almost a year has passed. It is eight days after the birth of his son, and they are about to give him a name. When they attempt to name him Zacharias, after his father, Elizabeth protests and declares that his name is to be John. Registering their protest, they turn to Zacharias, and the prophetic conditions highlighted in verse 22 are reversed as the original prophecy of verse 13 is fulfilled – "Elizabeth will bear you a son, and you shall call his name John."

Luke 1:62-64 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.
63 καὶ αἰτήσας πινακίδιον **ἔγραψεν** λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ **ἐθαύμασαν** πάντες. 64 **ἀνεῴχθη** δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.

62 Then they were signing to the father what he might wish to call him.
63 And after requesting a writing tablet, he **wrote**, saying, "John is his name."
And they all **marveled**.
64 And his mouth **was opened** immediately, and his tongue
And he was speaking, praising God.

The periphrastic imperfect of verse 22 highlights "signing" as the outward evidence of Zacharias' imposed silence, and it serves to link the earlier prophetic narrative with that of its fulfillment.

3.6.3 Luke 2:33

Johnson and Bock are in near agreement regarding the boundaries of this next passage, which chronicles Mary and Joseph's trip to Jerusalem to fulfill her purification following the birth of Jesus. Johnson groups Luke 2:21-40 together under the title *Jesus Is Presented to the Lord* (Johnson, 1991: 53) while Bock labels Luke 2:20-40 *Witness of the man and woman at the Temple* (Bock, 1994: 44). Bock's division is to be preferred for two reasons:

a. Johnson labels 2:1-20 Prophecy Fulfilled: Jesus' Birth (Johnson, 1991: 49). Verse 21 records that Jesus was circumcised and named Jesus. This is a fulfillment of the angel's decree found in Luke 1:31 and, in keeping with Johnson's theme of prophecy and fulfillment in verses 1-20, verse 21 should be included with this earlier section (Johnson, 1991: 14).

b. Luke 2:22-40 may be seen as forming a chiasm whose pivot point is the very periphrastic we wish to analyze (Bock, 1994).

They brought him to Jerusalem 22-24
A promise is fulfilled 25-27
Simeon addresses God 28-32
The parents were marveling 33
Simeon addresses the parents 34-35
A fulfillment is promised 36-38
They returned to Galilee 39-40

The periphrastic may also point back to the morphological imperfect in Luke 2:19 where, following the visit of the shepherds in response to the angelic announcement of Jesus' birth, we read, ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆ - but Mary was treasuring all these sayings, pondering them in her heart.

Luke 2:22-40 Καὶ ὅτε **ἐπλήσθησαν** αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, **ἀνήγαγον** αὐτὸν εἰς Ἰεροσόλυμα παραστῆσαι τῷ κυρίῳ,
23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,
24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.
25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν·
26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν χριστὸν κυρίου.
27 καὶ **ἦλθεν** ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ
28 καὶ αὐτὸς **ἐδέξατο** αὐτὸ εἰς τὰς ἀγκάλας καὶ **εὐλόγησεν** τὸν θεὸν καὶ **εἶπεν**·
29 νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
30 ὅτι **εἶδον** οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,
31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,
32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.
33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.
34 καὶ **εὐλόγησεν** αὐτοὺς Συμεὼν καὶ **εἶπεν** πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον-

35 καὶ σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία- ὅπως ἂν **ἀποκαλυφθῶσιν** ἐκ πολλῶν καρδιῶν διαλογισμοί.
36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς
37 καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.
38 καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.
39 Καὶ ὡς **ἐτέλεσαν** πάντα τὰ κατὰ τὸν νόμον κυρίου, **ἐπέστρεψαν** εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ.
40 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

2:22 When the day **came** for Mary's purification
they (Joseph and Mary) **brought** him to Jerusalem …
2:25 and behold, there was a man in Jerusalem named Simeon …
2:27 and he (Simeon) **came** … into the temple
2:28 and he **took** him into his arms, and **blessed** God, and **said** 2:29-32 "…"
2:33 and (Joseph) and his mother were marveling
2:34 And Simeon **blessed** them and **said** to Mary, 2:35[26] "…"
2:36-37 and was Anna, a prophetess … (a devout widow)
2:38 and she (herself) having just arrived was giving thanks to God
and was speaking concerning him
to all who were awaiting Israel's redemption.

2:39 and when **they completed** everything pertaining to the law of the Lord,
they **returned** to Galilee …
2:40 and the child was growing and becoming strong …

One reason for viewing this token as a medial periphrastic is its place in the chiasm. In the suggested chiasm above, "The parents were marveling" is found as the lone center item of the chiasm. As such, it becomes the focused point of prominence (Beekman et al., 1981: 120). Furthermore, it may be viewed as the center point of the chapter, suggesting a wonder that encompasses the entire narrative. While the immediate context indicates that their wonder is in response to the words of Simeon, there is reason to view the periphrastic as reaching further in both directions.

Luke 2 presents three narratives: The birth of Jesus (2:1-20), The dedication and naming of Jesus (2:21-40), and The boy Jesus at the Temple (2:41-51). At the end of the first narrative, the shepherds and all who heard were wondering, and "Mary was keeping all these

[26] The careful reader may again note that short dashes appear in the Greek text near the beginning of verse 35. A number of translation insert parentheses at these points.

things, pondering them in her heart." At the end of the third narrative, those who heard Jesus in the temple were left wondering, and "his mother was carefully keeping all the sayings in her heart." In the center of the middle pericope, Joseph and his mother were marveling. The periphrastic reminds us of what preceded and continues with what is prophesied. As such, it links the past narrative with what follows. The growing look of wonder on the faces of Joseph and Mary may well have prompted Simeon's shift from praising God to addressing them as the periphrastic becomes the turning point in the chiasm.

It is interesting to note that this is the only periphrastic imperfect in which the copula and participle do not agree in number and was therefore missed by my original candidate search using BibleWorks. This anomaly is usually explained by verbal agreement with the nearest subject ὁ πατὴρ αὐτου (his father) which is singular.

3.6.4 Acts 8:1

At the end of Acts chapter 6, charges are brought against a man named Stephen who was to become the first recorded martyr of the Christian faith. Stephen begins his defense in verse 1 of chapter 7, and Acts 7:54 begins the account of his death by stoning. Harrison and Phillips begin the next section at Acts 8:1 (Harrison, 1986: 138; Phillips, 1991: 112); Bock and Jensen begin the next section in 8:1b (Bock, 2007: 317; Jensen, 1981: 216); and Johnson begins the next section in 8:4 (Johnson, 1992: 144). This suggests that our next periphrastic has one of three functions:

a. It begins a new section.

b. It ends the section dealing with Stephen's death.

c. It is at a point of transition and has relevance to both sections.

I believe that the presence of the periphrastic imperfect is best explained using Johnson's grouping and viewing the periphrastic as strongly linked to the death of Stephen, but transitional as well. I have therefore classified this periphrastic as Linking Action, though evidence for the various groupings is considered.

Acts 7:54 - 8:3 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν
καὶ ἔβρυχον τοὺς ὀδόντας ἐπ᾽ αὐτόν.
55 ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν **εἶδεν** δόξαν θεοῦ
καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ
56 καὶ **εἶπεν·** ἰδοὺ θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου
ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ.
57 κράξαντες δὲ φωνῇ μεγάλῃ **συνέσχον** τὰ ὦτα αὐτῶν καὶ **ὥρμησαν** ὁμοθυμαδὸν ἐπ᾽
αὐτὸν
58 καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες **ἀπέθεντο** τὰ ἱμάτια
αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου,
59 καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα· κύριε Ἰησοῦ, δέξαι τὸ
πνεῦμά μου.
60 θεὶς δὲ τὰ γόνατα **ἔκραξεν** φωνῇ μεγάλῃ· κύριε, μὴ **στήσῃς** αὐτοῖς ταύτην τὴν
ἁμαρτίαν. καὶ τοῦτο εἰπὼν **ἐκοιμήθη**.
8:1 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. **Ἐγένετο** δὲ
ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις, πάντες δὲ
διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων.
2 **συνεκόμισαν** δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ **ἐποίησαν** κοπετὸν μέγαν ἐπ᾽
αὐτῷ.
3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε
ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

Acts 7:1-53 Stephen's speech

54 But hearing these things they were being cut to their hearts
And they were gnashing their teeth at him.
55 … but he **saw** the glory of God and Jesus standing at God's right hand
56 And he **said**, "Behold I see the heavens having been opened and
The son of man standing at God's right hand"
57 but crying out with a loud voice they **covered** their ears
and they **rushed** with one accord upon him.
58 And casting (him) out of the city they were casting stones
And the witnesses **laid aside** their garments at the feet of … Saul
59 And they were casting stones (at) Stephen
while he was praying and saying,
"Lord, **receive** my spirit."
60 but falling on his knees, he **cried** in a loud voice,
"Lord, don't hold this sin against them."
And saying this, **he fell asleep**.
8:1 And Saul was agreeing heartily with his death.
Now **it happened** on that day a great persecution
and they all **were scattered** throughout the region … except the apostles.
2 but devout men **buried** Stephen
and **made** great lamentation over him.
3 But Saul was ravaging the church …
entering throughout the houses, dragging out the men and women
he was putting them into prison

The position of the periphrastic at the point of narrative transition allows for the possibility that it has relevance to both sections (Longacre, 1983: 314). Let us first consider the reasons for linking it exclusively to Chapter 7:

1. It is reasonable to assume that in the phrase *was agreeing heartily with his death*, *death* is used as a metonymy to refer to the whole process associated with his stoning; i.e. Saul was agreeing with all that was happening to Stephen – not just his death. This would make the statement a concluding remark regarding chapter 7.

2. The first mention of Saul is when the witnesses place their garments at his feet in verse 58. Johnson writes, "The phrase 'at his feet' is suggestive in light of Luke's use of it in 4:35, 37 and 5:1. If he uses the gesture consistently, it signifies recognition of Paul as a leader of those opposed to Stephen, a position he will immediately assume in 8:3 (Johnson, 1992: 140)." If Saul is viewed as the ringleader, then to end with a reference to his consenting would suggest causative endorsement and again link the action with the preceding events.

3. Bock suggests that the highlighting of Saul's endorsement of Stephen's death could have been to mark Saul as one destined to be an answer to Stephen's final prayer that the Lord not hold this sin against them (Bock, 2007: 316). Of those present that day, we know that at least Saul converted to Christianity.

4. The presence of an ἐγένετο δέ in the second half of verse 8 suggests a new development in the story and the beginning of a new episode (Levinsohn, 2000: 74, 177).

5. The periphrastic has been shown to often emphasize duration, and Bock asserts, "The imperfect periphrastic construction highlights the duration of

Saul's consent (Bock, 2007: 316)." Its position at the end of the narrative suggests that it encompasses the entire preceding narrative, which would also make it expressly durative.

But there is also reason to see his consenting as material which not only refers back to the events of Chapter 7 but provides a point of transition from the death of Stephen to the persecution of the church. Let us consider the following:

1. Johnson notes three reasons to believe that Saul's agreement to Stephen's death indicates that he may have been the instigator of the stoning and of the subsequent outbreak of extended persecution (Johnson, 1992: 141).

> a) He was from Cilicia as were some of those who attacked Stephen (6.), and in fact when he converts, must himself argue with these same Diaspora Jews (9:29); b) there is the symbolism of the clothing placed at his feet, which for Luke is a gesture of recognizing authority; c) there is the fact that Paul is directly described as the leader of the following persecution (8.3).

2. ἐγένετο is sometimes used in the middle of a verse to present a condition that is the result of immediately preceding events. (See Luke 6:9; 8:24; 11:14**;** 17:14; Acts 11:26).

3. Our knowledge of Saul's subsequent persecution of Christians affirms that he was a major factor regarding the severe persecution that broke out after the death of Stephen.

4. We have seen before that a periphrastic can be used to highlight action which is important to, not only an entire paragraph, but an entire chapter. Here it could serve to introduce a much larger section of narrative.

Luke's care in introducing Saul as consenter rather than instigator may have been out of respect for his future service to Christ and because of Luke's understanding that Saul (aka Paul) had acted "ignorantly in unbelief." (See I Tim. 1:13.) Nevertheless, Saul's involvement in persecuting the early church is clearly stated in 8:3, and Saul became a driving force behind an intensifying persecution for which the stoning of Stephen was just the beginning.

Either way, Saul's hearty agreement was agentive, intentional, ongoing action which was important background to the actions that accompanied and/or followed. I have chosen to see it as linking the two narratives. This conclusion may be supported grammatically as well, if we understand the periphrastic imperfect to refer both back to the morphological imperfect ἐλιθοβόλουν in 7:58 and 59 and ahead to the morphological imperfects ἐλυμαίνετο, παρεδίδου in 8:3.

3.6.5 Acts 10:24

In accordance with the command of Acts 1:8, the gospel has been preached in Jerusalem, Judea, and Samaria. Paul, who may well have been the instigator of the persecution that began in Jerusalem, has now been converted. The focus regarding location is about to shift to the very ends of the earth, but crucial to Luke's developing story is the inclusion of Gentiles in God's plan of salvation. Acts 10 explains how Gentiles first became recognized as candidates for salvation and church membership.

Cornelius, a Gentile, has a vision, which he believes is from God, instructing him to send for a Jew named Peter who is in Joppa (verses 1-8). He obeys, believing that Peter will come, even though he knows Jews do not associate with Gentiles (verse 28). Three days later (verse 30), he is still waiting expectantly for Peter's arrival from Joppa (verse 24). His expectation is rewarded (44-48).

I have included the Greek paragraph which Bock and Johnson agree begins in verse 23b and provided a translation with a summary of surrounding materials.

> Acts 10:23b-29 Τῇ δὲ ἐπαύριον ἀναστὰς **ἐξῆλθεν** σὺν αὐτοῖς καί τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης **συνῆλθον** αὐτῷ.
> 24 τῇ δὲ ἐπαύριον **εἰσῆλθεν** εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.
> 25 Ὡς δὲ **ἐγένετο** τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας **προσεκύνησεν**.
> 26 ὁ δὲ Πέτρος **ἤγειρεν** αὐτὸν λέγων· **ἀνάστηθι**· καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι.
> 27 καὶ συνομιλῶν αὐτῷ **εἰσῆλθεν** καὶ εὑρίσκει συνεληλυθότας πολλούς,
> 28 **ἔφη** τε πρὸς αὐτούς· ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· κἀμοὶ ὁ θεὸς **ἔδειξεν** μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον·

29 διὸ καὶ ἀναντιρρήτως **ἦλθον** μεταπεμφθείς. πυνθάνομαι οὖν τίνι λόγῳ **μετεπέμψασθέ** με;

1-9 (While in prayer, Cornelius has a vision from God telling him to send for Peter from Joppa. He does.)
9-16 (Peter has a vision in Joppa from God telling him not to call what He has cleansed unclean.)
17-23a (Peter is still puzzling as Cornelius' men arrive looking for Peter.
God tells Peter to go with them.)
23b On the morrow, he (Peter) **went** with them (Cornelius' men)
Some from Joppa **went** with him (Peter)
24 The following day they **entered** Caesarea
Cornelius was expecting them …
25 But as It **happened** – at Peter 's entrance
Meeting him, Cornelius, falling upon the floor, **worshipped**
26 Peter **raised** him up, Saying, "**Arise**, I myself am also a man"
27 And conversing with him he **entered**
and he finds many having been gathered together
28 And he **said**, " (You know we shouldn't be here, but God said go.)
29 …Why did you send for me?"
30-33 (Cornelius recounts his vision from 3 or 4 days earlier)
34-43 (Peter shares his message)
44-48 (A miracle is purported to happen, and Gentiles are baptized.)

Cornelius had obediently sent for Peter in response to the command of God's angel. The expected arrival of God's summoned messenger had caused Cornelius to gather together his kinsmen and close friends in preparation for his visit. He had been looking for Peter to arrive for over three days, so the periphrastic imperfect is decidedly durative. In the *Theological Dictionary of the New Testament*, we find that "προσδοκάω belongs to the sphere of NT expectation of salvation (Kittel and Friedrich, 2006: 726 Vol VI)." Robertson in his *Word Pictures* indicates that it is an eager expectation or hope to which the mind is directed (BibleWorks 7). Cornelius was expecting a life-changing message from God regarding what he needed to do to secure God's blessing.

The periphrastic reintroduces Cornelius to the narrative, reminds us of his earlier part in sending for Peter, and assures us of his continuing expectancy; and the verb choice makes it clear that it is a life-changing message that is expected. Together, they explain Cornelius' worshipful welcome of the one whom he viewed as God's messenger. By the time he recounts his earlier vision, there is an expectation that something is about to happen.

It may be questionable to speak of expectation as agentive, but it was most certainly accompanied by action, and linking may not require agency. Cornelius had not only sent for Peter but made preparations for his arrival. He had both readied his house and gathered a crowd that was ready to hear what Peter had to say. His 'expecting' may be viewed as active in the same way that a genuine faith produces results (See James 2:18-20). Cornelius' actively-demonstrated, eager expectation is the glue that links the vision in verses 1-9 with the delivered message in verses 34-43. It is a Linking Action Periphrastic whose critical highlighted action links these related narratives.

3.6.6 Acts 12:5

Because of its proximity and importance to Acts 12:6, this Linking Periphrastic has already been discussed under *3.3.13 Acts 12:6*.

3.7 Summary in Brief

This chapter has identified and discussed 55 periphrastic participles found in a total of 48 verses. Of those verses examined: 14 verses contained 15 Introductory Locative Periphrastic participles that highlight ongoing action whose location is critical to what follows; 17 verses contained 19 Linking Locative Periphrastic participles which highlight ongoing located action linking two narrative sections; 11 verses contain 15 Introductory Action Periphrastic participles that provide highlighted background action important to the narrative to follow, and 6 verses contain 6 Linking Action Periphrastic participles that highlight background action important to more than one pericope. Verses containing two present participles with one copula include: Luke 2:8, 5:16; Acts 9:28, 16:9; 22:19, and 22:20. (Luke 5:17 also has two periphrastic participles, but each has its own copula.) The following chart lists the verses according to periphrastic categories. Those verses which contain two present participles with a shared copula are underlined. [27]

[27] See Appendix E for the distribution of individual tokens

Table 3.1 Examined Verses
Containing Periphrastics

INTRODUCTORY LOCATIVE		LINKING LOCATIVE		INTRODUCTORY ACTION		LINKING ACTION	
Section	Verse	Section	Verse	Section	Verse	Section	Verse
3.3.1	Lk 2:8	3.4.1	Lk 1:10	3.5.1	Lk 4:38	3.6.1	Lk. 1:21
3.3.2	Lk 4:31	3.4.2	Lk 4:20	3.5.2	Lk 5:17	3.6.2	Lk 1:22
3.3.3	Lk 5:29	3.4.3	Lk 4:44	3.5.3	Lk 8:40	3.6.3	Lk 2:33[28]
3.3.4	Lk 6:12	3.4.4	Lk 5:16	3.5.4	Lk 11:14	3.6.4	Ac 8:1
3.3.5	Lk 8:32	3.4.5	Lk 9:53	3.5.5	Lk 14:1	3.6.5	Ac 10:24
3.3.6	Lk 13:10	3.4.6	Lk 21:37	3.5.6	Ac 2:42	3.6.6	Ac 12:5
3.3.7	Lk 15:1	3.4.7	Lk 23:8	3.5.7	Ac 12:20		
3.3.8	Lk 19:47	3.4.8	Lk 24:53	3.5.8	Ac 16:9		
3.3.9	Lk 24:13	3.4.9	Ac 1:10	3.5.9	Ac 19:14		
3.3.10	Ac 2:2	3.4.10	Ac 1:13	3.5.10	Ac 22:19		
3.3.11	Ac 2:5	3.4.11	Ac 1:14	3.5.11	Ac 22:20		
3.3.12	Ac 11:5	3.4.12	Ac 8:13				
3.3.13	Ac 12:6	3.4.13	Ac 9:28				
3.3.14	Ac 21:3	3.4.14	Ac 10:30				
		3.4.15	Ac 12:12				
		3.4.16	Ac 14:7				
		3.4.17	Ac 16:12				

In the next chapter, we will summarize and consider the importance of our findings.

[28] It should be noted that this is the only periphrastic in which the copula and participle do not agree in number. It would therefore be missed by most software searches.

CHAPTER 4

CONCLUSIONS

The periphrastic imperfect in Koine Greek appears to be a grammaticized form whose beginnings follow the expected pattern outlined by Bybee (Bybee et al., 1994: 125-75). It combines the imperfect of the copula, εἰμί, with a present nominative participle to indicate ongoing past action whose location or activity is highlighted for discourse purposes. It is less frequent than commonly indicated while occurring most often in the writings of Luke.

4.1 General Summary

The origin of the periphrastic imperfect may be found in classical Greek. As previously noted:

> In classical Greek such combinations are comparatively rare, and can be expected to have a significance which combines the meanings of both verb and participle without removing the separate identity of either. Some clear examples of this are to be found in the NT, as in Jn 1:28 ὅπου ἦν ὁ Ἰωάννης βαπτίζων. *where John was baptizing* (i.e. *John was there and was baptizing.)* … (McKay, 1994: p.10)

This supports Bybee's hypothesis that "a progressive involving a stative auxiliary always derives from a construction which originally included an element with a locative meaning (Bybee et al., 1994: 131)", and its increased frequency is to be expected by the New Testament writer most familiar with Greek and therefore most likely to be comfortable with its specialized use (Eckardt, 2006: 56).

The importance of the locative to the early development of periphrasis across languages would suggest that my exclusion of forms in which there were overt locatives was hasty. Indeed, upon re-examination, I included most that were at first excluded. (See LK 4:31, 5:16, 13:10, etc.) Indeed, the adverb of purpose proved to be a spurious designation for all but two of the Lukan tokens. (See Tables 3.1 & 4.1 and Appendices D & E.)

At least by the Koine period, the use of the periphrastic imperfect in narrative had developed to include a discourse function. It maintains its expected characteristics of

Agency and usually shows deliberative action in keeping with Bybee's category of continuative imperfect, which is the one category that is not included as a clearly defined use of the morphological imperfect by either Robertson or Dana and Mantey (Bybee et al., 1994: 127,36; Dana and Mantey, 1955: 186-91; Robertson, 1934: 882-89). By providing highlighted background, periphrastic imperfects also fulfill Bybee's prediction that "new constructions are richer in the meaning they contribute to the utterance than are the older constructions (Bybee et al., 1994: 148)." Like its predecessor from earlier classical Greek, the Koine periphrastic imperfect often includes an overt indication of location. I have chosen to call those which do Locative Periphrastics.

My study suggests that these prototypical periphrastic imperfects which show an agent, located spatially, in the midst of an activity at a referenced time (Bybee et al, 1994: 136), became the means of highlighting the location of backgrounding action important to the extended narrative. This highlighting usually serves one of two purposes:

1. When found near the beginning of a narrative, it usually highlights the spatial or temporal setting of the action to follow. [See Lk 6:12 (3.3.4); 13:10 (3.3.6); 24:13 (3.3.9); Acts 9:28 (3.4.13); 11:5 (3.3.12); 12:6 (3.3.13); 16:12 (3.4.17).]
2. When found near the end or middle of a narrative section, it usually serves to link narrative sections. [See Lk 4:44 (3.4.3); 21:37 (3.4.6); 24:53 (3.4.8); Acts 10:30 (3.4.14); 14:7 (3.4.16).] The use of the imperfect as a means of linking narrative sections dates back to classical Greek (Rijksbaron, 1988: 254). What is added here is the highlighting achieved by use of the "marked" periphrastic form of the imperfect.

In some instances, it may serve to do both. [See Lk 1:10 (3.4.1), Acts 2:2 (3.3.10).]

In most of the New Testament examples of spatially located action, the temporal location is simply that of the past as indicated by the use of the imperfect form of the copula. However, in Luke 13:10, we see the overt presence of both spatial and temporal location – (Ἦν

δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.) 'And he was teaching in one of the synagogues on the Sabbath.' This would suggest a movement towards abstraction in which the overt spatial locative is finally abandoned completely and the periphrastic becomes a grammaticalized verb form. Through the process of semantic generalization, the periphrastic began to be used to highlight just the action (Bybee et al., 1994: 6).

I have chosen to call these Action Periphrastics. Like the Locative Periphrastics, Action Periphrastics may highlight background that relates to the introductory setting and/or links narrative sections. I again divided these Action Periphrastics into two groups: Introductory Action Periphrastics and Linking Action Periphrastics. (See Table 3.1.) The fact that *Action* periphrastics represent only about a third of the tokens would seem to support the notion of their later development.

Unless periphrastic imperfects are examined within the broader discourse, there is little reason to see their highlighting significance. Where the periphrastic imperfect serves as highlighted introductory material, ranking often helps to visually clarify the importance of the periphrastic imperfect form over its simple counterpart. (See Figure 3.1) However, when the narratives are organized and read according to the proposed cline, linking functions may not be readily apparent – or even in view. Under my proposed analysis, one must ask the questions when viewing a likely periphrastic:

1. Is there an overt locative which focuses attention on the location of the action?
2. Does the absence of a locative suggest an emphasis on the action?
3. Why is this important to the narrative?
    a. Is it establishing an important part of the setting?
    b. Is it preparing the reader for information which will be discussed later?
    c. Is it serving to link narrative sections?
    d. Are multiple purposes possible?

Not all possible tokens function as periphrastics. There are a number of proposed

periphrastics in which the participle suggests a state of being rather than an action and would seem to be more properly classified as adjectives. For example, there are two proposed periphrastic imperfects found in Luke 13:11.

καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ
And behold a woman having a spirit of infirmity eighteen years
καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
And she was bending over and not able to completely straighten up

A paraphrase might be "she was doubled over and powerless to stand erect." There is no action taking place, merely the explanation of a condition. Indeed, Robertson notes in his *Word Pictures* that this is the only New Testament use of συγκύπτουσα, which is a medical term for a curved spine (BibleWorks 7). Similarly, being unable to do something is a condition, not an action, and the participles should be viewed as adjectival rather than periphrastic. All of the excluded tokens listed below show a similar adjectival function.

Thus, it may be seen that the periphrastic imperfect as found in Luke's New Testament writings occurs only in narrative discourse and serves to highlight important background information which introduces the narrative at hand and/or serves as a link to a previous or subsequent narrative involving the same participants in the same or similar action. It highlights background for introductory or linking purposes which may present particularly salient information concerning location and/or action. Thus. the following four categories are affirmed:

1. INTRODUCTORY LOCATIVE which highlights action whose placement in a specific location or time is important to the subsequent narrative. Both location and action are important.
2. LINKING LOCATIVE which highlights action in a specific physical location or time which links the passage to a previous or subsequent narrative which involves the same participants in the same or similar action. Both location and action are important.
3. INTRODUCTORY ACTION which highlights the involvement of the subject(s) in action which is important to the subsequent narrative.

4. LINKING ACTION which highlights involvement of the subject(s) in an action which links the passage to a previous or subsequent narrative involving the same participant(s) in the same or similar action.

Participles which are of a stative nature must be examined with extra care to ensure that they are not merely functioning as adjectives.

4.2 Excluded Tokens

While Boyer cites 64 periphrastic participles in 55 verses of Luke and Acts, my study indicates 55 periphrastic participles in 48 verses (See 3.7 and Table 3.1). This includes Acts 11:5 which, as footnoted earlier, is the only one of my tokens not included by Boyer. The following table lists the excluded tokens and provides the rationale for their exclusion. (Note that Acts 8:28 contains two participles.)

Table 4.1 Excluded Periphrastics[29]

Reference	Text	Rationale
Lk 2:51	καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρὲθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.	Adjectival
Lk 3:23	Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἡλι	Idiomatic / Adverbial
Lk 5:18	καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ.	No copula / Adjectival
Lk 13:11	καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.	Adjectival
Lk 23:53	καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος.	Adjectival
Lk 24:32	καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;	Adjectival
Ac 8:28	Ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.	Adjectival
Ac 18:7	καὶ μεταβὰς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.	Adjectival

Luke 3:23 deserves additional comment:

> The first half of Luke 3:23 could be translated, "And Jesus himself was, as he was beginning, about thirty years of age." Almost all of the major translations translate the participle, ἀρχόμενος, as an adverbial clause (ASV, NAS, NIV, RSV, ESV). While it might be argued that Luke chose the periphrastic to emphasize that he was about thirty, which is the age at which most Levites enter the ministry (Numbers 4:3), it seems more likely this is an idiomatic use of the verb ἄρχω which in the middle form means to *begin* and, according to Robertson in his Word Pictures (BibleWorks 7), usually takes an infinitive. The ASV adds the words, *to teach*.

[29] Those who do not read Greek will find translations for all but Luke 5:18 in Appendix A. Appendix A includes all New Testament verses with both an imperfect form of **εἰμί** (be) and a present nominative participle which agrees with the copula in number. (Luke 5:18 has no copula.)

4.3 Supporting Evidence

4.3.1 Similar use by other gospel writers

While the focus of this study is on periphrastic imperfects within the writings of Luke, it is important to establish the fact that the findings of this study reach beyond the writings of just Luke. Let us consider evidence that the use of the periphrastic imperfect for reasons of highlighting is found in the other gospels as well.

4.3.1.1 The writings of Matthew and Mark

It may be noted that whenever the periphrastic occurred as the main verb in a dependent clause, there was an emphasis on continuing action.[30] This same feature may be seen in the writings of Matthew and Mark. In Matthew 7:29 and Mark 1:22 we find the words ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς (For he was teaching them as one having authority and not as the scribes.) In the first instance, it occurs at the end of a narrative section where it appears to be a summary conclusion much like Luke 4:44 (See 3.4.3). In Mark, it serves as an introduction to what follows. Furthermore, though introduced with slightly different wording, Matthew 19:22 and Mark 10:22 both note that after the rich young ruler was admonished to sell all and follow Jesus, he went away sorrowing (ἦν γὰρ ἔχων κτήματα πολλά) for he was having many possessions. It is reasonable to suppose that the periphrastic serves to indicate that he was not only wealthy, but accustomed to having wealth. Both instances conclude with teaching regarding the difficulty of the rich entering into God's kingdom.

4.3.1.2 The writings of John

Similarly, John also uses the periphrastic to show longstanding action. In John 1:28, John the Baptist has just finished declaring that he is not the Christ, but there is one coming after him who will baptize with fire. The passage concludes ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων (These things happened in Bethany beyond the Jordan

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[30] See Luke 8:40 (3.5.3), Luke 9:53 (3.4.5), Luke 23:8 (3.4.7), Acts 1:10 (3.4.9), Acts 1:13 (3.4.10), Acts 2:2 (3.3.9), and Acts 12:12 (3.4.15)

where John was baptizing). What follows is John's testimony that Jesus is the promised Lamb of God who takes away the sin of the world. Therefore, the setting established at the end of John 1:28 also provides the setting of 1:29 and following. It may be deduced from verse 32 that John's comments to the Pharisees in the preceding verses and to his disciples in the pericope to follow are based on events observed at Jesus' baptism. Allowing for 40 days of temptation in the wilderness, Jesus' baptism would have happened more than a month earlier. Jesus' appearance at the likely point of his earlier baptism therefore affirms that John was baptizing in Bethany beyond the Jordan for some time. It also suggests that John was using this locative periphrastic to link the two sections. This use in John 1:28 seems particularly significant since it is the example cited by McKay as representing the classic example of a periphrastic (McKay, 1994: 10). (See also John 10:40.)

Finally, let us consider John 3:23. After the account of Jesus' conversation with Nicodemus, we are told in John 3:22 that Jesus went into Judea and was with his disciples and ἐβάπτιζεν (he was baptizing).This brings us to John 3:23ff.

John 3:23-26 Ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·
24 οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.
25 **Ἐγένετο** οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.
26 καὶ **ἦλθον** πρὸς τὸν Ἰωάννην καὶ **εἶπαν** αὐτῷ·

23 But John was also baptizing in Aenon near Salim
because there was much water there
And they were coming and being baptized.
24 For John was not yet thrown into prison.
25 Now a question **arose** from some of John's disciples
with a Jew concerning purification.
26 And **they came** to John and **said** to him …

The use of the periphrastic imperfect immediately following the simple imperfect is hardly coincidental. The use of an accompanying locative phrase has been shown in Luke to emphasize the place of the action. Here the presence of both groups 'in Aenon near Salem' is explained as "because there was much water there." The presence of much water would be of importance for one or both of the following reasons:

1. If each group was attracting large crowds, the presence of much water would suggest an area large enough to accommodate such crowds.

2. It is likely that the mode of baptism would have called for a large enough expanse of water to allow for the immersion of an adult without danger of a swift current.

However, the two adjacent forms of imperfect coupled with the use of 'also' places additional focus on the action as well. Indeed, it is John's action of baptizing that motivates the discussion regarding purification and will end with John's declaration in verse 30 of "He must increase, but I must decrease." The juxtaposed periphrastic arrests our attention and calls for an expected contrast between the actions of Jesus and those of John. It both links the actions of John with the preceding actions of Jesus and provides as highlighted background the impetus for the discussion to follow.

While Luke makes greater use of the periphrastic imperfect for reasons of highlighting than any of the other New Testament writers, there is adequate evidence to show that such highlighting is not unique to Luke. Nevertheless, contrastive analysis of certain parallel passages is also revealing.

4.3.2 Contrastive forms in parallel passages

For well over thirty-five years, it has been commonly held that one of the sources used by Luke (See Luke 1:1-4) was the Gospel of Mark (Cross and Livingston, 1997: 1569; Johnson, 1991: 6; Lane, 1974: 1). An examination of parallel passages provides evidence supporting my claim that Luke's use of the periphrastic imperfect was an intentional rhetorical device intended to highlight background information.

The following three sets of passages will be examined, in order, to illustrate this contention:

1. Luke 4:31; Mark 1:21
2. Luke 4:38; Mark 1:30
3. Luke 24:13; Mark 16:12

4.3.2.1 Luke 4:31 and Mark 1:21

As noted under section 3.3.2, Luke 4:31-37 may be ranked as follows:

4:31 He (Jesus) **went down** into Capernaum
And he was teaching them on the Sabbath(s)
4:32 they were amazed at the teaching of him
because his word was with authority
4:33-35 *An example is given of Jesus' "teaching" as he performs an exorcism.*
4:36 And amazement **came** upon all
and they were conversing with one another, saying "…"
4:37 And a report was going out

Mark 1:21-28 recounts the same events, but with different emphases which may be ranked as follows:

1:21 And they enter into Capernaum
And immediately, on the Sabbath(s),
after going into the synagogue, he was teaching.
1:22 And they were amazed at the teaching of him
Because he was teaching them as one having authority
and not as the Scribes and Pharisees.
1:23-26 *The exorcism by Jesus is again recounted*
1:27 And all **were amazed** so as to dispute with one another saying "…"
1:28 And the report concerning him **went out** immediately
into the whole of neighboring Galilee.

Luke advances the narrative to Capernaum by means of the aorist and immediately presents his highlighted background, "he was teaching them on the Sabbath(s)." The subsequent result is stated – they were amazed because his word was with authority, and his authoritative teaching is then illustrated by means of the accompanying miracle. But the fronting of the periphrastic within the narrative structure also establishes the importance of his teaching as background to the extended narrative. As noted under 3.5.1, the periphrastic also begins a chiastic structure which is mirrored by the periphrastic was preaching in verse 44.

By contrast, Mark advances the narrative to Capernaum by means of an historical present which Levinsohn says' "points on beyond itself and draws attention to the subsequent events that take place in Capernaum (Levinsohn, 2000: 202)." While Luke uses a form of teaching twice in the opening verses (the periphrastic followed by the noun), Mark uses three forms: the simple imperfect, the noun, and the periphrastic form. In this way, Mark also

stresses the importance of Jesus' teaching, but, more importantly, he uses an imperfect in the independent clause and places the periphrastic in the causal subordinate clause. This focuses the attention on not just the authoritative teaching of Jesus but its perceived superiority to that of the Scribes and Pharisees.

Luke has consciously recast the narrative to focus on Jesus' teaching without mention of the Scribes and Pharisees and to emphasize by chiasm that Jesus' teaching and preaching ministry involved powerful exorcisms, and remarkable healings.

4.3.2.2 Luke 4:38 and Mark 1:30

As noted under 3.5.1, Luke 4:38-39 recounts the first of two healings that form the even-numbered center of Luke's chiastic structure. The verbal content may be ranked as follows.

38 He **entered** into the house of Simon
Simon's mother-in-law was suffering from (or afflicted by) a great fever
They **entreated** him
39 and standing over her, he **rebuked** the fever
and it **released** her
and immediately, after being raised up, she was serving them.

The passage from Mark 1:29-31 has the following verbal structure.

29 And immediately, having departed out of the synagogue, **he went** into the house of Simon and Andrew with James and John
30 And Simon's mother-in-law was reclining (or bedridden), suffering with a fever.
And immediately, they speak to him concerning her.
31 And when he came to (her), **he raised** her **up**, having grasped the hand,
And the fever **left** her.
And she was serving them.

Again we are presented with two accounts of the same incident, but Luke places greater emphasis on the mother-in-law's condition both by means of the periphrastic and the added notation that it was a *great* fever. As previously cited in 3.5.1, Robertson writes in his *Word Pictures* (2006),

> **Was holden with a great fever** (*ên sunechomenê puretôi megalôi*). Periphrastic imperfect passive, the analytical tense accenting the continuous fever, perhaps chronic and certainly severe

This is in perfect agreement with his chiastic structure which places spiritual and physical healing at the center of Jesus' teaching and preaching. Luke's use of the periphrastic with regard to the first healing highlights Jesus' ability to heal even the greatest of fevers by focusing our attention on her suffering. This is in contrast to Mark's use of the simple imperfect and participle, "was reclining, suffering from a fever" which presents the condition as less dramatic.

This increased emphasis with regard to healing is continued. In the continued narrative, Mark tells us of Jesus' healing of *many*, while Luke says that "laying hands *on each of them*, he was healing them." Luke then completes his chiastic structure resulting in the following overall structure (Bock, 1994: 425).

a. teaching (4:31-32)
b. exorcism (4:33-37)
c. healing (4:38-39)
c' healing (4:40)
b' exorcism (4:41)
a' preaching (4:42-44)

Thus, Luke has again consciously manipulated the narrative. He highlights Jesus' actions and removes the overt comparison between his teaching and that of the Scribes and Pharisees.

4.3.2.3 Luke 24:13 and Mark 16:12

As noted under 3.3.9, Luke 24:13-16 introduces a trip to Emmaus following Jesus' resurrection during which Jesus revealed himself in resurrected form. The passage may be ranked as follows:

13 And behold two of them on that day were going away to … Emmaus
14 and these were speaking with each other about all these happenings.
15 And **it happened** in their conversation and discussion
Jesus himself also drawing near was joining himself to them.
16 But their eyes were being kept from recognizing him.

Mark 16:9-14 frames this encounter within the context of the recurring unbelief which followed the initial disclosure of Jesus' resurrection. Their collective rejection is ultimately rebuked by Jesus.

9 But after arising early on the first day of the week
He (Jesus) **appeared** first to Mary Magdalene.
10 That *woman* (Mary Magdalene), after going, **reported** to the ones who had

been with him as they were mourning and weeping.
11 And hearing that he *was* alive and **had been seen** by her, they **disbelieved**
12 And after these things, two of them are walking,
he was revealed in another form as they were proceeding into the country.
13 And these, after returning, **reported** to the ones remaining,
And **they did** not **believe** them.
14 And, afterward, **he appeared** to the eleven themselves
as they were reclining *at the table*
And **he rebuked** their unbelief and hardness of heart
Because **they did** not **believe** the ones who saw him
after he had been resurrected.

Examination of the two passages shows that what Mark presents in the single verse of Mark 16:12, is elaborated by Luke in 24:13-34. Using a series of aorist verbs, Mark presents a terse account of the disciples' unbelief in response to repeated reports of Christ's resurrection. It concludes with Jesus' rebuke. No details of Jesus' appearing to the two is given, and some doubt might be possible as to whether their unbelief was as marked as those who remained in Jerusalem. Indeed the use of the present tense in Mark 16:12, "And after these things two of them are walking" is highlighted foregrounding that may be seen as dividing two parallel reports regarding his resurrection. The narrative concludes with the report of Jesus' subsequent rebuke in verse 14.

9 Jesus **appeared**
10 Mary Magdalene **reported**
11 They **disbelieved**
12 And after these things, two of them are walking
He was revealed
13 These **reported**
And **they did** not **believe** them

14 He **appeared**
He **rebuked**
Because **they did** not **believe** (the reports)

But Mark's terse report and more general time reference of "after these things" gives no clue as to the appropriateness of the two disciples' departure. A reexamination of 3.3.9 reveals that Luke leaves little doubt that their walk was itself an expression of unbelief. He introduces this elaborated account of the two disciples with a preposed locative of time and a periphrastic imperfect which together highlight the fact that on the very day that Jesus' resurrection was first

announced, they were leaving town. He then records how they too had failed to believe “all the prophets had spoken” (See Luke 24:25). The subsequent adjacent copula and participle before the locative of place indicates that their departure on that day was more important than their planned destination

4.4 Constituent Order

Though constituent order and adjacency are not the focus of this paper, they are issues of importance and need to be more carefully examined. I have previously addressed this topic in an introductory section (1.7), and in several instances where departure from expected word order, as explained in 1.7, appeared to be meaningful. In what follows I offer a more detailed summary and discussion of the evidence found in Luke and Acts.

Locatives and overt subjects are of particular importance – especially with regard to their positions relative to the copula and present participle of the periphrastic imperfect. In addition, there are two instances in which a perfect participle appears between the copula and the present participle of a periphrastic construction.

4.4.1 Locatives

As seen by the following chart, 14 of the 22 verses which contain locative periphrastics have the locative occurring between the copula and the participle. If the development of the periphrastic imperfect involves a gradual weakening of its original fuller meaning, as explained below, then this is to be expected.

In the following chart, the use of an “X” indicates that an item is present. An “F” indicates that the item is present and appears before the copula. The “(X)” refers to the “(Accusative of Measure)” which also provides an indication of time.

Table 4.2 Locative Fronting and Copula Adjacency

#	REFERENCE INSERTED LOCATIVE Verse & Type	Locative of Place	Locative of Time	COMMENTS: (PP = prepositional phrase)
1	**LK 1:10 Link Loc**			Adverb ἔξω follows participle
4a	**LK 2:8 Intro Loc**	X		Uses PP for locative
4b	**LK 2:8 Intro Loc**	X		Uses PP for locative
6	**LK 4:20 Link Loc**			Participle precedes Dative of place
9	**LK 4:44 Link Loc**			Participle precedes PP Periphrastic completes chiasm
10a	**LK 5:16 Link Loc**			Participle precedes locative PP
10b	**Lk 5:16 Link Loc**			Shared locative or Linking Action Periphrastic
12	**LK 5:29 Intro Loc**	X		Dependent clause Uses PP for locative
13	**LK 6:12 Intro Loc**			Participle precedes PP
14	**LK 8:32 Intro Loc**	XX		Uses both ἐκεῖ and a PP for the locative
16	**LK 9:53 Link Loc**	F		PP for locative of Place
18	**LK 13:10 Intro Loc**			Participle precedes PP's
20	**LK 15:1 Intro Loc**	X		Subject Follows, Actual locative
21	**LK 19:47 Intro Loc**			Participle precedes PP
22	**LK 21:37 Link Loc**	X	X	PP for locative of place Accusative of measure
23	**LK 23:8** Link Loc		X	Dependent clause PP loc of time
24	**LK 24:13 Intro Loc**		F	PP for locative of time PP for locative of place follows
25	**LK 24:53 Link Loc**	X	X	PP for locative of place PP for locative of time
26	**ACTS 1:10 Link Act**			PP for locative of place Participle fronted
27	**ACTS 1:13 Link Loc**			0ὗ precedes dep. Clause Subject Follows
28	**ACTS 1:14 Link Loc**			Participle precedes a double PP.
29	**ACTS 2:2 Intro Loc**			0ὗ introduces dependent clause
30	**ACTS 2:5 Intro Loc**	X		PP for locative of place

Table 4.2 Continued

REFERENCE	INSERTED LOCATIVE			COMMENTS:
33	**ACTS 8:13 Link Loc**			Participle precedes Locative
34a	**ACTS 9:28 Link Loc**	X		PP for locative of place
34b	**ACTS 9:28 Link Loc**	"		"
36	**ACTS 10:30 Link Loc**		F (X)	PP for locative of time (Accusative of measure)
37	**ACTS 11:5 Intro Loc**	X		Overt subject pronoun PP for locative of place
39	**ACTS 12:6 Intro Loc**		F	Actual locative of time
40	**ACTS 12:12 Link Loc**			οὗ introduces dependent clause
42	**ACTS 14:7 Link Loc**			Fronted Participle Follows κἀκεῖ (και+ εκει)
44	**ACTS 16:12 Link Loc**	X		PP for place Follows κἀκεῖιθεν
46	**Acts 21:3 Intro Loc**			γὰρ Introduces clause ἐκεῖσε precedes subject

Bybee, Perkins, and Pagliuca (Bybee et al., 1994: 136) have suggested that the original construction was to give the location of the individual and therefore contained "either explicitly or implicitly the following elements of meaning:

a. An agent
b. is spatially located
c. in the midst of
d. an activity
e. at reference time."

As noted earlier, this would suggest that the expected word order of early periphrastic forms would be: copula + locative + participle with dual emphasis of location and action. Indeed, this appears to be the most commonly occurring word order in the New Testament, but there is far too much variety to draw a firm conclusion without additional study. It is proposed that, as the form generalized, action was highlighted by first moving the participle before the locative in adjacency with the copula, and later by removing the locative altogether. Bybee et al. further note (1994: 137),

> Our examination of the meaning of progressives suggests that no great step is involved in a progressive becoming aspectual. Rather, the temporal meaning is

> present from the beginning, since to be located spatially in an activity is to be located temporally in the activity. The change that occurs is the gradual loss of the locative meaning. What is of interest here is the fact that it is the locative rather than the temporal meaning that undergoes erosion.

Fronting of the locative, however, could still be used to emphasize the locative even as its placement to the right of the participle indicates its weakening. So, in the account regarding the trip by the two disciples to Emmaus, we read in Luke 24:13, "And behold, two of them, on that day were going away to Emmaus." The time of their action is emphasized by fronting the locative phrase while movement of the participle into adjacency with the copula makes their 'going' more important than their intended 'destination' (See 3.3.9). So also, the action of the linking locative periphrastic of Luke 4:44 is emphasized by moving the participle into adjacency with the copula. The result is the chiastic complement of the Introductory Action periphrastic in Luke 4:31 (See 3.4.3, 3.3.2 and 3.5.1).

Wherever a locative occurs in conjunction with a periphrastic imperfect, the unit has been identified as some form of locative periphrastic. However, the locative force is strongest when found in fronted position or immediately following the copula. (See for example Lk 2:8 at 3.3.1, Lk 24:13 at 3.3.9, and Acts 10:30 at 3.4.14). When the participle has been moved into adjacency with the copula, there is increased emphasis on the action and a decreased emphasis on the locative that now follows the participle. (See for example Lk 4:32 at 3.3.2, Lk 4:44 at 3.4.3, and Lk 19:47 at 3.3.8.)

4.4.2 Overt Subjects

The second item of importance is the location of overt subjects. It is to be noted that Greek is a pro-drop language in which no overt subject is required except by reason of clarification or emphasis. Since the participle is not inflected with regard to person, it does not seem remarkable that, when present, the subject should appear next to the fully inflected form. The reader is reminded of the information presented in 1.7:

1. It is generally held that the default constituent order in New Testament Greek narrative is VSO (Levinsohn, 2000: 16-17).
2. The default or non-emphatic ordering of constituents is suggested to be as follows (Levinsohn, 2000: 29-30):
    c. Verb – Pronominal Constituents – Nominal Constituents
    d. Core Constituents – Peripheral Constituents

Since Greek narrative is VSO, adjacency of the subject to the fully-inflected form would make the default position after the copula and therefore before the locative and/or participle. Interestingly, most overt subjects are found in fronted position. Such fronting may be for the purpose of highlighting agency (Bybee et al., 1994: 136), or, in the case of Linking periphrastics, to emphasize the subjects whose actions link the narratives. The only Linking Action periphrastic that does not have an overt subject is found in a dependent clause. (See Acts 1:10 and the chart below.) The remaining overt subjects appear to be randomly distributed among the remaining categories. (Below is an expanded version of Table 4.2 using the same letters.)

Table 4.3 Fronting and Interdiction regarding Periphrastic Imperfects

REFERENCE		ITEMS OF INSERTION					OTHER COMMENTS
#	**Verse & Type**	Subject	Direct Object	Loc. of Place	Loc. of Time	Genitive	(PP = prepositional phrase)
1	**LK 1:10 Link Loc**	F				X	Only insertion of the Genitive
2	**LK 1:21 Link Act**	X					
3	**LK 1:22 Link Act**	F					
4a	**LK 2:8 Intro Loc**	F		X			Uses PP for locative
4b	**LK 2:8 Intro Loc**	F		X			Uses PP for locative
5	**LK 2:33 Link Act**	X					Compound Subject
6	**LK 4:20 Link Loc**	F					Participle precedes Dative of place
7	**LK 4:31 Intro Loc**						Participle precedes locative
8	**LK 4:38 Intro Act**	F					
9	**LK 4:44 Link Loc**						Participle precedes locative
10a	**LK 5:16 Link Loc**	F					Participle precedes locative PP
10b	**LK 5:16 Link Loc**	F					Shared locative or Linking act. periphrastic
11a	**LK 5:17 Intro Act**	F					
11b	**LK 5:17 Intro Act**						
12	**LK 5:29 Intro Loc**	F		X			Dependent clause Uses PP for locative
13	**LK 6:12 Intro Loc**						Participle precedes PP
14	**LK 8:32 Intro Loc**	X		XX			Uses both ἐκεῖ and a PP for the locative
15	**LK 8:40 Inro Act**	X					
16	**LK 9:53 Link Loc**	F					PP for locative
17	**LK 11:14 Intro Act**						
18	**LK 13:10 Intro Loc**						Participle precedes PP
19	**LK 14:1 Intro Act**	F					
20	**LK 15:1 Intro Loc**			X			Subject Follows Actual locative

Table 4.3 continued

	REFERENCE	ITEMS OF INSERTION					OTHER COMMENTS
21	**LK 19:47 Intro Loc**						Participle precedes PP
22	**LK 21:37 Link Loc**			X	X		PP for locative of place Accusative of measure
23	**LK 23:8 Link Loc**				X		Dependent Clause PP for locative of time
24	**LK 24:13 Intro Loc**	F			F		PP for locative of time Participle precedes Locative of Place
25	**LK 24:53 Link Loc**			X	X		PP for locative of place PP for locative of time
26	**ACTS 1:10 Link Loc**						PP for locative of place Participle fronted
27	**ACTS 1:13 Link Loc**						0ὗ precedes dep. Clause Subject Follows
28	**ACTS 1:14 Link Loc**	F					Participle precedes a double PP.
29	**ACTS 2:2 Intro Loc**						0ὗ precedes dep. Clause
30	**ACTS 2:5 Intro Loc**			X			PP for locative of place
31	**ACTS 2:42 Intro Act**						
32	**ACTS 8:1 Link Act**	F					
33	**ACTS 8:13 Link Loc**	F					Participle precedes locative
34a	**ACTS 9:28 Link Loc**			X			PP for locative of place
34b	**ACTS 9:28 Link Loc**			"			"
35	**ACTS 10:24 Link Act**	F					
36	**ACTS 10:30 Link Loc**				F (X)		PP for locative of time (Accusative of measure)
37	**ACTS 11:5 Intro Loc**			X			Overt subj pronoun PP for locative of place
38	**ACTS 12:5 Link Act**	F					
39	**ACTS 12:6 Intro Loc**	X			F		Actual locative of time, Long PP follows
40	**ACTS 12:12 Link Loc**	X					0ὗ introduces dependent clause
41	**ACTS 12:20 Intro Act**						
42	**ACTS 14:7 Link Loc**						Fronted Participle Follows κἀκεῖ (και+ εκει)

Table 4.3 continued

	REFERENCE		ITEMS OF INSERTION				OTHER COMMENTS
43a	**ACTS 16:9 Intro Act**	F					Notice the perfect participle.
43b	**ACTS 16:9 Intro Act**	F					"
44	**ACTS 16:12 Link Loc**			X			PP for locative of place Follows κἀκεῖιθεν
45	**ACTS 19:14 Intro Act**	X	X				Only intervening direct object
46	**ACTS 21:3 Intro Loc**	F					γὰρ Introduces clause ἐκεῖσε precedes subject
47a	**ACTS 22:19 Intro Act**	F					Emphatic pronoun
47b	**ACTS 22:19 Intro Act**	F					"
48a	**ACTS 22:20 Intro Act**	F					Reflexive pronoun
48b	**ACTS 22:20 Intro Act**	F					"

Several items may be noted:

1. It is unusual for more than one item to be inserted between the copula and the participle. [See only Lk 21:37 (3.4.6); Lk 24:53 (3.4.8); and Acts 19:14 (3.5.9)]
2. Only subjects and locatives were found in fully fronted position (i.e. before the copula), and all of the locatives were of time.
3. The expected order remains that proposed in 1.7. For locative periphrastics, the expected order would be copula + locative + participle. If an overt subject is provided, the expected order would be copula + subject + locative + participle. Moving the participle before the locative or into adjacency with the copula increases the emphasis on the action. Moving the locative gives before the copula (i.e. fronting the participle) adds emphasis to the location. Fronting of the subject emphasizes agency.

4.4.3 Perfect Participles

Most periphrastic imperfects consist of an imperfect copula and a single present participle. As mentioned under 3.7, my analysis indicates that, of Luke's 48 verses containing

55 periphrastic participles, 6 verses each have 2 present participles which share imperfect auxiliaries.[31] (For shared copula, see Luke 2:8, 5:16; Acts 9:28, 16:9; 22:19, 22:20.)[32] Luke 5:17 also has two participles, but each has its own copula.

Of greater concern, in light of our discussion of intervening constituents, is the presence of intervening perfect participles in Acts 12:12, 16:9, and 22:20. (See 3.4.15, 3.5.8, and 3.5.11.) At issue is whether they are an interruption in the periphrastic sequence or lexically dictated forms with a parallel function. I have argued for the latter. However, two things should be noted :

1. In each instance, the perfect participle was coordinated with a present participle by means of a καί. (See previous discussions.)

2. As discussed with regard to Luke 5:17-18, not all perfect participles function so as to form imperfects. (See 3.5.2)

Though the perfect tense usually indicates completed past action with ongoing results, one should also note the following (Wallace, 1996: 573, 80):

> In sum, it is important to remember that (1) this usage of the perfect is always *lexically influenced* (i.e., it occurs only with certain verbs), and (2) a very large number of perfects must be treated as presents without attaching any aspectual significance to them.

An attempt was made in addressing the individual tokens to bring to light relevant matters of sequencing within the highlighted background material.

4.5 Areas of Contribution

This study advances our knowledge regarding Koine Greek and the periphrastic imperfect in several ways:

1. It demonstrates that the development of the Greek periphrastic imperfect follows the expected grammaticization process espoused by Bybee et al.
2. It proposes an enhanced cline for examining Lukan discourse by expanding Longacre's dynamicity cline for New Testament narrative. (See Figure 3.1)

[31] Luke 5:17 also has 2 present participles, but each has its own copula.

3. It provides an explanation for the markedly increased use of the periphrastic imperfect during the Koine period. It is used to highlight background information for discourse purposes.
4. It provides a definition for the periphrastic imperfect which addresses both form and function and disambiguates the periphrastic imperfect from the morphological imperfect. (See 2.1, 3.1, and above.)
5. It brings to light the availability of Boyer's detailed cataloging of New Testament participles which was merely summarized in his published work. (See footnote 8.)
6. It provides actual lists of proposed tokens which may be verified, or vilified, by future study. (See Appendices A, B, E, and Tables 3.1 and 4.1.)

Yet this study also raises a number of issues which require further attention.

4.6 Need for Further Study

Timothy Johnson explains Luke's Aramaicisms as *prosopopoieia* – the Hellenistic literary ideal of writing in a style appropriate to character and circumstance (Bock, 1994: 7), and numerous attempts have been made to ascribe the frequency of the periphrastic imperfect to Aramaic influence (Dana and Mantey, 1955: 233; Moulton, 1908: 18; Mounce, 1993: 226; Robertson, 1934: 90). My proposed findings prompt the following questions:

1. Does the use of the periphrastic imperfect in the Septuagint exhibit similar characteristics?
2. Does it highlight background information that is critical to the narrative to follow, and/or does it serve to link sections within the historical narrative?
3. How does its frequency of use in the Septuagint compare with that of the gospel writers? Is it closer in percentage to Luke or John? (See Table 2.1)
4. Is its use found in passages which do not involve historical narrative?

[32] While it could be suggested that Acts 9:28 has 3 participles that could share a single copula, I have argued in 3.4.12 that the third participle is one of attendant circumstance.

Looking beyond the influence of the Septuagint and the issue of possible Aramaic influence, one must also inquire:

1. Can the historical development of the periphrastic imperfect be clarified?
2. Is there any evidence to suggest that the periphrastic imperfect may have been used to highlight location in classical Greek?
3. Are there instances in classical Greek where the periphrastic imperfect occurs without the presence of an overt locative?
4. Did the other New Testament writers use the periphrastic only as a discourse marker for highlighting material, or do they also mimic the prototypical classical form?
5. Do other religious narratives of the period make use of the periphrastic imperfect for discourse purposes?
6. Do non-religious narratives of the period make use of the periphrastic imperfect for discourse purposes?
7. Is there a discourse function for other forms of the periphrastic – especially the present and perfect?

This study has offered insights that can aid in investigating these questions.

APPENDIX A

MY INITIAL REDUCED LIST OF POTENTIAL PERIPHRASTICS

POSSIBLE TOKENS

The following list of verses was compiled using BibleWorks 7.

1. A preliminary search was made of the Greek text for verses which contain an imperfect active indicative form of εἰμι (be) and a nominative present participle which agrees with the copula in number and gender.
2. Verses were excluded if the copula and participle could not be a part of the same VP (for example if they were in separate clauses, or the participle was modifying a noun.).

Three texts are provided:

1. The NAS or New American Standard was chosen as a fairly literal and readable translation of the Greek text.
2. The BGT is BibleWorks Greek text and consists of the Septuagint and the Nestle Aland 27th edition Greek text.
3. The STE is the Stephanus 1550 Greek text which is representative of the Majority text tradition. It was included to see if there were any significant textual variation related to the periphrastic imperfect. Only variations are included.

The goal was to first find as many periphrastic candidates as possible.

(HIGHLIGHTED VERSES WERE INITIALLY DEEMED MOST QUESTIONABLE)

NAS **Matthew 7:29** for He was teaching them as *one* having authority, and not as their scribes.

BGT **Matthew 7:29** ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

STE **Matthew 7:29** ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς

NAS **Matthew 8:30** Now there was at a distance from them a herd of many swine feeding.

BGT **Matthew 8:30** ἦν δὲ μακρὰν ἀπ᾽ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

NAS **Matthew 14:24** But the boat was already many stadia away from the land, battered by the waves; for the wind was contrary.

BGT **Matthew 14:24** τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

STE **Matthew 14:24** τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος

NAS **Matthew 19:22** But when the young man heard this statement, he went away grieved; for he was one who owned much property.

BGT **Matthew 19:22** ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

NAS **Matthew 24:38** "For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark,

BGT **Matthew 24:38** ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

STE **Matthew 24:38** ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν

NAS **Matthew 27:55** And many women were there looking on from a distance, who had followed Jesus from Galilee, ministering to Him,

BGT **Matthew 27:55** Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ·

NAS **Mark 1:6** And John was clothed with camel's hair and *wore* a leather belt around his waist, and his diet was locusts and wild honey.

BGT **Mark 1:6** καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

STE **Mark 1:6** ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον

NAS **Mark 1:13** And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.

BGT **Mark 1:13** καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

STE **Mark 1:13** καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ καὶ ἦν μετὰ τῶν θηρίων καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ

NAS **Mark 1:22** And they were amazed at His teaching; for He was teaching them as *one* having authority, and not as the scribes.

BGT **Mark 1:22** καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

NAS **Mark 2:6** But there were some of the scribes sitting there and reasoning in their hearts,

BGT **Mark 2:6** ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·

NAS **Mark 2:18** And John's disciples and the Pharisees were fasting; and they came and said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?"

BGT **Mark 2:18** Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

STE **Mark 2:18** Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν

NAS **Mark 4:38** And He Himself was in the stern, asleep on the cushion; and they awoke Him and said to Him, "Teacher, do You not care that we are perishing?"

BGT **Mark 4:38** καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

STE **Mark 4:38** καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ διεγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε οὐ μέλει σοι ὅτι ἀπολλύμεθα

NAS **Mark 5:5** And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones.

BGT **Mark 5:5** καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.

STE **Mark 5:5** καὶ διαπαντός νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσιν καὶ ἐν τοῖς μνήμασιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις

NAS **Mark 5:11** Now there was a big herd of swine feeding there on the mountain.

BGT **Mark 5:11** ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·

STE **Mark 5:11** Ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλη βοσκομένη·

NAS **Mark 6:34** And when He went ashore, He saw a great multitude, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.

BGT **Mark 6:34** Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

STE **Mark 6:34** καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά

NAS **Mark 9:4** And Elijah appeared to them along with Moses; and they were talking with Jesus.

BGT **Mark 9:4** καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

STE **Mark 9:4** καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ

NAS **Mark 10:22** But at these words his face fell, and he went away grieved, for he was one who owned much property.

BGT **Mark 10:22** ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

NAS **Mark 10:32** And they were on the road, going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him,

BGT **Mark 10:32** Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν

STE **Mark 10:32** Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς καὶ ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν

NAS **Mark 14:4** But some were indignantly *remarking* to one another, "Why has this perfume been wasted?

BGT **Mark 14:4** ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς· εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;

STE **Mark 14:4** ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν

NAS **Mark 14:40** And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.

BGT **Mark 14:40** καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.

STE **Mark 14:40** καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρήμενοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσιν

NAS **Mark 14:49** "Every day I was with you in the temple teaching, and you did not seize Me; but *this has happened* that the Scriptures might be fulfilled."

BGT **Mark 14:49** καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

NAS **Mark 14:54** And Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers, and warming himself at the fire.

BGT **Mark 14:54** καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

NAS **Mark 15:40** And there were also *some* women looking on from a distance, among whom *were* Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.

BGT **Mark 15:40** Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη,

STE **Mark 15:40** Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ καὶ Σαλώμη

NAS **Mark 15:43** Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.

BGT **Mark 15:43** ἐλθὼν Ἰωσὴφ [ὁ] ἀπὸ Ἁριμαθαίας εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πιλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

STE **Mark 15:43** ἦλθεν Ἰωσὴφ ὁ ἀπὸ Ἁριμαθαίας εὐσχήμων βουλευτὴς ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ τολμήσας εἰσῆλθεν πρὸς Πιλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ

NAS **Luke 1:6** And they were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord.

BGT **Luke 1:6** ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.

STE **Luke 1:6** ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ θεοῦ πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι

NAS **Luke 1:10** And the whole multitude of the people were in prayer outside at the hour of the incense offering.

BGT **Luke 1:10** καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

STE **Luke 1:10** καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος

NAS **Luke 1:21** And the people were waiting for Zacharias, and were wondering at his delay in the temple.

BGT **Luke 1:21** Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.

STE **Luke 1:21** Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν ἐν τῷ ναῷ

NAS **Luke 1:22** But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he kept making signs to them, and remained mute.

BGT **Luke 1:22** ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός.

STE **Luke 1:22** ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός

NAS **Luke 2:8** And in the same region there were *some* shepherds staying out in the fields, and keeping watch over their flock by night.

BGT **Luke 2:8** Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

NAS **Luke 2:25** And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

BGT **Luke 2:25** Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ᾽ αὐτόν·

STE **Luke 2:25** Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ καὶ πνεῦμα ἅγιον ἦν ἐπ αὐτόν·

NAS **Luke 2:51** And He went down with them, and came to Nazareth; and He continued in subjection to them; and His mother treasured all *these* things in her heart.

BGT **Luke 2:51** καὶ κατέβη μετ᾽ αὐτῶν καὶ ἦλθεν εἰς Ναζαρὲθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

STE **Luke 2:51** καὶ κατέβη μετ αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ καὶ ἦν ὑποτασσόμενος αὐτοῖς καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς

NAS **Luke 3:23** And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly *the* son of Joseph, the *son* of Eli,

BGT **Luke 3:23** Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἡλὶ

STE **Luke 3:23** Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος ὢν ὡς ἐνομίζετο υἱός Ἰωσὴφ τοῦ Ἡλὶ

NAS **Luke 4:20** And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him.

BGT **Luke 4:20** καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

STE **Luke 4:20** καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ

NAS **Luke 4:31** And He came down to Capernaum, a city of Galilee. And He was teaching them on the Sabbath;

BGT **Luke 4:31** Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·

STE **Luke 4:31** Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·

NAS **Luke 4:38** And He arose and *left* the synagogue, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever; and they made request of Him on her behalf.

BGT **Luke 4:38** Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

STE **Luke 4:38** Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς

NAS **Luke 4:44** And He kept on preaching in the synagogues of Judea.

BGT **Luke 4:44** Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

STE **Luke 4:44** καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

NAS **Luke 5:16** But He Himself would *often* slip away to the wilderness and pray.

BGT **Luke 5:16** αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

NAS **Luke 5:17** And it came about one day that He was teaching; and there were *some* Pharisees and teachers of the law sitting *there*, who had come from every village of Galilee and Judea and *from* Jerusalem; and the power of the Lord was *present* for Him to perform healing.

BGT **Luke 5:17** Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

NAS **Luke 5:29** And Levi gave a big reception for Him in his house; and there was a great crowd of tax-gatherers and other *people* who were reclining *at the table* with them.

BGT **Luke 5:29** Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.

STE **Luke 5:29** Καὶ ἐποίησεν δοχὴν μεγάλην ὁ Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος τελωνῶν πολὺς καὶ ἄλλων οἳ ἦσαν μετ αὐτῶν κατακείμενοι

NAS **Luke 6:12** And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.

BGT **Luke 6:12** Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

STE **Luke 6:12** Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξηλθεν εἰς τὸ ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ

NAS **Luke 8:32** Now there was a herd of many swine feeding there on the mountain; and *the demons* entreated Him to permit them to enter the swine. And He gave them permission.

BGT **Luke 8:32** ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.

STE **Luke 8:32** Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς

NAS **Luke 8:40** And as Jesus returned, the multitude welcomed Him, for they had all been waiting for Him.

BGT **Luke 8:40** Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

STE **Luke 8:40** Ἐγένετο δὲ Ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν

NAS **Luke 9:53** And they did not receive Him, because He was journeying with His face toward Jerusalem.

BGT **Luke 9:53** καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.

NAS **Luke 11:14** And He was casting out a demon, and it was dumb; and it came about that when the demon had gone out, the dumb man spoke; and the multitudes marveled.

BGT **Luke 11:14** Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι.

NAS **Luke 13:10** And He was teaching in one of the synagogues on the Sabbath.

BGT **Luke 13:10** Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.

NAS **Luke 13:11** And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all.

BGT **Luke 13:11** καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

STE **Luke 13:11** καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές

NAS **Luke 14:1** And it came about when He went into the house of one of the leaders of the Pharisees on *the* Sabbath to eat bread, that they were watching Him closely.

BGT **Luke 14:1** Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

STE **Luke 14:1** Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν

NAS **Luke 15:1** Now all the tax-gatherers and the sinners were coming near Him to listen to Him.

BGT **Luke 15:1** Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.

STE **Luke 15:1** Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ

NAS **Luke 19:47** And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him,

BGT **Luke 19:47** Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,

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NAS **Luke 21:37** Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet.

BGT **Luke 21:37** Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν·

NAS **Luke 23:8** Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

BGT **Luke 23:8** Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ᾽ αὐτοῦ γινόμενον.

STE **Luke 23:8** ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ αὐτοῦ γινόμενον

NAS **Luke 23:53** And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

BGT **Luke 23:53** καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος.

STE **Luke 23:53** καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος

NAS **Luke 24:13** And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.

BGT **Luke 24:13** Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς,

STE **Luke 24:13** Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ ᾗ ὄνομα Ἐμμαοῦς

NAS **Luke 24:32** And they said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"

BGT **Luke 24:32** καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

STE **Luke 24:32** καὶ εἶπον πρὸς ἀλλήλους Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς

NAS **Luke 24:53** and were continually in the temple, praising God.

BGT **Luke 24:53** καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

STE **Luke 24:53** καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θεόν Ἀμήν.

NAS **John 1:28** These things took place in Bethany beyond the Jordan, where John was baptizing.

BGT **John 1:28** ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

STE **John 1:28** Ταῦτα ἐν Βηθαβαρᾶ ἐγένετο πέραν τοῦ Ἰορδάνου ὅπου ἦν Ἰωάννης βαπτίζων

NAS **John 2:6** Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each.

BGT **John 2:6** ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἓξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

STE **John 2:6** ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς

NAS **John 3:23** And John also was baptizing in Aenon near Salim, because there was much water there; and they were coming and were being baptized.

BGT **John 3:23** Ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·

STE **John 3:23** ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·

NAS **John 10:40** And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there.

BGT **John 10:40** Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ.

NAS **John 11:1** Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha.

BGT **John 11:1** Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

NAS **John 12:6** Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

BGT **John 12:6** εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ᾽ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

STE **John 12:6** εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον εἶχέν καὶ τὰ βαλλόμενα ἐβάσταζεν

NAS **John 13:23** There was reclining on Jesus' breast one of His disciples, whom Jesus loved.

BGT **John 13:23** ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

STE **John 13:23** ἦν δέ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ ὃν ἠγάπα ὁ Ἰησοῦς·

NAS **John 18:18** Now the slaves and the officers were standing *there*, having made a charcoal fire, for it was cold and they were warming themselves; and Peter also was with them, standing and warming himself.

BGT **John 18:18** εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ᾽ αὐτῶν ἑστὼς καὶ θερμαινόμενος.

STE **John 18:18** εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες ὅτι ψῦχος ἦν καὶ ἐθερμαίνοντο· ἦν δὲ μετ αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος

NAS **John 18:25** Now Simon Peter was standing and warming himself. They said therefore to him, "You are not also *one* of His disciples, are you?" He denied *it*, and said, "I am not."

BGT **John 18:25** Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· οὐκ εἰμί.

STE **John 18:25** Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ ἠρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί

NAS **John 18:30** They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him up to you."

BGT **John 18:30** ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.

STE **John 18:30** ἀπεκρίθησαν καὶ εἶπον αὐτῷ Εἰ μὴ ἦν οὗτος κακὸποιός, οὐκ ἄν σοι παρεδώκαμεν αὐτόν

NAS **Acts 1:10** And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them;

BGT **Acts 1:10** καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς,

STE **Acts 1:10** καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήτι λευκῇ,

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NAS **Acts 1:13** And when they had entered, they went up to the upper room, where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James.

BGT **Acts 1:13** καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῷον ἀνέβησαν οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.

STE **Acts 1:13** καὶ ὅτε εἰσῆλθον ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν καταμένοντες ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας Φίλιππος καὶ Θωμᾶς Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου

NAS **Acts 1:14** These all with one mind were continually devoting themselves to prayer, along with *the* women, and Mary the mother of Jesus, and with His brothers.

BGT **Acts 1:14** οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.

STE **Acts 1:14** οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶν καὶ Μαριᾷ τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ

NAS **Acts 2:2** And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting.

BGT **Acts 2:2** καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι

NAS **Acts 2:5** Now there were Jews living in Jerusalem, devout men, from every nation under heaven.

BGT **Acts 2:5** Ἦσαν δὲ εἰς Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

STE **Acts 2:5** Ἦσαν δὲ ἐν Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν

NAS **Acts 2:42** And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

BGT **Acts 2:42** Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

STE **Acts 2:42** ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς

NAS **Acts 8:1** And Saul was in hearty agreement with putting him to death. And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

BGT **Acts 8:1** Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις, πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων.

NAS **Acts 8:13** And even Simon himself believed; and after being baptized, he continued on with Philip; and as he observed signs and great miracles taking place, he was constantly amazed.

BGT **Acts 8:13** ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.

NAS **Acts 8:28** And he was returning and sitting in his chariot, and was reading the prophet Isaiah.

BGT **Acts 8:28** ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.

NAS **Acts 9:9** And he was three days without sight, and neither ate nor drank.

BGT **Acts 9:9** καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

NAS **Acts 9:28** And he was with them moving about freely in Jerusalem, speaking out boldly in the name of the Lord.

BGT **Acts 9:28** καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,

STE **Acts 9:28** καὶ ἦν μετ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἰερουσαλήμ

NAS **Acts 10:24** And on the following day he entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.

BGT **Acts 10:24** τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

STE **Acts 10:24** καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους

NAS **Acts 10:30** And Cornelius said, "Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments,

BGT **Acts 10:30** καὶ ὁ Κορνήλιος ἔφη· ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ

STE **Acts 10:30** καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ

NAS **Acts 11:5** "I was in the city of Joppa praying; and in a trance I saw a vision, a certain object coming down like a great sheet lowered by four corners from the sky; and it came right down to me,

BGT **Acts 11:5** ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ.

STE **Acts 11:5** Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἐκστάσει ὅραμα καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ καὶ ἦλθεν ἄχρις ἐμοῦ·

NAS **Acts 12:5** So Peter was kept in the prison, but prayer for him was being made fervently by the church to God.

BGT **Acts 12:5** ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.

NAS **Acts 12:6** And on the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains; and guards in front of the door were watching over the prison.

BGT **Acts 12:6** Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἁλύσεσιν δυσὶν φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.

STE **Acts 12:6** Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρῴδης τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἁλύσεσιν δυσίν φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν

NAS **Acts 12:12** And when he realized *this*, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying.

BGT **Acts 12:12** συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

STE **Acts 12:12** συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι

NAS **Acts 12:20** Now he was very angry with the people of Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king's chamberlain, they were asking for peace, because their country was fed by the king's country.

BGT **Acts 12:20** Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾐτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

STE **Acts 12:20** Ἦν δὲ ὁ Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτόν καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως ᾐτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς

NAS **Acts 14:7** and there they continued to preach the gospel.

BGT **Acts 14:7** κἀκεῖ εὐαγγελιζόμενοι ἦσαν.

STE **Acts 14:7** κἀκεῖ ἦσαν εὐαγγελιζόμενοι

NAS **Acts 16:9** And a vision appeared to Paul in the night: a certain man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us."

BGT **Acts 16:9** Καὶ ὅραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδών τις ἦν ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν.

STE **Acts 16:9** καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ ἀνὴρ τις ἦν Μακεδών ἑστὼς παρακαλῶν αὐτὸν καὶ λέγων Διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν

NAS **Acts 16:12** and from there to Philippi, which is a leading city of the district of Macedonia, a *Roman* colony; and we were staying in this city for some days.

BGT **Acts 16:12** κἀκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶν πρώτη[ς] μερίδος τῆς Μακεδονίας πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.

STE **Acts 16:12** ἐκειθέν τε εἰς Φιλίππους ἥτις ἐστὶν πρώτη τῆς μερίδος τὴς Μακεδονίας πόλις κολωνία ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς

NAS **Acts 18:7** And he departed from there and went to the house of a certain man named Titius Justus, a worshiper of God, whose house was next to the synagogue.

BGT **Acts 18:7** καὶ μεταβὰς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

STE **Acts 18:7** καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου σεβομένου τὸν θεόν οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ

NAS **Acts 18:25** This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John;

BGT **Acts 18:25** οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου·

STE **Acts 18:25** οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου·

NAS **Acts 19:14** And seven sons of one Sceva, a Jewish chief priest, were doing this.

BGT **Acts 19:14** ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

STE **Acts 19:14** ἦσαν δέ τινές υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ οἱ τοῦτο ποιοῦντες

NAS **Acts 20:13** But we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board; for thus he had arranged it, intending himself to go by land.

BGT **Acts 20:13** ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἄσσον ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ διατεταγμένος ἦν μέλλων αὐτὸς πεζεύειν.

STE **Acts 20:13** Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν Ἄσσον ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ ἦν διατεταγμένος μέλλων αὐτὸς πεζεύειν

NAS **Acts 21:3** And when we had come in sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tyre; for there the ship was to unload its cargo.

BGT **Acts 21:3** ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν καὶ κατήλθομεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.

STE **Acts 21:3** ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον

NAS **Acts 21:9** Now this man had four virgin daughters who were prophetesses.

BGT **Acts 21:9** τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι προφητεύουσαι.

STE **Acts 21:9** τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι

NAS **Acts 22:19** "And I said, 'Lord, they themselves understand that in one synagogue after another I used to imprison and beat those who believed in Thee.

BGT **Acts 22:19** κἀγὼ εἶπον· κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ,

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NAS **Acts 22:20** 'And when the blood of Thy witness Stephen was being shed, I also was standing by approving, and watching out for the cloaks of those who were slaying him.'

BGT **Acts 22:20** καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.

STE **Acts 22:20** καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν

NAS **1 Corinthians 12:2** You know that when you were pagans, *you were* led astray to the dumb idols, however you were led.

BGT **1 Corinthians 12:2** Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι.

STE **1 Corinthians 12:2** Οἴδατε ὅτι ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι

NAS **2 Corinthians 5:19** namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

BGT **2 Corinthians 5:19** ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

NAS **Galatians 1:22** And I was *still* unknown by sight to the churches of Judea which were in Christ;

BGT **Galatians 1:22** ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.

NAS **Galatians 1:23** but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy."

BGT **Galatians 1:23** μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει,

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NAS **Philippians 2:26** because he was longing for you all and was distressed because you had heard that he was sick.

BGT **Philippians 2:26** ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν.

NAS **Titus 3:3** For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

BGT **Titus 3:3** Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

STE **Titus 3:3** Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι ἀπειθεῖς πλανώμενοι δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις ἐν κακίᾳ καὶ φθόνῳ διάγοντες στυγητοί μισοῦντες ἀλλήλους

NAS **1 Peter 2:25** For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

BGT **1 Peter 2:25** ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

STE **1 Peter 2:25** ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ᾽ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν

NAS **Revelation 17:4** And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality,

BGT **Revelation 17:4** καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς

STE **Revelation 17:4** καὶ ἡ γυνὴ ἡ περιβεβλημένη πορφύρᾳ καὶ κόκκινῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ ἀκάθαρτητος πορνείας αὐτῆς

APPENDIX B

BOYER'S PERIPHRASTICS IN NEW TESTAMENT ORDER

Periphrastic Imperfects Chart
(Based on Boyer – Listed in New Testament Order)

Here is a list of all verses containing periphrastic imperfects as compiled by Boyer in his 1986 self published work (Boyer, 1986). Where the auxiliary (Aux) or imperfect of εἰμί is only implied, it is listed in parentheses. (See the first reference.)

#	Reference	Aux	P/N	Participle	Rendering (BGT)
1	MT 3:17	(ἦν)	3s	λέγουσα saying (f)	Καὶ ἰδού, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
2	MT 7:29	ἦν	3s	διδάσκων teaching (m)	ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.
3	MT 12:4	ἦν	3s	ἐξὸν allowing (n)	πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ᾽ αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις;
4	MT 19:22	ἦν	3s	ἔχων having (m)	Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
5	MT 24:38	ἦσαν	3p	τρώγοντες munching (m)	ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
6	MT 24:38	ἦσαν	3p	πίνοντες drinking (m)	ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
7	MT 24:38	ἦσαν	3p	γαμοῦντες marrying (m)	ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ Τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
8	MT 24:38	ἦσαν	3p	γαμίζοντες marrying off (m)	ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ Τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
9	MK 1:6	ἦν	3s	ἐσθίων eating (m)	καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.
10	MK 1:22	ἦν	3s	διδάσκων teaching (m)	καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

11	MK 2:6	ἦσαν	3p	καθήμενοι sitting (m)	ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
12	MK 2:6	ἦσαν	3p	διαλογιζόμενοι reasoning (m)	ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
13	MK 2:18	ἦσαν	3p	νηστεύοντες. fasting (m)	Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσὶν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;
14	MK 5:5	ἦν	3s	κράζων crying (m)	καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις
15	MK 5:5	ἦν	3s	κατακόπτων cutting (m)	καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις
16	MK 5:11	ἦν	3s	βοσκομένη feeding (m)	Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·
17	MK 9:4	ἦσαν	3p	συλλαλοῦντες talking with (m)	καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησου
18	MK 10:22	ἦν	3s	ἔχων having (m)	ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά
19	MK 10:32	ἦν	3s	προάγων going before (m)	Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν
20	MK 12:5	(ἦσαν)	3p	δέροντες beating (m)	καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες.
21	MK 12:5	(ἦσαν)	3p	ἀποκτέννοντες killing (m)	καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες.
22	MK 14:4	ἦσαν	3p	ἀγανακτοῦντες being indignant (m)	ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς· εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;
23	MK 14:40	ἦσαν	3p	καταβαρυνόμενοι becoming heavy (m)	καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτω
24	MK 14:49	ἤμην	1s	διδάσκων teaching (m)	καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.
25	MK 14:54	ἦν	3s	συγκαθήμενος seating himself (m)	καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

26	MK 14:54	ἦν	3s	θερμαινόμενος warming himself (m)	καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.
27	MK 15:40	ἦσαν	3p	θεωροῦσαι beholding (f)	Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη,
28	MK 15:43	ἦν	3s	προσδεχόμενος waiting on (m)	ἐλθὼν Ἰωσὴφ [ὁ] ἀπὸ Ἁριμαθαίας εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πιλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
29	LK 1:10	ἦν	3s	προσευχόμενον praying (m)	καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.
30	LK 1:21	ἦν	3s	προσδοκῶν waiting on (m)	Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.
31	LK 1:22	Ἦν	3s	διανεύων gesturing (m)	ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφό
32	LK 2:8	Ἦσαν	3p	ἀγραυλοῦντες living outside (m)	Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.
33	LK 2:8	Ἦσαν	3p	φυλάσσοντες watching (m)	Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.
34	LK 2:33	ἦν	3s	θαυμάζοντες (pl) marveling (m)	Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.
35	LK 2:51	ἦν	3s	ὑποτασσόμενος submitting (m)	καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρὲθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.
36	LK 3:23	ἦν	3s	ἀρχόμενος beginning (m)	Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἡλι
37	LK 4:20	ἦσαν	3p	ἀτενίζοντες staring (m)	καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.
38	LK 4:31	ἦν	3s	διδάσκων teaching (m)	Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·
39	LK 4:38	ἦν	3s	συνεχομένη suffering from (m)	Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆ

40	**LK 4:44**	**ἦν**	**3s**	κηρύσσων preaching (m)	Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
41	**LK 5:16**	**ἦν**	**3s**	ὑποχωρῶν withdrawing (m)	αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
42	**LK 5:16**	**ἦν**	**3s**	προσευχόμενος praying (m)	αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
43	**LK 5:17**	**ἦν**	**3s**	διδάσκων teaching (m)	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.
44	**LK 5:17**	**ἦσαν**	**3p**	καθήμενοι sitting (m)	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.
45	**LK 5:18**	**(ἦν)**	**3s**	φέροντες bearing (m)	καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ.
46	**LK 5:29**	**ἦσαν**	**3p**	κατακείμενοι reclining (m)	Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ᾽ αὐτῶν κατακείμενοι.
47	**LK 6:12**	**ἦν**	**3s**	διανυκτερεύων spending the night (m)	Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.
48	**LK 8:32**	**ἦν**	**3s**	βοσκομένη feeding (m)	ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.
49	**LK 8:40**	**ἦσαν**	**3p**	προσδοκῶντες eagerly awaiting (m)	Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
50	**LK 9:53**	**ἦν**	**3s**	πορευόμενον proceeding (m)	καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.
51	**LK 11:14**	**ἦν**	**3s**	ἐκβάλλων casting out (m)	Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι.
52	**LK 13:10**	**ἦν**	**3s**	διδάσκων teaching (m)	Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.

53	**LK 13:11**	**ἦν**	**3s**	συγκύπτουσα bending over (m)	καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
54	**LK 13:11**	**ἦν**	**3s**	δυναμένη having power (m)	καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
55	**LK 14:1**	**ἦσαν**	**3p**	παρατηρούμενοι closely observing (m)	Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.
56	**LK 15:1**	**ἦσαν**	**3p**	ἐγγίζοντες drawing near (m)	Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.
57	**LK 19:47**	**ἦν**	**3s**	διδάσκων teaching (m)	Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,
58	**LK 21:37**	**ἦν**	**3s**	διδάσκων teaching (m)	Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν·
59	**LK 23:8**	**ἦν**	**3s**	θέλων desiring (m)	Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον.
60	**LK 23:53**	**ἦν**	**3s**	κείμενος. lying (m)	καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος.
61	**LK 24:13**	**ἦσαν**	**3p**	πορευόμενοι going (m)	Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς,
62	**LK 24:32**	**ἦν**	**3s**	καιομένη burning (m)	καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;
63	**LK 24:53**	**ἦσαν**	**3p**	εὐλογοῦντες blessing (m)	καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
64	**JN 1:28**	**ἦν**	**3s**	βαπτίζων. baptizing (m)	ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.
65	**JN 2:6**	**ἦσαν**	**3p**	κείμεναι setting there (m)	ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἓξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς
66	**JN 3:23**	**ἦν**	**3s**	βαπτίζων baptizing (m)	Ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·
67	**JN 10:40**	**ἦν**	**3s**	βαπτίζων baptizing (m)	Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ.

68	**JN 11:1**	**ἦν**	**3s**	Ἀσθενῶν ailing (m)	Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.
69	**JN 13:23**	**ἦν**	**3s**	ἀνακείμενος reclining (m)	ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.
70	**JN 18:18**	**ἦν**	**3s**	Θερμαινόμενος warming himself (m)	εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ᾽ αὐτῶν ἑστὼς καὶ θερμαινόμενος.
71	**JN 18:25**	**ἦν**	**3s**	Θερμαινόμενος warming himself (m)	Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· οὐκ εἰμί.
72	**JN 18:30**	**ἦν**	**3s**	ποιῶν doing (m)	ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.
73	**ACTS 1:10**	**ἦσαν**	**3p**	ἀτενίζοντες staring (m)	καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς
74	**ACTS 1:13**	**ἦσαν**	**3p**	Καταμένοντες abiding (m)	καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῷον ἀνέβησαν οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.
75	**ACTS 1:14**	**ἦσαν**	**3p**	προσκαρτεροῦντες continuing in (m)	οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.
76	**ACTS 2:2**	**ἦσαν**	**3p**	καθήμενοι reclining (m)	καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι
77	**ACTS 2:5**	**ἦσαν**	**3p**	Κατοικοῦντες residing (m)	Ἦσαν δὲ εἰς Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.
78	**ACTS 2:42**	**ἦσαν**	**3p**	προσκαρτεροῦντες persisting in (m)	Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
79	**ACTS 8:1**	**ἦν**	**3s**	συνευδοκῶν taking pleasure in (m)	Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἰεροσολύμοις, πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων.
80	**ACTS 8:13**	**ἦν**	**3s**	προσκαρτερῶν staying close to (m)	ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.

81	**ACTS 8:28**	**ἦν**	**3s**	ὑποστρέφων returning (m)	ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.
82	**ACTS 8:28**	**ἦν**	**3s**	καθήμενος sitting (m)	ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.
83	**ACTS 9:28**	**ἦν**	**3s**	εἰσπορευόμενος going in (m)	καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,
84	**ACTS 9:28**	**ἦν**	**3s**	Ἐκπορευόμενος going out (m)	καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,
85	**ACTS 9:28**	**ἦν**	**3s**	Παρρησιαζόμενος speaking boldly (m)	καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,
86	**ACTS 10:24**	**ἦν**	**3s**	προσδοκῶν expecting (m)	τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.
87	**ACTS 10:30**	**ἤμην**	**1s**	Προσευχόμενος Praying (m)	καὶ ὁ Κορνήλιος ἔφη· ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ
88	**ACTS 12:5**	**ἦν**	**3s**	γινομένη being made (f)	ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.
89	**ACTS 12:6**	**ἦν**	**3s**	κοιμώμενος sleeping (m)	Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἁλύσεσιν δυσὶν φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.
90	**ACTS 12:12**	**ἦσαν**	**3p**	Προσευχόμενοι praying (m)	συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.
91	**ACTS 12:20**	**ἦν**	**3s**	θυμομαχῶν quarrelling with (m)	Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἠτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.
92	**ACTS 14:7**	**ἦσαν**	**3p**	εὐαγγελιζόμενοι evangelizing (m)	κἀκεῖ εὐαγγελιζόμενοι ἦσαν.
93	**ACTS 16:9**	**ἦν**	**3s**	παρακαλῶν entreating (m)	Καὶ ὅραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδών τις ἦν ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν.
94	**ACTS 16:12**	**ἦμεν**	**1p**	διατρίβοντες continuing (m)	κἀκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶν πρώτη[ς] μερίδος τῆς Μακεδονίας πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.

95	**ACTS 18:7**	ἦν	**3s**	συνομοροῦσα adjoining (m)	καὶ μεταβὰς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.
96	**ACTS 19:14**	ἦσαν	**3p**	ποιοῦντες doing (m)	ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
97	**ACTS 21:3**	ἦν	**3s**	ἀποφορτιζόμενον unloading (m)	ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν καὶ κατήλθομεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.
98	**ACTS 22:19**	ἤμην	**1s**	Φυλακίζων imprisoning (m)	κἀγὼ εἶπον· κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ,
99	**ACTS 22:19**	ἤμην	**1s**	δέρων beating (m)	κἀγὼ εἶπον· κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ,
100	**ACTS 22:20**	ἤμην	**1s**	συνευδοκῶν consenting (m)	καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.
101	**ACTS 22:20**	ἤμην	**1s**	φυλάσσων guarding (m)	καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.
102	**ROM 7:13**	**(ἦν)**	**3s**	κατεργαζομένη producing (m)	Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.
103	**2CO 5:19**	ἦν	**3s**	καταλλάσσων reconciling (m)	ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.
104	**2CO 5:19**	ἦν	**3s**	λογιζόμενος imputing (m)	ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.
105	**2CO 7:5**	**(ἦμεν)**	**1p**	θλιβόμενοι being afflicted (m)	Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.
106	**GAL 1:22**	ἤμην	**1s**	Ἀγνοούμενος without knowing (m)	ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.
107	**GAL 1:23**	ἦσαν	**3p**	ἀκούοντες hearing (m)	μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτε ἐπόρθει,
108	**PHLP 2:26**	ἦν	**3s**	ἐπιποθῶν longing (m)	ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν.

109	**PHLP 2:26**	**ἦν**	**3s**	ἀδημονῶν distressing (m)	ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν.
110	**1THS 2:12**	**(ἦμεν)**	**1p**	παρακαλοῦντες exhorting (m)	παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
111	**1THS 2:12**	**(ἦμεν)**	**1p**	παραμυθούμενοι comforting (m)	παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
112	**1THS 2:12**	**(ἦμεν)**	**1p**	μαρτυρόμενοι testifying (m)	παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
113	**1PT 2:25**	**ἦτε**	**2p**	πλανώμενοι going astray (m)	ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
114	**RV 1:16**	**(ἦν)**	**3s**	ἔχων having (m)	καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.
115	**RV 1:16**	**(ἦν)**	**3s**	ἐκπορευομένη going out (f)	καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.
116	**RV 4:5**	**(ἦσαν)**	**3p**	καιόμεναι burning (f)	Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἅ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,
117	**RV 4:7**	**(ἦσαν)**	**3p**	ἔχων having (m)	καὶ τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι καὶ τὸ δεύτερον ζῷον ὅμοιον μόσχῳ καὶ τὸ τρίτον ζῷον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου καὶ τὸ τέταρτον ζῷον ὅμοιον ἀετῷ πετομένῳ.
118	**RV 5:12**	**(ἦσαν)**	**3p**	λέγοντες saying (m)	λέγοντες φωνῇ μεγάλῃ· ἄξιόν ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.
119	**RV 6:5**	**(ἦσαν)**	**3p**	ἔχων having (m)	Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζῴου λέγοντος· ἔρχου. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

120	**RV 10:2**	**(ἦν)**	**3s**	ἔχων having (m)	καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,
121	**RV 14:7**	**(ἦν)**	**3s**	λέγων saying (m)	λέγων ἐν φωνῇ μεγάλῃ· φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ Θάλασσαν καὶ πηγὰς ὑδάτων.
122	**RV 17:4**	**(ἦν)**	**3s**	ἔχουσα having (f)	καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις,ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς
123	**RV 19:11**	**(ἦν)**	**3s**	καλούμενος calling (m)	Καὶ εἶδον τὸν οὐρανὸν ἠνεῳγμένον, καὶ ἰδοὺ ἵππος λευκός καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.
124	**RV 19:12**	**(ἦν)**	**3s**	ἔχων having (m)	οἱ δὲ Ὀφθαλμοὶ αὐτοῦ [ὡς] φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,
125	**RV 21:12**	**(ἦν)**	**3s**	ἔχουσα having (f)	ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστιν [τὰ ὀνόματα] τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ·
126	**RV 21:12**	**(ἦν)**	**3s**	ἔχουσα having (f)	ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστιν [τὰ ὀνόματα] τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ·
127	**RV 21:14**	**(ἦν)**	**3s**	ἔχων having (m)	καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα καὶ ἐπ᾽ αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

APPENDIX C

PERIPHRASTIC PARTICIPLE ROOTS USED AS IMPERFECTS

Periphrastic Participle Roots used as Imperfects

(Based on Boyer – Sorted by Scripture reference)

A search was made for morphological imperfects used in the Old Testament (OT), Apocrypha (Apoc), and New Testament (NT) which employed the same lexical roots as participles used to form periphrastic imperfects. This was to ensure that form choice was not merely the result of lexical constraints.

#	Ref.	Aux	P/N	Participle	Lexical Root	# of Imperfect forms: OT	Apoc	NT	Same author
1	MT 3:17	(ἦν)	3s	λέγουσα saying (f)	λέγω			155	Mt 9:11, 9:21, 9:24, 9:34, 12:23, 14:4, 21:11, 26:5, 27:41, 21:47, 21:49
2	MT 7:29	ἦν	3s	διδάσκων teaching (m)	διδάσκω	4	3	16	Mt 5:2, 13:54
3	MT 12:4	ἦν	3s	ἐξὸν allowing (n)	ἔξειμι			1	
4	MT 19:22	ἦν	3s	ἔχων having (m)	ἔχω	37	30	68	Mt 3:4, 13:5, 13:46, 14:5, 14:24, 21:28, 21:46, 27:16
5	MT 24:38	ἦσαν	3p	τρώγοντες munching (m)	τρώγω				
6	MT 24:38	ἦσαν	3p	πίνοντες drinking (m)	πίνω	14	4	3	
7	MT 24:38	ἦσαν	3p	γαμοῦντες marrying (m)	γαμέω			1	(See Lk 17:27)
8	MT 24:38	ἦσαν	3p	γαμίζοντες marrying off (m)	γαμίζω			1	(See Lk 17:27)
9	MK 1:6	ἦν	3s	ἐσθίων eating (m)	ἐσθίω	17	8	5	
10	MK 1:22	ἦν	3s	διδάσκων teaching (m)	διδάσκω	4	3	16	Mk 1:21****, 2:13, 4:2, 9:31, 10:1, 11:17
11	MK 2:6	ἦσαν	3p	καθήμενοι sitting (m)	κάθημαι	52	11	11	Mk 3:32, 10:46
12	MK 2:6	ἦσαν	3p	διαλογιζόμενοι reasoning (m)	διαλογίζομαι	1	1	8	Mk 8:16, 9:33, 11:31
13	MK 2:18	ἦσαν	3p	νηστεύοντες. fasting (m)	νηστεύω	1	2		

14	MK 5:5	ἦν	3s	κράζων crying (m)	κράζω		1	13	Mk 3:11, 10:48, 11:9
15	MK 5:5	ἦν	3s	κατακόπτων cutting (m)	κατακόπτω	2			
16	MK 5:11	ἦν	3s	βοσκομένη feeding (m)	βόσκω	3			
17	MK 9:4	ἦσαν	3p	συλλαλοῦντες talking with (m)	συλλαλέω			2	
18	MK 10:22	ἦν	3s	ἔχων having (m)	ἔχω	37	30	68	Mk 3:10, 4:5, 5:3, 6:19,7:25, 8:7, 8:14, 11:32, 12:6, 12:44, 16:8
19	MK 10:32	ἦν	3s	προάγων going before (m)	προάγω		3	1	
20	MK 12:5	(ἦσαν)	3p	δέροντες beating (m)	δέρω				
21	MK 12:5	(ἦσαν)	3p	ἀποκτέννοντες killing (m)	ἀποκτείνω	2			
22	MK 14:4	ἦσαν	3p	ἀγανακτοῦντες being indignant (m)	ἀγανακτέω		1		
23	MK 14:40	ἦσαν	3p	καταβαρυνόμενοι becoming heavy (m)	καταβαρύνω	1			
24	MK 14:49	ἤμην	1s	διδάσκων teaching (m)	διδάσκω	4	3	16	Mk 1:21, 2:13, 4:2, 9:31, 10:1, 11:17
25	MK 14:54	ἦν	3s	συγκαθήμενος seating himself (m)	συγκάθημαι				
26	MK 14:54	ἦν	3s	θερμαινόμενος warming himself (m)	θερμαίνω	2		1	
27	MK 15:40	ἦσαν	3p	θεωροῦσαι beholding (f)	θεωρέω	13	27	6	Mk 3:11, 12:41, 15:47
28	MK 15:43	ἦν	3s	προσδεχόμενος waiting on (m)	προσδέχομαι	3	1	1	
29	LK 1:10	ἦν	3s	προσευχόμενον praying (m)	προσεύχομαι	1	1	5	Lk 18:11, 22:41, 22:44
30	LK 1:21	ἦν	3s	προσδοκῶν waiting on (m)	προσδοκάω	2	1	1	Acts 28:6

31	LK 1:22	ἦν	3s	διανεύων gesturing (m)	διανεύω				
32	LK 2:8	ἦσαν	3p	ἀγραυλοῦντες living outside (m)	ἀγραυλέω				
33	LK 2:8	ἦσαν	3p	φυλάσσοντες watching (m)	φυλάσσω	4	3		
34	LK 2:33	ἦν	3s	θαυμάζοντες (pl) marveling (m)	θαυμάζω		4	10	Lk 1:21, 4:22; Acts 2:7, 4:13, 7:31
35	LK 2:51	ἦν	3s	ὑποτασσόμενος submitting (m)	ὑποτάσσω				
36	LK 3:23	ἦν	3s	ἀρχόμενος beginning (m)	ἄρχομαι				
37	LK 4:20	ἦσαν	3p	ἀτενίζοντες staring (m)	ἀτενίζω				
38	LK 4:31	ἦν	3s	διδάσκων teaching (m)	διδάσκω	4	3	16	Lk 4:15, 5:3
39	LK 4:38	ἦν	3s	συνεχομένη suffering from (m)	συνέχω		1	2	Lk 8:37, Acts 18:5
40	LK 4:44	ἦν	3s	κηρύσσων preaching (m)	κηρύσσω	1		4	Acts 8:5, 9:20
41	LK 5:16	ἦν	3s	ὑποχωρῶν withdrawing (m)	ὑποχωρέω				
42	LK 5:16	ἦν	3s	προσευχόμενος praying (m)	προσεύχομαι	1	1	5	Lk 18:11, 22:41, 22:44
43	LK 5:17	ἦν	3s	διδάσκων teaching (m)	διδάσκω	4	3	16	Lk 4:15, 5:3
44	LK 5:17	ἦσαν	3p	καθήμενοι sitting (m)	κάθημαι	52	11	11	Lk 18:35, 22:55, Acts 14:8
45	LK 5:18	(ἦν)	3s	φέροντες bearing (m)	φέρω	37	12	13	Lk 18:15, 24:51; Acts 4:34, 13:49, 25:18, 27:15, 27:17
46	LK 5:29	ἦσαν	3p	κατακείμενοι reclining (to eat) (m)	κατάκειμαι		2	4	Lk 5:25
47	LK 6:12	ἦν	3s	διανυκτερεύων spending the night (m)	διανυκτερεύω				

48	LK 8:32	ἦν	3s	βοσκομένη feeding (m)	βόσκω	3			
49	LK 8:40	ἦσαν	3p	προσδοκῶντες eagerly awaiting (m)	προσδοκάω	2	1	1	Acts 28:6
50	LK 9:53	ἦν	3s	πορευόμενον proceeding (m)	πορεύομαι	134	48	24	17 – Lk 2:3 & 41, 4:30, 7:6 19:28, 24:28; Act 5:14, 8:36, 8:39, 21:5, 22:5, +
51	LK 11:14	ἦν	3s	ἐκβάλλων casting out (m)	ἐκβάλλω (βάλλω)	1 (8)	(5)	1 (6)	(Acts 4:15, 17:18, 20:14)
52	LK 13:10	ἦν	3s	διδάσκων teaching (m)	διδάσκω	4	3	16	Lk 4:15, 5:3
53	LK 13:11	ἦν	3s	συγκύπτουσα bending over (m)	συγκύπτω				
54	LK 13:11	ἦν	3s	δυναμένη having power (m)	δύναμαι	40	13	19	Lk 1:22, 8:19, 19:3; Acts 16:32
55	LK 14:1	ἦσαν	3p	παρατηρούμενοι closely observing (m)	παρατηρέω		1	3	Lk 6:7, Acts 9:24
56	LK 15:1	ἦσαν	3p	ἐγγίζοντες drawing near (m)	ἐγγίζω	3	1	2	Lk 22:1, Acts 7:17
57	LK 19:47	ἦν	3s	διδάσκων teaching (m)	διδάσκω	4	3	16	Lk 4:15, 5:3
58	LK 21:37	ἦν	3s	διδάσκων teaching (m)	Διδάσκω	4	3	16	Lk 4:15, 5:3
59	LK 23:8	ἦν	3s	θέλων desiring (m)	θέλω	12	4	23	Lk 15:28, 18:4, 18:13; Acts 10:10, 14:13, 19:33
60	LK 23:53	ἦν	3s	κείμενος. lying (m)	κεῖμαι	3	3	13	Lk 5:25, 23:23
61	LK 24:13	ἦσαν	3p	πορευόμενοι going (m)	πορεύομαι	134	48	24	17 – Lk 2:3 & 41, 4:30, 7:6 19:28, 24:28; Act 5:14, 8:36, 8:39, 21:5, 22:5, +
62	LK 24:32	ἦν	3s	καιομένη burning (m)	καίω	6	5	1	Acts 19:19
63	LK 24:53	ἦσαν	3p	εὐλογοῦντες blessing (m)	εὐλογέω	3	7	1	

64	JN 1:28	ἦν	3s	βαπτίζων. baptizing (m)	βαπτίζω		1	7	Jn 3:22 & 23; 4:2
65	JN 2:6	ἦσαν	3p	κείμεναι setting there (m)	κεῖμαι	3	3	13	Jn 5:3, 11:38, 19:29, 20:12, Rev 4:2
66	JN 3:23	ἦν	3s	βαπτίζων baptizing (m)	βαπτίζω		1	7	Jn 3:22 & 23****; 4:2
67	JN 10:40	ἦν	3s	βαπτίζων baptizing (m)	βαπτίζω		1	7	Jn 3:22 & 23; 4:2
68	JN 11:1	ἦν	3s	ἀσθενῶν ailing (m)	ἀσθενέω	1		3	Jn 4:46; 11:2 ****
69	JN 13:23	ἦν	3s	ἀνακείμενος reclining (m)	ἀνάκειμαι			3	
70	JN 18:18	ἦν	3s	θερμαινόμενος warming himself (m)	θερμαίνω	2		1	Jn 18:18*
71	JN 18:25	ἦν	3s	θερμαινόμενος warming himself (m)	θερμαίνω	2		1	Jn 18:18
72	JN 18:30	ἦν	3s	ποιῶν (κακὸποιός) doing (m) (evildoer)	ποιέω	33	24	18	Jn 2:23, 5:16, 6:2, 8:39
73	ACTS 1:10	ἦσαν	3p	ἀτενίζοντες staring (m)	ἀτενίζω				
74	ACTS 1:13	ἦσαν	3p	Καταμένοντες abiding (m)	καταμένω (μένω)		(7)	(7)	(Lk 1:22, 8:27; Acts 5:4, 12:16, 18:3, 20:5)
75	ACTS 1:14	ἦσαν	3p	προσκαρτεροῦντες continuing in (m)	προσκαρτερέω		1		
76	ACTS 2:2	ἦσαν	3p	καθήμενοι reclining (m)	κάθημαι	52	11	11	Lk 18:35, 22:55, Acts 14:8
77	ACTS 2:5	ἦσαν	3p	κατοικοῦντες residing (m)	κατοικέω	36	8		
78	ACTS 2:42	ἦσαν	3p	προσκαρτεροῦντες persisting in (m)	προσκαρτερέω		1		
79	ACTS 8:1	ἦν	3s	συνευδοκῶν taking pleasure in (m)	συνευδοκέω		1		
80	ACTS 8:13	ἦν	3s	προσκαρτερῶν staying close to (m)	προσκαρτερέω		1		
81	ACTS 8:28	ἦν	3s	ὑποστρέφων returning (m)	ὑποστρέφω			2	Lk 23:48; Acts 8:25

82	ACTS 8:28	ἦν	3s	καθήμενος sitting (m)	κάθημαι	52	11	11	Lk 18:35, 22:55, Acts 14:8
83	ACTS 9:28	ἦν	3s	εἰσπορευόμενος going in (m)	εἰσπορεύομαι (πορεύομαι)	24 (151)	10 (48)	1 (24)	(Lk 2:3, 2:41, 4:30, 4:37, 7:6, 7:11, 13:22, 14:25, 19:28, 24:15, 24:28, Acts 5:41, 8:36, 8:39, 16:4, 21:5, 22:5)
84	ACTS 9:28	ἦν	3s	ἐκπορευόμενος going out (m)	ἐκπορεύομαι (πορεύομαι)	33 (151)	6 (48)	4 (24)	(Lk 2:3, 2:41, 4:30, 4:37, 7:6, 7:11, 13:22, 14:25, 19:28, 24:15, 24:28, Acts 5:41, 8:36, 8:39, 16:4, 21:5, 22:5)
85	ACTS 9:28	ἦν	3s	παρρησιαζόμενος speaking boldly (m)	παρρησιάζομαι			1	Acts 19:8
86	ACTS 10:24	ἦν	3s	προσδοκῶν expecting (m)	προσδοκάω	2	1	1	Acts 28:6
87	ACTS 10:30	ἤμην	1s	προσευχόμενος Praying (m)	προσεύχομαι	1	1	5	Lk 18:11, 22:41, 22:44
88	ACTS 12:5	ἦν	3s	γινομένη being made (f)	γίνομαι	23	13	4	Acts 2:43*2, 5:12
89	ACTS 12:6	ἦν	3s	κοιμώμενος sleeping (m)	κοιμάω				
90	ACTS 12:12	ἦσαν	3p	προσευχόμενοι praying (m)	προσεύχομαι	1	1	5	Lk 18:11, 22:41, 22:44
91	ACTS 12:20	ἦν	3s	θυμομαχῶν quarrelling with (m)	θυμομαχέω				
92	ACTS 14:7	ἦσαν	3p	εὐαγγελιζόμενοι evangelizing (m)	εὐαγγελίζω			4	Lk 3:18, Acts 8:25, 8:40, 17:18
93	ACTS 16:9	ἦν	3s	παρακαλῶν entreating (m)	παρακαλέω	4	13	17	Lk 7:4, 8:31, 8:41, 15:28; Acts 2:40, 11:23, 13:42, 19:31, 21:12, 25:2, 27:33
94	ACTS 16:12	ἦμεν	1p	διατρίβοντες continuing (m)	διατρίβω		2	5	Acts 12:19, 14:28, 15:34, 25:14
95	ACTS 18:7	ἦν	3s	συνομοροῦσα adjoining (m)	συνομορέω				

96	ACTS 19:14	ἦσαν	3p	ποιοῦντες doing (m)	ποιέω	33	24	18	Lk 6:23, 6:26, 9:43, 14:16 Acts 6:, 8:6, 9:36, 9:39, 15:3, 16:8, 19:11, 27:18
97	ACTS 21:3	ἦν	3s	ἀποφορτιζόμενον unloading (m)	ἀποφορτίζομαι				
98	ACTS 22:19	ἤμην	1s	φυλακίζων imprisoning (m)	φυλακίζω				
99	ACTS 22:19	ἤμην	1s	δέρων beating (m)	δέρω				
100	ACTS 22:20	ἤμην	1s	συνευδοκῶν consenting (m)	συνευδοκέω		1		
101	ACTS 22:20	ἤμην	1s	φυλάσσων guarding (m)	φυλάσσω	4	3		
102	ROM 7:13	(ἦν)	3s	κατεργαζομένη producing (m)	κατεργάζομαι (εργάζομαι)	(1)	(1)	(1)	
103	2CO 5:19	ἦν	3s	καταλλάσσων reconciling (m)	καταλλάσσω				
104	2CO 5:19	ἦν	3s	λογιζόμενος imputing (m)	λογίζομαι	5	3	9	I Co 13:11
105	2CO 7:5	(ἦμεν)	1p	θλιβόμενοι being afflicted (m)	θλίβω	2	5	1	
106	GAL 1:22	ἤμην	1s	ἀγνοούμενος without knowing (m)	ἀγνοέω		1	2	
107	GAL 1:23	ἦσαν	3p	ἀκούοντες hearing (m)	ἀκούω	15	2	12	
108	PHLP 2:26	ἦν	3s	ἐπιποθῶν longing (m)	ἐπιποθέω	1			
109	PHLP 2:26	ἦν	3s	ἀδημονῶν distressing (m)	ἀδημονέω				
110	1THS 2:12	(ἦμεν)	1p	παρακαλοῦντες exhorting (m)	παρακαλέω	4	13	17	
111	1THS 2:12	(ἦμεν)	1p	παραμυθούμενοι comforting (m)	παραμυθέομαι				
112	1THS 2:12	(ἦμεν)	1p	μαρτυρόμενοι testifying (m)	μαρτύρομαι				

113	1PT 2:25	ἦτε	2p	πλανώμενοι going astray (m)	πλανάω	2			
114	RV 1:16	(ἦν)	3s	ἔχων having (m)	ἔχω	37	30	68	Rev. 6:9. 9:8, 9:9, 13:11, 21:15
115	RV 1:16	(ἦν)	3s	ἐκπορευομένη going out (f)	ἐκπορεύομαι (πορεύομαι)	33 (151)	6 (48)	4 (24)	(Lk 2:3, 2:41, 4:30, 4:37, 7:6, 7:11, 13:22, 14:25, 19:28, 24:15, 24:28, Acts 5:41, 8:36, 8:39, 16:4, 21:5, 22:5)
116	RV 4:5	(ἦσαν)	3p	καιόμεναι burning (f)	καίω	6	5	1	
117	RV 4:7	(ἦσαν)	3p	ἔχων having (m)	ἔχω	37	30	68	Rev. 6:9. 9:8, 9:9, 13:11, 21:15
118	RV 5:12	(ἦσαν)	3p	λέγοντες saying (m)	λέγω			155	Rev. 5:14
119	RV 6:5	(ἦσαν)	3p	ἔχων having (m)	ἔχω	37	30	68	Rev. 6:9. 9:8, 9:9, 13:11, 21:15
120	RV 10:2	(ἦν)	3s	ἔχων having (m)	ἔχω	37	30	68	Rev. 6:9. 9:8, 9:9, 13:11, 21:15
121	RV 14:7	(ἦν)	3s	λέγων saying (m)	λέγω	29	29	155	Rev 5:14
122	RV 17:4	(ἦν)	3s	ἔχουσα having (f)	ἔχω	37	30	68	Rev. 6:9. 9:8, 9:9, 13:11, 21:15
123	RV 19:11	(ἦν)	3s	καλούμενος calling (m)	καλέω	12	18	20	
124	RV 19:12	(ἦν)	3s	ἔχων having (m)	ἔχω	37	30	68	Rev. 6:9. 9:8, 9:9, 13:11, 21:15
125	RV 21:12	(ἦν)	3s	ἔχουσα having (f)	ἔχω	37	30	68	Rev. 6:9. 9:8, 9:9, 13:11, 21:15
126	RV 21:12	(ἦν)	3s	ἔχουσα having (f)	ἔχω	37	30	68	Rev. 6:9. 9:8, 9:9, 13:11, 21:15
127	RV 21:14	(ἦν)	3s	ἔχων having (m)	ἔχω	37	30	68	Rev. 6:9. 9:8, 9:9, 13:11, 21:15***

APPENDIX D

PERIPRASTIC IMPERFECTS SHOWING REDUCTION BY CATEGORY

Overt Periphrastic Imperfects Chart

(Based on Boyer – Sorted by Category in New Testament Order)

This is likely to be the least helpful of the appendices. It does, however, document my initial attempts at token reduction. Seven reasons were first proposed for at least temporary exclusion. Excluded tokens were listed under seven categories which were ordered A–G:

1. A00 – IMPLIED There are a number of tokens proposed by Boyer (1986) where there is no overt imperfect of the copula provided. (See below.) Since this is normally a practice restricted to adjectives in predicate position, I have continued to exclude these tokens (Mounce, 1993: 67).
2. B00 – DISPUTED These include those verses which one or more experts indicated were not periphrastics.
3. C00 – STATIVE Participles in these verses seemed to suggest states of being rather than action and were therefore initially excluded. There appeared to be at least two instances (both were found in close proximity to another periphrastic) which were later re-added. (See Luke 5:17 and Acts 2:5-6)
4. D00 – Ἐκεῖ The presence of the should not have resulted in the exclusion of Luke 8:2. (Mark 5:11 was not specifically examined.)
5. E00 - ADJECTIVE If it seemed even remotely possible that the participle was being used adjectivally, they were excluded.
6. F00 – ADVERBALLY Only the third of these three tokens (each found in Acts 9:28) was found to be adverbial.
7. G00 – Adverbs of Purpose This was perhaps the most spurious of my proposed categories. The effect was to initially exclude a significant number of locative periphrastics.

The category of R00 – REMAINING provided a reduced list of periphrastics for my initial attempt at determining discourse function.

#	Reference	Aux	P/N	Participle	Rendering (BGT)
A00	IMPLIED				
A01	M**T 3:17**	**(ἦν)**	**3s**	λέγουσα saying (f)	Καὶ ἰδού, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
A02	M**K 12:5**	**(ἦσαν)**	**3p**	δέροντες beating (m)	καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες.
A03	M**K 12:5**	**(ἦσαν)**	**3p**	ἀποκτέννοντες killing (m)	καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες.
A04	**LK 5:18**	**(ἦν)**	**3s**	φέροντες bearing (m)	καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ.
A05	**RO**M **7:13**	**(ἦν)**	**3s**	κατεργαζομένη producing (m)	Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

A06	**2CO 7:5**	**(ἦμεν)**	**1p**	θλιβόμενοι being afflicted (m)	Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.
A07	**1THS 2:12**	**(ἦμεν)**	**1p**	παρακαλοῦντες exhorting (m)	παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
A08	**1THS 2:12**	**(ἦμεν)**	**1p**	παραμυθούμενοι comforting (m)	παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
A09	**1THS 2:12**	**(ἦμεν)**	**1p**	μαρτυρόμενοι testifying (m)	παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
A10	**RV 1:16**	**(ἦν)**	**3s**	ἔχων having (m)	καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.
A11	**RV 1:16**	**(ἦν)**	**3s**	ἐκπορευομένη going out (f)	καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας ἑπτὰ καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.
A12	**RV 4:5**	**(ἦσαν)**	**3p**	καιόμεναι burning (f)	Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἅ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,
A13	**RV 4:7**	**(ἦσαν)**	**3p**	ἔχων having (m)	καὶ τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι καὶ τὸ δεύτερον ζῷον ὅμοιον μόσχῳ καὶ τὸ τρίτον ζῷον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου καὶ τὸ τέταρτον ζῷον ὅμοιον ἀετῷ πετομένῳ.
A14	**RV 5:12**	**(ἦσαν)**	**3p**	λέγοντες saying (m)	λέγοντες φωνῇ μεγάλῃ· ἄξιόν ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.
A15	**RV 6:5**	**(ἦσαν)**	**3p**	ἔχων having (m)	Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζῴου λέγοντος· ἔρχου. καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
A16	**RV 10:2**	**(ἦν)**	**3s**	ἔχων having (m)	καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,
A17	**RV 14:7**	**(ἦν)**	**3s**	λέγων saying (m)	λέγων ἐν φωνῇ μεγάλῃ· φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.
A18	**RV 17:4**	**(ἦν)**	**3s**	ἔχουσα having (f)	**Revelation 17:4** καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις,ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς
A19	**RV 19:11**	**(ἦν)**	**3s**	καλούμενος calling (m)	Καὶ εἶδον τὸν οὐρανὸν ἠνεῳγμένον, καὶ ἰδοὺ ἵππος λευκός καὶ ὁ καθήμενος ἐπ' αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

A20	**RV 19:12**	**(ἦν)**	**3s**	ἔχων having (m)	οἱ δὲ ὀφθαλμοὶ αὐτοῦ [ὡς] φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,
A21	**RV 21:12**	**(ἦν)**	**3s**	ἔχουσα having (f)	ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστιν [τὰ ὀνόματα] τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ·
A22	**RV 21:12**	**(ἦν)**	**3s**	ἔχουσα having (f)	ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστιν [τὰ ὀνόματα] τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ·
A23	**RV 21:14**	**(ἦν)**	**3s**	ἔχων having (m)	καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα καὶ ἐπ᾽ αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.
B00	**DISPUTED**				
B01	M**T 24:38**	**ἦσαν**	**3p**	τρώγοντες munching (m)	ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
B02	M**T 24:38**	**ἦσαν**	**3p**	πίνοντες drinking (m)	ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
B03	M**T 24:38**	**ἦσαν**	**3p**	γαμοῦντες marrying (m)	ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ Τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
B04	M**T 24:38**	**ἦσαν**	**3p**	γαμίζοντες marrying off (m)	ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ Τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
B05	M**K 14:49**	**ἤμην**	**1s**	διδάσκων teaching (m)	καθ᾽ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ᾽ ἵνα πληρωθῶσιν αἱ γραφαί.
B06	M**K 14:54**	**ἦν**	**3s**	συγκαθήμενος seating himself (m)	καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.
B07	**LK 2:8**	**ἦσαν**	**3p**	ἀγραυλοῦντες living outside (m)	Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.
B08	**LK 2:8**	**ἦσαν**	**3p**	φυλάσσοντες watching (m)	Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.
B09	**LK 3:23**	**ἦν**	**3s**	ἀρχόμενος beginning (m)	Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἡλι
B10	**LK 5:16**	**ἦν**	**3s**	ὑποχωρῶν withdrawing (m)	αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
B11	**LK 5:16**	**ἦν**	**3s**	προσευχόμενος praying (m)	αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

B12	**LK 24:53**	**ἦσαν**	**3p**	εὐλογοῦντες blessing (m)	καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
B13	**JN 18:18**	**ἦν**	**3s**	Θερμαινόμενος warming himself (m)	εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς καὶ θερμαινόμενος.
B14	**ACTS 16:9**	**ἦν**	**3s**	παρακαλῶν entreating (m)	Καὶ ὅραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδών τις ἦν ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν.
B15	**ACTS 22:20**	**ἤμην**	**1s**	συνευδοκῶν consenting (m)	καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.
B16	**ACTS 22:20**	**ἤμην**	**1s**	φυλάσσων guarding (m)	καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.
B17	**2CO 5:19**	**ἦν**	**3s**	καταλλάσσων reconciling (m)	ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.
B18	**2CO 5:19**	**ἦν**	**3s**	λογιζόμενος imputing (m)	ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.
B19	**PHLP 2:26**	**ἦν**	**3s**	ἐπιποθῶν longing (m)	ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν.
B20	**PHLP 2:26**	**ἦν**	**3s**	ἀδημονῶν distressing (m)	ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν.
C00	**STATIVE**				
C01	**MT 12:4**	**ἦν**	**3s**	ἐξὸν allowing (n)	πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις;
C01	**MT 19:22**	**ἦν**	**3s**	ἔχων having (m)	ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
C02 D01	**MK 2:6**	**ἦσαν**	**3p**	καθήμενοι sitting (m)	ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
C03 D02	**MK 2:6**	**ἦσαν**	**3p**	διαλογιζόμενοι reasoning (m)	ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
C04	**MK 2:18**	**ἦσαν**	**3p**	νηστεύοντες. fasting (m)	Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;
C05	**MK 10:22**	**ἦν**	**3s**	ἔχων having (m)	ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά
C06	**MK 14:40**	**ἦσαν**	**3p**	καταβαρυνόμενοι becoming heavy (m)	καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ἤδεισαν τί ἀποκριθῶσιν αὐτω

C07	**LK 5:17**	**ἦσαν**	**3p**	καθήμενοι sitting (m)	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.
C08	**LK 5:29**	**ἦσαν**	**3p**	κατακείμενοι reclining (m)	Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ᾽ αὐτῶν κατακείμενοι.
C09	**LK 13:11**	**ἦν**	**3s**	συγκύπτουσα bending over (m)	καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
C10	**LK 13:11**	**ἦν**	**3s**	δυναμένη having power (m)	καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
C11	**LK 23:53**	**ἦν**	**3s**	κείμενος. lying (m)	καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος.
C12 D05	**JN 2:6**	**ἦσαν**	**3p**	κείμεναι setting there (m)	ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἓξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς
C13	**JN 11:1**	**ἦν**	**3s**	Ἀσθενῶν ailing (m)	Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.
C14	**JN 13:23**	**ἦν**	**3s**	ἀνακείμενος reclining (m)	ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.
C15	**JN 18:30**	**ἦν**	**3s**	ποιῶν doing (m)	ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.
C16	**ACTS 2:2**	**ἦσαν**	**3p**	καθήμενοι reclining (m)	καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι
C17	**ACTS 8:1**	**ἦν**	**3s**	συνευδοκῶν taking pleasure in (m) in agreement with	Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἰεροσολύμοις, πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων.
C18	**ACTS 8:28**	**ἦν**	**3s**	ὑποστρέφων returning (m) (homeward bound?)	ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.
C19	**ACTS 8:28**	**ἦν**	**3s**	καθήμενος sitting (m)	ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.
C20	**ACTS 12:6**	**ἦν**	**3s**	κοιμώμενος sleeping (m)	Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἁλύσεσιν δυσὶν φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.

C21	**ACTS 14:7**	**ἦσαν**	**3p**	εὐαγγελιζόμενοι evangelizing (m)	κἀκεῖ εὐαγγελιζόμενοι ἦσαν.
C22	**ACTS 18:7**	**ἦν**	**3s**	συνομοροῦσα adjoining (m) (next door to)	καὶ μεταβὰς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.
C23	**ACTS 19:14 (TV)**	**ἦσαν**	**3p**	ποιοῦντες doing (m)	ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
C24	**GAL 1:22**	**ἤμην**	**1s**	Ἀγνοούμενος without knowing (m)	ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.
D00	**Ἐκεῖ**				
D03	**MK 5:11**	**ἦν**	**3s**	βοσκομένη feeding (m)	ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·
D04	**LK 8:32**	**ἦν**	**3s**	βοσκομένη feeding (m)	ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.
E00	**ADJECTIVE**				
E01	**MK 1:6**	**ἦν**	**3s**	ἐσθίων eating (m)	καὶ Ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.
E02	**MK 14:4**	**ἦσαν**	**3p**	ἀγανακτοῦντες being indignant (m)	ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς· εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;
E03	**MK 14:54**	**ἦν**	**3s**	θερμαινόμενος warming himself (m)	καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.
E04	**MK 15:40**	**ἦσαν**	**3p**	θεωροῦσαι beholding (f)	Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη,
E05	**LK 2:51**	**ἦν**	**3s**	ὑποτασσόμενος submitting (m) (in subjection)	καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρὲθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ Ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.
E06	**LK 24:32**	**ἦν**	**3s**	καιομένη burning (m)	καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;
E07	**ACTS 12:12**	**ἦσαν**	**3p**	Προσευχόμενοι praying (m)	συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.
E08	**JN 18:25**	**ἦν**	**3s**	Θερμαινόμενος warming himself (m)	Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν· οὐκ εἰμί.
E09	**1PT 2:25**	**ἦτε**	**2p**	πλανώμενοι going astray (m)	ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

F00	**ADVERB**				
F01	**ACTS 9:28**	**ἦν**	**3s**	εἰσπορευόμενος going in (m)	καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,
F02	**ACTS 9:28**	**ἦν**	**3s**	Ἐκπορευόμενος going out (m)	καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,
F03	**ACTS 9:28**	**ἦν**	**3s**	Παρρησιαζόμενος speaking boldly (m)	καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,
G00	**ADV of P.**				
G01	**LK 1:10**	**ἦν**	**3s**	προσευχόμενον praying (m)	καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.
G02	**LK 4:44**	**ἦν**	**3s**	κηρύσσων preaching (m)	Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
G03	**LK 13:10**	**ἦν**	**3s**	διδάσκων teaching (m)	Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.
G04	**LK 21:37**	**ἦν**	**3s**	διδάσκων teaching (m)	Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν·
G05	**JN 1:28**	**ἦν**	**3s**	βαπτίζων. baptizing (m)	ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.
G06	**JN 3:23**	**ἦν**	**3s**	βαπτίζων baptizing (m)	Ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·
G06	**JN 10:40**	**ἦν**	**3s**	βαπτίζων baptizing (m)	Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ.
G07	**ACTS 1:13**	**ἦσαν**	**3p**	Καταμένοντες abiding (m)	καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῷον ἀνέβησαν οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.
G08	**ACTS 2:5**	**ἦσαν**	**3p**	Κατοικοῦντες residing (m)	Ἦσαν δὲ εἰς Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.
G09	**ACTS 16:12**	**ἦμεν**	**1p**	διατρίβοντες continuing (m)	κἀκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶν πρώτη[ς] μερίδος τῆς Μακεδονίας πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.
G10	**ACTS 21:3**	**ἦν**	**3s**	ἀποφορτιζόμενον unloading (m)	ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν καὶ κατήλθομεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.
R00	**Remaining**				
R01	**MT 7:29**	**ἦν**	**3s**	διδάσκων teaching (m)	ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

R02	MK 1:22	ἦν	3s	διδάσκων teaching (m)	καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.
R03	MK 5:5	ἦν	3s	κράζων crying (m)	καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις
R04	MK 5:5	ἦν	3s	κατακόπτων cutting (m)	καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις
R05	MK 9:4	ἦσαν	3p	συλλαλοῦντες talking with (m)	καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησου
R06	MK 10:32	ἦν	3s	προάγων going before (m)	Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν
R07	MK 15:43	ἦν	3s	προσδεχόμενος waiting on (m)	ἐλθὼν Ἰωσὴφ [ὁ] ἀπὸ Ἁριμαθαίας εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πιλᾶτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
R08	LK 1:21	ἦν	3s	προσδοκῶν waiting on (m)	Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.
R09	LK 1:22	ἦν	3s	διανεύων gesturing (m)	Ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφό
R10	LK 2:33	ἦν	3s	θαυμάζοντες (pl) marveling (m)	Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.
R11	LK 4:20	ἦσαν	3p	ἀτενίζοντες staring (m)	καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.
R12	LK 4:31	ἦν	3s	διδάσκων teaching (m)	Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·
R13	LK 4:38	ἦν	3s	συνεχομένη suffering from (m)	Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.
R14	LK 5:17	ἦν	3s	διδάσκων teaching (m)	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.
R15	LK 6:12	ἦν	3s	διανυκτερεύων spending the night (m)	Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.
R16	LK 8:40	ἦσαν	3p	προσδοκῶντες eagerly awaiting (m)	Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

R17	**LK 9:53**	**ἦν**	**3s**	πορευόμενον proceeding (m)	καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.
R18	**LK 11:14**	**ἦν**	**3s**	ἐκβάλλων casting out (m)	Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι.
R19	**LK 14:1**	**ἦσαν**	**3p**	παρατηρούμενοι closely observing (m)	Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.
R20	**LK 15:1**	**ἦσαν**	**3p**	ἐγγίζοντες drawing near (m)	Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.
R21	**LK 19:47**	**ἦν**	**3s**	διδάσκων teaching (m)	Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,
R22	**LK 23:8**	**ἦν**	**3s**	θέλων desiring (m)	Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
R23	**LK 24:13**	**ἦσαν**	**3p**	πορευόμενοι going (m)	Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς,
R24	**ACTS 1:10**	**ἦσαν**	**3p**	ἀτενίζοντες staring (m)	καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς
R25	**ACTS 1:14**	**ἦσαν**	**3p**	προσκαρτεροῦντες continuing in (m)	οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.
R26	**ACTS 2:42**	**ἦσαν**	**3p**	προσκαρτεροῦντες persisting in (m)	Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
R27	**ACTS 8:13**	**ἦν**	**3s**	προσκαρτερῶν staying close to (m)	ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.
R28	**ACTS 10:24**	**ἦν**	**3s**	προσδοκῶν expecting (m)	τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.
R29	**ACTS 10:30 (Textual Variant)**	**ἤμην**	**1s**	Προσευχόμενος Praying (m)	καὶ ὁ Κορνήλιος ἔφη· ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ
R30	**ACTS 12:5**	**ἦν**	**3s**	γινομένη being made (f)	ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.
R31	**ACTS 12:20**	**ἦν**	**3s**	θυμομαχῶν quarrelling with (m)	Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἠτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.
R32	**ACTS 22:19**	**ἤμην**	**1s**	Φυλακίζων imprisoning (m)	κἀγὼ εἶπον· κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ,

R33	**ACTS 22:19**	**ἤμην**	**1s**	δέρων beating (m)	κἀγὼ εἶπον· κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ,
R34	**GAL 1:23**	**ἦσαν**	**3p**	ἀκούοντες hearing (m)	μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτε ἐπόρθει,

APPENDIX E

CONFIRMED LUKAN PERIPHRASTIC IMPERFECTS

VERIFIED PERIPHRASTIC IMPERFECTS
IN THE WRITINGS OF LUKE

This table lists Lukan periphrastic imperfects in New Testament order and indicates the category of each.

#	Verse	Aux	Pers.	Participle	Scripture Passage	Intro. Loc.	Link. Loc.	Intro. Act.	Link. Act.
1	**LK 1:10**	**ἦν**	**3s**	προσευχόμενον praying (m)	καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.		X		
2	**LK 1:21**	**ἦν**	**3s**	προσδοκῶν waiting on (m)	Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.				X
3	**LK 1:22**	**Ἦν**	**3s**	διανεύων gesturing (m)	ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός				X
4a	**LK 2:8**	**Ἦσαν**	**3p**	ἀγραυλοῦντες living outside (m)	Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.	X			
4b	**LK 2:8**	**Ἦσαν**	**3p**	φυλάσσοντες watching (m)	Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.	X			
5	**LK 2:33**	**ἦν**	**3s**	θαυμάζοντες (pl) marveling (m)	Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.				X
6	**LK 4:20**	**ἦσαν**	**3p**	ἀτενίζοντες staring (m)	καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.		X		
7	**LK 4:31**	**ἦν**	**3s**	διδάσκων teaching (m)	Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·	X			
8	**LK 4:38**	**ἦν**	**3s**	συνεχομένη suffering from (m)	Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς			X	
9	**LK 4:44**	**ἦν**	**3s**	κηρύσσων preaching (m)	Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.		X		
10a	**LK 5:16**	**ἦν**	**3s**	ὑποχωρῶν withdrawing (m)	αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.		X		
10b	**LK 5:16**	**ἦν**	**3s**	προσευχόμενος praying (m)	αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.		X		?*

11a	**LK 5:17**	**ἦν**	**3s**	διδάσκων teaching (m)	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.			X	
11b	**LK 5:17**	**ἦσαν**	**3p**	καθήμενοι sitting (m)	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.			X	
12	**LK 5:29**	**ἦσαν**	**3p**	κατακείμενοι reclining (m)	Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.	X			
13	**LK 6:12**	**ἦν**	**3s**	διανυκτερεύων spending the night (m)	Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.	X			
14	**LK 8:32**	**ἦν**	**3s**	βοσκομένη feeding (m)	ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.	X			
15	**LK 8:40**	**ἦσαν**	**3p**	προσδοκῶντες eagerly awaiting (m)	Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.			X	
16	**LK 9:53**	**ἦν**	**3s**	πορευόμενον proceeding (m)	καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.		X		
17	**LK 11:14**	**ἦν**	**3s**	ἐκβάλλων casting out (m)	Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι.			X	
18	**LK 13:10**	**ἦν**	**3s**	διδάσκων teaching (m)	Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.	X			
19	**LK 14:1**	**ἦσαν**	**3p**	παρατηρούμενοι closely observing (m)	Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.			X	
20	**LK 15:1**	**ἦσαν**	**3p**	ἐγγίζοντες drawing near (m)	Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.	X			
21	**LK 19:47**	**ἦν**	**3s**	διδάσκων teaching (m)	Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,	X			

22	**LK 21:37**	**ἦν**	**3s**	διδάσκων teaching (m)	Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν·		X		
23	**LK 23:8**	**ἦν**	**3s**	θέλων desiring (m)	Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ᾽ αὐτοῦ γινόμενον.		X		
24	**LK 24:13**	**ἦσαν**	**3p**	πορευόμενοι going (m)	Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς,	X			
25	**LK 24:53**	**ἦσαν**	**3p**	εὐλογοῦντες blessing (m)	καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.		X		
26	**ACTS 1:10**	**ἦσαν**	**3p**	ἀτενίζοντες staring (m)	καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς		X		
27	**ACTS 1:13**	**ἦσαν**	**3p**	Καταμένοντες abiding (m)	καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῷον ἀνέβησαν οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.		X		
28	**ACTS 1:14**	**ἦσαν**	**3p**	προσκαρτεροῦντες continuing in (m)	οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.		X		
29	**ACTS 2:2**	**ἦσαν**	**3p**	καθήμενοι reclining (m)	καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι	X			
30	**ACTS 2:5**	**ἦσαν**	**3p**	Κατοικοῦντες residing (m)	Ἦσαν δὲ εἰς Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.	X			
31	**ACTS 2:42**	**ἦσαν**	**3p**	προσκαρτεροῦντες persisting in (m)	Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.			X	
32	**ACTS 8:1**	**ἦν**	**3s**	συνευδοκῶν taking pleasure in (m)	Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἰεροσολύμοις, πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων.				X

33	**ACTS 8:13**	**ἦν**	**3s**	Προσκαρτερῶν staying close to (m)	ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.		X		
34a	**ACTS 9:28**	**ἦν**	**3s**	εἰσπορευόμενος going in (m)	καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,		X		
34b	**ACTS 9:28**	**ἦν**	**3s**	ἐκπορευόμενος Going out (m)	καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερουσαλήμ,παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,		X		
35	**ACTS 10:24**	**ἦν**	**3s**	προσδοκῶν expecting (m)	τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.				X
36	**ACTS 10:30**	**ἤμην**	**1s**	προσευχόμενος Praying (m)	καὶ ὁ Κορνήλιος ἔφη· ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ		X		
37	**ACTS 11:5**	**ἤμην**	**1s**	προσευχόμενος Praying (m)	ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ.	X			
38	**ACTS 12:5**	**ἦν**	**3s**	γινομένη being made (f)	ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.				X
39	**ACTS 12:6**	**ἦν**	**3s**	Κοιμώμενος sleeping (m)	Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἁλύσεσιν δυσὶν φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.	X			
40	**ACTS 12:12**	**ἦσαν**	**3p**	Προσευχόμενοι praying (m)	συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.		X		
41	**ACTS 12:20**	**ἦν**	**3s**	θυμομαχῶν quarrelling with (m)	Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾐτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.			X	
42	**ACTS 14:7**	**ἦσαν**	**3p**	εὐαγγελιζόμενοι evangelizing (m)	κἀκεῖ εὐαγγελιζόμενοι ἦσαν.		X		

43a	**ACTS 16:9**	**ἦν**	**3s**	παρακαλῶν entreating (m)	Καὶ ὅραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδών τις ἦν ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν.			X	
43b	**ACTS 16:9**	**ἦν**	**3s**	λέγων saying (m)	Καὶ ὅραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδών τις ἦν ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν.			X	
44	**ACTS 16:12**	**ἦμεν**	**1p**	διατρίβοντες continuing (m)	κἀκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶν πρώτη[ς] μερίδος τῆς Μακεδονίας πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.		X		
45	**ACTS 19:14**	**ἦσαν**	**3p**	ποιοῦντες. doing (m)	ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.			X	
46	**ACTS 21:3**	**ἦν**	**3s**	ἀποφορτιζόμενον unloading (m)	ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν καὶ κατήλθομεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον τὸν γόμον.	X			
47a	**ACTS 22:19**	**ἤμην**	**1s**	Φυλακίζων Imprisoning (m)	κἀγὼ εἶπον· κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ,			X	
47b	**ACTS 22:19**	**ἤμην**	**1s**	δέρων beating (m)	κἀγὼ εἶπον· κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ,			X	
48a	**ACTS 22:20**	**ἤμην**	**1s**	συνευδοκῶν consenting (m)	καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.			X	
48b	**ACTS 22:20**	**ἤμην**	**1s**	φυλάσσων guarding (m)	καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.			X	
55				**TOTALS**		15	19	15	6

*Though listed as a linking locative, the second participle in Luke 5:16 may be viewed as a linking action. At issue is whether the locative is intended to modify both participles.

APPENDIX F

REJECTED LUKAN PERIPHRASTIC IMPERFECTS

REJECTED PERIPHRASTIC IMPERFECT CANDIDATES
IN THE WRITINGS OF LUKE

This chart lists the Lukan tokens claimed by Boyer which are excluded by this author. Rationale for each exclusion is given under *Usage*.

#	Verse	Aux	Pers.	Participle	Scripture Passage	Usage
1	**LK 2:51**	**ἦν**	**3s**	ὑποτασσόμενος submitting (m)	καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρὲθ καὶ **ἦν** ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.	Adjectival
2	**LK 3:23**	**ἦν**	**3s**	ἀρχόμενος beginning (m)	Καὶ αὐτὸς **ἦν** Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἡλι	Idiomatic
3	**LK 5:18**	**(ἦν)**	**3s**	Φέροντες bearing (m)	καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ.	Adjectival (No Copula)
4a	**LK 13:11**	**ἦν**	**3s**	συγκύπτουσα bending over (m)	καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ **ἦν** συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.	Adjectival
4b	**LK 13:11**	**ἦν**	**3s**	δυναμένη having power(m)	καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ **ἦν** συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.	Adjectival
5	**LK 23:53**	**ἦν**	**3s**	κείμενος. lying (m)	καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ **ἦν** οὐδεὶς οὔπω κείμενος.	Adjectival
6	**LK 24:32**	**ἦν**	**3s**	καιομένη burning (m)	καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη **ἦν** [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;	Adjectival
7a	**ACTS 8:28**	**ἦν**	**3s**	ὑποστρέφων returning (m)	**ἦν** τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.	Adjectival
7b	**ACTS 8:28**	**ἦν**	**3s**	καθήμενος sitting (m)	**ἦν** τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.	Adjectival
8	**ACTS 18:7**	**ἦν**	**3s**	συνομοροῦσα adjoining (m)	καὶ μεταβὰς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν, οὗ ἡ οἰκία **ἦν** συνομοροῦσα τῇ συναγωγῇ.	Adjectival
9	**ACTS 19:14**	**ἦσαν**	**3p**	ποιοῦντες doing (m)	**ἦσαν** δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.	Adjectival

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Carl Johnson is an educator with over thirty-five years of teaching experience. He graduated from Northwestern University with a Bachelor of Music Education in 1971 and a Master of Music in 1972 and taught in public schools in northern Illinois for nine years before moving to Dallas/Fort Worth to teach music at Arlington Baptist College in 1982.

He earned a Bachelor of Arts in Bible from Arlington Baptist College in 1986 and a Masters of Arts in Biblical Studies from Dallas Baptist University in 1996 and now teaches classes in Bible, Christian ministry, New Testament Greek, and music at Arlington Baptist College where he has also served as the Director of Distance Education since beginning their Distance Education Program in 1992. Ordained to the gospel ministry in 1996, he also remains active in both the music and education ministries of his local church.

In June of 2002, his interest in phonetics and language, and his love for learning, led him to enter the Linguistics program at the University of Texas at Arlington where he completed his PhD in May of 2010.