# The gnomic and/or logical future tense in the Greek New Testament


## Philip La G. Du Toit

orcid.org 0000-0002-7353-9176


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Supervisor: Dr. Hennie Goede

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Student number: 29854377

# Abstract

The so-called gnomic use of the Greek future tense is normally considered as a rare use in the New Testament. A use that seems to overlap with the gnomic future is the so-called logical future, a future that is normally used in a conditional or comparative context in which the time of fulfilment is not significant or primary. The main problem that is addressed in this research is the identification of the gnomic and/or logical future tense in the New Testament and its implication for the interpretation of the verses in which they occur. The secondary problem that is addressed is to determine the various functions of the future tense that may assist the interpreter to assign valid meaning to sentences. Instances of the future tense in the Greek New Testament that can be described as gnomic or logical are identified, described, interpreted and categorised. The context in which the future tense is used, is considered to be the significant factor in describing the way in which the future tense is used. A possible re-evaluation is envisioned of the way in which the future tense is understood and also of the way in which context and grammar relate in general. The study concludes that the gnomic future pertains to a future that expresses a general truth or principle that is true for anyone at any time, irrespective of the actual time of fulfilment. A logical future is defined as occurring in contexts where the time of fulfilment is insignificant or not primary, and constitutes or forms part of (1) the protasis or apodosis of a condition, (2) a comparison or, (3) a logical sequence, result, motivation, cause or effect.



# Keywords

Greek, logical future, gnomic future, grammar, New Testament, conditional sentences, realised eschatology

# Opsomming

Die sogenaamde gnomiese gebruik van die Griekse futurum word normaalweg as ’n skaars gebruik in die Nuwe Testament gereken. ’n Gebruik wat lyk of dit oorvleuel met die gnomiese futurum is die sogenaamde logiese futurum, ’n futurum wat gewoonlik in ’n voorwaardelike of vergelykende konteks gebruik word waarin die tyd van vervulling nie deurslaggewend of primêr is nie. Die hoof-probleem wat aangespreek word in hierdie navorsing is die identifikasie van die gnomiese en/or logiese futurum in the Nuwe Testament en die implikasie daarvan vir die interpretasie van die verse waarin dit voorkom. Die sekondêre probleem wat aangespreek word, is om die onderskeie gebruike van die futurum, wat die interpreteerder kan help om geldige betekenis aan sinne toe te ken, vas te stel. Die gevalle waar die futurum in die Griekse Nuwe Testament as gnomies of logies geïdentifiseer kan word, word beskryf, geïnterpreteer en gekategoriseer. Die konteks waarin die futurum gebruik word, word as die deurslaggewende faktor in die beskrywing van die manier waarop die futurum gebruik word, geag. ’n Moontlike herevaluasie van die manier waarop die futurum gebruik word, asook die manier waarop die konteks en grammatika in die algemeen verband hou, word voor oë gestel. Die studie kom tot die gevolgtrekking dat die gnomiese futurum ’n futurum is waarin ’n algemene waarheid of beginsel, wat waar is van enige iemand op enige stadium, ongeag van die werklike tyd van vervulling, uitdruk. ’n Logiese futurum word gedefinieer as aanwesig in kontekste waarin die tyd van vervulling onbeduidend is of nie primer is nie, en deel vorm van (1) die protasis of apodosis van ’n voorwaarde, (2) ’n vergelyking of, (3) ’n logiese opeenvolging, resultaat, motivering, oorsaak of effek, of enige van hierdie drie aspekte konstitueer.



# Sleutelwoorde

Grieks, logiese futurum, gnomiese futurum, grammatika, Nuwe Testament, voorwaardesinne, gerealiseerde eskatologie

# Abbreviations

### Bible Translations

| | |
|---|---|
| ESV | English Standard Version (2016) |
| GNB | Good News Bible (1992) |
| GW | God's Word Translation (1995) |
| HCSB | Holman Christian Standard Bible (2004) |
| ISV | International Standard Version (2010) |
| KJV | King James Version (1769) |
| LEB | Lexham English Bible (2012) |
| NASB | New American Standard Bible (1971) |
| NAT | New Afrikaans Translation (1983) |
| NET | The New English Translation (2006) |
| NCV | The Everyday Bible: New Century Version (2005) |
| NIV | New International Version (2011) |
| NKJV | New King James Version (1982) |
| NLT | New Living Translation (2004) |
| NRSV | New Revised Standard Version (1989) |
| OAT | Old Afrikaans Translation (1953) |
| REB | The Revised English Bible (1989) |

### Other

| | |
|---|---|
| $1^{st}/2^{nd}/3^{rd}$ | first, second or third occurrences of a specific form of a word in a specific verse. |
| aor. | aorist (tense) |
| fut. | future (tense) |
| impv. | imperative |

| | |
|---|---|
| ind. | indicative |
| inf. | infinitive |
| MT | Masoretic Text |
| n.a.f. | not absolute future: occurrences of the predictive future that do not point to the absolute future. |
| LXX | Septuagint |
| perf. | perfect (tense) |
| pres. | present (tense) |
| ptc. | participle |
| sbjv. | subjunctive |

# Table of Contents

**1 Introduction ..... 8**

1.1 Background and preliminary literature study ..... 8

1.2 Focus area and research problem ..... 11

1.3 Aim and objectives ..... 12

1.4 Central theoretical argument ..... 12

1.5 Research methodology ..... 12

1.6 Ethical considerations ..... 16

**2 The Synoptic Gospels and Acts ..... 17**

2.1 Matthew ..... 17

2.2 Mark ..... 37

2.3 Luke-Acts ..... 44

2.3.1 Luke ..... 44

2.3.2 Acts ..... 61

2.4 Summary and preliminary conclusions ..... 66

**3 The Johannine Corpus ..... 69**

3.1 John ..... 69

3.2 1–3 John ..... 80

3.3 Revelation ..... 83

3.4 Summary and preliminary conclusions ..... 88

**4 The Pauline corpus ..... 92**

4.1 The undisputed Pauline letters ..... 92

4.1.1 Romans ..... 92

4.1.2 Galatians ..... 109

4.1.3 1 Corinthians ..... 114

4.1.4 2 Corinthians ..... 121

4.1.5 Philippians ..... 125

4.1.6 1 Thessalonians and Philemon ..... 126
4.2 The disputed Pauline letters ..... 127
4.2.1 Ephesians and Colossians ..... 127
4.2.2 2 Thessalonians ..... 130
4.3 The Pastoral Letters ..... 130
4.4 Summary and preliminary conclusions ..... 134
**5 The General Letters ..... 141**
5.1 Hebrews ..... 141
5.2 James ..... 144
5.3 1–2 Peter and Jude ..... 148
5.4 Summary and preliminary conclusions ..... 151
**6 Conclusions and implications ..... 153**
**7 Reference list ..... 161**

# 1 Introduction

## 1.1 Background and preliminary literature study

In New Testament Greek, the future tense has recently been described by Köstenberger et al. (2016b:269) as "somewhat of an anomaly among Greek verbs", for the reason that many describe it as aspectually neutral (e.g., Dana & Mantey 1927:191; Fanning 1990:120; Wallace 1996:566–567). For example, Fanning (1990:123) describes the future tense as "a non-aspectual *tense*-category, indicating occurrence *subsequent* to some reference point".[1] In other words, Fanning does not see the time-element of the future tense as absolute, but as relative to some reference point.[2] Similarly, Porter (1994:24) states that the future tense "*does not constitute either a time-based tense-form or a verbal aspect in its full sense*"[3] (cf. Huovila 1999:62–63). If these contentions about the future tense can be accepted, it requires re-evaluation of the way in which the application of the future tense is described in most conventional grammars.

In the New Testament, the future tense is mainly used as a predictive future (e.g., τέξεται in Mt 1:21; δώσω and διψήσε in Jn 4:14), an imperatival future[4] (e.g., φονεύσεις, μοιχεύσεις, κλέψεις and ψευδομαρτυρήσεις in Mt 19:18; ἔσεσθε in 6:5), and a deliberative future (e.g., δώσομεν in Mk 6:37; ζήσομεν in Rom 6:2). Futures that are usually considered to be less prevalent, include the gnomic future and the future that is used in a way equivalent to the subjunctive (e.g., with οὐ μή in Jn 4:14; with a ἵνα clause in Gl 2:4; in an indefinite relative clause in Mk 8:35, Wallace 1996:568–571; Jordaan 2013:12). The gnomic future is normally interpreted as stating a general truth and as being "very rarely used" in the New Testament (Wallace 1996:571; cf. Köstenberger et al. 2016b:269). The examples most often cited in Greek grammars for the gnomic future are thus ἀποθανεῖται in Romans 5:7 and χρηματίσει in 7:3 (e.g., Blass 1905:201; Burton 1906:36; Robertson 1919:876; BDF §349; Young 1994:119; Jordaan 2013:12).[5] Young (1994:119), apart from stating that the gnomic future may be used "to express timeless truths",

[1] Emphases original.
[2] Cf. Swart (2014:6–7) who agrees with Porter's approach that the relationship between time and tense has always been relative, in distinction from Robertson (1919) who argued that such was the case originally, but that it changed over time.
[3] Emphasis original.
[4] Smyth & Messing (1956:428) calls this the "jussive future".
[5] Romans 5:7 reads "μόλις γὰρ ὑπὲρ δικαίου τις *ἀποθανεῖται*". Romans 7:3 reads "ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς *χρηματίσει* ἐὰν γένηται ἀνδρὶ ἑτέρῳ". A parallel example from classical Greek is from Plato's Rep. 603e (Jordaan 2013:12): "ἀνὴρ ἐπιεικὴς υἱὸν ἀπολέσας ῥᾷστα *οἴσει* τῶν ἄλλων" (a reasonable man *will bear* it more easily than others if he loses his son).

writes that the gnomic future can also indicate "omnitemporal actions". Similarly, Porter (1989:217) intends to move away from the designation "gnomic" for the reason that "the gnomic use of tenses has proved notoriously difficult" and because the "term gnomic seems to imply a value-structure beyond that of temporal reference" (ibid.:218). He thus rather opts for the term "omnitemporal".[6] Blass and Debrunner (BDF §349) interpret the gnomic future as expressing "that which is to be expected under certain circumstances", and Black (2009:21) as asserting "a performance that may rightfully be expected under normal conditions" (cf. Dana & Mantey 1927:193). Although the latter two definitions can both include a reference to a general truth, they seem to point to the use of the future within a conditional scenario.

In the older grammar of Robertson (1919:876), after pointing out that in the gnomic future "the act is true of any time", he states that "[i]n indirect discourse the time is *relatively future* to that of the principal verb, though it *may be absolutely past*".[7] The two examples that Robertson (1919:876) provides in illustrating the latter possibility are Matthew 20:10 and John 21:19. In Matthew 20:10, in the parable of the workers in the vineyard, Jesus says: "But when the first came, they thought they *will receive* [λήμψονται, fut.] more, but each of them also received [ἔλαβον, aor.] a denarius". In John 21:19, after Jesus' death and resurrection, the text reads: "He said this to show the kind of death by which he *will glorify* [δοξάσει, fut.] God. After this he said to him, 'Follow me.'" In both examples the future tense does not lie in the actual future of the speaker or writer, but in their *absolute past*. Such a use of the future might be related to an application of the future tense that is occasionally encountered in secondary literature, namely, the so-called logical future tense, which is understood as pointing to an action that does not necessarily lie in the writer's actual future. In his grammar, Roberts (2006:140) refers to the "Future logical" by using the illustration, "εἰ ποιήσει ταῦτα, σχήσει καλῶς", which he translates with "If he will do this, *it will be* well with him".[8] Robertson thus understands the future as a logical future when it is used in this kind of conditional sentence, a use that is similar to that of the subjunctive in certain contexts. The future tense is in fact generally understood as descending from the aorist subjunctive (Robertson 1919:354; Porter 1989: 412; Wallace 1996:571). Porter (1989:421) even goes further and states that "timeless Futures are not specific in their deictic reference but implicate general, conditional or logical expected processes".

[6] It has to be noted that Porter (1989:218), in reference to Lyons (1977:681), does not see all "omnitemporal" verbs as "timeless". Some utterances in gnomic verbs can be interpreted as timeless, whereas others are omnitemporal.
[7] Emphasis added.
[8] Emphasis added.

In the sentence, "If you believe in Christ you *will be saved*", the condition (faith) could already have been met, resulting in being saved already. The verb "will be saved" can thus be understood as a logical future in this sentence. In other words, if the condition has already been met, the salvation may be absolutely past. As an example of the logical future in the New Testament, Jewett (2007:233) interprets λογισθήσεται in Romans 2:26 as a logical future that "should not be interpreted in reference to the eschatological judgment". In other words, God's reckoning of a person who would be able to keep the precepts of the law is not necessarily something that happens in the eschatological future, but rather states a general principle that can happen at any time. In a similar way, Moo (2018:367) interprets βασιλεύσουσιν in Romans 5:17 as a logical future. He states that

> [b]ecause Paul uses a future verb to depict the reigning of those who receive the gift, most think that the reference must be to the eschatological future. But, without denying that this is involved, and may even be the primary emphasis, it may be that this "reigning in life" begins with the reception of the gift of righteousness.

If the logical future is compared to the way in which grammarians define the gnomic future (see above), there seems to be a considerable amount of *overlap* in their application, especially if Blass and Debrunner's definition that the gnomic future expresses something that is to be expected under certain circumstances, is considered. This exact tendency can in fact be identified in the interchangeable way in which commentators refer to the gnomic and the logical future. For example, in his commentary on Galatians, Fung (1988:233) refers to δικαιωθήσεται in Galatians 2:16 as a "gnomic/logical future". In another example, Moo (1996:252) interprets δικαιώσει in Romans 3:30 as "a logical future, with gnomic significance" or a future that is "logical, in which case it simply asserts a timeless truth" (2018:273–274). This measure of overlap between the gnomic and logical future is the reason why the title of this dissertation is formulated such as that it involves the gnomic "and/or" logical future tense.

It has to be noted, however, that the so-called logical future is not a firmly established grammatical category. It is rather a way of describing the use of the future tense within a specific logical context, or even within a certain theological context, as is evident from the above examples. Porter (1989:439) in fact challenges the traditional understanding of the future tense by pointing to its use in "distinctly non-future contexts", which includes its gnomic use, its use in conditional sentences, and its use as a parallel to the subjunctive (cf. Huovila 1999:57–65). For Porter (1989:412), the future tense originated "as a non-Indicative form, thus in some way related to or extending the Subjunctive meaning". Similarly, Black (2009:21) points out that it

is the context that determines the various meanings of the future tense. This intersection and interrelationship between the grammar and the (theological) context in which it is used, makes the function of the future open to interpretation (esp. the logical future), which holds the promise of enriching our understanding of how the future tense functions and may cause us to rethink some general aspects of the mutual relationship between grammar and context.

## 1.2 Focus area and research problem

This study aims to make a contribution in the area of New Testament Greek grammar. The grammar of the koine Greek of the New Testament, in turn, constitutes a unique genre within the broader area of the grammar of classical Greek. New Testament Greek is not a homogenous phenomenon as such and represents certain expressions of koine Greek. Although it is not an immediate aim of this study, the canon of the New Testament is chosen as a focus area in order to eventually apply the findings of this study to the interpretation of the New Testament, which also constitutes a subject discipline in its own right.

In light of the above discussion, the first and foremost research problem is to identify the use of the gnomic and/or the logical future tense in the New Testament and its implication for the interpretation of the verses in which they occur. A question that features at the background of this problem is the question whether the gnomic and/or logical future tense are/is as rare as is often claimed?

The second main research problem that this study aims to address, which closely coheres with the above problem, is to determine the various functions of the future tense that may assist the interpreter to assign valid meaning to sentences. At the background of this problem, it could be asked whether the logical future is a subset of the gnomic future, whether they are they related, or whether they constitute separate uses of the future tense.

A secondary research problem would be to determine some theological implications of the prevalence and the use of the gnomic and/or logical future tense in the New Testament. Does it change the way we consider some aspects of eschatology?

An underlying problem to this whole field of research is the fact that relatively little has been written in New Testament grammars about the gnomic and especially about the logical future tense. The theory-forming of this kind of use of the future tense thus has to be conducted on the basis of an investigation of its prevalence and the way in which it functions within the context of the New Testament. Such an analysis and re-evaluation could also lead to a re-evaluation of

how the gnomic future is used in extra-biblical literature—an area of research that arguably warrants further investigation too. Yet, the latter problem would fall beyond the scope of this research.

## 1.3 Aim and objectives

The main aims and objectives of the proposed research project are the following:

1. Examine all instances in the Greek New Testament where the use of the future tense can be described as gnomic, logical and where the future is used in a way similar to a subjunctive.
2. Critically incorporate a discussion of secondary literature that describe the future tense as logical, gnomic or subjunctive-like in the above instances.
3. Describe and categorise the various instances of the gnomic, logical and subjunctive-like future tenses in the New Testament.
4. On the basis of the above categorisation, some theological implications for the use of the future tense in the New Testament will be pointed out.
5. The last step will be to apply the results of the research to a general understanding of how the future tense has to be understood in the New Testament.

## 1.4 Central theoretical argument

The central theoretical argument underlying this research is that the gnomic future tense could incorporate a wider application than just pointing to a general truth, implying that it is not necessarily that rare in the New Testament. It is anticipated that the gnomic future could either include or significantly overlap with the logical future or a use of the future tense that is not confined to any point in time. Such a use, in turn, might prompt an overall reconsideration of the way in which the future tense in the New Testament is normally described.

## 1.5 Research methodology

Historically, at least three main approaches to language in the New Testament can be identified (Porter 2013:38–40):

1. In the rationalist period (before 1885), it was attempted to make logical and rational sense of language. Grids were developed so that there would be a balanced number of forms in which each cell had its element (e.g., Winer 1882).

2. The historical and comparative approach (1885–1961) was introduced by Brugmann (1885). In this approach, the Greek of the New Testament was compared with classical Greek (e.g., BDF), recently discovered papyri (e.g., Moulton 1906; Deismann 1908) or with its historical origins (e.g., Robertson 1919).
3. The period from 1961 onwards, can be seen as the modern linguistic period. It started with the works of Barr (1961), MacKay (1972) and others.[9] In these approaches, discourse analysis, other areas of study and linguistically sensitive grammars were developed (e.g., Porter 1994). Louw and Nida's (1988) semantic domain orientated approach also falls under this category. This is also the period in which a functionalist approach to New Testament Greek was advanced (esp. Porter 1985; 1986). In distinction from structural[10] and formal[11] approaches to grammar, in a functionalist approach to grammar, grammatical structure is analysed, similar to a formal grammar, "but it also analyzes the entire communicative situation: the purpose of the speech event, its participants, its discourse context" (Nichols 1984:97). [12]

Although the above mentioned approaches to language involve syntax, semantics and morphology, this study mainly focuses on syntax, which pertains to "the study of the principles and processes by which sentences are constructed" (Chomsky 2002:11). Syntax can be understood as having the construction of grammar as its goal, which in turn can be seen as "a device of some sort" for producing the sentences of the language under analysis (ibid.), in this case, the Greek of the New Testament. In distinction from morphology, syntax can be seen as "concerned with the means available in languages for putting words together in sequences", which can involve putting together sequences of words to express a meaning for which no separate words might exist (McGregor 2015:104–105). In respect of the study of syntax, Chomsky (1965:16–17) thus distinguishes between the deep structure and the surface structure of syntax. The deep structure determines the semantic interpretation, which points to its meaning, and the surface structure determines its phonenic interpretation, which points to the phonetic form of a sentence generated by syntactic rules.

[9] See Porter (2013:40) for others.
[10] A structural grammar describes grammatical structures such as phonemes, morphemes, syntactical relations, etc. (Nichols 1984:97).
[11] A formal grammar analyses the same language phenomena as in a structural approach, but does so by constructing a formal model of language (Nichols 1984:97).
[12] Another approach to grammar is the generative approach wherein grammar is regarded as a system of rules that generates the combinations of words that form grammatical sentences (e.g., Chomsky 1965).

In pursuing the way in which the future tense is used in the New Testament, a functional approach to language will predominantly be utilised in which both the deep structure and the surface structure of syntax will be considered. This does not necessarily mean that the context will always be considered to be decisive in respect of the way in which the future functions, but the context is envisioned to be the most important contributing factor in this equation. The relationship between formal aspects of grammar and the context in which the future is used will be considered as dynamic and dialectical.

In determining the instances in the New Testament where a gnomic and/or logical future tense might occur, computer software will be used to identify instances of future indicative tenses, which will be followed by a preliminary reading of each occurrence in its context. Admittedly, a preliminary reading involves interpretation. However, the semantic approach to this research is based on the view that language functions as a prism through which a non-linguistic system is viewed. Language creates someone's point of view and comprehension of reality (Swanepoel 1986:302–304; Botha 1989:16). Such an approach to language can be traced back to the monumental work of language scholars such as Ferdinand De Saussure (1959:79–95) and James Barr (1961). The identification and interpretation of the point of view of the writer is thus inevitable. Yet, in the preliminary reading, the aim is to keep the amount of interpretation to a minimum.

Based on conventional uses of the future tense in the New Testament (e.g., Wallace 1996:566–571), in the preliminary reading, the way in which the future tense occurs in the New Testament will be categorised as follows: (1) the predictive use, (2) the deliberative use, (3) the imperatival use and (4) other scarce uses if applicable. The following additional categories will be added: (5) the gnomic use, (6) the (possible) logical use, and (7) uses of the future tense that are similar to that of a subjunctive.[13] Uses 1–4 will only be included to delimit the field of study, but they will strictly fall outside of the scope of research, whereas uses 5–7 will constitute the main focus. Although a measure of overlap is anticipated in uses 5–7, the rationale in the preliminary reading will be to place occurrences of the future tense under the gnomic rubric when it portrays a general truth from the perspective of the author, even if such a general truth is not a short saying or a standing or stereotyped expression. Future tenses that bear some logical sense or

[13] The subjunctive is used in various ways in the New Testament, including the hortatory, deliberative and prohibitive use. It is also used in statements that indicate negation, in indirect statements, conditional statements and in indefinite relative or temporal clauses. It can also indicate purpose or result (see Wallace 1996:461–480). In respect of the subjunctive-like use of the future tense, it is unlikely that the future would be used in all of these ways in the New Testament. It is anticipated that subjunctive-like futures mainly pertain to conditional statements, statements that indicate negation, indefinite relative statements and statements that indicate purpose or result.

occur within a certain comparison or condition, even if such a condition constitutes a future condition, will be arranged under the logical future, which will identify them for further investigation. In other words,

(1) the *criterion* for identifying a gnomic future in the preliminary reading is that a statement conveys a general truth or principle, in which the future tense does not contain an apparent or primary time element.
(2) The *criterion* for identifying a logical future is that it occurs within a conditional or comparative statement, in which the future tense does not contain an apparent or primary time element. Logical futures will also be identified where the future tense does not function as primarily temporal or futuristic and functions logically within the writer's argument.

These initial criteria are not meant as ultimate criteria for identifying gnomic and/or logical futures, but are intended to incorporate a relatively wide range of applications of the future tense to be brought into the discussion in order to eventually describe and define the gnomic and/or logical future in the New Testament more precisely. An inevitable measure of circularity is acknowledged within this approach.

If significant overlapping occurs between the gnomic and the logical use in any one instance, the future will be listed under what is considered to be the primary use. All future tense occurrences in categories 5–7 will be arranged as such on a preliminary basis in order to further investigate the way in which the future tense is used. Categories 5–7 will be discussed together in an integrated fashion in order to follow the chronology of the respective New Testament books and chapters.

In respect of listing the individual texts where the future tense occurs, the following abbreviations will apply:

| | |
|---|---|
| n.a.f. | Not absolute future: occurrences of the predictive future that do not point to the absolute future, typically futures that are already fulfilled from the perspective of the author. |
| $1^{st}/2^{nd}/3^{rd}$ | First, second or third occurrences of a specific voice of the future in a specific verse. |

As the next main step of the methodology, instances where the future tense resorts under categories 5–7 (above) will be discussed with the incorporation of New Testament commentaries and other secondary literature. This literature will be assessed primarily for its

interpretation of the future tense itself. As proposed, the context wherein the future tense occurs will be brought into consideration, rather can keeping the discussion on a purely grammatical level. To this end, verses or clauses under discussion will be translated from the Nestle-Aland 28 ($NA^{28}$) text and only the relevant Greek words will be indicated in square brackets […] within these translations. Although I will utilise formal equivalent translations as a guide (esp. NKJV; NRSV; ESV), all translations will be my own unless otherwise specified. In translations of sentences or clauses, future tenses under discussion will be indicated with *italics*.

Related to the semantic approach of this research is the nature of the relationship between the rules and definitions found in New Testament Greek grammars and the text of the New Testament itself. This relationship is not understood as fixed, but as dynamic and as mutually informative. In other words, the way in which language is used in the text can prompt a reconsideration of the way in which grammars normally describe syntax. Grammars will thus be assessed in a critical way, rather than using them as a strict frame of reference according to which everything in the New Testament must comply.

After the instances in which the logical, gnomic and/or subjunctive-like uses of the future tense are identified and described, they will be systematised. Then, some implications for the interpretation of the future tense in the New Testament will be pointed out within the discussion of the various passages. Again, the relationship between the way in which the future tense is used and its interpretation has to be viewed as dynamic and as mutually affecting each other.

As a last step to the research, the gnomic, logical and/or subjunctive-like uses of the future tense in the Greek New Testament, as described in this research, will be integrated into a discussion about the general understanding of the future tense in the New Testament. In this discussion, the possible implications for reconsidering the way in which the future tense is normally described in New Testament grammars will be re-evaluated.

## 1.6 Ethical considerations

This research is approached in compliance with the ethics policies of the North-West University and the Faculty of Theology. Scholarly literature will be handled with the highest respect. Plagiarism will be avoided in compliance with the rules for the proper formatting of sources according to the Harvard reference system as provided in the North-West University's Reference Guide. Since this research consists of a literature study and no interviews or other interactions with people will be conducted, the above guidelines is considered as sufficient for this research.

# 2 The Synoptic Gospels and Acts

In view of their high degree of similarity, the Synoptic Gospels are normally grouped together, and will be discussed accordingly. The Acts of the Apostles is included within this group, not only because it can, like the Synoptic Gospels, be classified under the genre of kerygmatic narrative (cf. Viljoen 2018), but also because it is part of the Lukan corpus.

## 2.1 Matthew

On a preliminary reading of the Gospel of Matthew, the future tense is used as follows:

**Predictive**

*Active* (92 times): 1:21 (2nd); 23 (X2) (n.a.f.); 2:6; 3:11, 12 (X3); 7:22, 23; 8:7, 11, 19; 9:15; 10:17 (X2), 21 (X2); 11:10 (n.a.f.); 12:18 (X2) (n.a.f.), 19 (X3), 20 (X2), 21, 36 (X2), 41, 42, 44; 13:14 (X2) (n.a.f.); 13:30, 35 (n.a.f.), 41 (X2), 42, 43, 49, 50; 16:18 (X2), 19; 16:27; 17:4, 11 (n.a.f.), 23, 27; 20:4, 18, 19; 21:2, 3 (X2), 24 (1st), 41 (X2); 23:34 (X4), 36; 24:5, 6, 9 (X2), 10 (X2), 11, 14, 24, 29, 31, 46, 47, 50, 51 (X2); 25:21, 23, 31, 32, 33, 34, 40, 41; 26:21, 23, 31, 32.

*Deponent* (52 times): 1:21, 23; 2:6; 7:21; 8:12; 9:15; 10:15, 21, 22; 11:22, 23, 24; 12:27, 40; 13:35 (n.a.f.), 40, 42, 49 (X2), 50; 19:28, 29, 30; 20:10 (n.a.f.), 23, 26 (1st); 21:41; 22:13; 24:5, 7, 9, 21, 27, 29, 30 (X2), 35, 37, 39, 40, 51; 25:30, 37, 44, 45, 46; 26:34, 64, 75 (n.a.f.); 27:64; 28:7, 10.

*Passive* (35 times): 2:23; 6:7; 8:8, 11, 12; 10:18, 19, 26 (X2); 12:39, 42; 16:4; 17:23; 20:18, 19; 21:37, 43 (X2); 24:2, 7, 10, 11, 12, 14, 22, 24, 29, 30; 25:1, 32; 26:13, 31 (X2), 33 (X2).

*Medium* (once): 12:41.

Total: 180.

**Deliberative**

*Active* (14 times): 7:4, 9 (X2), 10 (X2); 11:16; 12:11 (X3); 16:26; 18:12, 21 (X2); 21:40.

*Deponent* (6 times): 12:11; 17:17 (X2); 19:27; 22:28; 24:3.

*Passive* (4 times): 5:13; 11:23; 12:26; 16:26.

Total: 24.

**Imperatival**

*Active* (19 times): 1:21 (1st); 4:7, 10 (X2); 5:21, 27, 33 (X2), 43 (X2); 19:18 (X4), 19; 22:24 (X2), 37, 39.

*Deponent* (6 times): 5:48; 6:5; 20:26 (2nd), 27; 27:4, 24.

Total: 25.

**Gnomic** (primarily)

*Active* (9 times): 4:6; 5:5; 6:24 (X3), 34; 10:39 (X2); 19:5.

*Deponent* (16 times): 4:4, 6; 5:8; 6:21, 24; 7:16, 20; 10:29, 41 (X2); 18:18 (X2); 19:5, 23; 20:16; 23:11.

*Passive* (20 times): 5:4, 6, 7, 9; 7:7, 8; 12:31 (X2), 32 (X2), 37 (X2); 13:12 (X3); 15:13; 19:5; 21:13; 23:12 (X2); 24:28.

*Medium* (once): 26:52.

Total: 46.

**Logical** (primarily)

*Active* (31 times): 4:9, 19; 6:4, 6, 14, 15, 18; 7:5, 7, 11; 10:32 (2nd); 11:28, 29; 12:29; 16:25 (X2); 17:20 (X2); 18:26, 29, 35; 19:21, 29; 21:21, 24 (2nd), 25, 44; 26:53; 27:42; 28:14 (X2).

*Deponent* (16 times): 5:21, 22 (X3); 6:22, 23; 9:18; 10:33; 12:45; 15:14; 16:19 (X2); 17:20; 18:19; 21:21, 22.

*Passive* (17 times): 5:19 (X2); 6:33; 7:2 (X2), 7 (X2), 24, 26; 9:21; 10:22; 12:25; 21:44; 24:13; 25:29 (X3).

Total: 64.

**Like a subjunctive** (primarily)

*Active* (8 times): 5:41; 7:6; 10:32 (1st); 15:6; 18:4; 23:12 (X2); 26:15.

*Deponent* (3 times): 13:15; 16:22; 26:35.

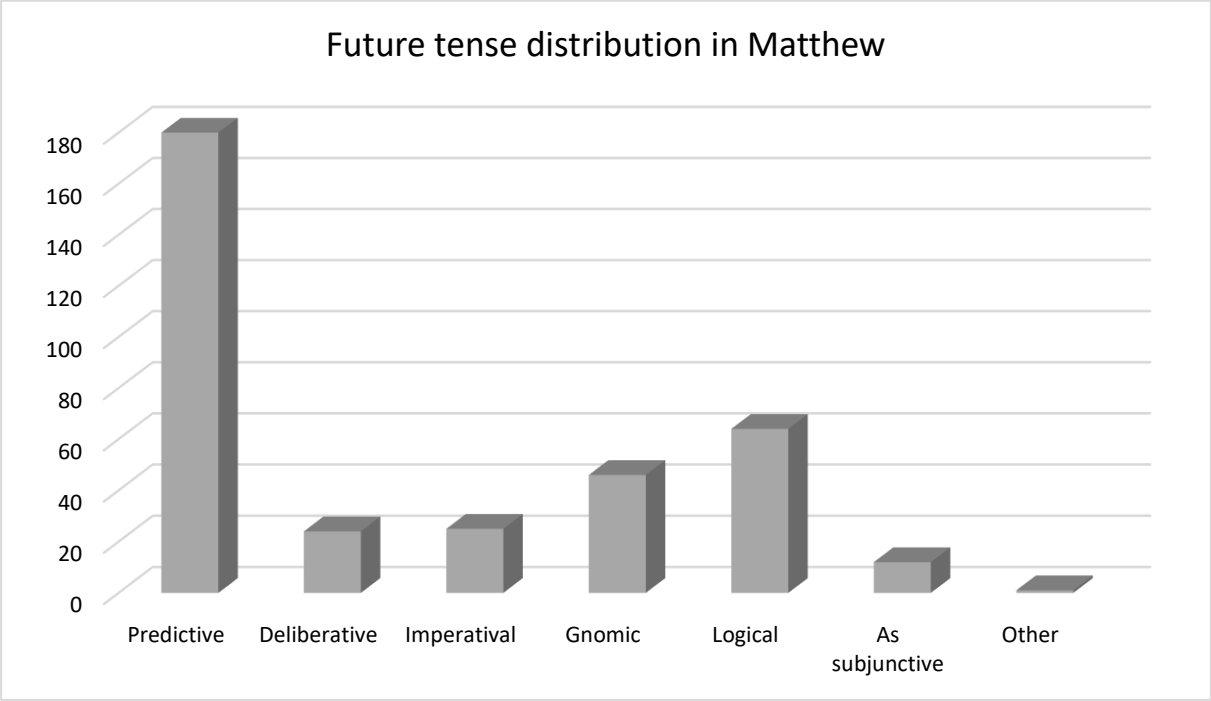
*Passive* (once): 5:25.

Total: 12.

**Other**

*Active* (once): 27:49 (ptc.)

Total: 1.




In the Gospel of Matthew, the first instance where a gnomic future occurs is in 4:4, where Jesus, when being tempted by the devil, quotes from Deuteronomy 8:3: "It is written, 'Man *shall* not *live* [ζήσεται] by bread alone, but by every word that comes from the mouth of God'". It can be understood as gnomic future (Hanna 1983:14; Young 1994:119; Turner 2008:128; Kim 2010:326; Mounce 2013:223; Quarles 2017:40), for a general truth or general principle is portrayed without pointing to a specific time of fulfilment in the future (cf. Lk 4:4). In 4:6, after putting Jesus on the pinnacle of the temple, the devil said to Jesus: "If you are the Son of God, throw yourself down, for it is written, 'He *will command* [ἐντελεῖται] his angels over you' and 'On their hands they *will bear* [ἀροῦσίν] you up, lest you strike your foot against a stone'". This reference is to Psalm 91:11–12 (90:11–12, LXX). Neither of the two future tenses ἐντελεῖται or ἀροῦσίν indicate a specific prediction. They rather convey a general, timeless promise to those

who dwell in the shelter of the Most High (Ps 91:1). The two futures thus function as gnomic futures. According to 4:9, the devil offers to Jesus that he "*will give*" (δώσω) the kingdoms of the world to Jesus "*if*" (ἐάν) he bows down and worships (sbjv.: προσκυνήσῃς) him. Although the giving of the devil would theoretically lie in the absolute future, the giving is dependent on this third class condition that Jesus would bow down. The future δώσω can thus be understood as a logical future that follows the condition. Although the word order is unusual in this sentence, stating the result first, followed by the condition, it is noteworthy that the future also completes the subjunctive προσκυνήσῃς.

In 4:19, after seeing the first disciples, Jesus said to them: "Follow me [impv.], and [καί] *I will make* [ποιήσω] you fishers of men". Although this sentence is not formally a conditional sentence, the condition is constituted by the imperative to follow Jesus. According to BDF (§§ 442.7; 471.3), καί could convey a conditional idea in such a context, which is a Semitism (see BDAG, s.v. καί, §1bδ). The future thus logically follows the condition. The sentence also seems to bear a measure of gnomic significance in that Jesus seems to be laying down a general principle for discipleship. An overlap between the logical and gnomic use of the future is thus conceivable here.

Jesus' Sermon on the Mount (5:2–7:27) can be understood as "paradigmatic preaching" (Blomberg 1992:93) or as constituting "a new set of kingdom ethics" (Osborne 2010:165). This is because of the fact that the Sermon on the Mount largely contains general principles or general, gnomic truths pertaining to the kingdom. The beatitudes form the introduction to the Sermon on the Mount (5:3–12), most of which are short, aphoristic sayings. While the first beatitude contains a present tense (5:3, ἐστιν), the future tense occurs in each of verses 4 to 9: those who mourn "*shall be comforted*" (5:4, παρακληθήσονται); the meek "*shall inherit*" (κληρονομήσουσιν) the earth (5:5); those who hunger and thirst for righteousness "*shall be satisfied*" (5:6, χορτασθήσονται); the merciful "*shall receive mercy*" (5:7, ἐλεηθήσονται); the pure in heart "*shall see*" (ὄψονται) God (5:8) and the peacemakers "*shall be called*" (κληθήσονται) sons of God (5:9). While all of these futures carry a general, gnomic significance, each also constitute the logical consequence or final result of fulfilling the respective conditions. While many of the blessings seem to point to the eschatological future, it is not necessarily the case with all of them (e.g., Carson 1984:133; Gibbs 2006:243; Osborne 2010:167). More importantly, the time of fulfilment does not seem to be a primary feature of these statements. In the use of the future tense in 5:4–9, there is thus again an overlap between gnomic and logical characteristics.

In the passage about Jesus' fulfilment of the law (5:17–20), he contrasts two opposites. On the one hand, Jesus states that if anyone (ὃς ἐάν) relaxes (sbjv.: λύσῃ) one of the least of these commands and teaches other people to do the same "*will be called*" (κληθήσεται) least in the kingdom of heaven (5:19a). On the other hand, he says that whoever (ὃς… ἄν) does (sbjv.: ποιήσῃ) them and teaches them "*will be called*" (κληθήσεται) great in the kingdom of heaven (5:19b). Both of these future tenses indicate the logical result or consequence of certain conduct, following the respective conditions, thus functioning a logical futures. Yet, the two contrasting statements also seem to bear gnomic significance.

In 5:21–22, Jesus quotes from the Old Testament, referring to general principles or laws: anyone who murders "*will be*" (ἔσται) subject to judgment (5:21). Similarly, everyone who is angry with his brother "*will be*" (ἔσται) subject to judgment. Whoever says ῥακά to his brother "*will be*" (ἔσται) subject to the Sanhedrin and whoever says μωρέ "*will be*" (ἔσται) subject to the hell of fire (εἰς τὴν γέενναν τοῦ πυρός). Once again, ἔσται in each of these four instances can be considered as the logical consequence of the respective actions. Since all of these statements refer to Old Testament law, which can be considered as general and accepted truths, they all seem to carry gnomic connotations too (Quarles 2017:55). Additionally, implicit conditions can be identified in each of these statements, which means that the future is also used logically in all instances.

In 5:25, Jesus states that one must quickly come to terms with one's accuser while taking him to court, "lest" (μήποτέ) your accuser "hand you over" (sbjv.: παραδῷ) to the judge, the judge to the guard, "and you *be thrown* in prison" (καὶ εἰς φυλακὴν βληθήσῃ [fut.]). In this sentence, the future βληθήσῃ functions like a subjunctive (Zerwick & Grosvenor 1996:12) in that it is still dependent on μήποτέ and stands parallel to the subjunctive παραδῷ. It thus functions as an extension of the subjunctive (cf. Porter 1989:412). Additionally, the throwing (βληθήσῃ) into prison constitutes the logical consequence of not adhering to Jesus' advice. The subjunctive use of the future βληθήσῃ thus overlaps here with that of a logical future. According to 5:41, Jesus says that "whoever *compels* you" (ὅστις σε ἀγγαρεύσει) to go one mile, one ought to go two. Here, the future ἀγγαρεύσει occurs after ὅστις, which means that the future functions in the same way as the subjunctive would function in an indefinite relative clause (Wallace 1996:478–479). The verb ἀγγαρεύσει thus expresses a possibility or a condition.[14] The whole of 5:41 functions as a general principle that Jesus lays down. Although a logical future normally constitutes the result or consequence in a conditional saying, it here constitutes the condition.

[14] The ESV translates ὅστις σε ἀγγαρεύσει: "if anyone forces you" (cf. NRSV; ISV; NIV).

Porter (1989:421) argues that the future here is "clearly descriptive and non-temporal". The statement in 5:41 also seems to convey a general truth, strengthened by ὅστις, which means that the future also functions in a gnomic way (Quarles 2017:60).

In 6:4, Jesus' promise that the Father "*will reward*" (ἀποδώσει) one, follows on Jesus' advice that one's charitable deed must be in secret. It thus functions as a logical future in consequence of a specific kind of action. The same applies to ἀποδώσει in 6:6 and 6:18: the reward of the Father follows logically on praying in secret (6:6) and on fasting in secret (6:18). In addition, the futures in both 6:6 and 6:18 also seem to convey general principles, making their gnomic function conceivable.

In 6:14–15, after The Lord's Prayer (6:6–13), there are two parallel conditional statements about how God's forgiveness seems to be dependent on the forgiveness of other people: "For if [ἐάν] you forgive [sbjv.: ἀφῆτε] men their trespasses, your heavenly Father *will* also *forgive* [ἀφήσει] you, (15) but if [ἐάν] you do not forgive [sbjv.: ἀφῆτε] men their trespasses, neither *will* your Father *forgive* [ἀφήσει] your trespasses". The first statement is positive (6:14) and the other negative (6:15), stating the inverse of the first one. Both statements have ἐάν and a subjunctive in the protasis and both have the future ἀφῆτε in the apodosis. In both cases, the future functions as a logical future that constitutes the consequence of the fulfilment of the condition put fort in the protasis. The actions are thus not temporally based (Porter 1989:421). Both of these sayings also carry gnomic significance (cf. Quarles 2017:65),[15] stating general principles about forgiveness. Additionally, in both cases there is also a close relationship between the verb ἀφῆτε and the preceding subjunctive in that the futures complete the subjunctives.

In 6:21–24, there exists an overlap between the gnomic and logical use of the future. The statement, "where your treasure is, there your heart *will be* [ἔσται] also" (6:21), can be understood as an aphorism (Carson 1984:177; cf. Luz 2007:332). The verb ἔσται thus functions as a gnomic future. Yet, Gibbs (2006:351) states that "the logic of this statement is similar to that of a conditional sentence in which the protasis (the 'if' clause) gives the evidence that shows the truth of the apodosis (the 'then' clause)". The future ἔσται, therefore, also functions as a logical future. Jesus continues his discourse in 6:22–23: "if [ἐάν] your eye is [sbjv.: ᾖ] healthy, your whole body *will be* [ἔσται] full of light, but if [ἐάν] your eye is [sbjv.: ᾖ] bad, your whole body *will be* [ἔσται] full of darkness". Similar to 6:14–15, the future ἔσται occurs

[15] Although not opting for it, Quarles considers it as a possibility that ἀφήσε (v. 14) is a gnomic future.

in two parallel conditional statements, following ἐάν and a subjunctive. Ἔσται thus functions as a logical future that constitutes the consequence of the fulfilment of the condition in both statements.[16] Both statements also carry gnomic quality, stating the general principles constituted by the state of one's eye. In 6:24, the future tense is utilised four times when Jesus ends off this pericope by stating that no one can serve two masters, for either "*he will hate*" (μισήσει) the one and "*he will love*" (ἀγαπήσει) the other, or "*he will be devoted to*" (ἀνθέξεται) the one and "*he will despise*" (καταφρονήσει) the other. All of these four futures function as gnomic futures (Wallace 1996:571; Irons 2016:31; Quarles 2017:67; cf. Gibbs 2006:352) in which Jesus lays down general principles regarding God and money (cf. Lk 16:13). The clause οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν (6:24) functions as a condition that causes to either love the one master and hate the other, or to be devoted to the one and to despise the other. The four futures thus also function as the logical result of fulfilling the condition. Chapter 6 ends off with Jesus' well known saying: "seek first the kingdom of God and his righteousness, and [καί] all these things *will be added* [προστεθήσεται] to you" (6:33). The future προστεθήσεται here functions within a gnomic saying and logically follows the fulfilment of the condition that one would first seek God's kingdom and his righteousness, which means that the future functions as both a gnomic and a logical future (Porter 1989:421; cf. Lk 12:31). In this verse, the καί thus introduces the result of the fulfilment of the prior condition (cf. 4:19 above) and could in a context like this be interpreted as conveying the idea of a condition (BDF §§ 442.7; 471.3).

In 7:2, Jesus pronounces that with the judgment you judge "*you will be judged*" (κριθήσεσθε) and that with the measure you use, "*it will be measured*" (μετρηθήσεται) back to you. Both of these futures function as logical futures that portray the consequence of judging and measuring others. In addition we here have two parallel, reciprocal principles (France 2007:275), thus bearing gnomic significance (cf. Quarles 2017:70).[17] Within the same pericope, in 7:5, Jesus admonishes his audience that you must first remove the log from your own eye, "and then *you will see clearly*" (καὶ τότε διαβλέψεις) to remove the speck out of your brother's eye. Clear sight is a logical result that follows the act of taking the log from your own eye. Διαβλέψεις thus functions as a logical future. With the vocative ὑποκριτά, Jesus does not address any specific person, but the hypocrite that is described in his prior statements. Jesus' admonition thus still bears a general, gnomic tone.

[16] Davies and Allison (1988:637) argue in respect of 6:22 that "[w]hat we have before us is a sentence in which the protasis states not a true condition but an effect that depends upon and hence implies or shows to be true what the apodosis expresses".
[17] Quarles considers it as a possibility that both verbs are gnomic.

Another principle is laid down in 7:6, where Jesus warns against giving to dogs what is holy and against throwing your pearls before the pigs, "lest they trample them" (μήποτε καταπατήσουσιν αὐτοὺς) underfoot. The future καταπατήσουσιν functions here in the same way as a subjunctive after μήποτε (Zerwick & Grosvenor 1996:19; Culy et al. 2010:448).[18] Yet, the trampling would also be the logical consequence of throwing your pearls before the pigs, thus overlapping with the logical use of the future. Even the aphoristic or gnomic tone is retained in this saying. Here is thus an example where the subjunctive, gnomic and logical uses of the future overlap.

Jesus' aphoristic tone continues in 7:7, where three parallel statements follow: "ask and *it will be given* [δοθήσεται] to you", "seek and [καί] *you will find* [εὑρήσετε]" and "knock and [καί] *it will be opened* [ἀνοιγήσεται] to you". It is difficult to decide whether these three sayings are primarily logical or gnomic, for both elements are present. In terms of the deep structure, all three statements could be translated with an "if", constituting a conditional statement (BDF §§ 442.7; 471.3; Wallace 1996:688; Gibbs 2006:376). The first statement could for example be translated, "if you ask, it will be given to you". All three futures can thus be understood as both logical and gnomic futures. More general truths follow in 7:8 (Quarles 2017:72), especially after πᾶς. Jesus states that "everyone" (πᾶς) who asks, receives (pres.: λαμβάνει), and the one who seeks, finds (pres.: εὑρίσκει), and to the one who knocks, "*it will be opened*" (ἀνοιγήσεται). In these successive aphoristic sayings, both the presents λαμβάνει and εὑρίσκει, as well as the future ἀνοιγήσεται can be considered as gnomic (ibid.). The future ἀνοιγήσεται also functions as a logical future in that it states the consequence of the fulfilment of the condition to knock. In the same pericope, 7:11 concludes the theme of asking and receiving. Jesus says that if (εἰ) evil people know (οἴδατε) how to give good gifts to their children, how "much more" (πόσῳ μᾶλλον) "*will*" the Father "*give*" (δώσει) good things "to those who ask him" (τοῖς αἰτοῦσιν αὐτόν). In context, the giving of the Father logically rests on the asking of the believers. The logical nature of the whole statement in 7:11 is accentuated by οὖν (Gibbs 2006:377). The future δώσει could thus be interpreted as a logical future. The gnomic tone of these sayings has not disappeared either (cf. Quarles 2017:73).

In 7:15–16, Jesus states that false prophets (7:15) "*will be known*" (ἐπιγνώσεσθε, 7:16) by their fruits. This can be taken as a general truth. Ἐπιγνώσεσθε thus functions as a gnomic future (Hagner 1993:183; Turner 2008:217;[19] Osborne 2010:271; Quarles 2017:74; cf. Luz 2007:377–

[18] E.g., μήποτε προσκόψῃς (sbjv.) in 4:6 and μήποτέ… βληθήσῃ in 5:25 (see above).
[19] Turner does not opt for the gnomic future here, but considers it as a possibility.

378). This same pericope ends by Jesus' concluding statement in 7:20, which echoes the same thought: "Therefore [ἄρα], *you will know* [ἐπιγνώσεσθε] them by their fruits". The same future tense (ἐπιγνώσεσθε) is used here and also functions as a gnomic future (cf. Hagner 1993:184). At the same time, this concluding statement with ἄρα constitutes "the logical conclusion" (Morris 1992:178) of this pericope, which means that it also functions as a logical future in this context.

The pericope about the building of one's house on the rock (7:24–27) consists of two sets of interlocking, parallel statements (cf. Nolland 2005:343). The third statement (7:26) constitutes the inverse of the first statement (7:24) and the fourth statement (7:27) expresses the inverse of the second statement (7:25). While the second and fourth statements convey the respective results of building on rock and sand, the first and third statements each expresses an aphorism: "Therefore, everyone [πᾶς… ὅστις] who hears these words of mine and does them *will be like* [ὁμοιωθήσεται] a wise man who built his house on the rock" (7:24); "And everyone [πᾶς] who hears these words of mine and does not do them *will be like* [ὁμοιωθήσεται] a foolish man who built his house on the sand" (7:26). In each of these statements (7:24, 26), the future ὁμοιωθήσεται functions as a logical future (cf. Nolland 2005:343;[20] Gibbs 2006:394) that states the consequence of either adhering to Jesus' words or of disregarding them. Although these two statements probably primarily look forward to the eschatological future (Carson 1984:194; Gibbs 2006:394; France 2007:297), at the same time ὁμοιωθήσεται carries gnomic significance in that it puts forth a general truth about the consequence of building your (metaphorical) house on a specific kind of foundation.

In 9:18, the Evangelist narrates about the ruler that came to Jesus to ask him to heal his daughter. After telling Jesus that his daughter already died, he says: "but come and lay your hand on her, and *she will live* [καὶ ζήσεται]". Similar to 7:7 above, a statement like this with καί can be translated wit "if": "but if you come and lay your hand on her, she will live". Or, more fittingly, καὶ ζήσεται can be understood as a purpose clause: "so that she may live" (Gibbs 2006:482; cf. Davies & Allison 1991:126–127). Ζήσεται thus functions as a logical future that follows the fulfilment of the condition that Jesus would lay hands on the daughter. It is also noteworthy that Matthew, who probably had the Gospel of Mark at his disposal, substitutes Mark's use of ἵνα plus a subjunctive (ζήσῃ, Mk 5:23) here with a future (Davies & Allison 1991:126), which affirms that with καὶ ζήσεται, Matthew has a kind of purpose clause in mind, yet with

[20] Although Nolland does not ultimately opt for the logical future here, he considers it as a possibility.

accentuation the father's faith (Hagner 1993:248). In this substitution, the close relationship between the subjunctive and the future tense can once again be observed.

An interruption to Jesus' healing of the ruler's daughter follows in 9:20–22 when a woman who suffered from a discharge of blood touches Jesus' garment and said to herself: "If [ἐάν] I only touch his garment, *I will be made well* [σωθήσομαι]" (9:21). Here, the future σωθήσομαι functions as the apodosis to the protasis with ἐάν, constituting a logical future. An element of faith (Luz 2001:42) and determination can also be derived from the future tense.

Within the pericope where Jesus predicts persecution for his disciples (10:16–25), he states that "he who endures [aor ptc.: ὑπομείνας] to the end *will be saved* [σωθήσεται]" (10:22). Although the salvation could point to the eschatological future (Carson 1984:250; Davies & Allison 1991:187; Nolland 2002:426), it could also point to the rescue at the end of the persecution (Morris 1992:256; Gibbs 2006:516–517; France 2007:394). Nevertheless, the logical significance of the future σωθήσεται can be seen in that endurance to the end constitutes the condition, while salvation signifies the result.

In 10:29, in context of Jesus' teaching on fearing God and God's care of human beings, Jesus says: "Are not two sparrows sold for an assarion? And not one of them *will fall* [πεσεῖται] to the ground without your Father". It is clear that the future πεσεῖται is not some kind of prediction. It is rather a gnomic (Turner 2008:280; Quarles 2017:106) or omnitemporal future (Porter 1989:423–424) that states a truth about the Father's omniscient care. The conclusion to the fear-pericope comes in 10:32–33. Jesus follows with two parallel statements, the one being the inverse of the other: "Therefore, everyone who [πᾶς… ὅστις] *acknowledges* [ὁμολογήσει] me before men, I also *will acknowledge* [ὁμολογήσω] before my Father who is in heaven, (33) but whoever [ὅστις δ' ἄν] denies [sbjv.: ἀρνήσηταί] me before men, I also *will deny* [ἀρνήσομαι] before my Father who is in heaven". Note how the subjunctive ἀρνήσηταί (10:33) stands in the same syntactical position as the future ὁμολογήσει (10:32), indicating the interchangeable nature of the subjunctive and the future indicative in certain contexts (cf. Davies & Allison 1991:215). The future ὁμολογήσει in 10:32 thus functions as a substitute for a subjunctive after ὅστις in an indefinite relative clause (Wallace 1996:478–479), indicating a condition, which means it also bears some logical sense. The consequence of the fulfilment of the condition in 10:32 is indicated by ὁμολογήσω, which is thus a logical future. Similarly, in 10:33, the future ἀρνήσομαι forms part of the logical consequence, based on the condition stated by the subjunctive ἀρνήσηταί. Additionally, all three futures (ὁμολογήσει, ὁμολογήσω,

ἀρνήσομαι) in 10:32–33 bear gnomic significance in that Jesus presents general truths about acknowledging/denying him.

All of the 6 verses in 10:37–42 convey general, aphoristic truths (cf. Carson 1984:259) in Jesus' address to his disciples and can be translated with sentences that begin with "he who", "whoever", "anyone who" or "[the] one who" (NKJV; NRSV; NIV; ESV). Additionally, all of these 6 statements are conditional. After Jesus' saying in 10:38 that his disciples should take up their cross and follow him, he states in 10:39 that the one who finds his soul/life "*will lose*" (ἀπολέσει) it and that the one who loses his soul/life for Jesus' sake "*will find*" (εὑρήσει) it. Similarly, in 10:41, the statement is made that whoever receives a prophet as a prophet "*will receive*" (λήμψεται) a prophet's reward and that whoever receives a righteous person as a righteous person "*will receive*" (λήμψεται) a righteous person's reward. In context of Jesus' aphoristic tone in 10:37–42, all four future tenses in 10:39 and 10:41 can be seen as gnomic futures. Additionally all four futures constitute the results of the implicit conditions contained in each of the statements and can thus be interpreted as logical futures (cf. Porter 1989:421;[21] Nolland 2005:444).[22] As indicated in the introduction, by interpreting these four futures as gnomic and/or logical futures in this context is not to say that their fulfilment cannot be in the eschaton, as many commentators interpret them (e.g., Nolland 2005:444–445; Gibbs 2006:542), but the latter notion would be more of a theological interpretation than being derived from the nature of the statements themselves.

In 11:28–29, Jesus utters the following well-known statements: "Come to me, all who labour and are heavy laden, and *I will give* you *rest* [κἀγὼ ἀναπαύσω ὑμᾶς]. (29) Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and *you will find* [καὶ εὑρήσετε] rest for your souls". Both of the future tenses ἀναπαύσω (11:28) and εὑρήσετε (11:29) indicate the logical consequence of adhering to Jesus' invitation. While both futures are logical futures they also bear a gnomic quality in that Jesus lays down the principles of true rest. While the rest may include an eschatological reality, it is also a present reality (Carson 1984:278; Nolland 2005:476; France 2007:450).

After being accused of casting out demons (12:23–24), Jesus states in 12:25 that "every kingdom" (πᾶσα βασιλεία) divided against itself "is laid waste" (pres.: ἐρημοῦται), and that no city or house divided against itself "*will stand*" (σταθήσεται). The generality of this statement

[21] Porter argues that these are "conditional-like sentences" that are "clearly hypothetical".
[22] Although not ultimately opting for a logical future, Nolland considers it as a possibility in interpreting λήμψεται in both occurrences in 10:41.

is indicated by πᾶσα βασιλεία. The future σταθήσεται could thus be interpreted as a gnomic future (Quarles 2017:130). At the same time, σταθήσεται indicates the logical result of a divided kingdom, and thus functions as a logical future. It is interesting to note that the present ἐρημοῦται and the future σταθήσεται "are synonymous expressions" (Hagner 1993:342). The present and future tenses thus seem to be interchangeable too. Within the same quarrel with the Pharisees, in 12:29, Jesus asks: "how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man?" Jesus follows: "and then [καὶ τότε] he *will thoroughly plunder* [διαρπάσει] his house". The ESV translates: "Then indeed he may plunder his house". The NIV translates: "Then he can plunder his house". Following τότε, the future tense διαρπάσει is dependent on the binding of the strong man and that it logically follows as a result of the binding, constituting a logical future. Quarles (2017:131) considers it as a possibility that διαρπάσει may be gnomic, probably because Jesus seems to lay down a general principle regarding "strong men". Jesus ends off the quarrel by stating in 12:31 that every sin and blasphemy "*will be forgiven*" (ἀφεθήσεται), but that blasphemy against the Sprit "*will* not *be forgiven*" (οὐκ ἀφεθήσεται). In a parallel statement in 12:32, Jesus says that whoever [ὃς ἐάν] speaks [sbjv.] a word against the Son of Man "*will be forgiven*" (ἀφεθήσεται), but that whoever [ὃς… ἂν] speaks [sbjv.] against the Spirit "*will* not *be forgiven*" (οὐκ ἀφεθήσεται). The general, aphoristic tone in these parallel statements (12:31–32) is quite clear, especially in light of ὃς ἐάν and ὃς… ἂν in 12:32. All four occurrences of ἀφεθήσεται can thus be interpreted as gnomic futures. In addition, the forgiveness or lack of forgiveness is the logical result of the particular kind of blasphemy. Ἀφεθήσεται thus also functions as a logical future in all four instances.[23]

The pericope that follows directly after the above (12:33–37) conveys Jesus' pointed words to the Pharisees about the bad fruit that their words produce. In 12:37, he ends off the pericope by the following proverbial saying (Nolland 2005:507; Osborne 2010:479; cf. Luz 2001:210): "For by your words you *will be justified* [δικαιωθήσῃ], and by your words you *will be condemned* [καταδικασθήσῃ]". The gnomic function of these two future tenses can clearly be detected. The implicit conditional nature of the sayings can also be observed in that justification or condemnation constitutes the end result of the kind of words you speak. The logical quality of the futures δικαιωθήσῃ and καταδικασθήσῃ is thus conceivable here.

[23] Zerwick and Grosvenor (1996:38) note that the first occurrence of ἀφεθήσεται in 10:31 and 10:32 can also be considered as modal futures, that is, the forgiveness is not automatic but dependent on certain conditions (Newman & Stine 1992:379). That is why some translations translate the first occurrence of ἀφεθήσεται in 10:31 and/or 10:32 as "can be forgiven" (e.g., GNB; NIV).

When Jesus talks about the return of an unclean spirit after leaving a person, finding the "house" empty (12:43–44), he points out in 12:45 that when it returns it brings seven other spirits with itself and enter the same person again. Jesus states that "the last state of that person is worse than the first". Jesus then concludes: "so also [οὕτως… καί] *will it be* [ἔσται] with this evil generation". If the context in which the future ἔσται occurs, is considered, Jesus is not referring to a specific event in the future. He rather sketches the way in which "this evil generation" operates. The element of comparison seems to be stronger than a future element in this last statement. That is probably why Newman and Stine (1992:393) suggest the following present tense paraphrase as an option: "This is how it is with all of you people. You are worse off now than you were before". Similarly, the NCV translates the sentence as follows: "It is the same way with the evil people who live today". That ἔσται could be a logical future here, is thus conceivable.

When Jesus explains the purpose of the parables in 13:10–11, he points out that it has been given to the disciples to know the secrets of the kingdom, but not to others. In 13:12, Jesus says: "For whoever [ὅστις] has, *will be given* [δοθήσεται], and *he will have an abundance* [περισσευθήσεται], but whoever [ὅστις] does not have, even what he has *will be taken away* [ἀρθήσεται] from him". The general, proverbial nature of this saying is clear (Carson 1984:308; Luz 2001:246;[24] Nolland 2005:534; France 2007:512; cf. 25:29; Mk 4:15; Lk 8:18), especially following ὅστις (Quarles 2017:143). All three futures can thus be interpreted as gnomic futures (Quarles 2017:143–144). Additionally, all three futures constitute the logical result of either having or not having, thus also being logical futures. Quarles (2017:144) argues that the classification of these futures as gnomic does not preclude them to also denote something to happen in the future.

In 13:15, Jesus quotes from Isaiah 6:9–10: "For this people's heart has grown fat, and with their ears they heard with difficulty, and their eyes they have closed, lest [μήποτε] they should see [sbjv.: ἴδωσιν] with their eyes and hear [sbjv.: ἀκούσωσιν] with their ears and understand [sbjv.: συνῶσιν] with their heart and turn [sbjv.: ἐπιστρέψωσιν], and *I would heal* [ἰάσομαι] them". In this context, the future tense ἰάσομαι, which follows the LXX exactly (Hagner 1993:374), can hardly be translated with "*I will heal*".[25] It is rather a future that functions like a subjunctive (Hagner 1993:374; Zerwick & Grosvenor 1996:41) in parallel with all the other subjunctives (as indicated). Irons (2016:43) describes this as a "future continuing subj[unctive] to designate

[24] Luz calls this saying an "early Christian wandering logion".
[25] Most translations do not translate it futuristic.

some further consequence" (cf. BDF §369). Ἰάσομαι also bears the sense of a logical future in that God's healing would be the result of the fulfilment of the conditions set forth by the subjunctives.

Within Jesus' confrontation with the Pharisees and scribes about the elders' traditions, in 15:5–6, he says: "But you say, 'If anyone tells his father or his mother, "What you would have gained from me is given to God", (6) *he need* not *honor* [οὐ μὴ τιμήσει] his father.'" (ESV). It is clear that τιμήσει is used here like a subjunctive after οὐ μή, which conveys emphatic negation (see Wallace 1996:468; cf. Zerwick & Grosvenor 1996:49; BDF §365).[26] As in 13:15 above, the future τιμήσει can hardly be translated futuristic. In addition, the future here constitutes the apodosis of the conditional sentence, thus functioning as a logical future.

In response to the offence that the Pharisees have taken on Jesus statement on what defiles a person, he says in 15:13 that every (πᾶσα) plant that his heavenly Father has not planted "*will be rooted up*" (ἐκριζωθήσεται). Although this future probably points to God's future judgment (e.g., Davies & Allison 1991:532; Luz 2001:333; Osborne 2010:589), Jesus' statement seems to bear a gnomic quality. Such a notion is strengthened by the general tone of the statement, which might have been in existence before Matthew's use (Davies & Allison 1991:532) signified by πᾶσα. In 15:14, Jesus states that the Pharisees must be left alone for being blind guides. Jesus then adds: "if [ἐάν] the blind lead [sbjv.: ὁδηγῇ] the blind, both *will fall* [πεσοῦνται] into a cistern". After the condition set forth by ἐάν and the subjunctive ὁδηγῇ, the future πεσοῦνται functions as a logical future rather than being temporally based (cf. Porter 1989:421). In addition, the saying is proverbial (Nolland 2005:623), which means that πεσοῦνται can also be interpreted as a gnomic future (Quarles 2017:172).

In Jesus' conversation with Peter, in 16:19, he tells Peter that he will give him the keys of the kingdom of heaven, "and whatever [ὃ ἐάν] you bind [sbjv.: δήσῃς] on earth *shall be* [ἔσται] bound in heaven, and whatever [ὃ ἐάν] you loose [sbjv.: λύσῃς] on earth *shall be* [ἔσται] loosed in heaven". From the conditional construction of the two quoted statements, it can be derived that ἔσται is used as a logical future in both cases. If Jesus' words to Peter can be taken in a more general sense such as in 18:18, rather than applying to Peter only (Carson 1984:373–374; cf. Blomberg 1992:255–256), the gnomic significance of these two statements is conceivable.

In 16:22, Peter rebukes Jesus for pointing to his own death and resurrection by saying: "This *shall* never *happen* [οὐ μὴ ἔσται] to you". Here we have another example of a future tense that

[26] Morris (1992:393) argues that the future here carries the sense of an imperative.

is used as a substitute for a subjunctive after οὐ μή (Carson 1984:377; Zerwick & Grosvenor 1996:53; Nolland 2005:6885), conveying emphatic negation (see BDF §365; Wallace 1996:468).

In 16:25, Jesus makes a statement that is very similar to 10:39 (see above): "For whoever [ὃς γὰρ ἐάν] would save [sbjv.: θέλῃ] his soul/life *will lose* [ἀπολέσει] it, but whoever [ὃς δ' ἄν] loses [sbjv.: ἀπολέσῃ] his soul/life for my sake *will find* [εὑρήσει] it". Here in 16:25, the logical and "relative conditional" (Porter 1989:421) structure of the two inverse statements is even clearer than in 10:39, especially in light ὃς… ἐάν, followed by the subjunctive θέλῃ and ὃς... ἄν, followed by the subjunctive ἀπολέσῃ. Both the futures ἀπολέσει and εὑρήσει can thus be seen as logical futures, even though the orientation of these two statements might be eschatological, as some commentators argue (e.g., Carson 1984:379; Osborne 2010:637). The two inverse statements also bear the notion of a general principle (cf. Hagner 1995:484). Both the futures, therefore, also function as gnomic futures.

In 17:20, after Jesus' disciples could not heal someone's son, and the son was brought to Jesus to be healed, he uttered the following statement: "For truly [ἀμήν], I say to you, if [ἐάν] you have faith [sbjv.: ἔχητε] as a mustard seed, *you will say* [ἐρεῖτε] to this mountain, 'Move from here to there,' and [καί] *it will move* [μεταβήσεται], and nothing *will be impossible* [ἀδυνατήσει] for you". The conditional nature of the statement is made explicit by ἐάν and the subjunctive ἔχητε, followed by three logical futures. It is thus not a predictive statement as such (cf. Porter 1989:421) but a statement that explains what will be possible if one has faith. At the same time, the ἀμήν signifies that what follows is a statement conveying a general truth. All three futures thus also function as gnomic futures.

After the disciples asked the question about who is the greatest in the kingdom of heaven (18:1), Jesus answers in 18:4 that "whoever then *humbles* himself" (ὅστις οὖν ταπεινώσει ἑαυτόν) like a child is the greatest in the kingdom of heaven. In this statement, the future ταπεινώσει functions like a subjunctive after ὅστις (Carson 1984:397; Zerwick & Grosvenor 1996:57; see Wallace 1996:478–479). The statement also sounds like a general truth. Although the future is normally in the second part of a gnomic statement, that the future here functions as a gnomic future, is conceivable.

In 18:18, Jesus makes two statements that are almost identical to those in 16:19 (see above): "Truly [ἀμήν], I say to you, whatever [ὅσα ἐάν] you bind [sbjv.: δήσητε] on earth *shall be* [ἔσται] bound in heaven, and whatever [ὅσα ἐάν] you loose [sbjv. λύσητε] on earth *shall be*

[ἔσται] loosed in heaven". The ἀμήν introduces the two statements of which each convey a general principle. Jesus also directs these two statements to all the bystanders. That the future ἔσται thus functions as a gnomic future in both instances, is even clearer here than in 16:19. In addition, ἔσται also indicates the logical result of binding and loosing. Ἔσται can thus also be interpreted as a logical future in both instances. According to in 18:19, Jesus immediately follows with the statement: "Again I say to you, if [ἐάν] two of you agree [sbjv.: συμφωνήσωσιν] on earth concerning any matter they ask [οὗ ἐὰν αἰτήσωνται], it *will be done* [γενήσεται] for them by My Father in heaven". It is difficult to decide whether the future γενήσεται functions primarily as a gnomic future or as a logical future, for both connotations are present. The logical element is constituted by the condition set forth by ἐάν (X2) plus the subjunctives συμφωνήσωσιν and αἰτήσωνται, followed by γενήσεται, which indicates the result. Yet, the whole statement carries a gnomic tone after [ἀμὴν][27] λέγω ὑμῖν.

In the pericope about the unforgiving servant (18:21–35), in both 18:26 and 18:29, the servant says to the master: "Have patience with me, and [καί] *I will pay* [ἀποδώσω] you everything". As with 4:19, in this sentence, the καί is used in such a way that the sentence can be translated with "if" (BDF §§ 442.7; 471.3). In both of these identical sentences, the future ἀποδώσω thus functions as a logical future in that it follows after the condition that the master would have patience. The pericope ends in 18:35, when Jesus says: "So also [οὕτως καί] my heavenly Father *will do* [ποιήσει] to every one of you, if you do not forgive [ἐὰν μὴ ἀφῆτε] your brother from your heart". In this conditional sentence, the future ποιήσει forms part of the consequence, which is based on the condition that one does forgive, constituted by ἐάν, μή and the subjunctive ἀφῆτε. Ποιήσει is thus a logical future. Simultaneously, the sentence comes across as a general truth (cf. Osborne 2010:697).[28] Ποιήσει thus also functions a gnomic future.

With Jesus' teaching on divorce, in 19:5, he quotes Genesis 2:24: "Therefore a man *shall leave* [καταλείψει] his father and his mother and *be joined* [κολληθήσεται] to his wife, and the two *will become* [ἔσονται] one flesh". The gnomic significance of this statement is quite clear (Quarles 2017:221). It sets forth a general truth from the Old Testament about leaving and cleaving. Significantly, immediately after this quote, in 19:6, Jesus continues by saying in the present tense: "so they are [pres.: εἰσίν] no longer two, but one flesh", which confirms the general, timeless significance of the statement. All three futures in 19:5 thus function as gnomic futures. Yet, Matthew 19:5 follows a quote from Genesis 1:27 in the previous verse (Mt 19:4),

[27] The reading with ἀμήν is supported by B, 579, 892, etc.
[28] Osborne argues that the future ποιήσει "has an inaugurated thrust".

which sets forth the created order of God: He made people "male and female". The quote in Matthew 19:5 starts with ἕνεκεν, thus reading as the logical consequence of the created order set forth in the previous verse. All three futures in Matthew 19:5 can thus also be interpreted as logical futures.

In 19:21, Jesus says to the rich young man that if (εἰ) he wishes to be perfect, he must sell his possessions and give the money to the poor, followed by: "and [καί] *you will have* [ἕξεις] treasure in heaven" (cf. Mk 10:21; Lk 18:22). The future ἕξεις points to the logical result of the fulfilment of the condition, introduced by εἰ, and καί conveys the idea of "if" (BDF §§ 442.7; 471.3; cf. Quarles 2017:227). Ἕξεις thus functions as a logical future, which is not temporally based (cf. Porter 1989:421). Within the same discourse about the rich young man, according to 19:23, Jesus addresses his disciples by starting with "ἀμὴν λέγω ὑμῖν", which seems to introduce a general truth. He follows with the statement that a rich person "*will enter*" (εἰσελεύσεται) the kingdom of heaven with difficulty. Although εἰσελεύσεται might bear a predictive element, it is probably gnomic (cf. Quarles 2017:227).[29]

In 19:30 Jesus says that many who are first "*will be*" (ἔσονται) last, and the last first. Although this is probably a predictive future, that ἔσονται is also used in a gnomic way, is conceivable. Such a possibility would be based on the seemingly general truth that the statement conveys. As seen from some of the above examples, a futuristic use does not necessarily preclude a gnomic use. In 20:16, which is very similar to 19:30, but with slightly different wording, Jesus again refers to the last who "*will be*" (ἔσονται) first and the first last. Although Quarles (2017:235) considers ἔσονται in 20:16 to be predictive, he also considers it possible that ἔσονται is a gnomic future.

In context of clearing the temple, in 21:13, Jesus quotes Isaiah 56:7: "My house *shall be called* [κληθήσεται] a house of prayer". This quote affirms a general principle from the Old Testament. The future κληθήσεται can thus be understood as a gnomic future (cf. Mk 11:17; Lk 19:46).[30]

In Jesus' cursing of the fig tree, in 21:21, he says: "Truly, I say to you, if [ἐάν] you have [sbjv.: ἔχητε] faith and do not doubt, *you will* not only *do* [ποιήσετε] [the miracle of] of the fig tree, but even if [ἀλλὰ κἄν] you say [sbjv.: εἴπητε] to this mountain, 'Be taken up and thrown into the sea', *it will happen* [γενήσεται]". Two conditional sentences are embedded in this sentence. Both the futures ποιήσετε and γενήσεται constitute logical consequences on the basis of

[29] Although considering it a possibility that εἰσελεύσεται is gnomic, he ultimately thinks it is predictive future.
[30] Κληθήσεται could also be read as a categorical imperative (Zerwick & Grosvenor 1996:68).

preceding conditional clauses, signified by a conditional conjunction (ἐάν and κἄν respectively) and a subjunctive. Both futures can thus be seen as logical futures. Being a saying of Jesus that puts forth a general truth, the gnomic significance of each of the futures is also conceivable. In the next verse, in 21:22, Jesus continues the same thought, saying "and [καί] whatever [πάντα ὅσα] you ask [sbjv.: αἰτήσητε] in prayer, having faith [ptc.: πιστεύοντες], *you will receive* [λήμψεσθε]". The future λήμψεσθε follows both on the conditions set forth in the previous verse (above) and on the participle πιστεύοντες, which can be translated with "if you have faith" (HCSB; ISV; NIV; ESV). In other words, the conditional context of the future still continues, constituting a logical future. Jesus also sets forth a general principle pertaining to all Christian prayer. The gnomic tone underneath the future thus remains.

When the chief priests and the elders challenged Jesus' authority, he responded with the following words in 21:24: "I also will ask you one question, and if [ἐάν] you tell [sbjv.: εἴπητέ] me the answer, then I also *will tell* [ἐρῶ] you by what authority I do these things". In this conditional sentence with ἐάν and a subjunctive, the future ἐρῶ functions as a logical future. Although the future lies in Jesus' actual future at the time of speaking, it constitutes the logical outcome of the fulfilment of the condition that Jesus puts forth. According to 21:25, after Jesus asks a question about the origin of John the Baptist, the priests and elders say among themselves: "If [ἐάν] we say [sbjv.: εἴπωμεν], 'From heaven', *he will say* [ἐρεῖ] to us, 'Why then did you not believe him?'". The conditional construction of this sentence is similar to the previous one above: ἐάν and the subjunctive εἴπωμεν is followed by the future ἐρεῖ. Ἐρεῖ is thus used as a logical future. It is interesting that neither of the futures ἐρῶ (21:24) or ἐρεῖ (21:25) were realised. They remained unrealised possibilities, based on unfulfilled conditions.

In 21:44, at the end of the parable of the wicked tenants, after telling the chief priests and Pharisees that the kingdom of God will be taken away from them and given to another, Jesus says: "and the one who falls [ὁ πεσών] on this stone *will be broken* [συνθλασθήσεται], but on whomever [ἐφ' ὃν δ' ἄν] it falls [sbjv. πέσῃ], *it will crush* [πέσῃ] him". Both of the futures συνθλασθήσεται and πέσῃ function as logical futures in that they constitute the results based on the fulfilment of the conditions. Although the first condition is not indicated by an explicit "if" statement, the condition is constituted by ὁ and the participle πεσών. The second condition is more explicit, signified by ἄν and the subjunctive πέσῃ.

In 23:11–12, in Jesus' discussion with the scribes in Pharisees, just before the "seven woes", he says: "The greatest among you *shall be* [ἔσται] your servant. (12) And whoever [ὅστις] *exalts* [ὑψώσει] himself *will be humbled* [ταπεινωθήσεται], and whoever [ὅστις] *humbles*

[ταπεινώσει] himself *will be exalted* [ὑψωθήσεται]". In 23:11 Jesus lays down a general principle (cf. Carson 1984:476), which renders ἔσται as a gnomic future. The verb ἔσται forms part of the logical consequence of being the greatest, which means that ἔσται also functions as a logical future. Notwithstanding the logical significance of ἔσται, it could also function imperatively in that it could be a command to be a servant (Hagner 1995:661; Zerwick & Grosvenor 1996:74; Osborne 2010:839). In 23:12, both the futures ὑψώσει and ταπεινώσει function as substitutes for subjunctives after ὅστις (Zerwick & Grosvenor 1996:74) within an indefinite relative clause (see Wallace 1996:478–479). In addition, ὑψώσει and ταπεινώσει also form part of the respective conditions in the statements, which means that they also bear some logical sense. Given the current context, even the gnomic quality of ὑψώσει and ταπεινώσει is within reach. Regarding the futures ταπεινωθήσεται and ὑψωθήσεται, it is difficult to choose whether they primarily function as gnomic futures (Quarles 2017:270)[31] or logical futures, for they occur within a general-truth-statement (cf. Carson 1984:476; Lk 14:11) similar to the aphorism in Proverbs 29:23 (France 2007:864; cf. Davies & Allison 1997:279; Luz 2005:107), but they also constitute the respective logical results of either exalting or humbling oneself. The gnomic and logical functions do not have to exclude an eschatological interpretation though (e.g., Osborne 2010:839).

Within the Olivet Discourse, in 24:13, Jesus says that "he who endures to the end *will be saved* [σωθήσεται]" (cf. 10:22 above). Although this saying points to the future, the future σωθήσεται constitutes the logical consequence of the fulfilment of the condition to endure. Σωθήσεται could thus be interpreted as a logical future here.

In 24:28, Jesus refers to the general truth that wherever (ὅπου) a corpse is, the vultures "*will gather*" (συναχθήσονται). The generality of the statement can be derived from the ὅπου. The future is thus probably a gnomic (Quarles 2017:288). In addition, the presence of a corpse indicates a condition. The gathering of vultures points to the result that follows on the fulfilment of the condition, lending a logical function to the future (cf. Porter 1989:421).

At the end of the parable of the tenants, in 25:29, Jesus says: "For to everyone who has [τῷ γὰρ ἔχοντι παντί], *will be given* [δοθήσεται], and *he will have abundance* [περισσευθήσεται], but from him who has not, even what he has *will be taken* [ἀρθήσεται] from him". The future δοθήσεται constitutes the end result that logically flows from the fulfilment of the condition of having. The future περισσευθήσεται further qualifies this final state resulting from being given

[31] Quarles considers it possible that these two futures are gnomic.

(more) and still follows on the fulfilment of the condition of having. The future ἀρθήσεται, in turn, follows logically on fulfilling the condition of not having. All three futures can thus be understood as logical futures. The first statement starts with the participle ἔχοντι and παντί, which lend a general tone to both these two inverse statements. That all three futures can also be understood as gnomic futures, is thus conceivable.

In 26:15, when Judas goes to the chief priests, he asks, "What will you give me and *I will deliver* him over [κἀγὼ ὑμῖν παραδώσω] to you?" Yet, the second part of the question is better translated is "if I deliver him over to you?" (Newman & Stine 1992:797; Wallace 1996:689). The future παραδώσω thus functions within an implicit conditional clause, similar to the way in which a subjunctive would function with ἐάν (see Wallace 1996:470–471). The conditional element also signifies the logical use of the future here.

In 26:35, in response to Jesus' foretelling of Peter's denial, Peter says: "Even if [κἄν] I must [sbjv.: δέῃ] die with you, I *will* not *deny* you [οὐ μή σε ἀπαρνήσομαι]". In this sentence, the future ἀπαρνήσομαι functions like a subjunctive with οὐ μή (Zerwick & Grosvenor 1996:87). Although the sentence can be translated with "if", it conveys a fourth class condition wherein the condition does not affect the proposed outcome.

In 26:52, at Jesus' arrest, after Peter cut off the ear of the high priest's servant, Jesus says: "Put your sword back into its place. For all [πάντες] who take the sword *will perish* [ἀπολοῦνται] by the sword". Jesus' proverbial or poetic saying (Nolland 2005:1113; France 2007:1013; Turner 2008:636; Osborne 2010:985) about perishing by the sword (πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται), which is formulated in a chiastic way (Hagner 1995:789),[32] clearly has gnomic significance. The future ἀπολοῦνται can thus be seen as a gnomic future. Moreover, ἀπολοῦνται also functions as a logical future in that those taking the sword constitutes the condition of the statement, whereas perishing by the sword constitutes the consequence of fulfilling the condition. In the verse that immediately follows, in 26:53, Jesus asks: "Do you think that I cannot pray to my Father, and [καί] *he will* at once *present* [παραστήσει] me more than twelve legions of angels?". The καί here functions in such a way that the sentence could be translated with "if" (BDF §§ 442.7; 471.3). Jesus' asking or praying to the Father thus constitutes the condition and the Father's sending of angels constitutes the result of fulfilling the condition. Παραστήσει thus functions as a logical future.

[32] Cf. *Joseph and Aseneth* 29:4, which has "ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς".

According to 27:42, at Jesus' crucifixion, the scribes, elders and Pharisees said mockingly: "let him come down now from the cross, and [καί] *we will believe* [πιστεύσομεν] in him". Similar to the way in which καί is used in 26:53 above, the sentence could be translated with "if" (Newman & Stein 1992:860; GNB), where their mocking request that Jesus would come down from the cross would form the condition and their believing in him would be the result of fulfilling the condition. Πιστεύσομεν thus functions as a logical future.

In response to the report of the guards that went into the city to tell the chief priests all that had taken place surrounding Jesus' resurrection, the chief priests ordered the soldiers to tell people that the disciples came and stole Jesus at night (28:13). According to 28:14, they added: "And if [ἐάν] this is heard [sbjv.: ἀκουσθῇ] by the governor, we *will convince* [πείσομεν] him and *make* [ποιήσομεν] you free from concern". The two futures, πείσομεν and ποιήσομεν occur in the apodosis, following ἐάν and the subjunctive ἀκουσθῇ in the protasis. Within this conditional context, both futures thus function as logical futures, even though they point to a future possibility.

## 2.2 Mark

On a preliminary reading of the Gospel of Mark, the future tense is used as follows:

**Predictive**

*Active* (30 times): 1:2, 8; 2:20; 3:27; 6:23; 9:31; 10:33 (X2), 34 (X4); 11:2; 11:29 (1st); 12:9 (2nd, 3rd); 13:6, 9, 12 (X2), 22, 24, 27; 14:13, 15, 18, 27, 28, 58 (X2).

*Deponent* (19 times): 2:20; 8:38; 10:31, 39; 12:9, 40; 13:6, 8 (X2), 12, 13, 19, 25, 26, 31; 14:30, 62, 72 (n.a.f); 16:7.

*Passive* (16 times): 3:28; 8:12; 9:49; 10:33, 39; 12:6; 13:8, 9 (X2), 22, 24, 25; 14:9, 27 (X2), 29.

*Medium* (twice): 9:31; 10:34.

Total: 67.

**Deliberative**

*Active* (4 times): 6:37; 9:50; 12:9 (1st); 16:3.

*Deponent* (4 times): 4:13; 8:4; 9:19 (X2); 12:23; 13:4.

Total: 8.

**Imperatival**

*Active* (twice): 12:30, 31.

*Deponent* (3 times): 9:35; 10:43, 44.

Total: 5.

**Gnomic** (primarily)

*Active* (4 times): 8:35 (X3); 10:7.

*Deponent* (twice): 10:8, 23.

*Passive* (6 times): 4:24 (X2), 25 (X2); 10:7; 11:17.

Total: 12.

**Logical** (primarily)

*Active* (7 times): 1:17; 2:22; 6:22; 9:39; 10:21; 11:29 ($2^{nd}$), 31.

*Deponent* (5 times): 3:25; 9:39; 11:23, 24; 12:7.

*Passive* (3 times): 5:28; 8:3; 13:13.

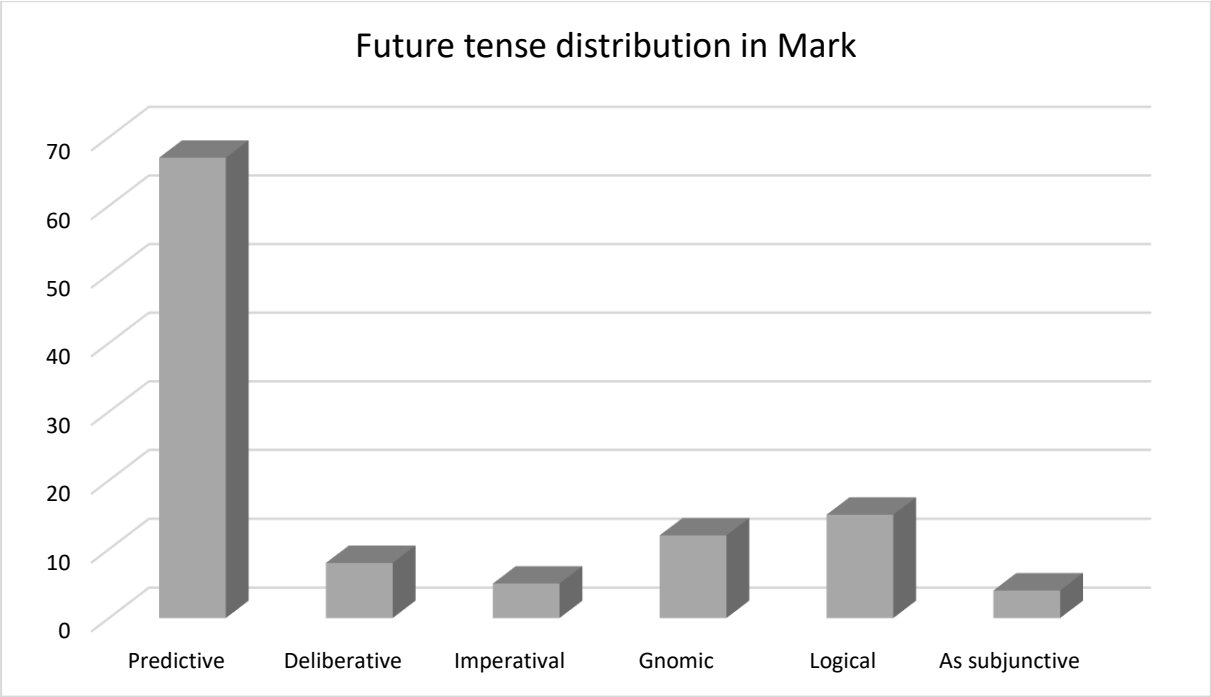
Total: 15.

**Like a subjunctive** (primarily)

*Active* (twice): 3:2; 11:13.

*Deponent* (twice): 14:2, 31.

Total: 4.




In 1:17, after Jesus called his first disciples, he says: "Follow me, and [καί] *I will make* [ποιήσω] you become fishers of men". The conjunction καί again functions in a way that the sentence can be translated with "if" (BDF §§ 442.7; 471.3). In view of the implicit conditional nature of the sentence, the verb ποιήσω functions as a logical future in that ποιήσω forms part of the consequence of the fulfilment of the condition of following Jesus. As with Mt 4:19, the statement lays down a general principle of discipleship. That ποιήσω would also functions as a gnomic future, is thus conceivable.

In 2:22, in response to a question about fasting, Jesus answers that "no one puts new wine into old wineskins, otherwise [εἰ δὲ μή], the wine *will burst* [ῥήξει] the skins—and the wine is destroyed [pres.], and the skins too". The conditional nature of the sentence is signified by εἰ δὲ μή. The future ῥήξει constitutes the result of fulfilling the prior condition of putting new wine into old wineskins. The verb ῥήξει thus functions as a logical future. It is interesting that Matthew (Mt 9:17) changes Mark's future tense to a present tense (ῥήγνυνται), which indirectly confirms the logical nature of the future in Mark. In view of the general truth that Jesus' answer conveys, the gnomic or omnitemporal significance of ῥήξει is also within reach (so Porter 1989:424; 1994:44).

In 3:2, when Mark reports of the man with the withered hand, he narrates that the people "watched him, whether [εἰ] *he would heal* [θεραπεύσει] him on the sabbaths, so that [ἵνα] they might accuse [sbjv. κατηγορήσωσιν] him". The future θεραπεύσει that follows εἰ, functions in

a way similar to a subjunctive,[33] which is the reason many translate the future with "would heal" (Guelich 1989:134; Hooker 2001:107; NKJV; ESV). Simultaneously, the future tense indicates a condition, which means it is also used in a logical way.

According to 3:25, in answer to the scribes who accused Jesus of casting out demons by the ruler of the demons, Jesus says: "if [ἐάν] a house is divided [sbjv.: μερισθῇ] against itself, that house *will* not [οὐ] *be able* [δυνήσεται] to stand". In following the condition set forth by ἐάν and the subjunctive μερισθῇ, the future δυνήσεται forms part of the logical consequence if the condition is met. Δυνήσεται thus functions as a logical future. At the same time, Jesus' answer conveys a general principle of a divided kingdom. Δυνήσεται thus also functions as a gnomic future. The way in which δυνήσεται is used, is also very similar to the way in which a subjunctive functions with οὐ μή in a negation (Wallace 1996:468), although in this case it only occurs with οὐ. The latter is probably the reason why many translators translate οὐ δυνήσεται with "cannot" (Bratcher & Nida 1993:120; Strauss 2014:169; NKJV; NIV).

In 4:24, within the pericope about the lamp under a basket, Jesus says: "Beware what you hear: with the measure you use, *it will be measured* [μετρηθήσεται] to you, and *more will be added* [προστεθήσεται] to you". Both futures μετρηθήσεται and προστεθήσεται function within an aphoristic or proverbial saying (France 2002:210–211; Stein 2008:227; Strauss 2014:196; cf. Collins & Attridge 2007:253;[34] Mt 7:2; Ps 77:2, LXX; Prov 1:6). A general principle is laid down about measuring others. Both futures thus function as gnomic futures. In addition, both futures function as logical futures in that they constitute the logical results of people's measuring. Jesus continues in the same tone in 4:25, saying: "For whoever [ὅς] has, more *will be given* [δοθήσεται] to him, and whoever [ὅς] has not, even what he has *will be taken away* [ἀρθήσεται] from him" (cf. Mt 13:12; Lk 8:18). Like in the previous verse, Jesus maintains a gnomic (Guelich 1989:233) or proverbial (Stein 2008:227; Schnabel 2017:108) tone. The two futures δοθήσεται and ἀρθήσεται are thus used in a gnomic way. Both δοθήσεται and ἀρθήσεται additionally act as logical futures in that they convey the respective consequences of either having or not having.

According to 5:28, the woman who suffered from the flowing of blood said: "If [ἐάν] I touch [sbjv.: ἅψωμαι] his garments, *I will be made well* [σωθήσομαι]" (cf. Mt 9:21). In this sentence, σωθήσομαι constitutes the consequence of the fulfilment of the condition set forth by ἐάν and

[33] Cf. the use of the subjunctive in third class conditional sentences with ἐάν (Wallace 1996:469–471). An indicative following εἰ is not uncommon, however (cf. Wallace 1996:706).
[34] Collins and Attridge (as cited) refer to the saying as "an enigmatic or riddling saying".

the subjunctive ἄψωμαι. Σωθήσομαι thus acts as a logical future that is not temporally based (cf. Porter 1989:421).

In 6:22, when Herodias' daughter danced before king Herod, the king said to the girl: "Ask me for whatever you wish, and [καί] *I will give* [δώσω] it to you". The conditional nature of this sentence is conveyed by the condition that the girl asks the king whatever she wants. The king's intention to give her what she wants constitutes the fulfilment of the condition. The future δώσω can thus be interpreted as a logical future.

According to 8:3, before feeding the four thousand, Jesus says: "if [ἐάν] I send them away [sbjv.: ἀπολύσω] hungry to their homes, *they will faint* [ἐκλυθήσονται] on the way". In this sentence, the future ἐκλυθήσονται forms part of the result of fulfilling the condition, which is set forth by ἐάν and the subjunctive ἀπολύσω. Ἐκλυθήσονται thus functions as a logical future that is not temporally based (cf. Porter 1989:421).

In 8:35, after Jesus foretold his death and resurrection, he said: "For whoever [ὃς γὰρ ἐάν] wishes [sbjv.: θέλῃ] to save [inf.] his soul/life *will lose* [ἀπολέσει] it, but whoever [ὃς δ' ἄν] *loses* [ἀπολέσει] his soul/life for my sake and the gospel's *will save* [σώσει] it". As with Matthew 10:39, these two inverse statements in Mark lay down a general principle concerning the losing and the saving of one's life, which is especially signified by the double use of ὅς. The two parallel statements can be called an antithetical aphorism (Collins & Attridge 2007:409). All three futures thus function as gnomic futures. Further, the first occurrence of the future ἀπολέσει follows the fulfilment of the condition set forth by ἐάν and the subjunctive θέλῃ, which points to its logical function. The second occurrence of ἀπολέσει functions like a subjunctive with ἄν (Zerwick & Grosvenor 1996:134; Decker 2014a:225), which also lends to it a logical sense and the possibility to translate it in a non-future way (e.g., NKJV; NIV; ESV). Yet, the same future also stands in a close relationship with ὃς, which means it occurs, like a subjunctive, in an indefinite relative clause (Wallace 1996:571). Similar to the first occurrence of ἀπολέσει, the future σώσει functions as a logical future, for it follows ἄν and the future ἀπολέσει, which also functions like a subjunctive.

According to 9:39, after the apostle John alerted Jesus of someone who cast out demons in Jesus' name, Jesus answered: "Do not stop him, for no one [οὐδείς] who *will do* [ποιήσει] a mighty work in my name *will be able* [δυνήσεται] soon afterward to speak evil of me". The future ποιήσει functions much like a subjunctive after οὐδείς (cf. Wallace 1996:468–469). By being part of a kind of condition it also functions as a logical future. Δυνήσεται forms part of

the consequence that follows the fulfilment of the prior condition and thus functions as a logical future. Both futures also occur in a proverbial statement (cf. Lane 1974:343; Edwards 2002:290) that sets forth a general truth (Strauss 2014:411), which lends to them a gnomic function.

As with Matthew 19:5 (cf. 1 Cor 6:16), Genesis 2:24 is quoted in Mark 10:7–8: "Therefore [ἕνεκεν] a man *shall leave* [καταλείψει] his father and mother and *cleave* [προσκολληθήσεται] to his wife, (8) and the two *shall become* [ἔσονται] one flesh". Jesus then continues in the latter part of 10:8: "So they are [pres.] no longer two but one flesh". The aphoristic nature of the saying in 10:7–8a is clear: it confirms the general principle of leaving and cleaving from Genesis. All three futures, καταλείψει,[35] προσκολληθήσεται and ἔσονται thus function as gnomic futures. As in Matthew, the quote from Genesis 2:24 starts with ἕνεκεν, which directly follows a quote from Genesis 1:27 in the previous verse (Mk 10:6). Mark 10:7–8 thus reads as the logical consequence of the created order set forth in Mark 10:6. All three futures in Mark 10:7–8 thus also function as logical futures.

According to 10:21, Jesus says to the rich young man: "You lack one thing: go, sell whatever you have and give to the poor, and [καί] *you will have* [ἕξεις] treasure in heaven" (cf. Mt 19:21; Lk 18:22). In this sentence, καί points to an implicit conditional statement and can thus be translated with "if" (BDF §§ 442.7; 471.3).[36] The verb ἕξεις, therefore, forms part of the result of fulfilling the implicit condition to sell everything to the poor. Ἕξεις thus functions as a logical future. In the same pericope, in 10:23, Jesus makes the following statement to his disciples: "How hard *will* those who have wealth *enter* [εἰσελεύσονται] the kingdom of God". Jesus sets forth a general truth regarding entrance into the kingdom, which lends a gnomic function to the future εἰσελεύσονται. Since difficulty to enter the kingdom can also be seen as the consequence of wealth, εἰσελεύσονται also functions as a logical future. The sentence can thus also be translated non-futuristic, e.g., "How hard it is for those who have riches to enter the kingdom of God!" (NKJV; cf. Strauss 2014:442; Schnabel 2017:242; NIV).

In 11:13, Mark reports that Jesus saw a fig tree and that he went to see "if" (εἰ) he "*could find*" (εὑρήσει) anything on it. Here, the future εὑρήσει arguably functions like a subjunctive after εἰ in a conditional sentence (Decker 2014b:87; cf. Wallace 1996:469–470). It thus has more of a logical function than a futuristic function. This kind of usage of the future is also underlined by

[35] Some interpret καταλείψει as an imperatival future (e.g. Stein 2008:456; Decker 2014b:43).
[36] It has to be noted, though, that the conditional element is not as strong here as in Mt 19:21, which contains εἰ. Yet Matthew seems to have interpreted this saying of Jesus in a conditional way.

translations that translate εὑρήσει non-futuristic (e.g., Strauss 2014:491; NKJV; NRSV; NIV; ESV).

According to 11:17, Jesus quotes from Isaiah 56:7: "My house *shall be called* [κληθήσεται] a house of prayer for all the nations". Although some interpret κληθήσεται as an imperatival future (Zerwick & Grosvenor 1996:145), it would be more in line with the context of Isaiah 56:7[37] to read it as a gnomic future, for the statement conveys a general truth about the way in which God's house is known.

In 11:23–24, after observing the withered fig tree, Jesus said: "Truly [ἀμήν], I say to you, whoever [ὃς ἄν] says [sbjv.: εἴπῃ] to this mountain, 'Be taken up and be thrown into the sea', and does not [μή] doubt [sbjv.: διακριθῇ] in his heart, but believes [sbjv.: πιστεύῃ] that what he says will happen [pres.], *it will be done* [ἔσται] for him. (24) Therefore I tell you, whatever [πάντα ὅσα] you ask in prayer [pres.], believe that you have received it, and [καί] *it will be* [ἔσται] yours". In 11:23, the future ἔσται forms part of the consequence of the fulfilment of the condition of commanding mountains without doubting, which contains ὃς ἄν and three subjunctives. In 11:24, the same verb constitutes the result of fulfilling the condition of praying with faith (cf. Stein 2008:520). In 11:24, ἔσται also follows καί, which in light of the previous, parallel verse, seems to convey the idea of "if" (BDF §§ 442.7; 471.3). Ἔσται thus functions as a logical future in both 11:23 and 11:24. That ἔσται would carry gnomic significance in both instances, is conceivable in light of the Jesus' general claim on truth (see ἀμήν in v. 23) and the fact that these two verses come across as laying down a general principle on faith and prayer. It is noteworthy that Zerwick and Grosvenor (1996:145) write on 11:24 that the future is regarded "with such certitude that it is assumed to have been realized already".

When Jesus' authority is challenged, he answers in 11:29: "*I will ask* [ἐπερωτήσω] you one question; answer [impv.] me, and [καί] *I will tell* [ἐρῶ] you by what authority I do [pres.] these things". The first future ἐπερωτήσω functions in a futuristic way, but the second future ἐρῶ follows καί and constitutes the consequence of answering Jesus. As Cranfield (1977:363) points out in his commentary on this verse, "the imperative followed by 'and' can be used in the place of a conditional clause" (cf. Bratcher & Nida 1993:360; Evans 2002:204; France 2002:454; Marcus 2009:796). In other words, *if* they answer Jesus, he *will tell* (ἐρῶ) them with what authority he does things. Hereby ἐρῶ functions as a logical future. In 11:31, in the same

[37] Isa 56:5 points to the fact that God "will give" his people an everlasting name. Verse 7 speaks of God who "will bring" his people to His holy mountain and that he "will make them" joyful in His house of prayer. Their offerings "will be accepted" (see NRSV; ESV). None of these statements convey the idea of a command, but rather God's acts (cf. Schnabel 2017:272). Thus, God's words are better rendered as "My house shall be called…".

pericope, the priests, scribes and elders deliberate: "If [ἐάν] we say [sbjv.: εἴπωμεν], 'From heaven', *he will say* [ἐρεῖ], 'Why then did you not believe him?'". In following the fulfilment of the condition set forth by ἐάν and the subjunctive εἴπωμεν, the future ἐρεῖ functions as a logical future.[38]

According to 14:2, when the chief priests plotted to kill Jesus by stealth, they said: "Not during the feast, lest [μήποτε] *there be* [ἔσται] an uproar of the people". Here, the future ἔσται is used like a subjunctive after μήποτε (cf. Wallace 1996:468–469; Culy et al. 2010:448)[39] and can hardly be translated futuristic (e.g., NKJV; NRSV; GNB; NIV; ESV). In this instance, the future forms part of the reason for not arresting or killing Jesus during the feast, which means that it also functions as a kind of logical future.

When Jesus foretells Peter's denial, according to 14:31, Peter answered: "If [ἐάν] I must [sbjv.: δέῃ] die [aor. inf.] with you, *I will* not *deny* [οὐ μή… ἀπαρνήσομαι] you". In this sentence, the future ἀπαρνήσομαι is again used like as subjunctive after οὐ μή to indicate an emphatic negation (Zerwick & Grosvenor 1996:156; cf. BDF §365; Wallace 1996:468, 571).

## 2.3 Luke-Acts

### 2.3.1 Luke

On a preliminary reading of the Gospel of Luke, the future tense is used as follows:

**Predictive**

*Active* (67 times): 1:13 (1st), 16, 32, 33, 35, 48; 2:12; 3:16, 17; 4:6, 23; 5:5, 35; 7:27 (n.a.f); 9:57, 61; 10:19, 35; 11:8 (X2), 32, 49 (n.a.f); 12:5, 12; 12:18 (X4), 19, 37 (2nd and 3rd), 44, 46 (X3); 13:24 (X2), 25, 27, 29; 14:10; 15:18; 17:21, 22, 23; 18:8 (1st), 33; 19:22, 30, 43 (X4); 20:3, 13, 16 (X2); 21:12 (X2), 15, 16; 22:10, 12, 34; 23:16, 22, 29.

*Deponent* (64 times): 1:14 (X2), 15, 17, 20, 31 (X2), 32, 33, 35, 45, 76, 78; 2:10, 35; 3:5, 6; 5:10, 35; 8:17; 9:26; 10:12, 14, 15; 11:19, 30; 12:52, 55 (n.a.f); 13:28, 30 (X2); 14:15, 24; 15:7, 18; 17:22 (X2), 24, 26, 30, 31, 34, 35; 20:16, 47; 21:6, 8, 11 (X2), 13, 15, 17, 23, 24 (X2), 25, 27, 33 (X2), 35; 22:34, 61, 69; 23:43.

[38] Although not describing the future as a logical future, Decker (2014b:103) describes ἐρεῖ as indicating "the apodosis of the conditional statement".
[39] Cf. μήποτε plus the subjunctives ἐπιστρέψωσιν and ἀφεθῇ in 4:12.

*Passive* (31 times): 1:15, 20, 32, 35, 76; 3:5; 10:42; 11:29, 31, 51; 12:2 (X2), 3 (X2), 47, 48, 53; 13:29; 14:14; 17:34 (X2), 35 (X2), 18:31, 32; 20:13; 21:6 (X2), 10, 16, 24, 26.

*Medium* (5 times): 11:32; 12:37; 13:26; 18:33; 23:30.

Total: 167.

**Deliberative**

*Active* (25 times): 4:8 (X2), 12; 7:31, 42; 10:25; 11:5, 11 (X2), 12 (X2), 13; 12:17, 42; 13:18, 20; 14:5; 16:11, 12; 17:7, 8; 18:8 (2nd), 18; 20:15; 22:49.

*Deponent* (13 times): 1:18, 34, 66; 6:39; 9:41 (X2); 11:5; 12:20; 14:5, 31; 17:8 (X2); 21:7.

*Passive* (3 times): 10:15; 11:18; 14:34.

Total: 41.

**Imperatival**

*Active* (6 times): 1:13 (2nd), 31; 10:27; 17:4; 19:31; 22:11.

*Passive* (twice): 1:60; 2:23.

Total: 8.

**Gnomic** (primarily)

*Active* (11 times): 1:37; 4:11; 6:21; 9:24 (X2); 11:9; 16:13 (X3); 17:33 (X2).

*Deponent* (6 times): 4:4, 10; 6:40; 12:34; 16:13; 19:46.

*Passive* (19 times): 6:21, 37, 38 (X2); 8:18 (X2); 11:9 (X2), 10; 12:10 (X2), 48 (2nd); 14:11 (X2); 17:37; 18:14 (X2); 19:26 (X2).

Total: 36.

**Logical** (primarily)

*Active* (22 times): 5:36 (X2), 37; 6:25 (X3), 38, 42, 47; 10:6, 28; 11:24; 12:8, 48; 14:9; 16:30; 18:5, 22; 19:40 (2nd); 20:5, 6, 18.

*Deponent* (7 times): 4:7; 6:35 (X2); 10:6; 11:36; 14:10, 14.

*Passive* (7 times): 5:37; 8:50; 12:9, 31, 48 (1st); 16:31; 20:18.

*Medium* (3 times): 5:37; 13:3, 5.

Total: 39.

**Like a subjunctive** (primarily)

*Active* (9 times): 11:6; 12:10, 37 (1st), 43; 58 (X2); 13:9; 19:40 (1st); 20:10.

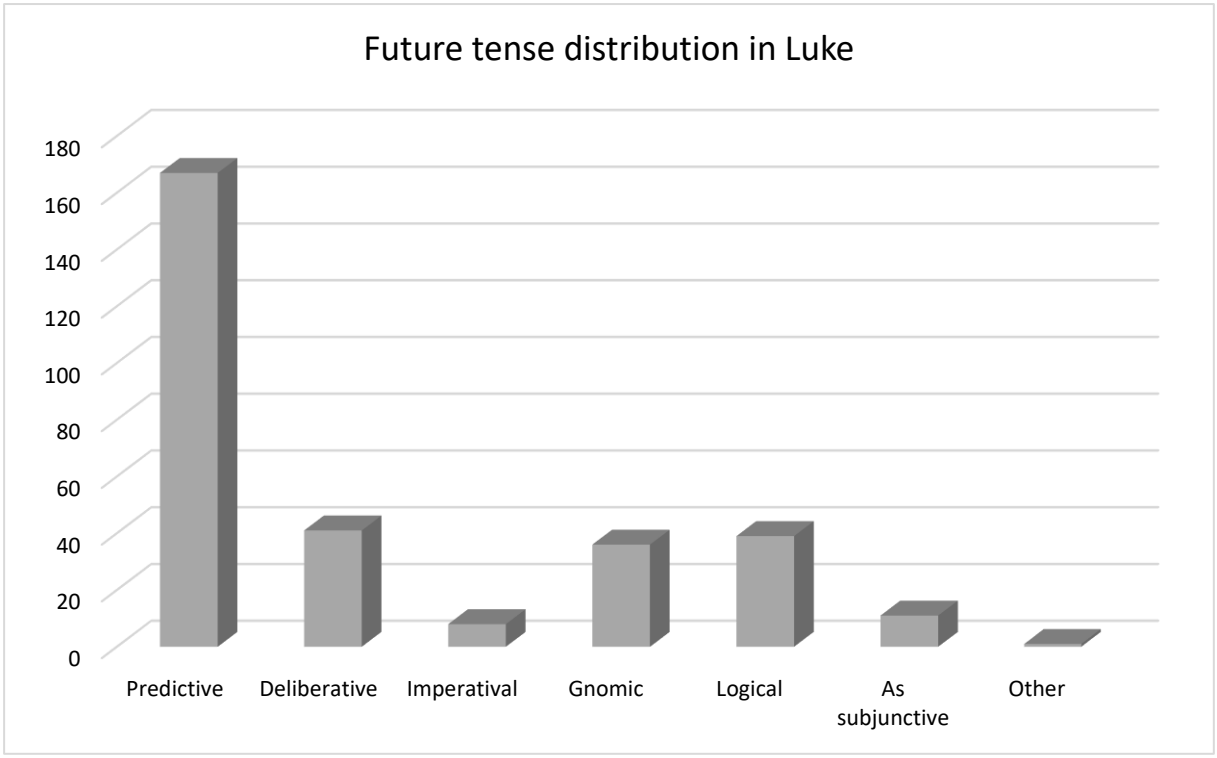
*Deponent* (twice): 7:4; 22:30.

Total: 11.

**Other**

*Deponent* (twice): 7:4 (like an inf.); 22:49 (ptc.)

Total: 2.




In 1:37, after the angel answered Mary by telling her that the Spirit will come over her to impregnate her with the Son of God just as the Spirit did with Elizabeth, the angel motivates these divine actions by saying: "For nothing *will be impossible* [ἀδυνατήσει] with God". This

saying reminds of Genesis 18:14, which occurs within the narrative of God's promise to Abraham that Sarah will have a child (Garland 2011:83; Edwards 2015:49). In the Septuagint version of Genesis 18:14, the question is asked: "μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα;" It is noteworthy that in the Septuagint, the verb ἀδυνατέω is in the present form. In consideration of these connotations attached to the angel's words in Luke 1:37, rather than pointing to something that will happen in the future, ἀδυνατήσει conveys a general truth about God: if God plans something, nothing or no one will stand in His way. The saying is thus proverbial (Nolland 2002:56) and "omnitemporal… as a statement of God's timeless character" (Porter 1989:422). The future ἀδυνατήσει can thus be interpreted as a gnomic future (cf. Mt 17:20). The nature of this future also causes some translators to translate the future in the present (e.g., NAT; GNB; GW; ISV).

Similar to Matthew 4:4, Luke 4:4, which comprises Jesus' answer to the devil's first temptation in the desert, contains a reference to Deuteronomy 8:3. But Luke's version is shorter: "It is written: 'Man *shall* not *live* [ζήσεται] by bread alone'". Within this general, gnomic truth, the future ζήσεται functions as a gnomic future (cf. Culy et al. 2010:124).[40] Within the same narrative, according to 4:7, the devil offers to Jesus: "If [ἐάν] you, then, will worship [sbjv.: προσκυνήσῃς] me, it *will* all *be* [ἔσται] yours". In following this third class condition constituted by ἐάν and the subjunctive προσκυνήσῃς, the future ἔσται constitutes the logical result of fulfilling the condition. Ἔσται thus functions as a logical future (cf. Mt 4:9). In 4:10–11, after the devil took Jesus to the pinnacle of the temple and tempted Jesus to throw himself down, the devil refers to Psalm 91:11–12 by saying: "for it is written, 'He *will command* [ἐντελεῖται] his angels over you, to guard you,' and 'On their hands they *will bear* [ἀροῦσίν] you up, lest you strike your foot against a stone'" (cf. Mt 4:6). As with Matthew 4:6, the future tenses ἐντελεῖται and ἀροῦσίν in Luke 4:10–11 do not point to a specific prediction, but rather form part of a general, timeless promise to those who dwell in the shelter of the Most High (Ps 91:1). They can thus be regarded as gnomic futures.

In the pericope about the question about fasting (5:33–39), Jesus tells his disciples a parable. According to 5:36–37, Jesus says: "No one tears a piece from a new garment and puts it on an old garment. Or else the new *will tear* [σχίσει], and the piece from the new *will* not *match* [συμφωνήσει] the old. (37) And no one puts new wine into old wineskins. Or else the new wine *will burst* [ῥήξει] the skins and it *will be spilled* [ἐκχυθήσεται], and the skins *will be destroyed* [ἀπολοῦνται]" (cf. Mk 2:22). Verses 36 and 37 are parallel. The new garment that is put on an

[40] Reiling and Swellengrebel (1993:189) interpret ζήσεται as a command.

old garment and the new wine that is put into old wineskins both function as the respective conditions that antecede the five future verbs (σχίσει, συμφωνήσει, ῥήξει, ἐκχυθήσεται, ἀπολοῦνται). All five of these futures thus function as logical futures that follow the fulfilment of the respective conditions. The two parallel parables or proverbial sayings (Thompson 2016a:95) also convey a general truth or a general principle about what happens if one tries to mix new things with old things. All five futures thus additionally function as gnomic futures.

As with the beatitudes in Matthew 5:3–12, Luke's version of the beatitudes (Lk 6:20–23) can be seen as "wisdom-type ascriptions" (Green 1997:265; cf. Stein 1992:198; Edwards 2015:193; Levine & Witherington 2018a:177) that convey the principles of the kingdom and thus carry gnomic significance. In 6:20, the first beatitude ascribes the kingdom of God to the poor in the present tense. In 6:21, the next two beatitudes follow: "Blessed are you who are hungry now, for *you shall be satisfied* [χορτασθήσεσθε]. Blessed are you who weep now, for *you shall laugh* [γελάσετε]". Although many interpret these latter two beatitudes as being fulfilled eschatologically (e.g., Fitzmyer 1981:634; Bock 1994:575–577; Garland 2011:277), the futures χορτασθήσεσθε and γελάσετε do not necessarily have to point to the absolute future. In fact, in light of the present tense of the kingdom in which people already share (6:20), the latter two beatitudes (6:21), could also convey kingdom-principles that can start to find fulfilment in the present life of Jesus' disciples (Parsons 2015:102–103; Gadenz 2018:130–131). As Green (1997:265) states: "Jesus' vision of the new world is eschatological, but it is not relegated to the future. The end has already arrived, and the values he asserts in debate with his opponents and in instruction to his followers and the crowds reflect those of this new era". Both of the futures χορτασθήσεσθε and γελάσετε can thus be interpreted as gnomic futures. Additionally, within the structure of these beatitudes, they have a logical, conditional structure. Those who are hungry now constitute a condition, which results in satisfaction (χορτασθήσεσθε) upon fulfilment. In the same way, to weep now is a condition that, upon fulfilment, results in laughter (γελάσετε). Both these two futures thus also function as logical futures. As with the futures in Matthew 5:4–9, there exists in Luke 6:21 an overlap between the gnomic and logical use of the future.

Directly after the four beatitudes (6:20–23), four woes follow (6:24–26). The two woes in the middle, in 6:25, are as follows: "Woe to you who are full now, for *you shall be hungry* [πεινάσετε]. Woe to you who laugh now, for *you shall mourn* [πενθήσετε] and *weep* [κλαύσετε]". Similar to the beatitudes, the two woes form two respective conditions, each having a specific consequence, constituted by the respective future tenses. All three the futures

πεινάσετε, πενθήσετε and κλαύσετε thus function as logical futures. While the outcomes of these woes are mostly understood as eschatological (e.g., Bock 1994:584; Levine & Witherington 2018a:179), they could also point to fulfilment in people's present life (Gadenz 2018:131), which means that they would convey general principles with gnomic significance. The three futures can thus also be understood as gnomic futures.

According to 6:35, within the pericope about loving your enemies, Jesus says: "But love your enemies, do good, and lend, expecting nothing in return, and [καί] your reward *will be* [ἔσται] great, and [καί] you *will be* [ἔσεσθε] sons of the Most High". From the way in which the sentence is constructed, it is quite clear that the reward that will be (ἔσται) great and the sons that people will be (ἔσεσθε), constitute the consequence of the fulfilment of the conditions of loving one's enemies, doing good, lending and expecting nothing in return. The futures ἔσται and ἔσεσθε are thus used as logical futures. The two καί's that are indicated in this sentence thus function in a conditional way (Marshall 1978:264; see BDF §§ 442.7; 471.3). Being sons of the Most High points to a relationship between God's disciples and himself (Bock 1994:602–603), which, although it will ultimately be fulfilled eschatologically, would include its present realisation (cf. Stein 1992:209; Bock 1994:603). Within the continuing wisdom-discourse, the two futures can additionally be understood as gnomic futures.

According to 6:37, Jesus says: "Judge not, and [καί] you will not [οὐ μή] be judged [sbjv.: κριθῆτε]; condemn not, and [καί] you will not [οὐ μή] be condemned [sbjv.: καταδικασθῆτε]; forgive, and [καί] you *will be forgiven* [ἀπολυθήσεσθε]". This sentence contains three conditions and consequences. In all three cases, καί separates the conditions from the consequences. The future ἀπολυθήσεσθε thus constitutes the result of fulfilling the last condition and is used in a way parallel to the subjunctives κριθῆτε and καταδικασθῆτε, each preceded by οὐ μή. Ἀπολυθήσεσθε thus functions as a logical future. Since the three statements in this verse are aphoristic wisdom-sayings, ἀπολυθήσεσθε can additionally be understood as a gnomic future. In 6:38, Jesus continues his speech, saying: "Give, and [καί] *it will be given* [δοθήσεται] to you. Good measure, pressed down, shaken together, running over, *will be put* [δώσουσιν] into your lap. For with the measure you use it *will be measured back* [ἀντιμετρηθήσεται] to you". In the first sentence, the verb δοθήσεται, preceded by καί, forms part of the consequence of the fulfilment of the condition put forth by the command to give. Δοθήσεται thus functions as a logical future. The second sentence further elaborates on what will be given to the one who gives. The future δώσουσιν thus still forms part of the consequence of giving, functioning as another logical future. The third sentence is parallel to the preceding.

The future ἀντιμετρηθήσεται constitutes the consequence of the way in which one measures, thus also functioning as a logical future. Although the fulfilment of these three statements is probably eschatological (Bock 1994:608; Parsons 2015:112), they still come across as constituting general principles. Within this continuing wisdom-discourse, all three futures can thus also be interpreted as gnomic futures.

Within the same pericope about judging others (6:37–42), Jesus tells a parable wherein he indicates that a blind man cannot lead another blind man, for they will both fall into a pit (6:39). Jesus continues in 6:40: "A disciple is not above his teacher, but everyone who is fully trained *will be* [ἔσται] like his teacher". This statement clearly conveys a general principle, which means that the future ἔσται functions as a gnomic future. To be fully trained by a teacher also states a condition, with the consequence that such a disciple ends up being like his or her teacher. That ἔσται is also a logical future is thus conceivable. In 6:42, this pericope is ended off by Jesus referring to someone that seeks a speck in a brother's eye while having a log in one's own eye. Such a person is deemed a hypocrite. To such a person, Jesus says: "First remove the log from your own eye, and then [καὶ τότε] *you will see clearly* [διαβλέψεις] to remove [ἐκβαλεῖν] the speck that is in your brother's eye". The logical order in this sentence is evident. The log must first be removed from one's own eye, and then (καὶ τότε) one can see clearly (διαβλέψεις) to remove the speck from someone else's eye. According to Zerwick and Grosvenor (1996:198), διαβλέψεις functions in tandem with the aorist infinitive ἐκβαλεῖν as an infinitive of consequence. In this sentence, the removing of the log from one's own eye is the condition for clear sight. The future διαβλέψεις thus functions as a logical future. Within the same vein of wisdom-sayings, that διαβλέψεις also functions as a gnomic future, is quite likely.

In 6:47, within the pericope about building one's house on a rock (6:46–49), Jesus says: "Everyone [πᾶς] who comes [pres. ptc.: ἐρχόμενος] to me and hears [pres. ptc.: ἀκούων] my words and does [pres. ptc.: ποιῶν] them, *I will show* [ὑποδείξω] you what he is like". The conditional nature of this statement is detectable. The person that comes to Jesus to listen to His words and do them, constitute the condition, while the consequence is indicated by Jesus that will show (ὑποδείξω) them what such a person is like.[41] The future tense ὑποδείξω then functions as a logical future. It is equally possible, however, that the first part of the sentence

[41] See e.g. the NIV, which translates: "As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like".

could point to the kind of person Jesus addresses rather than pointing to a condition as such.[42] In such a case, ὑποδείξω could almost convey the idea of "let me show you".

According to 7:4, within the pericope about Jesus that heals a centurion's servant (7:1–10), the elders came to Jesus and begged him to restore the centurion's servant by saying: "He [ᾧ] for whom you *should do* [παρέξῃ] this is worthy". The future παρέξῃ is used here like a subjunctive after ᾧ in an indefinite relative clause (Reiling & Swellengrebel 1993:293; Zerwick & Grosvenor 1996:199; Irons 2016:45; see BDF §379; Zerwick 1963 §343; Wallace 1996:478) and is translated accordingly. This phenomenon underlines the interchangeable use between the subjunctive and the future tense in some contexts (Thompson 2016a:113).

In 8:18, in the pericope about a lamp under a jar (8:16–18), Jesus says that one should take care how one hears, "for whoever [ὃς ἄν] has, *will be given* [δοθήσεται] to him, and whoever [ὃς ἄν] has not, even what he thinks that he has *will be taken away* [ἀρθήσεται] from him". Both of these two parallel statements are proverbial (Bock 1994:746) and convey general principles or truths. The general nature of the statements can especially be derived from the phrase ὃς ἄν, which is used in each statement. The futures δοθήσεται and ἀρθήσεται can thus be understood as gnomic futures (cf. 19:26; Mt 13:12; Mk 4:25). Yet, each of the two statements also consists of a condition and a consequence, which means that the two futures also function as logical futures.

In the narrative of the healing of Jairus' daughter (8:40–56), in 8:50, in reaction to those who told Jesus that the daughter is dead, Jesus says: "Do not fear; only believe, and [καί] *she will be saved/well* [σωθήσεται]". In this sentence, καί could convey the idea of a conditional sentence (BDF §§ 442.7; 471.3), which means that the believing of the bystanders would constitute the condition, while the salvation or healing of the girl would point to its fulfilment. The future σωθήσεται could thus function as a logical future here.

According to 9:24, within the pericope about taking up one's cross and following Jesus (9:23–27), Jesus says: "For whoever [ὃς γὰρ ἄν] who wishes [sbjv.: θέλῃ] to save [aor. inf.] his soul/life *will lose* [ἀπολέσει] it, but whoever [ὃς δ' ἄν] loses [sbjv.: ἀπολέσῃ] his soul/life for my sake *will save* [σώσει] it". Jesus lays down two parallel, general principles about saving and losing one's own soul or life (cf. Lk 17:33; Mt 10:39; Mk 8:35), which means that the futures ἀπολέσει and σώσει are gnomic futures. At the same time, both futures occur within implicit

[42] See e.g. the NRSV, which translates: "I will show you what someone is like who comes to me, hears my words, and acts on them".

conditional sentences, indicated by the respective subjunctives θέλῃ and ἀπολέσῃ. If the condition is met that one saves one's soul or life, the consequence will be that of losing it (ἀπολέσει). In contrast, if the condition is met that one loses one's life for Christ's sake, the consequence will be that of saving it (σώσει). Reiling and Swellengrebel (1993:378; cf. NLT), therefore, advise to translate these statements with "if"-statements. Both futures thus also function as logical futures.

In 10:6, which is in context of the sending out of the seventy-two (10:1–12), Jesus says that "if [ἐάν] a son of peace is [sbjv.: ᾖ] there, your peace *will rest* [ἐπαναπαήσεται] upon him. But if [εἰ] not, it *will return* [ἀνακάμψει] to you". Within these two conditional sentences, the future tenses ἐπαναπαήσεται and ἀνακάμψει indicate the promised results of fulfilling the respective conditions. Both futures thus function as logical futures.

Just before Jesus tells the parable of the Good Samaritan, Jesus goes in conversation with a lawyer, who answered that one has to adhere to the Great Commandment in order to inherit eternal life (10:25–27). To this answer, in 10:28, Jesus responded: "You have answered correctly; do this, and [καί] *you will live* [ζήσῃ]". The conditional nature of this statement is clear, constituted by καί (Marshall 1978:444). The verb ζήσῃ is thus a logical future.

In 11:5, directly following the Lord's Prayer that Jesus taught his disciples, he tells them to suppose that you have a friend to whom you go at midnight to ask him to lend you three loaves of bread. In 11:6, Jesus provides the explanation for this request: "a friend of mine on a journey has come to me, and I do not have what *I may set before* him [καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ]". In the last clause, the future παραθήσω is used after ὅ, which indicates the direct object (Wallace 1996:661).[43] Παραθήσω thus functions like a subjunctive (Zerwick & Grosvenor 1996:223; Thompson 2016a:184). Within the same pericope, in 11:9–10, Jesus says: "Ask and [καί] *it will be given* [δοθήσεται] to you; seek and [καί] *you will find* [εὑρήσετε]; knock and [καί] *it will be opened* [ἀνοιγήσεται] to you. (10) For everyone [πᾶς] who asks [pres. ptc.: αἰτῶν] receives [pres. ind.: λαμβάνει], and he who seeks [pres. ptc.: ζητῶν] finds [pres. ind.: εὑρίσκει], and to him who knocks [pres. ptc.: κρούοντι] *it will be opened* [ἀνοιγήσεται]".[44] All of these parallel statements come across as aphoristic sayings. All of the futures (δοθήσεται, εὑρήσετε, ἀνοιγήσεται and ἀνοιγήσεται) in these two verses can thus be interpreted as gnomic futures. Additionally, each of the three statements in verse 9 is conditional, indicated by καί, which

[43] Marshall (1978:464) notes that "[t]he use of the future indicative παραθήσω in the relative clause is Classical, when a sort of result is being expressed, but in Classical Greek ὅτι would have been used" (cf. BDF § 379).
[44] The reading ἀνοιγήσεται (𝔓[45] ℵ C L Θ Ψ $f^{1.13}$ 33. 579. 700. 892. 1241. 2542 pm) is slightly preferable (obtaining a C ranking in UBS[5]) to ἀνοίγεται (𝔓[75] B D) and ἀνοιχθήσεται (A K W Γ Δ 565).

means that the three futures also function as logical futures. The same is true of the statements in verse 10, although the conditions are not as explicit as in verse 9. Ἀνοιγήσεται could thus also be regarded as a logical future, a notion that seems to be confirmed by the variant readings (see above).

In 11:24, Jesus states that when an unclean spirit leaves a person, passes through waterless places seeking rest and finds no rest, it says: "*I will return* [ὑποστρέψω] to my house from which I came". Although the future ὑποστρέψω can be read as a normal predictive future, if it is read within the context, it seems to constitute the logical result of a spirit that is driven out of a person without finding rest. Ὑποστρέψω could thus also function as a kind of logical future. This shows how the context can influence the way in which the future tense is interpreted (cf. Black 2009:21).

In 11:36, as conclusion to the pericope about the light in people that should be seen (11:33–36), Jesus says: "If [εἰ] then your whole body is full of light, having no part dark, *it will be* [ἔσται] wholly bright, as when a lamp with its rays gives [sbjv.: φωτίζῃ] you light". This is a further exposition of 11:34, where Jesus portrays the good eye as the light of the body, which results in the body being full of light, as opposed to a bad eye that results in a body that is full of darkness. Yet, all of the verbs in 11:34 are in the present tense. The future tense ἔσται thus constitutes the logical result of a body being full of light (φωτεινός) and functions as a logical future. In respect of the deep structure, 11:36 can be constructed as something like the following: "If a lamp is lit, it gives off light. If your eye is bright, it will lighten up your whole body". In other words, here the future functions logically in that it indicates the implication or entailment of a subordinate or imbedded sentence.

According to 12:8–10, Jesus sates the following: "And I say to you, everyone [πᾶς ὃς ἄν] who acknowledges [sbjv.: ὁμολογήσῃ][45] me before men, the Son of Man *will* also *acknowledge* [ὁμολογήσει] him before the angels of God, (9) but him who denies me before men *will be denied* [ἀπαρνηθήσεται] before the angels of God. (10) And everyone [πᾶς ὅς] who *speaks* [ἐρεῖ] a word against the Son of Man *will be forgiven* [ἀφεθήσεται] him, but to him who blasphemes against [aor. ptc.] the Holy Spirit, *it will* not *be forgiven* [ἀφεθήσεται]". The futures ὁμολογήσει (v. 8) and ἀπαρνηθήσεται (v. 9) each form part of the respective logical consequence of one who either acknowledges or denies Jesus before people, which means that

[45] Some manuscripts have the future ὁμολογήσει here (A B* D Γ Δ 579. 1241. 1424), which indicates the interchangeable use between the subjunctive and the future. Culy et al. (2010:416) argue that this variant would partly be the result of the fact that the future and the subjunctive forms of this verb are pronounced identically.

they function as logical futures. Both ὁμολογήσει and ἀπαρνηθήσεται also seem to function as gnomic futures in that they form part of a general principle that Jesus lays down. The future ἐρεῖ, which occurs with ὅς in verse 10, functions like a subjunctive in an indefinite relative clause (Culy et al. 2010:417; Thompson 2016a:201; see Wallace 1996:478). Ἐρεῖ also forms part of the condition to speak against the Son of man, which lends a logical sense to this verb. It, therefore, also seems to act as a kind of logical future.[46] In verse 10, Jesus also seems to lay down a general principle about speaking against the Son of Man and the Spirit. The future ἀφεθήσεται, which is used twice in this verse, thus functions as a gnomic future in both cases. In addition, ἀφεθήσεται also constitutes the consequence in each of the two conditional clauses in verse 10, which means it also functions as a logical future in both cases. There exists, therefore, a considerable measure of overlap between the gnomic and the logical use of the future in this pericope.

In 12:31, which is within the pericope about not to be anxious (12:22–34), Jesus says: "But, seek his kingdom, and [καί] these things *will be added* [προστεθήσεται] to you". In this sentence, καί again stands within a conditional sentence (see BDF §§ 442.7; 471.3). To seek the kingdom forms the condition, while the consequence is that, upon fulfilment, all these things will be added (προστεθήσεται) to you. The future προστεθήσεται is thus a logical future. The whole statement also conveys a general kingdom-principle, which means that this future also functions as a gnomic future (cf. Mt 6:33). The pericope ends in 12:34, when Jesus states that "where your treasure is, there your heart *will be* [ἔσται] also". This statement clearly comes across as a general truth or "proverbial saying" (Bock 1996:1167) with an aphoristic quality. The future ἔσται thus operates as a gnomic future. Yet, the statement also states an implicit condition: if your treasure is in a certain direction, then your heart will be inclined into the same direction. That ἔσται thus also functions as a logical future, is thus conceivable.

According to 12:37, within the pericope about the servants that have to be ready (12:35–48), Jesus says: "Blessed are those servants whom [οὕς] the master *will find* [εὑρήσει] awake when he comes". In this sentence, the future εὑρήσει functions very much like a subjunctive with οὕς in an indefinite relative clause (Wallace 1996:478). Many translations, therefore, do not translate it futuristic (e.g., NRSV; ISV; NIV; ESV). In 12:43, which occurs later within the same pericope, the future εὑρήσει is used in a similar way: "Blessed is that servant whom [ὅν]

[46] Cf. Reiling and Swellengrebel (1993:467) who argue that ἐρεῖ "is in the nature of a general statement and may be rendered as a present" and Marshall (1978:517) who states that ἐρεῖ "may simply express an indefinite statement".

his master *will find* [εὑρήσει] so doing when he comes". The future occurs with ὅν and functions like a subjunctive in an indefinite relative clause (Wallace 1996:478). Εὑρήσει thus does not have to be translated futuristic (e.g., ISV; NIV). The pericope ends in 12:48 with the following statements: "But he who did not know, but did what deserved a beating, *will be beaten* [δαρήσεται] with few. And to everyone [παντί] whom much was given, much *will be required* [ζητηθήσεται] of him, and to whom much was entrusted, *they will demand* [αἰτήσουσιν] more from him". The future δαρήσεται seems to bear some logical sense in that it forms part of the consequence of fulfilling the condition of not knowing and of doing that which deserves a beating. The first statement also seems to convey a general principle, which means that the gnomic function of δαρήσεται is within reach. The last two parallel statements sound even more like conveying a general truth, especially in light of the general "everyone" (παντί). Apart from functioning as gnomic futures, ζητηθήσεται and αἰτήσουσιν also put forth the respective outcomes of fulfilling the respective conditions. The respective conditions are constituted by (1) persons to whom much was given and (2) persons to whom much was entrusted. The futures ζητηθήσεται and αἰτήσουσιν can thus also be interpreted as logical futures.

In 12:58, which is in the context of settling with one's accuser (12:57–59), Jesus says: "When you go with your accuser before the magistrate, make an effort to settle with him on the way, lest [μήποτε] he drag [sbjv.: κατασύρῃ] you to the judge, and the judge *hand* you *over* [παραδώσει] to the officer, and the officer *throw* [βαλεῖ] you in prison". The future tenses παραδώσει and βαλεῖ follow directly after μήποτε and the subjunctive κατασύρῃ. Within the same train of thought, they seem to mimic the function of the subjunctive and are thus used as interchangeable with a subjunctive (Zerwick & Grosvenor 1996:235; Campbell 2007:130; Thompson 2016a:216) after μήποτε. Reiling and Swellengrebel (1993:497) differ, however, and argue that "[t]he clause is no longer dependent upon *mēpote*, as shown by the future indicative of *paradōsei*" (see BDF § 369[3]), but such a notion begs the question if the futures are not rather used like subjunctives after the subjunctive κατασύρῃ. In reference to the futures παραδώσει and βαλεῖ, Culy et al. (2010:448) argue that it was common in this period to use the future tense "in place of the subjunctive following μήποτε" (see esp. 7:4 above).

When some people came to Jesus to tell him of Galileans whose blood Pilate had mingled with their sacrifices, Jesus asks whether Galileans were worse sinners than other Galileans because they suffered in this way (13:1–2). In 13:3 and 13:5, Jesus responds with two almost identical sentences. The translation of 13:3 and 13:5 is identical: "No, I tell you; but unless [ἐὰν μή] you repent [sbjv.: μετανοῆτε], *you will* all likewise *perish* [ἀπολεῖσθε]". The only difference is that

in 13:3, Luke uses ὁμοίως for "likewise" while in 13:5 he uses ὡσαύτως to convey the same idea. Although the future ἀπολεῖσθε in both 13:3 and 13:5 can be interpreted as eschatological (Just 1997:53; Gadenz 2018:249), it constitutes the result of fulfilling the condition of not repenting (indicated by ἐάν), which is, according to Porter (1989:421), "not temporally based". Ἀπολεῖσθε thus functions as a logical future in both verses.

At the end of the parable about the barren fig tree (13:6–9), Jesus concludes with the request of the vinedresser who did not want the fig tree to be cut down immediately, but to leave it for a year and fertilise it. The vinedresser motivates his request in 13:9: "And if [κἄν] it should bear [sbjv. ποιήσῃ] fruit next year, well; but if not [εἰ δὲ μή], *you can cut* it *down* [ἐκκόψεις]". It is noteworthy that many translate ἐκκόψεις much like a subjunctive: "you can cut… down" (e.g., NKJV; NRSV; ESV; Levine & Witherington 2018:368; cf. Wallace 1996:463). Zerwick and Grosvenor (1996:236) are probably more precise to argue that ἐκκόψεις is a modal future, which expresses the idea of "can" or "may". According to Robertson (1919:874), ἐκκόψεις in 13:9 is a "volitive future", which he also resorts under the main category of "the modal aspect of the future" (ibid.:872). He argues that "three divisions (futuristic, volitive, deliberative) glide into one another both in the subjunctive and the future" indicative.[47] He explains that "[t]he volitive future is practically an imperative in sense, for the will is exercised" (ibid.:874). This is exactly what we have in 13:9. Some translations translate ἐκκόψεις with an imperative: "cut… down" (e.g., ISV; NIV). Marshall (1978:556) is thus correct to argue that ἐκκόψεις conveys the idea of "a polite imperative or granting of permission". Nevertheless, the subjunctive-like use of ἐκκόψεις is quite clear. In addition, ἐκκόψεις also functions as a logical future in that it constitutes the outcome of fulfilling the condition (see εἰ δὲ μή) that the tree would not bear fruit.

Within the narration of Jesus that went into the house of a Pharisee to heal someone on the Sabbath and saw how certain guests picked places of honour at the table (14:1–14), he reprimands them that when one is invited to a wedding, one should not take the place of honour, for a person more distinguished than oneself may be invited (14:8). Jesus continues in 14:9–11: "And he who invited you and him will come and say to you, 'Give place to this man'. And then [καὶ τότε], with humiliation you *will begin* [ἄρξῃ] to occupy [inf.: κατέχειν] the least important place. (10) But when [ὅταν] you are invited, go and recline at the lowest place, so that when [ὅταν] he who invited you comes, he will say to you, 'Friend, move up to a better place'. Then [τότε] *you will be* [ἔσται] honoured in the presence of all who sit at the table with you. (11) For

[47] Cf. Wallace (1996:463) who refers to the "volitional" use of the subjunctive.

whoever [ὅτι πᾶς] exalts himself *will be humbled* [ταπεινωθήσεται], and he who humbles himself *will be exalted* [ὑψωθήσεται]".[48] The future ἄρξῃ in 14:9 follows καὶ τότε, which means that it is the logical result of fulfilling the condition that one would not take the place of honour (11:8). Ἄρξῃ is thus used as a logical future. Similarly, in 14:10, the honour that will be (ἔσται) bestowed, follows as the consequence of the fulfilment of the condition that one would go and recline at the lowest place. The future tense ἔσται thus also functions as a logical future. In 14:11, Jesus seems to move toward stating a more general principle by utilising ὅτι πᾶς (cf. Marshall 1978:583; Fitzmyer 1985:1047). Both of the futures ταπεινωθήσεται and ὑψωθήσεται can thus be regarded as gnomic futures (cf. Mt 23:12). In addition, these latter two futures each occur in two parallel, conditional statements. Exalting oneself results in being humbled (ταπεινωθήσεται), while humbling oneself results in being exalted (ὑψωθήσεται). Both ταπεινωθήσεται and ὑψωθήσεται are thus also used as logical futures.

While still being in the house of the Pharisee who invited Jesus, he advises the Pharisee to invite poor, crippled, lame and blind people (14:12–13). Then, in 14:14, Jesus motivates: "and [καί] *you will be* [ἔσῃ] blessed, because they cannot repay you". In this context, the conjunction καί seems to indicate the result that follows the fulfilment of a condition (cf. BDF §§ 442.7; 471.3). In other words, this blessed outcome, although probably eschatological (Marshall 1978:584; Stein 1992:390), can be seen as the result of fulfilling the condition of inviting these kind of people (14:13). The condition is further qualified by "because they cannot repay you" (ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι). The verb ἔσῃ thus functions as a logical future.

At the end of the parable of the dishonest manager (16:1–13), in 16:13, Jesus states: "No [οὐδείς] servant can serve two masters, for either [ἢ γάρ] *he will hate* [μισήσει] the one and *love* [ἀγαπήσει] the other, or [ἤ] *he will be devoted* [ἀνθέξεται] to the one and *despise* [καταφρονήσει] the other. You cannot serve God and Mammon". The general truth contained in this verse is indicated by οὐδείς, after which Jesus states the predicament that is created by serving two masters (cf. Mt 6:24). This aphorism (Levine & Witherington 2018:445) or general truth is motivated by either one of two inevitable outcomes that form a chiastic parallelism (a–hate, b–love, b–devoted, a–despise; Stein 1992:417). All four future tenses μισήσει, ἀγαπήσει, ἀνθέξεται and καταφρονήσει can thus be understood as gnomic futures. Moreover, the two clauses that are each introduced by ἤ, each constitute one of two inevitable outcomes based on the condition that one serves two masters. All four futures thus also function as logical futures.

[48] Predictive futures are not italicised in these three verses.

According to 16:30, at the end of Jesus' discourse on the rich man and Lazarus (16:19–31), after the rich man heard from Abraham that his brothers cannot be warned, except from having Moses and the Prophets (11:29), the rich man reacts by saying: "No, father Abraham, but if [ἐάν] someone goes [sbjv.: πορευθῇ] to them from the dead, *they will repent* [μετανοήσουσιν]". But Abraham answers again in 16:31: "If [εἰ] they do not hear [pres.: ἀκούουσιν] Moses and the Prophets, neither [οὐδ'] *will they be convinced* [πεισθήσονται] if [ἐάν] someone should rise [sbjv.: ἀναστῇ] from the dead". In 16:30, the future μετανοήσουσιν constitutes the result (hoped for) of fulfilling the condition that someone from the dead would go and warn the brothers (indicated by ἐάν and the subjunctive πορευθῇ). Porter (1989:421) arugues that μετανοήσουσιν is "not temporally based". Similarly, in 16:31, the future πεισθήσονται represents the real outcome of fulfilling the condition of not listening to Moses and the Prophets (indicated by εἰ). Both the futures μετανοήσουσιν and πεισθήσονται can thus be understood as logical futures.

Within Jesus' discourse on the coming kingdom (17:20–37), Jesus addresses his disciples in 17:33, saying "Whoever [ὃς ἐάν] seeks [sbjv.: ζητήσῃ] to preserve [aor. inf. περιποιήσασθαι] his soul/life *will lose* [ἀπολέσει] it, and whoever [ὃς δ' ἄν] loses [sbjv. ἀπολέσῃ] it *will keep* [ζῳογονήσει] it". This "general principle" (Marshall 1978:666; Gadenz 2018:301) or truth (cf. Parsons 2015:261) echoes similar utterances elsewhere (cf. 9:24; Mt 10:39; Mk 8:35), which means that both the futures ἀπολέσει and ζῳογονήσει function as gnomic futures. These two futures also form part of the respective consequences of either seeking to preserve your soul/life or losing your soul/life. Both ἀπολέσει and ζῳογονήσει are thus also used as logical futures. Zerwick and Grosvenor (1993:252) argue that ἀπολέσει functions like a subjunctive after ἄν. Marshall (1978:666) seems to concur with the same notion, when he states that "the indicative ἀπολέσει should possibly be read in the indefinite relative clause". Here is thus another example of the overlapping the future tense's gnomic, logical and subjunctive-like functions.

In 17:37, the statement, "where [ὅπου] the corpse is, there the vultures *will gather* [ἐπισυναχθήσονται]" on the lips of Jesus is similar to the one in Matthew 24:28, which conveys a general truth, indicated by ὅπου (see above). This means that ἐπισυναχθήσονται can be understood as a gnomic future. At the same time the future functions logically in stating the result of fulfilling the condition that a corpse is present.

In the parable of the persistent widow (18:1–8), after the judge refused the persistent widow for a while on the basis of not fearing God or respecting people (18:4), according to 18:5, the judge rationalises: "yet because [διά γε] this widow keeps bothering me, *I will give her justice* [ἐκδικήσω], so that [ἵνα] she will not eventually [μὴ εἰς τέλος] wear me down [sbjv.: ὑπωπιάζῃ]

by her continual coming". The logical structure of the judge's reasoning is quite evident. The judge reaction to give justice (ἐκδικήσω) to the widow is because of (διά γε) her constant bothering, but it also has the purpose or end result of preventing her not to (ἵνα μὴ εἰς τέλος) wear him down (ὑπωπιάζῃ). The future ἐκδικήσω thus functions as a logical future.

According to 18:14, Jesus ends off the parable of the Pharisee and the tax collector (18:9–14) with the words: "for everyone who exalts [ὅτι πᾶς ὁ ὑψῶν] himself *will be humbled* [ταπεινωθήσεται], and he who humbles [ὁ δὲ ταπεινῶν] himself *will be exalted* [ὑψωθήσεται]". These two parallel, proverbial (Stein 1992:451) or aphoristic sayings (introduced by ὅτι πᾶς) are virtually identical to those in 14:11[49] and similar to those in Matthew 23:12. But it is interesting that Luke uses participles in stating the respective conditions (ὑψῶν; ταπεινῶν) instead of Matthew's futures, which Matthew uses like subjunctives (see above). Nevertheless, both the futures ταπεινωθήσεται and ὑψωθήσεται in Luke 18:14 are used as gnomic futures. As with 14:11 and Matthew 23:12, the two futures here in Luke 18:14 also function as logical futures in that they convey the respective results or consequences of the respective conditions.

In 18:22, which occurs within Jesus' encounter with the rich ruler, after saying to the ruler that he should sell all that he has and distribute it to the poor, Jesus adds "and [καί] *you will have* [ἕξεις] treasure in heaven". Similar to Matthew 19:21 and Mark 10:21, where the same saying occurs in almost identical form, καί conveys the idea of "if" (BDF §§ 442.7; 471.3; cf. Marshall 1978:685). Having (ἕξεις) treasure in heaven is the logical result of fulfilling the condition that the rich man should sell everything and distribute it to the poor. The future ἕξεις is thus used as a logical future.

Luke's second instance of Jesus' parallel aphoristic sayings about having and not having, after 8:18, comes in 19:26 at the end of the parable of the minas (19:11–27): "to everyone who has, *will be given* [δοθήσεται], but from him who has not, even [καί] what he has *will be taken away* [ἀρθήσεται]" (cf. Mt 13:12; 25:29; Mk 4:25). As with 8:18, in these two parallel, proverbial statements (Stein 1992:474) that lay down a "principle of discipleship" (Gadenz 2018:321), in 19:26, both the futures δοθήσεται and ἀρθήσεται can be regarded as gnomic futures. The same futures can additionally be understood as logical futures in that they constitute the respective outcomes of fulfilling the respective conditions (having and not having).

[49] Luke starts the second, parallel statement with καὶ ὁ in 14:11 but with ὁ δέ in 18:14, but Marshall (1978:680) argues that "this may be due to assimilation to 14:11". The rest of the wording is identical.

In 19:40, in conclusion to the narrative of the triumphal entry, after some of the Pharisees asked Jesus to rebuke his disciples for their loud rejoicing, Jesus responds: "I tell you, if [ἐάν] these *should keep silent* [σιωπήσουσιν], the stones *will cry out* [κράξουσιν]". The first future, σιωπήσουσιν, is clearly used in the way a subjunctive is normally used after ἐάν (Reiling & Swellengrebel 1993:632; Zerwick & Grosvenor 1996:260; Just 1997:740; Culy et al. 2010:610). This is also indicated by the tendency in textual variants to replace the future here with a subjunctive.[50] Although occurring in the protasis of the conditional sentence, σιωπήσουσιν also seems to function as a kind of logical future that is not temporally based (cf. Porter 1989:421). The second future, κράξουσιν, also functions as a logical future in that it constitutes the result of fulfilling the condition, indicated by ἐάν.

When Luke reports of Jesus' clearing of the temple, in 19:46, Jesus quotes Isaiah 56:7: "My house *shall be* [ἔσται] a house of prayer". Although the future ἔσται can be understood as imperatival (Zerwick & Grosvenor 1996:261), this quote echoes a general principle from the Old Testament and could thus also be understood as a gnomic future (cf. Mt 21:13; Mk 11:17). Such a notion is indirectly strengthened by the fact that notable manuscripts have the present ἔστιν here (A C* D K N W Γ Δ Θ Ψ 33. 565. 700 𝔐 lat) instead of the future ἔσται (א B L $f^{1.13}$ 579. 892. 2542 c (l) co), which suggests that in respect of the deep structure of the text, it is considered as a general truth that God's house is a house of prayer.

In Luke's version of the questioning of Jesus' authority by the chief priests and the scribes (20:1–8), after asking them to tell him whether John's baptism was from heaven or from man (20:3–4), in 20:5–6, they deliberated among themselves: "If [ἐάν] we say [sbjv.: εἴπωμεν], 'From heaven', *he will say* [ἐρεῖ], 'Why did you not believe him?' (6) But if [ἐάν] we say [sbjv.: εἴπωμεν], 'From man', all the people *will stone* us *to death* [καταλιθάσει], for they are persuaded that John was a prophet" (cf. Mt 21:25; Mk 11:31). In both verses 5 and 6, the futures ἐρεῖ and καταλιθάσει constitute the respective consequences set out by ἐάν plus a subjunctive. Both futures can thus be interpreted as non-temporal (Porter 1989:421) logical futures.

In 20:10, within the parable of the wicked tenants (20:9–18), Jesus says that when the time came, the owner of the vineyard sent a servant to the tenants, "so that [ἵνα] *they would give* [δώσουσιν] him some of the fruit of the vineyard". This is another clear example of how the future tense (δώσουσιν) is used instead of a subjunctive after ἵνα (Fitzmyer 1985:1283; Culy et al. 2010:621; cf. Marshall 1978:729; see BDF § 369). For this reason, there are textual variants

[50] While the NA[28] text is supported by א A B L N W Δ 579, some texts (K Γ Θ Ψ $f^{1.13}$ 565. 700. 892. 1241. 1424. 2542. l 844 𝔐) replace σιωπήσουσιν with the subjunctive σιωπήσωσιν.

where the future δώσουσιν is replaced by a subjunctive.[51] This use of the future also bears a logical sense in that it states purpose (Thompson 2016a:315) rather than predicting something. Δώσουσιν could thus also be understood as a kind of logical future. At the end of this parable, Jesus refers to the stone that the builders rejected, which became the cornerstone (20:17). In 20:18, Jesus ends off with the following statement: "Everyone who [πᾶς ὁ] falls [ptc.] on that stone *will be broken to pieces* [συνθλασθήσεται], but if [ἄν] it falls [sbjv.: πέσῃ] on anyone, *it will crush* [λικμήσει] him". The future συνθλασθήσεται constitutes the result of fulfilling the condition of falling on the stone. In the same way, λικμήσει indicates the consequence of the fulfilment of the condition that the stone falls on anyone (indicated by ἄν and the subjunctive πέσῃ). Both the futures συνθλασθήσεται and λικμήσει can thus be interpreted as logical futures. Additionally, the whole of this statement bears the sense of a general truth about the Messiah, introduced by πᾶς ὁ. Both futures thus also function as gnomic futures.

At the end of the incident where the disciples argued about greatness (22:24–30), Jesus says that he is bestowing the kingdom on the disciples just as the Father bestowed it on him (22:29). In 22:30, Jesus indicates its purpose by saying: "that [ἵνα] you may eat [sbjv.: ἔσθητε] and [καί] drink [sbjv.: πίνητε] at my table in my kingdom, and [καί] *sit* [καθήσεσθε] on thrones judging the twelve tribes of Israel". In this sentence, the future καθήσεσθε seems to be used where a subjunctive would be expected after ἵνα, in conjunction with the other two subjunctives ἔσθητε and πίνητε (Zerwick & Grosvenor 1996:271; cf. Culy et al. 2010:678; see BDF § 369). Just as πίνητε is connected to ἵνα by καί, καθήσεσθε is also connected to ἵνα by καί, which makes it likely that καθήσεσθε is still dependent on ἵνα (NIV; ESV). There are variant readings that replace καθήσεσθε with the subjunctive καθήσθε (B*.[1] T Δ *pc*), which supports this theory. But it is also possible that the future καθήσεσθε connects to the clause κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν in 22:29 (Reiling & Swellengrebel 1993:694; Culy et al. 2010:678–679; NRSV; HCSB). If καθήσεσθε functions like a subjunctive after ἵνα, it also bears some logical sense in that it points to the goal or purpose of the kingdom that is bestowed on the disciples, which means that it would also function as a logical future.

### 2.3.2 Acts

On a preliminary reading of the Acts of the Apostles, the future tense is used as follows:

[51] The NA[28] text is supported by ℵ A B L Q $f^{13}$ 33. 579. (892). 1241. 2542, but some textual variants have δῶσιν (C D K N W Γ Δ Θ Ψ $f^{1}$ 565. 700. 1424 𝔐).

**Predictive**

*Active* (38 times): 2:17 (X2) (n.a.f.), 18 (X2) (n.a.f.), 19, 26 (n.a.f.), 27 (X2) (n.a.f.), 28 (n.a.f.); 3:22 (n.a.f.); 5:9; 6:3, 4, 14 (X2) (n.a.f.); 7:3 (n.a.f.), 6 (X2) (n.a.f.), 7 (X3) (n.a.f.), 37 (n.a.f.), 43 (n.a.f.); 9:16; 11:44 (n.a.f.); 13:22 (n.a.f.), 34 (n.a.f.), 35 (n.a.f.); 15:16 (X4) (n.a.f.); 18:21; 21:11 (X2), 21 (n.a.f.); 28:26 (X2) (n.a.f.).

*Deponent* (28 times): 1:8 (X2), 11; 2:17 (X2) (n.a.f.); 2:21 (n.a.f.); 3:22 (n.a.f.), 23 (n.a.f.); 7:6 (n.a.f.), 7 (n.a.f.), 40 (n.a.f.); 13:11; 17:32; 18:6; 19:40; 20:25, 29; 21:22; 22:15 (n.a.f.), 18; 23:35; 24:8, 22; 25:12, 22; 27:22, 25; 28:28.

*Passive* (11 times): 1:5; 2:17 (n.a.f.), 20 (n.a.f.); 3:23 (n.a.f.), 25 (n.a.f.); 9:6; 11:14 (n.a.f.), 16 (n.a.f.); 22:10 (n.a.f.); 24:26 (n.a.f.); 26:16 (n.a.f.).

*Medium* (4 times): 18:10; 20:30; 24:25; 27:34.

Total: 81.

**Deliberative**

*Active* (once): 7:49.

*Deponent* (twice): 8:33; 13:10.

Total: 3.

**Imperatival**

*Active* (once): 23:5

*Deponent* (once): 18:15

Total: 2

**Logical** (primarily)

*Active* (once): 15:29.

*Deponent* (4 times): 2:38; 5:39; 21:24 ($2^{nd}$); 28:27.

*Passive* (5 times): 2:21; 5:38; 8:22; 16:31; 19:39.

Total: 10.

**Like a subjunctive** (primarily)

*Active* (once): 8:31

*Deponent* (once): 21:24 (1st)

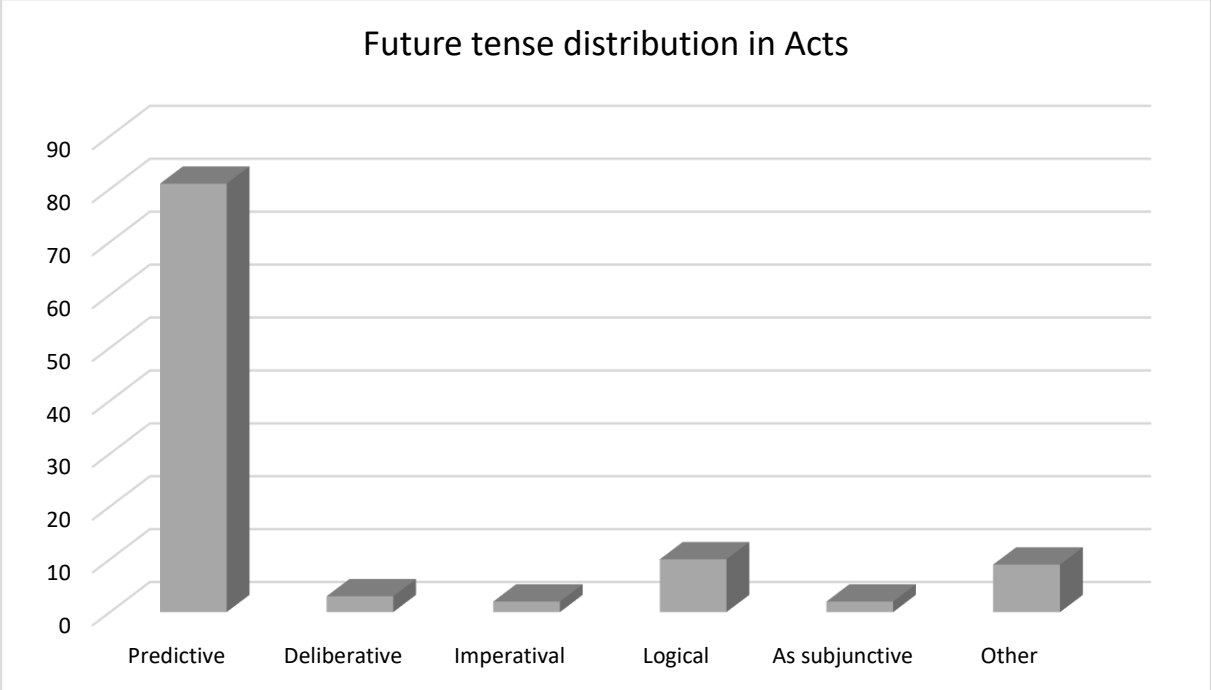
Total: 2.

**Other**

*Active* (5 times): 8:27; 20:22; 22:5; 24:11, 17 (ptc.)

*Deponent* (4 times): 11:28; 23:30; 24:15; 27:10 (inf.)

Total: 9.




In Peter's message on the day of Pentecost, he quotes from Joel 3:1–5 (LXX).[52] In 2:21, at the end of this quotation, he reads from Joel 3:5 (LXX):[53] "And *it shall be* [ἔσται] that everyone who [πᾶς ὃς ἄν] calls [sbjv.: ἐπικαλέσηται] upon the name of the Lord *shall be saved* [σωθήσεται]". While the future ἔσται is certainly futuristic from the perspective of Joel, σωθήσεται constitutes the result of fulfilling the condition to call upon the Lord's name. The

[52] The quotation mostly corresponds to the LXX, but also deviates from the LXX on certain points (see Pervo 2009:76; Peterson 2009:141).
[53] The Greek in this part of the quotation corresponds exactly to the LXX.

future σωθήσεται is, therefore, also used as a logical future. In light of the prophetic nature of this statement, its immanent fulfilment and the universal (Barrett 1994:139) principle it conveys, the gnomic quality of σωθήσεται is within reach.

According to 2:38, still on the day of Pentecost, Peter said to all the people: "Repent [impv.] and be baptised [impv.] every one of you in the name of Jesus Christ for the forgiveness of your sins, and [καί] *you will receive* [λήμψεσθε] the gift of the Holy Spirit". In this sentence, the καί before the verb λήμψεσθε points to a condition (BDF §§ 442.7; 471.3).[54] In other words, to repent and be baptised can be interpreted as constituting the conditions, and the receiving (λήμψεσθε) of the Holy Spirit as the result of the fulfilment of the conditions. The future λήμψεσθε can thus be interpreted as a logical future.

Within the pericope about the apostles' arrest and release (5:17–42), in 5:38–39, Gamaliel came up with the following recommendation regarding the apostles: "And now I tell you, keep away [impv.] from these men and let them alone [impv.], for if [ὅτι ἐάν] this plan or this work is [sbjv.: ᾖ] of men, *it will fail* [καταλυθήσεται]; (39) but if [εἰ δέ] it is [pres. ind.] of God, *you will* not be *able* [οὐ δυνήσεσθε] to overthrow [aor. inf.] them". In both verses, the future tense (καταλυθήσεται, v. 38; δυνήσεσθε, v. 39) forms part of the consequence, following a conditional conjunction (ἐάν, v. 38; εἰ, v. 39).[55] The futures καταλυθήσεται (v. 38) and δυνήσεσθε (v. 39) can thus be understood as logical futures that are not temporally based (cf. Porter 1989:421).

According to 8:22, after Simon the Magician offered money for the power of the Holy Spirit (8:19), Peter says: "Repent [impv.], therefore, of this wickedness of yours, and pray [impv.] to the Lord that, if [εἰ] perhaps/possible [ἄρα], the intent of your heart *may be forgiven* [ἀφεθήσεταί] you". In this sentence, the forgiving (ἀφεθήσεταί) is dependent on the repentance and prayer to the Lord. But, in light of the words εἰ and ἄρα, the forgiveness is not presented as a sure outcome, but rather as a possibility. It would thus be more appropriate to translate the future ἀφεθήσεταί with "may be forgiven" (NKJV; NRSV; ISV; ESV; cf. NIV). The verb ἀφεθήσεταί arguably functions similar to a subjunctive after εἰ (cf. Wallace 1996:469–471), although εἰ, followed by the indicative is not uncommon (cf. Wallace 1996:706). Additionally,

[54] Cf. the ISV that translates: "Every one of you must… Then you will receive…" (cf. GW; NLT).
[55] Witherington (1998a:235) notes that in v. 38, ἐάν and the subjunctive ᾖ indicate a less probable condition, whereas in v. 39, εἰ and the present indicative ἐστιν indicate a more probable condition. Gamaliel was probably inclined to the latter view (cf. Moule 1959:150; Bruce 1990a:178).

ἀφεθήσεταί is also used as a kind of logical future in that it constitutes the logical outcome hoped for, following Simon's repentance and prayer to the Lord (Porter 1989:422).

Within the pericope about Philip and the Ethiopian Eunuch (8:26–40), after Philip asked the Eunuch if he understood (8:30), the Eunuch responds (8:31): "How can I, unless someone *guides* [ὁδηγήσει] me?" The future ὁδηγήσει is best translated as a substitute for a subjunctive after ἐὰν μή (Zerwick & Grosvenor 1996:377; Irons 2016:272; cf. NKJV; NRSV; NIV; ESV) in a third-class condition (Culy & Parsons 2003:164).

In 15:29, at the end of the apostolic council's letter to the gentile believers about abstinence from things such as sacrifices to idols and blood (15:23–29), the letter reads: "in/by keeping [pres. part.: διατηροῦντες] yourselves from these, *you will do* [πράξετε] well". In this clause, the present participle διατηροῦντες forms part of a condition, whereas the future πράξετε forms part of the result of fulfilling the condition. Πράξετε thus functions as a logical future.

Within the pericope on the Philippian jailer's conversion (16:25–40), after the prison doors were opened and after and the jailer asked what he must do to be converted, in 16:31, Paul and Silas say: "Believe [impv.] in the Lord Jesus, and [καί] *you will be saved* [σωθήσῃ], you and your household". Here, καί conveys the idea of a condition (BDF §§ 442.7; 471.3): if the jailer believes, the consequence will be salvation. The future σωθήσῃ is thus used as a logical future.

At the end of the pericope on the riot in Ephesus (19:21–41), according to 19:39, the town clerk says: "But if [εἰ δέ] you are looking for [pres. ind.] anything further, *it shall be settled* [ἐπιλυθήσεται] in the legal assembly". In this sentence, a condition is constituted by εἰ and the present indicative ἐπιζητεῖτε, whereas the consequence of the fulfilment of the condition is indicated by the future ἐπιλυθήσεται. Ἐπιλυθήσεται thus functions as a logical future.

In 21:24, within the pericope on Paul's visit to James (21:17–26), the brothers gave Paul the advice to take a Nazarene vow, saying: "after taking them [aor. part.], purify yourself [impv.] along with them and pay [impv.] their expenses, so that [ἵνα] *they may shave* [ξυρήσονται] their heads. And [καί] all *will know* [γνώσονται] that there is nothing in what they have been told about you, but that you yourself also live in observance of the law". In the first sentence of the translation, the future ξυρήσονται follows ἵνα, which indicates a subjunctive-like use of the future (Culy & Parsons 2003:412; cf. Zerwick & Grosvenor 1996:427). Translations translate ξυρήσονται with "may shave" (NKJV; ESV; cf. REB), "can shave" (NIV), or to convey the idea of purpose: "for the shaving" (NRSV) or "to shave" (GW; ISV; cf. NLT). Simultaneously, ξυρήσονται forms part of the logical result of adhering to the imperatives of purification and

the payment of these men's expenses. Ξυρήσονται thus also functions as a logical future. In the second sentence of the translation, the future γνώσονται follows καί, which indicates a further consequence if Paul would adhere to the imperatives. In this context γνώσονται, therefore, is also used as a logical future.

The text of Acts 28:27, which is a quotation of Isaiah 6:10 that lies very close to the text of the LXX, reads: "For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed; lest [μήποτε] they should see [sbjv.: ἴδωσιν] with their eyes and hear [sbjv.: ἀκούσωσιν] with their ears and understand [sbjv.: συνῶσιν] with their heart and turn [sbjv.: ἐπιστρέψωσιν], and [καί] *I would heal* [ἰάσομαι] them" (ESV; cf. Jn 12:40). The future ἰάσομαι, which follows μήποτε, a series of subjunctives and καί, constitutes the result of fulfilling the conditions put forth by the subjunctives, which means it functions as a logical future. (cf. Irons 2016:332). Most recent English translations thus do not translate ἰάσομαι futuristic (e.g., NRSV; HCSB; NIV; ESV).

## 2.4 Summary and preliminary conclusions

In the Gospel of Matthew, the future tense is used 352 times, the most of any book in the New Testament. Apart from the deliberate and imperatival use of the future (13.92%), the predictive use amounts to 51.14% of all futures in the gospel. Of these, 5% do not point to the absolute future, but mostly comprises prophetic material from the past that looks forward, but has already been fulfilled from the perspective of the author. In other words, 48.58% of all futures in the gospel anticipates purely future fulfilment. The gnomic, logical and subjunctive uses of the future comprise 34.75% of all futures in the gospel. This does not mean that none of these futures anticipate future fulfilment, but that the primary way in which the future functions is gnomic or logical and not futuristic. Of these 34.75%, the majority of primarily gnomic futures are also logical and the majority of primarily logical futures are also used in a gnomic way. Of those futures that are used in a subjunctive way, more than half of them also function in a logical way (8/12), whereas half of them (6/12) also have a gnomic connotation.

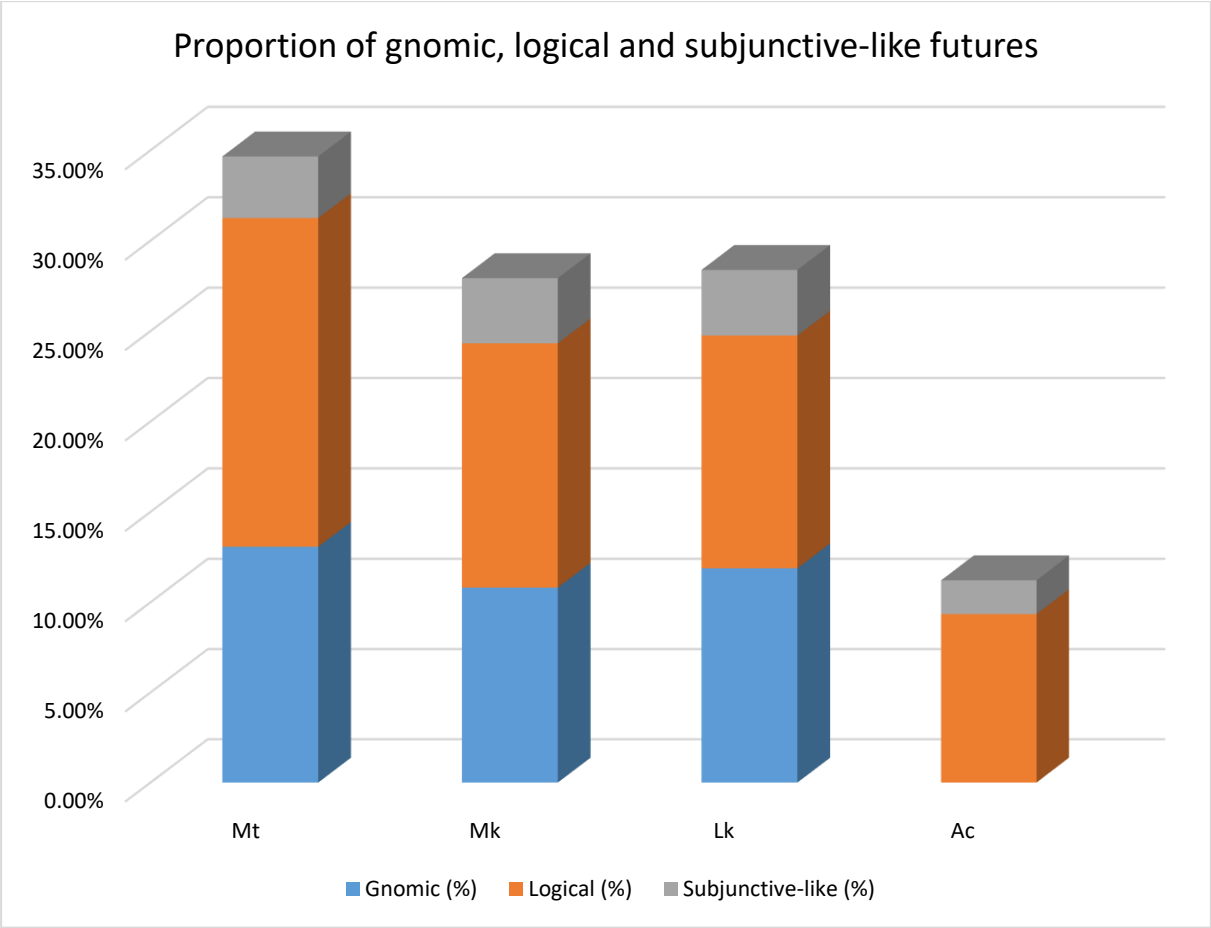
The future tense is used 111 times in the Gospel of Mark, the fifth most in the New Testament. While the deliberate and imperatival use of the future comprises 11.71% of all the futures in the gospel, the future is used in a predictive way 60.36% of the time. The gnomic, logical and subjunctive-like uses of the future comprise 28.15% of all the futures in the gospel. As with the Gospel of Matthew, while the majority of primarily gnomic futures are also logical, the majority

of primarily logical futures are also used in a gnomic way. In respect of the futures that are used in a subjunctive way, in most cases (3/4) the future also bears some logical sense.

In the Gospel of Luke, the future tense is used 303 times, the second most in the New Testament. Deliberate and imperatival futures comprise 16.17% of these, while the predictive future is used 55.12% of the time. Gnomic, logical and subjunctive-like uses of the future comprise 28.38%. As with the other two Synoptic Gospels, the majority of primarily gnomic futures are also used in a logical way, whereas the majority of primarily logical futures are also used in a gnomic way. In almost half of the instances where the future is used in a subjunctive way, it also bears some logical sense (5/11).

In the second Lukan writing, the Acts of the Apostles, the future tense is used 107 times. The deliberative and imperatival uses of the future comprise a mere 4.67%, whereas the predictive future comprises 75.7%. The gnomic, logical and subjunctive-like uses of the future comprise a mere 11.3% of all futures in Acts (12 times). Most of these 11.3% are primarily logical futures (12/10), with no clear examples of a gnomic connotation to the future. In respect of the two instances where the future is used in a subjunctive way, it also bears some logical sense in one instance.

When a preliminary analysis of the above data is conducted, one can already identify certain tendencies as regards the prevalence of gnomic, logical and subjunctive-like futures. Apart from the overlapping nature of these types of futures in the Synoptic Gospels, their prevalence seems to largely coincide with Jesus' speech (e.g., Mt 5–7; Lk 6). Since the Acts of the Apostles mostly comprises narrative material, the prevalence of gnomic and logical futures is less. A comparison between the Synoptic Gospels and Acts of the proportional prevalence of the gnomic, logical and subjunctive-like futures, can be visualised as follows:


Proportion of gnomic, logical and subjunctive-like futures
35.00%
30.00%
25.00%
20.00%
15.00%
10.00%
5.00%
0.00%
Mt
Mk
Lk
Ac
Gnomic (%)
Logical (%)
Subjunctive-like (%)

# 3 The Johannine Corpus

Although there is no scholarly consensus about the authorship of the Gospel of John, the three letters of John and the Revelation of John, they are traditionally grouped together and will be discussed accordingly. It has to be noted though that these books represent three different genres that can loosely be described as kerygmatic narrative (Jn; cf. Viljoen 2018), letter/epistle (1–3 Jn) and prophetic-apocalyptic (Rv; Möller 2019).

## 3.1 John

In the Gospel of John, the future tense is used as follows:

**Predictive**

*Active* (66 times): 2:19; 4:14 (1st and 3rd), 21, 23, 25; 5:20, 25 (X2), 28, 45; 6:27, 39, 40, 44, 54; 7:34 (X2), 36 (X2); 8:21; 9:21; 10:16; 12:28, 32, 48; 13:21, 26, 33, 36, 37; 14:16 (X2), 18, 19, 26 (X3), 30; 15:21, 26 (X2); 16:2, 3, 7, 8, 13 (X5), 14 (X2), 15, 20 (X2), 23 (1st), 25 (X2), 26; 20:15; 21:6, 18 (X3), 19 (n.a.f.).

*Deponent* (25 times): 1:39, 50, 51; 5:29, 43; 6:45 (n.a.f.); 8:21, 24, 28; 10:16; 13:7; 14:3, 7, 20; 16:7, 14, 16, 17, 19, 20 (X2), 22 (X2); 19:24, 37 (n.a.f.).

*Passive* (4 times): 1:42; 12:31; 16:20; 19:36.

*Medium* (3 times): 11:23, 24, 26.

Total: 98.

**Deliberative**

*Active* (8 times): 2:20; 3:12; 5:47; 7:31, 35; 8:22; 13:38; 19:15.

*Deponent* (3 times): 6:68; 8:33; 11:40.

Total: 11.

**Gnomic** (primarily)

*Active* (10 times): 6:37, 57, 58; 10:28; 12:25, 26; 14:12 (X2), 13, 14.

*Deponent* (3 times): 2:17; 3:36; 8:36.

Total: 13.

**Logical** (primarily)

*Active* (20 times): 4:13; 6:51 (1st); 7:38; 8:12, 32; 10:9; 11:22, 48 (X2); 13:32 (X2); 14:15, 21 (X2), 23 (X2); 15:10, 20 (X2); 16:23 (2nd).

*Deponent* (16 times): 4:14; 7:17; 8:32, 55; 10:5, 9 (X2); 11:25, 48; 12:26; 13:35; 14:7, 23 (X2); 15:7; 16:24.

*Passive* (3 times): 10:9; 11:12; 14:21.

Total: 39.

**Like a subjunctive** (primarily)

*Active* (4 times): 4:14 (2nd); 6:35; 7:3; 10:5.

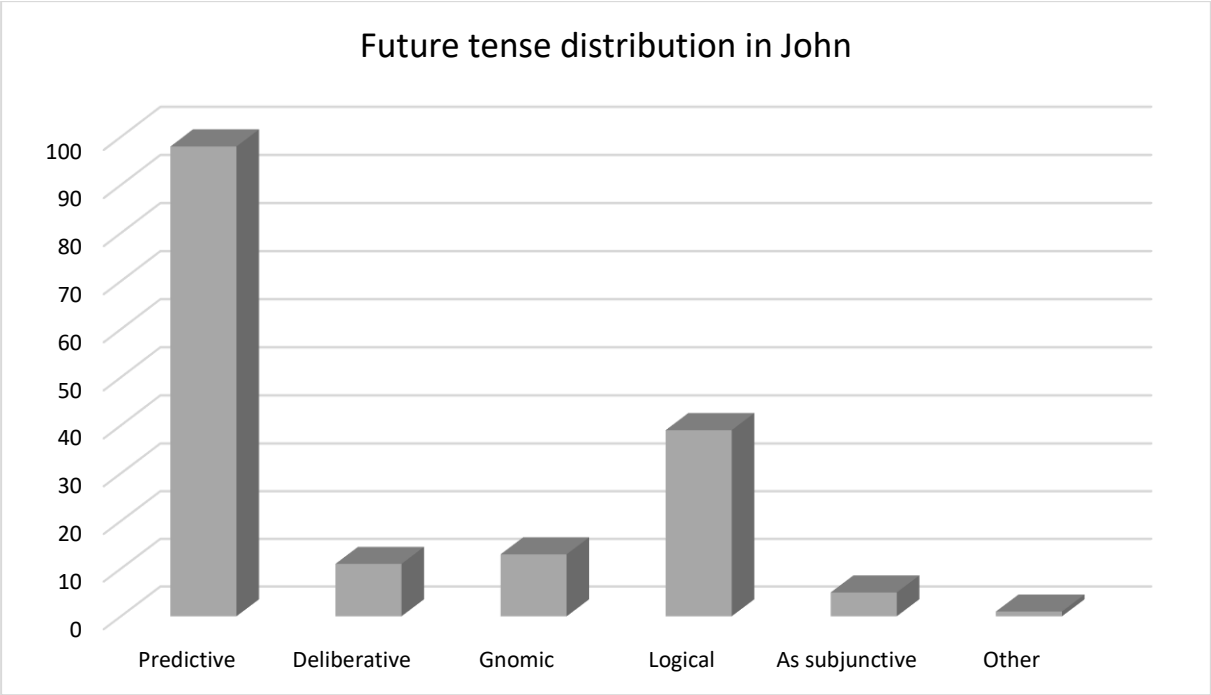
*Deponent* (once): 12:40.

Total: 5.

**Other**

*Active* (once): 6:64 (ptc.)

Total: 1.




In 2:17, after the report of Jesus' cleansing of the temple, the disciples make the remark: "Zeal for your house *will consume* [καταφάγεταί] me". This is probably an allusion to Psalm 69:10 in the MT (68:10, LXX) or 119:139 in the MT (118:139, LXX). In both the MT of Psalm 69:10 (אֲכָלָתְנִי) and the LXX of Psalm 68:10 (κατέφαγέν) the verbs are in the past tense. Similarly, in the MT of Psalm 119:139 (צִמְּתַתְנִי) and the LXX of Psalm 118:139 (ἐξέτηξέν) the verbs also point to the past. Although some interpret καταφάγεταί in a futuristic way in that it might allude to Jesus' coming death (Carson 1991:180; Bruner 2012:199; cf. Ridderbos 1997:117; Michaels 2010:163),[56] being an allusion to this general truth about the zeal for God's house in the Psalms, it is probably used in a gnomic manner (Harris 2015:64) and thus in a relative way in respect of time. Such a reading is also conveyed by the timeless translation of the GNB, which translates the whole statement with "My devotion to your house, O God, burns in me like a fire".

At the end of John the Baptist's testimony about Jesus Christ (3:27–36), in 3:36, John says: "He who believes [ptc.: πιστεύων] in the Son has [pres.: ἔχει] eternal life; he who does not obey [ptc.: ἀπειθῶν] the Son *shall* not *see* [ὄψεται] life, but the wrath of God remains [pres.: μένει] on him". In these statements, John the Baptist conveys general truths or principles about the Son. It is noteworthy that the future ὄψεται is sandwiched between two present indicatives, ἔχει and μένει. The general thrust of these statements thus seems to be gnomic rather than futuristic. In this context, ὄψεται functions as a gnomic future. At the same time, ὄψεται forms part of the

[56] Klink (2016:180) argues that this statement is probably a later, reflecting statement (cf. 2:22; 12:16). Thompson (2015:72) goes further, and argues that the statement is in fact a reinterpretation of Psalm 68:10 (LXX).

consequence of the fulfilment of the condition of not obeying the Son, which means it is also used as a logical future (cf. Porter 1989:422).

In 4:13–14, in Jesus' conversation with the woman at the well, he says: "Everyone [πᾶς] who drinks [ptc.: πίνων] of this water *will thirst* [διψήσει] again, (14) but whoever [ὃς δ' ἄν] drinks [sbjv.: πίῃ] of the water that I *will give* [δώσω] him *will* never *thirst* [οὐ μὴ διψήσει εἰς τὸν αἰῶνα]. But the water that *I shall give* [δώσω] him *will become* [γενήσεται] in him a spring of water welling up into eternal life". In Jesus' first statement (v. 13), the future διψήσει indicates the consequence of the fulfilment of the condition that people drink of the natural water in the well, thus functioning as a logical future. In light of the adjective πᾶς, Jesus' statement also conveys a general principle: people who drink natural water will always thirst again.[57] Διψήσει thus also functions as a gnomic future. In Jesus' second, contrasting statement (v. 14a), διψήσει is used like an "emphatic negation subjunctive" (Wallace 1996:468, cf. ibid.:571) after οὐ μή (Harris 2015:91; cf. Zerwick & Grosvenor 1996:295). Yet, this subjunctive-like use coincides with both the logical and the gnomic use of διψήσει in this verse. It is logical in that it constitutes the consequence of drinking the water that Jesus will give and it is gnomic in that it conveys a general truth about the living water that Jesus provides.[58] Similar to the use of διψήσει in verse 13, the future γενήσεται (v. 14b) also functions as both a logical and a gnomic future. It is logical in that it points to the immediate[59] result of fulfilling the condition of the water given by Jesus and it is gnomic in that in points to a general truth. The future δώσω, which is used twice in verse 14, is probably best taken as a normal predictive future. Yet, in respect of the other future tenses in verses 13–14, there seems to be a considerable overlap among the logical, gnomic and subjunctive-like uses of the future.

In the pericope about Jesus being the bread of life (6:22–59), according to 6:35, Jesus says to them: "I am the bread of life; he who comes [ptc.: ἐρχόμενος] to me shall not [οὐ μή] hunger [sbjv.: πεινάσῃ], and he who believes [ptc.: πιστεύων] in me shall never [οὐ μή… πώποτε] *thirst* [διψήσει]". It is quite clear in this verse that the future tense διψήσει functions like a subjunctive of emphatic negation after οὐ μή, similar to the subjunctive πεινάσῃ after οὐ μή (Harris 2015:135). Additionally, διψήσει is reminiscent of divine wisdom (Keener 2003:683; cf.

[57] Beasley-Murray (2002:60) points to the possibility that this statement alludes to Sir 24:21: "Whoever feeds on me will be hungry for more, and whoever drinks from me will thirst for more", which would confirm the gnomic tone of the statement.
[58] Cf. Michaels (2010:243) who calls this an "extraordinary promise".
[59] Michaels (2010:244) argues that "eternal life" (v. 14) points to the "immediate future, so immediate that Jesus can speak of it as something the believer already 'has' (3:36; 5:24; 6:47, 54)".

Carson 1991:289),[60] and is used in the context of a general principle that Jesus lays down, constituting the consequence of the fulfilment of the condition of believing in Jesus. Διψήσει thus also functions as both a logical and a gnomic future. Two verses further, in 6:37, Jesus continues: "All that [πᾶν ὅ] the Father gives me *will come* [ἥξει] to me, and whoever comes to me I will never [οὐ μή] cast out [sbjv.: ἐκβάλω]". Again Jesus puts forth a general truth regarding coming to Jesus, following πᾶν ὅ (cf. Zerwick & Grosvenor 1996:304). The future ἥξει is thus used as a gnomic future. Yet, it is also a logical future in that it states the result of the giving of the father.

In 6:51, which is part of the same pericope, Jesus says: "I am the living bread that came down from heaven. If anyone [ἐάν τις] eats [sbjv.: φάγῃ] of this bread, *he will live* [ζήσει] forever". The second statement is clearly conditional. The condition is indicated by ἐάν plus the subjunctive φάγῃ. The consequence of the fulfilment of the condition is indicated by the future tense ζήσει. Ζήσει is therefore used as a logical future. It is significant that eternal life is elsewhere pictured as a present reality (3:36; 5:24; 6:47, 54), which supports the possibility that ζήσει is used logically rather than futuristic. Yet, the same statement also comes across as stating a general truth, which means that ζήσει also functions as a logical future. Towards the end of the same pericope, in 6:57–58, Jesus says: "As the living Father sent me, and I live because of the Father, so he who feeds [ptc.: τρώγων] on me, *he will live* [ζήσει] because of me. (58) This is the bread that came down from heaven, not like the bread the fathers ate, and died. He who feeds [ptc. τρώγων] on this bread *will live* [ζήσει] forever". The future ζήσει, which occurs in both verses, forms part of a general truth that Jesus puts forth about himself in both verses. Ζήσει can thus be interpreted as a gnomic future. Moreover, in both verses ζήσει functions as a logical future in that in each verse it states the consequence of the fulfilment of the condition set forth by the participle τρώγων.

According to 7:3, Jesus' brothers tried to persuade Jesus to go to the Feast of Booths by saying: "Leave here and go into Judea, that [ἵνα] your disciples also *may see* [θεωρήσουσιν] the works you are doing". The future θεωρήσουσιν is clearly used here like a subjunctive after ἵνα (cf. BDF §369; Barrett 1978:311; Zerwick & Grosvenor 1996:307; Wallace 1996:571, 699; Harris 2015:150). Although some translate θεωρήσουσιν with "will see" (e.g., Newman & Nida 1993:221–222), most translate it with "may see" or something similar (e.g., KJV; NRSV; NIV;

[60] Some argue that this saying of Jesus is reminiscent of Sir 24:19–21: "Come to me, you who desire me, and eat your fill of my fruits … Those who eat of me will hunger for more, and those who drink of me will thirst for more" (cf. Prov 9:5; Sir 51:23–24; Keener 2003:683; Lincoln 2005:229).

ESV). Since θεωρήσουσιν also forms part of the goal or purpose of the request of Jesus' brothers, it could also be understood as a kind of logical future. Within the same pericope about the Feast of Booths (7:1–24), according to 7:17, Jesus remarks: "If [ἐάν] anyone wills [sbjv.: θέλῃ] to do His will, *he will know* [γνώσεται] whether the teaching is from God or whether I am speaking on my own authority". Here, the future γνώσεται functions as a logical future in that it indicates the consequence of choosing to do God's will, following ἐάν and the subjunctive θέλῃ.

In 7:38, Jesus utters the saying: "He who believes [ptc. πιστεύων] in me, as the Scripture has said, out of his heart *will flow* [ῥεύσουσιν] rivers of living water". In this context the future ῥεύσουσιν forms part of the logical consequence of him who believes (πιστεύων) in Jesus, thus functioning as a logical future. The statement also comes across as laying down a general truth or principle, which means that ῥεύσουσιν is also gnomic.

According to 8:12, Jesus says: "I am the light of the world. He who follows me [ptc.] will not [οὐ μή] walk [sbjv.: περιπατήσῃ] in darkness, but *will have* [ἕξει] the light of life". In the second sentence, the future ἕξει forms part of the logical consequence of following Jesus and thus functions as a logical future. It is noteworthy that having (ἕξει) the light of life is parallel to not walking in darkness, which is conveyed by οὐ μή and the subjunctive περιπατήσῃ. In containing a subjunctive, the statement about not walking in darkness does not point to a specific time as such. The verb ἕξει could be interpreted as a kind of linear future: "will continue to have" (Harris 2015:168), rather than pointing to a specific time in the future. Additionally, all of Jesus' sayings in 8:12, one of which is an "I am" statement, convey general truths. Ἕξει thus also functions as a gnomic future.

According to 8:31–32, Jesus said to the Ἰουδαῖοι who believed in him: "If [ἐάν] you abide [sbjv.: μείνητε] in my word, you are [pres.] truly my disciples, (32) and *you will know* [γνώσεσθε] the truth, and the truth *will make* you *free* [ἐλευθερώσει]". In this sentence, the condition is laid out by ἐάν and the subjunctive μείνητε. The two futures γνώσεσθε and ἐλευθερώσει elaborate on the consequence of abiding in Jesus' word, namely, to be truly his disciples. Both futures thus still form part of the consequence of abiding in Jesus' word and can, therefore, be regarded as logical futures. Jesus' saying also constitutes a general principle, which means that the two futures can also be regarded as gnomic. Within the same conversation with the believing Ἰουδαῖοι, in 8:36, Jesus says to them: "Therefore, if [ἐάν] the Son sets you free [sbjv.: ἐλευθερώσῃ], *you will be* [ἔσεσθε] free indeed". Here, it is again difficult to decide whether ἔσεσθε is primarily a gnomic or a logical future. It is gnomic in that it occurs within a

general principle that Jesus sets forth and it is logical in that it forms part of the consequence of the fulfilment of the condition of being set free by the Son, constituted by ἐάν plus the subjunctive ἐλευθερώσῃ.

In the pericope about Jesus' claims about himself (8:48–59), in 8:55, Jesus says to the Ἰουδαῖοι: "And if [κἄν] I say [sbjv.: εἴπω] that I do not know [perf.] him, *I would be* [ἔσομαι] a liar like you". In this context ἔσομαι forms part of the consequence of the fulfilment of the condition set forth by κἄν and the subjunctive εἴπω. Yet, such a consequence comes across as more hypothetical[61] than real. Ἔσομαι can thus be interpreted as a kind of logical future.

In 10:5, within Jesus' discourse about being the good shepherd (10:1–21), Jesus says: "But a stranger *they will* not *follow* [οὐ μὴ ἀκολουθήσουσιν], but *they will flee* [φεύξονται] from him, for they do not know the voice of strangers". In the first part of this statement, the future ἀκολουθήσουσιν is used with οὐ μή, a use that is normally associated with a subjunctive (Zerwick & Grosvenor 1996:317; cf. Harris 2015:194). The verb φεύξονται functions as a logical future in that it points to the logical consequence of being faced with a stranger. The logical connotation is strengthened by the reason that follows: they do not know the voice of strangers. Yet, both of the verbs ἀκολουθήσουσιν and φεύξονται also form part of what the gospel writer perceives as a παροιμία (10:6), a proverb or a figure of speech, which means that both verbs also seem to function in a gnomic way. Within the same pericope, in 10:9, Jesus says: "I am the door. If [ἐάν] anyone [τις] enters [sbjv.: εἰσέλθῃ] by me, *he will be saved* [σωθήσεται] and *will go in* [εἰσελεύσεται] and *out* [ἐξελεύσεται] and *find* [εὑρήσει] pasture". In this elaborate statement that follows Jesus' "I am" statement, all four futures, σωθήσεται, εἰσελεύσεται, ἐξελεύσεται and εὑρήσει function as logical futures in that they constitute the result of fulfilling the condition to enter by Jesus, the door, indicated by ἐάν and the subjunctive εἰσέλθῃ. At the same time, all of these futures also function as gnomic futures in that they form part of the general principle that Jesus lays down about salvation and eternal rest. The general applicability of Jesus statement is especially conveyed by τις. The idea of εἰσελεύσεται καὶ ἐξελεύσεται can also be regarded as a Semitism that "echoes covenant terminology" such as is found in Deuteronomy 28:6 (Köstenberger 2004:304; cf. Keener 2003:811), which enhances the preceptive quality of Jesus' saying.

At the Feast of Dedication, in answer to the demand of the Ἰουδαῖοι to tell them whether Jesus really is the Messiah (10:24), according to 10:27–28, Jesus states: "My sheep hear [pres. ind.]

[61] Many translations translate ἔσομαι with "would be" (e.g., ISV; NRSV; NIV; ESV).

my voice, and I know [pres. ind.] them, and they follow [pres. ind.] me. (28) I give [pres. ind.] them eternal life, and they will never perish [οὐ μή + sbjv.: ἀπόλωνται], and no one [οὐχ… τις] *will snatch* [ἁρπάσει] them out of my hand". Similar to the statements in 10:9, here in 10:27–28 Jesus establishes general principles about engaging with him, about eternal life and about the security it brings. The future ἁρπάσει in 10:28 can thus be regarded as a gnomic future. Simultaneously, ἁρπάσει forms part of the logical result of hearing Jesus' voice, following him and receiving eternal life. Ἁρπάσει thus also functions as a kind of logical future. In fact, one could also argue that after οὐχ, ἁρπάσει functions in a way similar to a subjunctive in a negation (cf. Wallace 1996:468–469) or prohibition (BDF §362). This overlap in gnomic, logical and subjunctive-like functions of ἁρπάσει, in which the time of the verb is not primary, seems to be confirmed by Newman and Nida's (1993:340) translation "[n]o one *can* snatch them away from me" (emphasis added; cf. GNB; NLT).

In 11:12, after Jesus said that Lazarus is just asleep, his disciples commented: "Lord, if [εἰ] he has fallen asleep [perf.], *he will get well* [σωθήσεται]". Here, the future σωθήσεται indicates the logical outcome of fulfilling the condition, indicated by εἰ, to be normally asleep. Σωθήσεται is hence used as a logical future that is not temporally based (cf. Porter 1989:421). In 11:22, still before Jesus rose Lazarus from the dead, Martha expressed her faith in Jesus by saying: "but even now I know that whatever [ὅσα ἄν] you ask [sbjv. ὅσα ἂν] from God, God *will give* [δώσει] you". The future δώσει functions as a logical future in that it indicates the logical outcome of Jesus' asking. In 11:25, still in conversation with Martha, Jesus says: "I am the resurrection and the life. He who believes [pres. ptc.] in me, even if [κἄν] he dies [sbjv.: ἀποθάνῃ], *he shall live* [ζήσεται]". The future ζήσεται constitutes the logical consequence of believing in Jesus. Ζήσεται is also the logical counterpart of dying in that it follows ἄν and the subjunctive ἀποθάνῃ. Ζήσεται is thus a logical future. Yet, in context of another "I am" saying, both of the statements in this verse also convey a general truth, which means that ζήσεται is also gnomic.

After Jesus raised Lazarus from the dead, the Ἰουδαῖοι deliberated to kill Jesus. As part of their deliberation, in 11:48, they said: "If [ἐάν] we let him go on [sbjv.: ἀφῶμεν] like this, everyone *will believe* [πιστεύσουσιν] in him, and the Romans *will come* [ἐλεύσονται] and *take away* [ἀροῦσιν] both our place and our nation". All three futures πιστεύσουσιν, ἐλεύσονται and ἀροῦσιν form part of the logical anticipated consequence of the fulfilment of the condition of letting Jesus go on as he does, which is indicated by ἐάν and the subjunctive ἀφῶμεν. Hence, all three futures function as logical futures that are not temporally based (cf. Porter 1989:421).

In 12:25–26, before Jesus' death, when some Greeks came to Philip to ask for Jesus, Jesus answered the disciples: "He who loves [pres. ptc.] his life/soul loses [pres. ind.] it, and he who hates [pres. ind.] his life/soul in this world *will keep* [φυλάξει] it for eternal life. (26) If [ἐάν] anyone [τις] serves [sbjv.: διακονῇ] me, he must follow [impv.] me; and where I am [pres. ind.], there *will* my servant *be* [ἔσται] also. If [ἐάν] anyone [τις] serves [sbjv.: διακονῇ] me, the Father *will honour* [τιμήσει] him". Similar to Jesus' sayings in the Synoptic Gospels (Mt 10:37; 16:25; Mk 8:35; Lk 9:24; 17:33), according to 12:25–26, Jesus lays down general principles about losing one's own life or soul and gaining (eternal) life (cf. Lincoln 2005:350). These statements follow the ἀμήν-ἀμήν-formula in 12:24, which "introduces a series of announcements" (Michaels 2010:689). It is interesting that the losing of life in verse 25 is in the present tense (ἀπολλύει), while the keeping of life is in the future tense (φυλάξει). It shows that within the way in which these general truths are put forth, the time of the verbs is not primary (cf. Porter 1989:421), especially in John where the present and the future reality of salvation and eternal life are both in view (cf. Ridderbos 1997:398–399). In other words, the statements are true of any time. To some extent, the verbs φυλάξει, ἔσται and τιμήσει in these two verses thus all function as gnomic futures. At the same time, in 12:25, the keeping of life constitutes the consequence of hating life, which means that φυλάξει is also used as a logical future. The verb ἔσται in 12:26 still occurs within the logical sequence of the condition to serve Jesus (ἐάν + sbjv.: διακονῇ) and the logical imperative to follow him. Ἔσται can thus be interpreted as a logical future. Similarly, the future τιμήσει in 12:26 forms part of the logical consequence of the fulfilment of the condition to serve Jesus, indicated by ἐάν and the subjunctive διακονῇ, meaning that τιμήσει can also be regarded as a logical future.

In 12:40, within the Fourth Evangelist's commentary on the unbelief of Ἰουδαῖοι, he quotes Isaiah 6:10: "He has blinded their eyes and hardened their heart, lest [ἵνα μή] they see [sbjv.: ἴδωσιν] with their eyes, and understand [sbjv.: νοήσωσιν] with their heart, and turn [sbjv.: στραφῶσιν], and *I would heal* [ἰάσομαι] them" (cf. Ac 28:27). In following the three subjunctives after ἵνα and μή, the future ἰάσομαι is used like a subjunctive without a pertinent time element (Zerwick 1963 §342; BDF §369; Zerwick & Grosvenor 1996:326–327; Harris 2015:238; cf. Irons 2016:231).[62] Hence, most recent English translations do not translate ἰάσομαι futuristic (e.g., NKJV; NRSV; ISV; NIV; ESV). Ἰάσομαι also functions as a kind of logical future in that it points to the purpose of the hardening.

[62] Although the LXX of Isa 6:10 uses slightly different words in the three subjunctives, the verb ἰάσομαι is also used in the same way in the LXX.

According to 13:32, within the pericope on the new commandment (13:31–35), Jesus says concerning the glorification of the Son: "If [εἰ] God is glorified [aor.: ἐδοξάσθη][63] in him, God *will* also *glorify* [δοξάσει] him in himself, and *glorify* [δοξάσει] him at once". The future δοξάσει, which occurs twice in this verse, can be regarded as a logical future in both instances in that they point to the logical consequence of God's glorification in the Son. After telling the disciples that he will be with the disciples a little while longer, and after stating the new commandment of love, in 13:35, Jesus states: "By this everyone *will know* [γνώσονται] that you are [pres. ind.] my disciples, if [ἐάν] you have [sbjv.: ἔχητε] love for one another". Although the consequence and condition are in reverse order in this sentence, in stating the consequence of the fulfilment of the condition set forth by ἐάν and the subjunctive ἔχητε, the future γνώσονται is used as a logical future. Γνώσονται can also be regarded as a gnomic future in that the whole statement conveys a general truth or principle of discipleship.[64]

Just after Jesus said that he is the way, truth and life (14:6), he says in 14:7: "If [εἰ] you had known [perf. ind.: ἐγνώκατέ] me, *you would have known* [γνώσεσθε][65] my Father also". In this sentence, the future γνώσεσθε can hardly be translated futuristic (cf. Porter 1989:421). The condition set forth by εἰ and the perfect ἐγνώκατέ dictates that the consequence is expressed as the logical counterpart within the same terms. Γνώσεσθε is thus used as a logical future (Beasley-Murray 2002:253; Harris 2015:257).

Within the same discourse, in 14:12–14, Jesus says: "Truly, truly, I say to you, he who believes [pres. ptc.] in me *will* also *do* [ποιήσει] the works that I do [pres. ind.]; and greater works than these *will he do* [ποιήσει], because I go [pres. ind.] to the Father. (13) And whatever [ὅ τι ἄν] you ask [sbjv.: αἰτήσητε] in my name, that *I will do* [ποιήσω], that [ἵνα] the Father may be glorified [sbjv.: δοξασθῇ] in the Son. (14) If [ἐάν] you ask [sbjv.: αἰτήσητέ] me anything in my name, *I will do it* [ποιήσω]". Verse 12 starts with the ἀμήν-ἀμήν-formula, which anticipates a series of general truths. All of the statements in verses 12–14 can be regarded as laying down general truths or principles, which means that the future ποιήσει, which occurs twice in verse 12, and ποιήσω in verses 13 and 14 can be regarded as gnomic futures. Further, all of the statements in these three verses are conditional in nature. In verse 13, the condition is constituted by belief in Jesus. On the fulfilment of the condition, the results will follow: doing

[63] The aorist ἐδοξάσθη can be regarded as a proleptic or futuristic aorist (Harris 2015:215).
[64] Cf. Köstenberger (2004:423), who considers the love-command as "the mark of his disciples", a principle that is also highlighted in the Qumran community (cf. also Klink 2016:606).
[65] Although this is the preferred reading in NA[28], the reading is not beyond doubt: 𝔓[66] ℵ D W (579) sa ly bo Ir[lat] (indicated by a C-rating in the UBS[5] text). The other possibilities are ἐγνώκειτε ἄν: A C[3] K N Γ Δ Θ *ƒ*13 700. 892. 1241. 1424. (𝔰 l 844) 𝔐 aur (f) vg, and ἂν ᾔδειτε: B C* (L) Q Ψ 1. 33. 565 r[1].

the works that Jesus does and doing greater work than he does (ποιήσει X2). Similarly, in verse 13, the future ποιήσω forms part of result of fulfilling the condition of asking (αἰτήσητε). In verse 14, the condition to ask anything in Jesus' name is set forth by ἐάν and the subjunctive αἰτήσητέ. The result is that Jesus will do it (ποιήσω). All four futures in verses 12–14 can thus also be regarded as logical futures that are not temporally based (cf. Porter 1989:421).

In 14:15, which forms part of a new pericope (14:15–31), Jesus states: "If [ἐάν] you love [sbjv.: ἀγαπᾶτέ] me, *you will keep* [τηρήσετε][66] my commandments". Here we have another conditional statement. The condition to love Jesus, stated with ἐάν and the subjunctive ἀγαπᾶτέ, logically results in the keeping (τηρήσετε) of his commandments upon fulfilment. Τηρήσετε can thus be regarded as a logical future. Later, within the same pericope, in 14:21, Jesus states the following: "And he who loves [pres. part.] me *will be loved* [ἀγαπηθήσεται] by my Father, and I *will love* [ἀγαπήσω] him and *manifest* [ἐμφανίσω] myself to him". The three futures, ἀγαπηθήσεται, ἀγαπήσω and ἐμφανίσω all contribute in constituting the result of fulfilling the condition to love Jesus, thus functioning as non-temporal (cf. Porter 1989:421) logical futures. That the three futures are also used as gnomic futures, is conceivable in light of the generality of the statement. After Judas wanted clarification on the above statement (14:22), Jesus responded in 14:23: "If [ἐάν] anyone [τις] loves [sbjv.: ἀγαπᾷ] me, *he will keep* [τηρήσει] my word, and my Father *will love* [ἀγαπήσει] him, and *we will come* [ἐλευσόμεθα] to him and *make* [ποιησόμεθα] our home with him". The content and construction of this statement is similar to those in 14:15 and 14:21. It starts with a condition that contains ἐάν and a subjunctive (ἀγαπᾷ) and follows with the logical results. In this instance, the results comprise four future tenses, τηρήσει, ἀγαπήσει, ἐλευσόμεθα and ποιησόμεθα. All of them can be regarded as logical futures.[67] The whole statement also comes across as conveying a general principle (cf. Ridderbos 1997:506) that is applicable to everyone, especially in view of τις, which means that the four futures also function as gnomic futures.

In 15:7, which is within the pericope about Jesus being the true vine (15:1–8), Jesus says: "If [ἐάν] you abide [sbjv.: μείνητε] in me, and my words abide [sbjv.: μείνῃ] in you, if [ἐάν] you ask [impv.: αἰτήσασθε] whatever you wish, and *it will be done* [γενήσεται] for you". In this sentence there are three parallel conditions, comprised by (1) ἐάν and the subjunctive μείνητε, (2) the subjunctive μείνῃ and (3) ἐάν and the imperative αἰτήσασθε. The future γενήσεται forms

[66] This reading (B L Ψ co Epiph) is marginally preferable over the aor. impv. τηρήσετε (𝔓[66] א 060. 33 . 579), for it better accords with ἐρωτήσω in the following verse (Metzger 1994:208; Harris 2015:260).
[67] Although the parousia might be in view at the end of 14:23 (e.g., Beasley-Murray 2002:260), the logical aspect of the future seems to be primary.

part of the logical consequence when the conditions are met, which means it is used as a logical future. Within the same discourse, in 15:10, Jesus says the following: "If [ἐάν] you keep [sbjv.: τηρήσητε] my commandments, *you will abide* [μενεῖτε] in my love, just as I have kept my Father's commandments and abide in his love". Here, the abiding in Jesus' love (μενεῖτε) is the logical consequence of the fulfilment of the condition to keep his commandments, which is indicated with ἐάν and the subjunctive τηρήσητε. The future μενεῖτε thus functions a non-temporal (cf. Porter 1989:421) logical future. At the same time, the saying also comes across as stating a general principle, which also lends a gnomic function to μενεῖτε. The principle is that if one really keeps Jesus' commandments, which includes the love command, one would also abide in Jesus' love. These are inseparable (cf. Borchert 2003:146).

In the pericope about the world's hatred towards Jesus' disciples (15:18–16:4), according to 15:20, Jesus says the following: "Remember the word that I said to you: 'A servant is not greater than his master'. If [εἰ] they persecuted [aor. ind.] me, *they will* also *persecute* [διώξουσιν] you. If [εἰ] they kept [aor. ind.] my word, *they will* also *keep* [τηρήσουσιν] yours". In both conditional statements, introduced by εἰ and an aorist indicative, the futures διώξουσιν and τηρήσουσιν function as logical futures in that they state the respective inevitable outcomes of the two first-class conditions.

In 16:23–24, which occurs at the end of the pericope about sorrow that would turn into joy (16:16–24), Jesus says: "Truly, truly, I say to you, whatever [ἄν τι] you ask [sbjv.: αἰτήσητε] the Father in my name, *he will give* [δώσει] to you. (24) Until now you have asked nothing in my name. Ask [impv.], and *you will receive* [λήμψεσθε], that [ἵνα] your joy may be [perf. ptc.] full". Jesus' saying in 16:23 implies the condition of asking the Father something in Jesus' name. The logical result is that the Father will give (δώσει) that which is asked. Similarly, a condition is implied in 16:24. One needs to ask, but such asking results in receiving (λήμψεσθε). Both the futures δώσει and λήμψεσθε can thus be understood as logical futures. In view of the ἀμήν-ἀμήν-formula in 16:23, and the general principle that Jesus' words convey in these two verses, a gnomic connotation to both of these verbs is conceivable.

## 3.2 1–3 John

In the three letters of John, the future tense is used as follows:

**Predictive**

*Active* (twice): 3 Jn 1:10, 14.

*Deponent* (5 times): 1 Jn 3:2 (X3); 2 Jn 1:2, 3.

Total: 7.

**Imperatival**

*Active* (once): 1 Jn 5:16 (1st).

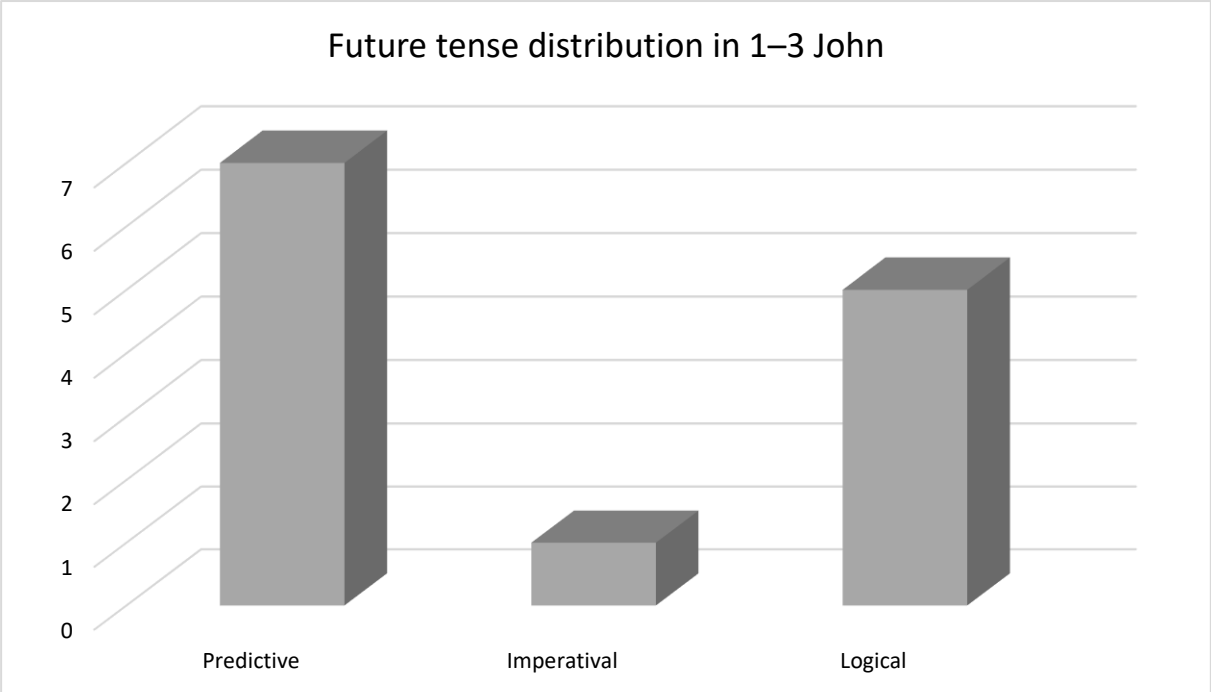
Total: 1.

**Logical** (primarily)

*Active* (4 times): 1 Jn 2:24; 3:19; 5:16 (2nd); 3 Jn 1:6.

*Deponent* (once): 1 Jn 3:19.

Total: 5.




1 John 2:24, the writer states that "if [ἐάν] what you heard from the beginning abides [sbjv.: μείνῃ] in you, you also [καί] *will abide* [μενεῖτε] in the Son and in the Father". Here, the future μενεῖτε states the logical consequence following the fulfilment of the condition set forth by ἐάν

and the subjunctive μείνῃ (cf. Smalley 1984:119). Μενεῖτε thus functions a non-temporal (Porter 1989:421) logical future.

After John admonished the addressees that they should love others in deed and in truth (1 Jn 3:1–18), in 1 John 3:19 he states that "by this *we shall know* [γνωσόμεθα] that we are of the truth and *shall assure* [πείσομεν] our heart before him". It is quite clear that the main function of these two futures is not temporal but rather to indicate the result of adherence to the preceding admonitions. This is probably the reason why some manuscripts have the present γινώσκομεν instead of γνωσόμεθα (5. 642. 1175. 1448 Byz lat sa$^{sa}$). According to Metzger (1994:643), the assimilation of the future tense to the present is "to accord for the frequently occurring formula ἐν τούτῳ γινώσκομεν" (see 2:3, 5; 3:24; 4:13; 5:2; cf. 3:14a, 15b, 16a, 20c; Schuchard 2012:363). Despite the two future tenses in this verse, some translations translate one or both of them in the present (NKJV; NIV; ESV). Both the futures γνωσόμεθα and πείσομεν can thus be considered as logical futures. Brown (1982:453) argues that the future γνωσόμεθα "may be gnomic (BDF 349[1]) and equivalent to a present". Although the non-temporal context of the verb seems quite certain, it is another question whether the verse is conveying a general truth as such and if γνωσόμεθα thus qualifies to be identified as gnomic.

1 John 5:16, the author states that "if [ἐάν] you see [sbjv.: ἴδῃ] your brother committing a sin that is not to death, *he should pray* [αἰτήσει] and [καί] God *will give* [δώσει] him life". Although the future αἰτήσει is clearly used imperatively, δώσει indicates the result of the prayer and thus functions as a non-temporal (Porter 1989:421) logical future. Its logical function can be derived from the καί, which in this context can be interpreted as conveying a condition (BDF §§ 442.7; 471.3), and especially the preceding ἐάν plus the subjunctive ἴδῃ, which undergird the conditional nature of the whole sentence.

In 3 John 1:5–6, John commends the addressees for their effort with strangers (v. 5), "who testified of your love before the church, whom *you will do* [ποιήσεις] well having sent them forward [aor. ptc.: προπέμψας] in a manner worthy of God" (v. 6). Schuchard (2012:654) points out that the participle προπέμψας is conditional. Some translations thus translate "if you send them forward…" or similar (KJV; NKJV). The verb ποιήσεις can thus be understood as a logical future that conveys the result of fulfilling the implicit condition to send the strangers forward on their journey, indicated by the participle προπέμψας.

## 3.3 Revelation

On a preliminary reading, in the book of Revelation, the future tense is used as follows:

**Predictive**

*Active* (55 times): 2:10 (1st), 23; 3:3 (X2), 4, 5, 7, 9 (X3), 10; 4:1, 5:10; 7:15, 16 (X2), 17 (X3); 9:6 (X3); 10:9; 11:2, 3 (X2), 7 (X3), 10; 11:15; 13:8; 15:4 (2nd and 3rd); 17:1, 7, 14 (X2), 16 (X3); 18:8, 9, 14; 19:15; 20:6; 21:3, 4, 6, 9, 24, 26; 22:3, 5 (X2).

*Deponent* (20 times): 1:7 (X2); 2:23; 10:6, 9; 17:8, 16; 18:9, 15; 20:6, 8; 21:3 (X2), 4 (X2), 25; 22:3 (X2), 4, 5.

*Passive* (6 times): 17:8, 17; 18:8, 21; 20:7, 10.

Total: 81.

**Deliberative**

*Active* (once): 15:4 (1st).

Total: 1.

**Logical** (primarily)

*Active* (16 times): 2:5, 7, 10 (2nd), 16, 17 (X2), 26, 27, 28; 3:12 (X2), 20, 21; 21:7; 22:18, 19.

*Deponent* (4 times): 3:20; 14:10; 21:7 (X2).

*Passive* (once): 14:10.

*Medium* (once): 3:5.

Total: 22.

**Like a subjunctive** (primarily)

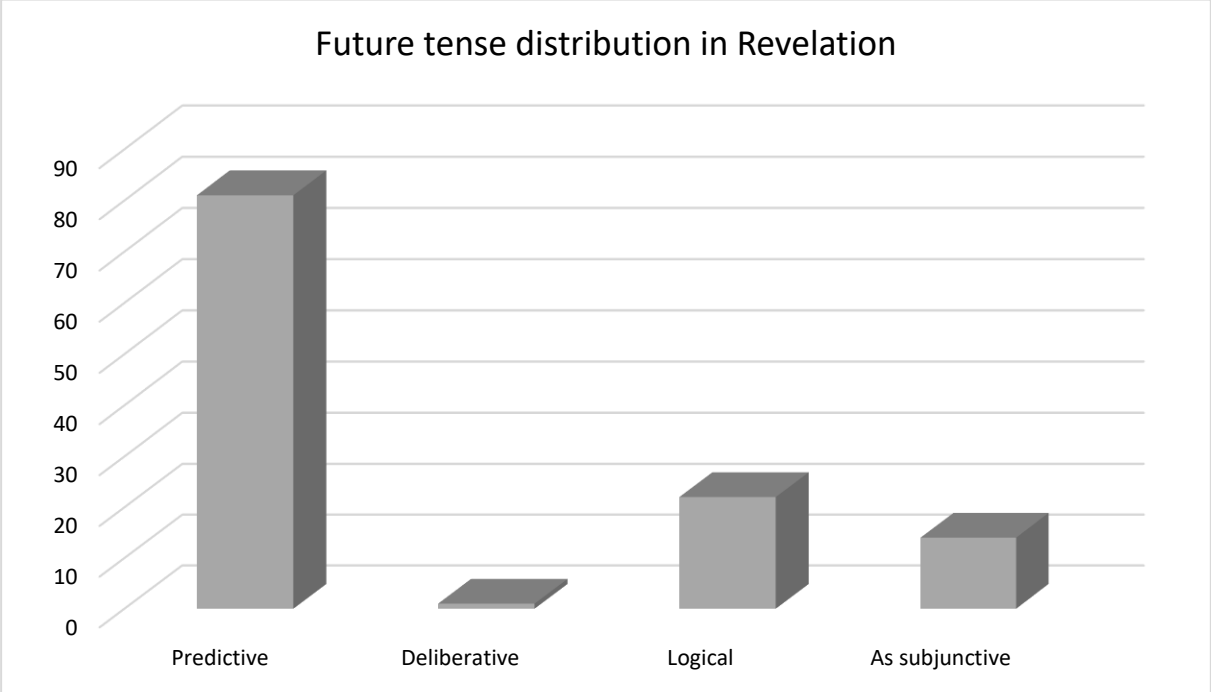
*Active* (9 times): 3:5 (1st); 4:9, 10 (X2); 6:4; 8:3; 9:4, 20; 13:12.

*Deponent* (twice): 4:10; 22:14.

*Passive* (twice): 9:5; 14:13.

*Medium* (once): 6:11

Total: 14.




In 2:5, within the letter to the congregation in Ephesus (2:1–7), the prophecy reminds the congregation to remember from where they have fallen. They are reprimanded to repent and to do the works they did at first. Then follows the warning: "for if not [εἰ δὲ μή], I will come [pres.: ἔρχομαί] to you and *remove* [κινήσω] your lampstand from its place, unless you repent". Here, the future κινήσω stands parallel to the present ἔρχομαί and both verbs indicate the consequence of the fulfilment of the condition of not adhering to the warning. Ἔρχομαί can thus be understood as a logical present and κινήσω as a logical future. An inverse statement follows in 2:7, when the prophecy says: "To him who overcomes [ptc.: νικῶντι] *I will give* [δώσω] to eat from the tree of life". In view of the conditional nature of verse 5, the inverse statement also implies a condition. The participle νικῶντι thus indicates a condition (Beale 1999:234) after which the logical future δώσω follows.

Similar conditional (esp. Porter 1989:437; Beale 1999) statements follow at the end of each of the prophecies to the other congregations in the rest of chapter 2 and chapter 3, in which the same logic applies. In 2:10, the congregation of Smyrna is reprimanded to be faithful unto death, with the promise that "*I will give* [δώσω] you the crown of life". In 2:16, the congregation in Pergamum is commanded to repent, "but if not [εἰ δὲ μή], I will come [pres.: ἔρχομαί] to you soon and *war* [πολεμήσω] against them with the sword of my mouth". The promise in 2:17 is

as follows: "to him who overcomes *I will give* [δώσω] some of the hidden manna to eat. And *I will give* [δώσω] him a white stone". According to 2:26–28, the promise to those overcoming and keeping Jesus' works until the end within the congregation of Thyatira is that "*I will give* [δώσω] authority over the nations, (27) and he *will rule* [ποιμανεῖ] them with a rod of iron… (28) And *I will give* [δώσω] him the morning star". According to 3:5, it is said to the one in the congregation of Sardis who overcomes that "*he will be clothed* [περιβαλεῖται] in white garments, and *I will* not *blot out* [οὐ μὴ ἐξαλείψω][68] his name from the Book of Life; but *I will confess* [ὁμολογήσω] his name before My Father and before His angels". In 3:12, those in the congregation of Philadelphia who overcome, are promised: "*I will make* [ποιήσω] him a pillar in the temple of my God… and *I will write* [γράψω] on him the name of my God". According to 3:20–21, Jesus tells the congregation of Laodicea that he stands at the door and knock. Then the promise follows: "If anyone hears [ἐάν τις ἀκούσῃ] my voice and opens the door, *I will come in* [εἰσελεύσομαι] to him and *eat* [δειπνήσω] with him, and he with me. (21) The one who overcomes, *I will grant* [δώσω] him to sit with me on my throne". The conditional nature of these statements is especially evident in 2:16, which has εἰ δὲ μή, and 3:20, which has ἐάν and the subjunctive ἀκούσῃ. Given the conditional context in which these statements are set, all of the futures as highlighted here can be interpreted as logical futures (cf. Porter 1989:437). It can be noted though that ἐξαλείψω in 3:5 also seems to function like a subjunctive after οὐ μή to indicate and emphatic negation (see cf. BDF §365; Wallace 1996:468, 571).

In 4:9–10, within the vision of the throne in heaven (4:1–11), John reports that "whenever [ὅταν] the living creatures *give glory* [δώσουσιν] and honour and thanks to him who is seated on the throne… (10) the twenty-four elders *fall down* [πεσοῦνται] before him who sits on the throne and *worship* [προσκυνήσουσιν] him who lives forever and ever. And *they cast* [βαλοῦσιν] their crowns before the throne". Zerwick, Grosvenor (1996:9) and Mathewson (2016:66) argue that all four futures in these two verses function as subjunctives after ὅταν. Such a notion seems to be confirmed by notable manuscripts that have the subjunctive δώσωσιν in verse 9 (א 046. 1854. 2351 $\mathfrak{M}^{A}$). It is noteworthy that most recent English translations do not translate the four futures futuristic (NKJV; REB; NRSV; HCSB; ISV; NIV; ESV). Beckwith (1919:503) considers the four futures having a frequentative (iterative) force, similar to the Hebrew imperfect, but eventually makes the four futures resort under the apocalypticist's

[68] The verb ἐξαλείψω could either be an aorist subjunctive (Zerwick & Grosvenor 1996:747) or a future active indicative (Perschbacher 1990:147; Smalley 2005:86; Mathewson 2016:43). For statistical purposes it is taken as a future.

grammatical errors. Nevertheless, the living creatures' giving glory and honour (v. 9) also constitutes the condition for the twenty-four elders' falling down (πεσοῦνται), their worship (προσκυνήσουσιν) and the casting (βαλοῦσιν) of their crowns before the throne. The verbs πεσοῦνται, προσκυνήσουσιν and βαλοῦσιν thus also seem to bear some logical sense.

Another instance of a subjunctive-like use of the future presents itself in 6:4, when John writes about the four horses, which is within the pericope about the seven seals. In the vision, the rider was permitted to take peace away from the earth "so that [ἵνα] people *should slay* [σφάξουσιν]" one another. Apart from the clearly subjunctive-like use of σφάξουσιν after ἵνα (Zerwick & Grosvenor 1996:751; Osborne 2002:279; Smalley 2005:152; Mathewson 2016:84), the verb also bears some logical sense in that it points to the reason or motivation for the taking away of the earth's peace. According to 6:11, which is still within the pericope about the seven seals, the souls of those who had been slain (v. 9) were given a white robe "and told to [ἵνα] *rest* [ἀναπαύσονται] a little longer". The verb ἀναπαύσονται is again used after ἵνα where one would expect a subjunctive (Mathewson 2016:90),[69] but also functions like a command (Smalley 2005:165).

In 8:3, which occurs within the pericope about the seventh seal (8:1–5), it is reported that another angel came and stood at the altar with a golden censer, and he was given much incense "to [ἵνα] *offer* [δώσει] with the prayers of all the saints". This is yet another instance of a subjunctive-like use of the future after ἵνα (Zerwick & Grosvenor 1996:754; Mathewson 2016:107), a usage that seems to be confirmed by some manuscripts that have the subjunctive δώσῃ (P 046. 1854. 2329. 2344. 2351 𝔐) instead. It could additionally be argued that the future δώσει is also used in a logical way in that it indicates the purpose of the giving of incense to the angel.

According to 9:4–5, the locusts were told "not to *harm*" (ἵνα μὴ ἀδικήσουσιν) the grass of the earth, and so on (v. 4). They were allowed not to kill the people who do not have the seal of God on their foreheads, "but to [ἵνα] *torment* [βασανισθήσονται] them for five months". Again, both of the futures ἀδικήσουσιν and βασανισθήσονται are used like subjunctives after ἵνα (Zerwick & Grosvenor 1996:755; Beale 1999:496; Mathewson 2016:118). As can be predicted, some manuscripts have the subjunctive αδικήσωσιν instead of ἀδικήσουσιν (א P 046. 0207.

[69] On this issue, Mathewson (2016:48) refers to Robertson (1919:984) who argued that ἵνα was not used with a future indicative in classical Greek and that a subjunctive was rather expected after ἵνα.

1006. 1611. 1841. 1854. 2053. 2344 𝔐) and βασανισθῶσιν instead of βασανισθήσονται (𝔓$^{115vid}$ 046. 1006. 1611. 1841. 2351 𝔐$^{K}$).

In 9:20, which is within the pericope about the sixth trumpet (9:13–21), it is reported that the rest of humankind who were not killed by the plagues did not repent of the works of their hands, "that *they should/will* not *worship* [ἵνα μὴ προσκυνήσουσιν] demons and idols", etc. The ESV translates: "nor give up worshiping demons and idols", which provides more clarity in the meaning. Here, the future follows both ἵνα and μή, lending a subjunctive-like use to the future (Zerwick & Grosvenor 1996:756; Mathewson 2016:128). As could be expected, some manuscripts have the aorist subjunctive προσκυνήσωσιν instead of the future here (𝔓$^{115c}$ P 046. 1006. 1611. 1841. 1854. 2053. 2329. 2344. 2351 𝔐).

Yet another subjunctive-like future (Zerwick & Grosvenor 1996:762; Mathewson 2016:179) presents itself in 13:12, when the apocalypticist writes that the second beast causes the earth and those dwelling in it "to [ἵνα] *worship* [προσκυνήσουσιν] the first beast". And yet again, some manuscripts have the subjunctive (προσκυνήσωσιν) after ἵνα (P 046. 051. 1006. 1611. 1841. 1854. 2329. 2377 𝔐), as can be expected.

In 14:9–10 it is reported that an angel said with a load voice that "if anyone [εἴ τις] worships [pres.: προσκυνεῖ] the beast and its image and receives [pres.: λαμβάνει] his/a mark on his forehead or on his hand, (10) *he* also *will drink* [πίεται] the wine of God's wrath, which is poured full strength into the cup of his anger, and he *will be tormented* [βασανισθήσεται] with fire and sulphur". Both the futures πίεται and βασανισθήσεται function as logical futures in that they form the apodosis of the condition (protasis) of worshipping the beast and receiving his mark (cf. Smalley 2005:365).

In 14:13, the apocalypticist writes about hearing a voice saying that it must be written down that the dead who die in the Lord are blessed "from now on" (ἀπ᾽ ἄρτι). Then the Spirit says: "Yes… that [ἵνα] *they may rest* [ἀναπαήσονται] from their labours, and their works follow [pres. ind.: ἀκολουθεῖ] them". This is yet another example of a future that is used like a subjunctive after ἵνα (Mathewson 2016:197). And again, there is manuscript evidence for having an aorist subjunctive here instead (ἀναπαύσωνται, P 051$^{c}$. 1006. 1611. 1841. 1854. 2053. 2344 𝔐).

Within the pericope about the new heaven and earth (21:1–8), according to 21:7, the One on the throne says: "He who overcomes [ptc.: νικῶν] *will inherit* [κληρονομήσει] these things, and

*I will be* [ἔσομαι] his God and he *will be* [ἔσται] My son". In this sentence, the three futures constitute the outcome of fulfilling the condition of being an overcomer. All three futures thus function as logical futures. Yet, a futuristic interpretation (e.g., Beale 1999:1058; Smalley 2005:542) is not necessarily hereby precluded.

According to 22:14, which is within the concluding passage about Jesus' coming (22:6–21), the Lord says: "Blessed are those who wash their robes, *so that* [ἵνα] they *may have* [ἔσται] the right to the tree of life, and that they may enter [sbjv.: εἰσέλθωσιν] the city by the gates". It is fairly clear that the future ἔσται, which follows ἵνα, is used in a subjunctive-like manner (Zerwick & Grosvenor 1996:777–778; Mathewson 2016:309), but an imperatival use is not impossible (Zerwick & Grosvenor 1996:778). It is noteworthy, however, that ἔσται and the subjenctive εἰσέλθωσιν are used side by side, which confirms the future's subjunctive-like use. It can also be noted that ἔσται has a logical function in indicating the purpose of the washing of the robes.

In the final warning in the book, in 22:18–19, John warns that "if anyone [ἐάν τις] adds [sbjv.: ἐπιθῇ] to them, God *will add* [ἐπιθήσει] to him the plagues described in this book. (19) and if [ἐάν] anyone takes away [aor. sbjv.: ἀφέλῃ] from the words of the book of this prophecy, God *will take away* [ἀφελεῖ] his share in the tree of life and in the holy city, which are written [perf. ptc.: γεγραμμένων] in this book". The futures ἐπιθήσει and ἀφελεῖ can be interpreted as logical futures (cf. Porter 1989:437) in that they constitute the consequences of fulfilling the respective conditions, both indicated by ἐάν and a subjunctive.

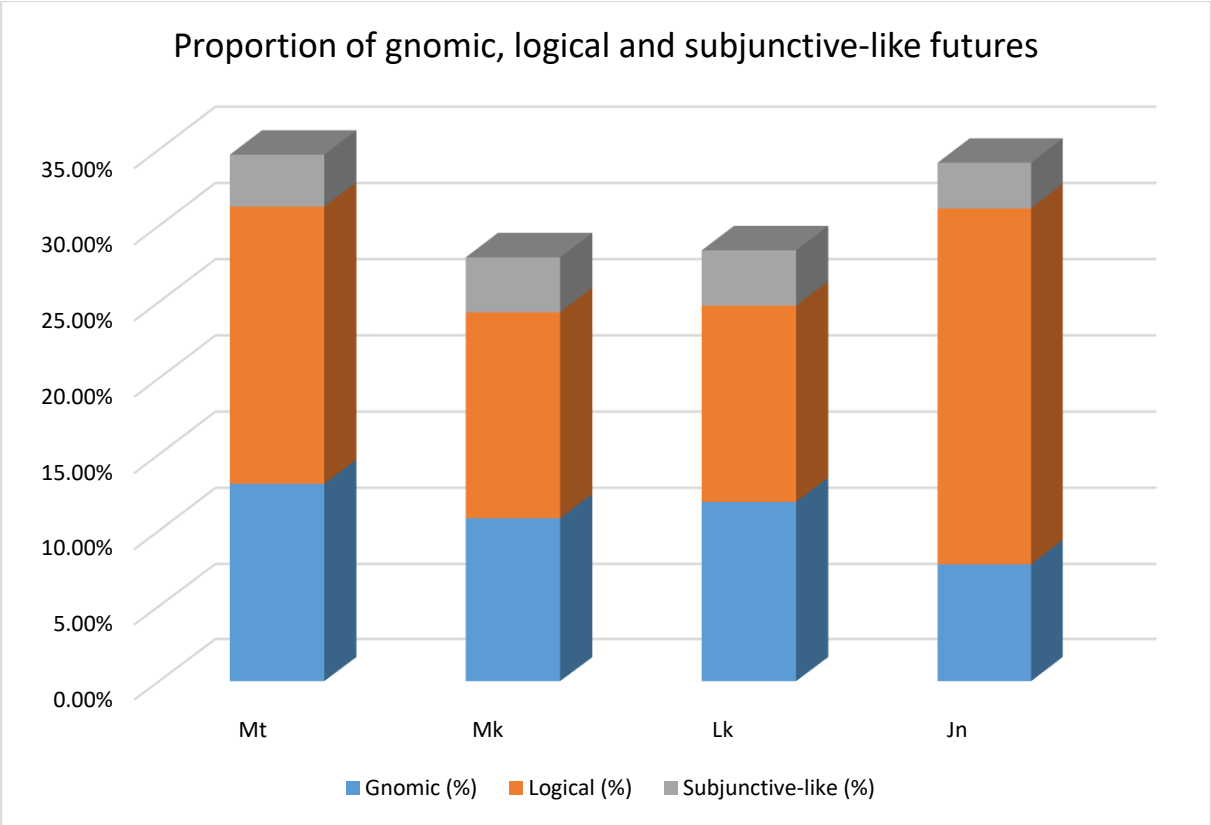
## 3.4 Summary and preliminary conclusions

In the Gospel of John, the future is used 167 times, the third most of any book in the New Testament. While the deliberate use of the future comprises 6.59% of all futures, it is noteworthy that the future does not seem to be used imperatively in the gospel. The future is used in a predictive way in 58.68% of all instances, of which 3.06% contain prophetic material that looks forward, but has been fulfilled already. The gnomic, logical and subjunctive-like uses of the future comprise 34.32%. In respect of the primarily gnomic and logical futures, the same tendency can be identified as in the Synoptic Gospels, that is, that there is considerable overlap between the gnomic and logical use of the future. As regards the subjunctive-like use of the future, more than half of these also function in a logical way (4/5) whereas less than half of them are also used in a gnomic way (2/5).

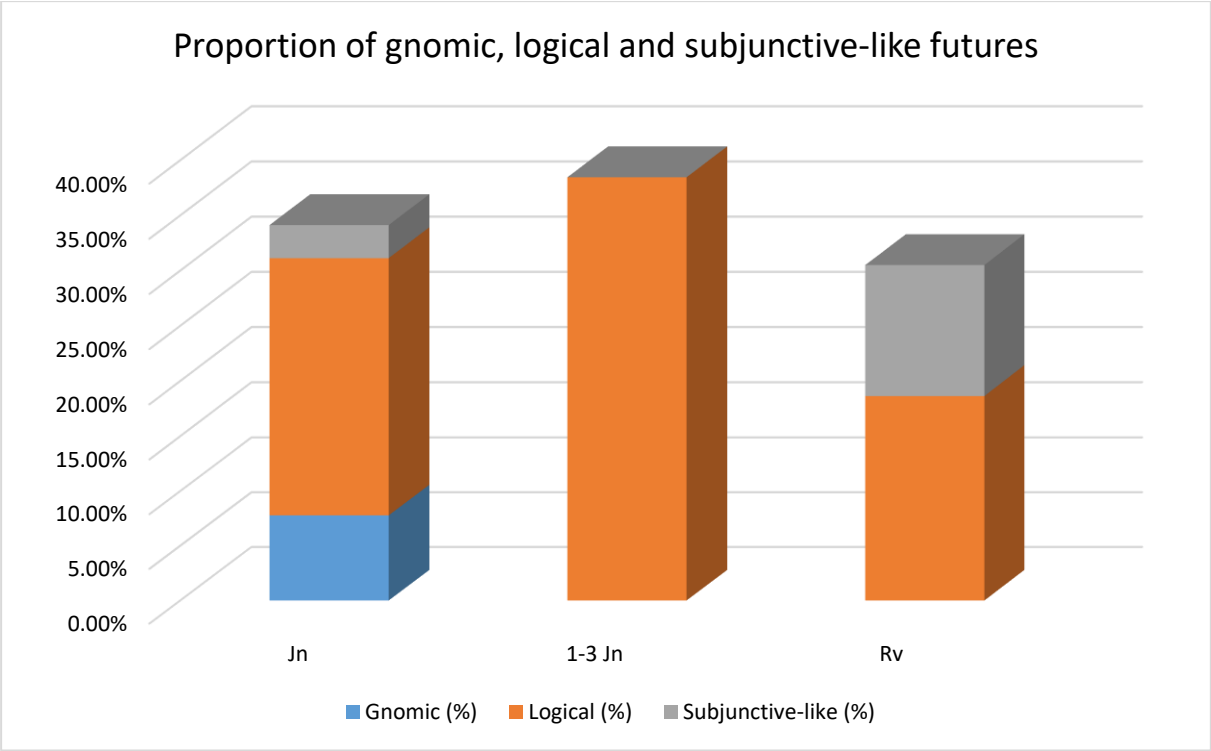
The future tense is used 13 times in the three letters of John. It is used predictively in 7 instances (53.85%) and imperatively in one instance (7.69%). It is used as a logical future in 5 instances (38.46%).

The future tense is used 118 times in the book of Revelation. Given its prophetic-apocalyptic nature, the relatively high percentage of predictive futures (68.64%) is expected. The future is used in a deliberative way only once, but never used imperatively or in a gnomic way. While the future is used as a primarily logical future in 22% of the futures, it is used like a subjunctive 11.86% of the time (14 times). As noted, some argue that some of the subjunctive-like futures count under the apocalypticist's grammatical errors, especially those following ἵνα. Nevertheless, about half of the subjunctive-like futures also function like logical futures (7/14). The sum total of primarily logical and subjunctive-like futures comprises 30.67%.

If the three Johannine genres are compared, it is noteworthy that a gnomic use of the future is only discernible in the Fourth Gospel, in which the use of the future follows a similar pattern to that in the Synoptic Gospels. As with the Synoptic Gospels, there is a close connection between Jesus' speech and the future's gnomic use, although it can be noted that there are noticeably less primarily gnomic futures and more primarily logical futures in the Fourth Gospel in comparison with the Synoptic Gospels. A proportional comparison of the primarily gnomic, logical and subjunctive-like use of the future between the Gospel of John and the Synoptic Gospels, can be visualised as follows:




As regards the Johannine corpus itself, there are noteworthy differences in the prevalence of primarily gnomic, logical and subjunctive-like futures. The concentration of primarily subjunctive-like futures is noticeably higher in Revelation and gnomic futures are absent in the letters and in Revelation. A proportional comparison between the three different genres, kerygmatic narrative (Jn), letters (1–3 Jn) and prophetic-apocalyptic (Rv) reflect the different use of the future in the respective genres, as can be seen from the following visual presentation:




The high frequency of subjunctive-like futures in Revelation seems to coincide with the apocalyptic nature of the language, which arguably tends to be less precise, even to the point that some commentators think that the subjunctive-like use of the future is erroneous in some instances.

# 4 The Pauline corpus[70]

The Pauline corpus will be discussed under three sections: (1) the undisputed letters (Rm, Gl, 1–2 Cor, 1Th, Phlp, Phlm), the disputed letters (Col, Eph, 2 Th) and the Pastoral Letters (1–2 Tm, Tt), which are also disputed, but are normally grouped together.

## 4.1 The undisputed Pauline letters

The seven undisputed Pauline letters (Rm, Gl, 1–2 Cor, 1Th, Phlp, Phlm) will be discussed in order of approximate similarity. Although the circumstances behind the letters to the Romans and the Galatians differ, they both contain long treatises on the understanding of the gospel. While the Corinthian correspondence can be grouped together (1–2 Cor), they are discussed separately because of their length and difference in content.[71] As an imprisonment letter, the letter to the Philippians will be discussed separately. In view of the sparse occurrence of the future tense in both the first letter to the Thessalonians and the letter to Philemon, they will be discussed together.

### 4.1.1 Romans

In the Letter to the Romans, the future tense distribution can be mapped as follows:

**Predictive**

*Active* (14 times): 8:11; 9:12 (n.a.f.), 19, 25 (n.a.f.), 28 (n.a.f.); 10:19 (n.a.f.); 11:19, 26 (X2) (n.a.f.); 14:11, 12; 15:9 (n.a.f.), 12 (n.a.f.); 16:20.

*Deponent* (10 times): 4:18 (n.a.f.); 9:9 (X2) (n.a.f.), 26 (n.a.f.); 14:10; 15:12 (n.a.f.), 21 (X2) (n.a.f.), 28, 29.

*Passive* (5 times): 1:10; 8:21; 9:7 (n.a.f.), 26 (n.a.f.), 27 (n.a.f.).

*Medium* (twice): 14:11; 15:9 (n.a.f.).

[70] The analysis of the logical and/or gnomic future in Paul will be more elaborate and comprehensive than a more cursory chapter in a book that I have published on the same topic (Du Toit 2018).

[71] While 1 Cor has a stronger focus on addressing specific issues in the Corinthian congregation such as disunity, immaturity, immorality, as well as matters about marriage, food offered to idols, spiritual gifts and the resurrection, 2 Cor focuses more on Paul's apostololic relationship with the congregation, the defence of his apostleship and the collection of the believers. Within Paul's defence of his apostleship, 2 Cor also features a fairly long sustained theological treatise on the ministry of the new covenant, the unveiled truth, having a treasure in clay jars, the coming resurrection and the ministry of reconciliation (3:7–6:2; cf. Köstenberger et al. 2016a).

Total: 31.

**Deliberative**

*Active* (12 times): 3:3, 5, 6; 4:1; 6:1, 7:7; 8:31, 33, 35; 9:14, 20, 30.

*Deponent* (5 times): 2:3; 7:24; 8:32; 10:6, 7.

*Passive* (once): 11:35.

Total: 18.

**Imperatival**

*Active* (5 times): 13:9 (X5).

Total: 5.

**Gnomic** (primarily)

*Active* (6 times): 2:6; 7:3; 9:15 (X2); 12:19, 20.

*Deponent* (5 times): 1:17; 5:7; 8:39; 10:5; 13:2.

*Passive* (8 times): 2:12, 13; 3:20; 9:33; 10:9, 11, 13; 14:4.

*Medium* (once): 2:12.

Total: 20.

**Logical** (primarily)

*Active* (8 times): 2:27; 3:4, 30; 5:17; 6:2, 8, 14; 13:3.

*Deponent* (3 times): 6:5; 8:13; 11:21.

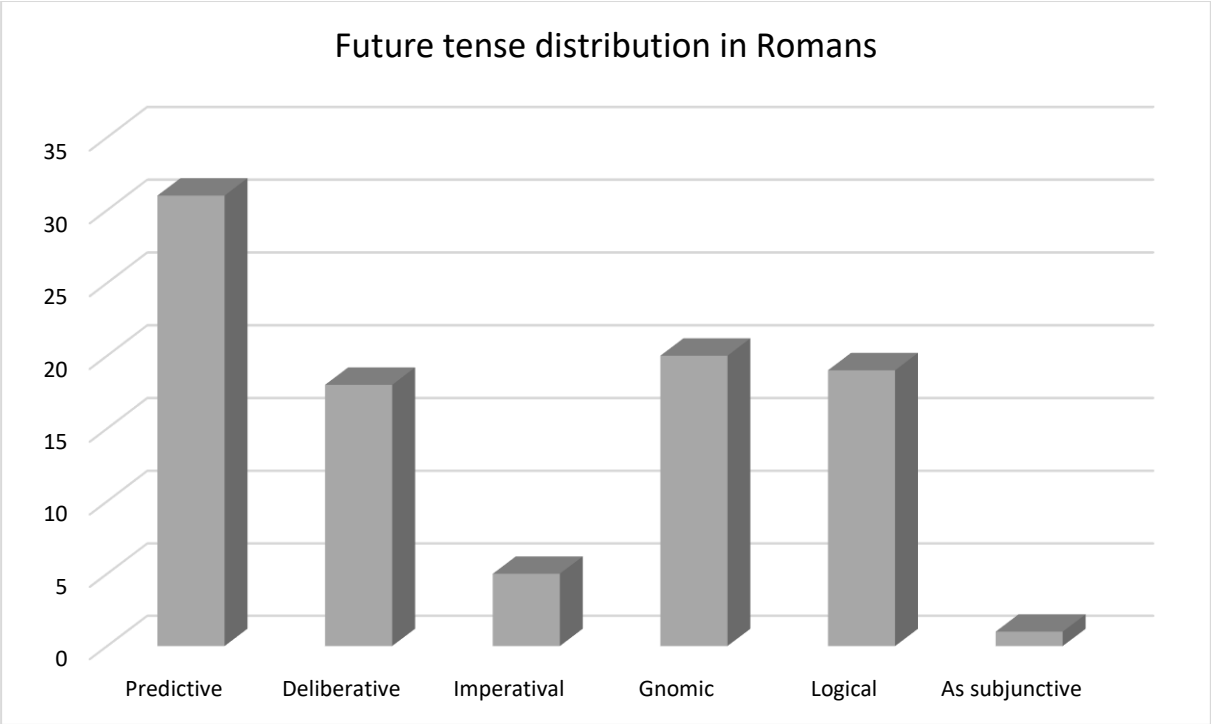
*Passive* (8 times): 2:26; 5:9, 10, 19; 11:22, 23, 24, 26.

Total: 19.

**Like a subjunctive** (primarily)

*Active* (once): 15:18.

Total: 1.




In 1:16–17, Paul introduces the main themes of the gospel, which he will explain up until chapter 11. Most commentators thus regard 1:16–17 as a kind of title statement (e.g., Cranfield 1975:87; Dunn 1988a:37; Wright 2002:432; Moo 2018:67–68). Paul defines the gospel of which he is not ashamed (v. 16) as revealing God's righteousness (δικαιοσύνη) "from faith to faith" (ἐκ πίστεως εἰς πίστιν, v. 17). He then grounds such a statement in a citation from Habakkuk 2:4 in verse 17 (cf. Gl 3:11): "The righteous *shall live* [ζήσεται] by faith". Given the current context, this saying from Habakkuk seems to convey a general principle about the gospel. The future ζήσεται can thus be interpreted as a gnomic future (Harvey 2017).

In 2:6, just after Paul writes about God's judgment (2:1–5), he states that God "*will render* [ἀποδώσει] to each one according to his works", which is an almost direct quote from Psalm 61:13 (LXX; cf. Pr 24:12). This quotation from the Old Testament is probably "widely accepted as a premise of divine judgment" (Jewett 2007:204). The future ἀποδώσει thus functions as a gnomic future. Yet, in this statement an implicit condition can be detected. The amount or quality of someone's work determines the logical outcome of God's reward. Ἐποδώσει could

thus also be considered a kind of logical future. The gnomic and logical uses of the future do not preclude a futuristic interpretation though.

In 2:12–13, Paul writes: "For all who have sinned without the law *will* also *perish* [ἀπολοῦνται] without the law, and all who have sinned under the law *will be judged* [κριθήσονται] by the law. (13) For it is not the hearers of the law who are righteous before God, but the doers of the law who *will be justified* [δικαιωθήσονται]". In these three statements (vv. 12a, 12b and 13), Paul seems to be laying down general principles (Porter 2015:77) about sin, perishing, judgment and being justified (cf. Longenecker 2016:264;[72] Moo 2018:158) in the old covenant under the law[73] (cf. Lv 18:5). All three futures (ἀπολοῦνται, κριθήσονται and δικαιωθήσονται) can thus be regarded as having gnomic significance (so Bultmann 1964:15 in respect of δικαιωθήσονται). It could also be noted that although the three futures may be fulfilled eschatologically, their primary reference is not temporal (cf. Bultmann 1964:15). Yet, in all three statements, certain conditions are implied (sinning without the law, v. 12a; sinning under the law, v. 12b; doers of the law, v. 13), resulting in certain outcomes (being judged, v. 12a; being judged by the law, v. 12b; being justified, v. 13) upon fulfilment. All three futures thus also have a logical function.

In 2:26–27, which occurs within Paul's discourse about the Ἰουδαῖος under the law (2:17–29), he asks the following in verse 26: "Therefore, if [ἐάν] a man who is uncircumcised keeps [sbjv.: φυλάσσῃ] the righteous requirement of the law, *will* not his uncircumcision *be regarded* [λογισθήσεται] as circumcision?" He follows with the following statement in verse 27: "Then [καί] he who is physically uncircumcised but keeps [pres. ptc.: τελοῦσα] the law *will judge* [κρινεῖ] you who have the written code and circumcision but who are a transgressor of the law". In verse 26, the future λογισθήσεται constitutes the consequence of the fulfilment of the condition of an uncircumcised man who keeps the righteous requirement of the law, indicated by ἐάν and the subjunctive φυλάσσῃ. Although this verse is in question form, the question is not deliberative but rather rhetorical in that it expects a positive answer (Jewett 2007:233). Jewett (ibid.) rightly argues that λογισθήσεται does not refer to the eschatological judgment, rendering the future a logical future (cf. Zerwick & Grosvenor 1996:463). Verse 27 logically follows the previous verse and is still dependent on ἐάν and the subjunctive φυλάσσῃ in that it connects to verse 26 with καί and restates the same condition in participle form, although in

[72] According to Longenecker, Paul here builds on the aphorism of 2:2.
[73] I have argued in some length elsewhere (Du Toit 2019:54–68) that if the rhetorical build-up of the whole of the letter is considered, 1:18–3:20 can be understood as focusing on the old era before Christ, whereas the subsequent 3:21–31 focuses on the new era in Christ.

different words. The logical result of the scenario sketched in verse 26 is that the uncircumcised one who keeps the law will judge the one who does not keep the law, although having the law. The future κρινεῖ can thus also be regarded as a logical future.

In 3:4, after asking whether the unbelief of the Ἰουδαῖοι nullifies God's faithfulness (3:3), Paul answers negatively, writing: "Let God be true although everyone is a liar, as it is written: So that [ὅπως ἄν] you may be justified [sbjv.: δικαιωθῇς] in your words, and [καί] *prevail* [νικήσεις] when you are judged". Here, Paul quotes Psalm 50:6 (LXX), which indicates the purpose of the previous statement, indicated by ὅπως and the subjunctive δικαιωθῇς. The future νικήσεις is connected to the purpose-statement by καί, which means that another aspect of the purpose follows. In this sequence, νικήσεις thus serves as a kind of a logical future. At the same time, one could argue that νικήσεις still carries a subjunctive-like function, derived from δικαιωθῇς, followed by καί (cf. BDF §369; Irons 2016:340). It is significant in this regard that the LXX (Ps 50:6) has the subjunctive νικήσῃς here, which lends further support to such a notion. It is also noteworthy that most translations do not translate νικήσεις futuristic (e.g., NKJV; NRSV; HCSB; ISV; NIV; ESV). An eschatological interpretation (e.g., Jewett 2007:246) is thereby not precluded, however.

At the end of the pericope about the sinfulness of all people (3:9–20), in 3:20, Paul concludes: "for by works of the law no flesh *will be justified* [δικαιωθήσεται] in His sight, for through the law comes knowledge of sin". It is quite clear that Paul here states a general principle about works and justification, rendering δικαιωθήσεται into a gnomic future (Bultmann 1951:274; 1964:15; Käsemann 1980:88; Fung 1988:233; Fitzmyer 1993:337; cf. Murray 1968a:107). The logical function of δικαιωθήσεται (Bultmann 1951:274; Fung 1988:233; Zerwick & Grosvenor 1996:465) is conceivable in the implicit condition of an attempt to be justified on the basis of the works of the law, which logically and inevitably leads to the absence of justification. It is important to note here that many interpreters do not view justification as eschatological, but as already being effected in Christ (e.g., Murray 1968a:107; Moo 2018:215), which lends support to both the gnomic and logical functions of the future tense here.

In 3:30, which occurs at the end of the pericope about the righteous of God through faith (3:21–31), Paul argues that God is the God of the gentiles also (v. 29), "since [εἴπερ] God is one, who *will justify* [δικαιώσει] the circumcised by faith and the uncircumcised through faith". While the verb δικαιόω occurs in the future tense here, it is noteworthy that it occurs as a present participle in 3:24 (δικαιούμενοι) and 3:26 (δικαιοῦντα), as a present infinitive in 3:28 (δικαιοῦσθαι) and as an aorist particle in 5:1 and 5:9 (δικαιωθέντες). It is equally significant

that when Paul speaks of Abraham's justification in 4:2, he uses an aorist indicative (ἐδικαιώθη). The way in which Paul portrays justification as something that is already being realised in believers' lives, is probably the reason why many grammarians (Zerwick & Grosvenor 1996:467; Irons 2016:342) and commentators (Bultmann 1951:274; Ridderbos 1959:89; Schrenk 1964:218; Cranfield 1975:222; Käsemann 1980:104; Dunn 1988a:189;[74] Fung 1988:233; Bell 2002:31; Longenecker 2016:450; Moo 2018:273; Schreiner 2018b:214; cf. Murray 1968a:124) see δικαιώσει in 3:30 not as a temporal future, but as a logical future. It is worthy of note that this logical future differs from the logical futures that have been identified up to this point in that it does not occur within a conditional statement as such, but rather *indicates a logical outcome or functions logically within the writer's argument, in which temporality is either insignificant or not primary*. That δικαιώσει also functions as a gnomic future (Bultmann 1951:274; Fung 1988:233; Fitzmyer 1993:365; Harvey 2017; cf. Moo 2018:273–274) is conceivable in light of the general principle that the statement in 3:30 conveys.

A classic example of a gnomic future, which is often used by grammarians (Burton 1906:36; Robertson 1919:876; BDF §349; Moulton & Turner 1963:86; Vaughan & Gideon 1979:143; Hanna 1983:229; Porter 1989:411, 422; Young 1994:119; Wallace 1996:571; Jordaan 2013:12; Irons 2016:345; Köstenberger et al. 2016b:273; Harvey 2017) and adopted by commentators (Denney 1902:625; Lenski 1936:346; Ridderbos 1959:110; Fitzmyer 1993:399; Yarbrough 2007:48; Moo 2018:335; Schreiner 2018b:269), occurs in 5:7, in which Paul states that "one *will* scarcely *die* [ἀποθανεῖται] for a righteous man; though perhaps for a good person one would dare even to die [aor. inf.: ἀποθανεῖν]". The future ἀποθανεῖται is clearly gnomic in that it states a general truth. Within the same line of thought, in 5:9–10, Paul argues: "Much more then, being justified now by his blood, *shall we be saved* [σωθησόμεθα] by him from the wrath through him. (10) For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, *shall we be saved* [σωθησόμεθα] by his life". In light of the eschatological "now" (νῦν) in verse 9 and the aorist participles δικαιωθέντες and κατηλλάγημεν in verses 9 and 10 respectively, Longenecker (2016:566) writes that "commentators, therefore, have frequently found it difficult to determine whether Paul's future tense 'we will be saved' refers to the future or refers in a gnomic fashion to the present—or, most likely, to both the future and the present" (cf. Dunn 1988a:258; Fitzmyer 1993:401). It is noteworthy in this regard that in 8:24, Paul uses the aorist ἐσώθημεν to indicate realised

[74] Dunn sees the future as both logical and eschatological.

salvation, although it is qualified by "in hope" (τῇ ἐλπίδι). The verb σῴζω is also used in present form in 1 Corinthians 1:18 (σῳζομένοις); 15:2 (σῴζεσθε) and 2 Corinthians 2:15 (σῳζομένοις). In respect of the salvation by Christ's life in Romans 5:10, a significant parallel would be 8:2, in which the life of the Spirit is portrayed as having set people free (aor.: ἠλευθέρωσέν) from the law/principle of sin and death. It is thus conceivable that the future tense σωθησόμεθα, which is used twice in 5:9–10, function in a logical way, albeit not precluding an eschatological dimension to salvation. Again, σωθησόμεθα can be understood as logical, not because it functions logically within a conditional statement, but rather on the basis that it indicates an element within a logical sequence: it logically follows justification (v. 9) and reconciliation (v. 10).

In 5:17–19, which occurs within the pericope about death in Adam and life in Christ (5:12–21), Paul states the following: "For if [εἰ], because of one man's trespass, death reigned [aor. ind. ἐβασίλευσεν] through the one, much more those who receive [pres. part. λαμβάνοντες] the abundance of grace and the free gift of righteousness *will reign* [ἐβασίλευσεν] in life through the one, Jesus Christ. (18) Therefore, as one trespass [led to] condemnation for all men, so one Man's righteous act [results in][75] justification [δικαίωσις] and life for all men. (19) For as [ὥσπερ] by the one Man's disobedience the many were made [aor. ind.: κατεστάθησαν] sinners, so [οὕτως καί] by the one man's obedience the many *will be made* [κατασταθήσονται] righteous [δίκαιος]". In verse 17, the εἰ indicates a first-class condition in which the reality of the first statement is assumed. In this statement, βασιλεύω is used in aorist form. When the counter-reality is stated, it starts with a present participle (λαμβάνοντες), which indicates that this new eschatological age in Christ has already come into effect. Such a notion is further confirmed by the eschatological "now" (νῦν) of 5:9, 10 and 11 (Dunn 1988a: 257, 261; Longenecker 2016:565). When the counter-reality is stated in the second half of 5:17, βασιλεύω is used in future form, but stands parallel to ἐβασίλευσεν of the first half, and arguably denotes a present reality, although its future completion could be included. The future ἐβασίλευσεν in the second half of 5:17 can thus be interpreted as a logical future (Denney 1902:630; Harvey 2017; Moo 2018:367; cf. Murray 1968a:198; Jewett 2007:384; Yarbrough 2007:50; Schreiner 2018b:291), signifying the logical counterpart of the previous era. Although no verb is used in verse 18, the righteous act, the justification and the life for all people is best taken as a present reality (e.g., NKJV; NRSV; NIV; ESV).

[75] Since there are no verbs in the Greek text, the verbs "led to" and "results in" were added.

In 5:19, two parallel statements are presented, indicated by ὥσπερ and οὕτως, which stand in a comparative relation with each other (Longenecker 2016:597). In the first statement, καθίστημι is used in aorist form and in the second statement in future form. Yet, as Dunn (1988a:258) points out, κατασταθήσονται can be understood as a logical future in its parallel relationship with κατεστάθησαν.[76] In view of the comparative nature of the two statements in 5:19, as well as the present reality that κατασταθήσονται conveys, most commentators thus take κατασταθήσονται as a logical future (Lagrange 1950:112; Bultmann 1951:274; 1964:15; Schrenk 1964:218; Fung 1988:233; Fitzmyer 1993:421; Moo 1996:345;[77] Zerwick & Grosvenor 1996:471; Bell 2002:31; Jewett 2007:386; Middendorf 2013:434; Harvey 2017; Schreiner 2018b:296; cf. Lange & Fay 1899:187; Weiss 1899:258; Denney 1902:630; Sanday & Headlam 1902:142; Ridderbos 1966:178;[78] Murray 1968a:206; Cranfield 1975:291; Schlier 1977:175; Wilckens 1980:328). Zerwick and Grosvenor (1996:471) argue that the future is logical in that it indicates "what follows from the obedience of the One". Further, that 5:19 conveys a general principle, is conceivable within the current context. It thus seems within reach that the aorist κατεστάθησαν and the future κατασταθήσονται also bear gnomic significance (cf. Bultmann 1951:274).

Paul asks the following question in 6:2: "How can we who died [aor. ind.: ἀπεθάνομεν] to sin still *live* [ζήσομεν] in it?" This is not a deliberative question, but a rhetorical question (Moo 2018:383) that expects a negative answer. The future ζήσομεν can be understood as a logical future (Wilckens 1980:11; Middendorf 2013:457; Schreiner 2018b:307) in that it portrays a logical impossibility: one cannot both be dead to sin and still live in it.[79] In respect of the deep structure, the idea behind 6:2 can thus be constructed as: "If one has died to sin, one will not live in it".

In 6:4–5, Paul maintains that "we were buried therefore with [aor ind.: συνετάφημεν] him through baptism into death, that just as [ἵνα ὥσπερ] Christ was raised [aor. ind. ἠγέρθη] from the dead by the glory of the Father, so we too [οὕτως καὶ ἡμεῖς] might walk [sbjv.: περιπατήσωμεν] in newness of life. (5) For if [εἰ] we have been [perf. ind.: γεγόναμεν] united with him in the likeness of his death, certainly *we* also *shall be* [ἐσόμεθα] in his resurrection".

[76] Although Dunn points out this possibility, he does not eventually opt for the logical future here.
[77] Interestingly, Moo (2018:372) has changed his mind about κατασταθήσονται in the revised edition of his commentary on Romans, seeing it now as pointing to the final day of judgment, although he still seems to view the logical future as a possibility.
[78] Ridderbos admits to both a present and future dimension of righteousness in Rm 5:19.
[79] Zerwick and Grosvenor argue that ζήσομεν functions like a deliberate subjunctive. Similarly, Harvey (2017) argues that the future is deliberative. According to Wallace (1996:570), however, a deliberative future "asks a question that implies some doubt about the response", which is not the case here.

In view of the present and past realities that Paul sketches in these two verses, it is understandable how the future ἐσόμεθα in verse 5 is often not interpreted as primarily or necessarily looking forward to the eschaton, but as a logical future (Beet 1885:182; Kühl 1913:204–205; Plummer 1915:91; Lagrange 1950:145; Larsson 1962:71; Schneider 1967:194; Frankemölle 1970:51; Thyen 1970:206–208; Frid 1986:198–199; Porter 1989:422–423; Mounce 1995:150; Zerwick & Grosvenor 1996:471; Cottrell 1998; Wright 2002:539; Kruse 2012:262; Schreiner 2018b:314; cf. Hodge 1883:307; Ridderbos 1959:129; Beasley-Murray 1962:138–140; Murray 1968a:219; Cranfield 1975:307; Porter 1989:421; Fitzmyer 1993:435; Yarbrough 2007:50) that completes the logical sequence in the present life of the believer. That the unification in the resurrection of Christ is (ἐσόμεθα) a present reality, although awaiting future completion, is complemented by the walking in the newness of life (indicated by the subjunctive περιπατήσωμεν, v. 4), which is portrayed as a present reality. Some argue that the future conveys certainty (e.g., Murray 1968a:219), which could well be part of the future's function here. That ἐσόμεθα also functions in a gnomic way (Fitzmyer 1993:435), is possible if verse 5 can be understood as conveying a general principle.

Paul continues in 6:6–8, writing that the "old man was crucified with [aor. ind.: συνεσταυρώθη] him in order that the body of sin might be abolished [ἵνα + sbjv.: καταργηθῇ] so that we would no longer be enslaved [inf.: δουλεύειν] to sin. (7) For he who has died [aor. ptc.: ἀποθανὼν] has been justified [perf. ind.: δεδικαίωται] from sin. (8) If [εἰ] thus we have died [aor. ind.: ἀπεθάνομεν] with Christ, we believe [pres. ind.: πιστεύομεν] that we *will* also *live with* [συζήσομεν] him". In these three verses, Paul continues to portray past and present realities in the believer's life, in identification with Christ. The formulation of verse 8 is similar to that of verse 5 above, starting with εἰ and completing with the logical consequence that follows death with Christ, which is life with Christ. The same logic thus applies here, rendering the future συζήσομεν into a logical future, which points to life with Christ that becomes a reality in believers' present lives (Beet 1885:182; Kühl 1913:207; Porter 1989:423; Wright 2002:540; Jewett 2007:406; Schreiner 2018b:321; cf. Godet 1881:413; Hodge 1883:312; Ridderbos 1959:131; Beasley-Murray 1962:138–140; Murray 1968a:223; Cranfield 1975:313; Fitzmyer 1993:437; Mounce 1995:151; Cottrell 1998; Moo 2018:402), although awaiting future completion. As with ἐσόμεθα in verse 5, the future συζήσομεν in verse 8 could also express certainty (e.g., Murray 1968a:223). Even the gnomic significance of συζήσομεν is conceivable in light of the general principle that verse 8 conveys.

In 6:14, Paul ends off the pericope about being dead to sin and being alive to God (6:1–14) with the following statement: "For [γάρ] sin *will* not [οὐ] *have lordship* [κυριεύσει] over you, for [γάρ] you are [pres. ind.: ἐστε] not under law but under grace". The conjunction γάρ is used twice in this verse, indicating the logical motivations for the new position of the believer. Moreover, in light of the present tense ἐστε in this verse and the present tense κυριεύει in 6:9,[80] it is quite plausible that the future κυριεύσει in 6:14 denotes the state of affairs in the present (Moo 2018:411; cf. Porter 2015:137–138).[81] Κυριεύσει could thus be taken as a logical future (Middendorf 2013:488; Schreiner 2018b:325; cf. Yarbrough 2007:50) that expresses "the certainty of that which is affirmed" (Murray 1968a:228; Cottrell 1998). Yet, the future could also be taken as functioning in a way similar to a subjunctive after οὐ in indicating a form of categorical prohibition (BDF §362; Fitzmyer 1993:447).

Another classic example of a gnomic future, which is often referenced by grammarians (Blass 1905:201; Burton 1906:36; Robertson 1919:876; BDF §349; Moulton & Turner 1963:86; Porter 1989:411, 424; 1994:44; Wallace 1996:571; Irons 2016:348; Harvey 2017) and adopted by commentators (Sanday & Headlam 1902:173; Ridderbos 1959:144; Dunn 1988a:360; Fitzmyer 1993:458; Yarbrough 2007:48; Moo 2018:438), occurs in 7:3 (cf. 5:7), when Paul uses the metaphor of the woman who is bound by the law to her husband while he is still alive. He writes: "So then [ἄρα οὖν], *she will be called* [χρηματίσει] an adulteress if [ἐάν] she lives [sbjv.: γένηται] with another man while her husband is alive [pres. ptc.: ζῶντος]. But if [ἐὰν δέ] her husband dies, she is [pres. ind. ἐστὶν] released from that law, and she is [pres. inf.: εἶναι] not an adulteress after she married [aor. ptc.: γενομένην] another man". The future χρηματίσει is gnomic in that it conveys a general, timeless truth about a married woman living with another man, but it can also be understood as a logical future in that it indicates the consequence of the fulfilment of the condition of living with another man (indicated by ἐάν and the subjunctive γένηται).

In 8:13, Paul states that "if [εἰ] you live [pres. ind.: ζῆτε] according to the flesh you will die [pres. ind.: μέλλετε + pres. inf.: ἀποθνῄσκειν], but if [εἰ δέ] by the Spirit you put to death [pres. ind.: θανατοῦτε] the works of the body, *you will live* [ζήσεσθε]". The verb ζήσεσθε can be taken as a logical future on the basis of (1) being the logical consequence of putting to death the works of the body (indicated by εἰ and the pres. ind. θανατοῦτε) and (2) the parallel relationship in

[80] Although in 6:9 it is about death not having lordship over Christ, in believers' identification with Christ, the same principles that apply to Christ, apply to believers' position in respect of sin and death (vv. 4–8).
[81] Cf. the translations: "Sin is no longer your master" (NLT); "sin shouldn't have power over you" (GW).

which ζήσεσθε stands with μέλλετε and ἀποθνῄσκειν (also preceded by εἰ and the pres. ind. ζῆτε), which are in present form. The present reality of life in the Spirit in 8:13 (Stott 1994:229; contra Dunn 1988a:449) can also be derived from the believer's realised deliverance (aor. ind.: ἠλευθέρωσέν) from sin and death's rule by the Spirit of life in 8:2, and the way in which πνεῦμα and ζωή in 8:6 and 8:10 seem to be conveyed as present realities, despite the absence of a verb in those verses (e.g., NKJV; NRSV; NIV; ESV). Yet, that does not mean that life in the Spirit does not involve eschatological completion.[82] The whole of 8:13 also presents a general principle about either living according to the flesh or the Spirit, rendering ζήσεσθε into a gnomic future.

After declaring that nothing can separate believers from God's love (8:35–36), Paul states that believers are more than conquerors through Christ's love (8:37). Then, in 8:38–39, Paul motivates (γάρ, v. 38) these statements by pointing out that nothing such as death, life, angels or rulers "*will be able* [δυνήσεται] to separate [aor. inf.: χωρίσαι]" (v. 39) believers from God's love. Since Paul lays down general truths about God's love, δυνήσεται can be taken as a gnomic future (Harvey 2017), which seems to be reflected by some translations.[83]

In 9:15, Paul quotes Exodus 33:19: "*I will have* [ἐλεήσω] mercy on whom I have [sbjv.: ἐλεῶ] mercy, and *I will have* [οἰκτιρήσω] compassion on whom I have [sbjv.: οἰκτίρω] compassion". Paul presents this quotation from the Old Testament as a general truth, which means that both ἐλεήσω and οἰκτιρήσω function as gnomic futures (Harvey 2017).

At the end of chapter 9, in 9:33, Paul quotes from Isaiah 28:16: "Behold, I am laying [pres. ind.: τίθημι] in Zion a stone of stumbling, and a rock of offense; and whoever [ὁ][84] believes [pres. ptc.: πιστεύων] in him will not [οὐ] *be put to shame* [καταισχυνθήσεται]". The sense of the ὁ and the present participle πιστεύων is that of generality. In quoting the Old Testament, the last statement is portrayed as a general truth, which means that καταισχυνθήσεται seems to function in a gnomic way (contra Middendorf 2016:940). Yet, καταισχυνθήσεται also functions logically (cf. Jewett 2007:614; contra Middendorf 2016:940), in that an implicit condition can be

[82] Cf. life in respect of the resurrection of the body, indicated by ζῳοποιήσει in 8:11, which is a predictive future. Some argue that this reference to life (8:11) is still at play in 8:13 (e.g., Middendorf 2013:632), but ἄρα οὖν in 8:12 rather starts an elaborate conclusion of the above discourse (8:1–12; Moo 2018:516), which means that ζήσεσθε in 8:13 pertains to all aspects of life.

[83] E.g., the REB translates "nothing… can separate us"; GW and the NLT translate: "nothing can ever separate us".

[84] The NA[28] text only has ὁ here (א A B D F G 81. 1506. 1881 b m sy[p] co; Ambst) while the weaker reading is πᾶς ὁ (K L P Ψ 33. 104. 365. 630. 1175. 1241. 1505. 1739. 2464 𝔐 lat sy[h]). It is interesting though that many contemporary translations seem to retain the sense where πᾶς is included, by translating "whoever" (e.g., NRSV; GNB; GW; ESV; cf. NLT).

detected in the same statement: for those who believe, the logical consequence of not being put to shame will follow. Interpreting καταισχυνθήσεται as a gnomic and logical future does not preclude an eschatological interpretation, but within the cultural context of honour and shame, a present application cannot be ruled out (Jewett 2007:614).

In 10:5, when Paul writes about the righteousness that is based on the law, he quotes Leviticus 18:5: "The man doing [aor. ptc.: ποιήσας] these things *shall live* [ζήσεται] by them". It is quite clear that Paul references a general principle from the Old Testament, employing ζήσεται as a gnomic future (Harvey 2017). At the same time, ζήσεται is used logically in that it occurs within an implicit condition: ζήσεται indicates the consequence of doing the law.[85]

In 10:9, Paul clearly puts forth a general principle about salvation: "if [ἐάν] you confess [sbjv.: ὁμολογήσῃς] with your mouth the Lord Jesus and believe [sbjv.: πιστεύσῃς] in your heart that God raised [aor. ind.: ἤγειρεν] him from the dead, *you will be saved* [σωθήσῃ]". The verb σωθήσῃ thus functions as a gnomic future. Additionally, an explicit condition (see Cottrell 1998), indicated by ἐάν and the subjunctives ὁμολογήσῃς and πιστεύσῃς, can be identified here in which σωθήσῃ constitutes the result of the fulfilment of the condition. Σωθήσῃ thus also functions as a logical future, coming into effect in the present (Osborne 2004:270; Jewett 2007:630; Middendorf 2016:998–999; Schnabel 2016:390; Moo 2018:676; Schreiner 2018b:546; cf. Cranfield 1979:530; Barrett 1991:188; Porter 2015:199). The present realisation of salvation is conveyed by 10:10, which directly connects salvation to confession (pres. ind.: ὁμολογεῖται). In 10:11, Paul supports his statements with yet another (cf. 9:33) quotation from Isaiah 28:16: "Everyone believing [pres. ptc.: πιστεύων] in him will not *be put to shame* [καταισχυνθήσεται]", in which καταισχυνθήσεται can be taken as both a gnomic and a logical future for the same reasons as argued with 9:33 above. After stating that there is no distinction between ethnic groups in respect of salvation (10:12), Paul ends off the precepts of salvation in 10:13 with a quotation from Joel 3:5 (LXX): "Whoever [πᾶς] may call [sbjv.: ἐπικαλέσηται] on the name of the Lord *will be saved* [σωθήσεται]". This quotation functions in very much the same way as the two quotes from Isaiah 28:16 (in 9:33 and 10:11). The verb σωθήσεται functions as a gnomic future because of the general truth the statement conveys, and it functions

[85] Since Paul's quote closely follows the Septuagint (LXX) here, similar connotations to ζήσεται can be expected there, as is probably the case with many such quotations from the LXX. One has to take into account, however, that a statement in the LXX could have a more contingent application in the OT context, whereas a NT writer might apply the same future (by quoting it) in such a way that its function has shifted more towards a gnomic direction. In respect of the logical use of the future, if the future is used in virtually the same way in the LXX and the NT, the future arguably functions as a logical future in the LXX too. There even might be a relation with the way in which the Hebrew verbs were originally used too, but the extent of the gnomic and/or logical future in die LXX (or they way in which verbs function in the MT) falls beyond the scope of this dissertation.

as a logical future (cf. Osborne 2004:273; Porter 2015:201) in that it constitutes the consequence of calling (ἐπικαλέσηται) on the Lord's name.[86]

In 11:21, after informing the Roman congregation of the natural branches (Israel) that were broken off because of their unbelief (11:20), Paul writes the following: "For if [εἰ γάρ] God did not spare [aor. ind.: ἐφείσατο] the natural branches, neither *will he spare* [φείσεται] you". The future φείσεται here functions logically (cf. Dunn 1988b:664; Jewett 2007:689) in indicating the logical sequence of God's judgment within a first-class condition (indicated by εἰ and the aorist ἐφείσατο). That φείσεται also functions in a gnomic way (Jewett 2007:689; Harvey 2017), is plausible in light of the omnitemporal way in which God's character in judgment is conveyed. Paul continues in 11:22 by pointing to the kindness and severity of God; severity to those who have fallen and kindness to "you" (gentiles), "if [ἐάν] you continue [sbjv.: ἐπιμένῃς] in His kindness, otherwise [ἐπεί] you too *will be cut off* [ἐκκοπήσῃ]". Here ἐκκοπήσῃ is a logical future (cf. Fitzmyer 1993:616)[87] in that it indicates the outcome of fulfilling the condition not to continue in God's kindness (indicated by ἐάν and the subjunctive ἐπιμένῃς). In 11:23, which is within the same argument, Paul argues that they, "if [ἐάν] they do not continue [sbjv.: ἐπιμένωσιν] in unbelief, *will be grafted in* [ἐγκεντρισθήσονται]". Again, the verb ἐγκεντρισθήσονται clearly functions as a logical future, indicating the consequence of the fulfilment of the third class condition to believe (ἐάν + sbjv.: ἐπιμένωσιν). Paul continues in 11:24: "For if [εἰ] you were cut [aor. ind.: ἐξεκόπης] from an olive tree that is wild by nature, and contrary to nature were grafted [aor. ind.: ἐνεκεντρίσθης] into a cultivated olive tree, how much more [πόσῳ μᾶλλον] will these, the natural branches, *be grafted into* [ἐγκεντρισθήσονται] their own olive tree?" This whole verse constitutes a kind of rhetorical question, which anticipates an affirmative answer. The future ἐγκεντρισθήσονται is thus not deliberative. The εἰ and the two aorists (ἐξεκόπης; ἐνεκεντρίσθης) comprise a first-class condition in which the reality of the two premises is assumed. The verb ἐγκεντρισθήσονται follows as a logical consequence on that basis of the veracity of the two premises, and thus functions as a logical future (Weiss 1899:492; Denney 1902:682; Kühl 1913:389; Cottrell 1998; cf. Jewett 2007:693;[88] Kim 2010:327), indicating the certainty of God's salvation-historical purposes (Ridderbos 1959:261).

[86] In again following that LXX closely here, the same connotations to σωθήσεται is arguably present there.
[87] Fitzmyer translates "may be cut off".
[88] Although Jewett ultimately opts for "an actual historical future" here, he considers it a possibility that the future is logical.

A brief discussion of 11:25 will follow here, for it has bearing on the understanding of the future in 11:26. In verse 25, Paul indicates that "a hardening [πώρωσις] has come [perf. ind.: γέγονεν] partially [ἀπὸ μέρους] on Israel,[89] until [ἄχρι οὗ] the fullness of the gentiles [τὸ πλήρωμα τῶν ἐθνῶν] has/would come in [sbjv.: εἰσέλθῃ]". The hardening can be understood as Israel's hardening in the history of salvation, necessitating the coming of their Messiah.[90] I have argued elsewhere (Du Toit 2019:290) that this open hypothetical statement (Kruger 1981:7), indicated by the subjunctive εἰσέλθῃ, does not necessarily have to lie in Paul's future. The fulfilment of the implied condition occurs within an indefinite temporal clause (Wallace 1996:479; cf. Robertson 1919:848), indicated by ἄχρι οὗ and the subjunctive εἰσέλθῃ, and could theoretically lie in Paul's past. A good example in Paul where ἄχρι(ς) οὗ and the aorist subjunctive denotes something in Paul's past, is Galatians 3:19, in which ἄχρις οὗ and the aorist subjunctive ἔλθῃ are used to indicate the past coming of Christ (Gl 3:16). As regards the phrase τὸ πλήρωμα τῶν ἐθνῶν in Romans 11:25, most commentators (e.g., Dunn 1988b:527; Fitzmyer 1993:621–622; Jewett 2007:700; Moo 2018:734; Schreiner 2018b:600) assign the meaning "full number of gentiles" to this phrase, which they anachronistically (see Du Toit 2019:292) borrow from Jewish apocalyptic literature,[91] in order to endorse a futuristic interpretation of Romans 11:25–27. Yet, Paul never uses the noun πλήρωμα or the verb πληρόω elsewhere in a numerical sense (see ibid.:292–293). If the context of the letter to the Romans is taken into account, it is more likely that τὸ πλήρωμα τῶν ἐθνῶν points to the generic inclusion of gentiles into God's salvific economy at the first Christ advent (e.g., 5:15–16; 9:9, 24–26, 30; 11:11; see ibid.:293–295).

Paul now continues in 11:26–27: "And in this manner [καὶ οὕτως] all Israel *will be saved* [σωθήσεται], as it is written [καθώς + perf. ind.: γέγραπται], 'The Deliverer *will come* [ἥξει] out of Zion, he *will turn away* [ἀποστρέψει] ungodliness from Jacob'; (27) 'and this [is] My covenant with them when [ὅταν] I take away [sbjv, ἀφέλωμαι] their sins'". Although some evidence exists for a temporal use of καὶ οὕτως in extra-biblical sources ("and then"),[92] it is more likely that it denotes manner ("and in this way"),[93] which already lends a logical sense to this verse. I have argued elsewhere (Du Toit 2019:258, 296, 301–302) that οὕτως can be

[89] Although the phrase ἀπὸ μέρους is variously interpreted, this rendering is most likely syntactically, pointing to a hardening that is limited in time (see Du Toit 2019:288–289).
[90] See 2 Cor 3:14; Rm 9:18; 10:21; 11:7–10 (Du Toit 2019:180–181, 240, 247–250, 260, 265–266, 288–290). Further, the perfect γέγονεν denotes a completed action with effects into the present (Wallace 1996:573).
[91] E.g., *4 Ezra* 4:35–37; *2 Apocalypse of Baruch* 23:4; 30:2; 74:6; *Apocalypse of Abraham* 29:17.
[92] Plato's *Protagoras* 314c; *Testament of Abraham* (recension A) 7.11; *Life of Jeremiah 6* of the *Vitae prophetarum* (Van der Horst 2000:523–524; Jewett 2007:701).
[93] So most commentators—see Du Toit (2019:296). This is also they way in which the phrase καὶ οὕτως functions in 1 Cor 11:28; 14:25 and 1 Th 4:17.

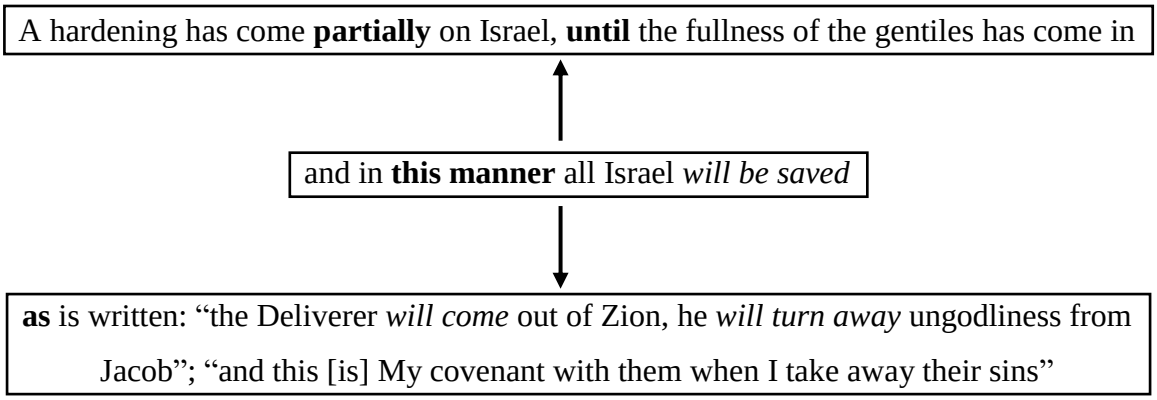
interpreted as pertaining to *both* the preceding εἰσέλθῃ (11:25) *and* to καθὼς γέγραπται (11:26). As discovered in this research, Porter (1989:435) argues that οὕτως could indeed refer to εἰσέλθῃ *and* καθὼς γέγραπται, although he prefers the latter (so BDAG, s.v. οὕτως, §2). In other words, the *manner* in which all Israel "will be saved" (σωθήσεται) might pertain to both (1) the way in which the gentiles are generically included in Christ's salvific work (11:25) and (2) the way in which the prophecies in Isaiah 59:20 and 27:9, to which the prophetic material in 11:26b–27 alludes, presents "Jacob's" salvation. In 11:26b–27 there is no specific allusion to "Jacob's", that is, Israel's[94] repentance as such. They are rather passive in the Deliverer's actions,[95] which means that the whole prophecy can be understood as looking forward to Christ's salvific work in the first Christ advent.[96] If that is the case, given the relationship of σωθήσεται (11:26) with καὶ οὕτως (11:26), εἰσέλθῃ (11:25) and καθὼς γέγραπται (11:26), σωθήσεται can be understood as a logical future (Porter 1989:435; 2015:217)[97] that corresponds to the *prophetic futures* (Wilckens 1980:257; Fitzmyer 1993:625) ἥξει and ἀποστρέψει in 11:26. In other words, the prophecy points to the "coming" of the Deliverer, "which for Isaiah lies in the future but which for Paul has already been realized in the original appearance and saving work of Christ" (Byrne 1996:355). In conclusion, σωθήσεται is logical in that it stands in a *comparative relationship* with the *manner of salvation*, which is described by 11:25 and 11:26b–27 respectively. This relationship can be visualised as follows:

[94] This can be derived from the interchangeability between the terms "Jacob" and "Israel" in context of Jr 27:6–13 (esp. vv. 6–7) as well as in Paul (see Rm 9:13).

[95] Although in the MT of Is 59:20, Jacob seems to be performing the action, in the LXX, from which Paul quotes here, the Deliverer performs the action. Moreover, the context of Is 27:6–13, in which the One who takes away Jacob's sin is also the One performing the actions (esp. vv. 7–9, 11–12 of both the MT and the LXX), fits the context of the whole of Rm 11:19–27 much better (corresponding themes include the root, Jacob, Israel, the taking away of sins, the branches that are broken off and the gathering/salvation of Israel).

[96] This can especially be derived from 9:33, which also features Σιών, where it points to Christ's first advent (see Du Toit 2019:303–304 for further arguments).

[97] As discovered in this research, Porter (1989:435) states that σωθήσεται "is used parallel to the Subjunctive, here designating a *logically subsequent event* in relation to another projected event (another Subjunctive could have served equally well grammatically), with the added assurance that if the fullness of the Gentiles enters then the salvation of Israel is expected (cf. Cranfield, Romans, 2.574–76, who divides the verse into three sections, though a *conditional sense* still seems plausible)" (emphasis added). In his commentary on Romans, Porter (2015:217) states that "*logically* and not necessarily or merely temporally ('and thus'), there is an expectation that 'all Israel' can be 'saved'" (emphasis added).




In further support of σωθήσεται being a logical future, the similarity between the sentence construction of 11:26 and 5:19 can be considered. Romans 5:19 also contains a logical future (κατασταθήσονται) within a comparative statement (see above):

Romans 5:19

ὥσπερ…, οὕτως + future indicative (κατασταθήσονται)

as (through the one man's disobedience)…, in this manner… will be made

Romans 11:26

οὕτως + future indicative (σωθήσεται)…, καθώς

in this manner… will be saved…, as (is written)

The main difference between these sentences is word order. Although the normal word order for these kind of comparative sentences in Paul is as with Romans 5:19, there are exceptions.[98] Another contributing factor in arguing for σωθήσεται being a logical future is the probability that φείσεται in 11:24 is logical (see above), which addresses basically the same issue as 11:26. By viewing σωθήσεται as a logical future, an eschatological dimension to (the completion of) Israel's salvation is not hereby precluded (cf. Ezk 36–37). Apart from the grammatical and syntactical arguments that σωθήσεται in Romans 11:26 is a logical future, several theological

[98] E.g., οὕτως, then καθώς: Phlp 3:17 (so Rm 11:26); οὕτως, then ὡς: 1 Cor 3:15; 4:1; 9:26; 2 Cor 9:5; 1 Th 2:4 (καθώς… οὕτως… ὡς); cf. Eph 5:28, 33.

arguments can be identified in support of such a notion.[99] Kim (2010:326) interprets σωθήσεται as a gnomic future, which indicates "timeless truths or omnitemporal actions" (quoted from Young 1994:119). Within the comparative and logical relationship wherein σωθήσεται stands, the future is not primarily temporal, but it is another question whether Paul conveys a kind of timeless truth as such. Romans 11:25–27 constitutes more of a logical explanation of Israel's salvation than a expressing a general principle.

Moving on to 12:19, Paul admonishes the believers that they must never avenge themselves, but leave the wrath to God, and then quotes from Deuteronomy 32:35: "Vengeance [is] mine, *I will repay* [ἀνταποδώσω], says the Lord". In light of Paul's claim on Old Testament authority as well as the nature of this statement, it could be taken as a gnomic saying, rendering the future ἀνταποδώσω as a gnomic future, although a purely futuristic interpretation is also possible. Paul continues in 12:20 with a quote from Proverbs 25:21–22: "if [ἐάν] your enemy is hungry [sbjv.: πεινᾷ], feed [pres.impv.: ψώμιζε] him; if [ἐάν] he is thirsty [sbjv.: διψᾷ], give [pres. impv.: πότιζε] him something to drink; for [γάρ] by so doing [pres. ptc.: ποιῶν] you *will heap* [σωρεύσεις] burning coals on his head". The last saying from proverbs is a wisdom-saying, which means that σωρεύσεις is a gnomic future (Yarbrough 2007:48). The same statement is also conditional: if one feeds one's enemy and gives him something to drink, you will make him ashamed. Σωρεύσεις thus also functions as a logical future.

In 13:2–3, which occurs within the pericope about submission to governing authorities (13:1–7), Paul writes: "Therefore, whoever [ὁ] resists [pres. ptc.: ἀντιτασσόμενος] the authorities resists [perf. ind.: ἀνθέστηκεν] what God has appointed, and those who resist [perf. ptc.: ἀνθεστηκότες] *will incur* [λήμψονται] judgment. (3) …do [pres. impv.: ποίει] what is good, and

[99] In my reading, the salvation of "all Israel" points to the salvation of ancient, historical, "inner" Israel in Christ's death and resurrection. The main additional arguments in support of this notion are (1) that Paul in all probability has ancient, historical Israel in view throughout Romans 9–11, which would correspond to the use of the term Ἰσραὴλ in antiquity (esp. Josephus), (2) the probability that the question of historical Israel's salvation lies beneath the surface throughout the rhetorical build-up of the letter, (3) the connection of the mystery (11:25) with the gospel (as is mostly the case in Paul), constituted by the Christ event, (4) the hardening of Israel, which is historical (see above), (5) the way in which this interpretation fits the context of 11:28–32, constituting a perfect balance in salvation history, (6) the way in which 11:26 can be seen as the counterpart of 9:27, in which Paul cries out on the basis of Isaiah 10:22 that although the number of the sons of Israel be as the sand of the sea, that [only] "those who remain" (after God's judgment in Christ), the descendants of Israel who believe in Christ, will be saved (in this interpretation, not only believers who remain after the Christ event is saved, but also those preceding them, albeit not every single individual, but those of "Israel within Israel", as in 9:6–8), (7) the way in which Israel's realised salvation in Christ fits Pauline notions of realised salvation in general (see above, esp. Rm 6:5, 8; 8:24) and his portrayal of the identity and existence in Christ as eschatologically superseding an existence in "flesh", which would exclude the possibility of the existence of an unsaved, "fleshly Israel" in Paul's future who would still lay claim on certain promises, and (8) that the natural order of salvation, Israel first and the gentiles later, which was characteristic in the tradition of the nations' eschatological pilgrimage to Zion, is not reversed (cf. 1:16; see Du Toit 2019).

[καί] *you will receive* [ἕξεις] praise from" the governing authorities. In verse 2, the first statement sets forth a general truth within a comparative statement. The second statement in the same verse also draws a comparison, but implies a condition: if people resist, they will incur judgment. The verb λήμψονται is thus a logical future (cf. Murray 1968b:149; Jewett 2007:792; Porter 1989:423; 2015:245; Schreiner 2018b:665) that does not necessarily preclude eschatological judgment. Since both statements convey general principles, λήμψονται also functions in a gnomic way. In verse 3, the καί functions in a conditional context (BDF §§ 442.7; 471.3), which means that ἕξεις forms part of the result of fulfilling the condition to do what is good. The future ἕξεις thus functions as a logical future (Käsemann 1980:357; cf. Porter 2015:245; Schreiner 2018b:665).

In 14:4, which occurs in the context of the weak in faith, Paul writes the following: "Who are you [σὺ τίς εἶ] judging [pres. ptc.: κρίνων] another's servant? It is before his own master that he stands or falls. And he *will (be made to) stand* [σταθήσεται],[100] for the Lord is able to make him stand [aor. inf.: στῆσαι]". The last two statements can be taken as conveying general principles, rendering σταθήσεται into a gnomic future (Harvey 2017; cf. Porter 2015:260).

In 15:18, Paul writes the following: "for I *will* not *dare* [οὐ… τολμήσω] to speak [pres. inf.: λαλεῖν] of anything that Christ has not accomplished [aor. ind.: κατειργάσατο] through me, by word and deed, for the obedience of the gentiles". Here, the future τολμήσω takes the complementary infinitive λαλεῖν with the genitive ὧν (Wallace 1996:110). Harvey (2017) contends that this is a gnomic future, probably to indicate its non-temporal function. Yet, this is rather a future that functions very much like a subjunctive after οὐ to signify negation (cf. Wallace 1996:468–469) or prohibition (BDF §362), although this negation is weaker than μή or οὐ μή plus a subjunctive. That τολμήσω also functions in a logical way, is conceivable in that it forms part of the reason or motivation to bring the gentiles to obedience.

### 4.1.2 Galatians

In the letter to the Galatians, the future tense distribution is as follows:

**Predictive**

*Active* (4 times): 4:30 (n.a.f.); 5:10 (X2); 6:16.

[100] This could either be a passive or a middle (e.g., Zerwick & Grosvenor 1996:490; Jewett 2007:843).

*Passive* (once): 3:8 (n.a.f.).

*Medium* (once): 5:12.

Total: 6.

**Imperatival**

*Active* (once): 5:14.

Total: 1.

**Gnomic** (primarily)

*Active* (4 times): 6:5, 7, 8 (X2).

*Deponent* (twice): 3:11, 12.

*Passive* (once): 2:16.

Total: 7.

**Logical** (primarily)

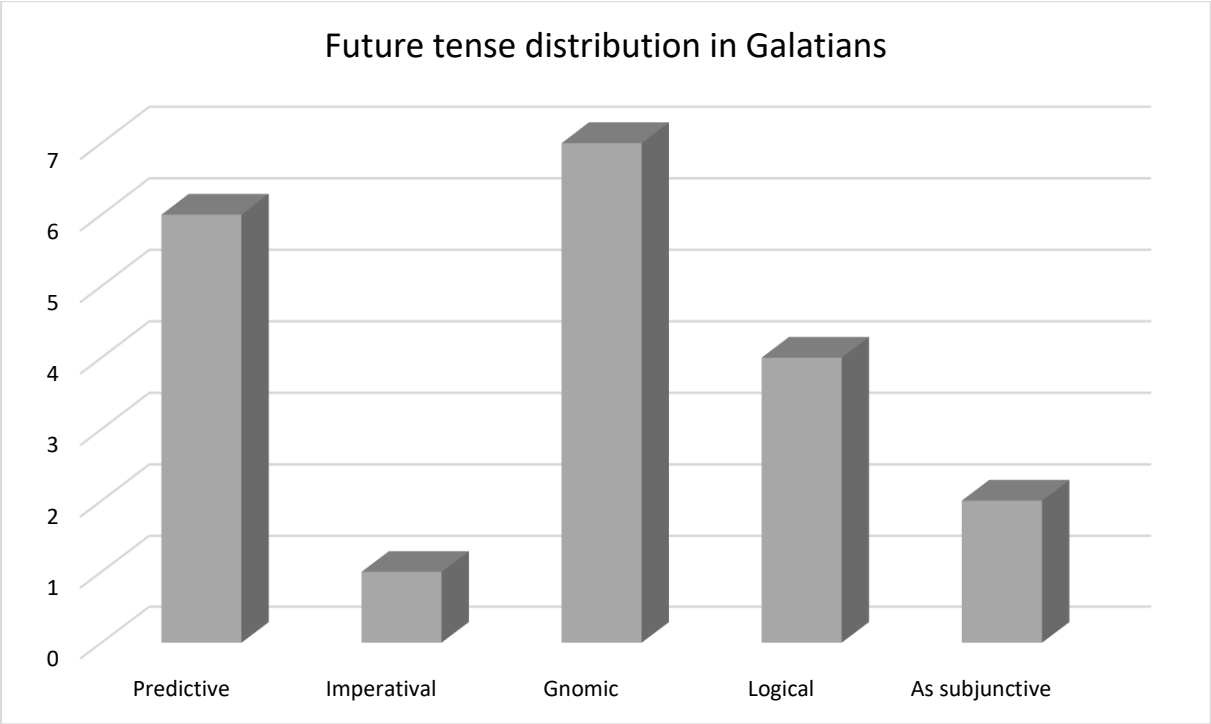
*Active* (4 times): 5:2, 21; 6:4, 9.

Total: 4.

**Like a subjunctive** (primarily)

*Active* (twice): 2:4; 6:16.

Total: 2.




In 2:4, after telling of the revelation of the gospel and Titus' circumcision (2:2–3), Paul writes about the false brothers who slipped in to spy Paul and his co-workers' freedom in Christ, "so that [ἵνα] *they might bring* us *into slavery* [καταδουλώσουσιν]". Here, καταδουλώσουσιν clearly functions like a subjunctive after ἵνα (Longenecker 1990:52; Zerwick & Grosvenor 1996:566; Schreiner 2010; Moo 2013:129; see Burton 1906 §198; Zerwick 1963 §340; BDF §369). The fact that καταδουλώσουσιν also indicates purpose, accounts for a logical use of the future (cf. DeSilva 2014:27).

In 2:16, Paul starts by arguing that "we know that a man is not justified [pres. ind.: δικαιοῦται] by works of the law but through faith in Jesus Christ, even [καί] we also have believed [aor. ind.: ἐπιστεύσαμεν] in Christ Jesus, in order to [ἵνα] be justified [sbjv.: δικαιωθῶμεν] by faith in Christ and not by works of the law". Moo (2013:162) interprets δικαιοῦται as a gnomic present, which is quite understandable in light of the general principle that Paul sets forth here. Yet, Paul continues by stating that "by works of the law no flesh [οὐ… πᾶσα σάρξ] *will be justified* [δικαιωθήσεται]". By alluding to the LXX of Psalm 142:2 (οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν, "in thy sight shall no man living be justified"), Paul adds ἐξ ἔργων νόμου, and thereby seems to confirm the general principles about justification (cf. Keener 2019:189). In view of the way in which Paul sets forth the general principles about justification, δικαιωθήσεται is almost certainly a gnomic future, following the gnomic present δικαιοῦται. The notion that this future is timeless (Bultmann 1964:15; Fung 1988:233; Porter 1989:423; Das 2014:234), is reflected by Arichea and Nida (1993:46) who translate the principle non-

futuristic: “no one is put right…” and by the REB that translates “no human being can be justified” (cf. GNB). The future after οὐ also functions similar to a subjunctive in a negation (cf. Wallace 1996:468–469). Even the logical significance of δικαιωθήσεται is conceivable (Bultmann 1964:15; Fung 1988:233) in that an implicit condition can be detected: if one relies on the works of the law for justification one will not be justified.

In 3:11–12, after stating that everyone who does not abide by all the things written in the Book of the Law (3:10), Paul writes: “It is thus evident that no one [οὐδείς] is justified before God by the law, for ‘The righteous *shall live* [ζήσεται] by faith’. (12) But the law is [pres. ind.: ἔστιν] not of faith, rather ‘The man doing [aor. ptc.: ποιήσας] them *shall live* [ζήσεται] by them’”. It is quite evident that Paul contrasts two opposing, general principles (cf. Burton 1920:167) about obtaining live, each by alluding to Scripture (Hab 2:4 in v. 11; Lv 18:5 in v. 12). Both occurrences of the future ζήσεται (vv. 11, 12) can thus be regarded as gnomic (cf. Rm 1:17; Das 2014:321).[101] Lenski (1937:145) argues that ζήσεται in 3:11 is a “logical future”, which would be plausible if the allusion from Scripture can be regarded as conditional, i.e., if the righteous believes, that person will live. But such a condition is not evident from the quote and cannot be established beyond doubt (see Moo 2013:205). The reason Lenski (1937:145) thinks that ζήσεται is a logical future is, as he argues, that the “future tense does not refer to some distant time”, which is correct, but the function of the future in this context is rather gnomic than logical. An implicit condition within Paul’s allusion to the Old Testament in verse 12 is more readily detectable, which means that ζήσεται also functions as a logical future there: if one does the works of the law, one would live by them.

In 5:2, Paul declares the following: “I, Paul, say to you that if [ἐάν] you are circumcised [sbjv.: περιτέμνησθε], Christ *will be of* no *advantage* [ὠφελήσει] to you”. Here, ὠφελήσει can be regarded as a logical future with present effects (cf. Burton 1920:273; Longenecker 1990:226; Arichea & Nida 1993:121; De Boer 2011:312; Das 2014:523; DeSilva 2018:415) in that it constitutes the logical consequence (apodosis) of fulfilling the condition to be circumcised, indicated by ἐάν and the subjunctive περιτέμνησθε.

In 5:21, when Paul writes about life in the Spirit versus life in the flesh (5:16–26), after providing a list of “the works of the flesh” (5:19–21a), he states that “those who do [pres. ptc.: πράσσοντες] such things *will not inherit* [κληρονομήσουσιν] the kingdom of God”. Since the inheritance of the kingdom in Paul could be both future (e.g., 1 Th 1:10; 4:15–17; 1 Cor 15:50)

[101] Das seems to work in this direction by stating that the “future tense may or may not bear temporal implicature”.

and present (Rm 14:17; 1 Cor 4:20), the inheritance of the kingdom here in Galatians 5:21 could be interpreted as being realised in both the present and the future (Burton 1920:312; Dunn 1993:307; Fee 1994:443; Schreiner 2010; Das 2014:558). But more importantly, an implicit condition can be detected here (Dunn 1993:306): if one does the works of the flesh, one will not inherit the kingdom. The verb κληρονομήσουσιν thus functions as a logical future (cf. Porter 1989:436; Das 2014:558).

In 6:4–5, Paul admonishes his readers as follows: "let each one test [pres. impv.: δοκιμαζέτω] his own work, and then [καὶ τότε] *he will have* [ἕξει] boasting in himself alone and not in another. (5) For [γάρ] each *will bear* [βαστάσει] his own load". In verse 4, ἕξει can be taken as a logical future in that it indicates the logical result that follows (καὶ τότε) the testing of one's own work. Verse 5 then provides a motivation (γάρ), which comes across as an aphoristic saying. Βαστάσει is thus gnomic (Burton 1920:334; Betz 1979:304; Vaughan & Gideon 1979:143; Young 1994:119; Martyn 1997:543; Witherington 1998b:429; Kim 2010:326; Schreiner 2010; Das 2014:616; Köstenberger et al. 2016b:273; Keener 2019:454; cf. Dunn 1993:326). Paul continues his warning in 6:7–9: "Do not be deceived [pres. impv.: πλανᾶσθε]: God is not mocked [pres. ind.: μυκτηρίζεται], for whatever [ὃ… ἐάν] a man sows, that *will he* also *reap* [καὶ θερίσει]. (8) For he who sows [pres. ptc.: σπείρων] to his own flesh *will* from the flesh *reap* [θερίσει] corruption, but he who sows [pres. ptc.: σπείρων] to the Spirit *will* from the Spirit *reap* [θερίσει] eternal life. (9) And let us not grow weary [μή + sbjv.: ἐγκακῶμεν] of doing [pres. ptc.: ποιοῦντες] good, for [γάρ] in due season *we will reap* [θερίσομεν], if we do not lose heart [μή + pres. ptc.: ἐκλυόμενοι]". The sayings in verses 7–8 all come across as general principles that are always true. These kind of sayings is common in wisdom literature (DeSilva 2018:492). The future θερίσει, which is used three times in these two verses, is thus used as a gnomic future (cf. DeSilva 2014:136), even though the reaping might be eschatological. Further, the two parallel statements in verse 8 each imply a condition: if one sows in one's own flesh, one will reap corruption, and if one sows to the Spirit, one will reap eternal life. In verse 8, θερίσει thus also functions logically in both statements (Fung 1988:296; cf. De Boer 2011:389). An implicit condition (Burton 1920:345; DeSilva 2018:495) can also be detected in verse 9, which is followed by most translations, translating μή and the present participle ἐκλυόμενοι with "if" (e.g., NKJV; NRSV; ISV; NIV; ESV), which means that θερίσομεν is a logical future.

In 6:16, after arguing that neither being circumcised nor being uncircumcised counts for anything and that the new creation is the all-important reality (6:15), Paul states: "And as many

as [καὶ ὅσοι] *walk* [στοιχήσουσιν] by this rule, peace and mercy [be] upon them". According to Porter (1989:423) the use of the future after καὶ ὅσοι forms a "relative conditional" (cf. George 1994:439; Das 2014:644), which he classifies under timeless futures—a notion that is confirmed by many recent translators that translate the verb as a present (Arichea & Nida 1993:158; George 1994:439; REB; ISV; HCSB; NIV; ESV). Στοιχήσουσιν thus functions as a kind of logical future within a relative conditional clause, stating an implicit condition. More importantly, Porter (1989:423) notes that the normal construction would be ὅσοι ἄν, followed by a subjunctive (so Bruce 1982:273), which means that στοιχήσουσιν is used in a subjunctive-like way, a notion that is confirmed by the alternative reading in $\mathfrak{P}^{46}$, which has the subjunctive στοιχήσωσιν here.

### 4.1.3 1 Corinthians

In 1 Corinthians, the future tense distribution looks as follows:

**Predictive**

*Active* (17 times): 1:8; 3:13; 4:5 (X2), 17; 5:13; 6:2, 3, 13, 14; 14:21 (n.a.f.); 15:35, 52; 16:3, 6 (X2), 8.

*Deponent* (13 times): 3:13; 4:5, 19 (X2); 11:34; 13:8, 12; 14:15 (X2), 21 (n.a.f.); 15:54; 16:5, 12.

*Passive* (9 times): 6:12; 13:8 (X2), 10; 15:28, 51 (X2), 52 (X2).

Total: 39.

**Deliberative**

*Active* (7 times): 2:16; 7:16 (X2); 9:11; 14:6, 23; 15:29.

*Deponent* (twice): 2 6:5; 14:8.

*Passive* (3 times): 8:10; 14:7, 9.

Total: 12.

**Imperatival**

*Active* (once): 9:9.

Total: 1.

**Gnomic** (primarily)

*Active* (6 times): 1:19 (X2); 7:28; 8:8; 10:13 (X2).

*Deponent* (3 times): 3:8; 6:16; 11:27.

Total: 9.

**Logical** (primarily)

*Active* (8 times): 3:17; 6:9, 10; 7:37, 38; 9:15; 14:25; 15:49.

*Deponent* (4 times): 3:14; 14:9, 11; 16:4.

*Passive* (3 times): 3:15 (2nd and 3rd); 15:22.

Total: 15.

**Like a subjunctive** (primarily)

*Active* (once): 3:14.

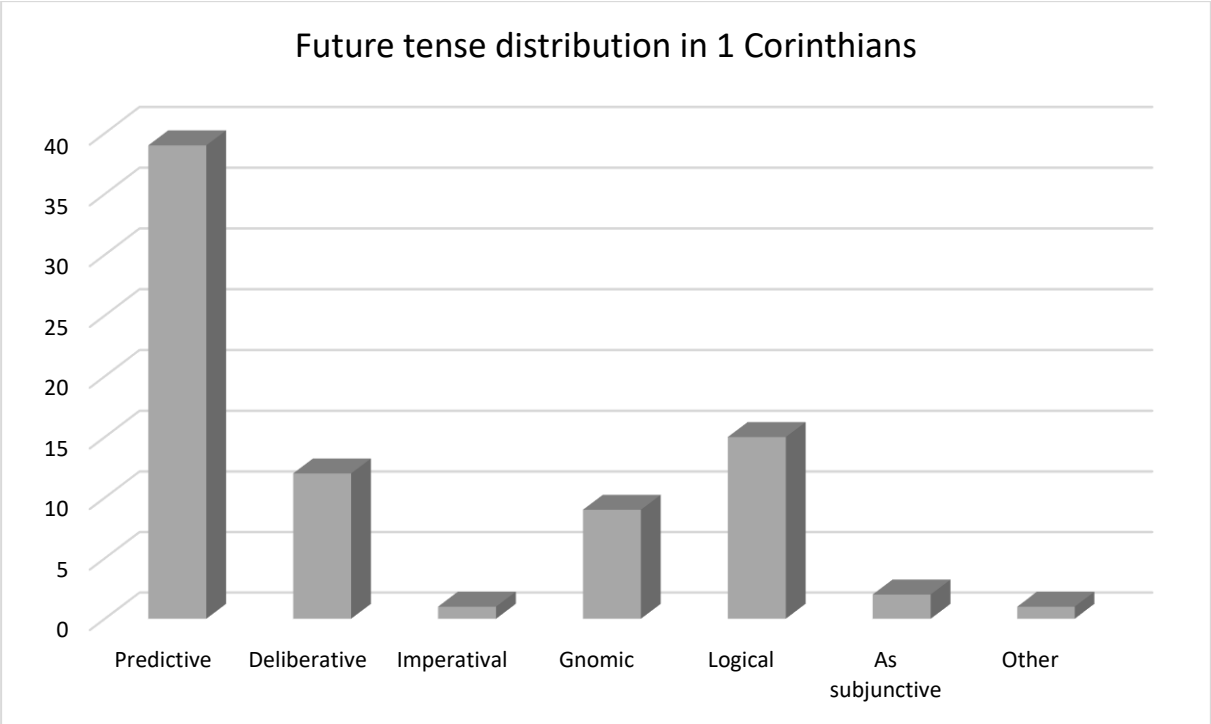
*Passive* (once): 3:15 (1st).

Total: 2.

**Other**

*Deponent* (once): 3:15 (1st) (ptc.).

Total: 1.




After Paul claimed that the cross is folly for those who are perishing, but the power of God to those who are being saved (1:18), he substantiates the claim in 1:19 with the following quotation from Isaiah 29:14: "*I will destroy* [ἀπολῶ] the wisdom of the wise, and the shrewdness of the intelligent *I will nullify* [ἀθετήσω]". With Paul's quotation from the Old Testament, Paul seems to confirm a general principle about human wisdom in light of God's power and wisdom. Both the futures ἀπολῶ and ἀθετήσω can thus be regarded as gnomic futures. Such a notion is reinforced by the context of the present revelation of God's power.

In 3:8, Paul advises that "he who plants [pres. ptc.: φυτεύων] and he who waters [pres. ptc.: ποτίζων] are one, and each *will receive* [λήμψεται] his own reward according to [κατά] his own labour". Another general truth about labour and reward is presented here, lending gnomic significance to the future λήμψεται. Λήμψεται also stands in a comparative relationship with the quality (Thiselton 2000:305; Schreiner 2018a:89) of labour (one's reward is dependent on your labour in ministry), which means that the future also functions in a logical way. Naturally, these functions of the future tense do not preclude an eschatological interpretation of the judgment (e.g., Witherington 1995:132; Gardner 2018:164). The same principle is repeated in 3:14–15: "If [εἰ] anyone's [τινος] work that he has built [aor. ind.: ἐποικοδόμησεν] on the foundation *survives* [μενεῖ], *he will receive* [λήμψεται] a reward. (15) If [εἰ] anyone's [τινος] work *is burned up* [κατακαήσεται], *he will suffer loss* [ζημιωθήσεται], though *he* himself *will be saved* [σωθήσεται], but only as through fire". Starting with the futures μενεῖ and κατακαήσεται at the beginning of verses 14 and 15 respectively, both of them follow the

conditional conjunction εἰ, arguably lending a subjunctive-like function to them.[102] In view of the way in which translators translate these futures in the present (e.g., Ellingworth & Hatton 1995:79; Brooks & Longenecker 2016:80; NKJV; NRSV; ISV; NIV; ESV),[103] they function more logically than futuristically. Wallace (1996:706) categorises the εἰ-conditions of these two verses as "general first class conditions", especially in following τις. The latter observation, as well as the way in which the statements in these verses come across as stating general principles, provide gnomic significance to all the future tenses here. Additionally, the futures λήμψεται (v. 14), ζημιωθήσεται and σωθήσεται (v. 15) constitute the respective consequences of the fulfilled conditions, which means that they all function as logical futures. Again, the logical or gnomic function of the verbs does not rule out an eschatological interpretation.

In 3:17, after pointing out that believers are God's temple (3:16), Paul states: "If anyone [εἴ τις] destroys [pres. ind.: φθείρει] the temple of God, God *will destroy* [φθερεῖ] him". The protasis, which starts with εἴ τις and an indicative, can again be regarded as a general first-class condition (Wallace 1996:706). In stating the consequence, φθερεῖ can be regarded as a logical future. Even the gnomic significance of the statement is conceivable in as much as Paul lays down a general principle here.

In 6:9–10, Paul writes the following: "Or do you not know [perf. ind.: οἴδατε] that the unrighteous *will* not *inherit* [οὐ κληρονομήσουσιν] the kingdom of God? Do not be deceived: neither the fornicators, nor idolaters… (10) nor thieves… *will inherit* [κληρονομήσουσιν] the kingdom of God". The first part of verse 6 is a rhetorical question that anticipates a positive answer and at the same time implies a condition: if one is unrighteous, one will not inherit God's kingdom. The next sentence (vv. 9b–10) reiterates the same condition: if one is a fornicator, idolater, etc., one will not inherit the kingdom. The verb κληρονομήσουσιν in both verses 9 and 10 can thus be regarded as a logical future (Thiselton 2000:439; Lewis 2005:86) and be translated "cannot inherit" in verse 9 (Thiselton 2000:439).

In 6:16, Paul, in his discourse against sexual immorality (6:12–20), quotes Genesis 2:24: "The two *will become* [ἔσονται] one flesh" (cf. Eph 5:31). Paul's quotation from Scripture conveys a general principle "that holds true for every marriage" (Kistemaker 1993:198; cf. Eph 5:31), thus rendering ἔσονται as a gnomic future. In 7:28, after arguing that those who marry do not sin, he states, "but such [οἱ τοιοῦτοι] *will have* [ἕξουσιν] trouble in the flesh". This statement

[102] A subjunctive is normally preceded by ἐάν in a third class conditional sentence (Wallace 1996:469–471).
[103] A present translation is supported by manuscripts that have the present μένει here ($B^2$ $D^2$ L Ψ 104. 365. 630. 1175. 1241. 1506. 1739. 2464. l 249 𝔐).

again comes across as stating a general truth, which makes ἔξουσιν to function in a gnomic way. Such a notion is supported by those who translate ἔξουσιν in the present (e.g., Collins 1999:28). At the same time, an implicit condition can be identified here: if one marries, one will have trouble in the flesh. Ἔξουσιν is thus also used in a logical way. In 7:37–38, which still forms part of Paul's treatise on marriage, he writes that "he who stands [perf. ind.: ἕστηκεν] firm in his heart, being [pres. ptc.: ἔχων] under no necessity but has [pres. ind.: ἔχει] authority over his own will, and has determined [perf. ind.: κέκρικεν] this in his heart, to keep [pres. inf.: τηρεῖν] his virginity, *he does* [ποιήσει] well. (38) So then he who marries [pres. ptc.: γαμίζων] his virgin does [pres. ind.: ποιεῖ] well, and he who does not marry [pres. ptc.: γαμίζων] *does* [ποιήσει] better". Verse 37 can be understood as conditional (Porter 1989:423): if a man does not marry, he does well. Two implicit conditions can be identified in verse 38: if a man marries, he does well and if he does not marry, he does better. It is noteworthy that in the first condition in verse 38, which is parallel to the second condition, ποιέω occurs in present form, which underlines the fact that in both instances, ποιέω is not used in a temporal way. The verb ποιήσει is thus used as a logical future in both verse 37 and 38 (cf. Porter 1989:423), which is especially reinforced by the parallel present ποιεῖ in verse 38.

In 8:8, when Paul discusses food offered to idols (8:1–13), he argues that "food *will* not *commend/present* [οὐ παραστήσει] us to God". This statement conveys a general principle or a maxim (Thiselton 2000:645), which causes some translators to translate παραστήσει in the present (Ciampa & Rosner 2010; NAT; NIV). This is probably the reason why certain manuscripts have the present παρίστησιν here (א$^{2}$ D L P Ψ 104. 630. 1505. 1881. 2464 𝔐 latt; Or$^{pt}$; cf. Thiselton 2000:645). Another contributing factor to present tense translations is the fact that the other verbs in verse 8 are in the present (ὑστερούμεθα, περισσεύομεν; Fitzmyer 2008:345; cf. Fee 2014:416). Παραστήσει can thus be regarded as a gnomic future.

In 9:15, when Paul writes about his rights as an apostle (9:1–27), he states that "I would rather [μᾶλλον] die [aor. inf.: ἀποθανεῖν] than that anyone [οὐδείς] *would make* [κενώσει] my boasting void". There is quite a variety of readings on this text. The most widespread correction by copyists is that of replacing οὐδείς with ἵνα τις (א$^{2}$ C D$^{1}$ K L P Ψ 81. 104. 365. 630. 1241. 1505. 2464 𝔐 lat sy$^{h}$; see Metzger 1994:492). Translators translate the unusual οὐδεὶς κενώσει as a present (GW; GNB; ISV; NIV; ESV), an infinitive (Ciampa & Rosner 2010; HCSB) or like a subjunctive (OAT; NKJV). It is quite clear that κενώσει is not temporal, but is rather used in a subjunctive-like manner after οὐδείς, bearing some logical sense in that it indicates comparison, indicated by μᾶλλον.

In 10:13, when Paul warns against idolatry (10:1–22), he writes: "God [is] faithful, who *will* not *allow* [οὐκ ἐάσει] you to be tempted [aor. inf.: πειρασθῆναι] beyond what you are able [pres.ind.: δύνασθε], but with the temptation he *will* also *provide* [ποιήσει] the way of escape, that you may be able [pres. inf.: δύνασθαι] to endure [aor. inf.: ὑπενεγκεῖν] it". It is reasonably clear that the futures ἐάσει and ποιήσει are not used here in a way that predicts something in the future. It is rather used in a gnomic way to state a general principle about temptation and God's provision within temptation. Yet this principle also serves as a promise in believers' daily lives. Barrett (1968:229) seems to convey the gnomic sense of ἐάσει when he translates the first part with "God can be trusted not to allow you to be tested beyond your power".

In 11:27, Paul declares the following: "Therefore, whoever [ὃς ἄν] eats [sbjv.: ἐσθίῃ] the bread or drinks [sbjv.: πίνῃ] the cup of the Lord in an unworthy manner *will be* [ἔσται] guilty of the body and blood of the Lord". Paul here lays down a general principle about using the Lord's Supper, which means that ἔσται is used in a gnomic way. Yet, ἔσται can also be regarded as a logical future in that it signifies the consequence of the fulfilment of the condition to eat or dink in an unworthy manner (indicated by ὃς ἄν and the subjunctives ἐσθίῃ and πίνῃ). The gnomic and or logical quality of the future seems to be supported by those who translate ἔσται as a present (Schreiner 2018a:246; GNB; NLT).

In 14:9–11, when Paul discusses speaking in tongues (14:1–25), he writes: "So with yourselves, if [ἐάν] with your tongue you utter [sbjv. δῶτε] speech that is not intelligible, how *will it be known* [γνωσθήσεται] what is said? For *you will be* [ἔσεσθε] speaking [pres. ptc.: λαλοῦντες] into the air. (10) There are [pres. ind.: εἰσιν] undoubtedly many different languages in the world, and none without meaning, (11) but if [ἐάν] I do not know [μή + εἰδῶ] the meaning of the language, *I will be* [ἔσομαι] a foreigner to the speaker and the speaker a foreigner to me". Although the future γνωσθήσεται in verse 9 is used in a deliberative way, ἔσεσθε is used in a periphrastic way with λαλοῦντες (Robertson & Plummer 1911:310; Zerwick & Grosvenor 1996:526; Gardner 2018:604) as an atemporal, logical future (cf. NLT) that constitutes the result (cf. Ciampa & Rosner 2010) of fulfilling the condition, set forth in the preceding question, which is indicated by ἐάν and the subjunctive δῶτε. Similarly, ἔσομαι in verse 11 functions logically in indicating the consequence of fulfilling the condition, established by ἐάν and μή εἰδῶ. The logical function of ἔσομαι is underscored by those who translate it as a present (Ciampa & Rosner 2010; NIV).

In 14:24–25, which ends off Paul's discussion on speaking in tongues, he argues that "if" (ἐάν) all would prophesy (sbjv.: προφητεύωσιν), and an unbeliever or outsider enters (sbjv.: εἰσέλθῃ),

he is convicted by all and called out to account by all (v. 24), the secrets of his heart are disclosed, and so (καὶ οὕτως), after falling (aor. ptc.: πεσών) on his face, "*he will worship*" (προσκυνήσει) God, while declaring (pres. ptc. ἀπαγγέλλων) that God is really among the congregation (v. 25). Here, προσκυνήσει functions logically in that it indicates the logical result within the train of thought,[104] following the initial condition that all would be prophesying (indicated by ἐάν and the subjunctive προφητεύωσιν), a condition that seems to be hypothetical (Ciampa & Rosner 2010) in order to make a certain point.

In 15:22, when Paul writes about the resurrection of the dead (15:12–34), he argues as follows: "For as [ὥσπερ] in Adam all die [pres. ind.: ἀποθνῄσκουσιν], so also [οὕτως καί] in Christ *shall* all *be made alive* [ζῳοποιηθήσονται]". Here, ζῳοποιηθήσονται functions as a logical future in that it constitutes a comparison between those who die in Adam and those who died in Christ (ὥσπερ… οὕτως καί). This is not to preclude an eschatological interpretation, though (e.g., Thiselton 2000:1229). A similar comparison is found in 15:49, when Paul writes that "just as [καθώς] we have borne [aor. ind.: ἐφορέσαμεν] the image of the man of dust, *we shall* also *bear* [φορέσομεν καί] the image of the heavenly man". The future φορέσομεν also functions as a logical future (Lewis 2005:129) in its comparative relationship with the preceding καθώς and the aorist indicative ἐφορέσαμεν. It has to be noted, however, that important manuscripts (𝔓$^{46}$ ℵ A C D F G K L P Ψ 075. 0243. 33. 81. 104. 365. 945$^{txt}$. 1175. 1241. 1505. 1739. 2464 𝔐 latt bo; Ir$^{lat}$ Cl Or) have the aorist subjunctive φορέσωμεν here.[105]

In 16:4, after Paul instructed the congregation about the collection for the believers in Jerusalem and indicated that he will send people to carry the collection (16:1–3), he writes: "if [ἐάν] it is [sbjv.: ᾖ] fitting that I should go [pres. inf.: πορεύεσθαι] also, *they will travel* [πορεύσονται] with me". Although the travelling of the carriers certainly looks to the future, it is not a predictive future as such. The verb πορεύσονται is rather to be regarded as a logical future in that it states the outcome of fulfilling the condition that Paul would also travel to Jerusalem (indicated by ἐάν and the subjunctive ᾖ).

[104] Cf. Thiselton (2000:1129) who translates προσκυνήσει as a present.
[105] Metzger (1944:502) appears to complain that the committee's decision, based on "exegetical considerations", enjoys "rather slender external support" (B I 6. 630. 945$^{vl}$. 1881 sa). Those who adopt the subjunctive reading, see it as a hortatory subjunctive (e.g., Collins 1999:572; Fee 2014:879–880; Gardner 2018:716).

### 4.1.4 2 Corinthians

In 2 Corinthians, the future tense distribution looks as follows:

**Predictive**

*Active* (9 times): 4:6 (n.a.f.); 14 (X2); 6:16 (X2) (n.a.f.); 11:9, 12; 12:14, 15.

*Deponent* (13 times): 1:10 (X2), 13; 6:16 (X2) (n.a.f.); 10:13; 11:15, 18, 30; 12:1, 9; 13:2, 6.

*Passive* (3 times): 10:8; 11:10; 12:15.

Total: 25.

**Imperatival**

*Passive* (once): 13:1.

Total: 1.

**Gnomic** (primarily)

*Active* (5 times): 9:6 (X2), 10 (X3).

*Deponent* (twice): 12:5 (X2).

Total: 7.

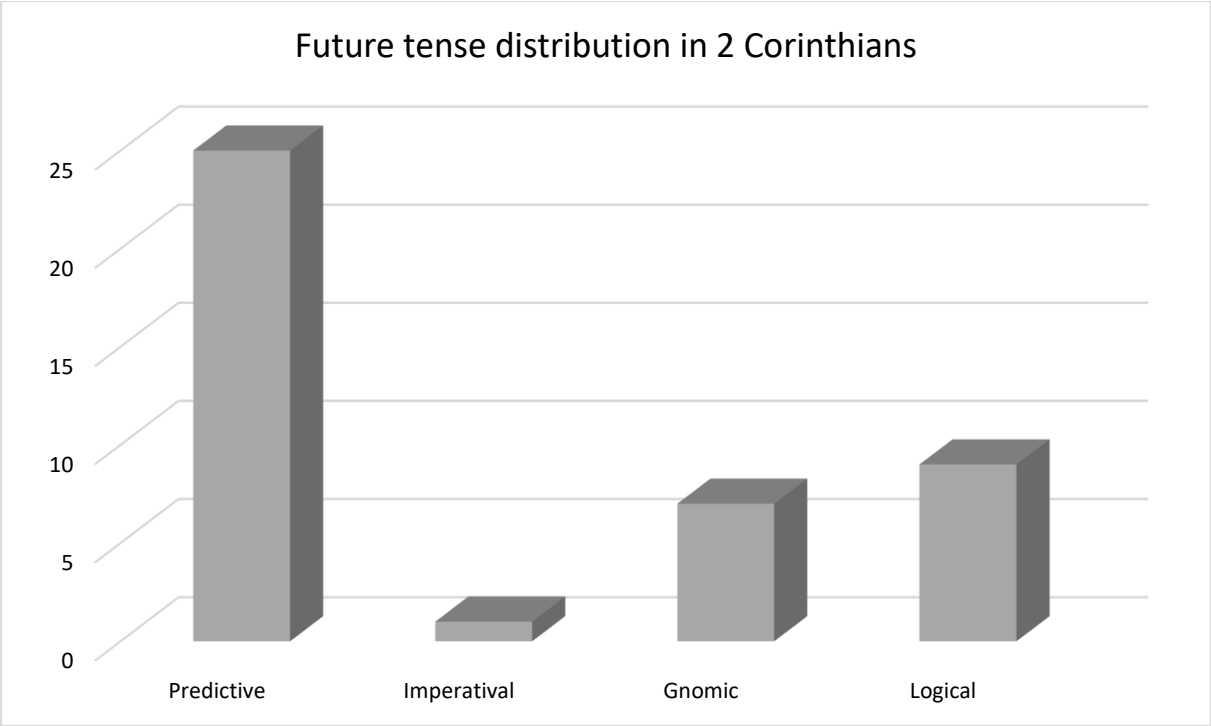
**Logical** (primarily)

*Active* (twice): 12:6; 13:4.

*Deponent* (6 times): 3:8; 6:17, 18 (X2); 12:6; 13:11.

*Passive* (once): 5:3.

Total: 9.




In 3:7–8, Paul reasons that if the ministry of death came with glory, "which is being abolished [pres. ptc.: καταργουμένην], (8) how [πῶς] *will* the ministry of the Spirit not *be* [οὐχί… ἔσται] more glorious?" The question that Paul asks in verse 8 is not deliberative, but rather rhetorical. The ministry of the Spirit does not point to the eschatological future, but to the realised eschatological ministry in believer's lives. The verb ἔσται thus functions as a logical future (Plummer 1915:91; Barrett 1973:116; Collange 1972:77–78; Furnish 1984:227; Bultmann 1985:81; Thrall 1994:245; Zerwick & Grosvenor 1996:539; Harris 2005:286; cf. Barnett 1997:183; Kistemaker 1997:112; Matera 2003:83; Martin 2014:205; Guthrie 2015:212).

In 5:2–3, after assuring believers that they have a building from God in the heavens as a consequence of their "tent" being destroyed (5:1), Paul motivates such a notion by arguing that "for in this we groan [pres. ind.: στενάζομεν], longing [pres. ptc.: ἐπιποθοῦντες] to put on [aor. inf.: ἐπενδύσασθαι] our heavenly dwelling, (3) if indeed [εἴ γε καί], after putting it on [aor. ptc.: ἐκδυσάμενοι], *we may* not *be found* [οὐ… εὑρεθησόμεθα] naked". Here, εὑρεθησόμεθα is not a simple predictive future, although it involves a future event. The future rather functions as a logical future in that it states the consequence of being clothed. It also functions in a way similar to a subjunctive after εἴ and οὐ: εἴ indicates a first-class condition and οὐ indicates negation. The subjunctive-like function seems to be captured by some translators who translate οὐ εὑρεθησόμεθα with "we may not be found" (ESV; Bultmann 1985:130; Seifrid 2014:219). Kistemaker (1997:171) translates οὐ εὑρεθησόμεθα with as a present: "we are not to be found" (cf. NAT).

In 6:17, when Paul argues that believers themselves are God's temple (6:14–18), he quotes from Isaiah 52:11: "Therefore go out [aor. impv.: ἐξέλθατε] from among them, and be separate [aor. impv.: ἀφορίσθητε], says the Lord, and touch [pres. impv.: ἅπτεσθε] no unclean thing; and I [κἀγώ] *will welcome* [εἰσδέξομαι] you". Then, in 6:18, Paul alludes to mainly 2 Samuel 7:14 and Isaiah 43:6: "and *I will be* [ἔσομαι] a Father to you, and you *shall be* [ἔσεσθέ] sons and daughters to Me, says the Lord Almighty". In this context, the future εἰσδέξομαι in verse 17 constitutes the consequence of adhering to the Lord's imperatives (ἐξέλθατε; ἀφορίσθητε; ἅπτεσθε), which means that εἰσδέξομαι can be interpreted as a logical future. The following verse continues in the same train of thought, and adds onto the Lord's welcoming, lending logical significance to both ἔσομαι and ἔσεσθέ in verse 18. Such a notion is reinforced by commentators who see the promises as conditional and as being fulfilled in the present (e.g., Thrall 1994:479; Harris 2005:510; Seifrid 2014:298–299; cf. Kistemaker 1997:232). Yet, the same verse can arguably be understood as conveying a general truth about God's care and covenant loyalty, which means that ἔσομαι and ἔσεσθέ also seem to be functioning in a gnomic way.

In 9:6, after discussing the arrangements for the collection for the believers in Jerusalem (9:1–5), Paul writes the following: "whoever [ὁ] sows [pres. ptc.: σπείρων] sparingly *will* also *reap* [θερίσει] sparingly, and whoever [ὁ] sows [pres. ptc.: σπείρων] bountifully *will* also *reap* [θερίσει] bountifully". Betz (1985:102) call these sayings proverbs (cf. Guthrie 2015:447).[106] It is thus quite clear that Paul here lays down general principles (Harris 2005:633) about sowing and reaping, which means that the verb θερίσει functions as a gnomic or omnitemporal future in both statements (Porter 1989:423). An implicit condition can additionally be detected in each of the two statements, indicated by ὁ and the participle σπείρων. Θερίσει thus also functions as a logical future in both statements. Within the same train of thought, Paul continues in 9:10: "Now he who supplies [pres. ptc.: ἐπιχορηγῶν] seed to the sower and bread for food *will supply* [χορηγήσει] and *multiply* [πληθυνεῖ] your seed [for sowing] and *increase* [αὐξήσει] the harvest of your righteousness". Although the futures χορηγήσει, πληθυνεῖ and αὐξήσει can be taken as a promise that awaits those who sow in God's kingdom, the fact that many manuscripts have the aorist optatives χορηγήσαι (א$^{2}$ D$^{2}$ F G K L Ψ 0209. 0243. 365. 630. 1241. 1739. 1881 𝔐), πληθύναι (א$^{2}$ D$^{2}$ F G K L Ψ 0209. 0243. 365. 630. 1241. 1505. 1739. 1881 𝔐) and αυξήσαι (𝔓$^{46}$ א$^{2}$ D$^{2}$ K L Ψ 0209. 0243. 104. 365. 630. 1241. 1505. 1739. 1881 𝔐) instead of the futures here, seems to indicate that copiers did not read the futures in a purely futuristic way. Although

[106] Paul alludes to Pr 22:8, LXX (Seifrid 2014:353).

these copiers interpreted the futures as each conveying a wish or prayer (see Wallace 1996:481), it seems to fit the overall context that the three futures each state a general truth about God's provision, thus functioning as gnomic futures. In other words, the idea of "always" seems to be implied with all three futures (Seifrid 2014:360): God will always supply, multiply and increase.

In 12:5–6, when Paul writes about the man caught up in paradise, he sates the following: "On behalf of such a one *I will boast* [καυχήσομαι], but on my own behalf *I will* not *boast* [καυχήσομαι], except of my weaknesses— (6) for if [ἐάν] I should wish [sbjv.: θελήσω] to boast [aor. inf.: καυχήσασθαι], *I would* not *be* [οὐκ ἔσομαι] foolish, for *I would be speaking* [ἐρῶ] the truth". The verb καυχήσομαι in verse 5 can be interpreted as a gnomic future in both instances (Harris 2005:847) in that they do not predict something, but rather point to an omnitemporal action or a notion that is always true with Paul. The verbs ἔσομαι and ἐρῶ in verse 6 are used logically in that they indicate the possible consequences of fulfilling the condition of wishing to boast, which, in turn, is indicated by ἐάν and the subjunctive θελήσω. Some translators translate these latter two futures with "would be" (Kistemaker 1997:413; GNB; GW; ISV; NLT; NIV; ESV; cf. Harris 2005:849; REB), after the verb θέλω, which inherently indicates a possibility.

Paul states in 13:4 that Jesus was crucified in weakness, "but lives [pres. ind.: ζῇ] by the power of God". He then follows up with the following statement: "For we also are weak [pres. ind.: ἀσθενοῦμεν] in him, but *we will live* [ζήσομεν] with him by the power of God toward you". The verb ζήσομεν does not necessarily point to the eschatological future, but could point to the present life of the believers (Omanson & Ellington 1993:239; Thrall 2000:887; cf. Guthrie 2015:636), especially after the present tense of Jesus' resurrection life (ζῇ).[107] It is also noteworthy that $\mathfrak{P}^{46}$ has the present ζῶμεν here. The verb ζήσομεν could thus be interpreted as a logical future (Windisch 1924:419; Furnish 1984:571) in that it points to the logical sequence that follows on being weak in Christ. The future probably also signifies intensification (Zerwick & Grosvenor 1996:562).

In 13:11, which forms part of the final greetings, Paul writes: "Finally, brothers, rejoice. Set things right, comfort [one another], agree with one another, live in peace; and [καί] the God of love and peace *will be* [ἔσται] with you". An implicit condition can be detected here, indicated by the first καί (BDF §§ 442.7; 471.3; cf. Bultmann 1985:250; Harris 2005:935; Guthrie

[107] Others interpret the future as pointing to the immanent future when Paul will be visiting the congregation (Bultmann 1985:244; Kistemaker 1997:448; Garland 1999:543–544; Harris 2005:916; Martin 2014:674; cf. NLT).

2015:651). The verb ἔσται can thus be seen as a logical future (Furnish 1984:586; cf. Kistemaker 1997:458) that indicates the result of following the fulfilment of the conditions to rejoice, to set things right, and so on.

### 4.1.5 Philippians

The future distribution in Paul's letter to the Philippians, looks as follows:

**Predictive**

*Active* (7 times): 1:6, 25 (X2); 2:20; 3:15, 21; 19.

*Deponent* (3 times): 1:18, 19; 2:24.

*Passive* (once): 1:20.

*Medium* (once): 1:22.

Total: 12.

**Logical** (primarily)

*Active* (once): 4:7.

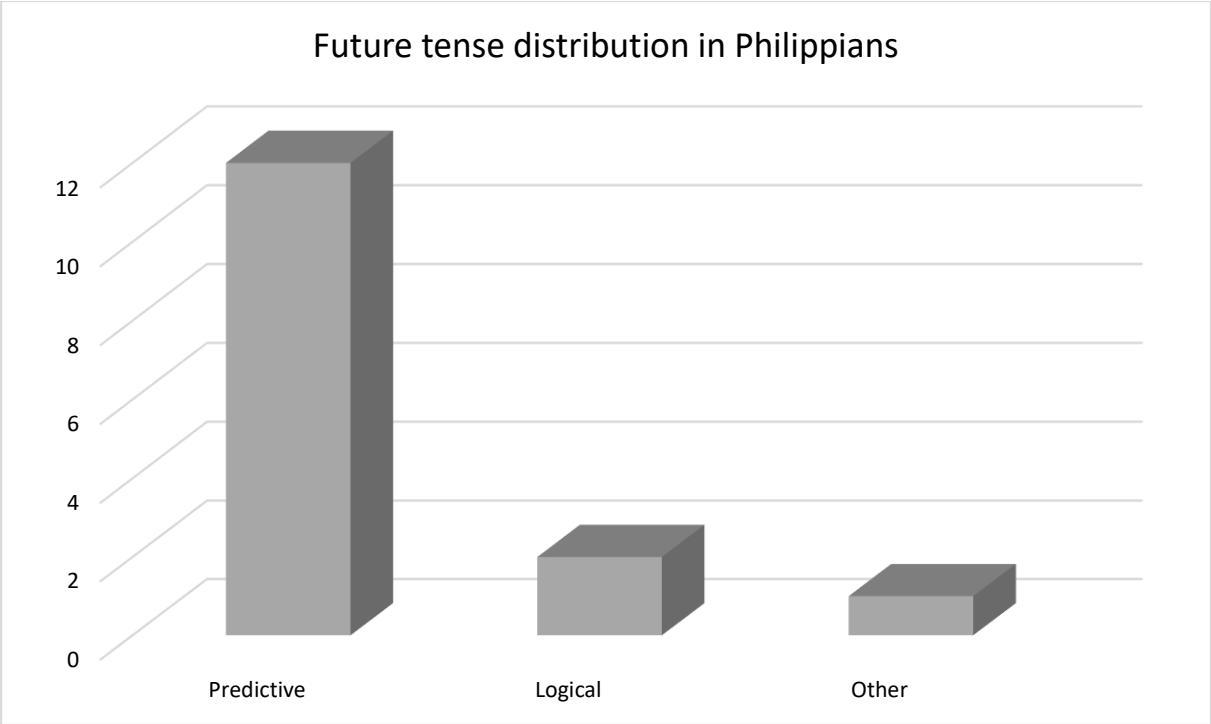
*Deponent* (once): 4:9.

Total: 2.

**Other**

*Active* (once): 4:4 (present & emphatic).

Total: 1.




In 4:7, after Paul admonished the congregation not to be anxious and to let their requests be known (pres. impv.: γνωριζέσθω) to God (4:6), he writes the following: "And [καί] the peace of God, which surpasses [pres. ptc.: ὑπερέχουσα] all understanding, *will guard* [φρουρήσει] your hearts and your minds in Christ Jesus". The καί seems to function in a conditional way here (BDF §§ 442.7; 471.3; Bockmuehl 1997:247; Hawthorne & Martin 2004:246; Reumann 2008:615; Hansen 2009:291; Hellerman 2015:240; Thompson 2016b:137), which means that φρουρήσει is a logical future that constitutes the present consequence of the imperative to make one's requests known to God (4:6). Similarly, in 4:9, Paul writes about the things that the congregation learned and received from him in the following words: "practice [pres. impv.: πράσσετε] these things, and [καί] the God of peace *will be* [ἔσται] with you". The last καί can again be regarded as indicating a condition (O'Brien 1991:511; Hawthorne & Martin 2004:253; cf. Hellerman 2015:251; Keown 2017:366), rendering the verb ἔσται into a logical future (cf. Fee 1999:181; Keown 2017:375).

### 4.1.6 1 Thessalonians and Philemon

In 1 Thessalonians, all 6 futures can be understood as predictive futures:

*Active* (twice): 4:14; 5:24.

*Deponent* (twice): 4:16, 17.

*Passive* (once): 4:17.

*Medium* (once): 4:16.

Although 1 Thessalonians is a relatively small letter, the prevalence of the predictive future is understandable considering the main theme of the letter, which is about the Lord's return.

In the letter to Philemon, three predictive futures occur:

*Active* (twice): 1:19, 21.

*Passive* (once): 1:22.

All of these futures are used in connection with Paul's future arrangements with Philemon as a result of sending the slave Onesimus to him.

## 4.2 The disputed Pauline letters

Because of their similarity, the letters to the Colossians and the Ephesians will be discussed together. The second letter to the Thessalonians will thus be discussed separately.

### 4.2.1 Ephesians and Colossians

In the letter to the Ephesians, the distribution of the future tense is as follows:

**Predictive**

*Active* (twice): 5:14; 6:21.

*Deponent* (once): 6:16.

Total: 3.

**Gnomic** (primarily)

*Active* (once): 5:31.

*Deponent* (twice): 5:31; 6:3.

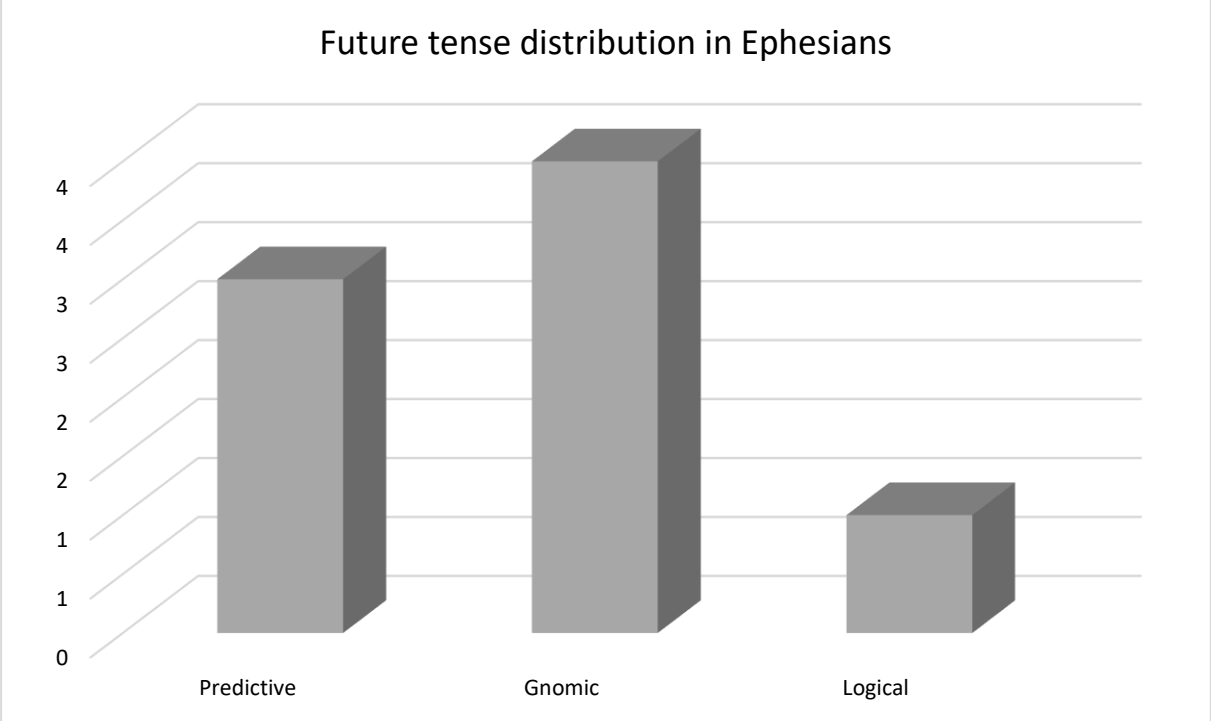
*Passive* (once): 5:31

Total: 4.

**Logical** (primarily)

*Deponent* (once): 6:8.

Total: 1.




In Ephesians 5:31, Genesis 2:24 is quoted: "Therefore a man *will leave* [καταλείψει] his father and mother and *be united* [προσκολληθήσεται] to his wife, and the two *will become* [ἔσονται] one flesh" (cf. Mt 19:5; Mk 10:7–8; 1 Cor 6:16). Hereby a general principle about leaving and cleaving is confirmed, which means that all three futures are used as gnomic futures (Barth 1974:639; Lincoln 1990:380; Best 1998:556; Hoehner 2002:774; Black 2009:21; Larkin 2009:140; Arnold 2010:393; Köstenberger et al. 2016b:273; Merkle 2016:189).

In Ephesians 6:2–3, children are addressed specifically: "'Honour [pres. imp.: τίμα] your father and mother', which is the first commandment with a promise: (3) 'that [ἵνα] it may go well [sbjv.: γένηται] with you and that you *may have* [ἔσῃ] a long life on the earth'". These are quotes from Exodus 20:12 and/or Deuteronomy 5:16. In quoting the Old Testament, these two verses in Ephesians confirm a general principle about children honouring their parents and its consequence. The future ἔσῃ thus functions in a gnomic way. Yet, the same future forms part of the result of the imperative to honour one's parents, indicated by ἵνα, which means it also functions in a logical way. Additionally, ἔσῃ arguably functions in a way similar to a subjunctive in that it stands parallel to the subjunctive γένηται after ἵνα (Hoehner 2002:792; cf. Zerwick & Grosvenor 1996:590; Best 1998:567; Merkle 2016:197; NKJV; NRSV; HCSB;

NIV; ESV). Here is thus a good example where the gnomic, logical and subjunctive-like functions of the future overlap.

In Ephesians 6:5–8, bondservants are addressed. This one long sentence starts with the main imperative directed to bondservants to obey (pres. impv.: ὑπακούετε) their masters (v. 5), followed by various qualifications (vv. 6–7). Verse 8 further qualifies: "knowing [perf. ptc.: εἰδότες] that whatever [ἕκαστος ἐάν] good anyone does [sbjv. ποιήσῃ], this *he will receive back* [κομίσεται] from the Lord, whether [he is a] bondservant or free". The verb κομίσεται functions logically in that it indicates the consequence of fulfilling the condition of doing good, indicated by ἐάν and the subjunctive ποιήσῃ. Verse 8 also seems to lay down a general principle about doing well and receiving a reward in return. The generality of the statement is especially indicated by τις. Κομίσεται thus also functions as a gnomic future. None of these interpretations rule out an eschatological understanding of κομίσεται (e.g., Hoehner 2002:812; Arnold 2010:425), but an eschatological interpretation is not inevitable either (e.g., Lincoln 1990:422–423).

In the letter to the Colossians, there are 6 futures in total, of which the distribution is as follows:

**Predictive**

*Active* (twice): 4:7, 9.

*Deponent* (twice): 3:24, 25.

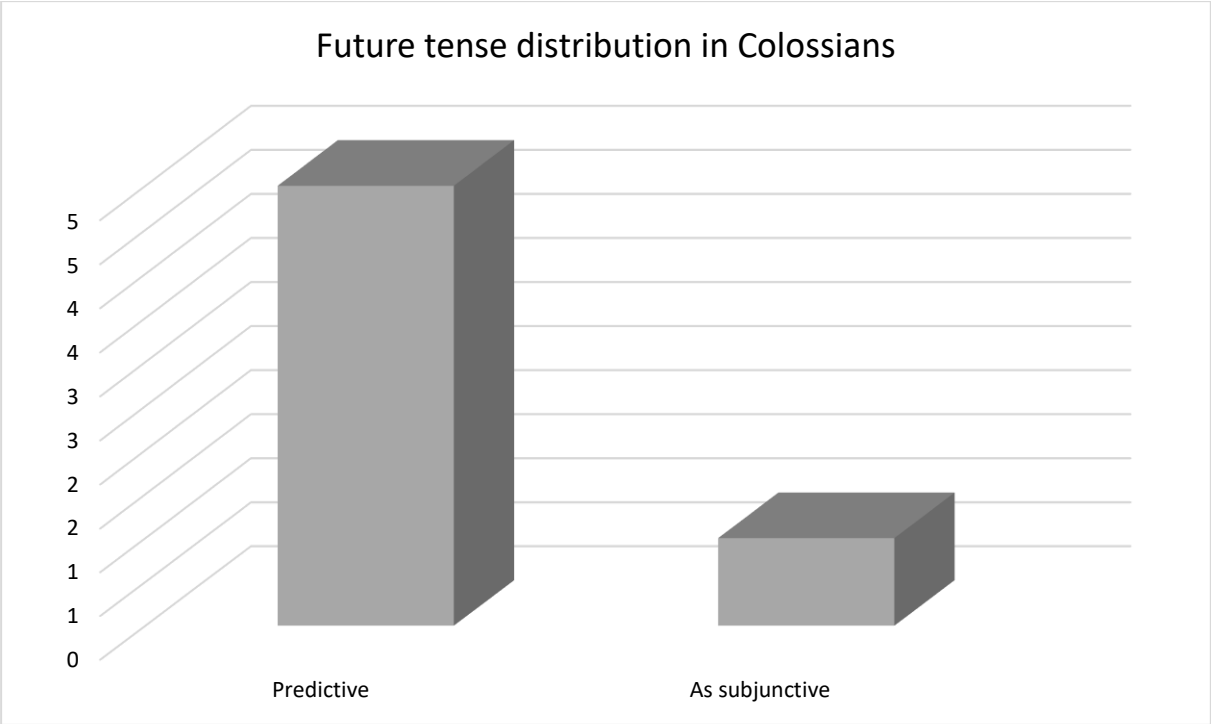
*Passive* (once): 3:4.

Total: 5.

**Like a subjunctive** (primarily)

*Deponent* (once): 2:8.

Total: 1.




In Colossians 2:8, the addressees are warned as follows: "See to it [pres. impv.: βλέπετε] that no one [μή τις] *will be* [ἔσται] taking you captive [pres. ptc.: συλαγωγῶν] by philosophy and empty deceit". Normally, βλέπετε, followed by μή, takes a subjunctive (e.g., Mt 24:4; Mk 13:5; Lk 21:8; Ac 13:40; 1 Cor 8:9; 10:12; Gl 5:15; 2 Jn 1:8). In this verse, the future ἔσται is thus used like a subjunctive (O'Brien 1982:109; Deterding 2003:91–92; Wilson 2005:192; Harris 2010:83; Campbell 2013:34; Foster 2016:250; McKnight 2018:224). The future probably indicates that the warning is more immanent and urgent (Deterding 2003:91; Harris 2010:83).

### 4.2.2 2 Thessalonians

In the Second Letter to the Thessalonians, all 7 future occurrences are predictive:

*Active* (6 times): 1:19; 2:8 (X2); 3:3 (X2), 4.

*Passive* (once): 2:8.

Similar to 1 Thessalonians, the prevalence of the predictive future is indicative of the eschatological nature of the letter.

## 4.3 The Pastoral Letters

In the Pastoral Letters, the future tense distribution is as follows:

**Predictive**

*Active* (11 times): 1 Tm 6:15; 2 Tm 2:7, 17; 3:9, 13; 4:3, 4, 8, 14, 18; Tt 3:12.

*Deponent* (8 times): 1 Tm 4:1; 2 Tm 2:2; 3:1, 2, 9; 4:3 (X2), 18.

*Passive* (once): 2 Tm 4:4.

Total: 20.

**Deliberative**

*Deponent* (once): 1 Tm 3:5.

Total: 1.

**Imperatival**

*Active* (once): 1 Tm 5:18.

Total: 1.

**Gnomic** (primarily)

*Active* (twice): 2 Tm 2:11, 12.

*Deponent* (twice): 2 Tm 2:12 (X2).

*Passive* (twice): 1 Tm 2:15; 2 Tm 3:12.

Total: 6.

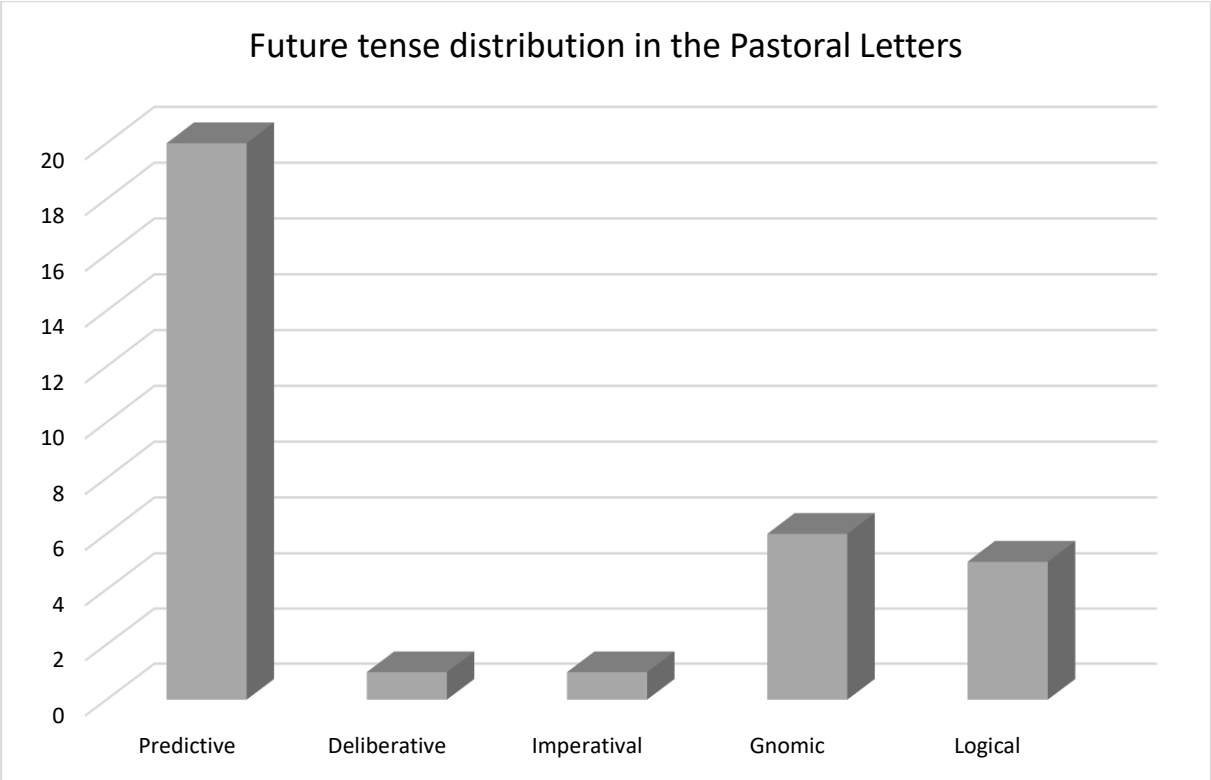
**Logical** (primarily)

*Active* (twice): 1 Tm 4:16; 2 Tm 2:16.

*Deponent* (twice): 1 Tm 4:6; 2 Tm 2:21.

*Passive* (once): 1 Tm 6:8.

Total: 5.




In 1 Timothy 2:13–15, women are admonished not to teach or exercise authority over men, but to remain quiet. The reason given is that Adam was formed first and that Adam was not deceived, but the woman. Then, verse 15 states: "Yet *she will be saved* [σωθήσεται] through childbearing—if [ἐάν] they continue [sbjv.: μείνωσιν] in faith and love and holiness, with self-control". In this conditional sentence, the protasis and apodosis are changed around. The outcome is stated first by the future σωθήσεται, whilst the protasis follows with ἐάν and the subjunctive μείνωσιν. Ζωθήσεται can thus be regarded as a logical future, which does not preclude an eschatological interpretation (e.g., Fee 1988:75–76; Witherington 2006:232; Yarbrough 2018:188), but does not necessitate such an interpretation either (e.g., Guthrie 1990:92; Köstenberger 2017:118–119).

In 1 Timothy 4:6, Timothy is instructed as follows: "If you point out [pres. ptc: ὑποτιθέμενος] these things to the brethren, *you will be* [ἔσῃ] a good minister of Jesus Christ". The things referred to here points to the directives in the previous verses (esp. 4:1–5). An implicit condition can be detected in this sentence, indicated by the present participle ὑποτιθέμενος (Johnson 2008:242; Perkins 2017:83). Many translations thus start the verse with "if" (e.g., NKJV; NRSV; GNB; HCSB; NIV; ESV).[108] The verb ἔσῃ thus constitutes the consequence of the

[108] Yarbrough (2018:236) argues that the particle amounts to a cordial condition rather than setting an ultimatum.

fulfilled condition to instruct the brethren and thus functions as a logical future (Marshall & Towner 2004:549).

Last instructions are given to Timothy in 1 Timothy 4:16: "Watch [pres. impv.: ἔπεχε] yourself and your teaching. Persist [pres. impv.: ἐπίμενε] in them, for [γάρ] by so doing [pres. ptc.: ποιῶν] *you will save* [σώσεις] both yourself and your hearers". An implicit condition can again be identified in the participle ποιῶν (Perkins 2017:97), which is a recapitulation of the two imperatives ἔπεχε and ἐπίμενε (Knight 1992:211). Such an implicit condition is reflected by some translations that translate the sentence by adding "if" (e.g., GNB; GW; ISV; NIV). The future σώσεις can thus be interpreted as a logical future in that it indicates the outcome of the fulfilment of the conditions. Salvation is thus not necessarily a future reality, but could be a present reality (so Towner 2006).

The following statement occurs in 1 Timothy 6:8: "But if we have [pres. ptc.: ἔχοντες] food and clothing, with these *we will be content* [ἀρκεσθησόμεθα]". The participle ἔχοντες can again indicate a condition (Fee 1988:144; Perkins 2017:137), which is reflected by many translations (AOT; NASB; NAT; REB; NRSV; GNB; NET; NIV; ESV). The future ἀρκεσθησόμεθα can thus be regarded as a logical future in that it constitutes the consequence of having food and clothing.[109]

In 2 Timothy 2:10, the statement is made that Paul endures everything for the sake of the elect, that they also may obtain the salvation in Christ. Verses 11 and 12 states that such a notion is trustworthy for "if [εἰ] we died with [aor. ind.: συναπεθάνομεν] him, *we will* also *live with* [καί συζήσομεν] him; (12) if [εἰ] we endure [pres. ind.: ὑπομένομεν], *we will* also *reign with* [καί συμβασιλεύσομεν] him; if [εἰ] *we deny* [ἀρνησόμεθα][110] him, he also [κἀκεῖνος] *will deny* [ἀρνήσεται] us". All of these sayings come across as wisdom sayings or proverb-like sayings (cf. Fee 1988:249; Witherington 2006:332), rendering all four futures into gnomic futures. At the same time, all of the futures occur in conditional statements, indicated by εἰ, which means that they also function in a logical way (cf. Fee 1988:249; Lea & Griffin 1992:210; Köstenberger 2017:238; Perkins 2017:186), even though in the last conditional statement (v. 12b) ἀρνησόμεθα constitutes the protasis whereas the other three futures (συζήσομεν, συμβασιλεύσομεν and ἀρνήσεται) represent each statement's apodosis. It is noteworthy that the first conditional statement (v. 11) is very similar to Romans 6:8 in which συζήσομεν can also

[109] It is also possible to see the future as imperatival (Dibelius & Conzelmann 1972:85; Zerwick & Grosvenor 1996:363; Mounce 2000:343; Marshall & Towner 2004:648).
[110] Some manuscripts have the pres. ind. αρνούμεθα here (א$^2$ D K L P 630. 1241. 1505. 1739. 1881 𝔐; Cyp Ambst).

be interpreted as a logical future and as a present reality (see discussion there). Life with Christ in verse 11 (συζήσομεν) thus probably involves the present reality of eschatological life (Fee 1988:249; Knight 1992:404; Lea & Griffin 1992:210; Mounce 2000:516; Marshall & Towner 2004:740; Witherington 2006:332; Long 2016:206; Köstenberger 2017:238; Perkins 2017:186; Yarbrough 2018:380; cf. 1 Tm 4:8). It can also be noted that ἀρνησόμεθα in verse 12b is used in a subjunctive-like manner after εἰ. There exists thus a measure of overlap between the future's gnomic, logical and subjunctive-like functions.

In 2 Timothy 2:16, Timothy is warned to "avoid [pres. impv.: περιΐστασο] irreverent babble, for it *will develop* [προκόψουσιν] into more ungodliness". In this sentence, προκόψουσιν can be regarded as a logical future in that it points to the consequence if the warning to avoid irreverent babble is not heeded.

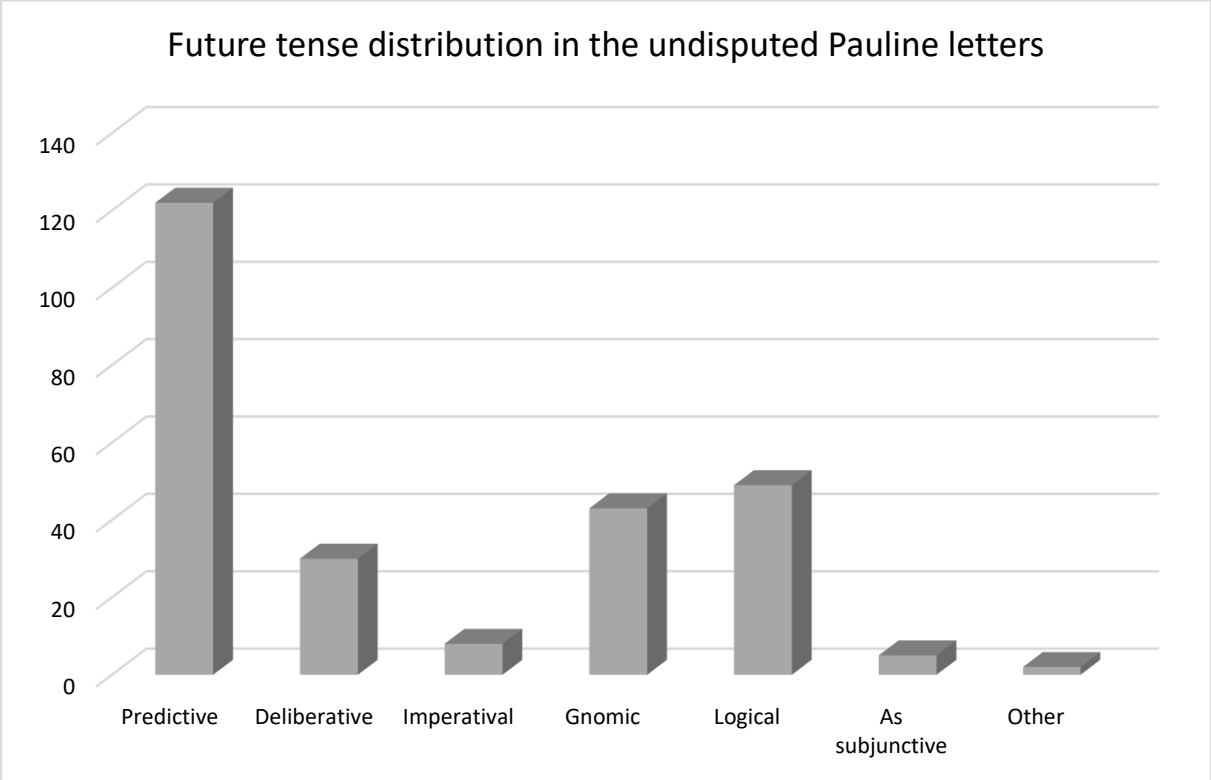
2 Timothy 2:21 is a concluding statement based on the preceding warnings against people that swerved from the truth (2:18), against iniquity (2:19) and against vessels of dishonour (2:20): "Therefore, if [ἐάν] anyone cleanses [sbjv.: ἐκκαθάρῃ] himself from these things, *he will be* [ἔσται] a vessel for honour". The protasis of this conditional statement is indicated by ἐάν and the subjunctive ἐκκαθάρῃ. The verb ἔσται constitutes the result of fulfilling the condition, which means that the future functions as a logical future (cf. Perkins 2017:197).

The following statement occurs in 2 Timothy 3:12: "Indeed, all [πάντες] who desire [pres. ptc.: θέλοντες] to live [pres. inf.: ζῆν] godly in Christ Jesus *will be persecuted* [διωχθήσονται]". A general truth or principle about persecution is stated here (Guthrie 1990:179; cf. Knight 1992:441), which means that διωχθήσονται functions as a gnomic future. Additionally, an implicit condition can be detected here: if one lives a godly life, one will be persecuted. Διωχθήσονται thus also functions in a logical way.

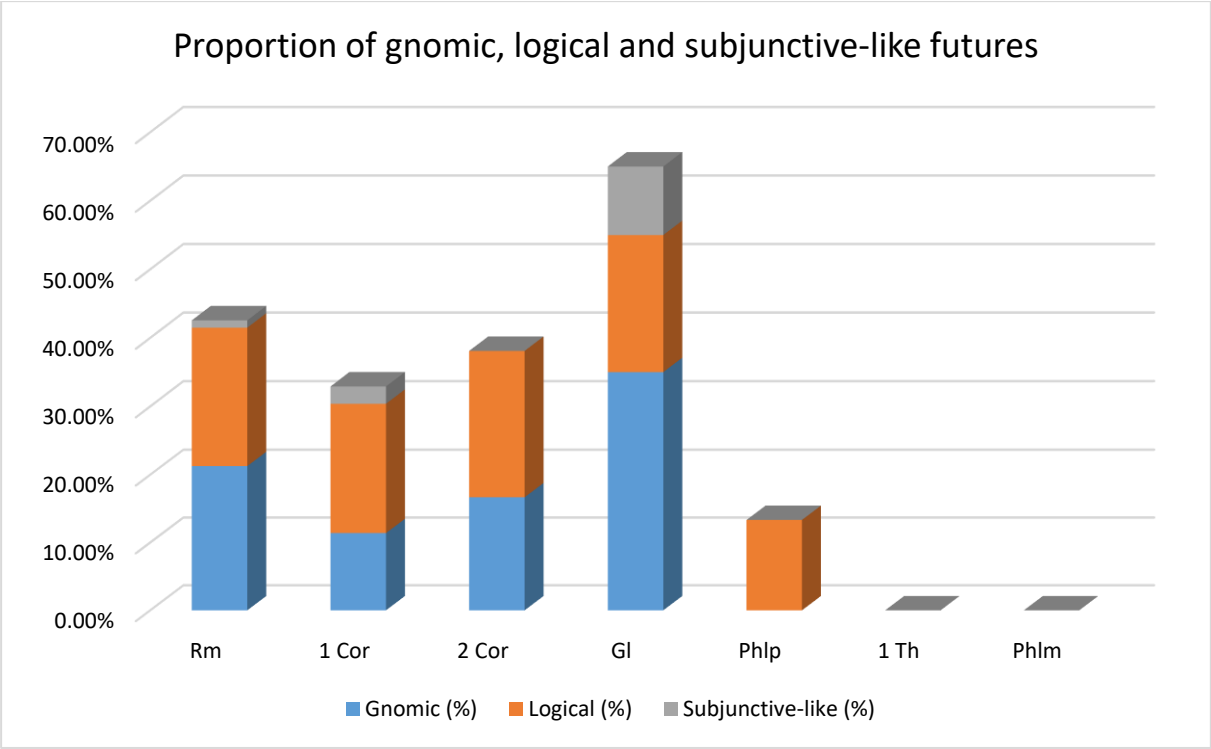
## 4.4 Summary and preliminary conclusions

In the 7 undisputed Pauline letters (Rm, Gl, 1 Cor, 2 Cor, Phlp, 1 Th, Phlm), the future is used 259 times. The predictive future is used 47.1% of the time, the deliberate future 11.58% and the imperatival future a mere 3.1% of the time. Primarily gnomic futures are used 16.6% and the primarily logical future in 18.92% of all instances. Gnomic and/or logical futures are especially prevalent in Romans and Galatians and to a slightly lesser extent in the Corinthian correspondence. Subjunctive-like futures comprise only 1.93% and other futures 0.77% of all futures in the undisputed letters. It is noteworthy that apart from the fact that many gnomic and logical futures overlap, Paul does not only use logical futures in a conditional context, but also

in a context where a future points to a reality that already comes into realisation in a believer's present (although it may contain an element of eschatological completion), which normally follows a certain logical sequence of events (e.g., Rm 6:5, 8; 2 Cor 3:8). This latter category is not present in the Synoptic Gospels or the Johannine corpus. In respect of the primarily subjunctive-like futures, all of them are also used in a logical way (5/5). The future tense distribution in the undisputed Pauline letters can be visualised as follows:

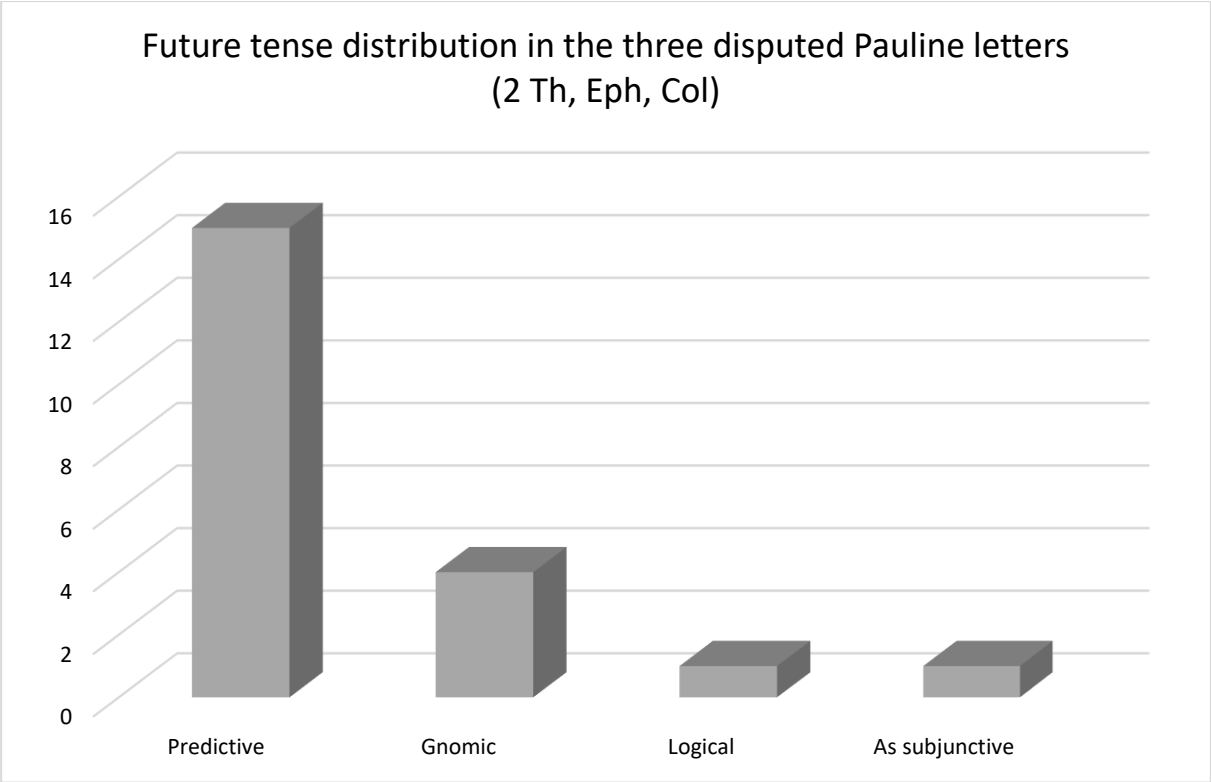



The prevalence of primarily gnomic, logical and subjunctive-like futures can be visualised as follows:

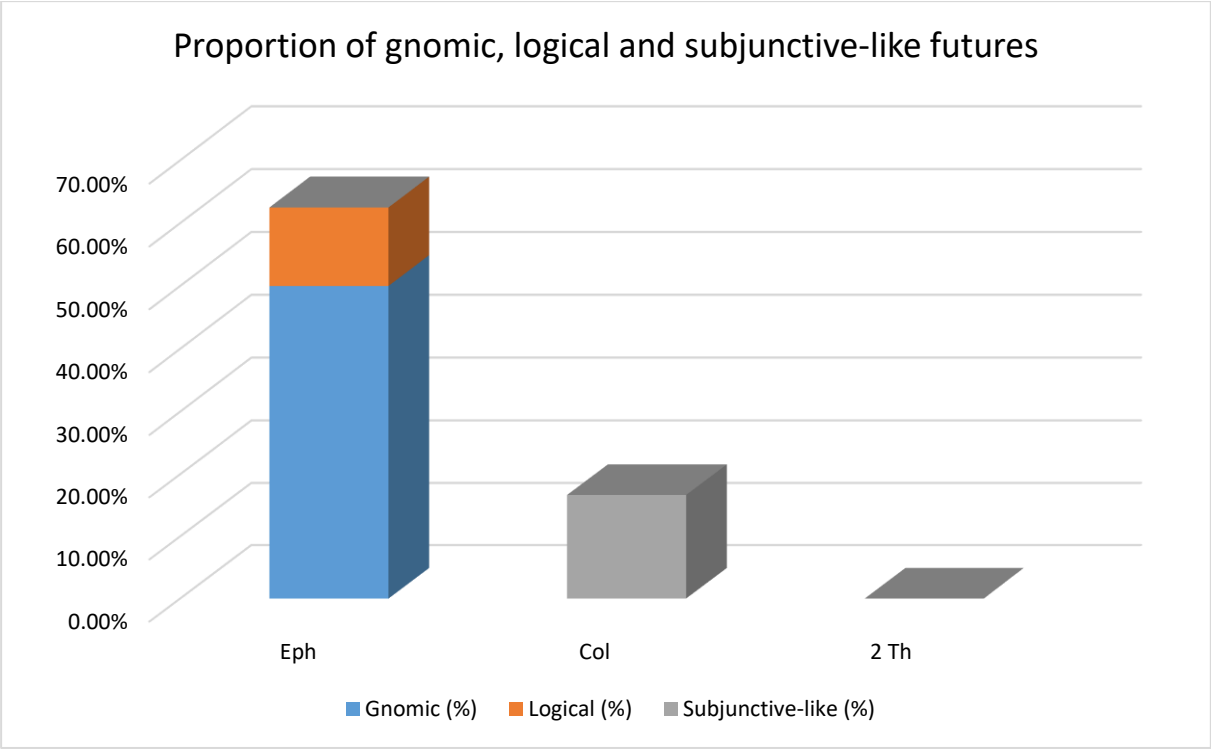



In the above diagram, although Galatians displays a high frequency of gnomic, logical and subjunctive-like futures, the first four letters in the diagram (Rm, 1–2 Cor, Gl) generally show similar characteristics in respect of the use of gnomic, logical and subjunctive-like futures. This is probably so because of the fact that the discussion of propositional truths about the gospel is prevalent in all four, despite the different contexts in which the discussions are cast and the different aspects of the gospel that are addressed. It can be noted, however, that Galatians displays a proportionally higher incidence of the subjunctive-like future, which might relate to the fact that, other than the letter to the Romans, Galatians was written to a congregation that was well known to Paul, which accounts for a franker and arguably less sophisticated tone (cf. Sampley 2004). While it is expected that, being a strongly eschatological letter, the predictive future is predominant in 1 Thessalonians, both Philippians and Philemon are imprisonment letters, which arguably focus a little more on contingent and practical matters and a little less on propositional truths about the gospel, especially Philemon.

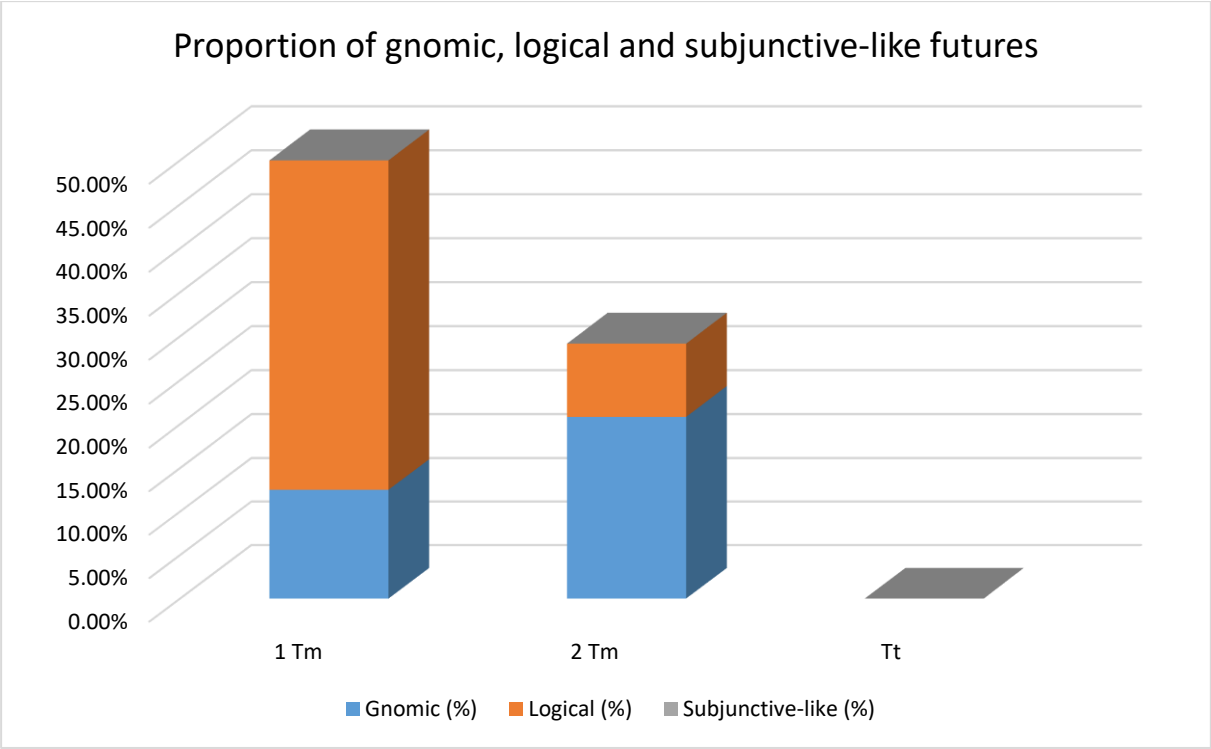
As regards the three main disputed Pauline letters (Eph, Col, 2 Th), the future tense occurs 21 times, of which the predictive use comprises 71.43%. No deliberative or imperatival futures could be detected. Primarily gnomic futures comprise 19.05% and primarily logical futures 4.76% (only one instance). The future is used in a subjunctive-like manner in one instance (4.76%). The distribution of the future tense looks as follows:



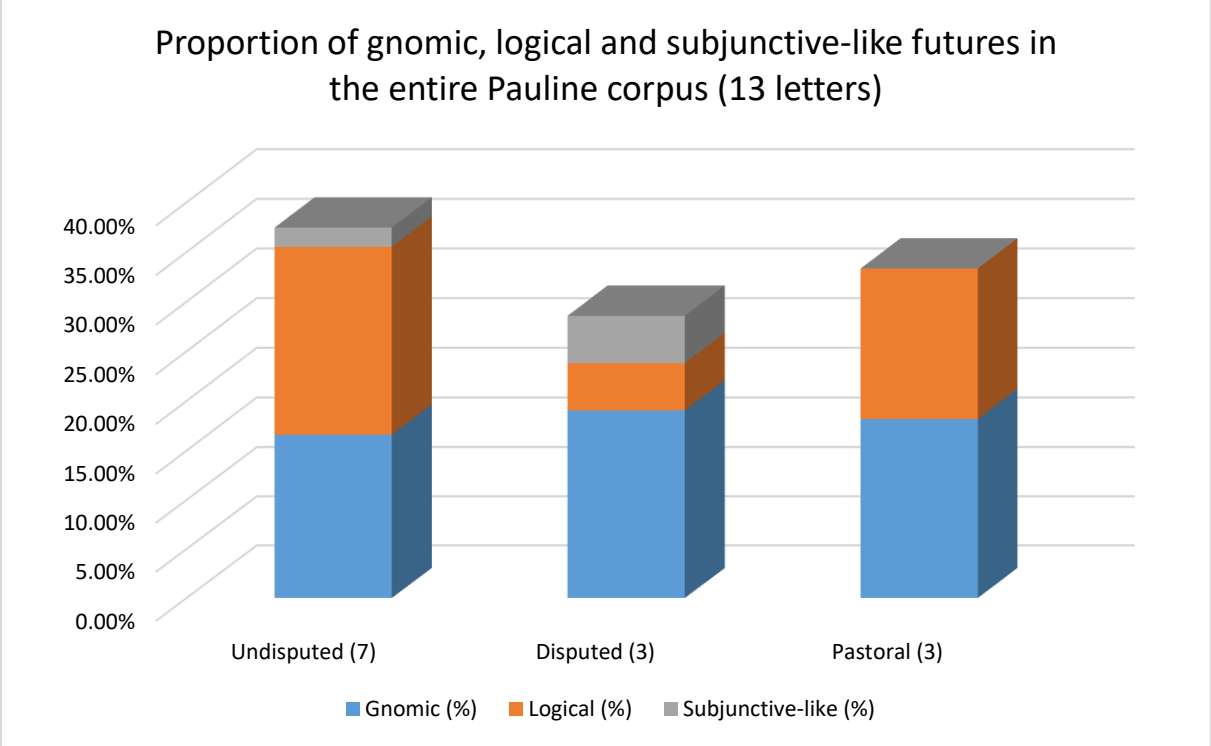

The prevalence of the primarily gnomic and logical futures is especially noteworthy in Ephesians (5/8 = 62.5%). While 2 Thessalonians is again strongly eschatological (cf. 1 Th), the absence of these kind of futures is expected. It is somewhat peculiar why the gnomic and logical futures are more prevalent in Ephesians than in Colossians, but one cannot draw too definite conclusions in this regard, especially because both letters are relatively short and relatively few futures are used in them (8 in Eph and 6 in Col). The proportion of primarily gnomic, logical and subjunctive-like futures in the three disputed Pauline letters (Eph, Col, 2 Th) looks as follows:




In respect of the Pastoral Epistles, there are 33 futures, of which predictive futures comprise 60.6%. There is only one deliberate and one imperatival future (3.03% each), whereas there are 6 primarily gnomic (18.18%) and 5 primarily logical futures (15.15%), of which there exists a measure of overlap. The distribution graph is displayed in the above discussion. The prevalence of the gnomic and logical futures in 1 Timothy is noteworthy (50%), probably because more propositional truths about the gospel is discussed here, whereas more contingent matters are addressed in 2 Timothy in Titus. Yet, in the case of Titus, it has to be kept in mind that, apart from being a short letter, it contains only one future tense. The proportion of gnomic, logical and subjunctive-like futures in the Pastoral Letters can be visualised as follows:




If all the disputed and undisputed Pauline letters are combined the proportional prevalence of the gnomic, logical and subjunctive-like futures looks as follows:




As can be seen from the above diagram, there is not much difference in the prevalence of these forms of the future tense between the various categories of Pauline letters, although the three disputed letters (Eph, Col, 2 Th) contain a little less of them. On the other hand, it has to be

taken into account that the future tense occurs less frequent in these three letters, which makes for a smaller sample (20 futures in all three combined).

# 5 The General Letters

The rest of the New Testament fall under this category, which comprises Hebrews, James, 1–2 Peter and Jude. While Hebrews and James will be treated separately, the two Petrine letters and Jude will be grouped together, mainly due to the sparse occurrence of logical/gnomic futures in them.

## 5.1 Hebrews

In Hebrews, the future tense distribution looks as follows:

**Predictive**

*Active* (16 times): 1:12 (X2); 2:12 (X2) (n.a.f.); 6:3, 14 (X2) (n.a.f.); 8:8 (n.a.f.), 10 (n.a.f.), 11 (n.a.f.); 9:14; 10:16 (n.a.f.), 37 (X2); 12:26; 13:4.

*Deponent* (12 times): 1:5 (X2); 2:13 (n.a.f.); 3:11 (n.a.f.); 4:3 (n.a.f.), 5 (n.a.f.); 7:21 (n.a.f.); 8:10 (n.a.f.), 12 (n.a.f.); 10:16 (n.a.f.); 12:14; 13:23.

*Passive* (6 times): 1:11, 12; 9:28; 10:17 (n.a.f.), 18 (n.a.f.); 12:9.

*Medium* (once): 1:11.

Total: 35.

**Deliberative**

*Active* (2 times): 11:32; 12:9.

*Deponent* (twice): 2:3; 10:38.

*Passive* (once): 10:29.

Total: 5.

**Imperatival**

*Active* (once): 8:5.

Total: 1.

**Gnomic** (primarily)

*Active* (3 times): 10:30 (X2); 13:6.

*Deponent* (once): 13:6.

Total: 4.

**Logical** (primarily)

*Passive* (once): 12:20.

Total: 1.

**Like a subjunctive** (primarily)

*Deponent* (once): 3:12.

Total: 1.

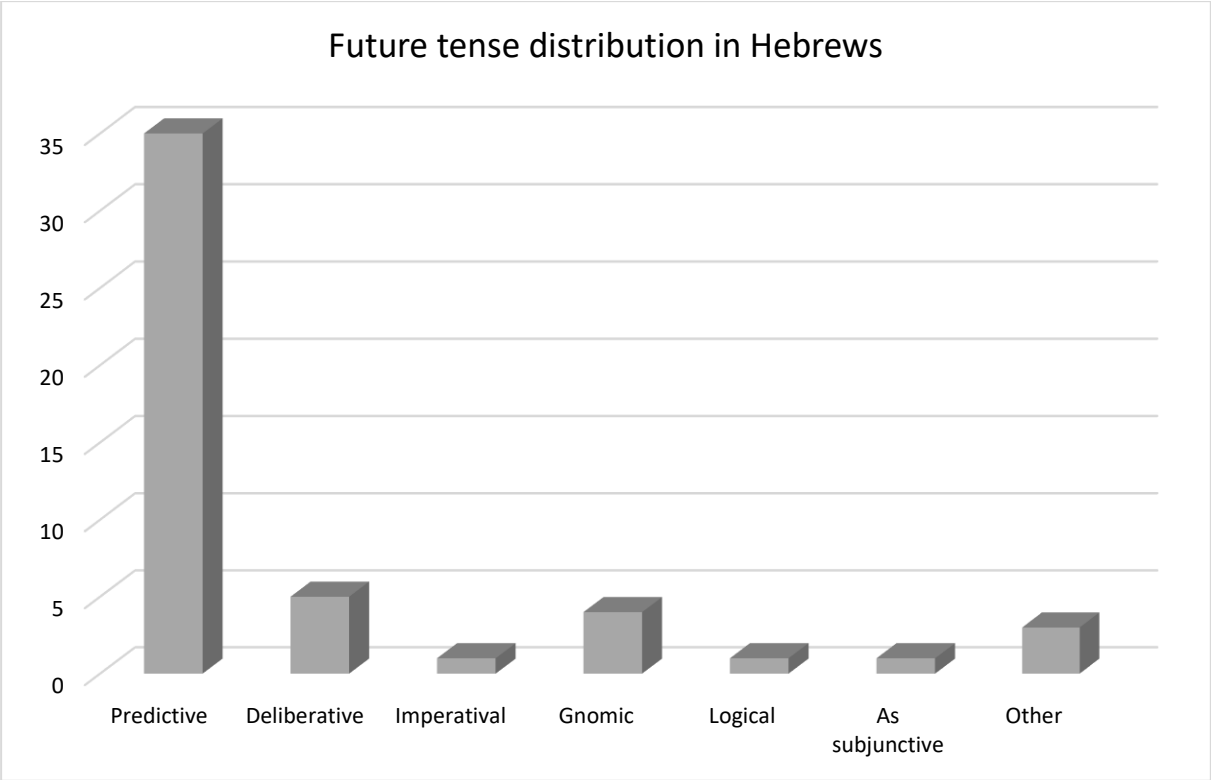
**Other**

*Active* (once): 13:17 (ptc.).

*Deponent* (once): 3:18 (inf.)

*Passive* (once): 3:5 (ptc.)

Total: 3.




In 3:12, the author writes the following: "Take care, brothers, lest [μήποτε] *there be* [ἔσται] in any of you an evil, unbelieving heart, in departing [aor. inf.: ἀποστῆναι] from the living God". Here, the future ἔσται is clearly used like a subjunctive after μήποτε (Zerwick & Grosvenor 1996:659; Ellingworth 1993:221).[111] The future tense could also bear some logical sense if it points to a consequence of departing from the living God (cf. KJV; NKJV; NRSV; ISV) or to a condition that, if met, results in departing from the living God (LEB; GNB; ESV). According to Moffat (1924:46) the future tense of εἰμί is used here "because the verb εἰμί has no aorist, which is the tense required".

In 10:30, the writer refers to Deuteronomy 32:35–36: "For we know him who said, 'Vengeance [is] mine; I *will repay* [ἀνταποδώσω].' And again, 'The Lord *will judge* [κρινεῖ] His people'". Since both of the futures in these two citations convey general principles (cf. Bruce 1990b:265) about God's dealings with people, they can be considered gnomic futures. The notion that these sayings are presented as general principles is strengthened by the words "we know" (οἴδαμεν). Although the use of οἴδαμεν might be somewhat "portentous" (Attridge & Koester 1989:295), the author presupposes that the readers will perceive these as well-known facts or principles.

[111] The use of the indicative after μήποτε could imply the urgent cause of apprehension, which would be founded on the actual state of the case, indicating the reality and urgency of the danger (Allen 2010; cf. Harris 2017:84).

In 12:20, when the author portrays the old order under which people could not come near God's holy mountain, he refers to Exodus 19:12–13: "If even [κἄν] a beast touches [sbjv.: θίγῃ] the mountain, *it shall be stoned* [λιθοβοληθήσεται]". Here, the future tense states the consequence of fulfilling the condition (indicated by κἄν and the subjunctive θίγῃ, cf. Harris 2017:385) of a beast touching the mountain. Λιθοβοληθήσεται thus functions as a logical future. That λιθοβοληθήσεται is also used in a gnomic way, is conceivable in light of the general principle about the old order that the author restates.[112]

In 13:6, which occurs within the author's last instructions to the readers, Psalm 117:6 (LXX) is quoted: "So we can say with confidence: 'The Lord is my helper and[113] *I will* not *be afraid* [φοβηθήσομαι]; what *can* man *do* [ποιήσει] to me?'". The second future, ποιήσει, might be considered a deliberate future, but since the anticipated answer is surely "nothing", it is probably better to interpret the question in a rhetorical way. Within the writer's encouragement to the readers, the quotation from this psalm acts as a general promise (cf. Guthrie 1998:438) or a statement of fact, and thus conveys a general principle about the Lord's help amidst the absence of fear. Such an idea is conveyed by Ellingworth and Nida (1994:323), who translate: "Because God has said that he will never abandon us, we can say with confidence, 'I will not be afraid'". The futures φοβηθήσομαι and ποιήσει thus seem to function as gnomic futures.

## 5.2 James

In the letter of James, the future distribution is as follows:

**Predictive**

*Active* (6 times): 2:18 (X2); 4:13 (X2), 15 (X2).

*Deponent* (5 times): 3:1; 4:13 (X2); 5:3 (X2).

Total: 11.

[112] The future could also function here as an imperatival future (Zerwick & Grosvenor 1996:686).

[113] The reading with the καί included is supported by $\mathfrak{P}^{46}$ א$^{2}$ A C$^{2}$ D K L Ψ 0243. 81. 104. 365. 630. 1241. 1505. 1881 $\mathfrak{M}$ vg$^{vg}$ sy$^{h}$. It has to be noted though that some notable manuscripts omit the καί: א* C* P 0285$^{vid}$. 33. 1175. 1739 lat sy$^{p}$.

**Imperatival**

*Active* (once): 2:8.

Total: 1.

**Gnomic** (primarily)

*Deponent* (3 times): 1:10, 12, 25.

*Passive* (once): 1:11.

Total: 4.

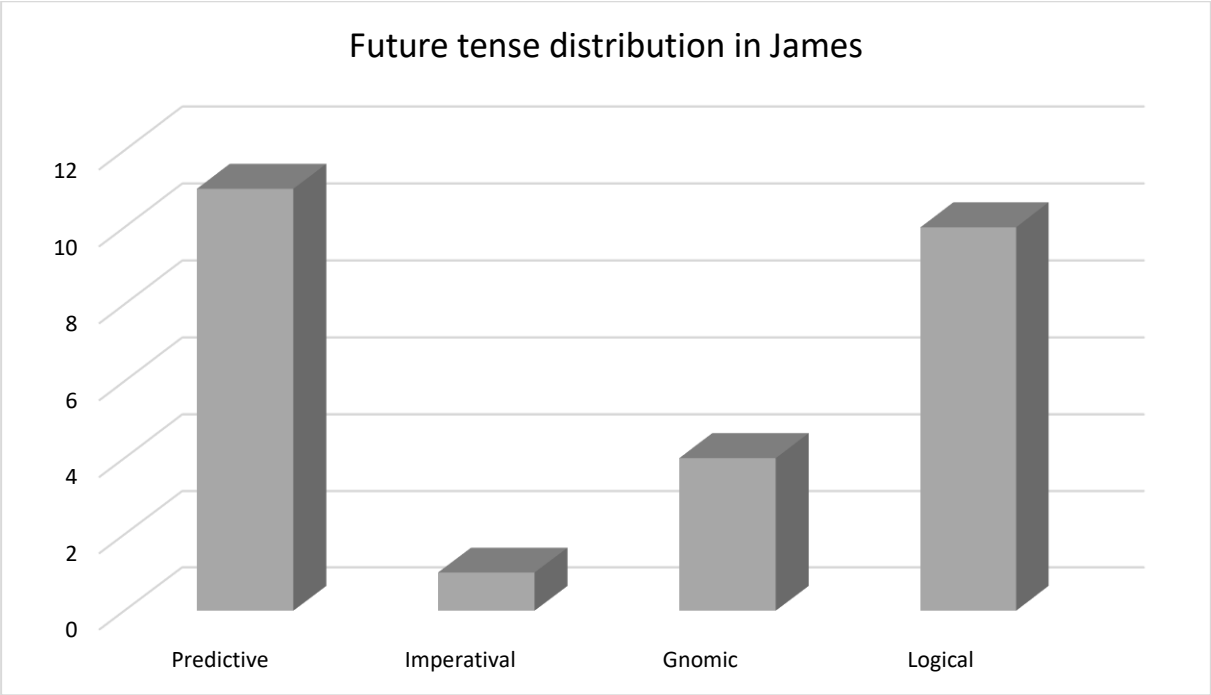
**Logical** (primarily)

*Active* (6 times): 4:8, 10; 5:15 (X2), 20 (X2).

*Deponent* (twice): 1:7; 4:7

*Passive* (twice): 1:5; 5:15.

Total: 10.




In 1:5, James writes the following: "If [εἰ] any of you lacks [pres. ind.: λείπεται] wisdom, ask [pres. impv.: αἰτείτω] God, who gives [pres. ptc.: διδόντος] to all generously and without

finding fault, and [καί] *it will be given* [δοθήσεται] to him". Here, the future δοθήσεται is used logically in that it constitutes the result of fulfilling the condition to ask. The conditional nature of this statement can especially be derived from the use of εἰ and the second καί (cf. BDF §§ 442.7; 471.3; cf. Vlachos 2013:26). James continues in 1:6, stating that a person asking for wisdom must ask in faith without doubting (μηδὲν διακρινόμενος) and in 1:7 writes the following in respect of such a person: "for [γάρ] that man must not [μή] suppose [pres. impv.: οἰέσθω] that [ὅτι] *he will receive* [λήμψεταί] anything from the Lord". Here, λήμψεταί seems to be used logically in that it forms part of the required object (following ὅτι) of the transitive verb οἴομαι. But more importantly, the prospect of not receiving also constitutes the logical consequence of doubting (διακρίνω, v. 6).

In 1:9–12, James writes the following: "Let the lowly brother boast in his exaltation, (10) but the rich in his humiliation, because like a flower of the grass *he will pass away* [παρελεύσεται]. (11) For the sun rises [aor. ind.: ἀνέτειλεν] with its scorching heat and withers [aor. ind.: ἐξήρανεν] the grass; its flower falls [aor. ind.: ἐξέπεσεν], and its beauty perishes [aor ind.: ἀπώλετο]. So also [οὕτως καί] *will* the rich *fade away* [μαρανθήσεται] in the midst of his conduct. (12) Blessed is the man who endures [pres. ind.] temptation, for after he has been approved by testing [δόκιμος + aor. ptc.: γενόμενος] *he will receive* [λήμψεται] the crown of life, which God has promised [aor. ind.: ἐπηγγείλατο] to those loving him". All of these sayings come across as proverbial or wisdom-like sayings. All three futures, παρελεύσεται, μαρανθήσεται and λήμψεται can thus be interpreted as gnomic futures (Vlachos 2013:34, 36). That λήμψεται is used in a gnomic way, does not preclude an eschatological interpretation (e.g., Vlachos 2013:40), for a general truth is not confined to any specific time frame. That these three futures are gnomic, is further supported by the fact that all four aorists in verse 11 are gnomic (Ropes 1916:148; Zerwick & Grosvenor 1996:692; Loh & Hatton 1997:26; Martin 2002:27; Hartin 2009:63; McCartney 2009:98, 101; Vlachos 2013:34; cf. Davids 1982:78; contra Hanna 1983:367) or omnitemporal (Porter 1989:223; McKnight 2011:102) and are thus normally translated in the present. In following οὕτως καί, the future μαρανθήσεται in verse 11 is also used logically in that it indicates comparison as well as the manner in which the rich fades away. Lastly, λήμψεται in verse 12 also bears logical sense in that it indicates the consequence of enduring temptation.

In 1:25, James states that "the one [ὁ] who looks [aor. ptc.: παρακύψας] into the perfect law, the law of liberty, and perseveres [aor. ptc.: παραμείνας], being [aor. ptc.: γενόμενος] no hearer who forgets but a doer who acts, he *will be* [ἔσται] blessed in his doing". Within this proverbial

saying, the aorist participles can be interpreted as gnomic and thus translated in the present (Martin 2002:50; Hartin 2009:99; Vlachos 2013:60). In the same vein, the future ἔσται can be seen as a gnomic or omnitemporal future (cf. Vlachos 2013:62), becoming effective in the present life of believers (McKnight 2011:161). McCartney (2009:124) argues that "the future 'will be' (ἔσται, *estai*) may be simply a gnomic future (stating a general truth)", but later decides against it, based on Wallace's (1996:571) claim that such a future is rare[114] and "given James's eschatological orientation elsewhere". But, apart from the fact that there is nothing in the designation "gnomic" that precludes an eschatological element *per se*, his arguments verges on circular reasoning. Additionally, the whole saying in this verse conveys an underlying condition: if one looks into the perfect law of liberty, preserves and continues to do it, one will be blessed. Ἔσται thus also functions as a logical future.

In 4:7–10, James urges his readers to repentance in the following manner: "Submit [impv.: ὑποτάγητε] therefore to God. Resist [impv.: ἀντίστητε] the devil, and [καί] *he will flee* [φεύξεται] from you. (8) Draw near [impv.: ἐγγίσατε] to God, and [καί] *he will draw near* [ἐγγιεῖ] to you… (10) Humble yourselves [impv.: ταπεινώθητε] before the Lord, and [καί] *he will exalt* [ὑψώσει] you". In all three instances the future tense is used in the same manner, following an imperative and καί. In all of these instances, καί carries conditional force (BDF §§ 442.7; 471.3; Wallace 1996:491; McCartney 2009:217; Vlachos 2013:143; cf. Loh & Hatton 1997:149; BDAG, s.v. καί, §1bδ), which can be considered a Semitism (Vlachos 2013:143; BDAG, s.v. καί, §1bδ) and means that the three futures function as logical futures, stating the results of the fulfilment of the respective conditions (cf. McCartney 2009:217).

In 5:15, after inviting elders to pray for and anoint the sick (5:14), James states the following: "And [καί] the prayer of faith *will save* [σώσει] the sick, and [καί] the Lord *will raise* him *up* [ἐγερεῖ]. And if [κἄν] he has [sbjv.: ᾖ] committed [perf. ptc.: πεποιηκώς] sins, he *will be forgiven* [ἀφεθήσεται]". Although implicit, the first two futures, σώσει and ἐγερεῖ, can be interpreted as constituting the respective results of the condition to pray and anoint the sick (v. 14), indicated by καί (Vlachos 2013:186; cf. 4:7–10 above). The conditional nature of the last sentence is more explicit, indicated by κἄν and the subjunctive ᾖ. All three futures in 5:15 can thus be regarded as logical futures (cf. McCartney 2009:256).

James' letter ends with the following words in 5:19–20: "My brothers, if [ἐάν] anyone among you wanders [sbjv.: πλανηθῇ] from the truth and someone brings [sbjv.: ἐπιστρέψῃ] him back,

[114] See the discussion in the introduction.

(20) let him know [pres. impv.: γινωσκέτω] that he who brings back [aor. ptc.: ἐπιστρέψας] a sinner from the error of his way *will save* [σώσει] his soul from death and *will cover* [καλύψει] a multitude of sins". Here, the two futures, σώσει and καλύψει, can be regarded as logical futures (Vlachos 2013:198; cf. McCartney 2009:265; McKnight 2011:457) in that they indicate the respective consequences of fulfilling the condition of bringing back a person wandering (indicated by ἐάν and the two subjunctives in v. 19). Yet, the logical function of the futures does not rule out eschatological undertones (Vlachos 2013:198).

## 5.3 1–2 Peter and Jude

In 1 Peter, the future tense distribution in each of these is as follows:

**Predictive**

*Active* (5 times): 4:5; 5:10 (X4).

*Deponent* (once): 5:4.

Total: 6.

**Deliberative**

*Active* (once): 2:20.

*Deponent* (once): 4:18.

Total: 2.

**Imperatival**

*Deponent* (once): 1:16.

Total: 1.

**Like a subjunctive** (primarily)

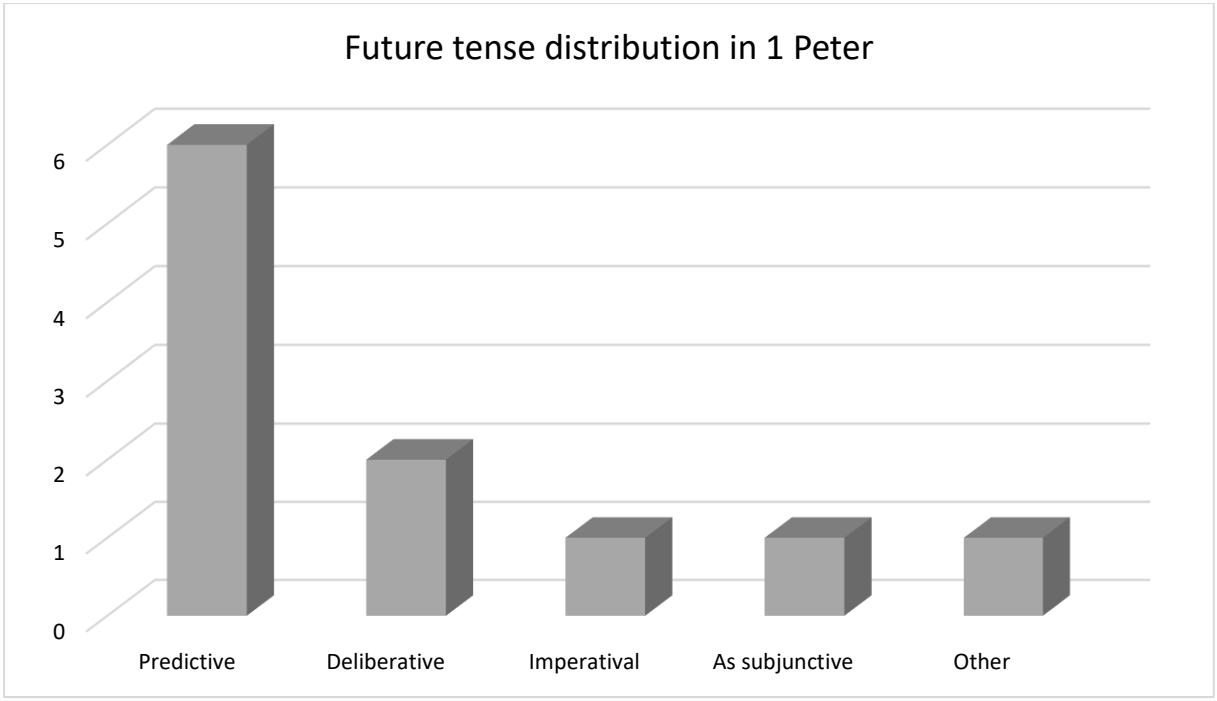
*Passive* (once): 3:1.

Total: 1.

**Other**

*Active* (once): 3:13 (ptc.).

Total: 1.




In 2 Peter, the future tense distribution is as follows:

**Predictive**

*Active* (5 times): 1:12, 15; 2:1, 2; 3:10.

*Deponent* (4 times): 2:1, 3; 3:3, 10.

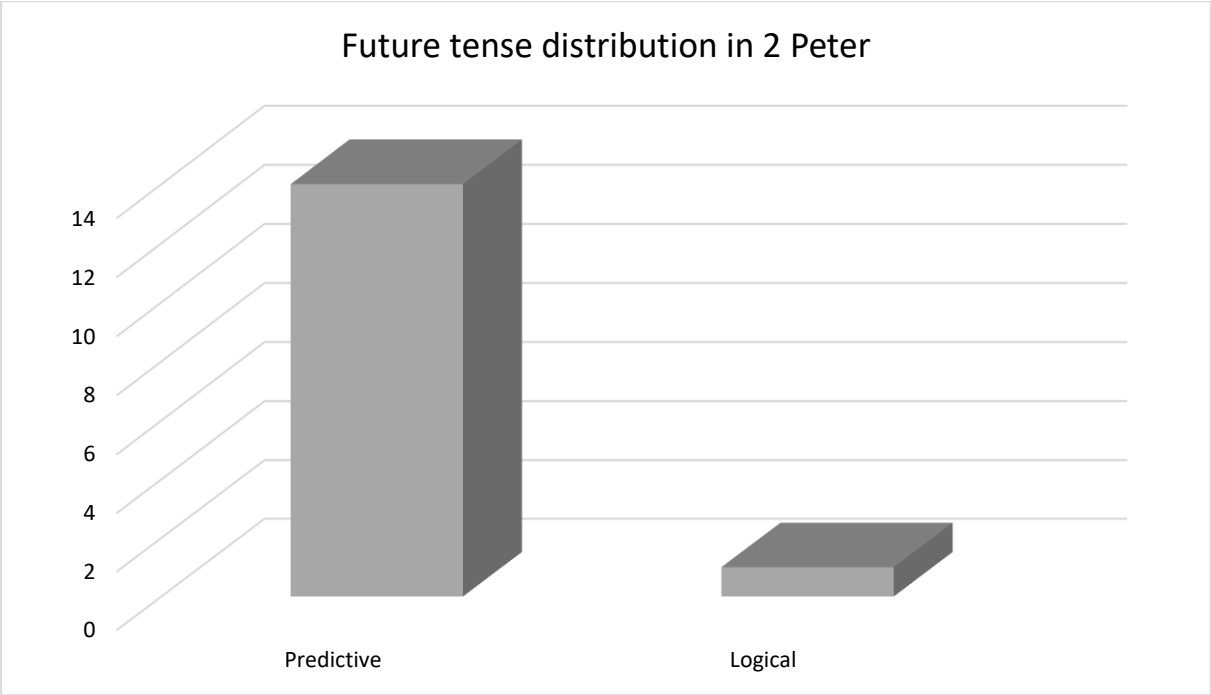
*Passive* (5 times): 2:2, 12; 3:10 (X2), 12

Total: 14.

**Logical** (primarily)

*Passive* (once): 1:11.

Toral: 1.



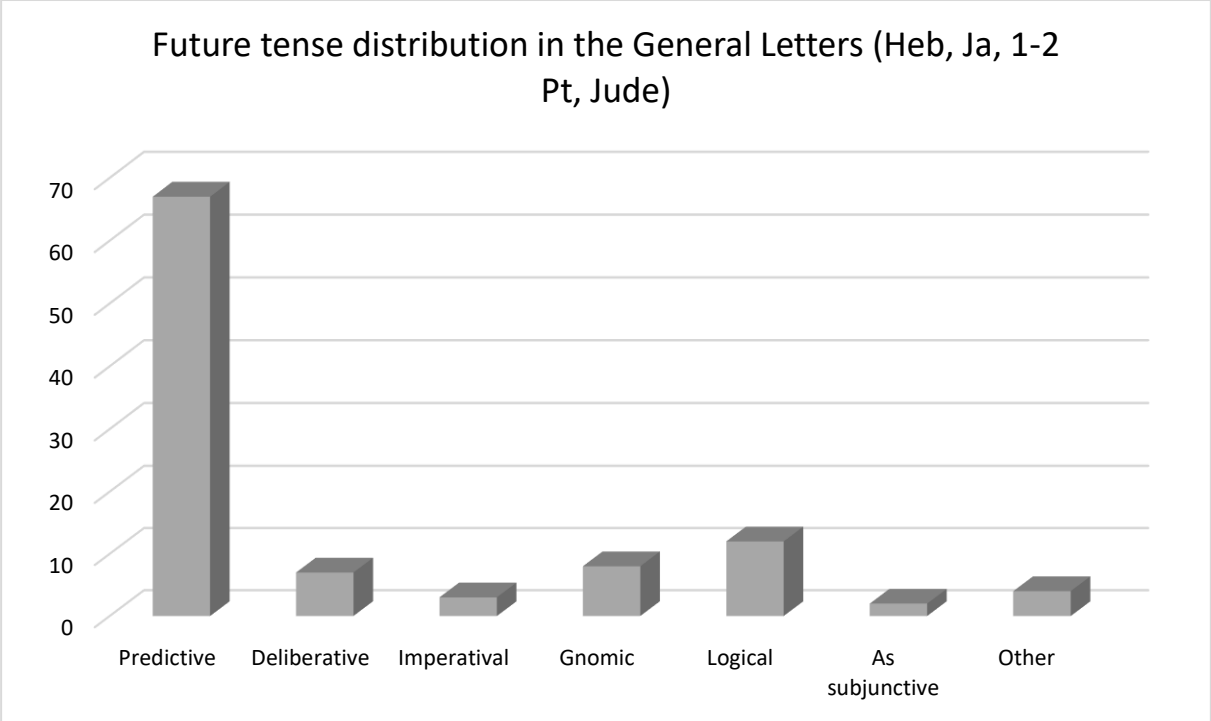

In the letter of Jude, only one predictive active future occurs in 1:18.

1 Peter 3:1 starts with these words: "Likewise, wives, be submissive [pres.ptc.] to your own husbands, so that [ἵνα] even if [καὶ εἴ] some do not obey [pres. ind. ἀπειθοῦσιν] the word, *they may be won* [κερδηθήσονται] without a word by the conduct of their wives". Here, the future κερδηθήσονται is clearly used like a subjunctive after ἵνα (Michaels 1988:157; Achtemeier & Epp 1996:210; Schreiner 2003:149; Dubis 2010:85; cf. Bigg 1901:151). In addition, κερδηθήσονται acts logically in that it forms part of the purpose of wives' submission.

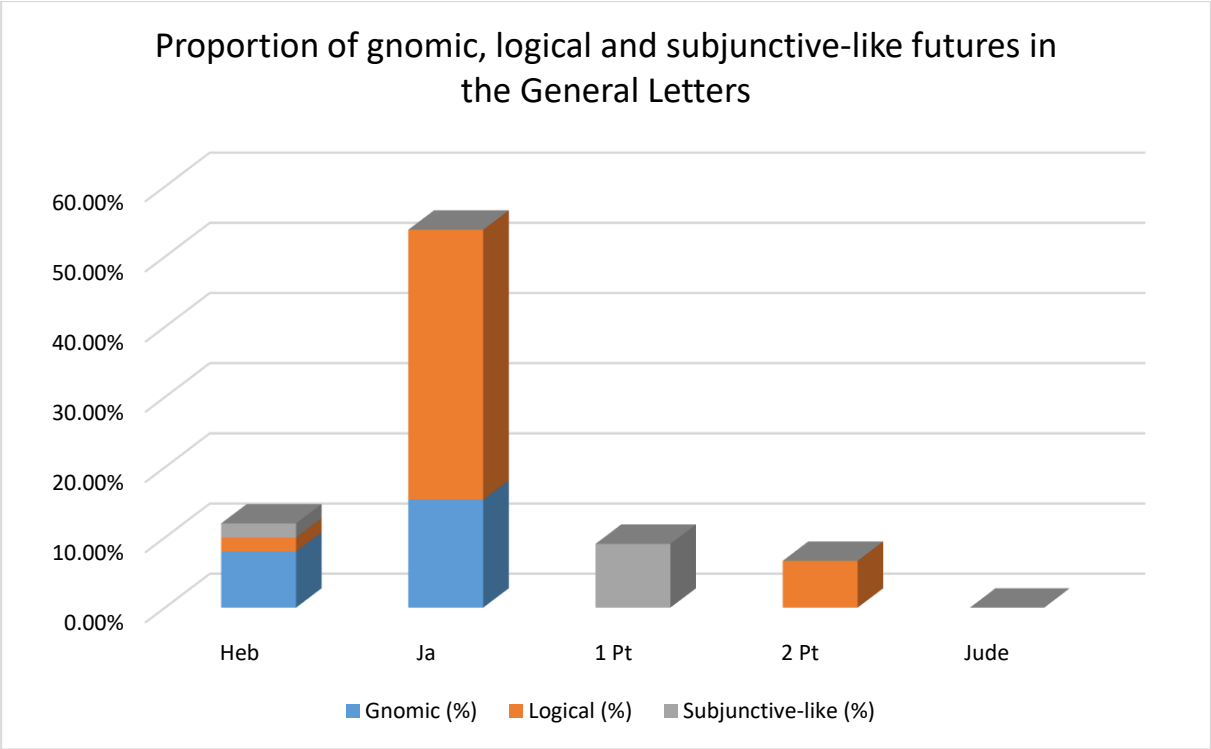
In 2 Peter 1:10, the readers are admonished to be diligent to confirm their calling and election, with the motivation: "for [γάρ] by practicing [aor. ptc.: ποιοῦντες] these qualities you will never fall [οὐ μή + sbjv.: πταίσητέ]". The admonision is further motivated in 1:11: "For [γάρ] in this way *there will be richly provided* [ἐπιχορηγηθήσεται] for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ". The participle ποιοῦντες (v. 10) can be seen as conditional (Schreiner 2003:305; Davids 2011:51; NRSV; GNB; GW; HCSB; NIV; ESV), with the result that one never falls. In this context, ἐπιχορηγηθήσεται thus forms part of the logical consequence that follows on the practicing of the appropriate qualities and thus functions as a logical future, even though it might have eschatological implications.

## 5.4 Summary and preliminary conclusions

Although the General Letters do not constitute a homogenous group, the future is used 103 times in them. The predictive future is used 65% of the time, the deliberate future 6.8% and the imperatival future a mere 2.9% of the time. Primarily gnomic futures are used in 7.77% and the primarily logical futures in 11.65% of instances. Subjunctive-like futures occur in only 1.94% (2 instances) and other futures in 3.88% of the material. The occurrence of gnomic, logical and subjunctive-like futures is notably less than in the rest of the New Testament, with the exception of James, which does not only have proportionally more gnomic and/or logical futures than the other letters in this category, but, also have proportionally more of these kind of futures than most other book in the New Testament (behind Gl and Eph), especially in respect of logical futures. This is probably so because of James' wisdom-like character. However, it has to be taken into account that the amount of futures in James is relatively few (11 futures in total), which calls for some caution in drawing too profound conclusions about the sample. In respect of the two occurrences of the subjunctive-like futures (one each in Heb and 1 Pt), both of them also function in a logical way. The future tense distribution in the General Letters can be visualised as follows:




Lastly, the distribution of primarily gnomic, logical and subjunctive-like futures in the General Letters can be visualised as follows:


Proportion of gnomic, logical and subjunctive-like futures in the General Letters
60.00%
50.00%
40.00%
30.00%
20.00%
10.00%
0.00%
Heb
Ja
1 Pt
2 Pt
Jude
Gnomic (%)
Logical (%)
Subjunctive-like (%)

# 6 Conclusions and implications

The criteria for examining gnomic and logical futures in the New Testament were set out in the introductory chapter. Gnomic futures were identified where statements denote a general truth or principle, in which a time element is absent or not primary, or in which the statement is omnitemporal. The identification of gnomic futures was not confined to short or pithy sayings. The highest concentration of gnomic futures occurs in Jesus' sayings and other wisdom-like or proverbial material. There is also a relatively high prevalence of gnomic futures when Scripture (mostly from the LXX) is quoted or alluded to, mainly because it is used in contexts where readers are reminded of general truths and principles that Scripture conveys. In instances where the New Testament follows the Septuagint closely, the futures in the Septuagint arguably function in a very similar manner than in the New Testament. But caution is needed in such instances, in that a New Testament writer might apply a quoted future in a new context that differs from the context in which it was originally used in the Septuagint. For example, quoted futures might have shifted towards becoming more general truths in the New Testament, thus shifting the use of the same future in the New Testament more towards a gnomic direction. Nevertheless, gnomic futures were not only identified where writers refer to established or accepted wisdom but also where they present their own wisdom in ways that lay down new general truths or principles.

Since a general truth could include an eschatological fulfilment (e.g., "all persons who believe in Christ will be saved"), gnomic futures were not confined to non-eschatological contexts, as is often the case with grammarians and commentators alike. In terms of the identification of gnomic futures, a subtle distinction applies, namely, that gnomic futures were also identified where the *whole statement* in which the future occurs, could be timeless, even though *the actual fulfilment* of the future is not necessarily timeless or omnitemporal. As illustration, in the statement, "all persons who believe in Christ will be saved", the *fulfilment* of salvation could be specifically future (in the eschaton), but the *statement as a whole* could be true at any time. In other words, it can be considered a gnomic future if the whole statement in which the future occurs, conveys a *general principle that is always true* for all people in the past, present and future.

Logical futures were identified where a future is not used (primarily) futuristic or where a time element is absent or insignificant. Logical futures were especially identified where they form part of the apodosis of a *condition*, often preceded by a conditional article and a subjunctive

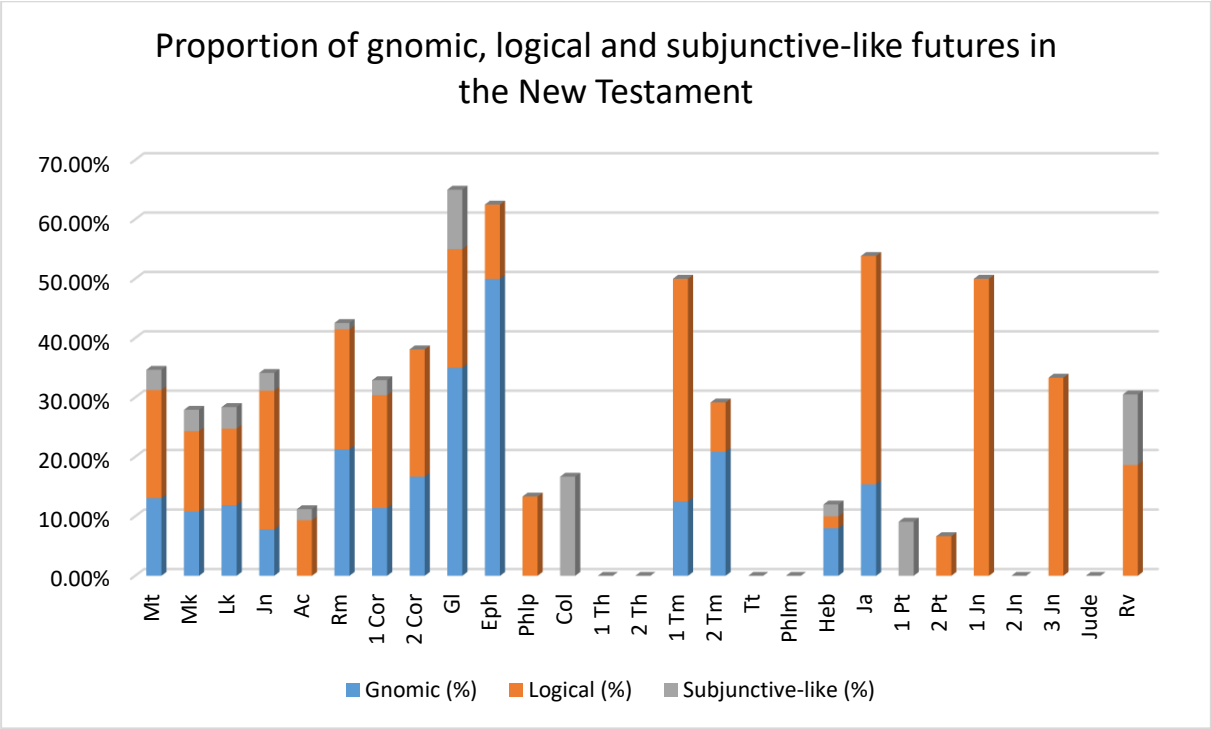
and thus as completing a subjunctive, or even when they form part of the protasis of a condition, irrespective of whether the context or fulfilment of the future is eschatological or not. Logical futures were identified after καί when καί conveys the idea of a condition in respect of the deep structure of the syntax (e.g., Mt 7:7; Lk 1:17). Logical futures were also identified when a future forms part of a logical *sequence* of events, or when it forms part of a *logical motivation, result, cause, reason, effect or consequence* of something, even if the ultimate fulfilment of the future is in the eschaton (e.g., Rm 3:30; 5:9–10; 6:14; 11:21; Gl 6:4). The latter use would typically form part of the build-up of a writer's argument (esp. Paul). Logical futures were also identified in contexts where the future describes the *manner* in which something happens (e.g., Rm 5:19; 11:26; Ja 1:11).

In respect of ultimate fulfilment of both gnomic and logical futures in the eschaton, it has to be taken into account that even if the ultimate fulfilment of a future lies at the eschaton, eschatology might have been (partly) realised. In other words, the end time might have broke into the present reality. Thus, although a future might have an ultimate end-time fulfilment, the end might have already begun, signifying realised eschatology (e.g., Rm 3:30; 6:5, 8; 10:9; Gl 5:21; 2 Cor 3:8). In realised eschatology, salvation or new life already have a present effect, although its completion might still be awaited. This is one of the main reasons that, even though a future may be *eschatological*, it may *not be purely futuristic*, especially in the Pauline corpus. Most gnomic and logical futures that have eschatological bearing generally contain at least an aspect of realised eschatology. Conversely, future tenses that have eschatological bearing do not preclude its gnomic or logical use. Gnomic and logical futures thus do not significantly alter our understanding of eschatology as a whole, although it arguably underlines our appreciation of its realised aspect.

Subjunctive-like futures were identified where the future tense is used in a way that is close to or similar to the way in which subjunctives are often used, or when a subjunctive is normally expected. The subjunctive-like use of the future mainly pertains to conditional statements, statements that indicate negation, indefinite relative statements and statements that indicate purpose or result. This is not to say that in these instances the use of the future is necessarily seen as identical to a subjunctive or that one could indiscriminately substitute a subjunctive for a subjunctive-like future, but the historically close relationship between the future and the subjunctive formed part of the presupposition of identifying subjunctive-like futures.

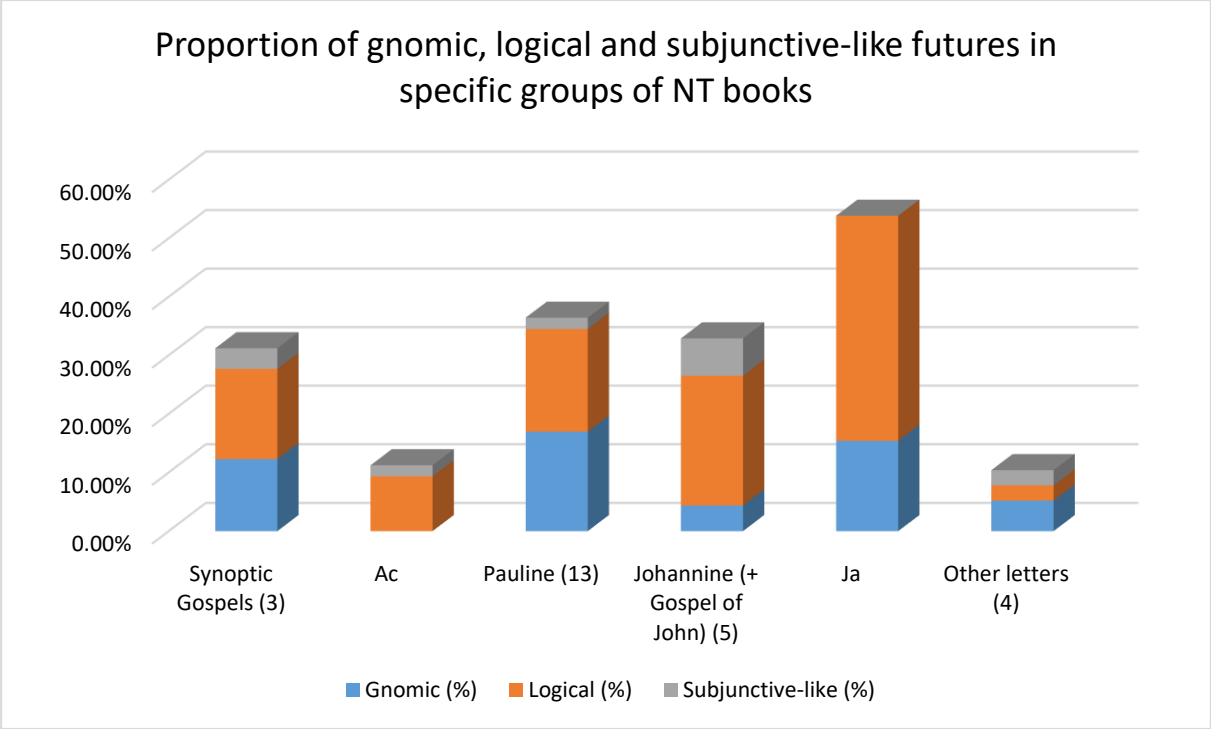
In this research it became quite clear that all three of these categories of future tense usage (gnomic, logical and subjunctive-like) show a considerable measure of overlap. That is why the

research indicates *primarily* gnomic, logical and subjunctive-like futures in all of the graphs thus far. Yet, most gnomic futures are also logical and vice versa, but this is not necessarily the case. The categories "gnomic" and "logical" thus constitute specific aspects of usage as determined by the set out criteria. In view of these set out criteria, some futures are only gnomic and some are only logical. A main reason why so many futures are both gnomic and logical is probably the fact that many wisdom-like sayings are conditional. While some subjunctive-like futures are both gnomic and logical, there are some that are also logical without being gnomic, and a very few that are gnomic without being logical. Of course, many subjunctive-like futures are neither gnomic nor logical. The prevalence of primarily gnomic, logical and subjunctive-like futures in all the books of the New Testament can be visualised as follows:

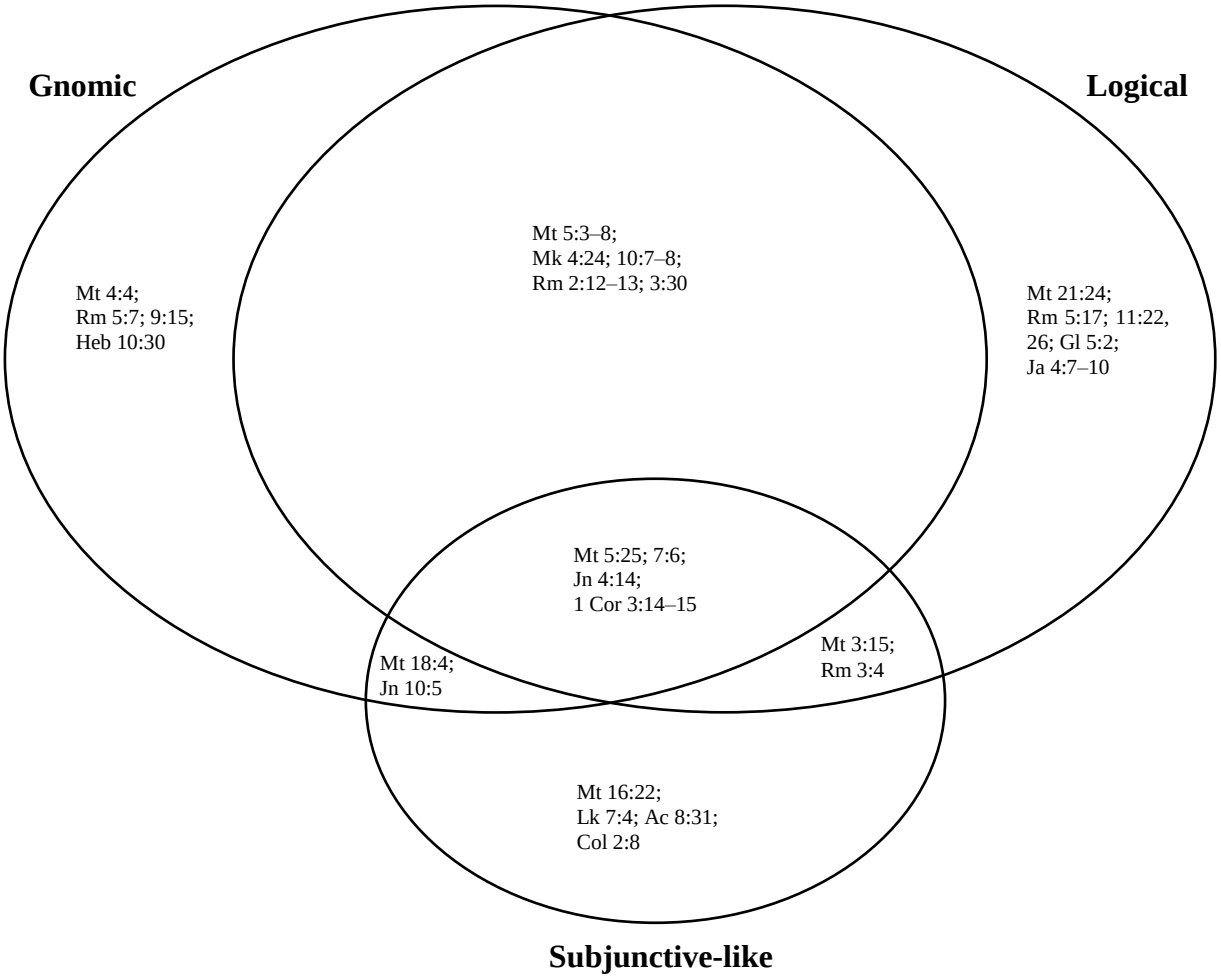



The high prevalence of primarily gnomic futures in the Synoptic Gospels, especially within Jesus' sayings, the Pauline material, the Fourth Gospel and James is noteworthy. Logical futures are especially prevalent in the more theological or systematic Pauline material and the four gospels. While the former phenomenon might be related to the logical build-up of Paul's arguments, the latter might mostly relate to the conditional nature of many of Jesus' wisdom-like sayings. The proportional occurrence of subjunctive-like futures is notable in Galatians and Revelation. While Revelation may contain usages of subjunctive-like futures that should have been subjunctives (as some argue) the prevalence of the subjunctive-like future in this writing might be due to the apocalyptic, revelational or ecstatic nature of its language. The prevalence of subjunctive-like futures in Galatians (versus a low percentage in Romans for example) might

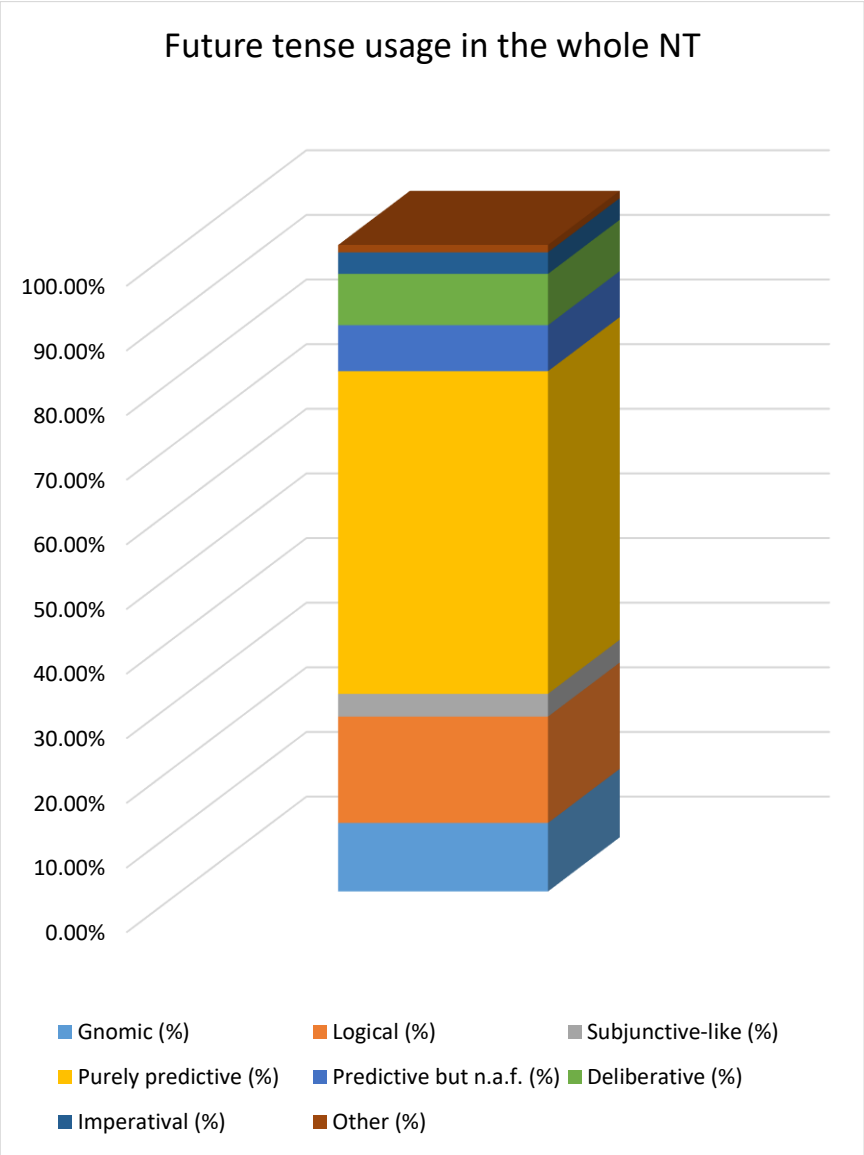
be related to the fact that Galatians is one of Paul's earlier letters, when his style and use of language was not as sophisticated as in Romans. But the many subjunctive-like futures might also relate to the frankness of the letter to the Galatians, which is directed to an audience well known to Paul. The general absence of gnomic, logical and subjunctive-like futures in 1–2 Thessalonians can be expected due to the mainly eschatological (futuristic) content in these letters. As regards the other small letters that display a lack of these kind of futures (Tt; Phlm; 2 Jn; Jude), the sample of futures is perhaps too small to make profound conclusions. The following representation in which certain books are grouped together, is perhaps a better way to visualise these overall tendencies in the New Testament:




In respect of the overlapping relationship between the gnomic, logical and subjunctive-like use of the future tense in the New Testament, there is a considerable amount of overlap between the future's gnomic and logical use, whereas the subjunctive-like use also overlaps with both the gnomic and logical use, arguably more so with the logical than the gnomic use. While the above diagrams only display *primarily* gnomic, logical and subjunctive-like usage of the future, as argued throughout the dissertation, the *actual prevalence* of gnomic and logical futures are higher if their overlapping nature is taken into account. These tendencies can be visualised by the following diagram, which includes some references as examples:




As can be seen from the above diagram, the ovals representing the gnomic and logical use of the future are bigger than the oval representing its subjunctive-like use, which indicate that the gnomic and logical usages of the future are abundant and more or less equal, whereas the subjunctive-like usage is sparser. The oval representing the subjunctive-like use is also slightly off-centre, more to the right of the diagram. This off-centre position indicates that futures that are used both in a subjunctive-like and gnomic but not in a logical way, are very rare. At the same time, the subjunctive-like usage of the future, while also being logical but not gnomic, is slightly more prevalent. If all of the primarily gnomic, logical and subjunctive-like futures in the New Testament are put together, the distribution looks as follows:




As can be seen from the above diagram (retaining the same colours that were used already), the purely predictive futures comprise less than half of all futures (49.91%), which is probably one of the most noteworthy conclusions of this study. Those futures that are predictive but are either already fulfilled from the perspective of the author or of which the fulfilment is not in the writer's absolute future (marked with n.a.f.), comprise 7.12% of all futures.[115] But even if the two categories are taken together, they comprise a mere 57.03% of all futures, which might be less than is normally expected. Granted that some gnomic and logical futures might (also) await future fulfilment, they cannot be considered as purely predictive either. The total amount of

[115] These are most prevalent in Acts, in which fulfilled futures represent 59.26% of futuristic futures (44.86% of all futures in Ac), which seems to correspond with the high frequency of quoting or alluding to fulfilled Scripture, especially in Acts 2. A similar tendency occurs in Hebrews, where fulfilled futures represent 51.53% of futures that are used in a futuristic way (36% of all the futures in Heb). In Hebrews, the future is often used when Scripture is quoted.

gnomic, logical and subjunctive-like futures comprise a remarkable 30.62% of all futures in the New Testament, which, in itself, requires a rethinking of how the future tense in the New Testament is conventionally understood. Although a re-evaluation of the understanding of the future tense in the New Testament only pertains to certain expressions of koine Greek, it might also prompt a re-evaluation of how the future tense is understood in the larger body of classical Greek, but such a possibility needs to be researched before conclusions can be drawn.

Although the categories gnomic, logical and subjunctive were arguably somewhat widened in this study in comparison to some conventional grammars (especially in respect of the gnomic future),[116] the mere fact of the overlapping and *fluid* way in which these kind of futures are used, prompts cautiousness to draw up too narrow or too strict categories for the description of the usage of the future form in the New Testament, and, for that matter, for the way in which any verb is used in the New Testament. The fluidity of usage confirms the underlying presupposition that *context* is probably the most important factor in deriving a verb's usage, which also confirms Porter's (1994:24; cf. Huovila 1999:62–63) contention that the future does *not constitute a time-based tense-form or a verbal aspect in its full sense* and Fanning's (1990:123) notion that the future constitutes a *non-aspectual tense-category*, which indicates an occurrence *subsequent to some reference point*. In other words, the priority or absence of a time-element in the future form, and arguably of any other verb, has to be derived from or at least be substantially informed by the context itself.

In working towards a final conclusion, if the gnomic future can be seen as a future being used in a statement that is true under certain or normal circumstances (BDF§349; Black 2009:21; cf. Dana & Mantey 1927:193) it could theoretically be possible to see the logical future as a kind of subset of the gnomic future. But as proposed in this study, it is arugably more useful to distinguish between the gnomic and logical use of the future. Although the proposed gnomic and logical usages of the future in this study display a considerable measure of overlap, the designations "gnomic" and "logical" strictly refer to *different functions*, and arguably calls for a need to distinguish these two categories in order to appreciate the particular nuances of these kinds of futures, albeit in a way that acknowledges the fluidity and contextual basis of the way in which the future tense functions in general. Yet, as argued, although these two functions are different, they often function simultaneously. Although subjunctive-like futures overlap with both gnomic and logical futures, to identify a subjunctive-like future is not to indicate a *specific*

[116] Since very little is available in grammars in respect of a logical future, it is open to interpretion.

*function* of the future, but rather an identification that *typifies the way* in which the future is used within a certain *grammatical* context.

Finally, the following working definitions for the subjunctive-like, gnomic and logical future are proposed, with the aim to be considered in future New Testament grammars:

A **subjunctive-like future** is identified

*when the future is used in a grammatical way that is identical or similar to the way in which a subjunctive is normally used. The subjunctive-like use of the future especially pertains to conditional statements, statements that indicate negation, indefinite relative statements and statements that indicate purpose or result.*

A **gnomic future** is identified

*within any statement that conveys a general truth or principle that is true for anyone at any time, irrespective of the actual time of fulfilment*.

A **logical future** is identified

*in contexts where the time of fulfilment is insignificant or not primary, and constitutes or forms part of: (1) the protasis or apodosis of a condition; (2) a comparison or; (3) a logical sequence, result, motivation, cause or effect*.

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The abbreviations of commentary series, other series and journals as listed in the SBL Handbook of Style (2014) are used here.


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