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COPTIC FUTURE TENSES: SYNTACTICAL STUDIES IN SAHIDIC

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COPTIC FUTURE TENSES:
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IN SAHIDIC

by

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PREFACE

One is impressed with the increased interest in the Coptic language of late. The publication of the Papyrus Bodmer texts, certain of the writings from Nag Hammadi, and other works, has done much to enhance enthusiasm for Coptological studies. At the same time, however, the lack of comprehensive works published in various areas of grammar and syntax is readily apparent. That the subtleties of Coptic syntax are too numerous and varied to be discussed adequately in a single grammar is only too often evident to the Coptologist. Because of the limitations of space and the lack of in-depth research, many nuances of meaning in Coptic, particularly within the verbal system, have not been treated and thus have gone unnoticed for the most part by students of the language. It should be apparent, therefore, why this present work has been undertaken.

No volume could be produced without the help and encouragement of many along the way. It is to Professor Cyrus H. Gordon of Brandeis University that I am indebted for first introducing me to Coptic and instilling within me a love for this language through his extremely captivating seminar on the Fathers of Egypt. A special word of appreciation is also due Dr. Dwight W. Young whose inspiring courses in Egyptology and personal encouragement provided stimulation for the preparation of this manuscript. Dr. Young's scholarly guidance and helpful suggestions throughout are major factors in the completion of this work. A note of thanks is due also my parents, Mr. and Mrs. Malcolm C. Wilson of Winchester, Massachusetts, who, in a number of significant ways, helped make the publication of this book possible. Finally, I am deeply grateful to my wife, Pauline, for assisting in a host of various capacities, not the least of which were her continual patience and inspiration.

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1. INTRODUCTION

Coptologists today are beginning to realize more than ever before that perhaps the greatest need in Coptic grammatical studies exists in the obvious lack of refinement in the nuances of meaning found in Coptic verbal tenses. Since the monumental work of Stern[1] in 1880, several other significant Coptic grammars have appeared on the market in recent years, namely, those of Till,[2] Steindorff,[3] and Plumley.[4] Though each of these works has provided a rather extensive treatment of Coptic grammar in general, it is evident that even the latest publications mentioned above have left much to be desired by failing, for the most part, to define more precisely the exact nature of the Coptic verbal system.[5] However, especially since 1960, when H. J. Polotsky's[6] most helpful publication entitled "The Coptic Conjugation System" first appeared, a number of significant contributions have been made in the area of the Coptic tenses.[7] Despite this recent interest in seeking closer refinement of the Coptic tenses, no one, as yet, has attempted to set forth an extensive exposition of future tenses[8] in Coptic.

[1] Ludwig Stern, *Koptische Grammatik* (Leipzig, T. O. Weigel, 1880).
[2] Walter C. Till, *Koptische Grammatik* (Leipzig, Veb Verlag Enzyklopadie, 1961).
[3] Georg Steindorff, *Lehrbuch der Koptischen Grammatik* (Chicago, University of Chicago Press, 1951).
[4] J. Martin Plumley, *An Introductory Coptic Grammar* (London, Harrison and Sons, Ltd., 1948).
[5] Prior to 1960, apart from H. J. Polotsky's well documented monograph on the 'second tenses' of Coptic entitled *Études de Syntaxe Copte* (Cairo, Société d'Archéologie Copte, 1944), and his article, "Modes Grecs en Copte?" found in *Coptic Studies in Honor of Walter E. Crum* (Boston, The Byzantine Institute Inc., 1950, pp. 73-90), few have been the publications of any sizable proportion solely on the Coptic tenses. That the Coptic system of tenses needs further refinement can be seen in the fact that even the most recent grammars in the field still insist on using outmoded terminology for such tenses commonly referred to as *praesens consuetudinis* (Tense of Habitude), Optative, Conjunctive, and Finalis.
[6] H. J. Polotsky, "The Coptic Conjugation System, *Orientalia*, XXIX (1960), pp. 392-422.
[7] Among some of these works to be noted are the following: David K. Huttar, *Conditional Sentences in Coptic* (Ann Arbor, Michigan, University Microfilms Ph.D. Dissertation, Brandeis University, 1962). Edward F. Wente, "The Late Egyptian Conjunctive as a Past Continuative", *Journal of Near Eastern Studies*, XXI (October, 1962), pp. 304-311. Dwight W. Young, "On Shenoute's Use of Present I", *Journal of Near Eastern Studies*, XX (April, 1961), pp. 115-119. Dwight W. Young, "Ešōpe and the Conditional Conjugation", *Journal of Near Eastern Studies*, XXI (July, 1962), pp. 175-185.
[8] Although H. J. Polotsky has made a permanent contribution on 'second tenses' (including Future II) and the Future IV (Finalis) cf. *Études de Syntaxe Copte*, and "Modes Grecs en Copte?" *Coptic*

The main purpose of this study is to delineate more accurately the precise nuances of future tenses in Coptic by paying particular attention to their syntactical peculiarities. Though it is a moot question as to the exact number of future tense constructions in Coptic,[9] this discussion is concerned mainly with Future III, Future I, and Relative Future. Other forms, *viz.*, Future II, Circumstantial Future, Future Imperfect, and Future IV (Finalis) are treated only in passing, partly because of the necessitated limitations of a work of this nature, and partly because of recent contributions made in this area.[10]

A study of future tenses in Coptic is important for several reasons. First, it will provide added insight into how the earlier stages of the language were formulated and pronounced. Secondly, such an undertaking will aid the Coptic exegete in his translation and interpretation of Coptic texts which heretofore have either been obscure or unintelligible. Finally, from the viewpoint of Biblical studies and textual criticism, our investigation has been encouraged. Accordingly, the chief value of the Old Testament versions lies in the fact that they furnish evidence which enables the scholar to ascertain the oldest pre-Hexaplaric forms of the Septuagint, i.e., the text of the Greek manuscripts from which the Coptic versions were made and which antedated all of the presently extant ancient Greek Bible manuscripts. The importance of the Coptic New Testament versions lies in the fact that they testify to the earliest forms in which the Greek New Testament books were being copied and circulated in Egypt during the third and fourth centuries A.D.[11] Because it has been adduced that the Coptic versions of the New Testament were as literal as possible in their translation from the Greek text,[12] in this study constant attention will be paid to the Greek text[13] lying behind the Coptic translations.

The Sahidic[14] dialect of Coptic was the principal dialect in the whole of Upper Egypt and the Fayuum already at the beginning of the Coptic period.[15] Because the Sahidic dialect is represented by the greatest variety and number of Coptic manu-

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Studies in Honor of Walter E. Crum, pp. 73-90, it is the writer's conviction that the rest of the future tenses still need further refinement.

[9] Cf. H. J. Polotsky, "The Coptic Conjugation System", *Orientalia*, XXIX (1960), pp. 400, 401, where possible Circumstantial Future III and Relative Future III are suggested.

[10] See footnote no. 8 above.

[11] Cf. Theodore Peterson, "The Biblical Scholar's Concern with Coptic Studies", *The Catholic Biblical Quarterly*, XXIII (1961), pp. 241-249.

[12] Cf. Walter C. Till, "Coptic and Its Value", *Bulletin of John Rylands Library*, XL (Sept., 1957), pp. 229-258.

[13] The present writer has observed that the Future tense of Greek may underlie not only all of the so-called 'future' tenses of Coptic but, also, the Negative Perfect I, Present I, Present II, Aorist (*praesens consuetudinis*), Negative Aorist, Perfect I, Conjunctive, 'Until', Optative, Conditional, Causative Infinitive, imperative, and the impersonal verbs *ountf* and *mntf*. Throughout this present work certain of these more unusual constructions are discussed. Note especially chapter XII, "Miscellaneous Verbal Constructions Utilized to Express Future Action".

[14] The name 'Sahidic' is probably derived from Arabic *as-sahid*, 'the upper land'. Thus, it is the dialect of the Thebaid, or Upper Egypt. Cf. Herbert P. Houghton, *The Coptic Verb: Bohairic Dialect*, 2nd ed. rev. (Leiden, E. J. Brill, 1959), p. xii.

[15] Cf. Paul E. Kahle, *Bala'izah*, Vol. I (London, Oxford University Press, 1954), pp. 233-248.

scripts extant today, it has been chosen as a basis for our study. The Sahidic New Testament has been treated in considerable detail, especially in the syntactical studies of Future III and Future I. Many of the statistics which have been set forth throughout this work are based upon the writer's collection, tabulation and eventual analysis of hundreds of examples representing various future tense constructions. Statistics have not only helped in the establishing of certain logical patterns which exist within the future tenses, but they have also provided facts which have aided in reducing the number of would be inferences in this study. In addition to the New Testament, other pertinent material has been incorporated from the Old Testament, the Apocrypha, and the Church Fathers.[16]

In the organization of this volume we have treated first the *true* future tense of Coptic, namely, Future III. Following this are syntactical discussions on Future I and the Relative Future. The body of this work concludes with a chapter on other tenses beside the so called 'future' tenses into which a nuance of futurity has in some way penetrated. Before the syntax of Future III and Future I is examined, attention is given to the etymology, form and meaning of each of these tense constructions. Many of the chapters on the syntax of future tenses set forth their material under various syntactical headings, such as final clauses, commands, wishes, interrogative sentences, *etc*. Particular attention throughout this work is given to the Coptic qualitative *nēu* and the Greek verb μέλλω.

Included within the appendix is a listing of all occurrences in the Sahidic New Testament of the following Coptic tense constructions: Future I, Relative Future, Future III, Future II, Circumstantial Future, and Future Imperfect. The bibliography includes all the works used in the preparation of this study, many of which have been quoted in the body of the text. For the study of the New Testament materials, Horner's[17] edition has been used throughout, except for the Gospel of John, Acts of the Apostles and the Pauline Epistles, where Thompson's[18] superior text has been followed. For the Old Testament the newly published *Papyrus Bodmer*[19] collection (numbers VI, XVI, XVIII, XXI, XXII, XXIII) edited by Kasser were utilized wherever possible; otherwise, the texts listed in the bibliography by Budge, Ciasca, Thompson and Worrell were followed. The editions of Aland[20] and Rahlfs[21] have been utilized for the Greek text of the New Testament and Septuagint respectively.

[16] L. Th. Lefort, *Les Pères Apostoliques* (= *Corpus Scriptorum Christianorum Orientalium*, Vol. 135) (Louvain, L. Durbecq, 1952).
[17] George Horner, *The Coptic Version of the New Testament in the Southern Dialect*, 7 vols. (Oxford, Clarendon Press, 1911).
[18] Herbert Thompson, *The Coptic Version of the Acts of the Apostles and the Pauline Epistles in the Sahidic Dialect* (Cambridge, University Press, 1932).
[19] R. Kasser, *Papyrus Bodmer, VI* (= *Corpus Scriptorum Christianorum Orientalium*, Vol. 194) (Louvain, 1960). Also, R. Kasser, *Papyrus Bodmer XVI, XVIII, XXI, XXII, XXIII* (Cologny-Geneve, Bibliotheca Bodmeriana 1961-65).
[20] Kurt Aland, *et al*., *The Greek New Testament* (New York, American Bible Society, 1966).
[21] Alfred Rahlfs, *Septuaginta*, 2 vols. (Stuttgart, Privileg. Württ. Bibelanstalt, 1952).

TRANSLITERATION

The following system of transliteration has been employed:

a.	ⲁ	i	ⲓ	r	ⲣ	š	ⳟ
b	ⲃ	k	ⲕ	s	ⲥ	f	ϥ
g	ⳝ	l	ⲗ	t	ⲧ	h	ⳟ
d	ⳃ	m	ⲙ	u	ⳡ	j	ⳋ
e	ⲉ	n	ⲛ	ø	ⲫ	č	ⳝ
z	ⳅ	ks	ⳗ	x	ⳍ	ti	ⳟ
ē	ⲏ	o	ⲟ	ps	⳥	th	o = ⲧⳟ
θ	ⲑ	p	ⲡ	ō	ⲱ		

2. THE FUTURE III CONJUGATION

2.1 THE ETYMOLOGY OF FUTURE III

The Future III (*efesōtm*) is unquestionably the direct successor of the Late Egyptian *iwˑf r sḏm*.[1] The morphemes of this Late Egyptian construction may be compared with *efesōtm* as follows: The verbal auxiliary *iw* (*e*); the actor expression ˑ*f* (*f*); the preposition *r* (*e*)[2] indicating futurity; and the infinitival expression *sḏm* (*sōtm*). The Coptic form before a nominal subject: *ereᵉprōme* (*e-*) *sōtm* probably corresponds to the Late Egyptian form of *ir mn* (*r*) *sḏm*, 'so-and-so shall hear'.[4]

Several examples will illustrate the use of the expression *iwˑf r sḏm* in Late Egyptian narrative texts.[5]

Doomed Prince 6/13 *iwˑi r mt n t3 wnwt*, 'I will die in that hour.'

Two Brothers 7/2 *iwˑi r šmt r t3 int p3 ʿš*, 'I will go to the Valley of the Cedar.'

Horus and Seth 12/9 *iwˑi r i3y tnw*, 'Where should I come forth?'

Doomed Prince 5/5 *ir p3 nty iwˑf r pḥ p3 sšd n t3yˑi šrit iwˑs nˑf r ḥmt*, 'Whoever shall reach the window of my daughter shall have her for his wife.'[6]

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[1] Cf. Adolf Erman, *Neuaegyptische Grammatik*, 2nd ed. rev. (Leipzig, Wilhelm Engelmann, 1933), pp. 244, 245.

[2] The preposition *e-* is frequently written in a longer form, the status pronominalis *ero-*. Cf. Georg Steindorff, *Lehrbuch der Koptischen Grammatik* (Chicago, University of Chicago Press, 1951), p. 89.

[3] Cf. Alan H. Gardiner, "Second Thoughts on the Origin of Coptic *ere-*", *Journal of Egyptian Archaeology*, XXXII (1946), p. 101, where Gardiner rejects his earlier idea that *efesōtm* corresponds with nominal subject *ere-prōme* (*e-*) *sōtm*. In this article he suggests a new explanation of the element *-re-* in the Coptic *ere-*. Gardiner points out that this element is found in not only Future III *ere-* but before nominal subjects (e.g.) in *ere-* of Present II, in *ere-* ...*na* of Future II, in *nere-* of the Imperfect, in *nere-*...*na* of the Future Imperfect, etc. He goes on to explain the origin of the element *-re-* as possibly coming from one of these and extending by analogy and without memory of its origin to the rest. The morpheme *-re-*, in whatever tense form it presented itself, was a shortened form of the infinitive *eire* 'to make', 'do.' Gardiner illustrates the tendency to place such an infinitive before, instead of after, a nominal subject by *tm* in *nte-tm-prōme sōtm*.

[4] Cf. Alan H. Gardiner, "The Origin of Certain Coptic Grammatical Elements", *Journal of Egyptian Archaeology*, XVI (1930), pp. 220-226.

[5] Cf. Andrew Bowling, *A Syntactical Examination of Clause Function in Late-Egyptian Narrative* (Ann Arbor, Michigan, University Microfilms Ph.D. Dissertation, Brandeis University, 1962), pp. 33-37, for a discussion of main clause constructions in future time.

[6] For similar constructions see *Doomed Prince* 6/1 and *Horus and Seth* 8/10. It should be noted that in the above example, the relative expression *p3 nty iwˑf r pḥ*, in all likelihood, has no equivalent in

The expression *iw·f r sḏm* is not limited to Late Egyptian. In Middle Egyptian, the classical stage of the language, this phenomenon is also frequently found.[7]

Sinuhe 203 *iw k3·k r rdit iry·i pḥwy ḥ'w·i m ẖnw.* 'Thy *ka* will allow me to spend my last days at home.'

Sinuhe 280 *iw·f r smr m-m srw,* 'He shall be a courtier among the nobles.'

Shipwrecked Sailor 119, 120 *iw dpt r iit m ẖnw,* 'A ship will come from home.'

Westcar IX, 11 *iw·sn r irt i3t twy mnẖt m t3 pn r ḏr·f,* 'They shall exercise this beneficent office throughout the entire land.'

In Demotic, *iw·f r sḏm* develops into a tense known as Future III,[8] forerunner of the Coptic *efesōtm.* The preposition *r,* however, is usually omitted in the writing of the Demotic Future III.[9]

The Negative Future III (*nnefsōtm*) undoubtedly goes back to the Late Egyptian *nn iw·f r sḏm.*[10] The morphemes of these constructions may be compared as follows: The negative element *nn* (*nn*); the verbal auxiliary *iw* (*e*); the actor expression ·*f*(*f*); the preposition *r,* though usually written in Late Egyptian,[11] does not show up in Coptic; and the infinitival expression *sḏm*(*sōtm*). *Doomed Prince* 6/13 is a clear example of this type of negative verbal construction: *nn iw·i r wnm nn iw·i r swri,* 'I will neither eat nor drink.'

There is, on the other hand, the negative *bn* (*iw·f r sḏm*), the use of which is similar in many respects to the negative *nn.*[12] This may be illustrated from the *Tale of Two Brothers* 4/1 where there is an interchange of the negatives *nn* and *bn*[13] in parallel clauses.

ḥr nn iw·i r ḏd·tw·f n w' ḥr bn iw·i r dit pr·f m3·i n rmt nbt, 'I will not tell it to anyone, nor will I let it come forth from my mouth to any man.'

In none of the Coptic dialects does the Negative Future III show *ere-* as a com-

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the Coptic Future III. (My investigation of Future III has led me to confirm Polotsky's statement that Relative Future III as a tense construction is probably non-existent in Sahidic. Cf. H. J. Polotsky "The Coptic Conjugation System", *Orientalia,* XXIX (1960), p. 400). Although a hypothetical reconstruction of this form in Future III might appear as *petefepōh,* it should be kept in mind that *p3 nty* is a characteristic morpheme associated with the Relative Future. Therefore, a reconstructed form such as *petefnapōh* would be far more natural in expressing the idiom involved.

[7]   Cf. Alan H. Gardiner, *Egyptian Grammar,* 3rd ed. rev. (London, Oxford University Press, 1957), pp. 253, 254.

[8]   For a discussion of Future III in Demotic see Wilhelm Spiegelberg, *Demotische Grammatik* (Heidelberg, Carl Winters Universitätsbuchhandlung, 1925), pp. 77, 78.

[9]   Cf. Ronald J. Williams, "On Certain Verbal Forms in Demotic", *Journal of Near Eastern Studies,* VII (October 1948), pp. 227-228, where Williams cites the only six examples known to him in which the preposition *r* is retained.

[10]   Erman, *op. cit.,* pp. 380, 381; also Steindorff, *op. cit.,* p. 168, where the latter suggests an origin of *n-iw* (·*f*)-*r-sḏm, en-e*(*f*)-(*r*)-*sḏm.*

[11]   For the omission of *r* in Late Egyptian texts see *Horus and Seth* 8/10; *Two Brothers* 10/2.

[12]   Erman, *op. cit.,* pp. 383-389. Erman argues that *bn* is not simply an earlier way of writing *nn;* rather, *bn* is an earlier phenomenon than *nn,* and though it may be related to the former, its phonetic character is somewhat different.

[13]   See Bowling, *op. cit.,* p. 84, for further examples of both *bn* and *nn* with *iw·f r sḏm.*

ponent before a nominal subject. Rather, *nne-* is used in both the Sahidic and Bohairic dialects. In Demotic,[14] *nne-* finds its earlier equivalent in the form *bn-iw*.[15] It would thus appear that during the Demotic period of the language, the Late Egyptian negative *nn* was replaced by the regular Demotic form for the Negative Future III, namely *bn*.

2.2 THE FORM OF FUTURE III

The Future III is a basic tense of the tripartite sentence conjugation pattern.[16] In keeping with the distinctive elements of the tripartite pattern we find in the first position the conjugation base (*e-*). Following this is the actor expression (*-f-*), and finally, the verb in the infinitive (*sōtm*). In *efesōtm* there is an additional morpheme between the actor expression and the verb. This *-e-*, however, regularly disappears[17] with a nominal actor. Thus, *ere prōme sōtm*[18] superficially coincides with the Circumstantial and the Second Present.[19]

The Sahidic dialect[20] of Future III employs the following forms:

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[14]   The Negative Future III of Demotic may be easily distinguished from the Negative Present I (both employ the negative morpheme *bn*) since the former never has the negative particle *in* (var. *ꝫn*, ʿ*n*; Coptic *an*), which is always present in the latter tense. Cf. Williams, *loc. cit.*

[15]   Cf. Spiegelberg, *op. cit.*, pp. 88, 89. And so, *bn-iw·(f)-(r)-sḏm*, 'He will not hear.'

[16]   Cf. Polotsky, *op. cit.*, p. 393.

[17]   Polotsky (*ibid.*, p. 394) cites the only unquestionable example known to him where the nominal actor retains the element *e-* before the infinitive. Sir. XXVIII: 24 (Lagarde) *ere netkō nsōou mpjoeis eei etootf.* 'Those who abandon the Lord will fall into his hand.' Of the 82 examples of Future III with a nominal actor examined by me in the New Testament, not one clear-cut example of this phenomenon was found. What appears to be a legitimate example with *ere...e-* in Lk.10:6 (*auō esōpe oun šere neirēnē mmau ere tetneirēnē emton mmos ehrai ejōf*, 'And if a son of peace is there, your peace shall rest upon him,' c.f. the use of *mton* in Col.2:2 and Phil.2:19) may only be an orthographic peculiarity where *e-* is retained before the labial *m(ton)*. It should also be noted that there are at least four ambiguous examples in the New Testament (Lk.1:43; Jn.14:31; Acts 5:15; Jude 9) where the stem of the Coptic infinitive begins with *e-*, thus allowing the possibility that the morpheme *e-* may have coalesced with the infinitive. For similarly ambiguous examples from the Septuagint note Gen.18:19; Lev.14:19; 16:9, 11; Baruch 2:15.

[18]   Polotsky (*ibid.*, p. 394), offers a very plausible suggestion concerning the disappearance of *-e-* with a nominal actor expression. He argues that since it is unlikely that so distinctive a morpheme should have been really omitted, the analogy of *šan* (In the Conditional Conjugation the additional morpheme *šan* comes between the suffix and the verb. With a nominal actor, *šan* precedes the latter, i.e., is treated as part of the conjugation base: *eršan prōme sōtm.*) would seem to encourage the belief that the *-e-* likewise preceded the nominal actor, but coalesced with the final *-e-* of *ere*. (Cf. Gardiner's discussion in footnote 3 above.)

[19]   Cf. The *ef-* of *efesōtm* which coincides superficially with the Circumstantial Present in Sahidic, Bohairic, Fayyumic and Subakhmimic; but in Akhmimic the *af* of *afasōtme* coincides superficially with the Second Present.

[20]   For dialectical variations of the Sahidic Future III see Walter C. Till, *Koptische Dialektgrammatik*, 2nd ed. rev. (München, C. H. Beck, 1961), pp. 54, 55.

1 m.s.	*eie*	1 pl.	*ene*
2 m.s.	*eke*		
2 f.s.	*ere*	2 pl.	*etetne*
3 m.s.	*efe*		
3 f.s.	*ese*	3 pl.	*eue*

With a nominal subject *ere-* ... (*e*)

When comparing the forms of Future III and Present II, it is evident that a confusion of forms exists not only with the element used for a nominal subject as has been pointed out above, but also with the second person feminine singular. In light of this, differentiation of Future III from Present II may be aided if the following is kept in mind: (1) The bipartite pattern, of which Present II is a part, usually takes the qualitative with many transitive verbs, especially those of motion. Future III regularly requires the infinitive, or Causative Infinitive, not the qualitative. (2) Being a 'second tense', Present II frequently employs an adverbial, prepositional expression. (3) The Conjunctive tense continues neither the Circumstantial Present nor the Present II. (4) A rigid restriction is imposed upon the direct complement expressions by which the infinitive can be followed immediately in the bipartite conjugation pattern. Only nouns with zero article, numerals, and indefinite expressions like *hah* 'many', *laau* 'something', *ou* 'what?' are permitted in this position. Object suffixes being by nature definite, are excluded. Nouns with an article (definite or indefinite), as well as personal pronouns (suffixes) must be joined by the preposition *n-*, *mmo=*.[21]

Of the 829 examples of Future III observed in my study of the Coptic New Testament, 227 of them, or about 27.4%, are Negative Future III. *Nnefsōtm*, like *efesōtm*, is a basic tense of the tripartite conjugation pattern. It is made up of the following morphemes: The negative particle (*nn*); the conjugation base (*e*); the actor expression (*f*); and the verb in the infinitive (*sōtm*). A synopsis of the various forms of the Negative Future III in the Sahidic dialect[22] is as follows:

1 c.s.	*nna*	1 pl.	*nnen*
2 m.s.	*nnek*		
2 f.s.	*nne*	2 pl.	*nnetn*
3 m.s.	*nnef*		
3 f.s.	*nnes*	3 pl.	*nneu*

With a nominal subject, *nne-*

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[21] Cf. Polotsky, *op. cit.*, pp. 396, 397, 401, 402 who also cites P. Jernstedt, *Doklady Akademii Nauk SSSR* (1927), pp. 69-74.
[22] For the Negative Future III of other dialects see Till, *op. cit.*, p. 55.

Several variations[23] to the above forms must be noted. The first person singular form *nna*, is a later development of the earlier form *nnei*.[24] In the Coptic New Testament, of the 23 examples[25] where the first person singular of the Negative Future III is used, I have found only two examples where *nnei* (or *nneei*) is used. Both these examples follow the morpheme *je*.

Phil. 1:20 *katapačōšt ebol nntahelpis je nneijišipe hnlaau*, 'According to my expectation and my hope that I will not be ashamed in anything.' (ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι)

I Cor. 8:13 shows a contrast between *nna* and *nneei*. *nnaouemaf šaeneh je nneeiskandalize mpason*. 'I will never eat meat that I might not cause my brother to offend.' (οὐ μὴ φάγω ... ἵνα μὴ ... σκανδαλίσω)

From the Septuagint one can cite an interesting example where in the apodoses of parallel conditional clauses an interchange of *nnei* and *nna* occurs.

Job 16:6 *eišanšaje gar nneimkah epasaš auō on eišankarōi nnamton nhouo*, 'For if I speak I will not lessen my pain and if I am silent I will not be more relieved.' (οὐκ ἀλγήσω ... τί ἔλαττον τρωθήσομαι;)

At least one example of the absolute form of Negative Future III occurs in the New Testament. *Nno* functions like a negative imperative of Future III. It may be conveniently translated 'no!', expressing the fact that something will not take place in the future.[26] It has as its antonym *se* (usually translated from ναί), occurring 20 times in the New Testament.

Mt. 21:28, 29 ... *pašēre bōk mpoou ngrhōb epama neloole* ... *afouōšb efjō mmos je nno*. '"My son, go today and work in my vineyard" ... he answered, "No!"' (... ὕπαγε ... ἐργάζου ... οὐ θέλω)

[23] The most frequent variation of *nnefsōtm* in the Coptic New Testament is the form *ennefsōtm*. In the year 1841 Amedei Peyron (*Grammatica Linguae Copticae*, p. 136) was probably the first to call attention to the prefixing of the morpheme *e-* on certain forms of Negative Future III. One can cite 24 examples of this phenomenon in the New Testament (Rom. 11:25; 15:20; I Cor. 1:15, 17; 2:5; 9:12; 12:25; II Cor. 1:9; 2:3, 5, 11; 7:9; 9:3; 12:7; 13:10; Gal. 6:12; Phil. 2:27; Heb. 4:11; 6:12; 12:3, 13; I Tim. 3:6, 7; Philemon 19). These examples reflect an orthographic feature of the manuscript edited by Herbert Thompson, *The Coptic Version of the Acts of the Apostles and the Pauline Epistles in the Sahidic Dialect* (Cambridge, University Press, 1932). What is of utmost significance is the fact that in every case except II Cor. 2:5, *ennefsōtm* occurs in final clauses with *jeka(a)s*. The syntactical function of *ennefsōtm* in these 23 examples with *jeka(a)s* is similar to that of *nnefsōtm* in final clauses with *jeka(a)s*. The only apparent difference is found in the fact that none of the 23 examples displays any elements between *jeka(a)s* and the verbal auxiliary. It should be pointed out, however, that this is an optional phenomenon with *jeka(a)s*. (Cf. *je* which may not have any intervening elements). In II Cor. 2:5, *je* preceded by the strong adversative *alla*, governs the final clause (cf. II Cor. 2:4 where sharp contrast is also effected by *alla* preceding *je*) *ešje aoua de lupei ntaflupei mmoi an alla apo merous je ennaepibarei mmōtn tērtn*. 'And if any one has caused injury he has not caused it to me, but to some extent — not to put it too severely — to you all' (ἀλλὰ ... ἵνα μὴ ἐπιβαρῶ). For additional examples of *ennefsōtm* in final clauses with *jeka(a)s* see Lev. 8:35; Deut. 4:21; 17:20; Josh. 22:24; 23:7; Jth. 11:11; Sir. 9:17.

[24] This replacement of *nnei* by *nna* is parallel to a similar development which took place in the Causative Infinitive where we find *trei* replaced by *tra*.

[25] Among these 23 examples are seven with the form *ennasōtm*.

[26] See the comment by Walter C. Till, *Koptische Grammatik* (Leipzig, Veb Verlag Enzyklopadie, 1961), p. 205.

2.3 THE MEANING OF FUTURE III

Future III is the only true future tense of Coptic.[27] It is an emphatic future which functions as a basic tense of the sentence conjugation (i.e., main sentence). Although this emphatic force is not always clearly felt when Future III is used in final clauses, it is consistently realized when Future III is employed in other syntactical constructions. This strong note of futurity and determination is especially seen in wishes, commands, oaths, promises, predictions and prohibitions. A sense of urgency often accompanies Future III. Sometimes found behind the action of *efesōtm* is an authority with purpose in mind sufficient to guarantee the outcome of the verbal idea. It is a future tense which definitely expects or anticipates its fulfillment or happening. In the Bohairic dialect, Mallon[28] refers to Future III as the "futur energique". Future III, then, is a vivid future which carries with it the definite overtones of a dynamic state or activity yet to be realized.

[27] Although there are other future tenses which sometimes carry a nuance of meaning similar to Future III, none consistently carries with it the same strong force of futurity present in Future III.
[28] Alexis Mallon, *Grammaire Copte*, 4th ed. rev. by Michel Malinine (Beyrouth, Impreimerie Catholique, 1956), p. 113.

3. FINAL CLAUSES IN GREEK AND COPTIC

The most frequent use of Future III is in final clauses.[1] The term 'final clause' may be taken in its narrowest sense to refer to only those clauses which express purpose. On the other hand, in its broadest sense it may include not only purpose clauses but also subjective, objective, appositive and result clauses. In a word, it may include any type of clause which employs *jeka(a)s* or *je* with Future III. Since Coptic grammars have always used the term 'final clause' to include all types of clauses governed by *jeka(a)s* or *je* with Future III, I shall retain this terminology, but with the understanding (which most Coptic grammars have not pointed out) that clauses other than strictly final clauses (purpose clauses) are included in this term.

3.1 THE USE OF FINAL PARTICLES IN GREEK

In contrast to Coptic grammars, most Greek grammars recognize the difficulty of properly correlating subordinate clauses. Many Greek grammars discuss the distinctions between such clauses as purpose, result, objective, subjective, predicate nominative and appositional. Frequently the same conjunction in Greek is used indifferently in a number of different kinds of clauses. For instance, ὡς can be used in comparative, declarative, causal, temporal, final, consecutive, indirect interrogative, and exclamatory clauses.[2] In like manner, ὅπως has a varied use. (Cf. the Latin *ut*, which is comparative, final, apprehensive, and consecutive).[3] Later Greek showed a tendency to gather most of the above ideas under ἵνα. Thus, the frequent use of ὅπως and ὡς in final clauses of classical Greek has, by a process of assimilation, to a considerable extent disappeared by New Testament times. It is the Greek conjunction ἵνα which plays a vital role in our understanding of Coptic final clauses. To be sure, of the 670 New Testament uses of *je* and *jeka(a)s* with Future III in final clauses, over 600 of these uses have ἵνα lying behind the conjunctions *je* and *jeka(a)s*.

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[1] Of the 829 occurrences of Future III in the New Testament, I have found 670, or slightly more than 80 percent located within final clauses.

[2] A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (London, Hodder and Stoughton, 1914), p. 980.

[3] *Ibid.* Note also that the English 'that' and German *dass* have a similar history.

3.1.1. *The Use of* ἵνα *in Classical Greek*

In final clauses of Greek ἵνα can be used in various ways. In classical Greek ἵνα is the only purely final particle. It has nothing of the relative character of ὡς and ὅπως, or of the temporal character of ὄφρα. As ἵνα is purely final, both in use and in feeling, it never takes ἄν or κέ, which are commonly found with the other final particles, especially with the relative ὡς. In Homer ἵνα appears as a fully developed final conjunction. Aristophanes uses it in three-fourths of his final sentences, and in Plato and the orators it has almost completely superceded the other final particles.[4]

The following final clauses are characteristic of the usual force of ἵνα in classical Greek.[5]

Odyssey II, 111 σοὶ δ᾽ ὧδε μνηστῆρες ὑποκρίνονται, ἵν᾽ εἰδῇς αὐτὸς σῷ θυμῷ εἰδῶσι δὲ πάντες Ἀχαιοί. 'But as for you, the wooers make you answer thus, that you may know it in your own heart, and that all the Achaeans may know.'

Iliad II, 381 νῦν δ᾽ ἔρχεσθ᾽ ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα 'But now, go you to your meal that we may join battle.'

Odyssey V, 1 Ἠὼς δ᾽ ἐκ λεχέων παρ᾽ ἀγαυοῦ Τιθωνοῖο ὤρνυθ᾽, ἵν᾽ ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν. 'Now Dawn arose from her couch from beside lordly Tithonus, in order to bear light to the immortals and to mortal men.'

Xenophon, *Memorabilia* iii. 2, 3. καὶ γὰρ βασιλεὺς αἱρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ᾽ ἵνα καὶ οἱ ἑλόμενοι δι᾽ αὐτὸν εὖ πράττωσι. 'Because a king is chosen, not to take good care of himself, but for the good of those who have chosen him.'

Sophocles, Oedipus Tyrannus, 364 εἴπω τι δῆτα κἄλλ᾽, ἵν᾽ ὀργίζῃ πλέον; 'Shall I tell you, then, one other thing also, that you may be the more angered?'

3.1.2. *The Use of* ἵνα *in New Testament Greek*

In the Koiné Greek of the New Testament, ἵνα occurs with a greater diversity of usage than in classical Greek. Not only does it assume in part the functions which in classical Greek belonged to the other final conjunctions (i.e., ὅπως, ὡς, ὄφρα, etc.), but clauses introduced by it encroach largely upon the function of the infinitive. This extension of the use of ἵνα is a notable characteristic of the Greek of the New Testament and of all later Greek.[6]

Following are some of the common uses of ἵνα in the Greek New Testament:

Purpose Clause: Mt. 7:1 μὴ κρίνετε ἵνα μὴ κριθῆτε. 'Judge not that you be not judged.'

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[4] William W. Goodwin, *Syntax of Moods and Tenses of the Greek Verb* (Boston, Ginn & Co., 1890), p. 109.

[5] It should be noted that final clauses of classical Greek regularly take the subjunctive if the leading verb is primary, and the optative or subjunctive, if the leading verb is secondary.

[6] Ernest Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 4th ed. (Edinburgh, T. and T. Clark, 1898), pp. 83-96.

Object Clause: Mk.7:26 καὶ ἠρώτα αὐτὸν ἵνα τὸ διαμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. 'And she asked him that he cast the demon out of her daughter.'

Subject Clause: I Cor.4:2 ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ. 'It is required in stewards that a man be found faithful.'

Appositive Clause: Jn.15:12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή ἵνα ἀγαπᾶτε ἀλλήλους. 'This is my commandment, that you love one another.'

Result Clause: Jn.9:2 τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; 'Who did sin, this man or his parents, that he should be born blind?'

Complementary Clause: Mk.11:28 ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς. 'Or who gave you this authority to do these things?'

3.1.3. *The Use of* ὅπως *in New Testament Greek*

The only other final particle of the Greek New Testament with any significant degree of frequency is ὅπως. Occurring approximately 50 times in the Greek New Testament, this conjunction is confined mainly to the writings of Matthew and Luke.[7] It is found chiefly in purpose and object clauses.

Purpose Clause: Rom.9:17 εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου. 'For this very purpose did I raise you up that I might show in you my power.'

Object Clause: Mt.9:38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας. 'Pray therefore the Lord of the harvest that He may send forth laborers.'

This brief background of final clauses in Greek will allow us now to proceed to investigate the use of final clauses in Coptic. In particular, our task is to study the syntactical peculiarities of the uses of *jeka(a)s* (and *je*) with the intention of seeing not only how closely they conform to the Greek idiom behind them, but also to note in what ways the Coptic idiom itself is characteristically expressed.

3.2 VARIOUS TYPES OF COPTIC FINAL CLAUSES

Final clauses in Coptic can be expressed in several ways. Most frequent is the use of Future III with *jeka(a)s* or *je*.

3.2.1. *Future III with* jeka(a)s *or* je

Ruth 3:1 *taŝeere makō te nnsaouma nmton ne jekas ere petnananouf ŝōpe mmo*, 'My daughter, shall I not seek a place of rest for you that it might be well with you?' ἵνα ... γένηται

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[7] In Matthew ὅπως occurs 16 times in final clauses, while Luke's writings record 19 different uses. The Book of Acts is the only New Testament writing which uses ὅπως more frequently than ἵνα in final clauses.

Deut. 6 : 23 *anon de afntn ebol hm pma etmmau je efejitn ehoun*, 'And he brought us out from that place that he might bring us in.' ἵνα εἰσαγάγῃ

3.2.2. *Future I with* je

Rare are examples[8] of final clauses where Future I is used with *je*.

Lk. 22 : 29, 30 *anok hō tinasmine mmos nmmetn nthe enta paeiōt smine mmos nmmai noumntero je tetnaouōm ntetnsō hijn tatrapeza hn tamntero*, 'I also am going to establish with you as my Father established with me a kingdom that you may eat and drink upon my table in my kingdom.' ἵνα ἔσθητε καὶ πίνητε

3.2.3. *Future II with* jeka(a)s *or* je

Though of relatively infrequent usage,[9] Future II is found in final clauses with *jeka(a)s* or *je*. In the first example below (Jer. 44 : 20) note in the final clause the stress upon the adverbial extension, a distinctive characteristic of the 'second tenses.'

Jer. 44 : 20 *etbe ou eknaktoi ehrai epēi niōnaoan pegrammateus jekaas einamou epma etmmau*, 'Why should you send me back to the house of Jonathan the scribe that I should die then?' καὶ οὐ μὴ ἀποθάνω ἐκεῖ;

Mt. 7 : 12 *hōb če nim etetnouašou jekas ere nrōme naaau nētn ntōtn hōttēutn arisou nau nteihe*, 'So whatever you wish that men would do to you, do so also to them.' ἵνα ποιῶσιν

Apoc. 22 : 14 *naiatou nnentautbbo nneustolē je ere teueksousia našōpe ehoun epšēn mpōnh*, 'Blessed are those who washed their robes, that they may have the right to the tree of life.' ἵνα ἔσται

3.2.4. *Greek Conjunction Followed by Conjunctive Tense*

Greek conjunctions *hōste, mēpōs*, and *mēpote*, usually followed by the Conjunctive tense, can be used to introduce a final clause.

Mk. 7 : 37 *kalōs hōb nim afaau hōste nftre nal sōtm auō nftre nkempo šaje*, 'He has done everything well, so that He has caused the deaf to hear, and has caused the dumb also to speak.' καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν

Ps. 27 : 1 *panoute mprkarōk eroi mēpōs ngkapōk eroi tar the nnetbēk epesēt epšēi*, 'My God, be not deaf to me, lest if you be deaf to me, I become like those who go down to the pit.' μήποτε παρασιωπήσῃς

II Cor. 12 : 20 *tirhote gar je mēpote taei šarōtn tahe erōtn nthe entiouašs an*, 'For I fear lest I come to you and find you in the way which I do not wish.' μή πως ἐλθὼν

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[8] Gen. 22:10 presents an interesting example of Future I in a clause with *je* not rendered from ἵνα but from the Greek Aorist infinitive.

[9] For additional examples note the following: Ex. 19:9; II Sam. 10:3; 13:10; Job 32:13; Ezek. 36:27; Zeph. 2:3; Mk. 2:10; 7:9; Eph. 3:18; Jas. 4:3; Ignatius to Philadelphians IV, 1; Ignatius to Trallians III, 3; Zoega, p. 230.

3.2.5. *Future IV (Finalis)*

In later texts, Future IV (Finalis) sometimes serves in final clauses.

Zoega, p. 345 *afmoun ebol efšlēl haros taresoujai,* 'He persevered praying for her in order that she might be saved.' ὅπως σωθῇ

3.2.6. *Infinitive and Causative Infinitive*

Final clauses also can be expressed by means of the infinitive[10] or the Causative Infinitive.[11]

Jn. 12:20 *neun henoueeienin de ebol hn netbēk ehrai eouōšt mpša,* 'Now among those who went up in order to worship at the feast were some Greeks.' ἵνα προσκυνήσωσιν

Jn. 19:16 *tote če aftaaf etootou etreustiou mmof,* 'Then he delivered Him to them in order to be crucified.' ἵνα σταυρωθῇ

In this chapter we have set forth evidence concerning the use of final particles in both classical and New Testament Greek. In classical Greek ἵνα is the only purely final particle. In the Koiné Greek of the New Testament, however, ἵνα occurs with a greater diversity of usage than in classical Greek; it not only assumes in part the functions which in classical Greek belonged to the other final conjunctions such as ὅπως, ὡς, and ὄφρα, but clauses introduced by ἵνα encroach largely upon the function of the infinitive. We have also seen that the Copts, like the Greeks, expressed final clauses in several different ways. Most frequent and of greatest value for our present study is the use of Future III with *jeka(a)s* or *je.*

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[10]   See also Mk. 10:51 for the Coptic infinitive translated from ἵνα and subjunctive.
[11]   For other examples of the Causative Infinitive rendered from the Greek ἵνα or ὅπως see the following: Mk. 9:30; 12:13; 15:15; Lk. 7:6; 15:29; 17:2; Jn. 11:37; 17:4; 19:16; Acts 21:24; 23:23; Apoc. 8:6; 9:20; 21:23; Ignatius to Trallians V, 2.

4. FUTURE III IN FINAL CLAUSES WITH *JEKA(A)S*

The conjunction *jeka(a)s* with Future III[1] accounts for more than 50 percent[2] of all uses of this tense in the Coptic New Testament. This particle is written either as *jekaas* or *jekas*. The former occurs almost exclusively in Codex A of the Chester Beatty MS of the Pauline Epistles (Thompson's 1932 edition). In the 14 Pauline Epistles (including Hebrews), *jekaas* is found 120 times as opposed to only 23 occurrences of *jekas*.[3] Because of the early date of Codex A (ca. A.D. 600), and its completeness of text,[4] *jekaas* may have been the earlier form. At a later stage of the language, one alpha apparently disappeared by vocalic contraction, giving rise to the more common and recent form *jekas*.

4.1 GREEK CONSTRUCTIONS LYING BEHIND *JEKA(A)S*

The translators of the Coptic Bible utilized *jeka(a)s* in rendering several different Greek constructions. As was noted earlier, the Greek particle ἵνα serves for a vast majority of the cases. Its verbal form is usually found in the subjunctive mood with either the Aorist or Present tenses. The usual particle for negating final clauses translated by *jeka(a)s* is μή.[5]

4.1.1. *Greek Aorist Subjunctive with* ἵνα *or* ἵνα μή

I Cor. 11:19 *haps gar etre henhairesis šōpe nhёttёutn jekaas on ere nkesōtp ouōnh ebol*

[1] It is difficult to understand why Walter E. Crum (*A Coptic Dictionary*, p. 764a) has stated that Present II is used with *jekas*. Certainly the examples which he cites are cases where Future III is used before a noun subject with the auxiliary *ere-*.
[2] Specifically, 437 of the 829 examples of Future III in the New Testament.
[3] It is significant that these 23 examples of *jekas* are very evenly distributed among the 14 epistles. Only Philippians and I Thessalonians are wanting.
[4] See Herbert Thompson, *The Coptic Version of the Acts of the Apostles and the Pauline Epistles in the Sahidic Dialect* (Cambridge, University Press, 1932), ix-xxxii.
[5] This writer has collected 227 examples of Negative Future III in the Coptic New Testament. For purposes of comparison, this amounts to more than 27 percent of all occurrences of Future III in the New Testament. Of these 227 examples, 73 are found in final clauses with *jeka(a)s* (24 out of 73 are the form *ennefsōtm*). Approximately 90 percent of these 73 examples are translated into Coptic from Greek final clauses employing ἵνα μή with either the Present or Aorist subjunctive. (Note also that better than 90 percent of all uses of Future III in final clauses with *jeka(a)s* are translated from Greek final clauses employing ἵνα with either the Present or Aorist subjunctive).

nhettēutn, 'For it is necessary for factions to happen among you, that the chosen (ones) should be manifested also among you.' ἵνα ... φανεροὶ γένωνται

Titus 1:5 *etbe pai aikaak hnkrētē jekaas ekesmine mpkeseepe auō ngtaho eratou nhenpresbuteros kato polis,* 'Because of this I left you in Crete, that you should settle the rest (of the affairs) also, and set up elders in every city.' ἵνα ... ἐπιδιορθώσῃ

Jas. 5:9 *mprašahom enetnereu nasnēu jekas nneukrine mmōtn,* 'Groan not at one another, my brothers, lest you be judged.' ἵνα μὴ κριθῆτε

Mt. 12:16 *afepitima nau jekas nneuouonhf ebol,* 'He charged them not to make him known.' ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν

4.1.2. *Greek Present Subjunctive with* ἵνα *or* ἵνα μή

Phlm. 1:13 *pai eneiouōš eamahte mmof hatēi jekaas efešmše nai epekma hnmmrre mpeuaggelion,* 'This one I was wishing to retain with me, that he should minister to me in your place in the bonds of the Gospel.' ἵνα ... διακονῇ

Phil. 2:19 *timeeue de hmpjoeis is etnneutimooeos nētn nhoučepē jekaas erepahēt hō mton,* 'But I think in the Lord Jesus to send Timothy to you quickly, that my heart also should be at rest.' ἵνα ... εὐψυχῶ

II Pet. 3:17 *hareh erōtn jekas nneujitēutn hn teplanē nnanomos,* 'Beware lest you be led in the error of the lawless.' ἵνα μὴ ... πλάνῃ

Jn. 4:15 *pjoeis ma nai mpeimoou jekas nnaeibe auō nnaei ebol epeima emeh moou,* 'Lord, give to me this water, so that I may not thirst and may not come to this place to fill water.' ἵνα μὴ διψῶ μηδὲ διέρχομαι

4.1.3. *Greek Perfect Subjunctive with* ἵνα

Two examples of the Perfect subjunctive are found with ἵνα in the New Testament. The verb πληρόω is used in both instances.

I Jn. 1:4 *nai enshai mmou nētn jekas ere penraše šope efjēk ebol,* 'These things we are writing to you, that our joy may be complete.' ἵνα ... ᾖ πεπληρωμένη

II Jn. 12 *alla tihelpize eei šarōtn auō tašaje nmmētn ntapro hitapro jekas ere paraše šōpe efjēk ebol,* 'But I hope to come unto you, and speak to you mouth to mouth, that my joy may be complete.' ἵνα ... πεπληρωμένη ᾖ

4.1.4. *Greek* ἵνα μηδέν *with Subjunctive*

Occasionally μηδέν is used for the negative instead of μή. In this construction Coptic *laau* is combined with the Negative Future III. The *jekas* clause follows the verbal construction *hōn etoot=*.

Mk. 9:9 *afhōn etootou jekas nneutame laau etbe nentaunau eroou,* 'He ordered them that they should not show to anyone concerning the things which they saw.' διεστείλατο ... ἵνα μηδενὶ ... διηγήσωνται

Mk. 6:8 *eafhōn etootou jekas nneufi laau nmmau etehiē nsa oučerōb mmate*, 'He charged them that they should not take anything with them for the road except a staff only.' παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν

4.1.5. *Greek Future Indicative with* ἵνα[6]

Jn. 7:3 *pōōne ebol hm peima ngbōk ehrai etioudaia jekas ere nekmaθetēs hōou nau nehbēue etkeire mmoou*, 'Leave here and go to Judea, that your disciples also may see the works which you are doing.' ἵνα ... θεωρήσουσιν

Apoc. 6:4 *auō petale erof auti naf etreffi ntirēnē ebol hijm pkah jekas euehōtb nneuerēu*, 'And its rider was permitted to take away peace from the earth, that they should kill one another.' ἵνα ... σφάξουσιν

Though this type of vulgar Greek shown above was undoubtedly a stylistic matter on the part of the author, it serves to illustrate the increasing tendency during Koiné times (ca. 330 B.C.-A.D. 330) for ἵνα to carry broader syntactical uses than it did during the Classical Period.[7]

4.1.6. *Greek* ὅπως *or* ὅπως μή *with Subjunctive*

At least 36 times the Greek New Testament uses ὅπως or ὅπως μή in final clauses where the Coptic has *jeka(a)s* with Future III. Several examples of this construction are as follows:[8]

Acts 8:15 *nai nteroubōk auŝlēl ehrai ejōou jekas euejipna efouaab*, 'These, when they had gone, prayed for them that they might receive the Holy Spirit.' ὅπως λάβωσιν

Mt. 22:15 *tote aubōk nčineθarisaios auji nouŝojne jekas euečpf hn ouŝaje*, 'Then the Pharisees went (and) took counsel in order that they might catch Him in (His) talk.' ὅπως ... παγιδεύσωσιν

Acts 20:16 *neapoaulos gar krine etmmoone eteθesos jekas nnefōsk hntasia*, 'For Paul had decided not to moor at Ephesus in order that he might not delay in Asia.' ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι

4.1.7. *Greek* καί *with Future Indicative*

Jeka(a)s with Future III is sometimes rendered from Greek καί with the Future indicative.[9] In the following example, the *jekas* clause may be taken in the sense of a command.

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[6] For ἵνα with the Future indicative rendered by the Coptic Causative Infinitive see Acts 21:24; Apoc. 13:12. For other examples of the Greek Future indicative with ἵνα rendered by *jeka(a)s* and Future III see Apoc. 8:3; 9:4, 5.

[7] Cf. Goodwin, *op. cit.*, p. 115, where he states that in classical Greek the Future indicative occasionally takes the place of the subjunctive in final clauses. But it occurs chiefly with ὅπως very seldom with ὄφρα, ὡς and μή and never with ἵνα.

[8] Also see Mt. 6:17, 18; Acts 8:24; Jas. 5:16.

[9] Future IV (Finalis) reflects the Greek construction of καί with the Future tense with a high degree of consistency.

Deut. 5:1 *sōtm pisraēl' endikaiōma nm nhap' nai etinatauoou enetnmaaje hrai hm poou nhoou jekaas etetnesbo eroou auō ntetnhareh eroou eaau*, 'Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that you may learn them and observe to do them.' καὶ μαθήσεσθε

One can cite an example from the New Testament where a conditional clause comes between *jekas* and Future III.[10]

I Pet. 5:4 *moone mpohe mpnoute ... jekas efšanouōnh ebol nčipnoč nšōs etetneji mpeklom mpeoou etemef hōsb*, 'Tend the flock of God ... that when the great shepherd should be manifested, you might receive the crown of glory which does not fade away.' καὶ ... κομιεῖσθε

The Causative Infinitive[11] may occur in final clauses which are parallel to Future III with *jeka(a)s*. In the example below, the Causative Infinitive is connected to the *jekas* clause by *auō*. As was the case in Deut. 5:1 above, the *jekas* clause functions as a command.

Deut. 6:7 *etrektsabe nekšēre eroou auō jekas ekešaje nhētou ekhmoos hm pekēei*, 'You shall teach them (these words) to your children and you shall talk of them while you are sitting in your house.' καὶ προβιβάσεις ... καὶ λαλήσεις

4.1.8. *Greek* ἵνα *without Verb*

Sometimes ἵνα occurs without any verb. In such instances, the Coptic may supply the verb 'to be', *šōpe*, in its *jeka(a)s* clause, or it may omit the verb altogether.[12]

II Cor. 8:12, 13 *ešje pourot gar kē ehrai katapeteountafsf fšēp katapetemntafsf an jekaas gar an ereoumton šōpe nhoine nteouolipsis šōpe nētn*, 'For if the readiness is there, it is acceptable according to what a man has, not according to what he has not. For not that relief should be to some, and a tribulation be to you.' οὐ γὰρ ἵνα ἄλλοις ἄνεσις

Gal. 2:9 *auti nai mnbarnabas nhendeksia nkoinōnia jekaas anon enheenos ntoou de epsbbe*, 'They gave to me and Barnabas right hands of fellowship that we (should go) unto the Gentiles but they unto the circumcision.' ἵνα ἡμεῖς

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[10] Conditional clauses come between *jeka(a)s* and Future III when the latter is rendered from ἵνα with the subjunctive (Lk. 16:4, 9; Jn. 5:7; 9:22; 11:57; 16:4; Rom. 15:32). Conditional clauses are also found between *jeka(a)s* and the Conjunctive tense (Mk. 14:35; Lk. 14:10; I Cor. 16:2; Phil. 1:27; Heb. 9:15; I Pet. 3:1). However, I Pet. 5:4 cited above is the only use of *jeka(a)s* with Future III in the New Testament which is rendered from Greek καί with the Future indicative.

[11] The occurrences of ἵνα with both the subjunctive and Future indicative, rendered by the Causative Infinitive, have already been mentioned. However, one example, namely Apoc. 9:5, cited in this footnote, is similar to Deut. 6:7, which is quoted in the following paragraph above. *auō mpoutaas nau etreumooutou alla jekas euebasanize mmoou ntiou nebot*, 'They were not allowed to put them to death, but to torment them five months.' ... ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθή-σονται .... It should be noted in this example that the Causative Infinitive, here equated with *efesōtm*, is connected to the *jekas* clause not by *auō* but by the strong adversative *alla*. The Greek employs two parallel clauses with ἵνα while Deut. 6:7 uses καί with the Future indicative.

[12] Note II Cor. 8:11 where a similar construction occurs with ὅπως.

4.1.9. *Greek* εἰ πως

The particles εἰ and πως may combine to make the Coptic use of *jeka(a)s* a type of conditional clause.

Phil. 3:10, 11 *nsouōnf auō tčom mpeftōoun mntkoinōnia nnefhise eiji mphrb mpefmou jekaas eieei eptōoun ebol hnnetmoout*, '(I have suffered the loss of all things) to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death that if somehow I might come unto the rising of those who are dead.' εἰ πως καταντήσω

4.1.10. *Greek Articular Infinitive*

The articular infinitive after the preposition πρός is used for final clauses. In the Coptic New Testament, *je* with Future III is used more frequently than *jeka(a)s* to translate this construction. However, the latter occurs at least once.

Mt. 23:5 *hōb de nim eueire mmou jekas ere nrōme nau eroou*, 'But they do every deed in order that men might see them.' πρὸς τὸ θεαθῆναι

4.2 THE USE OF FINAL CLAUSES WITH *JEKA(A)S* AND FUTURE III

As we have already observed, the Coptic conjunction *jeka(a)s* carries with it many of the same syntactical functions which ἵνα does for the Greek language. It is now our purpose, therefore, to seek to establish specific areas for closer refinement of final clauses in Coptic where *jeka(a)s* is used with Future III. Though the use of most clauses should be self-evident, there may be several examples which could be treated under a number of different headings.

4.2.1. *Purpose Clauses*

Perhaps the most common use of *jeka(a)s* in final clauses is to indicate purpose. A pure final clause is one whose office is to express the purpose of the action set forth in the predicate which it limits. The following examples serve to illustrate this kind of final clause:[13]

Jn. 1:7 *pai afei eumntmntre jekas efermntre etbe pouoein jekas ere ouon nim pisteue ebol hitootf*, 'This one came for a testimony, that he might bear witness concerning the light, that all should believe through Him.' ἵνα μαρτυρήσῃ

Mt. 6:5 *seme naheratou hn nsunagōgē mn nklje nneplatia ešlēl jekas eueouōnh ebol nnrōme*, 'They love to stand in the synagogues and the corners of the streets to pray, that they may be seen of men.' ὅπως φανῶσιν

Rom. 1:11 *tiouešnau gar erotn jekas eieti nētn nouhmot mpnatikon*, 'For I wish to see you, that I might give to you a spiritual gift.' ἵνα ... μεταδῶ

[13] See also Josh. 1:7; Prov. 3:6

4.2.2. *Objective Clauses*

Jeka(a)s is also used frequently in clauses which indicate the object of an action.[14] It is found most often after verbs of 'commanding', 'exhorting', 'entreating' or 'persuading' — (note especially such verbs as *sopsep* and *hōn*). Quite frequently, but not always, an imperative will precede the *jeka(a)s* clause.

Mt.14:36 *auō ausepsōpf jekas euejōh mmate eptop nnefhoeite*, 'And they besought Him that they might touch only the fringe of His garments.' ἵνα ἅψωνται

Mt.16:20 *tote afhōn etootou nmmaθētēs jekas nneujoos elaau je ntof pe pexs*, 'Then He ordered his disciples that they should not tell anyone that He was the Christ.' ἵνα μηδενὶ εἴπωσιν

Mt.4:3 *ešje ntok pe pšēre mpnoute ajis jekas ere neiōne roeik*, 'If you are the Son of God tell these stones to become bread.' ἵνα ... γένωνται

Lk.22:46 *tōoun šlēl jekas nnetnbōk ehoun epeirasmos*, 'Arise, pray that you might not enter into temptation.' ἵνα μὴ εἰσέλθητε

Acts.23:15 *sōouh mpsunhedrion ntetnjoos mpxiliarxos jekas efentf etetnmēte*, 'Gather together the council and say to the tribune that he should bring him unto your midst.' ὅπως καταγάγῃ

4.2.3. *Appositive Clauses*

Jeka(a)s clauses may serve in apposition to nouns, pronouns and substantival clauses. These clauses occur with a relatively high degree of frequency, especially in the Johannine writings.[15]

Jn.4:34 *tahre anok te jekas eieeire mpouōš mpentaftauoi*, 'My food is that I might do the will of Him who sent me.' ἵνα ποιήσω

II Jn.6 *auō tai te tagapē jekas enemooše kata nefentolē*, 'And this is love, that we should walk according to His commandment.' ἵνα περιπατῶμεν

III Jn.4 *mnti raše mmau enaaf epai jekas eiesōtm je našēre mooše hn tme*, 'I have no greater joy than this, that I should hear that my children are walking in truth.' ἵνα ἀκούω

I Jn.3:11 *je pai pe pšaje ntansōtm erof jin nšorp jekas enemere nenerēu*, 'For this is the word which we heard from the beginning, that we should love one another.' ἵνα ἀγαπῶμεν

Mt.18:14 *tai te the mpouōš an pe mpemto ebol mpaeiōt ethn mpēue jekas efehe ebol nčioua nneikoui*, 'Thus it is not the wish of my Father who is in heaven that one of these little ones should perish.' ἵνα ἀπόληται

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[14] Cf. Walter C. Till, *Koptische Grammatik* (Leipzig, Veb Verlag Enzyklopadie, 1961), pp. 206, 207, where he succinctly states concerning the object clause: "Wenn der Object Satz ein Ziel angibt, kann er die Form eines Finalsatzes annehmen." For additional examples of objective clauses see Mk.6:8; 7:26; Jn.4:47; I Cor.1:10; 14:12.

[15] For additional examples of appositive clauses see Jn. 6:39; 13:34; 15:12, 13.

4.2.4. *Subject Clauses*

Jeka(a)s with Future III may serve as a subject clause signifying such ideas as 'it is profitable', or 'it is sufficient'. The subject clause is usually introduced by the impersonal 'it', being found in such verbs as *srnofre*.[16]

Mt.18:6 *srnofre naf jekas euemour nouōne nsike epefmakh*, 'It is profitable for him that a millstone should be bound to his neck.' ἵνα κρεμασθῇ

Jn.11:50 *oude ntetnlogize an je srnofre nan jekas ere ourōme nouōt mou ha plaos*, 'You do not understand that it is expedient for us that one man should die for the people.' ἵνα ... ἀποθάνῃ

Jn.16:7 *srnofre nētn jekas anok eiebōk*, 'It is profitable for you that I should go.' ἵνα ἐγὼ ἀπέλθω

Apoc.9:5 *auō mpoutaas nau etreumooutou alla jekas euebasanize mmoou ntiou nebot*, 'And they were not allowed to put them to death, but to torment them five months.' ἵνα βασανισθήσονται

4.2.5. *Result Clauses*

Final clauses with *jeka(a)s* may indicate the result of an action. There is often a subtle difference between purpose and result clauses which is not always immediately evident to the reader. When the result of an action is conceived of in the mind of the speaker, the clause may be said to be a result clause.

Gal.5:17 *nai če seti oubeneuerēu jekaac netetnouašou nnetnaau*, 'These, therefore, fight against one another, so that you might not do the things which you wish.' ἵνα μὴ ... ποιῆτε

Jn.6:7 *mn šēt nsateere noeik roštou jekas ere poua poua ji noukoui*, 'Two hundred staters of bread is not enough for them so that each might take a little.' ἵνα ... λάβῃ

Jn.9:2 *nim pentafrnobe pai pe jn nefeiote ne jekas euejpof efo nblle*, 'Who sinned, this man or his parents so that he was born blind?' ἵνα ... γεννηθῇ

4.2.6. *Complementary Clauses*

Another use of *jeka(a)s* clauses is what may be termed 'complementary'. When *jeka(a)s* with Future III is added to a clause which is more or less complete in itself, amplifying this clause in some way, it is complementary.[17]

Jn.8:56 *abraham petneiōt aftelēl mmof jekas efenau epahoou*, 'Abraham your father was glad that he should see my day.' ἵνα ... ἴδῃ

Jn.9:22 *neauouō gar eusmine mmos nčinioudai jekas eršan oua homologei mmof je pexs pe efešōpe naposunagōgos*, 'For the Jews had already agreed that if any one should confess Him to be Christ, he should be put out of the synagogue.' ἵνα ... γένηται

[16]   In addition to the examples below see Mt.5:29.
[17]   For additional examples see Jn.12:23; I Jn.2:27.

Mt. 8:8 *ntimpša an jekas ekeei ehoun ha taouehsoi*, 'I am not worthy that you should come under my roof.' ἵνα ... εἰσέλθῃς

Mk. 11:28 *nim pentafti nak nteieksousia jekas eker nai*, 'Who gave to you this authority that you should do these things?' ἵνα ... ποιῇς

4.2.7. Causal Clause

Sometimes *jeka(a)s* with Future III has the force of a causal clause. A causal clause is one which states either the cause or the reason of the fact set forth in the principle clause.

Ecc. 8:12 *ounagaθon našōpe nneto nhote hētf mpnoute jekas euerhote hatefhē*, 'It is going to be well with them who fear God because they fear before Him.' ὅπως φοβῶνται

4.3 ELEMENTS BETWEEN *JEKA(A)S* AND THE VERBAL AUXILIARY

Perhaps the most distinguishing feature of the construction of *jeka(a)s* clauses comes in the intervention of various elements between *jeka(a)s* and the verbal auxiliary. The conjunction *je* allows for no such elements.[18]

Some of the more common elements[19] found between *jeka(a)s* and the verbal auxiliary are *de* (Lk. 5:24; II Cor.10:9; Eph. 6:21), *on* (Mk.1:38; Jn.11:52; I Cor. 11:19), *če* (Eph. 4:14), *pantōs* (I Cor. 9:22), *kan* (Mk. 6:56), *katathe* (Rom. 5:21), *gar* (II Cor. 8:13), *tēr=* (Jn.17:21), and *hrai* (Apoc.19:15). Personal pronouns such as *ntōtn* (Jn.15:16; II Cor. 5:21; 11:7; I Cor.16:6), and pronominal expressions such as *ouon nim* with a following relative (Jn. 3:15, 16; 6:40; 12:46) are also found. Other intervening expressions may include prepositional phrases (Phil. 2:9, 10; Heb. 2:9, 14; II Pet.1:4, 10), conditional clauses (Lk.16:4, 9; Jn. 5:7; 9:22; 11:57; 16:4; Rom.15:32; I Pet. 5:4), and the nominal subject of the *jeka(a)s* clause (Lev. 17:5; Tobit 13:10; Ezek. 20:14, 22).

There are five cases in the New Testament where the negative particle *an* is used to negate Future III. This particle comes between *jeka(a)s* and the verbal auxiliary in I Cor. 7:35; II Cor. 2:4; 8:13; 13:7; Heb. 9:25. This construction may be accounted for by the fact that the Greek ἵνα clause employs the negative οὐ, οὐκ or οὐδέ immediately before the particle ἵνα instead of between ἵνα and the verb.

The pronoun of emphasis or contrast, *hōō=* may also come between *jeka(a)s* and its verbal auxiliary. In 1961 H. J. Polotsky made the interesting observation that *hōō=* is not only found especially in conditional sentences with *ešōpe*, but also in final clauses with *jeka(a)s*.[20] *Hōō=* may be translated 'self', 'also', 'too', 'even', 'but

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[18] See L. Th. Lefort ("*Jekas* dans le N. T. Sahidique", *Le Muséon*, LXI (1948), p. 71), where he emphatically asserts "*je* est toujours collé à l'auxiliaire du futur III de manièr à révéler immédiatement qu'il est bien le *je* finale."

[19] There appear to be far less elements between the occurrences of *jeka(a)s* and its verbal forms than exist between ἵνα and the verbs governing its clauses.

[20] Cf. H. J. Polotsky, "Zur Koptischen Wortstellung", *Orientalia*, XXX, No. 3 (1961), pp. 304, 305.

on the other hand'. It most frequently represents the Greek conjunction καί, καί with an accompanying independent pronoun, or it simply stands in Coptic without any Greek equivalent.[21] In the examples which follow, *hōō=* is used in some way to qualify the subject of the clause expressed by Future III. In the first example the use of *hōō=* is ascensive and may be rendered 'even'. In the second example the use is reflexive and may be translated 'self'. The third use of *hōō=* is adjunctive and may be rendered 'also'.[22] The last example is used to express comparison and may be translated 'but on the other hand'.

Wisd. of Sol.14:4 *ektamo mmon je oun čom mmok etoujo ebolhmma nim jekas hōou on eueale nči netensenoi an nnēēbe*, 'You show that you can save from anything, so that even those who do not know how to swim may go (to sea).' ἵνα κἂν ἄνευ τέχνης τις ἐπιβῇ

Mt.2:8 *ešōpe de etetnšanhe erof matamoi jekas hō eieei ntaouōšt naf*, 'But if you should find Him, show me, that I myself may come and worship Him.' ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ

Jn.17:21 *jekas tērou euešōpe noua katathe ntok paeiōt ekhrai nhēt auō anok nhētk jekas hōou on euešōpe hrai nhētn*, 'That they all should be one, according as you, my Father, are in me, and I in Thee, that they also should be in us.' ἵνα ... ὦσιν

II Cor.8:14 *hmpeeiouoeiš tenou ntepetnhouo šōpe epšōōt nnē jekaas hōof erepehouo nnē šōpe epetnšōōt je ereoušōš šōpe*, 'At the present your surplus meets their need, but on the other hand, one day your need may be met from their abundance that equality should come about.' ἵνα καὶ ... γένηται

Finally, the construction of one *jeka(a)s* clause should be particularly noted. In Eph.1:16,17 one finds two different Future III auxiliaries, namely those of the nominal subject and the third person singular, governed by the one verb, *ti*. The phrase *pnoute mpenjoeis is pexs peiōt mpeoou* comes between *jekaas* and the verb. This phrase contains the appositive *peiōt mpeoou* which may account for the writing of the 3 m.s. auxiliary.[23]

Eph.1:16,17 *ntilo an eeišphmot harōtn eieire mpetnmeeue hnnašlēl jekaas erepnoute mpenjoeis is pexs peiōt mpeoou efeti nētn noupna nsoθia*, 'I shall not cease giving thanks for you, remembering you in my prayers that the God of our Lord Jesus Christ, the Father of glory, might give to you a spirit of wisdom.' ἵνα ... δώῃ

4.4 *JEKA(A)S* AND THE CONJUNCTIVE TENSE

Although this chapter has been basically concerned with *jeka(a)s* and Future III, it would not be out of place to mention at this point the use of *jeka(a)s* with the

[21]   Michel Wilmet, *Concordance du Nouveau Testament Sahidique* (Louvain, Secrétariat du Corpus SCO, 1959), Vol. II, pt. 3, pp. 1402-1403.
[22]   For additional cases of the adjunctive use of *hōō=* with *jeka(a)s* see Jn.17:19; 19:35; I Cor.16:16; II Cor.8:9.
[23]   Occasionally one finds Future III with a nominal subject written with the third person verbal auxiliary. See Ex.3:22; Wisd. of Sol.14:4; Mt.20:33.

Conjunctive tense. In 22 places, well distributed throughout the New Testament,[24] we find *jeka(a)s* employed with the Conjunctive. It is usually rendered from ἵνα with the subjunctive. Most of these examples of *jeka(a)s* are found separated from the verb by either a circumstantial clause, conditional clause, comparative clause, relative clause or prepositional phrase.

4.4.1. *Circumstantial Clause*[25]

Phil. 2 : 28 *aitnnoouf če hnoučepē jekaas eatetnnau erof ntetnraše on*, 'I sent him quickly, therefore, that having seen him you may rejoice again.' ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε

4.4.2. *Conditional Clause*[26]

Lk. 14 : 10 *bōk ngnojk hm pma nhae jekas eršan pentaftahmek ei nfjoos nak je pešbēr olk ehrai epjise*, 'Go and recline in the lowest place, so that when your host comes he may say to you, "Friend, go up to the high place".' ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι

4.4.3. *Comparative Clause*[27]

Rom. 6 : 4 *automsn če nmmaf hitmpbaptisma epefmou jekaas katathe entapexs tōoun ebol hnnetmoout hitmpeoou mpeiōt ntnmooše hōōn nteihe hnoumntbrre nōnh*, 'We were buried therefore with Him through baptism unto His death, so that as Christ rose from the dead by the glory of the Father, we too might walk thus in newness of life.' ἵνα ὥσπερ ἠγέρθη χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν

4.4.4. *Relative Clause*[28]

Mk. 10 : 35 *psah tenouōš jekas petnnaaitei mmok mmof ngtaaf nan*, 'Master, we wish that you might do for us whatever we ask of you.' ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν

4.4.5. *Prepositional Phrase*

II Cor. 9 : 8 *ounčom de mpnoute etašehmot nim ehoun erōtn jekaas hnhōb nim nouoeiš nim euntētn mmau mpetnrōše tērf ntetnrhouo ehoun ehōb nim nagaeon*, 'But it is pos-

[24] Mk. 10:35; 14:35; Lk. 14:10; Rom. 6:4; I Cor. 7:29; 9:18; 16:2; II Cor. 8:6; 9:3, 8; Phil. 1:27; 2:28; II Thes. 3:12; Titus 2:12; 3:7; Heb. 9:15; 10:36; I Pet. 2:12, 24; 3:1; I Jn. 4:17; II Jn. 6. (Cf. Lefort, *op. cit.*, p. 69 who omits from his list I Jn. 4:17 found in Horner's edition).
[25] For additional examples see I Cor. 9:18; II Thes. 3:12; Titus 2:12; 3:7; Heb. 10:36; I Pet. 2:24.
[26] For additional examples see Mk. 14:35; I Cor. 16:2; Phil. 1:27; Heb. 9:15; I Pet. 3:1.
[27] For additional examples see II Cor. 8:6; 9:3; I Jn. 4:17; II Jn. 6.
[28] See also I Pet. 2:12.

sible for God to multiply all grace toward you; that in every thing, always having all your sufficiency you might be more abundant toward every good work.' ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε

We have previously set forth evidence that various elements are frequently found between *jeka(a)s* and the verbal auxiliary of Future III. The greater part of these are adverbs, pronouns, and various particles; however, prepositional phrases and conditional clauses also occur. It is evident, therefore, that when the Coptic translators chose to use intervening parts of speech, single elements were employed only between *jeka(a)s* and Future III. On the other hand, the more lengthy and complex clauses and phrases, such as those illustrated above, could be used either between *jeka(a)s* and Future III, or between *jeka(a)s* and the Conjunctive. Compare the similarity of the following *jekas* clause with Future III to that of *jekas* with the Conjunctive in Lk.14:10 above:[29]

Lk.16:4 *aieime je einar ou jekas euŝanfit hn toikonomia euejit ehoun eneuēi*, 'I have decided what I will do so that if I am put out of stewardship, they might take me into their houses.' ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν

In that *jeka(a)s* with the Conjunctive tense is found only with intervening phrases and clauses rather than individual elements, it may be considered as a kind of anacoluthon borrowed from the Greek language. In other words, the Coptic translators probably considered this construction to be a parataxis which left *jeka(a)s* in a vague connection with what followed.[30] It is difficult to state any unequivocal reason why the Copts so employed the Conjunctive tense instead of Future III. In all probability it reflects a matter of style by which the Coptic writer was able to vary his tense and so add greater force to his words. One is permitted to say, therefore, that the Conjunctive tense may be equated syntactically with Future III in the sense that both allow for extended intervening elements between *jeka(a)s* and the verbal auxiliary. It may not, however, be equated with *je* since *je* allows for no intervening elements between itself and the verbal auxiliary. That the term 'Conjunctive' needs revision goes without saying.[31]

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[29]   See also I Pet. 5:4 cf. Heb.9:15; Rom.5:21; cf. Rom.6:4.
[30]   Cf. Lefort, *op. cit.*, p. 70.
[31]   Cf. Edward F. Wente, "The Late Egyptian Conjunctive as a Past Continuative", *Journal of Near Eastern Studies*, XXI (Oct. 1962), pp. 304-311.

5. FUTURE III IN FINAL CLAUSES WITH *JE*

The conjunction *je* with Future III accounts for more than 28 percent of all uses of this tense in the New Testament[1] and for about 35 percent of all final clauses with Future III. The chart[2] on the following page will provide at a glance the statistical breakdown by books of the New Testament where Future III is used with *je* and/or *jeka(a)s*.

5.1 GREEK CONSTRUCTIONS LYING BEHIND *JE*

Like *jeka(a)s*, the translators of the Coptic Bible rendered *je* from a number of different Greek Constructions. Better than 80 percent of the New Testament Future III final clauses with *je* represent Greek ἵνα with either the Aorist or Present subjunctive. The usual particle for negating final clauses translated by *je* is μή.[3]

5.1.1. *Greek Aorist Subjunctive with* ἵνα *or* ἵνα μή

Mt.10:25 *hō epesboui je efeŝōpe nthe mpefsah auō phmbal je efeŝōpe nthe mpefjoeis,* 'It is sufficient for the disciple that he should be as his master, and the servant, that he should be as his lord.' ἵνα γένηται

Rom.3:8 *marneire nmpeθooou je erempetnanouf tahon,* 'Let us do evil that good might be established.' ἵνα ἔλθῃ

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[1] Of the 829 occurrences of Future III observed by me in the New Testament, 233 were found in final clauses with *je*.

[2] One should note that the following chart differs from that of Lefort (*op. cit.*, p. 66) in that its basic organization centers around the use of *je* and *jeka(a)s* with Future III whereas Lefort's chart is centered around the use of the Greek conjunctions ἵνα and ὅπως. Therefore, one will observe in the present writer's table, for example, that not every occurrence of ἵνα in the New Testament is recorded but rather only those cases of ἵνα are tabulated which are rendered by *jeka(a)s* or *je* with Future III. Such cases, then, as the 22 examples of *jeka(a)s* with the Conjunctive Tense cited in the previous chapter are not included for they are not used specifically with Future III. It should also be kept in mind that just the main Greek expressions (ἵνα, ὅπως, artic. infin., and εἰ) from which *jeka(a)s* and *je* are translated are to be found on the chart. Finally, when *jeka(a)s* or *je* are used in such a way as to govern two or more objects in the clause, all objects (uses of Future III) are counted in the table for the single occurrence of the conjunction *jeka(a)s* or *je*.

[3] Of the 227 examples of Negative Future III in the Coptic New Testament, 49 are found in final clauses with *je*.

TABLE I

Distribution of je *and* jeka(a)s *with Future III in Coptic New Testament*

	Jekas	*Jekaas*	Total *Jeka(a)s*	ἵνα	ὅπως	Total *Je*	ἵνα	ὅπως	Artic. Infin.	εἰ
Mt.	54	—	54	37	16	2	2	—	—	—
Mk.	22	—	22	21	1	33	30	—	—	1
Lk.	16	—	16	14	2	35	28	4	—	—
Jn.	124	—	124	123	1	17	17	—	—	—
Acts	21	—	21	9	12	6	3	1	—	—
Rom.	3	15	18	17	1	14	11	2	—	1
I Cor.	2	22	24	24	—	29	28	1	—	—
II Cor.	2	28	30	30	—	16	11	1	4	—
Gal.	1	4	5	5	—	12	11	1	—	—
Eph.	4	9	13	13	—	10	9	—	1	—
Phil.	—	9	9	8	—	3	2	—	—	1
Col.	1	4	5	5	—	6	6	—	—	—
I Thes.	—	3	3	3	—	4	3	—	1	—
II Thes.	2	4	6	5	1	2	1	—	1	—
I Tim.	3	5	8	8	—	7	7	—	—	—
II Tim.	1	2	3	2	—	3	3	—	—	—
Titus	2	4	6	6	—	5	5	—	—	—
Phlm.	1	1	2	2	—	3	2	1	—	—
Heb.	1	10	11	10	1	9	9	—	—	—
Jas.	4	—	4	3	1	—	—	—	—	—
I Pet.	11	—	11	10	—	—	—	—	—	—
II Pet.	3	—	3	2	—	—	—	—	—	—
I Jn.	14	—	14	14	—	4	4	—	—	—
II Jn.	4	—	4	4	—	1	1	—	—	—
III Jn.	2	—	2	2	—	—	—	—	—	—
Jude	—	—	—	—	—	—	—	—	—	—
Apoc.	19	—	19	19	—	12	13	—	—	—
Totals	317	120	437	396	36	233	206	11	7	3

Acts 2:25 *fhiounam mmoi je nnakim,* 'He is on my right hand so that I may not be moved.' ἵνα μὴ σαλευθῶ

Eph. 2:9 *nouebol hnhōb an pe je nneoua šoušou mmof,* 'It is not out of works in order that no one should glory.' ἵνα μή τις καυχήσηται

5.1.2.   *Greek Present Subjunctive with* ἵνα *or* ἵνα μή

Phlm. 1:15 *mešak gar ntafoue mmok etbepai prosouounou je ekejitf šaeneh,* 'For because of this perhaps he was far away from you for an hour, that you should take him back forever.' ἵνα ... ἀπέχῃς

Col. 4:17 *čōšt etdiakonia entokjits hmpjoeis je ekejoks ebol,* 'Look unto the ministry which you have received in the Lord, that you might fulfill it.' ἵνα ... πληροῖς

I Thes. 4:13 *je nnetnlupi nthe mpkeseepe etemntou helpis mmau,* '(But we wish you

not to be ignorant, brothers, concerning those who sleep) that you should not grieve as others who have not hope.' ἵνα μὴ λυπῆσθε

Titus 2:5 *nsabē euouaab nreftešma nagaeos euhupotasse nneuhai je nneujioua epšaje mpnoute*, '(To be) wise, pure, managers of home, good, being subjected to their husbands so that the word of God might not be blasphemed.' ἵνα μὴ ... βλασφημῆται

5.1.3. Greek ἵνα μηδείς with Subjunctive

Sometimes μηδείς is used for the negative in place of μή. Negative Future III is combined with *laau* in this construction.

Mk. 5:43 *afhōn de etootou epehouo je nneutame laau epai eafjoos etreuti nas euōm*, 'But he ordered them the more, that they should not show this to any one, having said for (something) to be given to her to eat.' ἵνα μηδείς γνοῖ

Col. 2:4 *pai eijō mmof je nnelaau rhal mmōtn hn henšaje enesōou*, 'This I am saying in order that no one might deceive you with fair words.' ἵνα μηδείς ὑμᾶς παραλογίζηται

5.1.4. Greek Future Indicative with ἵνα

On occasion, *je* occurs in final clauses where the Greek employs ἵνα with the Future indicative.

Gal. 2:4 *etbenesnēu nnouj nai entauošou ehoun enau etenmntrmhe eteuntans hmpexs is je eueaan nhmhal*, 'Because of false brethren who intruded to see our freedom which we have in Christ Jesus that they should make us servants.' ἵνα ... καταδουλώσουσιν

Lk. 20:10 *hm peouoeiš de nnkarpos afjeu ouhmhal nnoueeiē je eueti naf ebol hn nkarpos mpma neloole*, 'But in the time of the fruits he sent a servant to the husbandmen that they might give to him from the fruits of the vineyard.' ἵνα ... δώσουσιν

5.1.5. Greek ὅπως or ὅπως μή with Subjunctive

Of final clauses with *je* and Future III translating clauses introduced by ὅπως one can cite 11 examples in the Coptic New Testament.[4] In terms of comparison, ὅπως lies behind better than eight percent of all final clauses with *jeka(a)s* and Future III, whereas ὅπως accounts for only slightly more than four percent of all examples with *je efesōtm*.

Acts 9:12 *afnau eurōme je ananias eafbōk ehoun aftaletootf ejōf je efenau ebol*, 'He saw a man, namely Ananias, who came in and laid his hand on him so that he might regain his sight.' ὅπως ἀναβλέψῃ

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[4] In addition to the examples quoted below see the following: Lk. 7:3; 10:2; 11:37; 16:28; Rom. 9:17, 17; II Cor. 8:14; Gal. 1:4; Phlm. 6.

Ps. 29:12 *je ere taounam smou erok ntatmmkah nhēt*, '(You have girded me with gladness) that my right hand may praise you and not be silent.' ὅπως ἄν ψάλῃ

I Cor. 1:29 *je nnelaau nsarks šoušou mmos mpemto ebol mpnoute*, '(That he should do away with the existing things) in order that no flesh might glory before God.' ὅπως μὴ καυχήσηται

5.1.6. *Greek* καί *with Future Indicative*

Characteristic especially of the Greek of the Septuagint is the use of καί with the Future indicative.[5]

Jon. 1:11 *je ere θallassa loeso nhoeim eron*, '(What is that which we shall do to you) that the sea may be calm to us?' καὶ κοπάσει

5.1.7. *Greek* μήποτε *with Future Indicative*

We have previously pointed out the fact that one of the ways of introducing a final clause in Coptic is by means of a Greek conjunction such as *mēpote*, usually followed by the Conjunctive tense. It is possible also to have μήποτε and the Future indicative introduce a Greek final clause which comes into Coptic as *je* with the Negative Future III (without *mēpote*).

Mk. 14:2 *aujoos de je hm pša an je nne oustortr šōpe hm plaos*, 'But they said, not at the feast in order that a tumult might not happen among the people.' μήποτε ἔσται

5.1.8. *Greek Participle with Verbs of Motion*

Je with Future III may also be used in final clauses with verbs of motion. The Greek is characterized by either a participle, or an infinitive and participle.

Mk. 6:36 *kaau če ebol je euebōk ensōše etmpeukōte mn ntime nsešōp nau mpetou-naouomf*, 'Dismiss them therefore, that they might go to the fields which are around them, and the villages, and buy for them what they will eat.' ἵνα ἀπελθόντες

Lk. 9:12 *ka pmeēše ebol je euebōk entime etmpeukōte mn nsōše nsemton mmoou*, 'Dismiss the multitude, that they might go to the villages which are around them and the fields, and rest themselves.' ἵνα πορευθέντες

Acts 20:13 *ansčer ehrai eθarsos je enetalepaulos mmau*, 'We sailed into Tharsos in order that we might take Paul on board there.' μέλλοντες ἀναλαμβάνειν τὸν Παῦλον

5.1.9. *Greek* εἴ πως, εἰ ἄρα *and* εἰ καί

The use of *je* with Future III may also reflect the Greek εἴ πως, εἰ ἄρα or εἰ καί

Rom. 11:14 *titieoou ntadiakonia je eietikōk ntasarks tatouje hoine ebol nhētou*, 'I

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[5] Note also Lev. 16:13.

glorify my ministry that I might give jealousy to my flesh and save some of them.'
εἴ πως παραζηλώσω

In the example which follows, one should note a rare instance where a single element occurs between *je* and Future III. It should be pointed out, however, *je mešak* represents a very irregular Greek construction to find in a final clause. Such an unusual rendering, therefore, is probably nothing more than a scribal peculiarity based upon a Greek construction which has little precedence for use in final clauses.

Mk. 11:13 *auō nterefnau eubō nknte mpoue ere henčōbe hiōōs afbōk erats je mešak efečn laau nhēts*, 'And when he had seen a fig-tree afar off having leaves, he went to it, that perhaps he might find something on it.' εἰ ἄρα τι εὑρήσει

Phil. 3:12 *tipēt de je eietaho katathe entautahoi hitmpexs*, 'But I run that I might apprehend according as I was apprehended by Christ.' εἰ καὶ καταλάβω

5.1.10. *Greek Articular Infinitive*

The articular infinitive of Greek is sometimes rendered by *je efesōtm*. Of 437 final clauses with *jeka(a)s* and Future III in the New Testament, only one (Mt. 23:5) is translated from the articular infinitive of Greek. This is to be compared to 233 final clauses with *je* and Future III where seven examples represent the articular infinitive.[6] There are several ways in which this articular infinitive is written. It may be expressed with the genitive definite article without any accompanying preposition. The infinitive may also appear with either the preposition εἰς,[7] or πρός, with the neuter definite article. In each of these cases, the final clause expresses the idea of purpose.

II Cor. 7:12 *alla je eretetnspoudē ouōnh ebol*, '(If I wrote to you, I wrote not for his sake who did wrong, nor for his sake to whom wrong was done), but that your diligence should be manifested.' τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν

II Cor. 1:4 *petsops mmon hnnenolipsis tērou je eneščmčom hōōn esepsnethnolipsis nim*, 'He who comforts us in all our affliction so that we also might be able to console those who are in every tribulation.' εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν

Eph. 6:11 *ti hiōttēutn ntpanhoplia mpnoute je etetneščmčom eaherattēutn nnahrnnkots mpdiabolos*, 'Clothe yourselves with the armour of God that you might be able to stand up to the wiles of the devil.' πρὸς τὸ δύνασθαι ὑμᾶς στῆναι

5.2 THE USE OF FINAL CLAUSES WITH *JE* AND FUTURE III

Final clauses employing *je* with Future III are somewhat similar in use to *jeka(a)s*

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[6] In addition to the examples cited below see the following: II Cor. 3:13; 4:4; I Thes. 2:9; II Thes. 3:8.

[7] The Coptic Causative Infinitive is frequently found for the Greek εἰς τό with the infinitive. Cf. Rom. 1:20; 4:11, 18; 7:4, 5; 8:29; 12:2; 15:13; II Thes. 2:10, 11; Eph. 1:12; Jas. 3:3; Ignatius to the Smyrnaeans IV, 2.

clauses, while at the same time they possess some syntactical peculiarities of their own. As has been previously stated in this work, perhaps the most distinguishing syntactical feature of *je* with Future III is the rejection of any intervening elements between itself and the verbal auxiliary (cf. *jeka(a)s* which often has intervening words or phrases). Following are some of the typical kinds of clauses which employ *je* with Future III.

5.2.1. *Purpose Clauses*

I Jn. 5:20 *afti nan noumntrmnhēt je enesoun tme*, 'He has given to us discernment in order that we might know the truth.' ἵνα γινώσκομεν

Rom. 9:17 *etbe pai aitounosk je eieouenhtačom ebol nhētk auō je euejō mparan hmpkah tērf*, 'Because of this I raised you up, that I might manifest my power in you, and that my name might be declared in all the earth.' ὅπως ἐνδείξωμαι ... ὅπως διαγγελῇ

Lk. 20:10 *afjeu ouhmhal nnoueeiē je eueti naf ebol hn nkarpos mpma neloole*, 'He sent a servant to the husbandmen that they might give to him out of the fruits of the vineyard.' ἵνα ... δώσουσιν

5.2.2. *Object Clauses*

Mk. 5:18 *afsepsōpf nčipetenefo ndaimonion je efekaaf eouahf nsōf*, 'One who had a demon besought him that he might allow him to follow him.' ἵνα ... ᾖ

Lk. 10:2 *seps pjoeis de mpōhs je efenej ergatēs ebol epefōhs*, 'But supplicate the Lord of the harvest that he might send laborers to his harvest.' ὅπως ... ἐκβάλῃ

I Cor. 4:2 *eušine če mpeima hnnoikonomos je euehe eupistos*, 'Moreover it is required of stewards that they should be found faithful.' ἵνα ... εὑρεθῇ

I Cor. 16:10 *tihtētn je efešōpe ajnhote hatntēutn*, 'Take heed, that he might become without fear among you.' ἵνα ... γένηται

Mk. 6:12 *aukērusse je euemetanoei*, 'They preached that they should repent.' ἵνα μετανοῶσιν

5.2.3. Appositive Clauses

I Jn. 3:1 *anau je ouaš nhe te tagapē nta peiōt taas nan je euemoute eron je nšēre mpnoute*, 'See what kind is the love which the Father has given to us, that we should be called children of God.' ἵνα ... κληθῶμεν

Apoc. 2:21 *aiti de nas nouoeiš je esemetanoei*, 'But I gave to her time that she might repent.' ἵνα μετανοήσῃ

Jn. 6:29 *pai pe phōb mpnoute je etetnepisteue epenta pē tnnoouf*, 'This is the work of God, that you might believe him whom that one sent.' ἵνα πιστεύητε

5.2.4. *Result Clauses*

I Thes. 5:4 *ntōtn de nesnēu netetnhmpkake an je erepehoou tahetēutn nthe noureffioue,* 'But you, brethren, are not in darkness that the day should overtake you as a thief.' ἵνα ... καταλάβῃ

Rom.11:11 *ntaujōrp je euehe,* 'Did they stumble so that they should fall?' ἵνα πέσωσιν

Lk.1:43 *ank nim anok je ere tmaau mpajoeis ei erat,* 'Who am I that the mother of my Lord should come to me?' ἵνα ἔλθῃ

5.2.5. *Imperative Clause*

Mk. 5:23 *a tašeere hōn emou je ekeei ngtale tekčij ejōs auō snaōnh pe,* 'My daughter was near to die; come and place your hand upon her and she will live.' ἵνα ἐλθὼν ἐπιθῇς

5.2.6. *Subject Clauses*

Mt.10:25 *hō epesboui je efešōpe nthe mpefsah auō phmhal je efešōpe nthe mpeffoeis,* 'It is sufficient for the disciple that he be as his master, and the servant that he might be as his lord.' ἵνα γένηται

5.2.7. *Clause of Wishing or Desire*

Eph. 5:33 *plēn ntōtn hōttēutn poua poua marefmere tefshime ntefhe teshime de je eserhote hētf mpeshai,* 'Nevertheless, let each one of you love his wife as himself; and let the wife see that she respects her husband.' ἵνα φοβῆται

5.3. *JE* AND *JEKA(A)S* IN CONTRASTING AND PARALLEL CLAUSES

Of particular significance in any syntactical study is the interchange or occurrence in parallel clauses of two different morphological elements. In our present study we have been seeking to establish syntactical patterns within the final clauses governed by *je* and/or *jeka(a)s* with Future III. Until now, however, we have not considered the usage of these two conjunctions when they appear in parallel clauses. Such a study is of utmost importance if we are to come to any sound conclusions concerning the reasons why a Coptic author might choose the use of one conjunction over the other.

5.3.1. *Change of Person*

On occasion one verse of scripture may contain at least two final clauses. Though these clauses may not, strictly speaking, be considered in parallel structure, yet there may be a contrast existing between two persons or subjects which are the actor

expressions of these final clauses. In the two examples which follow the place of emphasis seems to switch between the first person and third person.

II Cor.11:12 *petieire de mmof tinaaaf on jekas eiečōje ebol ntaθormē nnetoueŝaθrme je euehe eroou hmpetoušoušou mmoou nhētf ntenhe hōōn*, 'And what I am doing I am going to keep on doing in order that I might cut away the occasion of those who wish for occasion; in order that they might be found in that in which they glory, as we also (are).' ἵνα ἐκκόψω ... ἵνα ... εὑρεθῶσιν

II Cor.12:7 *auō jekaas ennajice nhēt hntmntnoč napokalupsis auti nousoure etasarks paggelos mpsatanas je efetiklps ejōi je nnajise mmoi*, 'And that I should not be too elated of heart in the abundance of the revelations, a thorn unto my flesh was given me, the messenger of Satan in order to buffet me, lest I be too elated.' ἵνα μὴ ὑπεραίρωμαι ... ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι

5.3.2. *Contrast of Related Thoughts*

Often two or more ideas related to each other in a series are set apart by means of the interchange of *jeka(a)s* and *je*.[8]

Apoc.3:18 *tijišojne nak ešep ounoub ntoot efpose hn oukōht jekas ekerrmmao auō henhoite nouōbŝ je eketaau hiōk*, 'I counsel you to buy gold of me refined in fire, that you might be made rich; and white garments that you might clothe yourself,' ἵνα πλουτήσῃς ... ἵνα περιβάλῃ

Josh.4:24 *je eueeime nčinheθnos tērou mpkah jetčom mpjoeis tajrēu auō jekas ntōtn etetnešmše mpjoeis pennoute nouoeiš nim*, 'That all the nations of the earth might know that the power of the Lord is mighty and in order that you might fear the Lord our God forever.' ὅπως γνῶσιν ... ἵνα ... σέβησθε

I Cor.4:6 *jekaas etetnesbo nhētn etmrhouo enetsēh je nne oua šoušou mmof ejn oua ha oua*, 'That you should learn in us not to exceed the things which are written, that one should not glory over one in favor of another.' ἵνα ... μάθητε ... ἵνα μὴ ... φυσιοῦσθε

When a series of parallel ideas employing one conjunction shifts to another conjunction for the last final clause, a climactic result is effected.

I Cor.9:20-22 *aišōpe nnioudai hōs ioudai je eietihēu nnioudai aišōpe nnetha pnomos hōs eiha pnomos entišoop an anok ha pnomos je eietihēu nnetha pnomos aišōpe nnanomos hōs anomos eangouanomos an mpnoute alla eangouennomos mpexs je eietihēu nnanomos aišōpe nnčōb hōs čōb je eietihēu nnčōb, airsmot nim mnouon nim jekas pantōs eietoujehoine*, 'I became to the Jews as a Jew, that I might gain the Jews; I became to those who are under the law, as being under the law, not being myself under the law, that I should gain those who are under the law. I became to those who are without law as without law, being not one without law to God, but I am one under law in Christ, that I might gain those without law. I became to the weak as weak, that I should gain the weak. I became all things to all men that by all

8 Also see Ex.10:1, 2; Baruch 1:12.

means I might save some.' ἵνα ... κερδήσω ... ἵνα ... κερδήσω ... ἵνα κερδάνω ... ἵνα ... κερδήσω ... ἵνα ... σώσω

5.3.3. *Emphasis with Synonymous Parallelism*

Synonymous parallelism is found very frequently in Hebrew poetry. The writers of the Septuagint, for the most part, preserved this Hebrew idiom in which the thought of the first line is repeated in the second, expressed in different words. When the Coptic translators rendered the Greek manuscripts of the Old Testament, they, like the translators of the Septuagint, were aware that the exact truth the writer wished to express was repeated for emphasis. When this was expressed in final clauses, the Copts would sometimes interchange the conjunctions *je* and *jeka(a)s* for sake of contrast and emphasis.

Job 9:32 *ntk ourōme gar' an' ntahe' je eiejihap' oubēk jekas eneei ephap'hiousop*, 'For you are not a man, as I am, that I might judge you, that we might come to-gether in judgment.' ᾧ ἀντικριοῦμαι, ἵνα ἔλθωμεν

Deut. 5:16 *taeie pekeiōt' nm tekmaau nthe entapjoeis peknoute hōn etootk jekaas' erepetnanouf' šōpe mmok' auō je etetneeire nounoč nouoeiš*, 'Honor your father and your mother, as the Lord your God commanded you; that it may be well with you, and that you may long endure.' ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ

5.3.4. *Sharp Contrast Effected by* alla

Perhaps the most striking and clear cut examples of the interchange of *je* and *jeka(a)s* in final clauses with Future III come when a sharp contrast of the two clauses is effected by means of the strong adversative, *alla*. The first clause is regularly con-trolled by some negative idea, while the *alla* throws the second clause into a positive contrast. It should be noted that all of the examples below except the last two (II Cor. 2:4; II Jn. 8)[9] have ἀλλ(α) ἵνα rendered by *alla jekas*.

Jn. 3:17 *nta pnoute gar an tnneu pefšēre epkosmos je efekrine mpkosmos alla jekas ere pkosmos oujai ebol hitootf*, 'For God did not send his Son into the world that He might judge the world, but that the world might be saved through Him.' ἵνα κρίνῃ ... ἀλλ' ἵνα σωθῇ

Jn. 12:47 *ntaiei gar an je eiekrine mpkosmos alla jekas eienahmef*, 'For I came not that I might judge the world, but that I might deliver it.' ἵνα κρίνω ... ἀλλ' ἵνα σώσω

Josh. 11:20 *je eueefotou ebol auō nsetmti nau nouna alla jekas euefotou ebol kata the entapjois hōn etootf mmōusēs*,[10] 'That they might be utterly destroyed, and that

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[9] The use of οὐκ ἵνα not ἵνα μή in II Cor. 2:4, probably accounts for *jekaas an ... alla je. Je* would reject *an* before the verbal auxiliary. (Cf. I Cor. 7:35; II Cor. 8:13; 13:7; Heb. 9:25 for οὐκ ἵνα rendered by *jeka(a)s an*). In II Jn. 8, *alla je* is rendered from a clause without ἵνα expressed.

[10] The text for this passage in *Papyrus Bodmer, XXI* (pp. 98-101), is greatly abbreviated. The verse above is taken from the text employed by Herbert Thompson, *A Coptic Palimpsest* (London, Oxford University Press, 1911), pp. 58, 59.

they might have no favor, but that they might be utterly destroyed as the Lord commanded Moses.' ἵνα ἐξολεθρευῶσιν ... ἀλλ' ἵνα ἐξολεθρευθῶσιν

Jn.17:15 *neisops an je ekefitou ebol hm pkosmos alla jekas ekehareh eroou ebol hm pponēros*, 'I am not beseeching that you should take them out of the world, but that you should keep them from the evil one.' ἵνα ἄρῃς ... ἀλλ' ἵνα τηρήσῃς

II Cor.2:4 *jekaas an etetnelupei alla je etetneeime etagapē eteuntaeis nhouo ehoun erōtn*, 'Not that you should grieve, but that you might know the love which I have more abundantly for you.' οὐκ ἵνα λυπηθῆτε, ἀλλὰ ... ἵνα γνῶτε

II Jn.8 *tihtētn erōtn jekas nnetnsōrm nnehbēue ntannaau alla je etetneji mpbeke etjēk ebol*, 'Take heed to yourselves that you should not lose the works which we did, but that you should receive the full reward.' ἵνα μὴ ἀπολέσητε ... ἀλλὰ ... ἀπολάβητε

5.3.5. *Other Kinds of Parallel Clauses*

A study of similar Greek expressions in the same New Testament book, or in the synoptic Gospels, will also give some indication of the potential interchangeability of *jeka(a)s* and *je*. In John's Gospel, the formula ἵνα πληρωθῇ ἡ γραφή or its equivalent occurs at least five times (Jn.13:18; 17:12; 19:24, 28, 36). Three times it is introduced by *jekas* and twice by *je*. The expression ἐπιτιμᾶν ἵνα is used with *jekas* in Mt.12:16, but with *je* in Mk.3:12 and Lk.18:39.[11] Similar types of expressions could easily be multiplied.

Are *jeka(a)s* and *je* completely interchangeable? The answer to this question is "no". Although under most circumstances *je* and *jeka(a)s* can be and are interchanged, they are not completely interchangeable for one reason: As has been mentioned before, the use of *je* is limited to a position which allows for no intervening elements between itself and the verbal auxiliary. *Jeka(a)s*, on the other hand, may be separated from the verb governing its clause. Thus, when *jeka(a)s* does include intervening words, clauses or phrases, it may not be thought to be interchangeable with *je*.

5.4. SUMMARY AND CONCLUSION

Future III is derived from the Late Egyptian *iw·f r sḏm*. It is an emphatic future which carries with it a strong note of futurity. Because of its often emphatic and climactic nuance of meaning, it is most frequently found in final clauses.

The Greeks had definite means for expressing final clauses. In classical Greek ἵνα carried with it a far more restricted use and meaning than it came to embrace in Koiné times. In the New Testament era the usages of many of the final conjunctions in classical Greek such as ὅπως and ὡς, had been taken over to a great extent by ἵνα.

The Copts expressed final clauses in at least seven different ways. The use of

[11]   Cf. L. Th. Lefort, "*Jekas* dans le N. T. Sahidique", *Le Muséon*, LXI (1948), p. 67.

jeka(a)s or *je* with Future III was most commonly employed. Both of these Coptic conjunctions follow the patterns of Greek final clauses quite closely, yet each has its differences.

Jeka(a)s is used approximately twice in the New Testament for every one time *je* is found. The form *jekaas* seems to have been preferred in earlier texts, later giving rise to the contracted form of *jekas*. In the vast majority of cases, *jeka(a)s* in final clauses translates the Greek ἵνα with the Present, Aorist or Perfect subjunctive. *Jeka(a)s* is also found, on occasion, to represent the Greek ἵνα with the Future indicative (probably a stylistic matter on the part of the Greek author), ὅπως with the subjunctive, καί with the Future indicative, and ἵνα without any verbal form. Rarely found are the constructions εἴ πως or πρός τό with the infinitive. Negative constructions, for the most part, represent ἵνα μή with either the Present or Aorist subjunctive. However, there are also examples of μηδένι or ὅπως μή with the subjunctive.

The syntax of *jeka(a)s* with Future III in final clauses is similar in many ways to the usage of ἵνα and other constructions in Greek final clauses. *Jeka(a)s* is chiefly used to express purpose, but is also frequently found in object clauses, appositive clauses, subject clauses, result clauses and complementary clauses. Its use in causal clauses seems to be a rarity in Coptic. Occasionally elements will come between *jeka(a)s* and the verb. Of particular significance is the pronoun of emphasis or contrast, *hōō=* which is used in some way to qualify the subject of the clause expressed by Future III.

The conjunction *je*, though used far less frequently than *jeka(a)s* is, on most occasions, the virtual equivalent of the latter. Like *jeka(a)s*, it usually employs the Greek ἵνα with the Present or Aorist subjunctive. Whereas *jeka(a)s* is sometimes rendered from the Perfect subjunctive, no examples of this phenomenon with *je* have been found by the present writer. Though *je* sometimes represents ὅπως with the subjunctive, ὅπως is rendered twice as often with *jeka(a)s* clauses than it is with *je*. Another difference between *je* and *jeka(a)s* in relation to the Greek exists in the preference of *je* to represent the articular infinitive of Greek. Seven examples of this construction are found with *je*, but only one with *jeka(a)s*.[12] Another significant point of comparison is the preference of *je* over *jeka(a)s* to reflect the Greek εἴ πως, εἰ ἄρα or εἰ καί. Also, *je* is sometimes used in final clauses with verbs of motion, representing the Greek participle. *Je* is very similar to *jeka(a)s* in regard to its representation of the Greek negatives in final clauses.

Syntactically speaking, *je*, like *jeka(a)s*, is used in purpose clauses, object clauses, appositive clauses, result clauses and subject clauses. In addition to these uses it shares with *jeka(a)s*, it is found in imperatival clauses and wish clauses. *Je* allows for no elements separating itself from the verbal auxiliary.

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[12] The one example with *jeka(a)s*, found in Mt.23:5, may be a somewhat 'forced' exception to this rule, seeing *jekas* occurs in virtually every final clause in Matthew. (The actual count is 54 uses of *jekas* and but two of *je*.)

Finally, the usage of *je* and *jeka(a)s* in contrasting and parallel clauses has been discussed. By the interchange of these two conjunctions under most syntactical conditions, the Coptic scribes were able to lend greater force and contrast to the words they were recording.

From the foregoing summary we may set forth our conclusions concerning the use of Future III in final clauses with *jeka(a)s* and *je*. The terms *jeka(a)s* and *je* are, for the most part, synonymous in their syntactical function. The fact that these conjunctions can be readily interchanged (except when elements come between *jeka(a)s* and the verbal auxiliary), gives sufficient grounds for this. This conclusion has also been borne out by our extensive study of *jeka(a)s* and *je* individually. In this study we found certain distinctive syntactical characteristics which neither *jeka(a)s* nor *je* shared in common. However, in the vast majority of cases the usage of *jeka(a)s* in final clauses with Future III overlaps that of *je*. Most grammarians would agree that the rules governing the syntax of a language are consistent if they can be applied in 90 percent of the cases in point. It is this present writer's conviction that this statement, in general, applies to the usage of *jeka(a)s* and *je*.

Since we have sought to present an exhaustive study of the uses of *jeka(a)s* and *je* in the New Testament, a final word must be said concerning the use of these conjunctions by the Coptic translators. First, it is apparent from the chart found previously in this chapter that some New Testament books prefer the use of *je* to that of *jeka(a)s*. Mark uses *je* 33 times and *jekas* only 22 times; Luke uses *je* 35 times and *jekas* only 16 times; cf. Matthew which uses *je* only twice and *jekas* 54 times. Since the synoptic Gospels employ a high percentage of subject matter common to each,[13] it is obvious that the style and vocabulary of the Greek works is not the determining factor for precedence of one Coptic conjunction over the other.

A cursory look at the rest of the New Testament and part of the Old Testament will also show a general mixture of *jeka(a)s* and *je*. For instance, Matthew and the General Epistles employ *je* only 16 times, but *jeka(a)s* 103 times. This can be com-

TABLE II

	ἵνα	*Jekas*	*Je*	ὅπως	*Jekas*	*Je*
Deut.	55	38	15	7	6	1
Job	19	4	12	—	—	—
Psalms	8	3	5	18	10	8
Prov.	43	6	36	1	1	—
Isaiah	30	7	23	1	—	1

[13] Bishop Wescott was the first to reduce the materials to a percentage basis. According to his system, the following percentages indicate material common to the other Gospels. Luke – 41 percent; Matthew – 58 percent; Mark – 93 percent. Cf. B. F. Wescott, *Introduction to the Study of the Gospels*, 7th ed. (London, Macmillan & Co., 1888), p. 201.

pared with portions of the Old Testament, as seen by the above chart compiled by Lefort,[14] where *jekas* occurs 75 times, but *je* 101 times.

How, then, do we account for these wide mixtures and diverse percentages of emphasis in regard to the use of *jeka(a)s* and/or *je*? It was probably a matter of discretion on the part of the Coptic scribe. The varied backgrounds, education and degrees of fluency found among the translators undoubtedly colored their choice of the conjunctions under specific contextual conditions. Often *jeka(a)s* and *je* would be interwoven in a particular book to give added literary style and to prevent the monotony of one term being used to the exclusion of the other.

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[14]   Lefort, *loc. cit.*

6. FUTURE III IN NON-FINAL RELATIONSHIPS

Future III is used in a number of different non-final relationships. In the Coptic New Testament this writer has found that out of 829 examples of Future III, 159 of these are apart from the use of *jeka(a)s* or *je* in final clauses. In that the Pentateuch of the Old Testament contains a strong concentration of instructional and legalistic material, one can cite many examples from this body of literature of Future III in non-final relationships. It is significant to note that the prophets of Israel normally employed the use of Future I when describing events subsequent to the present. It should be pointed out, however, that not only is the literary genre of the prophets usually poetry (cf. the usually prose narratives of the Pentateuch), but the subject matter is not largely legislative like the Pentateuch.

6.1 COMMANDS

Future III is often used to express a positive command.[1] Undoubtedly the most common way of expressing this construction, in both classical as well as Koiné Greek, was by means of the Future indicative or imperative.[2]

6.1.1. *Future Indicative*

Aristophanes *Nub.* 1352 πάντως δε τοῦτο δράσεις, 'But by all means do this.'

    James 2:8 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, 'You shall love your neighbor as yourself.'

6.1.2. *Imperative*

Iliad II, 8 βάσκ' ἴθι, οὖλε ''Ονειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν, 'Come now, you baneful Dream, go to the Achaians' fleet ships.'

    I Thes. 5:16 Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε, 'Rejoice always, pray constantly.'

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[1] Negative commands, or prohibitions, are discussed elsewhere in this chapter.
[2] The Greek infinitive (Rom. 12:15) and participle (Rom. 12:9) are also used in commands.

In Coptic, commands are usually expressed by either the imperative or Future III. The usual tendency of the Coptic translators was to render the Greek imperative by the Coptic imperative and the Greek Future indicative by the Coptic Future III; however, there are a few exceptions to this rule which will be pointed out in the following pages.

In most cases when Future III is used in commands, it involves a direct, positive appeal to another person. The command itself denotes only the appeal of the will. This is a strong appeal, for it centers around a tense which carries with it not only a definite note of futurity but a sense of urgency as well. Although the force of meaning behind all the commands of Future III is basically the same, we have attempted to break them down into some of the obvious syntactical patterns and groupings.

6.1.3. *New Testament Commands*

One of the most frequent ways of expressing a command in the Septuagint was by use of the Future indicative.[3] Many of the New Testament writers, especially when quoting from the Old Testament, preserved this idiom. The Coptic translators of the New Testament rendered many of these quotations containing Old Testament commands by means of Future III. In discussing commands, most Coptic grammars have failed to point out that especially in the New Testament and early Christian writings[4] many of the so called 'commands' are really what could be called 'instructions'. An appropriate example from the New Testament is seen in Mt. 23:11 below.

Mt. 23:11 *pnoč de nhētteutn efešōpe nētn ndiakonos*, 'But the greatest among you shall be your minister.' ἔσται

Mt. 5:33 *eketi de nnekanauš mpjoeis*, 'But you shall give your oaths to the Lord.' ἀποδώσεις

Heb. 8:5 *eketamio nnka nim kataptupos*, 'You shall make all the things according to the pattern.' ποιήσεις

Jas. 2:8 *ekemere pethitouōk ntekhe*, 'You shall love your neighbor as yourself.' ἀγαπήσεις

Acts 25:12 *akepikalei mprro ekebōk eratf mprro*, 'You appealed to the king; you shall go before the king.' πορεύσῃ

6.1.4. *Old Testament Commands*

Commands found in the Old Testament may usually be classified under three broad groupings. In each case, the command is normally rendered from the Future indicative of the Greek.

The first way in which Old Testament commands may be constructed is similar to

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[3]   F. Blass and A. DeBrunner, *A Greek Grammar of The New Testament and Other Early Christian Literature* (trans. and rev. by Robert W. Funk. Chicago: University of Chicago Press, 1961), p. 183.
[4]   See especially the writings of Shenoute.

that usually found in the New Testament. The following examples[5] illustrate this usage:

Ex.12:15 *sašf nhoou etetneouōm nhen athab' jin mpšorp nde nhoou etetneka thab' ebol hn netnēei,* 'For seven days you shall eat unleavened bread; on the first day you shall put away leaven from your houses.' ἔδεσθε ... ἀφανιεῖτε

Josh.11:6 *neuhtōr ekebl neukōbeh,* 'Their horses you shall hamstring.' νευρο-κοπήσεις

Ps.20:9 *ekekaau nthe noutrir nkōht euouoeiš mpekmto ebol,* 'You shall make them as a fiery furnace in the time of your presence.' θήσεις

Ps.79:17 *ere tekčij šōpe ejm prōme ntekounam,* 'Your hand shall be upon the man of your right hand.' γενηθήτω

There is a second kind of construction employed for Old Testament commands. Very frequently in the Septuagint one finds commands expressed by the inclusion of the Coptic conjunction *auō* (Greek καί) before the verbal auxiliary of Future III.[6] The frequent use of *auō* in the Old Testament may be explained to a great extent by the influence of the Hebrew language upon the Greek from which the Coptic is rendered. The following examples combine *auō* with Future III in commands:[7]

Ex. 29:7 *auō ekeji ebol hm pneh mptōhs,* 'and you shall take the oil of anointing.' καὶ λήμψῃ

Lev.11:45 *auō etetnešōpe etetnouaab,* 'And you shall be holy.' καὶ ἔσεσθε

Lev.14:26 *auō ere phiereus pōht ebol hm pneh' ejn tefčij nhbour',* 'And the priest shall pour of the oil upon his left hand.' καὶ ... ἐπιχεεῖ

Deut. 7:11 *auō etetnehareh enei entolē,* 'And you shall keep these commandments.' καὶ φυλάξῃ

Finally, series of Old Testament commands are sometimes joined together by the Conjunctive tense. Comparatively speaking, the number of occurrences of this phenomenon are quite limited.[8] It appears that *auō* joined with Future III, as is the case in many Old Testament commands, eliminates the necessity for the Conjunctive

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[5]   For a partial listing of other examples see Gen.3:17; 6:18, 19; Ex.5:8; 12:10, 11, 16, 24, 44, 46, 48, 49; 13:6, 7, 12; 15:17; 26:26, 29, 31, 35; 29:1; Lev.13:20, 25, 30; 14:17, 22, 29; 16:27, 28; 17:9, 13, 15, 16; 18:4, 5, 26; 19:6, 10, 16; 20:2; 23:11; 27:29; Num.9:11; 18:26, 28, 29; 28:2, 3, 5, 7; 33:55; 34:7; Deut.6:17; 7:18, 26; 8:1; 11:29; 12:3, 11, 12, 14, 15, 16, 26; 13:4, 9, 16; 14:4, 11, 20, 21, 22, 24, 27; 15:1, 3, 8, 9, 10, 11, 14, 20, 22, 23; 16:1, 2, 16, 18, 20; Josh.8:2; Judg.1:15; I Sam. 9:8; II Sam.14:16, 17, 32; I Kings 19:11; Jer.45:26; Ezek.21:7; Baruch 1:15; 2:21.

[6]   Although under somewhat different contextual conditions, καί with the Future indicative is sometimes rendered by the Coptic Future IV (Finalis). Cf. H. J. Polotsky, *Études de Syntaxe Copte* (Cairo: Société d'Archéologie Copte, 1944), pp. 1-19.

[7]   For additional examples see the following: Ex.17:6; 29:4, 8; Lev.9:37; 10:10, 11, 13; 11:13, 24, 44; 12:3, 4; 13:5, 6, 8, 11, 14, 15, 33, 34; 14:8, 9, 10, 11, 13, 14, 15, 16, 18, 19, 20, 23, 24, 25, 28; 15:27, 29, 30; 16:4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 25, 26, 31, 32, 33; 17:6, 8; 18:30; 19:3, 14, 36, 37; 20:8; 26:25, 26; 27:24, 25, 26; Num.17:4; 18:5, 7, 30, 31; 27:20, 21; 28:3, 4, 8, 11; 33:52, 53, 54; 34:8, 10; Deut. 3:2; 4:6, 9, 15, 30, 40; 5:15, 32; 6:5, 9, 13, 18, 21; 8:2, 6; 9:3, 6; 12:2, 21, 23, 24, 27; 15:6, 15, 17; 16:7, Jer.43:6, 29; 50:10; Ezek. 5:2, 3, 4, 6; 20:47; 24:3.

[8]   The only examples found by this writer in the New Testament were two, namely Mt.5:43 and 19:19, both quotations taken from the Old Testament.

tense since *auō* itself is basically conjunctive in character. Most of the latest Coptic grammars state only that the Conjunctive tense follows the future. Perhaps a more precise statement, however, would be that the Conjunctive tense is used frequently after Future III in final clauses of both Old and New Testaments; the Conjunctive tense follows Future III in commands rarely in the New Testament and fairly often[9] in the Old Testament. Note the following example:

Ex. 3:18 *ekebōk nde ehoun ntok mn nhlloei nnšēre mpiēl ša øaraō prro nkēme ngjoos naf*', 'And you and the elders of the sons of Israel shall go in to pharaoh, the king of Egypt, and say to him ....' εἰσελεύσῃ ... καὶ ἐρεῖς

6.1.5. *Emphatic Commands by Cognate Expressions*

Occasionally an injunction or command carries with it special emphasis by means of employing a cognate expression along with the verb. This construction is a carry-over from the infinitive absolute of Hebrew, upon which the Greek is dependent.[10]

Deut.12:2 *hn outako etetnetako nneuma tērou*, 'You shall surely destroy all their places.' ἀπωλείᾳ ἀπολεῖτε

Deut.13:15 *hn oumouout ekemouout nnetouēh tērou hntpoleis etmmau hnouhōtb nzēbe auō hnoubote etetnebōte ebol nnrōme*, 'You shall surely smite all the inhabitants in that city with the edge of the sword, and you shall destroy the people utterly.' ἀναθέματι ἀναθεματιεῖτε

6.1.6. *Commands with Periphrastic Constructions*

Commands can be expressed by use of Future III immediately followed by the Circumstantial Present in a periphrastic construction. The first verb with Future III acts as a helping or auxiliary verb closely connected with the main verb (Circumstantial Present). The Greek may employ a future or future periphrastic construction.[11]

Gen. 3:14 *auō ekešōpe ekouem kah nnehoou tērou mpekōnh*, 'And you shall be eating dust all the days of your life.' φάγῃ

Deut.5:13 *soou nhoou ekeaau ekrhōb' auō ekeeire nhētou nnek' hbēue tērou*, 'Six days you shall (do) work and you shall do in them all your work.' ποιήσεις

Lk.1:20 *eis hēēte ekešōpe ekkō nrōk mmnščom mmok ešaje*, 'Behold you shall be holding your peace, not being able to speak.' ἔσῃ σιωπῶν

[9] For other examples from the Old Testament note Ex.4:9; 12:22; Lev.14:12, 14, 19, 20, 24, 25, 27; 15:27, 30, 31; 16:4, 6, 7, 8, 9, 11, 12, 14, 18, 19, 21, 22, 23, 24, 27, 29, 32, 34; 17:7; 18:26; 19:37; 26:26; 27:23; Deut. 12:15; 14:24; II Sam.14:16.

[10] That this function of Future III is sometimes interchangeable with the Optative tense can be observed from the following example taken from Lev.27:29. *alla hnoumou marefmou*, "... but he shall surely be put to death". ἀλλὰ θανάτῳ θανατωθήσεται

[11] For additional examples see Lev.11:26, 27, 28, 29, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40; 15:26; 17:15; II Sam.7:26.

6.1.7. *Commands Rendered from the Greek Imperative*

The Copts rendered the Greek imperative usually by the corresponding Coptic im-
perative, but sometimes by Future III. In the latter cases the full imperatival force
lying behind the command with Future III can easily be felt.

Mt.19:19 *eketaeie pekeiōt mn tekmaau ngmere pethitouōk ntekhe*, 'You shall
honor your father and your mother, and love your neighbor as yourself.' Τίμα

Mk.13:28 *ebol de hn tbō nknte etetneeime etparabolē*, 'But from the fig tree you
shall learn the parable.' μάθετε

6.2 PROHIBITIONS

The negative of a command is often referred to as a 'prohibition'. As was previously
pointed out in this chapter, most Greek imperatives are translated into Coptic by
the Coptic imperative. The negative imperatives, or prohibitions, are expressed in
Greek by either μή with the Aorist subjunctive (the forbidding of any action before
it has begun) or by μή with the Present imperative (the forbidding of the continuation
of any action).[12] The Copts usually rendered these prohibitions by the negative
imperative prefix *mpr-* attached to the verbal stem; however, occasionally Future III
was employed.

The Greeks had a third way of expressing a prohibition. This was by means of
using οὐ (οὐκ) with the Future indicative. The Coptic translators regularly rendered
this construction by the Negative Future III. This Greek idiom is very frequent in
the Septuagint.[13] This accounts for the fact that in the New Testament οὐ (οὐκ) with
the Future indicative in prohibitions is found almost exclusively in Old Testament
quotations. The following examples[14] serve to illustrate this point:

Acts13:35 *nnekti mpekpetouaab etrefnau eptako*, 'You shall not let your holy
(one) see corruption.' οὐ δώσεις

I Cor.9:9 *nnekšbtoumase efhi*, 'You shall not muzzle an ox while beating (out
corn).' οὐ κημώσεις

Mt.4:7 *je fsēh on je nnekpeiraze epjoeis peknoute*, 'It is written again, you shall
not tempt the Lord your God.' οὐκ ἐκπειράσεις

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[12] In the Greek New Testament there are 134 examples of the Present imperative in prohibitions,
while there are only 84 of the Aorist subjunctive. Cf. H. E. Dana and Julius R. Mantey, *A Manual
Grammar of The Greek New Testament* (New York: MacMillan Company, 1927), pp. 301-303.

[13] Cf. Ernest Burton, *Syntax of the Moods and Tenses in New Testament Greek* (3rd ed., Edinburgh:
T. & T. Clark, 1898), p. 35. One can cite many examples from the Old Testament, particularly the
Pentateuch, where Negative Future III is rendered from the Greek οὐ (οὐκ) with the Future indi-
cative. Note the following: Gen.30:31; Ex.3:21; 5:7; 12:10; 12:16, 20; Lev.8:33; 10:9; 11:4, 8,
13, 41, 42, 43, 44; 12:4; 16:29; 17:12, 14; 18:3, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20,
21, 22, 23, 30; 19:4, 7, 9, 10, 11, 12, 13, 14, 15, 35; 23:8; 27:26, 28; Num. 1:49; 9:12; 18:4, 23, 24;
28:18; Deut.3:22; 5:8, 9, 11, 14, 17, 18, 19, 20, 21, 32; 6:14, 16; 7:2, 3, 18, 25, 26; 12:4, 8, 16, 17,
31; 13:1, 4, 8; 14:1, 3, 8, 10, 19; 15:2, 4, 6, 10, 23; 16:3, 4, 5, 16, 19, 21; 17:1; Judg.2:2; II Sam.
21:18; Job 18:19; Ezek.42:14.

[14] Also see Mt.5:33; Acts 23:5; Rom.7:7.

Mt.19:18 *nnekhōtb nnekrnoeik nnekjioue nnekrmntre nnouj,* 'You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness.' οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις

There is at least one case in the New Testament where οὐ (οὐκ) with the Future indicative of Greek is not translated into Negative Future III from an Old Testament quotation.

Mt.6:5 *etetnei de etetnaŝlēl nnetnŝōpe nthe nnhupokritēs,* 'But when you come, being about to pray, you shall not be as the hypocrites.' οὐκ ἔσεσθε

One of the most emphatic ways in the Greek language of stating a denial or prohibition is by means of the double negative οὐ μή. Occasionally the Coptic writers would take οὐ μή with the Aorist subjunctive and translate it into Coptic as a prohibition by means of Negative Future III.[15] Frequently this construction is temporally qualified by a dependent clause governed by the 'Until' tense. On other occasions, it may occupy the position of the apodosis in conditional sentences.

Mt.5:26 *nnekei ebol hm pma etmmau ŝantktimphae nkodrantēs,* 'You shall not come out of that place until you have paid the last farthing.' οὐ μὴ ἐξέλθῃς

Lk.13:35 *nnetnnau eroi ŝantetnjoos je fsmamaat nčipetnēu hm pran mpjoeis,* 'You shall not see me until you say that blessed is he who cometh in the name of the Lord.' οὐ μὴ ἴδητέ με

Mt.5:20 *esŝantmrhouo nčitetndikaiosunē ehoue tanegrammateus mn neθarisaios nnetnbōk ehoun etmntero nmpeue,* 'Unless your righteousness be more than that of the scribes and the Pharisees, you shall not enter the kingdom of heaven.' οὐ μὴ εἰσέλθητε

Mt.18:3 *eimēti ntetnkettēutn ntetnrthe nneiŝēre ŝem nnetnbōk ehoun etmntero nmpeue,* 'Unless you turn and become as these young children you shall not go into the kingdom of heaven.' οὐ μὴ εἰσέλθητε

There is also an example in the New Testament where Negative Future III is used in a prohibition rendering the Greek μή with the Aorist subjunctive. Note that the force of the prohibition is strengthened by use of the verb *ōrk* in the following clause.[16]

Mk.5:7 *tiōrk erok mpnoute etjose je nnekbasanize mmoi,* 'I adjure you by God on high that you should not torment me.' μή με βασανίσῃς

On rare occasion the Greek particles οὐ μή are used with the Aorist subjunctive as a question. On account of the very nature of Future III which runs contrary to the ambiguity and doubt often associated with interrogative sentences, it is understandable why the Copts regularly avoided the use of Future III in questions. It should be observed in the example below, however, that the question denotes an affirmation rather than a prohibition. Because of the nuance of certainty and strong futurity conveyed by Future III, in this particular affirmative question the negative of *efesōtm* is found rather than the negative of Future I.

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[15]   In addition to the examples cited below note also Jer.42:6, 7.
[16]   Cf. Ps.88:35 where *ōrk* is used to introduce a clause of emphatic denial.

Jer. 42:13 *nnetnji nousbō esōtm' nsa našaje*, 'Will you not receive instruction to hear my words?' οὐ μὴ λάβητε

6.3 PROMISES AND PREDICTIONS

A great number of the non-final uses of Future III occur in statements dealing with emphatic assertions in future time. These take on the general character of varied promises and predictions. Because the above terminology can virtually be synonymous and terms may overlap in function, it would be most difficult to try to isolate in any great detail this particular use of Future III. Nevertheless, there are certain syntactical features which can be observed, and certain patterns which can be established in helping us to understand it.

Of immediate note is the relatively high number of negative constructions which represent the emphatic Greek negative οὐ μή with the subjunctive. Other negative uses of Future III are usually rendered from οὐ (οὐκ) with the Future indicative. The positive constructions are regularly translated from the Greek Future indicative.

Many of these said promises and predictions occurring in the New Testament are either rooted in an eschatological context or are taken as quotations from the Old Testament. Others are statements concerning the nature and dependability of God in meeting man's needs. Some statements are more or less general and carry a sort of 'gnomic' character to them, while others are found to be most personal in the application involved.

6.3.1. *Personal Statements of Promise and Prediction*

When the first person is used, frequently the speaker(s) sets forth a negative statement of what will not take place in relation to him personally in future time. From the negative statement naturally proceeds the effect of a promise or prediction.[17]

I Thes. 4:15 *nnenršorp nnentaunkotk*, 'We will not precede those who sleep.' οὐ μὴ φθάσωμεν

Mt. 26:29 *nnasō jin tenou*, 'I will not drink from now on.' οὐ μὴ πίω

Jer. 4:28 *nnaktoi ebol mmof*, 'I will not turn back from it.' οὐκ ἀποστρέψω

II Cor. 12:5 *haroi de nnašoušou mmoi*, 'But about myself I will not glory.' οὐ καυχήσομαι

Heb. 10:17 *neunobe mnneuanomia nnarpeumeeue če*, 'Their sins and their lawlessnesses I will not remember any more.' οὐ μὴ μνησθήσομαι

Apoc. 2:24 *nnatale kehrēše ejntēutn*, 'I will not lay upon you any other burden.' οὐ βάλλω

Rather infrequent is this use of Future III in the first person without negation.[18]

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[17] For additional examples see Ex. 10:29; Job 23:11, 12; Heb. 13:5.
[18] See also Job 16:4.

Deut. 10:2 *eieshai enesplaks nnšaje,* 'I will write the words upon the tablets.'
γράψω

Gen. 3:15 *eiekō noumntjaje hn tekmēte mn teshime,* 'I will put enmity between you and the woman.' θήσω

6.3.2. *General Statements of Promise and Prediction*

The examples below[19] deal mostly with either a person, event, or thing spoken of in the third person. Many are statements about God's covenant relation to His people or statements about the nature of God's dealing with mankind in general; others are eschatological promises and predictions.

Ps. 36:33 *nne pjoeis de taaf ehrai enefčij,* 'The Lord will not leave him in his hand.' οὐ μὴ ἐγκαταλίπῃ

Sir. 47:28 *nne pjoeis de kō nsōf mpefna,* 'The Lord will not forsake His mercy.' οὐ μὴ καταλίπῃ

Phil. 4:19 *panoute de efejōk ebol ntetnxria tērs katatefmntrmmao hnoueoou hmpexs is,* 'But my God shall supply all your need according to His riches in glory in Christ Jesus.' πληρώσει

Lk. 1:37 *nne laau nšaje ratčom nnahrm pnoute,* 'Nothing shall be impossible with God.' οὐκ ἀδυνατήσει

II Tim. 4:14 *erepjoeis tōōbe naf katanefhbēue,* 'The Lord shall repay to him according to his works.' ἀποδώσει

Apoc. 2:11 *petnajro nneujitf nčons hitm pmou mmehsnau,* 'He who is going to conquer shall not be injured by the second death.' οὐ μὴ ἀδικηθῇ

6.3.3. *Emphatic Denial*

Emphatic denial can be expressed in Greek by *aposiopesis,* that is, the silencing or suppressing of a part of the sentence. The particle εἰ is used with the Future indicative with the force of an emphatic assertion or oath.[20] This exactly corresponds to a familiar Hebrew construction whereby the particle אִם (which commonly means 'if') followed by a verb expresses vigorous denial. The Coptic translators frequently rendered these constructions by means of the Negative Future III.

Mk. 8:12 *hamēn tijo mmos nētn je nneutimaein nteigenea,* 'Verily I say to you, no sign shall be given to this generation.' εἰ δοθήσεται

Ps. 88:35[21] *aiōrk nousop hm papetouaab je nnajičol edaueid,* 'I have sworn once for all by my holiness, I will not lie to David.' εἰ τῷ Δαυιδ ψεύσομαι

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[19] See also Gen. 3:16; 22:18; 30:35; Josh. 1:5; 4:7; 6:17; Job 8:22; 12:25; 14:12, 16; 15:29, 30, 32, 33; 18:14, 17; 20:16, 23, 24, 25, 27, 28; 23:6; 27:4; Jer. 42:19; 43:30; 44:19; 45:17; 51:14; Zech. 13:3; Mt. 10:29; 12:39; Mk. 13:2; Lk. 1:15; 21:18; Jn. 10:28; 19:36; I Thes. 5:3.

[20] C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: University Press, 1953), p. 179. Note also the discussion of emphatic denial with Future I in the following chapter.

[21] See footnote 16 above.

Ps.131:3,4 *nnabōk ehoun epmanšōpe epaēi ... je nnati hineb nnabal,* 'I will not come into the tabernacle of my house; ... I will not give sleep to my eyes.' εἰ εἰσε-λεύσομαι ... εἰ δώσω

6.3.4. *Negative Future III Assertions with the 'Until' Tense or* ša

Negative Future III is sometimes temporally modified by the presence of the 'Until' tense or particle *ša*. The action here expressed by Future III is vivid and emphatic, yet it is contingent upon the completion of the action expressed by the *šante-* or *ša* clause.[22]

Acts 23:12 *nnenouōm oude nnensō šantnhōtb mpaulos,* 'We will neither eat nor drink until we kill Paul.' μήτε φαγεῖν μήτε πίειν

Mk.14:25 *nnasō jin tenou ebol hm ngenēma ntbō neloole ša pehoou etmmau,* 'I will not drink from now on from the fruit of the vine until that day.' οὐ μὴ πίω

Jth.6:8 *nnektako šantou ftok ebol nmmau,* 'You will not perish until you are destroyed with them.' οὐκ ἀπολῇ

6.3.5. *Negative Future III Assertions Introduced by* hamēn

In the Gospels of the New Testament the words of Christ are frequently introduced by the formula, 'Verily (verily) I say to you.' This formula has the effect of laying special emphasis upon the words which follow. In each of the examples which follow,[23] the element of promise and/or prediction is produced by means of the Negative Future III.

Mt.24:34 *hamēn tijō mmos nētn je nne teigenea oueine mpe nai tērou šōpe,* 'Verily, I say to you, this generation shall not pass away until all these things have happened.' οὐ μὴ παρέλθῃ

Mt.10:42 *hamēn tijō mmos nētn je nnefsōrm mpefbeke,* 'Verily, I say to you, he shall not lose his reward.' οὐ μὴ ἀπολέσῃ

Lk.18:17 *hamēn tijō mmos nētn je petenfnašep tmntero mpnoute erof an hōs šere šēm nnefbōk ehoun eros,* 'Verily I say to you, he who is not going to receive the kingdom of God as a young child shall not go into it.' οὐ μὴ εἰσελθῃ

6.3.6. *Prophetic Use of* esešōpe

Future events are sometimes introduced by the prophetic formula *esešōpe*. It reflects the Hebrew construction וְהָיָה characteristic of prophetic style. *Esešōpe* is rendered from the Greek ἔσται.

Jer.49:17 *auō esešōpe rōme nim' hi šm'mo nim nai entau ti hrau eouōh hm pkah' nkēme senaōjn hn tsēfe,* 'And it shall come to pass that every man and every stranger who sets his face to dwell in the land of Egypt is going to die by the sword.' ἔσονται

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[22] See also Mt.5:18; 23:39; Lk.22:34.
[23] See also Mt.24:2; Mk.10:15; 13:30; Lk.21:32; Jn.13:38.

Acts 3:23 *eseŝōpe de psuxē nim etensenasōtm an nsapeproϑētēs etmmau senafots ebol hmplaos,* 'And it shall be that every soul that is not going to listen to that prophet is going to be destroyed from the people.' ἔσται

6.4 WISHES

Wishes were expressed in early and classical Greek by means of the optative mood. It was a mood of strong contingency and possibility. During the Koiné period, the optative mood all but died out of the vernacular, being used only 67 times in the New Testament, and seldom in the papyri and inscriptions.[24] The following examples from classical and Koiné Greek illustrate the optative expressing a wish in future time.

Iliad I,18 ὑμῖν μὲν θεοὶ δοῖεν Ολύμπια δώματ' ἔχοντες ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι. 'May the gods that dwell in the mansions of Olympus grant you to lay waste the city of Priam, and to fare happily homeward.'

Iliad II,259 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη, μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην. 'Then may the head of Ulysses no longer stand on his shoulders, and no longer may I be called the father of Telemachus.'

Wisd. of Sol. 7:15 ἐμοὶ δὲ δῴη ὁ θεὸς εἰπεῖν κατὰ γνώμην. 'May God grant me to speak purposely.'

II Pet.1:2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. 'May grace and peace be multiplied to you.'

6.4.1. *Wishes Expressed by Future III in the Coptic New Testament*

When the optative mood of Greek expressed wishes similar to those illustrated above, the Coptic scholars regularly rendered this construction by means of Future III.[25] In the New Testament approximately half the uses of the optative express a wish. The other uses of the optative carry a nonvoluntative force and are usually translated by the Copts with verbal constructions other than Future III.[26] Compared with the frequent use of Negative Future III in promises and predictions, the expression of wishes in Coptic, such as those illustrated below from the New Testa-

[24] Cf. F. Blass and A. DeBrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature* (rev. and trans. by Robert W. Funk. Chicago: University of Chicago Press, 1961), pp. 36, 194, 195. Also see A. T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (London: Hodder and Stoughton, 1914), p. 326.

[25] See H. J. Polotsky, "Modes Grecs en Copte?", *Coptic Studies in Honor of Walter E. Crum* (Boston, Mass.: Byzantine Institute, Inc., 1950), p. 85.

[26] Other constructions used for the Greek optative include nominal sentences, Future II, and *marefsōtm.* Note the following for a partial list of Greek optatives not rendered by Coptic Future III: Lk.1:29, 38, 62; 6:11; 8:9; 9:46; 15:26; 18:36; 22:23; Acts 5:24; 8:31; 10:17; 17:11, 18; 25:16; 26:29.

ment, tends to avoid negative constructions.[27] Rather, most examples from the
New Testament are positive prayers and entreaties to God in behalf of someone else.[28]
The following examples[29] will suffice for illustration.

II Thes. 3:16 *ntof de pjois ntirēnē ereti nētn ntirēnē nouoeiš nim hnsmot nim*, 'But
may the Lord of peace Himself give you peace always in all ways.' δῴη

Jude 2 *pna efeašai nētn auō tagapē mn tirēnē*, 'May mercy, love and peace be
multiplied to you.' πληθυνθείη

Rom. 15:13 *pnoute de neelpis efejektēutn ebol nraše nim hieirēnē*, 'And may the
God of hope fill you with all joy and peace.' πληρώσαι

II Thes. 2:17 *efeparakalei nnetnhēt auō nftajretēutn hnhōb nim*, 'May he console
your hearts and establish you in every work.' παρακαλέσαι ... στηρίζαι

Phlm. 20 *aio pson eiemton nhēt harok hmpjois*, 'Yes, brother, may I be refreshed
for your sake in the Lord.' ὀναίμην

6.4.2. *Wishes Expressed by Future III outside the Coptic New Testament*

In both the historical and poetical[30] sections of the Old Testament and Apocrypha,
Future III is usually translated from the Greek optative. In many cases the speaker
is expressing a wish or prayer that God will in some way act in behalf of another.[31]
When synonymous parallelism is involved (see Ps. 6:10 and Judg. 5:24 below),
efesōtm may be interchanged with *marefsōtm*, or *efesōtm* may be used in both clauses.

Ps. 6:10 *euejišipe nseštortr emate nči najaje tērou maroukotou epahou nsejišipe
emate hn oučepē*, 'Let my enemies be ashamed and sorely troubled; let them turn
back and be put to shame in a moment.' αἰσχυνθείησαν ... ἀποστραφείησαν

Judg. 5:24 *esešōpe essmamaat hnnehiome nčiiaēl thime nxaber pkinnaios ntootou
nnehiome esešōpe essmamaat hnneskēnē*, 'Most blessed of women may Jael, the wife
of Heber the Kenite, be; may she be blessed above those women who dwell in the
tent.' εὐλογηθείη ... εὐλογηθείη

Gen. 31:49 *ere pnoute nau etamētē mn tkmētē auō je ennasahōn ebōl ennnerēu*,
'May the Lord watch between me and you, we about to be absent from each other.'
ἐπίδοι

Ruth 2:4 *erepjoeis smou erok*, 'May the Lord bless you.' εὐλογήσαι

Sir. 51:33 *ere tetnpsuxē euørane hm pefna*, 'Let your soul delight in His mercy.'
εὐφρανθείη

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[27] The one consistent exception to this rule is the negative construction *nneššōpe* found 15 times in
the New Testament.
[28] Only once in the New Testament is a person other than the third person employed. (Phlm. 20,
which is quoted below, uses first person singular.)
[29] For additional examples see Acts 8:20: I Thes. 3:11, 12; 5:23; II Thes. 3:5; II Tim. 1:16, 18;
4:16; Heb. 13:21.
[30] See Polotsky, *op. cit.*, pp. 80, 85, where he states that in the Book of Psalms the optative is trans-
lated by Future III in 33 cases and by *marefsōtm* in only eight instances.
[31] For additional examples see Ruth 1:8, 9, 17; 2:12; Job 1:21; 3:3, 4, 5, 6, 7, 9; 16:18; Ps. 20:8;
32:22.

Jth. 7 : 24 *erepnoute krine hntenmēte hiousop*, 'May God judge between you and us.' κρίναι

6.4.3. *Wishes Expressed by* nnessōpe

The Coptic Bible frequently uses the expression *nnessōpe*, which strongly deprecates or expresses disapproval of something suggested by a previous question or assertion. Its Greek equivalent is usually the negative optative construction μὴ γένοιτο; however, in the Book of Job, μὴ εἴη is sometimes used.[32] The construction *nnessōpe* can be translated in several different ways: 'God forbid!', 'Far be it from me!', 'No, no!', 'Of course not!', 'Far from it!', 'No, never!'

In the New Testament 14 of the 15 instances of *nnessōpe* are in Paul's writings.[33] In most of these cases it expresses the apostle's abhorrence of an inference which he fears may be falsely drawn from his argument.

Rom. 6 : 1,2 *ou če petnnajoof tarnčo hmpnobe je eretexaris rhouo nnessōpe*, 'What then are we going to say? Shall we continue in sin that grace may abound? By no means!' μὴ γένοιτο

I Cor. 6 : 15 *ntetnsooun an je netnsōma mmelos mpexs ne tafi če nmmelos mpexs taaau mmelos mpornē nnessōpe*, 'Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never!' μὴ γένοιτο

In the Old Testament *nnessōpe* is usually the equivalent of the Hebrew חָלִילָה 'Far be it!'[34] (properly *ad profanum*), which comes into the Septuagint as either μὴ γένοιτο or μὴ εἴη.[35]

Josh. 24 : 16 *nnessōpe mmon etrekapjoeis nsōn etrebōk ešmše nhenkenoute*, 'Far be it from us that we should forsake the Lord, to serve other gods.' μὴ γένοιτο ἡμῖν

Job 34 : 10 *nnessōpe etrarnobe mpmto ebol mpjoeis*, 'Far be it from me that I should sin before the Lord.' μὴ μοι εἴη

Sometimes the Copts employed the positive counterpart of *nnessōpe*, namely, *esešōpe* (or *efešōpe*). This, also, was rendered from the Greek optative γένοιτο. It should likewise be observed that the feminine *esešōpe* and the masculine *efešōpe* are apparently interchangeable counterparts for *nnessōpe*. (Cf. Jth.15:10 and 13:20 below).

Ps.105 : 48 *fsmamaat pjoeis ppetouaab pnoute mpiēl jin eneh auō ša eneh auō efejoos nči plaos tērf je efešōpe efešōpe*, 'Blessed be the Lord, the Holy God of Israel, from everlasting to everlasting! And let all the people say, 'Amen! Let it be'!' γένοιτο γένοιτο

Jth.15 : 10 *aeire nhenpetnanouf mnpisraēl auō apnoute rhnaf nhētou erešōpe eresma-*

[32] See Job 27:5; 34:10.
[33] A complete list of *nnessōpe* is as follows: Lk.20:16; Rom.3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; I Cor.6:15; Gal.2:17; 3:21; 6:14.
[34] See Job 27:5 and Josh.22:29.
[35] *Supra*, footnote 34.

maat mpjoeis ppantokradōr šaeneh nouoeiš auō pejeplaos tērf jeesešōpe esešōpe, 'You have done Israel good, and God is well pleased with it. May the omnipotent Lord bless you forever! And all the people said, 'Be it so! Be it so'!' γένοιτο

Jth.13:20 *alla abōk ebol hrai hmpenhtop eamooše hnousooutn mpemto ebol mpnoute auō peje plaos tērf jeefešōpe efešōpe*, '(You did not spare your own life) but you anticipated our calamity, going straight on before God. And all the people said, 'Be it so! Be it so'!' γένοιτο γένοιτο

6.4.4. *Other Expressions for Wishes*

When nominal sentences of Greek expressed a wish or entreaty, they were sometimes translated into Coptic by Future III. In the first two examples[36] below, the Greek expression εἰρήνη σοι is the equivalent of the Hebrew שָׁלוֹם לְךָ.

Judg.6:23 *tirēnē esešōpe nak*, 'May peace be to you.' εἰρήνη σοι

III Jn.15 *tirēnē esešōpe nmmak*, 'May peace be with you.' εἰρήνη σοι

In the next two examples it should be noted that though the Septuagint Greek is the same for both, the Coptic rendering is different. This illustrates that which has been emphasized earlier in this chapter, namely, the potential interchangeability of *efesōtm* with *marefsōtm*.

Ruth 2:4 *pjoeis efešōpe nmmētn*, 'May the Lord be with you.' κύριος μεθ' ὑμῶν

Ex.10:10 *maresšōpe ... pjoeis nmmētn*, 'May the Lord be with you.' κύριος μεθ' ὑμῶν

The final two verses below are of particular interest. Both express wishes similar to the nominal sentences quoted above; however, in the Greek text the verb 'to be' is added. What is worthy of special note, however, is the fact that in the second example Future I[37] is employed rather than the usual Future III.

I Sam.17:37 *bōk ebol erof ere pjoeis šōpe nmmak*, 'Go, and may the Lord be with you.' πορεύου, καὶ ἔσται κύριος μετὰ σοῦ

II Sam.14:17 *pjoeis pnoute našōpe nmmak*, 'May the Lord God be with you.' κύριος ὁ θεός σου ἔσται μετὰ σοῦ

From the foregoing study of Future III, it can be seen that this tense construction carries into far greater areas of Coptic syntax than any of the present grammars indicate. Though final clauses account for approximately three-fourths of all uses of Future III, we have seen in this chapter that many and varied are its uses in non-final clauses.

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[36] Cf. also Tobit 12:17.
[37] For other areas of syntax where the function of Future I overlaps that of Future III see chapter IX of this volume.

7. THE FUTURE I CONJUGATION

7.1 THE ETYMOLOGY OF FUTURE I

Future I (*tinasōtm*) is undoubtedly from the Late Egyptian *tw·i m nʿy r sḏm*.[1] The morphemes of this Late Egyptian construction may be compared with *tinasōtm* as follows: The pronominal actor expression *tw·i* (*ti*); the preposition *m* and infinitive *nʿy* (*na*); the preposition *r*, which does not show up in Coptic;[2] and the infinitive *sḏm* (*sōtm*).

Griffith[3] may have been the first to suggest the origin of Coptic *na* from Late Egyptian *m nʿy*. Gardiner,[4] however, was the first to substantiate this supposition with textual evidence and accompanying explanation. He cites an Egyptian letter from the end of the New Kingdom where the following expression occurs: *iw nty tw·i m nʿy r ir·f*, 'The journey which I am going to make.' Gardiner points out that we have here a periphrasis for the future tense like the English, 'I am going to do' and the French, 'je vais faire.'

In 1959 a work of significant value to Egyptologists was published, namely Edward F. Wente's *Syntax of Verbs of Motion in Egyptian*.[5] Wente gives considerable attention to the origin and development of the Coptic verb of motion *na*, 'to go' (qualitative *nēu*). He concludes that *na* is not derived from the old perfective but from the preposition *m* with the infinitive *nʿy*. In this regard, the Coptic verb *nou* 'to be about to' (cf. Greek μέλλω) poses the problem of a possible connection with the Egyptian *nʿy*.[6] *Nou* also has the possibility of being derived from a totally different verb.[7]

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[1] Adolf Erman, *Neuaegyptische Grammatik* (Leipzig, Wilhelm Engelmann, 1933), p. 244.

[2] Note H. J. Polotsky's comment in his article on "The Coptic Conjugation System", *Orientalia*, XXIX (1960), p. 403: "There is no satisfactory explanation for the absence of the expected preposition *e-* after *na-*."

[3] F. Ll. Griffith, *Stories of the High Priests of Memphis* (Oxford, Clarendon Press, 1900), pp. 153, 154.

[4] Alan H. Gardiner, "The Origin of the Coptic Tense Future I", *Zeitschrift für Aegyptische Sprache und Altertumskunde*, XLIII (1906), pp. 97, 98.

[5] Edward F. Wente, *The Syntax of Verbs of Motion in Egyptian* (Chicago, University of Chicago Microfilm Ph.D. Dissertation, University of Chicago, 1959).

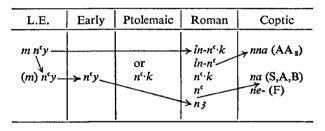[6] Cf. Polotsky, *loc. cit.*, who suggests *nou* may very well be a late back-formation from *na-*.

[7] See Wente's discussion, *op. cit.*, pp. 44-46. Also note P. Jernstedt, "Die grammatische und lexikalische Stellung des koptischen Verbums *na* 'gehen'," *Doklady Akademii Nauk SSSR* (1927), pp. 33-35.

The connection between Egyptian *m nʿy* and Coptic *na* is bridged by Demotic *in-nʿ*.[8] In this connection, Wente argues that even though most Demotists recognize this form as representing the old perfective, it should not lead to a translation in which it is rendered as would be a genuine old perfective expressing completed action. Rather, all examples of Demotic verbs of motion with prefixed *in* are to be rendered as expressing motion in progress.[9] The table[10] below will be helpful in

TABLE III

Demotic

L.E.	Early	Ptolemaic	Roman	Coptic
m nʿy →			→ *in-nʿ·k*	↗ *nna* (AA₂)
		or	*in-nʿ* ↘	
(m) nʿy ↘ → *nʿy* →		*nʿ·k*	*nʿ·k*	*na* (S,A,B)
			nʿ	*ne-* (F)
			→ *nꜣ*	

representing a theoretical reconstruction of some of the Coptic derivatives from the preposition *m* and infinitive *nʿy*.[11]

7.2 THE FORM OF FUTURE I

The Future I is an expansion of the bipartite conjugation pattern.[12] The first position is filled by the actor expression (*ti-*).[13] This is followed by the future morpheme (*-na*). Finally, the predicate is filled with the infinitive (*-sōtm*). The construction of the bipartite conjugation pattern is regularly altered by an indefinite actor expression. When this is the case, it must be preceded by the existential particle *oun* 'there is' (negative *mn* 'there is not').

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[8] See Wilhelm Spiegelberg, *Demotische Grammatik* (Heidelberg, Carl Winters Universitätsbuchhandlung, 1925), p. 69.

[9] Wente, *op. cit.*, pp. 32, 33.

[10] Adapted from Wente, *op. cit.*, p. 34.

[11] Cyrus H. Gordon in "Egypto-Semitica", *Scritti in Onore di Giuseppi Furlani* (= *Rivista Degli Studi Orientali*, Vol. XXXII, 1957, p. 277), has pointed out a possible relationship between *nʿy* (Coptic *na*) and the Syriac *Peʿal* imperfect, 3 m.s. ܢܩܛܠ 'he will kill'. In Eastern Aramaic, including Jewish Babylonian Aramaic, Mandaic and Syriac, נ appears to be used virtually interchangeably with ל and י as a verbal prefix. Cf. J. N. Epstein, *A Grammar of Babylonian Aramaic* (Jerusalem, Magnes Press, 1960), pp. 31-104.

[12] Actually, the bipartite conjugation pattern is represented by only one (basic) conjugation, namely, Present I. Cf. Polotsky, *op. cit.*, pp. 394-397, 402, 403.

[13] Polotsky (*op. cit.*, p. 395) points out that the actor expression may be filled "either by a noun or by a special set of pronominal preformatives (some of which, namely *k-*, *f-*, *s-*, resemble — or, historically speaking, have come to resemble — the prenominal suffixes").

The Sahidic dialect[14] of Future I employs the following forms:

1 m.s.	*tina*	1 pl.	*tnna, tna*
2 m.s.	*kna*		
2 f.s.	*tena, tera*	2 pl.	*tetna, tetnna*
3 m.s.	*fna*		
3 f.s.	*sna*	3 pl.	*sena*

With a nominal subject: *na*

Variant forms listed above are relatively rare. There are at least two occurrences of the 2 f.s. *tera*.[15] Both are found in the Book of Judges in identical verses (13:5, 7).

Judg.13:5 *je eishēēte nto teraōntejpo noušere*, 'For lo, you are going to conceive and bear a son.' ἐν γαστρὶ ἕξεις

Of the approximately 40 occurrences of the 1 pl. of Future I in the Coptic New Testament only Rom.14:10 employs the form *tna*. *tnaaheratn gar tērn epbēma mpnoute*, 'For we are all going to stand at the judgment seat of God.' παραστησό-μεθα

With slightly more then 80 occurrences in the New Testament of the 2 pl. of Future I, one can cite but two places where the form *tetnna* is found.[16] Both forms are introduced by the adverbial expression *eti kekoui pe*, 'yet a little while.'

Jn.13:33 *našēre eti kekoui pe tnmmētn tetnnašine nsōi auō kata the entaijoos nnioudai je pma anok etinabōk erof ntōtn ntetnašei an erof. tijō mmos nētn hōttēutn tenou*, 'My children, yet a little while I am with you. You are going to seek me; and as I said to the Jews so now I say to you, "Where I am going you cannot come".' ζητήσετε

Jn.14:19 *eti kekoui pe auō pkosmos če nanau eroi an. ntōtn de tetnanau eroi je anok tionh auō ntōtn hōttēutn tetnnaōnh*, 'Yet a little while, and the world is going to see me no more, but you are going to see me; because I live, you also are going to live.' ζήσετε

7.2.1. *Negation of Future I*

Sentences with Future I may be negated with at least seven different combinations or variations of negatival morphemes. Most frequent is the use of the particles *n ... an*.

II Tim. 3:9 *alla nsenaprokopte an emate teumntatsooun gar ouonh ebol nouon nim*,

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[14] For dialectical variations of Sahidic Future I see Walter C. Till, *Koptische Dialektgrammatik*, 2nd ed. rev. (München, C. H. Beck, 1961), p. 38.

[15] Polotsky, *op. cit.*, p. 422, states that in postclassical Sahidic an occasional 2 f.s. *-r* can be met with in practically all conjugations, e.g., Future I *terna-*.

[16] Since both these references occur in adjacent chapters in the Gospel of John, it is possible that we are here dealing with an orthographic variation introduced by a different translator. Thompson's collation agrees with both of Horner's readings. In the Old Testament this present writer has found the form *tetnna* in Ex.5:18; 14:13; Is.40:21; Ezek.26:23.

'But they are not going to get very far, for their ignorance is evident to all.' οὐ προκόψουσιν

On occasion, however, the particle *n* is omitted,[17] with *an* standing as the lone negative.

I Cor.15:51 *anon men tērn tnnankotk an anon de tērn tnnašibe*, 'We are not all going to sleep but we are all going to be changed.' οὐ κοιμηθησόμεθα

The interrogative particle *mē* is used in questions expecting a negative answer.[18]

Rom.9:20 *mē peplasma najoos mpentafplasse mmof je ahrok aktamoi nteihe*, 'The thing formed is not going to say to him who formed it, "Why have you made me thus?" (will it?).' μὴ ἐρεῖ

The two negative elements *mē* and *n ... an* regularly combine in questions expecting a positive answer.

Mt.12:11 *nim nrōme ebol nhētteutn petnakō naf nouesoou nouōt nte pai he hm psabbaton euhieit mē nfnaamahte mmof an nftounosf*, 'What man of you to whom belongs one sheep and it falls into a pit on the sabbath is not going to lay hold of it and lift it out?' οὐχὶ κρατήσει

With an indefinite actor expression the negative existential particle *mn* is employed.

Rom.14:7 *mnlaau gar mmon namou naf*, 'For none of us is going to die to himself.' οὐδεὶς ... ἀποθνήσκει

Future I also uses a variant negative existential particle *mmn* in sentences with an indefinite actor expression.

Apoc.3:7 *efšanouōn mmn laau naššotm efšanšōtm mmn laau našouōn*, 'If he should open (it) there is no one (who) is going to be able to shut (it); if he should shut (it) there is no one (who) is going to be able to open (it).' οὐδεὶς κλείσει ... οὐδεὶς ἀνοίγει

Perhaps the strongest of all negative expressions used with Future I is *nn*.[19] It occurs only in sentences expressing emphatic denial by means of *aposiopesis*, that is the suppressing or silencing of a part of the sentence.[20] The Greek employs the particle εἰ with the Future indicative. Coptic grammars have failed to point out this negative morpheme used in future constructions.

Heb.4:5 *nnsenašei ehoun epama nmton*, 'They shall not be able to enter into my rest.' εἰ εἰσελεύσονται

Another way of expressing emphatic denial by means of *aposiopesis* is with *ešōpe*

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[17]   This phenomenon occurs with a pronominal subject in Acts 22:18; I Cor.11:6; 15:51; II Cor. 12:14. It is found more frequently, however, when the nominal subject is definite. See Mt.24:29, 35; Rom.6:14; I Cor.11:14; 15:12, 13, 16, 29, 32, 50; II Cor.11:10; Gal.2:16; I Tim.5:25; Heb.1:12; II Pet.2:3; 3:9; Apoc.7:16.

[18]   For additional examples see II Sam.12:23; Job 15:2.

[19]   *Nn* occurs twice (Heb.3:11; 4:3) with the qualitative *nēu* giving a future nuance parallel to the example quoted below in Heb.4:5.

[20]   The form *nn* may have arisen by analogy to Negative Future III, which also expresses emphatic denial by *aposiopesis*. See Mark 8:12; Ps.88:35; 131:3, 4. It seems clear that with this kind of negation the force of Future I parallels that of Future III. (See the discussion on this topic in the previous chapter of this work).

followed by Future I being rendered from the Greek particle εἰ with the Future indicative.

Ezek. 20:3 *tionh anok je ešōpe tinaouōšb nētn peje pjoeis,* 'As I live, says the Lord, I will not answer you.' εἰ ἀποκριθήσομαι

7.3 THE MEANING OF FUTURE I

Because Future I is merely an expansion of the bipartite conjugation pattern of which Present I is the one basic conjugation, it may be conceived of as the 'complement' of the latter. Like Present I, it is a durative tense.[21] Where Present I denotes action begun in the past which has continued to the present, as well as action going on in the present,[22] Future I takes over where Present I leaves off, depicting vivid progressive action on into the future. Although this nuance is not always evident in every occurrence of Future I, it is clearly observable in many passages.[23] In the following examples note the progress of the action of Future I stemming from the preceding Present I.

Phil. 1:18 *auō tirase hmpai auō on tinarase,* 'And I am rejoicing in this and I am going to keep on rejoicing.' χαίρω ... χαρήσομαι

II Thes. 3:4 *atetnaau auō tetneire mmoou auō tetnaaau,* 'You did them, and you are doing them and you are going to keep on doing them.' ποιεῖτε καὶ ποιήσετε

Though the English language has no tense to express nuance of meaning comparable to Future I, the Greek language[24] frequently uses the verb μέλλω[25] ('to be about', 'to be on the point of', 'to be going to') for this purpose.

[21] Coptic grammars sometimes refer to "Ereigniszeiten" (limitative or non-durative tenses) as opposed to "Dauerzeiten" (durative tenses) to which Future I belongs. The fact that *na-* can only be followed by an infinitive, not by a qualitative, and that such an infinitive can be freely followed by suffixes and nouns denoting the undergoer of the action does not justify the conclusion that Future I is not a durative tense. See J. Martin Plumley, *An Introductory Coptic Grammar* (London, Harrison and Sons, Ltd., 1948), p. 96, where he comments on the durative nature of future Coptic tenses. "... with the possible exception of the Future Imperfect, the verbal action is regarded as instantaneous, and not as durative." Rather, in contrast with the post-suffixal additional morphemes in *ef-e-sōtm* and *ef-šan-sōtm*, the *na-* belongs to the second part of the bipartite conjugation pattern. The grammatically operative morpheme of the predicate to which the rules concerning the durative tenses apply, is the auxiliary, not the 'main verb'. The durative character of the future auxiliary *na-* is borne out by the fact that as soon as a 'future' is formed from a conjugation of the tripartite pattern, *na-* is replaced by its non-durative (infinitive) alternate *nou.* Cf. Polotsky, *op. cit.,* p. 403.

[22] See Dwight W. Young, "On Shenoute's Use of Present I", *Journal of Near Eastern Studies,* XX (April 1961), pp. 115-119.

[23] It is significant to note that of approximately 1125 uses of Future I in the Coptic New Testament, at least 250 of these represent translations from the Present tense of Greek, a normally durative tense.

[24] Hebrew employs a somewhat similar expression to μέλλω in the root עָתַד *Pirke Aboth* 3, 1

דַּע מֵאַיִן בָּאתָ וּלְאָן אַתָּה הוֹלֵךְ וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן

'Know from where you have come and where you are going and before whom you are about to give strict account.' See also Esther 8:13.

[25] The New Testament gives us abundant evidence to believe that most Coptic translators regularly rendered μέλλω into one of the *na-* futures. The following examples should be noted: Mt. 2:13;

Rom. 8:13 *esje atetnonh gar katasarks tetnamou*, 'For if (since) you are alive according to the flesh you are going to die.' μέλλετε ἀποθνῄσκειν

Sometimes a similar nuance was effected when the Copts would translate Future I from a vivid, pictorial Present.

Mt. 25:8 *nsoč de pejau nnsabē je ma nan ebol hm petnneh je nenlampas najena*, 'But the foolish (virgins) said to the wise (virgins), "Give us some of your oil, for our lamps are about to go out".' σβέννυνται

To be sure, most occurrences of Future I when carefully examined will betray a definite relationship to the context at hand. From this present context, action usually progresses on into the future. It may be expressed as a question or as a statement of fact. It may set forth the result or reason of a statement or command. It sometimes sets forth promised blessings to be received upon the fulfillment of certain conditions.

Future I does not within itself possess the overtones of the dynamic futurity expressed in Future III. In a very real sense, therefore, it should not be considered as a 'future tense'. Rather, it is a special outgrowth from the bipartite conjugation pattern resulting in a tense which is syntactically characterized by progressive action.

17:12, 22; 20:17; 24:6; Lk.7:2; 9:31, 44; 19:11; 21:7; Jn.7:35; 12:33; 14:22; Acts 3:3; 11:28; 13:34; 16:27; 17:31; 18:14; 20:13, 38; 21:37; 23:3, 15, 20; 25:4; 26:2, 22, 23; 27:2, 10, 30; 28:6; I Thes.3:4; Heb.8:5; Jas.2:12; Apoc.2:10; 3:2, 16; 10:4, 7. Also see chapter XI in this work for a listing of more than 40 passages where μέλλω is rendered by the Relative Future (*etfna*).

8. SOME OBSERVATIONS ON THE CONSTRUCTION OF SENTENCES WITH FUTURE I

8.1 THE TRANSLATION OF FUTURE I FROM THE GREEK VERB

8.1.1. *Future Tense*

We have previously mentioned that in the majority of instances Future I is translated from the Greek Future tense.[1]

Jas. 5:15 *auō peslēl mn tpistis natouje petšōne auō pjoeis natounosf kan ešōpe afr henkenobe senakaau naf ebol*, 'Prayer with faith is going to save the sick, and the Lord is going to raise him up; even if he has committed sins, they are going to be forgiven him.' σώσει ... ἐγερεῖ ... ἀφεθήσεται

Judg. 6:16 *pjoeis fnašōpe nmmak auō knapatasse ntmadiham nthe nourōme nouōt*, 'The Lord is going to be with you and you are going to smite the Midianites as one man.' ἔσται ... πατάξεις

8.1.2. *Present Tense*

The Present tense of Greek accounts for the second largest portion of verbs rendered into Future I by the Copts.[2] We have already observed that the durative nuance expressed in the Greek Present tense overlaps both the durative and progressive nuances of Future I. Adverbial expressions such as *jin tenou* (Lk. 3:9) and *mnnsa šomnt nhoou* (Mt. 27:63) aid in bringing out the nuance of progressive action characteristic of Future I.

Lk. 3:9 *jin tenou pkelebin kē ha tnoune nnšēn šēn nim etenfnatikarpos an enanouf senakooref nsenojf epkōht*, 'From now on the axe is laid at the root of the trees; every tree which is not going to give good fruit is going to be cut down and cast into the fire.' ἐκκόπτεται

Mt. 27:63 *tinatōoun mnnsa šomnt nhoou*, 'I am going to rise after three days.' ἐγείρομαι

Among the examples of the Greek Present rendered by Future I are a good number

[1] In the New Testament we find approximately 875 out of 1125 examples, or about 78 percent, which translate Future I from the Greek Future.

[2] Approximately 250 instances, or about 22 percent of the occurrences of Future I in the New Testament, are rendered from the Greek Present tense.

of verbs of motion.[3] Blass and DeBrunner[4] point out that verbs of going (coming) are often futuristic Present and have the meaning of 'to be in the process of going (coming)' for which reaching the destination still lies in the future. This idea of progressive action is deeply rooted in Future I by means of its derivation from the Egyptian verb *nˁy* 'to go'. One can understand why the Copts often translated Future I[5] from the Present tense of Greek verbs of motion, for the latter carries with it a nuance of action in progress, precisely the same nuance of the Egyptian *m nˁy*. In this regard, the Coptic qualitative *nēu* deserves mention. It is a verbal form which carries with it a nuance similar to that of Future I whether translated from the Greek Present tense[6] or Future tense.[7] Thus, *fnēu* may be rendered 'he is on the way,' or 'he is (in the act of) coming.' The following example shows by means of parallel clauses that *nēu* carries with it precisely the same nuance which is present in Future I:

Jn. 21 : 3 *pejaf nau nčisimōn petros je tinabōk ečep tbt pejau naf je tnnēu hōon nmmak,* 'Simon Peter said to them, "I am going to go fishing." They said to him, "We are going to go with you".' ὑπάγω ἁλιεύειν ... ἐρχόμεθα

Sometimes *nēu* may be treated as a substantive when employed with the relative (*p*)*et-*. It may be rendered 'future'. In the example which follows note the progression of the action from the present into the future, especially in the phrase *hmpeiōnh mnpetnēu*.

Zoega, p. 308 *tipisteue epnoute je fnaeire nak nouna etbe peiapot nērp hmpeiōnh mnpetnēu,* 'I believe God that He is going to show favor to you on account of this cup of wine in this life and (in) the future (life).'

8.1.3. *Aorist Tense*

In addition to being translated from the Greek Present and Future tenses, Future I occasionally is rendered from the Greek Aorist tense.

One can cite a rare example where Future I is used in a command of the second person. It is translated from the Greek Aorist imperative and carries a nuance similar to Future III.

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[3] Especially note ὑπάγω (Mt. 26:24; Mk. 14:21; Jn. 7:33; 8:21; 11:8; 14:28; 16:17); πορεύομαι (Lk. 14:19; 22:22; Jn. 11:11; 14:2); ἀποστέλλω (Mt. 23:34; Mk. 1:2; 11:3; Lk. 7:27; 24:49); ἀναβαίνω (Mt. 20:18; Lk. 18:31).

[4] F. Blass and A. DeBrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, rev. and trans. by Robert W. Funk (Chicago, University of Chicago Press, 1961), p. 168.

[5] Future II, also being a *na-* future, often is rendered from the Greek Present tense giving a vivid picture of progressive action, e.g., Jn. 8:14 *ntetnsooun an je ntaiei tōn ē eina etōn,* 'You do not know whence I came or whither I am going.' ὑπάγω

[6] For a partial listing of *nēu* being rendered from the Greek Present tense, see Mt. 3:7; 10:14; 11:3; 16:27; 17:11; 21:9; 24:42; Jn. 14:3; Acts 19:4; Heb. 8:8; Apoc. 1:4; 2:5; 3:10.

[7] For a partial listing of *nēu* being rendered from the Greek Future tense, see Ex. 12:12, 23; Ruth 1:16; II Sam. 18:2; Job 17:16; 19:29; 21:17; 22:4; 23:11; 25:3; Ps. 41:2; 70:16; Is. 3:14; Jer. 44:8; Ezek. 7:25; 23:24; 24:14; Hos. 6:3; Nah. 1:11; Tobit 5:6; Mt. 2:6; 24:50; Mk. 13:6; Lk. 13:29; Jn. 14:23; Acts 7:7; Rom. 9:9; I Cor. 16:4, 5, 12; II Cor. 12:1; Phil. 2:24; Heb. 10:37; Apoc. 15:4; 18:8.

Mt. 23:32 *ntōtn hōttēutn tetnajōk ebol mpši nnetneiote,* 'You, also, shall fill up the measure of your fathers.' πληρώσατε

There is an instance where Future I is rendered from the 3rd m.s. imperative. The translators of the Septuagint may have taken this form to be a jussive; however, the Coptic scribes by avoiding the use of a form of *marefsōtm* apparently had no thought of an imperative or voluntative mood in mind.

Ps. 13:7 *hm ptre pjoeis kte taixmalōsia mpeflaos fnatelēl nči iakōb nfounof nči piēl,* 'When the Lord restores the captivity of His people, Jacob is going to rejoice and Israel be glad.' ἀγαλλιάσθω

The translators of the Coptic Bible on at least one occasion (Ps. 26:14) rendered the Greek Aorist imperative 2nd m.s. by the 1st c.s. of Future I. To find a deviation from the 2nd person to the 1st person is not alarming to the student of Coptic, for the orthography and structure of the Coptic language is variable. Cyrus H. Gordon has aptly stated that "the requirement of ancient copyists and translators was to reproduce the same sense but not to be slavish in detail".[8] Walter Till observes that the aim of the translators of the Coptic Old Testament was not to reproduce a literal as possible rendering, but one which could be understood by Coptic readers. Therefore, in the Old Testament one seems to find more simplifications, abbreviations, additions and interpolations than the New Testament, which tended to render the Greek more literally.[9] It should be noted in the example below that the Greek is identical for the first and last clause.

Ps. 26:14 *tinahupomeine epjois jro auō mare pekhēt tōk nghupomeine epjoeis,* 'I am going to wait for the Lord. You be strong, let your heart take courage and wait for the Lord.' ὑπόμεινον ... ἀνδρίζου, καὶ κραταιούσθω ... ὑπόμεινον

There are five cases[10] in the New Testament where the Aorist participle is translated by the Coptic Future I. In each instance the participle is anarthrous and functions circumstantially. The time of the action of the participle is before that of the main verb. In most of these examples the Aorist participle and main verb are so closely related in meaning (i.e., 'rise and go', 'answer and say', 'fall on the face and worship') that this Greek construction takes the semblance of *hendiadys*.

Lk. 15:18 *tinatōoun tabōk ša paeiōt,* 'I am about to arise and go to my father.' ἀναστὰς πορεύομαι

Lk. 13:25 *fnaouošb nfjoos nētn,* 'He is going to answer and say to you ...' ἀποκριθεὶς ἐρεῖ ὑμῖν

I Cor. 14:25 *fnapahtf ejmpefho nfouōšt mpnoute,* 'He is going to throw himself upon his face and worship God.' πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ

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[8]   Cyrus H. Gordon, *The World of the Old Testament* (Garden City, New York, Doubleday and Company, Inc., 1958), p. 209.
[9]   Cf. Walter C. Till, 'Coptic and Its Value', *Bulletin of John Rylands Library*, XL (Sept., 1957), pp. 229-258.
[10]   Besides those cited below, see Lk. 11:8; 14:32.

8.1.4. *Perfect Tense*

The Greek Perfect[11] is found underlying four occurrences[12] of Future I in the New Testament.

I Jn. 4:12 *enšanmere nenereu pnoute naoueh hrai nhētn auō tagapē mpnoute najōk ebol nhētn*, 'If we love one another, God is going to abide in us and His love is going to be perfected in us.' τετελειωμένη ... ἐστιν

Apoc. 3:20 *eis heēte tinaaherat hirm pro auō tinatōhm*, 'Behold, I am going to stand at the door and knock.' ἕστηκα

Jn. 20:23 *netetnaka neunobe nau ebol senakaau netetnaamahte nnouou senaamahte mmoou*, 'Those to whom you are going to forgive sins, they are going to be forgiven; those whose sins you are going to retain, are going to be retained.' ἀφέωνται ... κεκράτηνται

8.1.5. *Imperfect Tense*

The Greek Imperfect tense may be rendered by Future I in the protasis of a condition contrary to fact. The nuance of the latter is in keeping with the durative nature of the Greek Imperfect.

II Cor. 11:1 *nanous enetetnaanexe mmoi noukoui mmntathēt*, 'It is good if you are going to bear with me in a little foolishness.' ἀνείχεσθε

8.2 FUTURE I COMPOUNDED WITH THE CAUSATIVE INFINITIVE

Future I is sometimes prefixed to the Causative Infinitive,[13] producing a compounded form in future time. This phenomenon is also found with Perfect I.[14]

Mt. 5:32 *ouon nim etnanouje ebol etefshime ajn šaje mpornia fnatreurnoeik eros*, 'Every one who is going to divorce his wife, without word of fornication, is going to cause adultery to be committed with her.' ποιεῖ αὐτὴν μοιχευθῆναι

III Jn. 10 *etbe pai eišanei tinatretnrpmeeue nnefhbēue etfeire mmoou hn henšaje euhoou*, 'Because of this, if I come, I am going to remind you of his works which he is performing, in evil words.' ὑπομνήσω

Gen. 22:17 *tinatre peksprma klēronomei nmpolis nneujaje*, 'I am going to cause your seed to inherit the cities of your enemies.' κληρονομήσει

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[11]   The Perfect tense need not be viewed as being so totally different in its nuance that the Future I of Coptic cannot be harmonized with it. Rather, the Perfect tense indicates the continuance of completed action. Its basic significance is the progress of an act or state to a point of culmination and the existence of its finished results. Cf. Blass and DeBrunner, *op. cit.*, pp. 175-177.

[12]   Besides I Jn. 4:12; Apoc. 3:20; note the two occurrences in one verse (Jn. 20:23) below.

[13]   See also Gen. 48:4; Lev. 26:19; Job 12:15; Is. 1:18; Ezek. 33:29; Jn. 14:26; Zoega p. 343.

[14]   See II Sam. 8:15; Ps. 22:2; 87:18; Ezek. 20:5; Acts 7:14; Apoc. 13:12.

Ps. 50:8 *knatrasōtm eutelēl mn ouounof,* 'You are going to cause me to hear joy and gladness.' ἀκουτιεῖς με ἀγαλλίασιν καὶ εὐφροσύνην

8.3 FUTURE I WITH THE INDEFINITE ACTOR EXPRESSION

The construction of the bipartite conjugation pattern is considerably altered by the indefiniteness of the actor expression. In all dialects of Coptic an indefinite actor expression must be preceded by *oun* 'there is', negative *(m)mn*[15] 'there is not'. It should be observed that the negative differs entirely from the characteristic negation of the bipartite conjugation pattern (*n ... an*). Therefore, as Polotsky correctly points out, the bipartite conjugation pattern with an indefinite actor expression should really be treated under the category of existential sentences.[16]

In the existential sentence of Coptic, existence and non-existence are predicated by *oun* and *(m)mn*,[17] followed by the subject. The subject is characteristically an indefinite expression,[18] therefore, personal pronouns are not found for the actor expression.

Various indefinite actor expressions occur in sentences with Future I. Sometimes the relative expression 'who' or 'which' must be provided in order to bridge the indefinite actor expression with the verb. These actor expressions may be broken down into the following categories:

8.3.1. *Noun with Indefinite Article*[19]

Acts 27:34 *mnoufō gar nouōt nahe ebol hntape nlaau mmōtn,* 'For there is not one hair about to fall out of the head of any of you.' ἀπολεῖται

8.3.2. *Noun with Zero Article*[20]

Heb. 10:26 *enrnobe gar ntenčom mnnsatrenji mpsooun ntme mneusia če našōp hanobe,* 'For if we sin deliberately after our receiving the knowledge of the truth, there

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[15] The original form of *mn* may well have been *mmn*. Note the following occurrences of *mmn*: Mk. 12:18; Jn. 7:27; 9:4; 16:22; Apoc. 3:7, 8; 7:9; 21:25.

[16] Cf. H. J. Polotsky, "The Coptic Conjugation System", *Orientalia*, XXIX (1960), p. 401.

[17] Polotsky, *ibid.*, p. 410, states that *oun* and *mn* probably are, like most conjugation bases, remnants of the old *sḏm·f* conjugation. The fact that *oun* and *mn* cannot take personal suffixes results from the definiteness of the latter. That *wn* (neg. *nn wn*) was a verb form does not make "verbs" of *oun* and *mn*. Rather, from the viewpoint of Coptic, they can only be described as predicative expressions of existence and non-existence.

[18] Polotsky, *ibid.*, p. 409, relates that the definite article is admitted in only two cases: (1) in substantivized relative expressions, and (2) in the phrases *oun the n-* (Sir. 27:21), *mn the n-* (I Sam. 25:17; Isa. 1:6; 40:28) 'there is a way', 'there is no way' (of doing).

[19] See also Mt. 24:7; Mk. 13:8, 12; Lk. 1:45; 12:53, 55; 21:10, 11; 22:10; II Cor. 4:6; II Tim. 4:3; II Pet. 2:2.

[20] See also Mt. 22:23; Mk. 12:18; Lk. 6:43; 20:27; Apoc. 21:25; Ps. 1:5.

is no longer (any) sacrifice (which) is going to be reserved for sin.' ἀπολείπεται

8.3.3.   *Abstract Noun with Indefinite Article*[21]

Lk.1:14 *oun ouraše našōpe nak mn outelēl*, 'Joy and gladness are going to be yours.' ἔσται

8.3.4.   oua *'One'*[22]

Jn.12:26 *ešōpe oun oua nadiakonei nai marefouahf nsōi*, 'If (any) one is going to serve me, let him follow me.' διακονῇ

8.3.5.   hoine *'Some'*

I Tim.4:1 *ounhoine nasahōou ebol ntpistis*, 'There are some who are about to depart from the faith.' ἀποστήσονται

8.3.6.   *Numerals*[23]

Lk.12:52 *jin tenou gar oun tiou našōpe hn ouēi nouōt eupeš*, 'For henceforth in one house there is going to be five divided.' ἔσονται

8.3.7.   laau *'Anybody', 'Anything'*[24]

Gal.2:16 *ebol hnnehbēue mpnomos mnlaau nsarks natmaeio*, 'For out of the works of the law no flesh is going to be justified.' δικαιωθήσεται

8.3.8.   hah *'Many'*[25]

Mt.7:22 *oun hah gar najoos nai hm pehoou etmmau je pjoeis pjoeis*, 'For many are going to say to me in that day, "Lord, Lord."' ἐροῦσιν

8.3.9.   ouon nim *'Every One'*

Mt.19:11 *mn ouon nim našfi ha peišaje alla nentautaas nau ne*, 'Every one is not going to be able to bear this word, but those to whom it was given.' χωροῦσιν

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[21]   See also Mt.10:15; 11:22, 24; Lk.14:10.
[22]   See also Jas.2:18; I Pet.2:19.
[23]   See also Mt.24:40; Lk.17:34, 35.
[24]   See also Mt.12:19; Jn.7:27; 9:4; 16:22; Acts 18:10; Rom.3:20; 14:7; Gal.3:11; Heb.12:14; Apoc.3:7, 8; 7:9.
[25]   See also Mt.19:30; Lk.1:14; 13:24.

8.3.10. ke *'Another'*

Apoc.10:6 *afōrk ... je mn keouoeiš če našōpe,* 'He swore ... that time no longer is going to be.' ἔσται

The Coptic language has no regular verbal form to convey the notion of possession or lack of possession. In order to express the idea 'to have', 'to possess', the Copts combined the preposition *nte-, nta=* with the existential particles to produce the expressions *ounte-, ounta=; mnte-, mnta=.*[26] This impersonal verb goes back to the Late Egyptian *wn m di* 'there exists in the hand of', *nn wn m di* 'there exists not in the hand of.' Because the Copts had no one expression to indicate the state of possession in future time, they broadened the temporal nuance of the impersonal verb *ounte-* or *mnte-* by employing it for this purpose. The Coptic translators rendered *ounte-* from the Future tense of the verb ἔχω 'to have'.

Wisd. of Sol.3:18 *ešōpe on eušanmou euo nšarahe mntou helpis mmau,* 'If they die early they shall have no hope.' ἕξουσιν

Shepherd of Hermes, Mandate XII, iii, 6 *ekšantmhareh enai alla ngobšk eroou mntkōnh mmau,* 'If you do not keep these but neglect them, you shall not have life.' οὐχ ἕξεις

Apoc.2:10 *ountētn mmau nouθlipsis mmēt nhoou,* 'You shall have a tribulation of ten days.' ἕξετε

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[26] See Walter C. Till, *Koptische Grammatik* (Leipzig, Veb Verlag Enzyklopadie, 1961), pp. 147-150.

9. SYNTACTICAL ASPECTS OF FUTURE I

9.1. INTERROGATIVE SENTENCES

Future I may express a question in one of three ways:[1] (1) By means of a statement in which the interrogative nature of the sentence is indicated by the tone of voice; (2) in the form of an interrogative pronoun or adverb; (3) by means of an interrogative particle.

9.1.1. *Interrogative Sentences Indicated by the Tone of Voice*

The interrogative sense of any ordinary statement may be indicated by the tone of voice, or in writing, by the context. Although the Coptic manuscripts employed no punctuation to indicate a question, this posed no problem for the Copts because speech is primary; punctuation marks are not essential to one who uses a language as his native tongue. It should also be pointed out that Future IV (Finalis), like Future I, may indicate a question without the use of any interrogative parts of speech.[2]

Jn.13:38 *knaka tekpsuxē haroi,* 'Are you going to lay down your life for me?' τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις;

Zoega p. 343 *ntere-rouhe de šōpe pejau nai je knabōk pejai je mmon,* 'And when evening came, they said to me, "Are you going to go?" I said, "No".'

In the example which follows, note the two spellings for the 2 pl. of Future I (cf. chapter VII of this work). It should also be observed that though Future I occurs in a question, the context rules out the normal way in which Future I is translated.

Is.40:21 *ntetnnaeime an ntetnasōtm an,* 'Have you not known?' 'Have you not heard?' οὐ γνώσεσθε; οὐκ ἀκούσεσθε;

9.1.2. *Questions Indicated by Interrogative Pronouns or Adverbs*

The interrogative pronoun or adverb usually stands at the beginning of the sentence

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[1] Note the discussion on interrogative sentences by Georg Steindorff, *Lehrbuch der Koptischen Grammatik* (Chicago, University of Chicago Press, 1951), pp. 205-212.
[2] Lk.22:49 *pjoeis tarnhioue ntsēfe,* 'Lord, shall we smite with the sword?'

when Future I[3] is employed. Most common among these elements are *naš nhe* 'how', *etbe ou* 'why?', *šatnau* 'until when?', *hn ou* 'how?', *pōs* 'how?', and *ou* 'what?'.

9.1.2.1.   naš nhe '*How?*'[4]

Heb. 2:3 *naš nhe anon tnnarbol eanamelei eoujai nteeičot*, 'How are we going to escape, having neglected so great a salvation?' πῶς ἡμεῖς ἐκφευξόμεθα

9.1.2.2.   etbe ou '*Why?*'[5]

I Cor. 6:7 *ēdē men holōs rō oušōōt nētn pe je ountētn hap mnnetnereu etbeou rō senajiteutn an ncons etbeou rō senafečteutn an*, 'Already it is altogether a defect in you that you have lawsuits with one another. Why are you not rather going to take wrong? Why are you not rather going to be defrauded?' διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε

9.1.2.3.   šatnau '*Until when?*'[6]

Lk. 9:41 *šatnau tinašōpe nmmētn šatnau tinaaneixe mmōtn*, 'How long am I going to be with you? How long am I going to bear with you?' ἕως πότε ἔσομαι ... ἀνέξομαι ὑμῶν;

9.1.2.4.   hn ou '*How?*'

Lk. 1:18 *hn ou tinaeime epai*, 'How am I going to know this?' κατὰ τί γνώσομαι τοῦτο;

9.1.2.5.   pōs '*How?*'

Mk. 4:13 *ntetnsooun an nteiparabole auō pōs nkeparabole tērou tetnasouōnou*, 'You do not understand this parable. How then are you going to understand all other parables?' Πῶς ... γνώσεσθε;

9.1.2.6.   ou '*What?*'

I Sam. 10:2 *ou pe tinaaaf etbe pašere*, 'What am I going to do concerning my son?' τί ποιήσω

9.1.3.   *Questions Indicated by an Interrogative Particle*

9.1.3.1.   *The Particle ene*

Both direct and indirect questions may be introduced by the interrogative particle

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[3] Questions with Future II which place the main stress of the sentence on the adverbial extension usually avoid putting the interrogative at the head of the sentence.

[4] For additional examples see Ex.6:12, 30; Mt.7:4; 12:26; Mk.3:23; Lk.1:34; 6:42; Jn.3:4; 5:47; 14:5; Acts 8:31; I Cor.14:7, 16; II Cor.3:8.

[5] For additional examples see II Sam.12:23; Job 21:4, 7; Ezek.18:31; Mk.9:11; Jn.13:37; 14:22.

[6] See also Ex.10:7; Job 8:2; Mt.17:17.

ene.[7] In the first example, Future I stands in a direct question with *en*, a variant spelling for *ene*. The question is introduced in the Greek by the particle εἰ. This use of εἰ in direct questions is unclassical and is probably a Hebraism coming from the particles הֲ and אִם.[8] The emphasis upon the adverbial extension should also be noted, a phenomenon by no means delegated solely to the 'second tenses'. The second example, also stressing the adverbial extension, is an indirect question.[9]

Acts 1 : 6 *pjoeis en hrai hmpeiouoeiš knati ntmntero mpiēl,* 'Lord, is it at this time you are going to give the kingdom to Israel?' εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις

Gen. 18 : 13 *etbe ou sarra sōbe hm peshēt esjō mmos jene tinamise anok de airhllō,* 'Why did Sarah laugh in her heart saying, "Am I going to bear a child now that I am an old lady?"' Ἆρά γε ἀληθῶς τέξομαι;

9.1.3.2. *The Particle* mē

The particle *mē* (Greek μή) is used with Future I in questions to which a negative answer is expected. The Copts employed this phenomenon directly from the Greek.[10]

Lk. 10 : 15 *nto hōote kaθarnaoum mē tenajise ša tpe,* 'And you, Capernaum, (you) are not going to be exalted unto the heaven, are you?' μὴ ἕως οὐρανοῦ ὑψωθήσῃ;

Rom. 9 : 20 *mē peplasma najoos mpentafplasse mmof je ahrok aktamioi nteihe,* 'The thing formed is not going to say to him who formed it, "Why have you made me thus?", is it?' μὴ ἐρεῖ

9.1.3.3. *The Particle* mē *with* n ... an[11]

Future I may be used in questions expecting a positive answer. The particle *mē* is employed with *n ... an,*[12] the regular negative of the bipartite conjugation pattern. The Greek negative lying behind this construction is usually οὐ but sometimes οὐ μή.

Jn. 18 : 11 *pjō nta paeiōt taaf nai mē ntinasoof an,* 'Am I not going to drink the cup which my Father gave to me?' οὐ μὴ πίω αὐτό;

Jer. 5 : 9 *mē ejn nai ntinačmpšine an,* 'Am I not going to consider these things?' οὐκ ἐπισκέψομαι

9.2. STATEMENTS OF PROGRESSIVE ACTION

Future I anticipates an event which may occur at any time in the future. It is this

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[7] *Ene* goes back to the interrogative particle *in*, which in Late Egyptian stands before the impersonal *iw.* Cf. Adolf Erman, *Neuaegyptische Grammatik,* 2nd ed. rev. (Leipzig, Wilhelm Engelmann, 1933), p. 373.
[8] F. Blass and A. DeBrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature,* trans. and rev. by Robert W. Funk (Chicago, University of Chicago Press, 1961), p. 226.
[9] For other examples see I Sam. 23 : 11; Ezek. 20 : 30; Tobit 5 : 5.
[10] For a discussion of the Greek use of μή see Blass and DeBrunner, *op. cit.,* pp. 220-224. See also Gen. 18 : 17; Num. 20 : 10; Ezek. 28 : 9.
[11] For additional examples see Mt. 12 : 11; Lk. 6 : 39; 14 : 28, 31; 15 : 4, 8; I Cor. 8 : 10.
[12] Cf. the use of the Latin adverb *nonne* in questions expecting an affirmative answer. See *Cassell's Latin Dictionary,* rev. by J. R. V. Marchant and Joseph F. Charles, (New York, Funk and Wagnalls Co., 1959), p. 367.

foretold occurrence of a future event viewed as progressive action which is the basal significance of Future I. Future I merely affirms concerning the event that it is *going to* take place. Any qualifying idea as to the time of the action or the length of its endurance is derived from the context or the nature of the verbal idea. From an exegetical point of view, it is often difficult to determine the precise nature of these distinctions which the original writer had in mind. Nevertheless, Future I, by its very nature being a durative tense, usually traces its action from the present context to an indefinite time when realization of the event is attained.

9.2.1. *Temporal Adverbial Expressions*

Temporal adverbial expressions are often found with Future I. They have the effect of bringing out the progressive nuance of this tense by binding it more securely to the present context.[13]

Mt. 26:64 *jin tenou je tetnanau epšēre mprōma efhmoos hi tounam ntčom*, 'From now on, you are going to see the Son of man sitting on the right hand of Power.' ὄψεσθε

Judg. 6:18 *tinačō šantki*, 'I am going to tarry until you come.' ἐγώ εἰμι καθήσομαι ἕως τοῦ ἐπιστρέψαι σε

Mt. 26:34 *hrai hn teioušē empate oualektōr moute knaaparna mmoi nšomnt nsop*, 'In this night before a cock crows, you are going to deny me three times.' ἀπαρνήσῃ

Jonah 3:4 *eti šomnt nhoou auō nineuē senatakos*, 'Yet three days and Nineveh is going to be overthrown.' καταστραφήσεται

Ex. 6:1 *jin tenou knanau enetinaaau məaraō*, 'From now on you are going to see what I am going to do to pharaoh.' ὄψει ἃ ποιήσω

Ex. 9:5 *hrai hn raste nhoou pjoeis naeire mpeei šaje ehrai ejm pkah*, 'Tomorrow the Lord is going to do this thing in the land.' ποιήσει

9.2.2. *The Time of Verbal Action*

The action of Future I may be completed in the immediate future (Lk. 8:24; Acts 3:6) or the remote future (Mt. 24:35; Rom. 14:10). When the latter is the case, the durative nuance of Future I is sometimes not readily evident due to a lack of temporal adverbial modifiers.

Lk. 8:24 *psah psah tnnatako ntof de aftōoun afepitima mptēu mn phoeim mpmoou aflo aujamē šōpe*, "'Master, Master, we are about to perish!' But He arose, He rebuked the wind and the waves of the sea; they ceased and there was a great calm.'" ἀπολλύμεθα

Acts 3:6 *peteountaif de tinataaf nak hmpran nis pexs pnazōraios mooše*, 'That which I have I am about to give to you. In the name of Jesus Christ the Nazarene, walk.' δίδωμι

[13] For additional examples see Josh. 11:6; Job 14:14.

Mt. 24 : 35 *tpe mn pkah naparage našaje de naparage an*, 'Heaven and earth are going to pass away, but my words are not going to pass away.' παρελεύσεται ... οὐ μὴ παρέλθωσιν

Rom. 14 : 10 *tnaaheratn gar tērn epbēma mpnoute*, 'For we are all going to stand at the judgment seat of God.' παραστησόμεθα

9.2.3. *The Length of Verbal Action*

The actual time required for the performance of the action may be viewed as instantaneous ('point') action (I Cor. 15 : 51); a definite period of time (Acts 13 : 46); an indefinite period of time (Lk. 1 : 33).

I Cor. 15 : 51 *anon men tērn tnnankotk an anon de tērn tnnašibe hnoušpnšōp hnourike nbal*, 'We are not all going to sleep but we are all going to be changed, in a moment, in the twinkling of an eye.' οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, ἐν ἀτόμῳ ἐν ῥιπῇ ὀφθαλμοῦ

Acts 13 : 46 *eishēēte tnnakton ehrai enheenos*, 'Behold, we are about to turn to the Gentiles.' στρεφόμεθα

Lk. 1 : 33 *auo fnarro ejm pēi niakōb ša nieneh auō mmn haē našōpe ntefmntero*, 'And He is going to reign over the House of Jacob for ever; and of His Kingdom there is going to be no end.' βασιλεύσει ... ἔσται

9.2.4. *The Particle* pe

In the writings of Shenoute, the particle *pe* sometimes follows Future I.

Sh. III, 158 *tnnar-bol pe ehennoč nkrima ... auō tnnačm-čom pe ehrai ejmpsatanas*, 'We are going to escape great judgments and overcome Satan.'

9.2.5. *Future I in Clauses Connected by* auō

Future I is sometimes joined with a previous statement by means of the conjunction *auō*. The clause with Future I, though an independent sentence in itself, is dependent upon the former clause to complete its meaning. Especially in the first example below, the continuative, progressive action of Future I should be noted.

II Cor. 11 : 9 *hn hōb nim aihareh eroi etmhroš erōtn auō on tinahareh*, 'In everything I kept myself not to be burdensome to you, and I am going to still keep (myself).' ἐτήρησα καὶ τηρήσω

I Cor. 6 : 14 *apnoute de tounespenjoeis auō fnatounosn hitntefčom*, 'And God raised our Lord and is also going to raise us up by His power.' ἤγειρεν ... ἐξεγερεῖ

I Cor. 14 : 21 *mnhenkespotou tinašaje mnpeilaos auō nsenasōtm an eroi*, 'With other lips I am going to speak to this people and they are not going to hear me.' λαλήσω ... οὐδ' ... εἰσακούσονταί

9.2.6. *Future I Following Commands*

A frequent use of Future I is to indicate the desired purpose or result of a command.[14] It usually sets forth promised blessings which are to be received upon obedience to the conditions set forth in the command. Future I is preceded by the imperative and is usually closely joined to the latter by *auō*. It carries a durative nuance in the sense that it stresses the progressive outgrowth of the action in light of potential obedience to the command.

Sir. 2:6 *pistene erof auō fnasopk*, 'Believe Him and He is going to help you.' ἀντιλήμψεται

Mt. 11:28 *ameeitn šaroi ouon nim ethose auō etotp auō anok tinati mton nētn*, 'Come to me all who are weary and are heavy laden, and I am going to give you rest.' ἀναπαύσω

Acts 16:31 *pisteue epjoeis is pexs auō knaoujai ntok auō pekēi*, 'Believe on the Lord Jesus Christ and you are going to be saved.' σωθήσῃ

9.3. FUTURE I AS A TRUE FUTURE TENSE

We have previously established the fact that Future I is not in itself a *true* future tense; rather, a tense usually characterized by progressive action arising from the present context. Only in the sense that the verbal action actually *will* take place at some time in the future can any tense properly be called a 'future' tense.

That Future I can display a nuance of true futurity can be seen from the fact that Future I overlaps Future III under certain syntactical conditions, some of which are illustrated below. Future III conceives of an action simply as an event, and by its use, strongly affirms that it *will* take place in future time. The tense per se says nothing about action in progress; however, it is conceivable that this nuance may be read into Future III because of the context or verbal idea involved. Future III in itself carries a vivid nuance of strong futurity; it is a tense which definitely expects or anticipates its fulfillment or happening without necessarily implying the time or means by which this is to be accomplished. Future I, on the other hand, is usually closely related to the context at hand and views the action as a durative outgrowth from this, going on into the future. The action may be viewed more as a process than as an event. The ends of Future I and Future III are the same, namely, the occurrence of an action in the future. The means, however, as we have seen, usually differ.

It is sometimes difficult to determine accurately whether or not the nuance of Future I is characterized more by progressive action or more by true futurity.[15] In

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[14] For additional examples see Gen.30:3; I Sam.9:13; 25:8; II Sam.14:8; Mt.6:33; 7:5; 8:8; 9:18; 21:2; Acts 2:38; 13:3; II Cor.6:17, 18; Gal.6:2; II Tim.3:1, 2; Heb.10:30; Jas.4:7; Apoc. 2:10; 10:9.

[15] This present writer has found little evidence, however, that Future I in and of itself can carry a

fact, the evidence is clear from certain of the examples cited below that Future I may retain the nuance of progressive action arising from the present context while at the same time partake of the strongly futuristic nuance of Future III, namely, that which is regularly set forth with a note of necessity, certainty and definiteness. For this reason some of the examples which follow may conceivably be viewed from two different points of view.

9.3.1. *Prophetic Use of* snašōpe *and* fnašōpe

The prophetic formula *snašōpe* or *fnašōpe* may be used to introduce future events. This construction is a carry-over from וְהָיָה of Hebrew, upon which the Greek ἔσται is dependent. The futurity of this expression is seen not only in the fact that it mostly occurs in prophetic contexts in which future events are foretold, but also in the fact that it appears to bear the same syntactical usage as *esešōpe* (cf. Jer. 49:17; Acts 3:23). That *snašōpe*[16] and *fnašōpe*[17] are used interchangeably is apparent from the following examples:

Amos 8:9 *auō snašōpe hm pehoou etmmau peje pjoeis prē nahōtp mpnou mmeere auō pouoein fnarkake hijm pkah hm pehoou*, 'And it shall come to pass on that day, says the Lord, the sun is going to go down at noon and the daylight is going to become darkened upon the earth.' ἔσται

Acts 2:21 *auō snašōpe nouon nim etnaōš mpran mpjoeis fnaoujai*, 'And it shall come to pass, every one who is going to call upon the name of the Lord is going to be saved.' ἔσται

Micah 4:1 *auō fnašōpe hn nehoou nhae efouonh ebol nči ptoou mpjoeis*, 'And it shall be in the last days the mountain of the Lord will be manifested'. ἔσται

Is. 19:20 *auō fnašōpe mmaein ša eneh mpjoeis*, 'And it shall be a sign for ever to the Lord.' ἔσται

9.3.2. *Future I with Cognate Expressions*

Future I may also function as a future tense when emphasis is placed upon the verbal idea by means of a cognate expression. This construction is a carry-over from the Hebrew infinitive absolute upon which the Greek is based. Though Future III[18] is found in similar constructions, it should be pointed out that the examples below,

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strong futuristic nuance characterized by an imperatival, legislative, or instructional force similar to that associated with Future III in commands. If this nuance is present with Future I it would naturally arise from the context or nature of the verbal idea rather than from any nuance inherent in Future I itself. In other words, when Future I carries a futuristic nuance, the context is usually strongly setting forth a fact (a certain projection into the future) in a declarative-type sentence rather than a command or an instruction in a imperative-type sentence.

[16] See also Gen. 12:12; Isa. 17:5; 32:2; Micah 2:11; Zech. 13:4; Acts 2:17.
[17] See also Isa. 16:12; Obad. 17; Zech. 13:1, 8.
[18] See Deut. 12:2; 13:15 and the discussion in Chapter VI of this work.

though carrying a strong note of futurity and urgency with them, lack the imperatival or instructional force usually found with Future III in cognate expressions.

Deut. 8:19 *tirmntre nētn mpoou ntpe mn pkah je hn outako tetnatako*, 'I testify to you today by heaven and earth that you shall surely perish.' ἀπωλείᾳ ἀπολεῖσθε

Judg. 13:22 *hnoumou tnnamou ebol je annau epnoute*, 'We will surely die because we have seen the Lord.' θανάτῳ ἀποθανούμεθα

II Sam. 12:14 *pkešēre ntaujpof nak oumou fnamou*, 'Your child who is born to you shall surely die.' θανάτῳ ἀποθανεῖται

9.3.3. *Future I with* jpi-

Futurity is sometimes effected by combining the verbal auxiliary of Future I with the verb *jpi-* or *jpe-*.[19] Because the verbal root implies necessity or need, even a sense of urgency, its force when combined with Future I overlaps the nuance often conveyed by Future III.[20]

Lk. 14:18 *aišp ousōše tinajpe bōk ebol enau eros*, 'I bought a field; I will have to go out to see it.' ἔχω ἀνάγκην

9.3.4. *Final Clauses with* je

In the Coptic New Testament there is one case where Future I occurs in a final clause with *je* where normally Future III would be expected.

Lk. 22:29, 30 *anok hō tinasmine mmos nmmētn nthe enta paeiōt smine mmos nmmai noumntero je tetnaouōm ntetnsō hijn tatrapeza hn tamntero*, 'I also am going to establish with you as my Father established with me a kingdom; that you may eat and drink upon my table in my kingdom.' ἵνα ἔσθητε καὶ πίνητε

9.3.5. *Interchange of Future I and Future III*

Hitherto we have set forth evidence that Future I can carry a nuance of futurity in the proper sense of the word. We have established this thesis on the basis of not only examples which are similar to those constructed with Future III, but also from the context and nature of the verbal idea contained with certain examples of Future I. However, of perhaps even greater significance are the instances where the *na* futures and Future III are interchanged in similar or parallel clauses.

In Bohairic, Future III sometimes stands where Sahidic uses Future I.[21]

B Lk. 1:14 *ere-ouraši šōpi nak ... ouoh ere-oumēš raši*, S Lk. 1:14 *oun ourase*

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[19] This construction is similar to the German modal *müssen* with the future auxiliary *werden*. *tinajpibōk* 'Ich werde gehen müssen', 'I shall have to go.' Cf. Ludwig Stern, *Koptische Grammatik* (Leipzig, T. O. Weigel, 1880), p. 287.

[20] For additional examples see Mk. 8:31; 9:11; 13:7.

[21] See Georg Steindorff, *op. cit.*, p. 152, and Ludwig Stern, *op. cit.*, p. 220.

našōpe ... auō oun hah naraše, 'Joy shall be for you and many shall rejoice.' ἔσται χαρά σοι ... καὶ πολλοὶ ... χαρήσονται

B Ps.11:5,6 *tinou tinatōnt eiešōpi hen ønohem ouoh eieouonht ebol nhētf*, S Ps. 11:5,6 *tenou tinatōoun tinakō ehrai nououjai taparrēsiaze mmoi nhētf*, 'I will now arise; I will place him in the safety for which he longs.' νῦν ἀναστήσομαι, θήσομαι ἐν σωτηρίᾳ παρρησιάσομαι ἐν αὐτῷ

In the Rules of Pachomius, Future II, a *na* future like Future I, is frequently interchanged with Future III.[22] These writings are important to the Coptologist for they reflect the first Sahidic literature.[23]

Of particular significance is an occasion in which Future I and Future III are interchanged when a passage from the Old Testament is quoted in the New Testament. In the following examples note that the two negative occurrences of Future I in Josh.1:5 are found in parallel clauses in Heb.13:5 with Negative Future III. Though both passages set forth a pledge or promise, obviously the stronger Greek negative standing behind the Hebrews passage accounts for the use of Future III.

Josh.1:5 *ntinakaak nsōi a oude ntinaobš an erok*, 'I will not forsake you nor will I desert you.' οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε

Heb.13:5 *nnabošk oude nnakaak nsōi*, 'I will not desert you, nor will I forsake you.' οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω

Following are some additional examples where Future I and Future III are interchanged in parallel clauses. It should be observed that as was the case above, in a number of examples, the interchange is a result of a difference in the Greek lying behind the Coptic.

Mk.3:24,25 *auō eršan oumntero pōrj enesereu nsnašaherats an nčitmntero etmmau auō eršan ouēi pōrj enfereu nneš pēi etmmau aheratf*, 'And if a kingdom is divided against itself, that kingdom shall not be able to stand. And if a house is divided against itself, that house shall not be able to stand.' ἐὰν ... μερισθῇ, οὐ δύναται σταθῆναι ... ἐὰν ... μερισθῇ, οὐ δυνήσεται ... στῆναι

Deut.28:30 *kna kōt' nouēei auō ntok' ngnaouōh an nhētf knatōše nouma neloole auō nnekjoolef*, 'You shall build a house and you shall not dwell in it. You shall plant a vineyard, and you shall not use the fruit of it.' οἰκοδομήσεις καὶ οὐκ οἰκήσεις ... φυτεύσεις καὶ οὐ τρυγήσεις

I Cor.15:50 *nnešsarks hisnof klēronomi ntmntero mpnoute oude ptako naklēronomi an ntmntattako*, 'Flesh and blood shall not be able to inherit the kingdom of God, neither shall corruption inherit corruption.' κληρονομῆσαι οὐ δύναται οὐδὲ ... κληρονομεῖ

Jn.10:5 *nneuouahou de ntof nsa oušmmo alla senapōt ebol mmof*, 'They shall not follow a stranger but they shall flee from him.' οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φευξονται

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[22]   See the examples quoted in Steindorff, *op. cit.*, p. 151.
[23]   This literature was the first not translated from Greek. Pachomius founded the first organized monastic community in Upper Egypt about 320 A.D. See William H. Worrell, *A Short Account of the Copts* (Ann Arbor, Michigan, University of Michigan Press, 1945), p. 16.

In the above examples, Mk. 3:24,25, indicates futurity by the interchange of Future III and Future I in the apodoses of the conditions. Deut. 28:30 is located in a context filled with Future III in commands and promises. This switch to Future I may have been a conscious device by the translator to add greater force to his words while at the same time preserving the contextual nuance of futurity. Two parallel ideas are contained in I Cor. 15:50. Contrasting clauses of denial are set off by the interchange of Future III and Future I. Finally, futurity is effected in Jn. 10:5 by means of a strong contrast with *alla* between Future III and Future I.

The foregoing discussion does not suggest or imply that Future I is a 'future' tense in itself. Rather, we have set forth evidence that Future I may under certain contextual and syntactical conditions carry a future nuance. Because Future I views action progressively it can usually be contrasted with Future III. The latter tense views action as the definite occurrence of an event within an indefinite period of time subsequent to the present. Future I, therefore, may be said to overlap Future III when stress is placed upon the certainty or necessity of the action in future time whether or not the nuance of progressive action is clearly retained in the text.

10. CONDITIONAL SENTENCES: FUTURE I AND FUTURE III

In the conditional sentences of Coptic, Future I is sometimes found in the protasis and often found in the apodosis. Future III, on the other hand, customarily is not found in the main clause in the protasis[1] but does occur rather frequently in the apodosis of many different types of conditional sentences.

10.1. DETERMINED CONDITIONS

Determined or real conditions set forth a supposition, the truth or falsity of which is not merely probable but actual. The sense of the protasis might well be paraphrased 'since (if) it is really true that', or 'since (if) it is the case that'. The condition is stated as a fact without any implications as to the actual truth or falsity of the thing supposed. Its fulfillment (or lack of fulfillment) has already been determined at the time when it has been spoken. The context, of course, must determine the actual situation.

10.1.1. *Future I in the Protasis with* ešje

Future I may be found in the protasis of determined conditions with the conjunction *ešje*. It is significant that in almost every case the Greek employs εἰ with the Present indicative.[2] The Present tense of Greek, as has been previously stressed, is consistently characterized by a nuance of continuous, durative, progressive action. In light of this fact, there is compelling evidence to believe that this is a different type of

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[1] Future and general conditions by their very nature would preclude the use of Future III in the protasis. The Greek ἐάν with the subjunctive, in most cases, merely states that a condition is undetermined with prospects of determination. In determined conditions of Coptic occasionally one of the *na* futures occurs in the protasis. As is pointed out below, however, in most of these cases with *na*, there is nothing at all future in the Greek.

[2] One instance of the Future indicative occurs in Mt.26:33. This, however, does not necessarily indicate we are dealing with a true future condition. Accordingly, Burton states that the Future tense is used in the protasis of conditional sentences when reference is had to a present necessity or intention, or when the writer desires to state not what will take place on the fulfillment of a future possibility but merely to affirm a necessary logical consequence of a future event. Cf. Ernest Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 2nd ed. (Edinburgh, T. & T. Clark, 1898), p. 103.

condition from that represented by *eršan*, which is usually rendered from ἐάν with the subjunctive, or by the participle. We have previously set forth evidence that *na* basically expresses what is *going to* happen, hence, what *will* happen. Its force is not customarily strictly future. In the protasis, therefore, Future I usually implies that the thing supposed is thought of as necessarily *going to* happen, as intended or as desired. In the examples[3] below note that the apodosis is imperatival in force.

I Cor.11:6 *ešje snahbsjōs gar an nčiteshime maresšbjōs*, 'For if the woman is not going to veil herself, let her cut off her hair.' εἰ γάρ οὐ κατακαλύπτεται γυνή, καί κειράσθω

I Cor.7:15 *ešje papistos de napōrj marefpōj*, 'If the unbeliever is going to depart, let him depart.' εἰ ... χωρίζεται, χωριζέσθω

Mt.8:31 *ešje knanojn ebol eie majooun ehoun etagelē nnešau*, 'If you are going to cast us out, then send us into the herd of swine.' εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς

10.1.2. *Future I in the Protasis with* ešōpe

Future I is also used with *ešōpe*[4] in the protasis of determined conditions. Since the Conditional conjugation does not in itself indicate action in progress, the Copts employed *ešōpe* along with Future I to acquire this nuance. Therefore, as in the case with *ešje*, the protasis indicates merely what is *going to* happen. To illustrate this use of Future I, the following examples[5] are set forth:

Jas.2:11 *ešōpe men ngnarnoeik an nghōtb de akšōpe mparabatēs mpnomos*, 'If you are not going to commit adultery but you are going to kill, you have become a transgressor of the law.' εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ

Ruth4:4 *ešōpe če knaopk eros jits ešōpe de ngnajits an matamoi*, 'If you are going to consider yourself her kinsman, marry her; but if you are not going to marry her, tell me.' εἰ ἀγχιστεύεις ... εἰ δὲ μὴ ἀγχιστεύεις

I Cor.7:9[6] *ešōpe de ensenaegkrateue an mmoou marouji*, 'But if they are not going to control themselves, let them marry.' εἰ δὲ οὐκ ἐγκρατεύονται

10.1.3. *The Apodosis of Determined Conditions*

In the apodosis of a determined condition Future I may also be found. A determined condition assumes the reality of the condition. It is set forth as a fact and thus, as has been previously pointed out, may be paraphrased 'since (if) it is the case that', or 'since (if) it is really true that'.

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[3] For additional examples employing *ešje* see the following: Mt.26:33; Mk.14:29; Lk.11:8; 16:31; Acts 26:8; I Cor.3:12; 14:5; 15:16, 29, 32; II Cor.11:4; Col.1:23; I Pet.4:17.

[4] See Dwight W. Young, "*Ešōpe* and the Conditional Conjugation", *Journal of Near Eastern Studies*, XXI (July, 1962), pp. 179-182, for a well documented discussion of *ešōpe* with Future I and the rest of the so-called 'first tenses'.

[5] See *ibid.* for an extensive listing of examples.

[6] A case of Circumstantial Future I.

With the assumption of the truth of the protasis, Future I in the apodosis simply and naturally states what is *going to* be, is *about to* be, or *will* be the result of the supposed fulfillment of the condition. Though the nuance of progressive action connoted by Future I is not always immediately discernable, the fact that this basically durative tense expresses action in progress is evident in that the action of Future I in the apodosis can only take place and *progress* (move to fulfillment) once the reality of the present context (the protasis) is predicated.

The importance of the above should not be minimized if any kind of distinction is going to be made between the uses of Future I and Future III in the apodoses of conditional sentences. When Future I appears in the apodosis it usually expresses the natural result, consequence, or conclusion of the assumed reality of the protasis. The apodosis is normally set forth in an indicative or declarative manner rather than in an instructional or imperatival way. The apodosis deals more with the consequential result (that which follows by the very nature of the case) of the fulfillment of the protasis. Unlike Future III, it usually does not concern itself with legal enactments and prescriptions, prohibitions, promises, and the like, to be employed should the condition of the protasis in a given case prove to be true. The action of the apodosis with Future I should be conceived of as *going to* take place or *about to* take place and not *shall* or *must* take place.

The following determined conditions[7] show the action of Future I in the apodosis progressing naturally from the assumed reality of the protasis. Note especially the first example (Rom. 8:13) where Future I is translated from a vivid Greek construction, μέλλω and the infinitive, often used to express action in progress.

Rom. 8:13 *ešje etetnonh gar katasarks tetnamou,* 'For if (since) you are alive according to the flesh, you are going to die.' εἰ ... ζῆτε, μέλλετε ἀποθνῄσκειν

II Tim. 2:11 *ešje anmou gar nmmaf eie tnnaōnh on nmmaf,* 'If we have died with Him then we are going to live also with Him.' εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν

I Thes. 4:14 *ešje tnpisteue gar je ais mou auō aftōoun tai te the pnoute nentaunkotk hōou hitnis fnantou nmmaf,* 'For if we believe that Jesus died and rose again, even so, through Jesus, God is going to bring with Him those who have fallen asleep.' εἰ γὰρ πιστεύομεν ... ἄξει

Wisd. of Sol. 2:18 *ešje pdikaios gar pe pšere mpnoute fnašopf erof,* 'For if the righteous man is a son of God, he is going to help him.' εἰ ... ἔστιν ... ἀντιλήμψεται

10.2. FUTURE AND GENERAL CONDITIONS

A future condition sets forth the supposition of a particular case. Its fulfillment

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[7] For additional examples of Future I see Acts 5:39; Rom. 5:10, 17; 6:5, 8; 8:11; 11:21; II Tim. 2:12. This present writer has not found any clear-cut examples to attest the use of Future III in the apodosis of a determined condition.

depends upon circumstances which are some time in the future with reference to the time at which the condition is stated.[8] A general condition sets forth the supposition of a general case depicting an event which *may* happen at any time. The apodosis is a general result which happens whenever the protasis is fulfilled. The protases of both future and general conditions may employ several different kinds of conditional elements. *Eršan, ešōpe, ešōpe eršan,* or *hotan eršan,* are all attested in the protasis when Future I or Future III occurs in the apodosis. Future conditions are usually rendered from ἐάν with the subjunctive but sometimes from ἐν τῷ with the infinitive; general conditions are also regularly translated from ἐάν with the subjunctive, but sometimes from εἰ with the indicative.

10.2.1. *The Apodosis with Future I*

Like determined conditions, when Future I occurs in the apodoses of future and general conditions, it conveys the verbal idea of what is *going to* or *about to* take place. Though future and general conditions are usually viewed as being unfulfilled, there is, nonetheless, prospect of determination. It is this prospect of realization or determination (even though in reality it be remote) which allows the apodoses of future and general conditions to function somewhat similarly to those of determined conditions. Thus, Future I sets forth the anticipated result which would naturally extend and progress from the potential fulfillment of the condition.

One should observe that in the apodoses of the following examples governed by *eršan,*[9] *ešōpe,*[10] and *ešōpe eršan,*[11] Future I is not strongly futuristic in the sense of setting forth a legal injunction, a command or a promise, but rather is complimentary giving the anticipated progression or result of the fulfillment of the condition. In the first verse cited below, note the question[12] put forth in the apodosis.

I Cor.14:7 *eušantmti noupōrj nneuhroou naš nhe senaeime epjō etoujō mmof,* 'If they do not give distinct notes, how are they going to know what is played?' ἐὰν ... μὴ δῷ πῶς γνωσθήσεται

Mt.6:22 *ešōpe če pekbal ouhaplous pe peksōma tērf našōpe efo nouoein,* 'If your eye is sound, your whole body is going to be enlightened.' ἐὰν οὖν ᾖ ... φωτεινὸν ἔσται

Mt.28:14 *ešōpe de eušansetm pai hitm phegemōn anon tnnapeiθe mmof ntnrtēutn*

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[8]   Georg Steindorff, *Lehrbuch der Koptischen Grammatik* (Chicago, University of Chicago Press, 1951), p. 234.
[9]   For additional examples see Gen.18:26, 28; Ex.19:5; Lev.17:10; 20:4, 5; 26:18, 21, 23, 24, 27, 28; Deut.5:25; 7:12; Josh.14:12; Judg.16:17; II Sam.7:14; 10:11; 18:3; Job 9:14; 10:14; 12:15; 14:7, 14; 20:7, 22; 22:27; Jer.45:15; Tobit 13:6; Mt.15:14; Jn.14:14, 15; Rom.7:3; II Tim.2:21; Apoc.3:20.
[10]   For additional examples see Gen.18:24; 30:1; Ex.4:23; 8:17; 9:2, 3; 10:4; II Sam.9:1, 3; Job 9:15; Isa.1:18; Jth.8:17; Mt.17:20; 21:21; Acts 5:39; 18:21.
[11]   For additional examples see Gen.18:28; 30:31; 34:17; Ex.4:8; 8:22; Jer.44:10; 45:17, 18; 49:10, 15, 16; Baruch 2:22, 23; I Cor.14:24; I Jn.2:24.
[12]   It should be noted that the very nature of Future III regularly precludes its use in questions. (See chapter IX of this work for the use of Future I in interrogative sentences).

natroouš, 'If this should be heard by the governor, we are going to persuade him and make you free from care.' ἐὰν ἀκουσθῇ ... πείσομεν

General conditions governed by *ešje* may use Future I in the apodosis. Note the following example is an interrogative sentence.

I Tim. 3:5 *ešje ounoua de enfsooun an mprohista ehrai ejmpefēei naš nhe fnafiproouš ntekklēsia mpnoute*, 'But if there is one who does not know how to manage his own household, how is he going to care for God's church?' εἰ δέ τις ... προστῆναι οὐκ οἶδεν ... ἐπιμελήσεται;

Future I may also be found in the apodosis of a concessive clause introduced by *kan*.[13]

Jas. 5:15 *kan ešōpe afr henkenobe senakaau naf ebol*, 'Even if he has committed sins, he is going to be forgiven.' κἂν ἁμαρτίας ᾖ πεποιηκώς, ἀφεθήσεται

As we have previously pointed out, temporal adverbial modifiers are of considerable value in linking Future I to the present context so that the action may develop progressively into the future. In that the modifiers occur in apodoses of future and general conditions, these are perhaps the clearest examples one can cite where Future I conveys an unequivocable nuance of progressive action. The examples below are of this nature. In Apoc. 20:7 the whole protasis functions as a temporal adverbial clause. At the time of its fulfillment the action as set forth in the apodosis will begin. In the last two examples[14] the temporal adverbial modifier *tote* binds the action of the apodosis to the protasis so that the former proceeds logically, naturally and, in a word, automatically from the latter.

Apoc. 20:7 *hotan de euššanjōk ebol nčitšo nrompe senabōl mpsatanas ebol hn nefmrre*, 'And when the thousand years are ended, Satan is going to be loosed from his bonds.' ὅταν τελεσθῇ ... λυθήσεται

Col. 3:4 *eršan pexs ouōnh ebol etepenōnh pe tote hōtteutn tetnaouōnh ebol nmmaf hnoueoou*, 'When Christ who is our life appears, then you also are going to appear with Him in glory.' ὅταν ... φανερωθῇ ... φανερωθήσεσθε

Mt. 25:31 *hotan de efšanei nčipšēre mprōme ... tote fnahmoos ejm pethronos mpefeoou*, 'But when the Son of man comes in glory, then He is going to sit upon the throne of His glory.' ὅταν δὲ ἔλθῃ ... τότε καθίσει

10.2.2. *The Apodosis with Future III*

Future III functions as a strong tense of futurity when found in the apodosis of a future or general condition governed by *eršan*,[15] *ešōpe*,[16] *ešōpe eršan*,[17] or *hotan*

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[13] For additional examples see Ps. 22:4; Mt. 21:21; 26:35; Mk. 5:28; 16:18; Jn. 11:25.

[14] For an additional example note Job 15:21.

[15] Also see Ex. 4:9; 12:26, 27; 13:14; Lev. 12:2, 6; 13:2, 9, 16, 18, 19, 21, 22, 23, 24, 25, 26, 27, 28, 31, 35, 36, 37, 38, 39; 15:28; 19:5, 6; 27:16, 19, 21; Deut. 12:20; 15:7, 12, 13, 16, 17; Job 8:15; 9:11; 14:12; 16:6; Ezek. 42:14; Acts 13:41.

[16] Also see Ex. 12:4; Lev. 12:5, 8; 13:4; 14:21; 27:26, 27; Deut. 12:21; 15:21; 24:12; Lk. 10:6.

[17] Also see Ex. 12:25, 48; 13:11, 12; Lev. 13:7, 12, 13; 27:17, 18, 22, 23; Numb. 9:14; Job 8:15; 9:3, 16; Lk. 22:68.

eršan.[18] In chapter VI of this volume we presented evidence that when Future III occurs in non-final relationships it can properly be characterized as being a vivid tense which carries with it the definite overtones of a dynamic state or activity yet to be realized. We have also noted that this strong note of futurity and determination is especially made clear in emphatic statements of command, prediction, promise, prohibition, and wish.

In the examples in the conditional sentences which follow, one will notice a similar nuance of meaning. Unlike Future I, when Future III is found in an apodosis it usually commands, not complements; it often formulates some kind of legislation, promise, or wish, not anticipates results. Future III regularly deals more with imperative regulations and restrictions rather than with interrogative sentences or declarative statements of fact. Though New Testament examples are mainly cited below, it should be noted that Future III occurs frequently in the legal prescriptions of the Pentateuchal law code as is obvious from the numerous references contained in footnotes 16, 17 and 18.

Judg. 4:20 *eršanrōme ei ne nfjnou jeneoun rōme mpeima erejoos naf jemmon*, 'If a man comes to you and asks, "Is there a man here?" you shall say to him, "No."' ἐὰν τις ἔλθῃ ... ἐρεῖς

Ex.1:16 *esōpe men ouhoout pe etetnemooutf esōpe de oushime te etetnetanhos*, 'If is is a male, you shall kill him; but if it is a female, you shall let her live.' ἐὰν ... ᾖ, ἀποκτείνατε ... ἐὰν ... περιποιεῖσθε

Mt. 22:24 *esōpe eršan oua mou emntf šēre mmau ere pefson ji ntefshime nftounos nousperma mpefson*, 'If anyone should die not having a son, his brother shall take his wife and raise a seed to his brother.' ἐὰν τις ἀποθάνῃ ... ἐπιγαμβρεύσει

Acts 23:35 *eiesōtm erok hotan eušanei hōou nčinekkatēgoros*, 'I will hear you whenever also your accusers should arrive.' διακούσομαί σου ... ὅταν ... παραγένωνται

General conditions governed by *esje* may use Future III in the apodosis.

I Cor. 8:13 *esje ouhre tetnaskandalize mpason nnaouemaf šaeneh*, 'If meat is that which is going to cause my brother to stumble, I will never eat it.' εἰ σκανδαλίζει ... οὐ μὴ φάγω

Future III is also found in the apodoses of concessive clauses introduced by *kan*.

Lk. 17:4 *kan eršan rnobe erok nsašf nsop mpehoou nfkotf erok nsašf nsop mpehoou efjō mmos je timetanoei ekekō naf ebol*, 'Even if he sins against you seven times in the day and turns to you seven times in the day, saying, "I repent", you shall forgive him.' καὶ ἐὰν ... ἁμαρτήσῃ ... ἀφήσεις

Clauses of exception introduced by *eimēti* sometimes employ Future III in the apodosis.

Mt. 18:3 *eimēti ntetnkettēutn ntetnrthe nneisēre sēm nnetnbōk ehoun etmntero nmpēue*, 'Except you turn and become like these young children, you shall not enter into the kingdom of heaven.' ἐὰν μὴ στραφῆτε ... οὐ μὴ εἰσέλθητε

18 Also see I Cor. 16:3.

10.2.3. *Future I and Future III Contrasted*

This contrast between the nuances of Future I and Future III becomes strikingly clear when examples of the verb in the apodosis are in the second person. Note particularly the first example (Sir. 6:33) below. There is nothing imperative, urgent, or compulsory about the nuance of Future I; rather, the apodosis is declaratory, and states the fact that 'you can (possibility) be educated' rather than 'you shall (necessity) be educated.'

Sir. 6:33 *ešōpe ekšan ouōš pašēre knaji sbō*, 'My child, if you desire, you are going to receive instruction.' ἐὰν θέλῃς, τέκνον, παιδευθήσῃ

I Tim. 4:6 *nai eksankaau ehrai nnesnēu knašōpe noudiakonos enanouf mpexs is*, 'If you put these (instructions) before the brothers, you are going to become a good minister of Jesus Christ.' ὑποτιθέμενος ... ἔσῃ

Mt. 17:27 *ekšanouōn nrōf knahe eusateere*, 'If you open its mouth you are going to find a *stater*.' ἀνοίξας ... εὑρήσεις

It should be observed that the apodoses in the above examples, though second person in number, are basically declarative in force. That is, they simply set forth the natural consequence or result which would follow the fulfillment or realization of the protasis.[19] There is nothing "forced" about the action expressed in the apodosis. The action is not performed because of compulsion or a feeling of urgency or obligation;[20] rather, it naturally proceeds as a logical result of the accomplishment of the protasis.

In contrast to the above, the following examples of the second person of the verb with Future III should be noted.

Mt. 5:20 *essantmrhouo nčitetndikaiosunē ehoue tanegrammateus mn neøarisaios nnetnbōk ehoun etmntero nmpēue*, 'Unless your righteousness exceeds that of the scribes and Pharisees, you shall not enter the kingdom of heaven.' ἐὰν μὴ περισσεύσῃ ... οὐ μὴ εἰσέλθητε

Judg. 14:13 *etetnšantmčmčom de etauof eroi ntōtn etetneti nai mmaab nsidōn*, 'And if you are not able to declare it to me, you shall give to me thirty linen garments.' καὶ ἐὰν μὴ δυνασθῆτε ... καὶ δώσετε ὑμεῖς

Ruth 3:4 *efšantaaf enkotk ereeime epma etfnankotk nhētf*, 'When he sleeps, you shall observe where he shall be lying.' ἐν τῷ κοιμηθῆναι αὐτόν, καὶ γνώσῃ

Lk. 22:67 *eišanjoos nētn nnetmpisteue*, 'If I should tell you, you will not believe.' ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε

In the above examples, Future III carries with it a stronger nuance of futurity than was evident in the examples of the second person previously cited with Future I. Future III, being a vivid tense of definite futurity, carries with it a sense of necessity,

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[19] In various types of conditions, sometimes the transition between the protasis and the apodosis with Future I is aided by the adverbial particle *eie*, usually rendered 'then'. See Acts 5:38; Rom. 6:5; II Tim. 2:11, 12.

[20] If Future I conveys such a nuance it usually arises from contextual grounds and not from the tense itself.

obligation or promise. Behind the statement in the apodosis is authority. It is more than a statement of fact. The performance of the action is not an optional matter, but is a matter of duty or compulsion of the one speaking, spoken to, or spoken of. Its force is often betrayed by its translation of the Greek οὐ μή or the Future indicative.

To sum up, we have noted in this chapter that Future I is sometimes found in the protasis and often found in the apodosis. Future III, on the other hand, does not occur as the main clause in the protasis, but is found frequently in the apodosis of many different types of conditional sentences.

Future I, when used in the protasis of a determined condition, does not carry a strict nuance of futurity; it rather indicates action which is *going to* happen, as intended, or desired. The apodosis of determined conditions usually carries a nuance of progressive action when Future I is employed.

Future and general conditions are found with *eršan, ešōpe, ešōpe eršan* or *hotan eršan* in the protasis when either Future I or Future III serves in the apodosis. *Ešje* is sometimes found in general conditions with either future tense in the apodosis. Like determined conditions, Future I conveys a nuance of progressive, durative action in the apodosis of future and general conditions. This is made especially clear when certain examples are found with temporal adverbial modifiers linking Future I to the present context so that the action is made to develop naturally and progressively into the future. Future III, on the other hand, consistently carries a nuance of strong futurity as is evidenced by its frequent use in commands, instructions, promises, and the like. This is especially evident when contrasted with Future I in the second person. It is Future III alone which normally conceives of action as being pressing and obligatory. Future I in and of itself contains no such note of strong futurity and imperatival urgency.

11. THE RELATIVE FUTURE TENSE CONSTRUCTION

The importance of Relative Future as a tense construction cannot be minimized in light of the fact that one can cite over 575 occurrences of this phenomenon in the Sahidic New Testament alone. Although most of the recent Coptic grammars[1] give extensive treatments of relative clauses, they fail, for the most part, to discuss in any detail the syntactical aspects of Relative Future. A Relative Future clause is different from a plain relative clause in the sense that the former, by the addition of the morpheme *na*, often carries with it a nuance of progressive action similar to that of Future I. Because of this fact, it is frequently translated from Greek expressions which carry different nuances from that from which the simple relative clause is rendered. In this chapter there are set forth some of the syntactical patterns which characterize the Relative Future tense construction.

Relative Future may be traced back to the Late Egyptian relative *nty*, which combined with the infinitive of futurity *(m) nʿy*. When the subject of the relative clause is pronominal, the following forms are used:

1 c.s.	*etina*	1 pl.	*etnna*
2 m.s.	*etkna*	2 pl.	*etetna*
2 f.s.	*etena*		
3 m.s.	*etfna*	3 pl.	*etouna*
3 f.s.	*etsna*		

When subj. of rel. clause is same as antecedent - *etna*.
When nominal subj. of rel. clause differs from antecedent - *etere ... na*.

That Relative Future embraces a broad range of syntax can be seen from the many different tense constructions in Greek from which the Coptic is rendered. Relative Future plays a very important part in Coptic, for by means of it the deficiency in adjectives and the omission of the participle are supplied.

[1] See Georg Steindorff, *Lehrbuch der Koptischen Grammatik* (Chicago, University of Chicago Press, 1951), pp. 222-233; Walter C. Till, *Koptische Grammatik* (Leipzig, Veb Verlag Enzyklopadie, 1961), pp. 225-238; and J. Martin Plumley, *An Introductory Coptic Grammar* (London, Harrison and Sons, Ltd., 1948), pp. 170-179.

11.1. RELATIVE FUTURE RENDERED FROM THE GREEK PARTICIPLE

Perhaps the most frequent Greek construction from which Relative Future is translated is the participle. Participles originally did not have any temporal function, but denoted only the *Aktionsart*; their temporal relation to the verb was derived from the context.[2] For this reason the Present, Aorist and Future participles of Greek may all be rendered by Relative Future. When this is the case, the definite article usually[3] accompanies the participle causing it to function attributively or substantivally. In the first example below, Relative Future occurs in a nominal sentence.

11.1.1. *Present Participle*[4]

Jn.1:33 *pai petnabaptize hn oupna efouaab mn oukōht*, 'It is this one who is going to baptize you with the Holy Spirit and fire.' οὗτός ἐστιν ὁ βαπτίζων

11.1.2. *Aorist Participle*[5]

Jas. 5:20 *petnakto de nourefrnobe ebol hn tehiē ntefplanē fnatoujo noupsuxē ebol hm pmou*, 'He who is about to turn a sinner from the way of his error is going to save a person from death.' ὁ ἐπιστρέψας

11.1.3. *Future Participle*[6]

Acts 20:22 *ntisooun an nnetnatōmnt eroi mmau*, 'I do not know the things which are going to meet me there.' τὰ συναντήσοντα

Of particular importance is the Greek verb μέλλω which is rendered by the Relative Future at least 42 times[7] in the New Testament. This construction is indicative

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[2] See F. Blass and A. DeBrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, rev. and trans. by Robert W. Funk (Chicago, University of Chicago Press, 1961), pp. 174, 175. The authors add: "The element of past time is absent from the aorist participle, especially if its action is identical with that of an aorist finite verb. The present participle can ... denote a relatively future action with various nuances."

[3] Occasionally an anarthrous participle occurs. See Lk.2:23; 3:9.

[4] For additional examples see Mt.5:22, 28, 32, 40; 7:13, 14, 21; 15:17; 26:25, 46; Mk.7:10; 10:32; 14:20, 24, 42; 15:29; Lk.1:35; 6:29; 10:8; 12:4; 13:23; 16:18; 21:36; 22:19, 20, 21; 24:21; Jn. 1:29, 33; 4:13, 24; 5:45; 6:27, 57, 58; 8:12; 12:4, 48; 13:11; 15:2, 5; 16:13; 18:2; 21:20, 25; Acts 2:47; 13:39; 22:20, 29; 24:25; Rom.5:14; 8:18; 9:33; 10:12; 13:2; 14:20, 23; 15:12; I Cor.1:18; 2:6; 7:38; 10:27; II Cor.2:2, 15; 3:7, 11, 13; 4:3; 10:18; Gal.3:23; Col.2:17; I Thes.1:10; 4:15, 17; I Tim.1:16; 6:19; II Tim.4:1; Heb.1:14; 2:5; 7:25; 10:1, 14; 11:6; 13:14; I Pet.1:13; 2:6, 23; 5:1; II Jn.9, 11; Apoc.2:17, 26; 3:5, 12, 21; 6:11; 8:13; 12:4; 14:11, 13; 15:2; 21:7.

[5] For additional examples see Mt.1:20; 10:22; 21:44; 23:20, 21, 22; 24:13; Mk.13:13; 16:16, 17; Lk.12:9, 10; Jn.16:2; Rom.10:5; Gal.3:12; Heb.9:11; 10:29.

[6] For additional examples see Lk.22:49; Rom.8:34; I Cor.15:37; Heb.3:5; I Pet.3:13.

[7] The articular participle accounts for over half these occurrences. Note the following uses of μέλλω rendered by Relative Future: Mt.20:22; Mk.10:32; Lk.10:1; 21:36; 22:23; 24:21; Jn.6:6, 71; 7:39; 12:4; Acts 5:35; 22:16, 26, 29; 24:15, 25; Rom.4:24; 5:14; 8:18, 38; I Cor.3:22; Gal.3:23; Col.2:17; I Tim.1:16; 6:19; II Tim.4:1; Heb.1:14; 2:5; 6:5; 10:1, 27; 11:8, 20; 13:14; I Pet.5:1; II Pet.2:6; Apoc.1:19; 2:10; 6:11; 8:13; 12:4, 5.

of the nuance characteristically conveyed by Relative Future, namely, the expression of action which is 'about to', 'on the point of' or 'going to happen'. The first example below (Heb.13:14) is a cleft sentence (French, *phrase coupée*) in which the substantival Relative Future clause is stressed.[8] It should be compared to Mt.11:14, which combines the participle μέλλω with the infinitive ἔρχεσθαι, which is rendered into Coptic as *nēu*.

Heb.13:14 *mntan polis gar mpeima esnačō alla tetnašōpe tetnšine ñsōs*, 'For here we have no lasting city but it is the one to come which we are seeking.' ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν

Mt.11:14 *auō ešje tetnouōš ejitf ntof pe hēlias petnēu*, 'And if you wish to accept it, he is Elijah who is to come.' ὁ μέλλων ἔρχεσθαι

11.2. CONDITIONAL RELATIVE CLAUSES

The Copts regularly employed the Relative Future tense construction to translate Greek conditional relative clauses.[9]

I Jn.2:5 *petnahareh de epefšaje etagapē mpnoute name hm pai*, 'The one who is going to keep his word, the love of God truly (is) in this (one).' ὃς δ' ἂν τηρῇ

Relative Future is also found in quantitative relative clauses.[10]

Mt.23:3 *hōb de nim etounajoou nētn arisou auō ntetnhareh eroou*, 'Whatever they are about to tell you, practice and observe.' πάντα οὖν ὅσα ἐὰν εἴπωσιν

11.3. INTERROGATIVE SENTENCES

The Coptic interrogative pronouns *nim*, 'who' and *ou*, 'what' are often used in questions with the Relative Future. They are usually rendered from the Greek interrogative pronouns τίς and τί.[11]

Rom.6:1 *ou če petnnajoof*, 'What are we going to say then?' τί οὖν ἐροῦμεν;

11.4. NEGATION OF RELATIVE FUTURE CLAUSES WITH UNDEFINED ANTECEDENT

When Relative Future occurs in a clause with an undefined antecedent, *e-* is prefixed to the negative particle *n-*.

[8]   See H. J. Polotsky, 'Nominalsatz and Cleft Sentence im Koptischen', *Orientalia*, XXXI (1962), p. 413.
[9]   See also Mt.5:19, 21, 22, 31, 32; 10:11, 14, 42; 11:6, 27; 12:32; 14:7; 15:5; 16:19, 25; 18:5, 6, 19; 19:9; 20:4, 26, 27; 21:44; 23:16, 18; Mk.3:29, 35; 8:35, 38; 9:37, 41, 42; 10:11, 15, 35, 43, 44; 11:23; Lk.7:23; 9:24, 26, 48; 10:5, 8; 10:10, 22; 12:8; 17:33; 18:17; 20:18; Jn.1:33; 2:5; 4:14; 5:19; 6:51; 14:13; 15:7, 16; Acts 2:21; 7:3, 7; 8:19; Rom.9:15; 10:13; 16:2; I Cor.6:18; 11:27; 16:2, 3, 6; II Cor.11:21; Gal.6:7; Col.3:17, 23; Jas.4:4; I Jn.2:5; 3:22; 4:15; 5:15; III Jn.5; Apoc.22:18, 19.
[10]   See also Mt.18:18; 21:22; 22:9; Mk.3:28; Lk.9:5; Jn.11:22; Acts 2:39; Apoc.13:15.
[11]   For additional examples see Mt.6:25, 31; 10:19; 16:26; 19:16, 27; Mk.6:36; 8:1, 10:26; 12:9; 13:11; Lk.17:8; Jn.6:28; 8:46; 11:47; 12:27, 49; Acts 2:37; 4:16; 5:35; 21:22; 22:10, 16, 26; Rom.3:5; 4:1, 7:7, 24; 8:31, 35; 9:14; 10:6, 7.

Mt.10:26 *mn laau gar eſhobs ensenaĉolpf ebol an auō eſhēp enfnaouōnh ebol an,* 'For there is nothing covered which is not going to be revealed, or hidden that is not going to be manifested.' οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται

11.5. LOCAL CLAUSES

The Coptic word *ma*, 'place', is sometimes accompanied by the Relative Future in a local clause. It is usually rendered from the Greek relative adverb of place, ὅπου.[12]

Lk.12:34 *pma gar etere petnaho naŝōpe mmof ere petnhēt naŝōpe mmau,* 'For where your treasure is going to be, there your heart is going to be also.' ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται

11.6. OTHER USES OF RELATIVE FUTURE

The non-verbal sentence *tai te the* 'in this manner', 'thus', 'so', is often combined with the Relative Future. The expression *tai te the* is usually translated from the Greek adverb οὕτως.[13]

Mt.24:39 *tai te the etsnaŝōpe mmos nĉitparousia mpŝēre mprōme,* 'In like manner is going to be the coming of the Son of man.' οὕτως ἔσται

One can cite an example from the New Testament where a substantival Relative Future expression is rendered from a Greek accusative plural noun.

Mt.14:15 *ka mmēēŝe ĉe ebol jekas euebōk enetime nseŝōp nau mpetounaouomf,* 'Send the crowds away that they might go to the villages and buy food for themselves.' ἵνα ... ἀγοράσωσιν ἑαυτοῖς βρώματα

Relative Future may be used in rendering a Greek prepositional phrase which functions as an attributive adjective. Note the two examples in I Pet.1:11 below.

I Pet.1:11 *euŝine je ere pepna mpexs etnhētou ŝaje eaŝ nouoeiŝ erermntre jin nŝorp nmmokhs etnaŝōpe mpexs mn neoou etnaŝōpe mnnsōou,* 'They inquired what time the spirit of Christ which (was) in them was speaking of, predicting the pains which were about to happen to Christ, and the glories which were going to happen after them.' τὰ εἰς χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας

From the foregoing discussion we have seen that Relative Future may occur in many different kinds of syntactical relationships. The nuance of Relative Future is broad in the sense that it may translate the Present, Aorist or Future participle of Greek. At the same time, the nuance of Relative Future reflects the progressive action of Future I, especially seen in its frequent renderings of the verb μέλλω.

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[12] For additional examples see Mt.6:21; 8:19; 24:28; 26:13; Mk.6:56; 14:9, 14; Lk.17:37; 22:11.
[13] For additional examples see Mt.12:40, 45; 18:35; 20:16; 24:37; Lk.17:24, 26.

12. MISCELLANEOUS VERBAL CONSTRUCTIONS UTILIZED TO EXPRESS FUTURE ACTION

Hitherto we have confined our discussion principally to several of the so called 'future' tenses of Coptic. However, when any grammarian or linguist approaches his topic from only one point of view, he often fails to give a complete picture of the evidence which actually confronts him. For this reason, many of our present Coptic grammars are deficient. They often neglect, as is the case in most studies on the future tenses, to indicate other tenses beside the so called 'future' tenses into which a nuance of futurity has in some way penetrated. One good source for such information is the Greek text from which the Coptic has been translated. For our present discussion, therefore, we have confined our remarks largely to some of the 'non-future' tenses of Coptic, which have been occasionally rendered from the Greek Future tense.

12.1. THE *ŠAFSŌTM* TENSE

The *šafsōtm* or Aorist tense[1] of Coptic may be rendered from the Greek Future. *Šafsōtm* is an atemporal construction which expresses action which takes place in the very nature of the case; its precise nuance, however, must be determined from the context. Of particular importance in this regard is the Greek idiom from which *šafsōtm* is translated. One can cite a significant number of examples where *šafsōtm* is rendered from the Greek Future tense.[2] Many of these examples of the Greek Future are gnomic; that is, they set forth a fact or a performance which may rightfully be expected under normal conditions. That *šafsōtm* may carry a nuance of meaning similar to Future I is evident when the latter stands alongside *šafsōtm* in parallel clauses.

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[1] For the terminology 'Aorist' and a discussion of its nuance in Coptic see H. J. Polotsky, "Zur Neugestaltung der Koptischen Grammatik", *Orientalistische Literaturzeitung*, LIV (1959), p. 460. Also note the perceptive comments on *šafsōtm* by D. W. Young, "On Shenoute's Use of Present I", *Journal of Near Eastern Studies*, XX (April, 1961), pp. 118, 119.

[2] In addition to the examples cited below, note the following: Mt. 18:12, 13; Lk. 5:37; 15:7; Apoc. 4:10; II Sam. 13:12; Job 5:6; 6:6; 8:11; 11:2; 14:9; Ps. 103:12; 145:4; Prov. 2:9; 29:10; Wisd. of Sol. 1:5; Sir. 1:24; 12:8, 17; 16:14; 37:29; 38:2, 3; Tobit 12:9.

Prov.10:30[3] *mere pdikaios ei epahou eneh nasebēs de naouōh an hijm pkah,* 'The righteous is never going to go back, but the wicked is not going to dwell in the land.' οὐκ ἐνδώσει ... οὐκ οἰκήσουσιν

Sir.10:1 *oukritēs nsabe šafti sbō mpeflaos auō thēgemonia nousabe našōpe estēš,* 'A wise judge is going to instruct his people, and the rule of a man of understanding is going to be well ordered.' παιδεύσει ... τεταγμένη ἔσται

Sir.41:7 *šare nšēre čn arike eueiōt nasebēs je senanečnoučou etbētf,* '(His) children are going to blame an ungodly father, because they are going to be reproached on account of him.' μέμψεται ... ὀνειδισθήσονται

The alternation and consequent overlapping of tenses[4] in the above examples appears to be a literary device by the Coptic translators in seeking to set off more clearly one clause from the other and thereby put greater strength behind their words.

Although not in a parallel clause with Future I, the following example of *šafsōtm* clearly expresses a nuance of meaning similar to the progressive action characteristic of Future I.

Sir.29:5 *šaftipi enefčij šantffi,* 'He is going to kiss his hands until he receives (it).' καταφιλήσει

Šafsōtm is also found translated from the Greek Future tense in the apodoses of conditional and concessive clauses.

Mt.12:25 *auō polis nim hi ēi nim efšanpōš ehrai ejōf mefaheratf,* 'And every city and every house if divided against itself is not going to stand.' σταθήσεται

Heb.12:20 *kan eršanouthērion jōh eptoou šauhiōne erof,* 'Even if a wild beast should touch the mountain it is going to be stoned.' λιθοβοληθήσεται

12.2. THE CONDITIONAL CONJUGATION

A study of one aspect of the Conditional conjugation reflects an interesting translation by the Copts of the Greek Future tense. The prophetic formula καὶ ἔσται (Hebrew וְהָיָה), as we have previously pointed out in this work, may be rendered into Coptic by *esešōpe, snašōpe* or *fnašōpe*. Especially in the Book of Deuteronomy, however, where the prophetic formula καὶ ἔσται is frequently combined with a conditional or temporal clause, (i.e., ἐάν, ὅταν or ἡνίκα ἐάν with the subjunctive) the Copts would often translate this phenomenon apart from any use of *esešōpe, snašōpe* or *fnašōpe*.

The only kind of exception to this rule observed by this present writer occurs in several places[5] where *esešōpe* is combined with the Conditional conjugation. Note the following example.

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[3] In Proverbs 10:30, *Papyrus Bodmer, VI* (= *Corpus Scriptorum Christianorum Orientalium*, Vol. 194, 1960, p. 60), a mixed text of Proverbs written mostly in the Sahidic and Achmimic dialects, manifests a variation from the Sahidic. The Aorist Achmimic form *mare-* occurs rather than the Sahidic form *mere-* cited above.

[4] Cf. Young, *loc. cit.*, where examples are cited of the interchange of *šafsōtm* with Present I.

[5] See also Ex.12:26; Josh.8:5.

Deut. 7:12 *auō eseŝōpe etetnŝansōtm eneeidikai*, 'And it shall come to pass when you hearken to these ordinances (... God will keep with you the covenant'). καὶ ἔσται ἡνίκα ἂν ἀκούσητε

Apart from the exception cited above, the Copts had two major ways of rendering the Greek prophetic formula and accompanying conditional or temporal clause. In many cases we find *erŝan* and the verb *ŝōpe*;[6] next may come any post-positional particles, and finally comes the Conjunctive tense[7] with the subject and main verb of the clause. This circumlocution may be translated when either ἐάν or ὅταν serves to introduce the clause.

Deut. 11:29 *esŝanŝōpe de nte pjoeis peknoute jitk ehoun epkah*, 'And (it shall come to pass) when the Lord your God brings you into the land (... you shall set the blessing on Mount Gerizim and the curse on Mount Ebal'). καὶ ἔσται ὅταν εἰσαγάγῃ

Deut. 8:19 *esŝanŝōpe de ngerpōbŝ hn ouerpōbeŝ mpjoeis peknoute*, 'And if you forget the Lord your God (... you shall surely perish'). καὶ ἔσται ἐὰν λήθῃ ἐπιλάθῃ

One can cite two Coptic variations to the above examples. In Deut. 6:10, the Conditional conjugation is repeated in place of the Conjunctive tense; while Deut. 26:1 employs the Causative Infinitive in place of the Conjunctive.

Deut. 6:10 *auō efŝanŝōpe efŝanjitk ehoun nči pjoeis peknoute epkah*, 'And (it shall come to pass) when the Lord your God brings you into the land (... take heed lest you forget the Lord).' καὶ ἔσται ὅταν εἰσαγάγῃ

Deut. 26:1 *esŝanŝōpe de etrekbōk ehoun epkah*, 'And (it shall be) when you enter into the land (... you shall take some of all the fruit of the ground).' καὶ ἔσται ἐὰν εἰσέλθῃς

A second way of translating this expression is by means of the Conditional conjugation standing alone. In this case, ἔσται is absorbed in translation by *erŝan* and the verb.[8]

Deut. 20:2 *auō ekŝanhōn ehoun eppolemos*, 'And (it shall be) when you draw near to the battle (... the priest shall come forward and speak to the people).' καὶ ἔσται ὅταν ἐγγίσῃς

Variations of the above include *eŝōpe* (Deut. 25:2) and *eŝōpe erŝan* (Deut. 28:15).

Deut. 25:2 *eŝōpe pasebēs mpŝa m henŝēse*, '(It shall be) if the wicked man be worthy of beating (... the judge shall cause him to lie down and be beaten).' καὶ ἔσται ἐὰν ἄξιος ᾖ

Deut. 28:15 *eŝōpe de etetnŝantmsōtm nsa pehroou mpjoeis petnnoute*, 'And (it shall be) if you will not obey the voice of the Lord your God (... all these curses shall come upon you).' καὶ ἔσται ἐὰν μὴ εἰσακούσῃς

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[6]   The Conditional conjugation very often is preceded by the conjunction *auō* rendered from the Greek καί. Note Deut. 25:19. If *auō* is omitted, however, the post-positional particle *de* may take its place.

[7]   Cf. the use of the Conjunctive in final clauses with *jeka(a)s* (See chapter IV of this present volume).

[8]   For additional examples see Deut. 24:1; 17:18; 29:19; Josh. 3:13.

In summary, we may say that *eseŝope, snaŝope* or *fnaŝope*, are all used to introduce future events. Often, however, a conditional or temporal clause is located along with this which has the effect of producing a circumlocution. This may be expressed in one of two ways: (1) *erŝan* and the verb *ŝope* combine with the Conjunctive tense which sets forth the subject and main verb of the clause. Variations include either the Conditional conjugation or the Causative Infinitive in place of the Conjunctive tense; (2) *erŝan* alone. Variations are found with *eŝope* and *eŝope erŝan*.

12.3. THE PERFECT TENSE USED AS FUTURE PERFECT

On several occasions in the New Testament the Copts translated the Greek Future tense by Perfect I. Though Perfect I is non-durative and usually indicates an action which has taken place in the past, it need not always be so conceived. As we have previously pointed out, the Greek Perfect, also a tense of completed action, is sometimes translated by Future I,[9] a durative tense. Perfect I is a historic tense and as such may sometimes be rendered like the English Future Perfect when a future event is already conceived of as having taken place in the mind of the speaker.

Mt. 24 : 2[10] *nneuka ouōne hijn ouōne mpeima mnoubolf ebol*, 'There shall not be left here one stone upon another which shall not have been thrown down.' ὃς οὐ καταλυθήσεται

Note again, that in the example below, though the action is expressed by the use of Perfect I, it is Future Perfect from the standpoint of the translator.

Apoc. 11 : 15 *a tmntero mpkosmos r tapjoeis mn pefxs auō afrrro ŝa eneh nnieneh*, 'The kingdom of the world has become the kingdom of the Lord and of His Christ, and He shall have begun to reign for ever and ever.' βασιλεύσει

12.4. GREEK μέλλω

The importance of the Greek verb μέλλω ('to be about to', 'to be on the point of', 'to be going to', in the translation of the future tenses of Coptic has been referred to throughout this work. There are, however, two examples which deserve particular note. The Coptic translators in Eph. 1 : 21 and I Tim. 4 : 8 rendered the two substantival participles of μέλλω not by one of the *na* futures but by a combination of the two adjectives *ke* 'other' and *oua* 'one'. Again, it is the context which is the final criterion for our English translation. Since both cases of μέλλω occur in parallel clauses where contrast is involved, one can see why the Copts might use such an adjectival expression to convey a nuance they would otherwise delegate to a verb.

Eph. 1 : 20, 21 *afthmsof hiounam mmof hnmpēoue effose earxē nim hieksousia nim*

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[9] See Jn. 20:23; I Jn. 4:12; Apoc. 3:20.
[10] See Mk. 13:2; Lk. 21:6 for parallel passages.

hičom nim himntjois nim hiran nim ešautauof ou monon hmpeiaiōn alla hmpkeoua, 'He made Him sit at his right hand in the heavens, being higher than all rule and authority and power and dominion and every name that is named, not only in this age but in that which is to come.' οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι

I Tim. 4 : 8 *tgumnasia gar mpsōma ounofre te prosoukoui nouoeiš tmnteusebēs de ounofre te nouoeiš nim euntas mmau mperēt mpōnh papeima mnpapkeoua,* 'For the exercise of the body is profitable for a little time, but godliness is profitable for all time, having the promise for the present life and for the life to come.' ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης

13. SUMMARY AND CONCLUSIONS

This study has been concerned with a syntactical examination of future tenses in Coptic in order to delineate more accurately their nuances of meaning. The two future tenses most frequently used in Sahidic texts, namely, Future III and Future I, have concerned the greater part of our study. By giving exhaustive examination to the above mentioned tense constructions as found in the New Testament, we have been able to compile statistics which have been of considerable help in establishing syntactical patterns from which conclusions have eventually been drawn. In this chapter we shall summarize some of the more important findings and conclusions of our entire study.

Future III is the only Coptic tense which consistently carries with it a truly future nuance. *Efesōtm* is derived from the Late Egyptian *iw·f r sdm*, a tense construction used both in Middle and Late Egyptian texts to indicate *true* futurity. The Negative Future III construction, *nnefsōtm*, like *efesōtm*, is a basic tense of the tripartite conjugation pattern. Of the 829 examples of Future III observed in my study of the New Testament, 227 of them, or about 27.4 percent were found to be Negative Future III.

The nuance projected by Future III is emphatic. It is a vivid tense of futurity which carries definite overtones of a dynamic state or activity yet to be realized. A sense of urgency, necessity, or compulsion often accompanies Future III. It is a future tense which definitely expects or anticipates its fulfillment or happening. It is a tense which is usually characterized by certainty, intention, or authority. The nuance of Future III is especially evident when used in commands, instructions, prohibitions, wishes, oaths, promises, pledges, and predictions. Because of its forceful and climactic nuance of meaning, Future III is very frequently found in final clauses. Of at least seven different ways employed by the Copts to express final clauses, the use of *jeka(a)s* or *je* with *efesōtm* is most common, accounting for about 80 percent of all examples of Future III in the New Testament.

Our investigation disclosed that *jeka(a)s* occurs approximately twice in the New Testament for every one time *je* is found. The form *jekaas* seems to have been preferred in earlier texts, later giving rise to a contracted form, *jekas*. Both *jeka(a)s* and *je* are most frequently rendered from ἵνα with the Present and Aorist subjunctive. The Perfect subjunctive with ἵνα is sometimes translated by *jeka(a)s* and Fu·

ture III. The conjugation ὅπως with the subjunctive is rendered twice as often with *jeka(a)s* clauses than it is with *je*. On the other hand, *je* translates the Greek articular infinitive, εἴ πως, εἰ ἄρα and εἰ καί more frequently than *jeka(a)s*.

The syntax of both *jeka(a)s* and *je* with *efesōtm* is similar in many ways to the usage of ἵνα in Greek final clauses. *Jeka(a)s* and *je* are chiefly used to express purpose, but also frequently occur in object clauses, subject clauses, result clauses and appositive clauses. *Jeka(a)s* sometimes is found in complementary and causal clauses while *je* occasionally occurs in imperative clauses and wish clauses.

Perhaps the most distinguishing feature of comparison in the construction of *jeka(a)s* clauses with *je* clauses comes in the intervention of various elements between *jeka(a)s* and the verbal auxiliary. Some of the more common intervening elements are *de, on, če, pantōs, kan, katathe, gar, pe, ter=, hrai, hōō=*; the negative particle *an*; pronominal expressions such as *ntōtn* and *ouon nim*; prepositional phrases; and conditional clauses. Intervening clauses or phrases occur 22 times in the New Testament when the Conjunctive tense is used with *jeka(a)s*. Such a construction appears to be a kind of anacoluthon which leaves *jeka(a)s* in a vague relation with what follows. It may be equated syntactically with *jeka(a)s* and Future III in the sense that both allow for extended intervening elements between *jeka(a)s* and the verbal auxiliary. It may not, however, be equated with *je*, since *je* allows for no intervening elements between itself and the verbal auxiliary.

The evidence supports the conclusion that *jeka(a)s* and *je* are, for the most part, synonymous in their syntactical function. The fact that these conjunctions can be readily interchanged (except when elements come between *jeka(a)s* and the verbal auxiliary) gives sufficient grounds for this. The charts in chapter five indicate a wide variation in the distribution of *jeka(a)s* and *je* in both Old and New Testaments. One is permitted to say, therefore, that the selection of *jeka(a)s* and/or *je* on a particular occasion was, to a great extent, a matter of discretion on the part of the Coptic translator. Varied backgrounds, education, and degrees of fluency were often a controlling factor. Accordingly, *jeka(a)s* and *je* were frequently interwoven in a particular book to give added literary style and prevent the monotony of one term receiving exclusive use.

In chapter six of this work one finds a discussion of Future III in non-final relationships. Commands and instructions are normally rendered from the Future indicative of the Greek. Commands are particularly plentiful in the Coptic Old Testament in light of the legislative character of much of the writings. Of special note are the many instances where the conjunctive particle *auō* precedes the verbal auxiliary of Future III. Emphatic commands may be expressed by employing a cognate expression along with the verb. Commands may also be constructed by use of Future III immediately followed by the Circumstantial Present in a periphrastic construction. Prohibitions, expressed by Negative Future III, are usually rendered from the Greek οὐ with the Future indicative or οὐ μή with the Aorist subjunctive.

Promises, pledges, and predictions characterize a good number of non-final uses

of Future III. It is most common to find this use of Future III with negation. Our investigation has shown that many of these statements are about God's covenant relation to His people; others are eschatological promises and predictions. Sometimes the 'Until' tense or *ša* temporally modifies Future III; other times the formula 'Verily, (verily) I say to you', introduces Future III. Emphatic denial, expressed in Greek by εἰ with the Future indicative, may be rendered into Coptic by Negative Future III. Future events are sometimes introduced by the prophetic formula *esešōpe*.

Wishes in Coptic are regularly translated from the Greek optative. They usually express a positive prayer or entreaty to God in behalf of someone else. Sometimes *marefsōtm* and *efesōtm* are interchanged in parallel clauses expressing a wish. *Esešōpe* and *efešōpe* are interchangeable counterparts of *nnesšōpe*, an expression which strongly deprecates something suggested by a previous assertion.

In our study we found Future I to occur more often in the Coptic New Testament (over 1125 times) than any other future tense construction. Future I is derived from the Late Egyptian *tw·i m n'y r sḏm*. The elements *m n'y* are important, for they indicate motion in progress, a basal idea of Future I. *Fnasōtm* is an expansion of the bipartite conjugation pattern. Whereas Future III employs one form for negation, namely, *nnefsōtm*, Future I may be negated with one of seven different combinations or variations of negatival morphemes. The following are all attested under various syntactical conditions: *n ... an*; *... an*; *mē*; *mē n ... an*; *mn*; *mmn*; *nn*.

Our investigation has revealed that the nuance of meaning conveyed by Future I is that of progressive action. Like Present I (which may indicate action going on in the present), Future I is a durative tense. It takes over where the latter leaves off, depicting vivid, progressive action on into the future. At least 250 cases were found in the New Testament where Future I is rendered from the Present tense of Greek, a consistently durative tense. Though the English language has no tense to express nuance of meaning comparable to Future I, the Greek language frequently uses the verb μέλλω ('to be about to', 'to be going to') for this purpose. Many examples of Future I when carefully examined will betray a definite relationship to the context at hand. Of particular importance in this regard are temporal adverbial modifiers which have the effect of binding Future I more securely to the present context from which the action is going to progress. Future I does not possess within itself the overtones of dynamic futurity expressed in Future III. In a very real sense, therefore, it is not a "future tense". It may, however, function as a future tense when the greater stress is upon the occurrence of the action in future time rather than on the progression involved in achieving this end. When this is the case, the nuance of futurity is usually influenced by the context (especially when Future I and Future III are interchanged in similar or parallel clauses) and/or the nature of the verbal idea.

In chapter eight the construction of sentences with Future I was discussed. It was found that *fnasōtm* is not only translated from the Future and Present tenses of Greek, but also occasionally from the Perfect, Imperfect and Aorist tenses. It

was also pointed out that Future I may occur with at least ten different indefinite actor expressions. On such occasions, Future I is accompanied by the predicative expressions of existence and non-existence *oun* and *mn*. The Copts sometimes expressed a state of possession in future time by the impersonal verbs *ounte-* and *mnte-*. Finally, the construction of Future I with the Causative Infinitive was discussed.

One of the differences of Future I compared with Future III is that the former is often found in interrogative sentences. Only one case of Future III in an interrogative sentence was found in our study. Another difference is that *fnasōtm* is seldom used in commands in the New Testament (see Mt. 23 : 32); on the other hand, *efesōtm* is very frequently used.

As a durative, progressive tense, the action of Future I may be completed in the immediate future or the remote future. The actual time required for the performance of the action may be viewed as instantaneous, a definite period of time, or an indefinite period of time. Sometimes Future I expresses continuative, progressive action when joined with the previous statement by the conjunction *auō*. In the protasis of determined conditions governed by *ešje* or *ešōpe*, Future I regularly indicates action which is *going to* happen, as intended, or as desired. The use of Future I, as opposed to that of Future III, in an apodosis of a conditional sentence is particularly significant in distinguishing the exact nuance of meaning connoted by each tense. When Future I appears in the apodosis it usually expresses the natural result, consequence, or conclusion of the projected fulfillment of the protasis. The apodosis is normally set forth in an indicative or declarative manner rather than in an instructional or imperatival way characteristic of Future III. The action of the apodosis with Future I should be conceived of as *going to* take place or *about to* take place and not *shall* or *must* take place.

Our investigation also has shown that Future I may in certain contexts function as a future tense. It may be used, like Future III, with cognate expressions for emphasis. *Fnasōtm* may be used in a prophetic formula of *snašōpe* or *fnašōpe* to introduce future events. Future I may be constructed with *jpi-* to indicate futurity. It may even be found in a final clause (Lk. 22 : 29, 30) where normally *je* with Future III would be expected. There are examples where *na* futures are constructed parallel to Future III. The evidence seems to indicate that Future I may overlap Future III when stress is placed upon the certainty or necessity of the action in future time whether or not the nuance of progressive action is clearly retained in the text.

Chapter eleven dealt with the Relative Future. This tense construction occurs over 575 times in the New Testament; it is frequently used in conditional relative clauses, local clauses and interrogative sentences. The nuance of Relative Future is broad in the sense that it may translate the Present, Aorist or Future participle of Greek. At the same time, its nuance reflects the progressive action of Future I, especially seen in its frequent renderings of the verb μέλλω.

In the last chapter some of the miscellaneous verbal constructions utilized to express future action were discussed. The following observations were made: The

šafsōtm tense may carry a nuance of meaning similar to Future I when standing alongside the latter in parallel clauses. The Conditional conjugation and the verb *šōpe*, especially in the book of Deuteronomy, combine with the Conjunctive tense to translate the Greek prophetic formula καί ἔσται joined with ἐάν, ὅταν, or ἡνίκα ἐάν and the subjunctive. Perfect I is occasionally rendered like the English Future Perfect when a future event is already conceived of as having taken place in the mind of the speaker. Finally, in Eph.1:21 and I Tim.4:8 the Greek participle μέλλων is translated not by one of the *na* futures, but by a combination of the two adjectives *ke* 'other' and *oua* 'one'.

The evidence set forth in the foregoing pages supports the conclusion that future tenses of Coptic carry into both broader and more detailed areas of syntax than most of the present Coptic grammars indicate. This study has also shown that the nuances of meaning within the Coptic future tenses, though sometimes subtle and hard to define, may be contrasted when careful attention is given to not only the Egyptian etymology of the tense construction and the Greek from which the Coptic is rendered, but also to the grammar and syntax of the various contexts involved.

APPENDIX A

TABULATION OF THE OCCURRENCES OF FUTURE I
IN THE COPTIC NEW TESTAMENT

Code: n = negative

Matthew				
	7:8	11:23	13:35	20:18
	7:11	11:24	13:41	20:23
1:21	7:19	11:28	13:43	20:26
1:23	7:22	12:11 n	15:13	20:27
2:13	7:23	12:18	15:14	20:30
2:23	8:8	12:18	16:18	21:2
3:10	8:12	12:19 n	16:18 n	21:3
4:6	8:25	12:19 n	16:19	21:21
4:9	8:31	12:19 n	16:19	21:21
5:19	9:15	12:20 n	16:19	21:22
5:19	9:16	12:20 n	16:25	21:24
5:32	9:18	12:26	16:25	21:24
6:4	9:21	12:27	17:17	21:25
6:6	10:15	12:31	17:17	21:27 n
6:14	10:17	12:31 n	17:20	21:29
6:15 n	10:17	12:32	17:22	21:37
6:18	10:19	12:32 n	17:27 b	21:41
6:21	10:21	12:36	18:18	21:43
6:22	10:32	12:41	18:18	21:44
6:22	10:33	12:42	18:19	21:44
6:24	10:39	12:44	19:5	22:23 n
6:33	10:39	13:12	19:11 n	23:12
6:34	10:41	13:12	19:28	23:12
7:4	10:41	13:14	19:29	23:32
7:5	11:10	13:14	19:30	23:34
7:8	11:22	13:14	20:4	24:6
7:8	11:23 n	13:30	20:18	24:7

Future 1 (*cont.*)

24:9	26:33 n	8:38	13:19	1:15
24:10	26:34	9:1 n	13:20 n	1:16
24:12	26:35 n	9:11	13:22	1:17
24:21	26:45	9:12	13:24	1:18
24:22	26:62 n	9:31	13:24 n	1:31
24:24	26:64	9:31	13:26	1:32
24:29	26:75	9:35	13:27	1:32
24:29 n	27:24 n	9:41 n	13:31	1:32
24:29	27:63	9:48 n	13:31 n	1:33
24:29	28:7	9:49	13:35	1:33
24:30	28:14	10:7	14:7 n	1:34
24:30		10:30 n	14:9	1:35
24:35	Mark	10:31	14:13	1:45
24:35 n	1:2	10:33	14:15	1:48
24:40	2:9	10:38	14:18	1:76
24:40	2:19 n	10:38	14:21	2:12
24:41	2:20	10:39	14:27	2:26 n
24:47	2:21 n	11:2	14:27	2:29
24:48	2:22 n	11:3	14:28	3:5
25:1	3:2	11:23	14:29	3:5
25:21	3:23	11:23	14:30	3:6
25:23	3:24 n	11:24	14:31 n	3:9
25:29	3:27	11:29	14:41	3:17
25:29	3:28	11:29	14:58	4:7
25:31	4:13	11:31	14:58	4:10
25:34	4:22 n	11:33 n	14:60 n	4:11
25:37	4:22 n	12:6	14:62	4:23
25:40	4:24	12:7	14:72	5:5
25:41	4:25	12:18 n	15:4 n	5:35
25:44	4:25	12:25 n	16:16	5:36
25:45	4:38	12:25 n	16:17	6:9
25:46	5:23	12:26	16:18	6:21
26:2	5:28	13:6	16:18 n	6:21
26:13	6:23	13:7	16:18	6:25
26:15	7:18 n	13:8		6:25
26:24	8:3	13:8	Luke	6:35
26:31	8:31	13:8	1:13	6:38
26:31	8:31	13:9	1:14	6:39 n
26:32	8:35	13:12	1:14	6:42
26:33	8:35	13:19	1:15	6:43

Future I (*cont.*)

6:43	12:5	14:24	20:37	4:13
6:47	12:8	14:28 n	20:47	4:14
7:27	12:9	14:31 n	21:6 n	4:21 n
8:18	12:10	14:32	21:10	4:25
8:18	12:10 n	14:33 n	21:11	4:36
8:24	12:12	15:4 n	21:11	4:48 n
8:50	12:18	15:8 n	21:12	5:19
9:24	12:18	15:18	21:12	5:20
9:24	12:20	16:3	21:13	5:21
9:26	12:31	16:13	21:15	5:22 n
9:41	12:33 n	16:31 n	21:23	5:25
9:41	12:37	17:6	21:24	5:25
9:44	12:44	17:33	21:25	5:28
10:12	12:45	17:33	21:26	5:43
10:14	12:47	17:34	21:27	5:47
10:15	12:48	17:34	21:33	6:35 n
10:15 n	12:48	17:35	21:33 n	6:35 n
10:28	12:48	17:35	22:10	6:37 n
10:35	12:52	18:5	22:12	6:40
11:8 n	12:53	18:7 n	22:22	6:44
11:8	12:54	18:8	22:30	6:45
11:10	12:55	18:14	22:61	6:51
11:10	13:3	18:14	22:69	6:54
11:10	13:5	18:31	23:16	6:56
11:13	13:24	18:32	23:22	6:57
11:18	13:25	19:8	23:30	6:58
11:19	13:25	19:26	23:43	7:17
11:21	13:26	19:26	24:49	7:27 n
11:22	13:27	19:30		7:33
11:22	13:35	19:40	*John*	7:34 n
11:24	14:5	19:46	1:50	7:34
11:30	14:5	20:3	1:51	7:35 n
11:31	14:9	20:5	2:17	7:36 n
11:32	14:10	20:6	2:19	7:36
11:34	14:11	20:8 n	2:20	7:38
11:36	14:11	20:13	3:4	8:12
12:2 n	14:14	20:18	3:12	8:12 n
12:2 n	14:14	20:18	3:18 n	8:21
12:3	14:18	20:27 n	3:36 n	8:21
12:3	14:19	20:36 n	3:36	8:21

Future I (*cont.*)

8:21	12:47 n	15:5	21:6	11:14
8:22 n	13:7	15:5 n	21:18	11:16
8:24	13:32	15:6	21:23 n	13:10 n
8:24	13:32	15:7	21:23 n	13:11
8:28	13:33	15:10	21:23 n	13:34 n
8:32	13:33 n	15:15 n	21:25 n	13:34
8:32	13:35	15:20		13:39
8:33	13:36 n	15:20	*Acts*	13:41
8:35 n	13:37	15:26	1:5	13:46
8:35	13:37 n	16:7	1:6	15:16
8:36	13:38	16:8	1:8	15:16
8:51 n	14:2	16:10 n	2:17	15:29
8:52 n	14:5	16:12 n	2:18	16:31
9:4 n	14:7	16:13	2:20	17:19
10:5	14:12	16:13	2:21	18:10 n
10:9	14:12	16:14	2:21	18:21
10:9	14:13	16:15	2:26	19:27
10:15	14:14	16:17	2:27 n	19:37
10:16	14:15	16:20	2:27 n	20:16
10:17	14:16	16:20	2:28	20:25 n
10:27	14:16	16:20	2:38	20:30
10:28	14:17	16:20	3:6	20:38 n
11:8	14:17	16:22	3:22	21:11
11:11	14:18 n	16:22 n	3:23	21:22
11:12	14:19	16:23 n	3:25	21:24
11:23	14:19	16:23	5:9	22:10
11:24	14:19	16:24	5:38	22:15
11:25	14:20	16:26	5:39	22:18 n
11:26 n	14:21	16:26 n	7:6	23:3
11:40	14:21	16:28	7:6	24:10
11:48	14:21	17:26	7:7	24:22
12:25	14:22	18:11 n	7:25	24:25
12:25	14:23	19:10 n	7:25	25:4
12:26	14:23	19:37	7:37	26:8
12:26	14:26	20:15	7:43	26:23
12:26	14:26	20:17	8:22	26:23
12:28	14:28	20:23	8:31	27:12
12:31	14:30 n	20:25 n	8:33	27:22
12:32	15:2	21:3	9:6	27:25
12:34	15:2	21:6	9:16	27:31 n

Future I (*cont.*)

27:34 n	10:19	6:7	14:24	10:8 n
27:39	10:19	6:9	14:25	11:1
28:26	11:6 n	6:10	14:25	11:4
28:26	11:19	6:12 n	15:12 n	11:4
	11:21 n	6:13	15:13 n	11:9
Romans	11:22	6:14	15:15	11:10 n
1:17	11:23	6:16	15:16 n	11:12
1:18	11:24	7:9 n	15:22	11:16
2:3	12:19	7:15	15:26	11:18
2:26 n	12:20	7:16	15:26	11:21
3:20 n	13:2	7:16	15:29 n	12:6 n
3:28	13:3	7:28	15:32 n	12:9
5:9	14:4	7:31	15:32	12:14 n
5:10	14:7 n	7:37	15:35	12:15
5:17	14:10	7:38	15:42	13:2 n
5:19	14:11	8:8	15:42	13:4
6:1	14:11	8:10 n	15:43	13:6
6:5	15:9	8:11	15:43	13:9
6:8	15:9	9:15	15:49	13:11
6:9 n	15:12	10:13	15:50 n	
6:14 n	15:12	11:6 n	15:51 n	*Galatians*
7:3	15:21	11:14 n	15:51	2:16 n
8:11	15:21	11:27	15:52	2:16 n
8:13	15:28	11:34	15:52	3:11 n
8:13	16:20	12:31	15:54	3:12
8:21		13:8	16:6	3:17 n
8:32 n	*I Corinthians*	13:8		5:2
8:39	1:19	13:8	*II Corinthians*	5:10 n
9:12	3:8	13:8	1:10	5:10
9:15	3:12	13:10	1:10	5:21 n
9:19	3:13	13:12	1:13	6:2
9:20 n	3:13	14:5 n	3:8	
9:25	3:14	14:7	3:9	*Ephesians*
9:26	3:15	14:11	3:11	5:31
9:33	3:15	14:15	4:6	6:8
9:33 n	3:17	14:15	4:14	6:21
10:5	4:5	14:15	5:3 n	
10:9	5:13	14:16	6:16	*Philippians*
10:11 n	6:3	14:21	6:17	1:6
10:13	6:7	14:21 n	9:10	1:18

Future I (*cont.*)

1:19	*II Timothy*	6:14	*I Peter* 1:10
1:20		7:15	
1:25	2:11	7:21 n	2:6 *Apocalypse*
1:25	2:12	7:24	2:6 n 2:7
2:17	2:12	8:10	2:19 2:10
3:15	2:13	8:10	4:17 2:10
4:7	2:16	8:12	5:10 2:17
4:9	2:16	8:12	2:17
	2:21	9:14	*II Peter* 2:22
Colossians	3:1	10:16	2:23
1:23	3:2	10:26 n	1:10 n 2:23
3:4	3:9 n	10:29	1:12 2:23
3:24	3:12	10:30	1:14 2:26
3:25	3:13	10:30	1:15 2:28
4:7	4:3	10:37 n	2:2 3:3 n
4:9	4:3 n	11:6	2:3 3:4
	4:3	11:32	2:3 n 3:5
I Thessalonians	4:18	12:9	2:12 3:5 n
3:4	4:18	12:14 n	3:9 n 3:5
4:14		12:26	3:9 3:7 n
4:16	*Philemon*	13:6 n	3:10 3:7 n
4:17	1:21		3:12 3:8 n
4:17	1:22	*James*	*I John* 3:9
		1:5	3:10
II Thes-	*Hebrews*	1:7	2:17 3:12
salonians	1:5	1:10	2:17 3:12
	1:5	1:12	2:24 3:16
2:8	1:11	1:25	3:2 3:20
2:11	1:11	2:11 n	3:2 3:20
3:4	1:12 n	2:18	3:19 3:20
	1:12 n	4:4	3:19 3:21
I Timothy	2:3	4:6	3:22 5:10
2:15	2:12	4:7	4:12 7:9 n
3:5	2:12	4:13	4:12 7:15
4:1	2:13	4:15	5:14 7:16 n
4:6	4:3	5:15	*II John* 7:16 n
4:16	4:5 n	5:15	7:16 n
5:25 n	6:3	5:15	1:2 7:17
6:7	6:7	5:20	*III John* 9:6
6:9	6:14		1:6 10:6 n

Future I (*cont.*)

10:7	13:15	18:7	21:3	21:25 n
10:9	13:16	18:7 n	21:3	22:3
10:9	14:10	18:9	21:4	22:3
11:2	14:10	18:11	21:4	22:3
11:3	14:11	18:14 n	21:5	22:15
11:10	17:8	18:15	21:6	22:18
13:8	17:10	20:3	21:7	22:19
13:10	17:13	20:6	21:7	
13:10	17:14	20:7	21:24	
13:13	17:16	20:10	21:25 n	

APPENDIX B

TABULATION OF THE OCCURRENCES OF RELATIVE FUTURE
IN THE COPTIC NEW TESTAMENT

Code: n = negative

Matthew	6:21	11:6 n	18:18	24:13
	6:25	11:10	18:18	24:13
1:20	6:25	11:27	18:19	24:27
1:21	6:31	12:11	18:35	24:28
2:6	6:31	12:32	19:9	24:37
3:10 n	6:31	12:32	19:16	24:39
3:11	7:2	12:36	19:27	26:13
4:10	7:2	12:40	20:4	26:21
4:10	7:9	12:45	20:16	26:23
5:4	7:13	12:50	20:22	26:24
5:5	7:14	13:40	20:26	26:25
5:6	7:19	13:49	20:27	26:28
5:7	7:21	14:7	21:22	26:29
5:8	7:21	14:15	21:41	26:46
5:9	8:19	15:5	21:44	26:48
5:19	10:11	15:5	21:44	
5:19	10:14 n	15:17	22:9	*Mark*
5:21	10:19	15:32	23:3	1:2
5:22	10:19	16:19	23:12	3:28
5:22	10:22	16:19	23:12	3:28
5:22	10:22	16:25	23:16	3:29
5:28	10:26 n	16:25	23:16	3:35
5:31	10:26 n	16:26	23:18	4:33
5:32	10:32	16:28 n	23:18	6:10
5:32	10:33	18:4	23:20	6:11 n
5:40	10:38 n	18:5	23:21	6:22
5:41	10:42	18:6	23:22	6:36

Relative Future (*cont.*)

6:56	14:14	10:5	18:30 n	6:37
7:10	14:14	10:8	18:37	6:51
8:1	14:20	10:8	20:18	6:57
8:2	14:21	10:10	21:15 n	6:58
8:4	14:24	10:22	21:16	6:60
8:35	14:27	10:35	21:36	6:64
8:35	14:42	10:42 n	22:10	6:71
8:37	14:44	11:5	22:11	7:39
8:38	15:29	11:6, 7	22:19	8:12
9:18	16:16	11:11	22:20	8:21
9:22	16:16	12:4	22:21	8:22
9:23	16:17	12:5	22:22	8:46
9:37		12:8	22:23	8:50
9:37	*Luke*	12:9	22:49	8:51
9:37	1:20	12:10	23:31	8:52
9:37	1:35	12:10	24:1	9:34
9:41	1:35	12:11	24:21	10:32
9:42	1:78	12:22	24:28	11:22
10:11	2:10	12:22		11:47
10:15 n	2:23	12:29	*John*	12:4
10:26	3:9 n	12:29	1:29	12:27
10:32	3:10	12:34	1:33	12:48
10:35	3:16	12:42	1:33	12:48
10:38	6:29	13:23	2:5	12:49
10:38	6:38	14:15	4:8	12:49
10:39	7:4	14:27 n	4:13	13:6
10:39	7:23 n	16:11	4:14	13:11
10:43	7:28	16:12	4:14	13:20
10:44	7:42	16:18	4:14	13:21
11:23	8:17 n	16:18	4:24	13:26
11:24	8:17 n	17:8	5:19	13:27
11:24	9:5 n	17:24	5:22	13:33
12:9	9:24	17:26	5:25	14:13
12:40	9:24	17:30	5:45	14:26
13:11	9:26	17:30	5:45	15:2 n
13:11	9:31	17:33	6:6	15:2
13:11	9:48	17:33	6:27	15:4 n
13:13	9:48	17:37	6:27	15:5
13:13	9:57	18:17 n	6:27	15:7
14:9	10:1	18:26	6:28	15:16

Relative Future (*cont.*)

15:26	24:25	10:12	15:37	3:21
16:2	25:10	10:13	16:2	
16:13	25:26	11:34	16:3	*Colossians*
16:13	26:16	13:2	16:6	2:17
16:14	26:17	14:20		3:17
16:23	28:28	14:21	*II Corinthians*	3:23
17:20		14:23	2:2	
18:2	*Romans*	15:12	2:2	*I Thessalonians*
18:5	2:6	16:2	2:2	1:10
20:23	2:13		2:10	4:15
20:23	2:16	*I Corinthians*	2:15	4:17
21:20	3:5	1:8	2:15	5:24
21:25	3:5	1:18	3:7	
	3:30	1:18	3:11	*II Thes-*
Acts	4:1	2:6	3:11	*salonians*
2:21	4:6	2:16	3:13	1:9
2:37	4:8 n	3:13	4:3	2:8
2:39	4:18	3:14	9:15 n	3:3
2:47	4:24	3:15	10:18 n	
3:23 n	5:14	3:17	10:18	*I Timothy*
4:16	6:1	3:22	11:21	1:16
5:35	7:7	4:5		6:15
6:14	7:24	4:17	*Galations*	6:19
7:3	8:18	6:2	1:9	
7:7	8:31	6:18	3:10 n	*II Timothy*
7:49	8:31	7:38	3:12	4:1
8:19	8:33	7:38 n	3:23	4:8
8:33	8:34	8:13	6:7	
9:2	8:35	9:11	6:7	*Philemon*
9:16	8:38	10:13 n	6:16	1:19
13:22	9:8	10:15		
13:39	9:14	10:27	*Ephesians*	*Hebrews*
20:22	9:15	11:24	3:4	1:14
21:22	9:15	11:25	6:8	2:5
22:10	9:27	11:26	6:16	3:5
22:16	9:28	11:27		6:5
22:20	9:33	14:8	*Philippians*	6:8
22:26	10:5	14:15	1:22	7:25
22:29	10:6	14:26	2:20	8:3
24:15	10:7	15:2	3:15	8:10

Relative Future (cont.)

9:11	*I Peter*	*I John*	1:19	12:5
10:1			2:7	12:14
10:1	1:11	2:5	2:10	13:10
10:14	1:11	3:22	2:11	13:15 n
10:16	1:13	4:2	2:17	14:9
10:27	2:6	4:3 n	2:17	14:11
10:29	2:23	4:15	2:26	14:11
11:6	3:13	5:14	3:5	14:13
11:8	4:5	5:15	3:12	15:2
11:20	5:1		3:21	17:7
12:6		*II John*	4:1	18:21
13:4	*II Peter*	1:9	6:11	19:15
13:14	1:11	1:9	6:17	19:15
	2:1	1:11	8:13	21:7
James	2:1		11:5	22:5
1:12	2:2	*III John*	11:5	22:6
2:10	2:6	1:5	11:5	22:18
4:4	2:19		11:6	22:19
4:14	3:10	*Apocalypse*	12:4	
5:20	3:12	1:11		

APPENDIX C

TABULATION OF THE OCCURRENCES OF FUTURE III
IN THE COPTIC NEW TESTAMENT

Code: Je = Used with *Je* in final clause
       Jk = Used with *Jeka(a)s* in final clause
       n   = Negative

	7:1 Jk, n	18:3 n	24:21 n	3:26 n
Matthew	8:8 Jk	18:6 Jk	24:34 n	4:12 Je
1:22 Jk	8:17 Jk	18:14 Jk	26:4 Jk	4:12 Je
2:8 Jk	8:34 Jk	18:16 Jk	26:5 Jk, n	4:21 Je
2:15 Jk	9:6 Jk	19:13 Jk	26:16 Jk	4:21 Je
2:23 Jk	9:38 Jk	19:16 Jk	26:29 n	4:21 Je
4:3 Jk	10:23 n	19:18 n	26:41 Jk, n	5:7 n
4:7 n	10:25 Je	19:18 n	26:56 Jk	5:10 Jk, n
4:14 Jk	10:25 Je	19:18 n	26:59 Jk	5:18 Je
5:16 Jk	10:29 n	19:18 n	26:63 Jk	5:23 Je
5:18 n	10:42 n	19:19	27:20 Jk	5:43 Je, n
5:20 n	12:10 Jk	20:21 Jk	27:26 Jk	6:8 Jk, n
5:21 n	12:14 Jk	20:31 Jk	27:32 Jk	6:12 Je
5:26 n	12:16 Jk, n	20:33 Jk	28:10 Jk	6:25 Jk
5:27 n	12:17 Jk	21:4 Jk		6:36 Je
5:29 Jk	12:39 n	22:15 Jk	*Mark*	6:37 Je
5:30 Jk	13:13	22:24	1:38 Jk	6:41 Je
5:33 n	13:13	22:37	3:2 Je	6:56 Jk
5:33	13:35 Jk	22:39	3:6 Jk	7:26 Jk
5:43	14:15 Jk	23:5 Jk	3:9 Je	7:32 Jk
5:45 Jk	14:36 Jk	23:11	3:9 Je, n	7:36 Jk, n
6:4 Jk	15:6 n	23:26 Jk	3:10 Je	8:12 n
6:5 n	16:4 n	23:35 Jk	3:12 Je, n	8:22 Jk
6:5 Jk	16:20 Jk, n	23:39 n	3:14 Je	8:30 Jk, n
6:16 Jk	16:22 n	24:2 n	3:14 Je	9:3 n
6:18 Jk, n	17:27 Jk, n	24:20 Jk, n	3:25 n	9:9 Jk, n

Future III (cont.)

9:18 Je	3:10 Je	16:28 Je	3:17 Jk	10:10 Jk
9:22 Je	4:3 Je	16:28 Je, n	3:17 Je	10:10 Jk
10:13 Je	4:12 n	17:4	3:20 Je, n	10:17 Jk
10:15 n	5:24 Jk	18:5 Je, n	3:21 Jk	10:28 n
10:17 Je	6:7 Je	18:15 Je	4:15 Jk, n	10:28 n
10:36 Jk	6:34 Je	18:17 n	4:15 Jk, n	10:31 Jk
10:48 Je	6:37 Je, n	18:39 Je	4:34 Jk	10:38 Jk
11:13 Je	6:37 Je, n	18:41 Je	4:36 Jk	11:4 Jk
11:14 n	7:3 Je	19:4 Je	4:47 Jk	11:11 Jk
11:26 Jk	7:36 Je	19:15 Je	5:7 Jk	11:15 Jk
11:28 Jk	8:10 Jk	20:10 Je	5:14 Jk, n	11:16 Je
12:2 Je	8:10 Jk, n	20:13	5:20 Jk	11:19 Je
12:15 Je	8:10 Jk	20:14 Je	5:23 Jk	11:31 Je
12:19 Jk	8:10 Jk, n	20:16 n	5:34 Jk	11:42 Jk
12:30	8:12 Je, n	20:20 Jk	5:36 Jk	11:50 Jk
12:31	8:16 Je	20:28 Je	5:40 Jk	11:52 Jk
13:2 n	8:31 Je, n	21:18 n	6:5 Je	11:53 Jk
13:18 Jk, n	8:32 Je	21:32 n	6:7 Jk	11:55 Jk
13:28	9:12 Je	21:36 Jk	6:12 Jk, n	11:57 Jk
13:30 n	9:27 n	22:8 Je	6:15 Jk	11:57 Jk
13:34 Jk	9:40 Je	22:16 n	6:28 Jk	12:7 Je
14:2 Je, n	9:45 Je, n	22:18 n	6:29 Je	12:9 Jk
14:10 Je	10:2 Je	22:32 Je, n	6:30 Jk	12:10 Jk
14:12 Je	10:6	22:34 n	6:39 Jk, n	12:23 Jk
14:25 n	10:7	22:46 Jk, n	6:39 Jk	12:35 Je, n
14:38 Jk, n	10:27	22:67 n	6:40 Jk	12:36 Jk
14:49 Jk	10:40 Jk	22:68 n	6:50 Jk	12:38 Jk
15:11 Jk	11:29 n		6:50 Jk, n	12:40 Jk, n
15:20 Je	11:33 Je	*John*	7:3 Jk	12:42 Jk, n
15:21 Je	11:37 Je	1:7 Jk	7:23 Je, n	12:46 Jk, n
15:32 Je	11:50 Je	1:7 Jk	7:32 Jk	12:47 Je
16:1 Jk	12:36 Jk	1:8 Jk	8:56 Jk	12:47 Jk
	12:59 n	1:19 Jk	8:59 Jk	13:1 Je
Luke	13:35 n	1:22 Jk	9:2 Jk	13:2 Jk
1:4 Jk	14:23 Je	1:31 Jk	9:3 Jk	13:8 n
1:15 n	14:29 Jk, n	1:42	9:22 Jk	13:15 Jk
1:20	16:4 Jk	2:25 Jk	9:36 Je	13:18 Jk
1:37 n	16:9 Jk	3:15 Jk	9:39 Jk	13:19 Jk
1:43 Je	16:26 Jk, n	3:16 Jk, n	9:39 Jk	13:29 Jk
2:35 Jk	16:27 Je	3:16 Jk	10:5 n	13:34 Jk

Future III (*cont.*)

13:36	18:9 Jk	19:4 Jk	7:13 Jk	1:29 Je, n
13:38 n	18:28 Jk, n	20:13 Je	8:4 Je	2:5 Jk, n
14:3 Jk	18:28 Jk	20:16 Jk, n	8:8 n	2:12 Jk
14:13 Jk	18:32 Jk	22:5 Jk	8:17 Je	3:18 Jk
14:16 Jk	18:36 Jk, n	22:24 Jk	9:11 Jk	4:2 Je
14:29 Jk	18:37 Jk	23:5 n	9:14 n	4:6 Jk
14:31 Jk	18:39 Jk	23:12 n	9:17 Je	4:6 Je, n
15:2 Jk	19:4 Jk	23:12 n	9:17 Je	4:8 Jk
15:8 Jk	19:24 Jk	23:15 Jk	9:23 Je	5:2 Jk
15:11 Jk	19:28 Je	23:20 Jk	11:1 n	5:5 Je
15:12 Jk	19:31 Je, n	23:24 Jk	11:11 Je	5:7 Je
15:13 Jk	19:31 Jk	23:35	11:11 n	6:15 n
15:16 Jk	19:35 Jk	24:4 Jk, n	11:14 Je	7:5 Je
15:16 Jk	19:36 n	24:21	11:19 Jk	7:5 Je, n
15:17 Jk	19:36 Jk	24:26 Je	11:25 Jk, n	7:34 Jk
15:25 Jk	19:38 Jk	25:3 Jk	11:31 Jk	7:35 Jk
16:1 Jk, n	20:31 Jk	25:12	11:32 Jk	8:13 n
16:4 Jk	20:31 Jk	25:22	13:9 n	8:13 Je, n
16:7 Jk		25:26 Jk	13:9 n	9:9 n
16:24 Jk	*Acts*		13:9 n	9:12 Jk, n
16:30 Jk	2:25 Je, n	*Romans*	13:9 n	9:15 Je
16:32 Jk	3:20 Jk	1:11 Jk	13:9	9:19 Je
16:33 Jk	3:23	1:13 Jk	14:9 Je	9:20 Je
17:1 Jk	4:17 Jk, n	3:4 n	15:4 Jk	9:20 Je
17:2 Jk	5:15 Jk	3:4 Jk	15:5	9:21 Je
17:3 Jk	8:15 Jk	3:6 n	15:6 Jk	9:22 Je
17:11 Jk	8:19 Jk	3:8 Je	15:13	9:22 Jk
17:12 Je	8:20	3:19 Jk	15:16 Je	9:23 Je
17:13 Jk	8:24 Jk, n	3:31 n	15:20 Jk, n	9:24 Je
17:15 Je	9:2 Jk	5:20 Je	15:31 Jk	9:25 Je
17:15 Jk	9:12 Je	5:21 Jk	15:32 Jk	10:33 Je
17:19 Jk	9:17 Jk	6:1 Je	16:2 Je	11:19 Jk
17:21 Jk	9:21 Jk	6:2 n		11:32 Je, n
17:21 Jk	9:24 Jk	6:6 Jk	*I Corinthians*	11:34 Je, n
17:21 Jk	13:35 n	6:15 n	1:10 Jk	12:25 Jk, n
17:22 Jk	13:41 n	7:4 Je	1:15 Jk, n	12:25 Jk
17:23 Jk	15:17 Jk	7:7 n	1:17 Jk, n	13:3 Je
17:24 Jk	16:30 Je	7:7 n	1:27 Jk	14:1 Je
17:24 Jk	17:15 Je	7:13 n	1:27 Jk	14:5 Je
17:26 Jk	17:32	7:13 Jk	1:28 Jk	14:5 Je

Future III (cont.)

14:12 Jk	8:9 Jk	5:14	2:19 Jk	1:12 Jk
14:13 Jk	8:13 Jk	5:16 n	2:27 Jk, n	2:12 Je
14:19 Je	8:14 Jk	5:17 Jk, n	2:30 Jk	2:17
14:31 Je	8:14 Je	6:12 Jk, n	3:8 Jk	3:1 Jk
15:28 Jk	9:3 Jk, n	6:13 Je	3:11 Jk	3:2 Jk
15:50 n	9:4 Je, n	6:14 n	3:12 Je	3:5
16:3	9:5 Je		4:19	3:8 Je, n
16:6 Jk	10:9 Jk, n	*Ephesians*		3:9 Jk
16:10 Je	11:7 Jk		*Colossians*	3:14 Jk
16:11 Je	11:12 Jk	1:17 Jk		3:16
16:12 Je	11:12 Je	2:7 Jk	1:9 Jk	
16:16 Jk	11:16 Jk	2:9 Je, n	1:18 Jk	*I Timothy*
	12:5 n	2:10 Jk	1:28 Je	
II Corinthians	12:7 Jk, n	2:15 Jk	2:2 Jk	1:3 Je
	12:7 Je	3:10 Je	2:4 Je, n	1:16 Jk
1:4 Je	12:7 Je, n	3:16 Jk	3:21 Je, n	1:18 Je
1:9 Jk, n	12:8 Je	3:19 Jk	4:3 Jk	1:20 Je
1:11 Jk	12:9 Jk	4:10 Jk	4:4 Je	2:2 Jk
1:15 Je	13:7 Jk	4:14 Jk, n	4:8 Jk	3:6 Jk, n
1:17 Jk	13:7 Jk	4:28 Jk	4:12 Je	3:7 Jk, n
2:3 Jk, n	13:10 Jk, n	4:29 Jk	4:17 Je	3:15 Jk
2:4 Jk		5:26 Je		4:15 Je
2:4 Je	*Galatians*	5:27 Jk	*I Thessalonians*	5:7 Je, n
2:5 Je, n		5:27 Jk		5:16 Je
2:9 Je	1:4 Je	5:33 Je	2:9 Je, n	5:18 n
2:11 Jk, n	1:16 Je	6:3 Je	2:16 Je	5:20 Jk
3:13 Je, n	2:4 Je	6:11 Je	3:11	5:21 Je
4:4 Je, n	2:5 Je	6:13 Je	3:12	6:1 Jk, n
4:7 Jk	2:10 Je, n	6:19 Je	3:12	6:19 Jk
4:10 Jk	2:16 Jk	6:20 Je	4:1 Jk	
4:11 Jk	2:17 n	6:21 Jk	4:12 Jk	*II Timothy*
4:15 Jk	2:19 Je	6:22 Je	4:13 Je, n	
5:4 Jk	3:14 Je		4:15 n	1:4 Je
5:10 Jk	3:14 Je	*Philippians*	5:3 n	1:16
5:12 Jk	3:21 n		5:4 Je	1:18
5:15 Jk, n	3:22 Jk	1:9 Jk	5:10 Jk	2:4 Je
5:21 Jk	3:24 Je	1:10 Jk	5:23	2:7
6:3 Je, n	4:5 Je	1:20 n	5:23	2:10 Je
7:9 Jk, n	4:5 Jk	1:26 Je		2:14
7:12 Je	4:17 Je	2:2 Je	*II Thes-*	2:25 Jk
8:7 Jk	4:30 n	2:10 Jk	*salonians*	3:17 Jk
		2:15 Jk	1:11 Jk	4:14

Future III (*cont.*)

4:16 n	6:12 Jk, n	2:9 Jk	5:13 Jk	7:1 Je, n
4:17 Jk	6:18 Jk	2:21 Jk	5:16 Je	8:3 Jk
	8:5	3:9 Jk	5:20 Je	8:12 Jk
Titus	9:25 Jk	3:16 Jk		9:4 Jk, n
1:5 Jk	10:9 Je	3:18 Jk	*II John*	9:5 Jk
1:9 Jk	10:17 n	4:6 Jk	1:3	9:15 Jk
1:13 Jk	11:28 Je, n	4:11 Jk	1:5 Jk	11:6 Je, n
2:4 Je	11:35 Je	4:13 Jk	1:6 Jk	12:4 Je
2:5 Je, n	11:40 Je, n	5:4 Jk	1:8 Jk, n	12:6 Je
2:8 Je	12:3 Jk, n		1:8 Je	12:14 Je
2:10 Jk	12:13 Jk, n	*II Peter*	1:12 Jk	12:15 Jk
2:14 Jk	12:13 Jk	1:2		13:15 Jk
3:8 Jk	12:27 Je	1:4 Jk	*III John*	13:15 Jk
3:13 Je, n	13:5 n	1:10 Jk	1:4 Jk	13:16 Jk
3:14 Je, n	13:5 n	3:17 Jk, n	1:8 Jk	13:17 Je, n
	13:12 Je		1:15	14:13 Jk
Philemon	13:17 Je	*I John*		16:12 Jk
1:6 Je	13:19 Jk	1:3 Jk	*Jude*	16:15 Jk, n
1:13 Jk	13:21	1:4 Jk	1:2	18:4 Je, n
1:14 Je, n		2:1 Jk, n	1:9	18:4 Je, n
1:15 Je	*James*	2:19 Jk		18:22 n
1:19 Jk, n	1:4 Jk	2:27 Jk	*Apocalypse*	18:22 n
1:20	2:8	2:28 Jk	2:10 Jk	18:22 n
	3:1	3:1 Je	2:11 n	18:23 n
Hebrews	3:12 n	3:5 Jk	2:21 Je	19:15 Jk
2:9 Jk	5:9 Jk, n	3:8 Jk	2:24 n	19:18 Je
2:14 Jk	5:12 Jk, n	3:11 Jk	3:11 Jk, n	20:3 Je, n
2:17 Jk	5:16 Jk	3:23 Jk	3:18 Jk	21:15 Jk
3:13 Je, n		4:9 Je	3:18 Je	21:27 n
4:11 Jk, n	*I Peter*	4:17 Jk	3:18 Je	
4:16 Jk	1:7 Jk	4:21 Jk	6:4 Jk	
5:1 Je	2:2 Jk	5:3 Jk	6:11 Jk	

APPENDIX D

TABULATION OF THE OCCURRENCES OF FUTURE II
IN THE COPTIC NEW TESTAMENT

Matthew	22:30	10:44	12:17	6:5
	23:33	11:17	12:20	6:9
2:4	24:3	12:23	12:28	6:52
3:12	24:28	12:25	12:34	6:68
5:13	24:51	13:4	13:18	7:31
6:7	25:29	14:40	13:20	7:35
6:9	26:18	15:12	13:28	7:35
7:2	26:52	15:24	13:30	8:22
7:2	26:54		13:30	8:55
7:9	27:24	Luke	14:34	11:31
7:10	28:7	1:60	15:17	12:33
7:12	28:10	1:66	16:3	14:12
7:16		2:23	16:4	14:28
7:20	Mark	2:42	17:37	15:21
7:24	1:8	3:12	18:18	16:3
7:26	2:10	3:14	19:11	16:5
11:16	4:11	4:4	19:22	16:10
12:37	4:24	4:8	19:48	16:13
12:37	4:30	4:8	20:13	16:13
13:42	5:35	5:10	20:15	18:32
13:50	7:9	6:11	20:33	19:24
16:26	7:15	6:38	21:7	21:19
17:12	8:36	7:19	21:7	
20:10	9:19	7:20	21:9	Acts
20:21	9:19	7:31	21:19	1:15
21:13	9:39	9:25	22:48	3:5
21:40	9:50	10:25		4:12
22:13	10:17	12:11	John	10:32
22:28	10:43	12:15	3:9	11:14

Future II (*cont.*)

11:28	9:30	12:29	3:8	*James*
14:22	10:14	12:29	3:9	
15:27	10:14	12:30	3:11	1:11
17:31	10:14	12:30	6:4	2:24
18:6	10:15	14:6	6:5	4:3
22:2	11:36	14:9	6:8	
22:21	14:4	14:9	6:8	*I Peter*
24:26	14:8	14:27	6:9	
26:12	14:8	15:29		4:18
27:10	14:12	15:35	*Ephesians*	4:18
	15:25			
Romans		*II Corinthians*	3:18	*I John*
	I Corinthians			
1:17		3:14	*Hebrews*	3:2
2:12	3:13	9:6		
2:12	6:2	9:6	7:19	*Apocalypse*
3:3	7:32	11:15	9:28	17:12
3:6	7:34	11:30	10:38	19:11
3:31	7:38	12:5	11:18	20:6
3:31	10:22		11:32	21:8
6:2	12:29	*Galatians*	13:6	22:14
9:7	12:29	3:8		

APPENDIX E

TABULATION OF THE OCCURRENCES OF CIRCUMSTANTIAL FUTURE IN THE COPTIC NEW TESTAMENT

Matthew	10:39	6:10	23:30	1:8
	11:2	16:21	26:2	
5:23	13:29	16:25	26:22	*I Timothy*
6:5	13:34	16:25	27:2	
6:6		19:19	27:6	1:3
6:30	*Luke*		27:30	*II Timothy*
8:12	1:59	*Acts*	28:6	2:2
10:7	5:35	1:11	28:19	
20:17	7:2	3:3		*Hebrews*
21:18	8:42	7:31	*Romans*	8:5
25:10	11:2	16:16	4:19	11:21
25:14	12:36	16:27	15:24	11:22
	14:31	17:27		13:14
Mark	17:21	18:14	*I Corinthians*	13:17
1:32	17:22	20:13	6:5	
5:13	19:30	20:13		*James*
5:18	21:28	20:22	*II Corinthians*	2:12
7:18	23:45	21:2	3:15	
7:31	23:53	21:37	3:16	*Apocalypse*
8:8		22:20		3:2
9:39	*John*	23:15	*II Thes-*	10:4
10:38	4:23	23:20	*salonians*	16:21

APPENDIX F

TABULATION OF THE OCCURRENCES OF FUTURE IMPERFECT
IN THE COPTIC NEW TESTAMENT

Code: A = apodosis of conditional sentence
P = protasis of conditional sentence
n = negative

Matthew	Luke			
		8:39 A	23:13	5:12 n
		8:42 A	25:11 A, n	
4:4 n	5:6	9:33 A, n		*Hebrews*
11:23 A	6:7	11:21 A, n	*Romans*	
12:7 A, n	7:39 A	11:32 A, n	9:29 A	4:8 A, n
15:38	8:42	11:51		8:4 A, n
23:30 A, n	9:14	14:2 A	*I Corinthians*	8:7 A, n
24:22 A, n	12:39 A, n	14:28 A	2:8 A, n	10:2 A, n
24:43 A		15:19 A	11:31 A, n	
25:27	*John*	18:30	14:23 A, n	*II Peter*
	4:10 A	18:36 A		1:8 A, n
Mark	4:47		*II Corinthians*	
8:9	5:46 A	*Acts*	7:8 P	*I John*
14:1	6:21	3:1		2:19 A
15:31 n	7:52 n	18:14 A	*Galatians*	
16:17	8:19 A	21:3	3:21 A	

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