THE DEVELOPMENT OF THE FINALE FUTURE PARTICIPLE IN NEW TESTAMENT GREEK

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The finale future participle is constructed with verbs of movement in the classic authors[1]. This use of finale participle is continued in the Hellenistic[2] and especially in the atticistic literature[3]. In the Common — Koine language, however, the use of finale future participle is very much restricted; instead of future participle occurs the present participle or the infinitive of purpose or the analysis of this infinitive in — ἵνα with conjunctive[4].

In this article I will research the use of finale participle in New Testament. The participle of future is seldom used after the moving verbs[5]. I will examine this use separatelly in each work of the Holy Scripture.

The Evangelist Matthew uses the finale future participle only once: 27,49, ἄφες ἴδωμεν εἰ ἔρχεται ᾿Ηλίας σώσων αὐτόν.

Otherwise he uses the infinitive of purpose instead of the participle of future — one change of the Hellenistic language[6] — in the following passages:

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1. Stahl, J. M.: Kritisch-historische Syntax des griechischen Verbums der klassischen Zeit. Heidelberg 1907 p. 685. H e i k e l, J. A.: De participiorum apud Herodotum usu. Helsingforsiae 1884 p. 117 f., 119.

2. This construction is no Atticismus. See L. Radermacher: Neutestamentliche Grammatik. Das Griechisch des N.T. im Zusammenhang mit der Volkssprache. 2 Aufl. Tübingen 1925 p. 209.

3. See examples by A. Papanikolaou: Zur Sprache Charitons. Diss. Köln 1963 p. 84-90.

4. Compare my dissertation, Zur Sprache Charitons, p. 84, 85, 86 f.

5. Blass-Debrunner, Grammatik des neutestamentlichen Griechisch. 10 Aufl. Göttingen 1959 § 351. L. Radermacher, Neutest. Gramm. p. 209. S. Antoniadis: L' Evangile de Luc. Esquisse de Grammaire et de stule. Paris 1930 p. 282. Ernest de Witt Burton: Syntax of the moods and tenses in New Testament Greek. Third edition. Edinburg 1955 p. 70 f., 171. C. F. D. Moule: A. idiom Book of New Testament Greek. Cambridge 1953 p. 103. James H. Moulton: A Grammar of New Testament Greek 3 ed. Edinburgh 1908 p. 230. Also see James H. Moulton, An introduction to the study of New Testament Greek. 5th edition revised by Henry G. Meecham. New York 1955 § 254,4.

6. Blass-Debr. § 390 - G.N. Hatzidakis, Einleitung in die neugriechische Gram-

2,2   ἤλθομεν προσκυνῆσαι αὐτῷ. instead of προσκυνήσοντες.

4, 1   Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πει-
ραθῆναι ὑπὸ τοῦ διαβόλου,

5,17   Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας·
οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

8,29 — 9,13[1] — 10,34 — 10,35 — 11,7 — 11,8–11,9–12,42 — 14,23.
20,1 — 20,28 — 22,3 — 22,11 — 24,1 — 25,10 — 26,55 — 28,1 — 28,8

In two passages he writes the infinitive with the article geniti-
ve instead of a finale future participle:

3,13   Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδά-
νην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ.

11,1   ..... μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλε-
σιν αὐτῶν.

In the next passages the Evangelist avoids the future participle
and writes as follows:

8,7   Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

The meaning of this passages must be expressed so:

Ἐγὼ ἐλεύσομαι θεραπεύσων αὐτόν.

In the passages 11,10 he analyzes the due participle of future in
a relative sentence:

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατα-
σκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

Instead of..... ἀποστέλλω τὸν ἄγγελόν μου.... κατασκευάσοντα.....[2].

In the two following examples he uses the indicative future para-
tactically instead of future participle:

13,41   ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέ-
ξουσιν......, καὶ βαλοῦσιν αὐτούς......

Instead of: συλλέξοντας .... καὶ βαλοῦντας ......

The same as in 24,31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλ-
πιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ.......

Instead of .... ἐπισυνάξοντας.....

As known, in the Common language the present participle takes

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matik. Leipzig 1892 p. 226. L. Radermacher (Neutest. Gramm. p. 186) writes: «Die
Koine geht darüber hinaus, in dem sie zu Wörtern wie ἰέναι, πορεύεσθαι d. h.
zu echten Intransitiva, einen Infinitiv fügt, um den Zweck des Kommens, Gehens
u. s. w. anzugeben. So steht er oft im Neuen Testament und in verwandter Litera-
tur». See also J. H. Moulton, An introduction § 281 1.

1. Compare the same passage by Mark. 2,17 and Luke 5,32.
2. Compare the same passage in Mark's Gospel 1,2.

the place of the finale future participle. This use is extended princi-
pally in the New Testament[1].

In Matthew's Gospel I found the next examples:

3,1 .... παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ
τῆς Ἰουδαίας καὶ λέγων· μετανοεῖτε·

8,5 ....προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν καὶ λέγων·

9,14 — 11,19 — 14,25 — 20,20 — 26,17.

An the contrary, the Evangelist Mark uses the present participle
after the moving verbs only in two passages:

1,14 Μετὰ δὲ τὸ παραδοθῆναι Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλι-
λαίαν κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ καὶ
λέγων ὅτι ......

And in 5,35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου
λέγοντες ὅτι ......[2].

The future participle does not exist in Mark' s Gospel. He uses,
however, the same example of Matthew 11,10 in the passage 1,2: Ἰδοὺ
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν
ὁδόν σου ἔμπροσθέν σου· Compare also Luke 7,26.

The infinitive I found in 5 passages:

1,24 ἦλθες ἀπολέσαι ἡμᾶς;

2,17 οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν[3].

3,14 — 3,21 — 5,14.

As stated above, the finale infinitive may be analyzied with ἵνα
and conjunctive in the Hellenistic period and mostly in the Koine
language[4]. This substititution of the infinitive with ἵνα and conjunc-
tive, and in modern Greek language with νὰ and conj. was the cause of
the disappearance of the infinitive from the language of today.

Matthew does not use ἵνα with conjunctive instead of a infinitive.

By Mark' s Gospel I found it in the following passages:

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1. See Blass-Debr. § 351.
2. Compare Luke 8,49.
3. Compare Matth. 9,13-Luke 5,32.
4. See. Blass-Debr. § 390,3, 392 - G. N. Hatzidakis, Einl. p. 209, 214- A. N.
Jannaris, An historical Greek Grammar. London 1897. § 2158. - L. Radermacher,
Koine. in Akademie der Wissenschaften in Wien. 224,5 1947 p. 46 - Zur Sprache
Charitons, p. 86 f. S. Antoniadis, L' Evangile de Luc p. 297 - Hubert Pernot: Etudes
sur la langue des Evangiles. Paris 1927 p. 147 - Burton, Syntax of the moods... in
N. Test. p. 86 f. - G. B. Winer: Grammatik des Neutestamentlichen Sprachidioms.
Leipzig 1855 p. 299 f.

1,38 ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω.
Instead of κηρῦξαι/κηρύξων[1].

5,12 .... πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.
Instead of πέμψον ἡμᾶς..... εἰσιόντας ἢ εἰσελευσομένους.

12,13 Καὶ ἀποστέλλουσι πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡ-
ρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. Instead of ἀγρεύσοντας.

14,10 ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς ἵνα παραδῷ αὐτὸν αὐτοῖς.
Instead of παραδώσων.

The Evangelist Luke mostly writes the infinitive after the moving verbs:

1,17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ........, ἐπιστρέψαι καρ-
δίας ...., ἑτοιμάσαι Κυρίῳ λαόν.....

1,19 καὶ ἀπεστάλην λαλῆσαι πρός σε καὶ εὐαγγελίσασθαί σοι ταῦτα·
1,76 — 2,3[2] — 2,4 — 3,12 — 4,16 — 4,18 — 4,19 — 5,15 — 5,32[3] —
6,12 — 6,17 — 7,24 — 7,25 — 7,26 — 8,35 — 9,2 — 9,28 — 9,52 — 11,31 —
12,49 — 12,51 — 14,17 — 14,19 — 14,31 — 15,15 — 19,7 — 19,10.

In the following examples Luke uses the genitive of article with the infinitive instead of participle future:[4]

24,19 Καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. —instead of μενῶν.
1,77

He analyzes this infinitive only twice:

19,4 καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδη αὐτόν....
20,20 ....ἀπέστειλαν ἐγκαθέτους, ..., ἵνα ἐπιλάβωνται αὐτοῦ λόγου....

He often uses the present participle:

8,1 καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγε-
λιζόμενος τὴν βασιλείαν τοῦ Θεοῦ.
8,39 — 8,49[5] — 13,6 — 13,7 — 19,14 — 19,20.

Luke never uses the future participle. He avoids it in the examples:

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1. Not only after tê verbs of movement, but after other verbs as παρακαλῶ, παραγγέλλω, θέλω etc., is used, in place of infinitive the conjuction ἵνα with conjunctive. Compare for example:
Mark 5.10 παρεκάλει αὐτὸν πολλὰ ἵνα μὴ ἀποστείλη αὐτοὺς ἔξω τῆς χώρας.
5, 18—6,8—6,25.
Luke 8, 31 καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξη αὐτοῖς...
John 12,10 ἐβουλεύσαντο δὲ οἱ ἀρχιερῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν.
Paul Corinth. A. 1,10 Παρακαλῶ δὲ ὑμᾶς,...., ἵνα τὸ αὐτὸ λέγητε πάντες,...
16.12.
2. See J. H. Moulton, An introduction § 281,1.
3. Compare Mark 2,17 - Matth. 9,13.
4. J. H. Moulton, An introduction. § 281,3.
5. Compare the same passage by Mark 5,35.

12,46 ἥξει ὁ Κύριος..., καὶ διχοτομήσει...... καὶ .... θήσει.

Instead of ἥξει ὁ Κύριος... διχοτομήσων ... καὶ... θήσων.

2,15 διέλθωμεν δὴ ὡς Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο....

Instead of ὀψόμενοι.

The example mentioned above (p. 3): Luke 7,26 Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. Instead of κατασκευάσοντα[1].

The Evangelist John also does not use the future participle. He sets the infinitive 5 times:

1,33 ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι,

4,7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ.

4,38 — 9,7 — 14,2.

Only once he writes the present participle after the verb ἦλθον:

6,24 ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ ζητοῦντες τὸν Ἰησοῦν.

Elsewhere he sets ἵνα with conjunctive. I found 18 such examples:

1,7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,

1,19 ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν·

3,17 — 4,8 — 6,38 — 7,32 — 11,11 — 11,16 — 11,19 — 11,31 — 11,55 12,9 — 12,20 — 12,23 — 12,47 — 14,3 — 18,28 — 18,37.

We see that the Evangelist John principally prefers this common use more than the other Writers of the New Testament. It is a characteristic of His popular language.

It is noted that in the Acta of Apostles the future participle exists in 5 passages:

8,27 ὃς ἐληλύθει π ρ ο σ κ υ ν ή σ ω ν εἰς Ἱερουσαλήμ.

22,5 παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην ἄ ξ ω ν καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους.....

24,11 ἀφ' ἧς ἀνέβην π ρ ο σ κ υ ν ή σ ω ν εἰς Ἱερουσαλήμ.

24,17 δι' ἐτῶν πλειόνων παρεγενόμην ἐλεημοσύνας π ο ι ή σ ω ν εἰς τὸ ἔθνος μου καὶ προσφοράς.......

25,13 Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀ σ π α σ ό μ ε ν ο ι τὸν Φῆστον (with v. l. ἀσπασάμενοι)·

There is also the present participle in 7 passages:

3,8 καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν.

3,26... Ἰησοῦν ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς.........

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1. See Matth. 11,10 - Mark 1,2.

Instead of εὐλογήσοντα.

8,4 — 15,27 — 17,13 — 20,25 — 21,26.

The infinitive is used 9 times:

7,23 ἀνέβη εἰς τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς......

7,34 καὶ κατέβην ἐξελέσθαι αὐτούς·

10,9 — 11,22 — 11,25 — 12,13 — 17,14 — 20,16 — 26,18.

῞Ινα with conjunctive is used only twice in 16,36 and 22,5.

In the Epistles of Apostle Paul I found as follows:

Rom. present participle: 15,25 νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ
διακονῶν τοῖς ἁγίοις.

Cor.: Infinitive: A. 1,17 οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν,
ἀλλὰ εὐαγγελίζεσθαι,

A. 16,3 ...Τούτους πέμψω ἀπενεγκεῖν τὴν χάριν....

῞Ινα: A. 16,11 Προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ ἵνα ἔλθῃ
πρός με·

In the following example there is the analysis of the future participle in a relative sentence:[1]

Cor.: A 4,17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ..., ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ, Instead of ἀναμνήσοντα.

Galat: Infinitive: 1,18 ...ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι......
2,4 οἵτινες παρεισῆλθον κατασκοπῆσαι.....

῞Ινα: 4,4 ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ,.........,

Ephes.: ῞Ινα: 6,22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα
γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
καρδίας ὑμῶν.

The same passage also exists in Colassaeis 4.8.

In the Thessal. Epistle A. there is the infinitive with the preposition εἰς in two passages, instead of a simple finale future participle:

A. 3,2 καὶ ἐπέμψαμεν Τιμόθεον,............, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι..........

A. 3,5... ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν,

Timoth.: Infinitive: A. 1,15 ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν
κόσμον ἁμαρτωλοὺς σῶσαι,

῞Ινα: A. 1,3 πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν.....

B. 4,17 Ὁ δὲ Κύριός μοι παρέστη καὶ ἐνεδυ-

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1. Compare above the examples of: Matth. 11,10
Mark 1,2.
Luke 7,26.

νάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα
πληροφορηθῇ καὶ ἀκούσῃ πάντα τὰ
ἔθνη· (v. l. ἀκούσωσιν).

In Hebrew's Epistle:

Infinitive:9,24 .. εἰσῆλθεν ὁ Χριστός, ..., νῦν ἐμφανισθῆναι τῷ προ-
σώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν· .

Ἵνα in : 4,16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χά-
ριτος, ἵνα λάβωμεν ἔλεον καὶ χάριν εὕρωμεν εἰς εὔ-
καιρον βοήθειαν.

        13,17

present participle: 13,13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς
παρεμβολῆς τὸν ὀνειδισμὸν αὐτῷ φέροντες.

The participle φέροντες has here the meaning of «with». The later authors use such participle, as also · ἄγων, ἔχων, κομίζων after moving verbs, not as finale, but as adverbiale participle of manner[1].

Ὡς with future participle:

Hebr. 13,17 αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον
ἀποδώσοντες·[2]

The Apostle John in His Revelation uses twice the present participle:

6,2 καὶ ἐξῆλθεν νικῶν.

10,9 καὶ ἀπῆλθα πρὸς τὸν ἄγγελον, λέγων αὐτῷ δοῦναί μοι τὸ βιβλιδάριον.

The infinitive 6 times:

19,10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ.

20,8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη...., συναγαγεῖν αὐτούς.......

22,6 — 22,8 — 22,12 — 22,16.

He analyzes this infinitive to ἵνα and conjunctive 4 times:

6,2 καὶ ἐξῆλθε νικῶν καὶ ἵνα νικήσῃ.

8,6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν
ἑαυτοὺς ἵνα σαλπίσωσι. Instead of ὡς σαλπιοῦντες or σαλπιουν-
τας.

19,15 — 19,17.

He never uses the future participle. In the next passage he avoids it and writes the due future participle in indicative future paratacti-cally:

2,16 μετανόησον· εἰ δὲ μή, ἔρχομαί σοι ταχὺ καὶ πολεμήσω μετ' αὐτῶν

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1. See my dissertation, Zur Sprache Charitons, p. 87. - Blass-Debr. § 419.

2. Here he writes ὡς with the future participle, because the verb ἀγρυπνοῦσιν has no meaning of movement. Cf. Zur Sprache Charitons, p. 84 f.

ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Instead of ἔρχομαί σοι ταχὺ πολεμήσων....

After this research with the respect to the syntax of the moving verbs I form the following conclusion:

The finale future patriciple already started from the New Testament —the principal sample of the Common Language— to be eliminated. All in all in the New Testament I found only 7 times this future partipciple (Matth. 27,49 — Acta Apost. 8,27 — 22,5 — 24,11 — 24,17 — 25,13 — Hebr. 13,17).

In its place comes the present participle. Besides this use, the infinitive[1] and its analysis to ἵνα conjunctive occurs. The Evangelist John mostly sets ἵνα with conjunctive after the moving verbs.

Another manner to avoid the future participle is the analysis in a relative sentence or the syntax of parataxe (see the example above 2,16 of John' s Revelation, also cf. Matth. 13,41 — 24,31 — Luke 12,46 — 2,15).

This substitution of finale future participle to the infinitive of purpose and the analysis of this infinitive to ἵνα and conjunctive brought the result, generally both, future participle and infinitive, from the modern Greek language to have no existence.

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1. The infinitive supplies constructions to express the idea of purpose with the article in the accusative after εἰς or πρὸς and with article in the genitive (see for example: Mtth. 20,19. παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι.

Rom. 3,26. ...εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα...

Luke 24,29 καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς).