LIBERTY UNIVERSITY SCHOOL OF DIVINITY

Revisiting the Future:

The Future Indicative and Perfective Aspect in Johannine Literature

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by

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Abstract

As Greek aspectual studies continue to develop, there remains a significant gap in research on the future as it pertains to aspect. The nature of the future indicative is debated, especially as to whether or not it conveys aspectual value. Using Buist Fanning's premise that aspect and *Aktionsart* interact to produce predicable outcomes, Mark O'Brien has shown that future STATIVE verbs consistently create an ingressive meaning that mirrors that of STATIVE verbs in the aorist tense. He has used this to demonstrate that the aorist and future share the same aspect-*Aktionsart* interactions and that they therefore both communicate perfective aspect. O'Brien's method serves as a useful format for studying the possible aspect of the future tense. It is the goal of this work to utilize O'Brien's method as a means of studying the aspect of the future with greater depth. This thesis supplements the research on the future and aspect (1) by studying Fanning's other *Aktionsarten* categories (ACTIVITIES, ACCOMPLISHMENTS, CLIMAXES, and PUNCTUALS) and (2) by studying the behavior of the future and comparing it to the additional behaviors of the aorist described by Fanning (the constative, consummative, gnomic, and proleptic). This is accomplished by identifying the *Aktionsart* and behavior of every future verb in the Johannine literature and by comparing the patterns observed in the future to those established in the aorist. By using Fanning's idea that aspect and *Aktionsart* interact to produce predictable behaviors, this thesis finds that the future tense-form mirrors the behaviors found in the aorist-tense form. This result indicates that the aorist and future have similar aspect-*Aktionsart* interactions, and that the aorist and future carry the same inherent aspectual value of perfective aspect.

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Chapter One: Introduction

Few advances have overturned the world of biblical Greek within the last twenty-five years as radically as the improved understanding of verbal aspect. The change in consensus now suggests that koine Greek is not (as was previously taught) ruled by temporal categories but by a linguistic category called aspect. With the turn of the twenty-first century, the paradigm shift from prioritizing tense to prioritizing aspect has made it necessary to revise and clarify the understanding of aspect within koine Greek. As a result, the definition of aspect, the number of aspects, and how aspect functions with tense and *Aktionsart* have become subject to greater scrutiny. While a universal theory on aspect has yet to manifest, scholars generally agree that there are at least two aspects in Greek: perfective aspect (expressed in the aorist indicative) and imperfective aspect (expressed in the present and imperfect indicative forms).[1] Moving past these points of agreement, the place and function of the remaining indicative tense forms remain up for debate. In response to this, some scholars have tried to accommodate the perfect, pluperfect, and future-tense forms by suggesting the possibility of additional aspects typically identified as perfect, stative, and even a type of future aspect. Stanley Porter, for example, includes stative aspect in his model, while K. L. McKay has suggested that the future-tense form may communicate a future-type of aspect.[2] Likewise, linguist Bernard Comrie has speculated

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[1] Constantine Campbell, "Aspect and Tense in New Testament Greek," in *Linguistics and New Testament Greek: Key Issues in the Current Debate* (Grand Rapids: Baker Academic, 2020), 41–2; Buist Fanning, *Verbal Aspect in New Testament Greek* (New York: Clarendon, 1990), 27; Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament with Reference to Tense and Mood: Third Printing* (New York: Peter Lang, 1993), 90; Constantine Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (New York: HarperCollins, 2015), 91; Troy Evans, "Aspectology, Related Issues, and the Greek Verb" in *Verbal Syntax in the Greek Pentateuch: Natural Greek Usage and Hebrew Interference* (New York: Oxford University Press, 2001), 18–9; and K. L. McKay, "Aspects of the Imperative in Ancient Greek," *Antichthon* 20 (1986): 42.

[2] Porter, *Verbal Aspect,* 88; and K. L. McKay, "Time and Aspect in New Testament Greek," *Novum*

that the perfect may convey aspect but notes that it is an oddity when compared to perfective and imperfective aspect.[3] Thus, the acceptance of additional aspects varies widely. Some scholars maintain that Greek only expresses perfective aspect and imperfective aspect while other scholars suggest up to four possible aspects. Disorienting as such varied opinions may be, diversity of views is understandable. If the Greek verbal system is fundamentally aspectual, then aspect ought to take precedence over tense in the verbal system. It is thus not a question of *if*, but of to *what degree* this occurs. As Constantine Campbell states, "it is 'yes' to aspect and 'maybe' to tense."[4] Aspect is not a possibility but a certainty; it is the primary driving force behind the Greek verb. Therefore, if the Greek verbal system is truly driven by aspect, then the language's tense forms should adhere to or demonstrably express a type of aspect.

Thus, the aspect debate necessarily turns to the indicative tenses that have not been assigned aspectual value with uniform certainty: the future, perfect, and pluperfect indicatives. While some consider the perfect and pluperfect to express "stative" aspect (also called "perfective," or "combinative" depending on the grammar),[5] the future tense has been granted

Testamentum 34, no. 3 (1992): 225.

[3] Bernard Comrie, *Aspect: An Introduction to the Study of Verbal Aspect and Related Problems* (New York: Cambridge University Press, 1998), 64.

[4] Campbell, "Aspect and Tense in New Testament Greek," 44.

[5] Stative aspect is said to be the view that refers to the state or state of being of a verbal subject (Constantine Campbell, *Basics of Verbal Aspect in Biblical Greek* [Grand Rapids: Zondervan, 2008], 47.). Alternatively, Porter describes it as referring to a general state of affairs (Stanley E. Porter, *Idioms of the Greek New Testament* [Sheffield: Sheffield Academic, 1999], 21–2.). Terms for this concept have also varied (Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* [Grand Rapids: Zondervan, 1996], 573.). Decker, for example, uses "stative." Rodney J. Decker, *Reading Koine Greek: An Introduction and Integrated Workbook* (Grand Rapids: Baker Academic, 2014), 328. Mounce and others utilize the term "combinative." William D. Mounce, *Basics of Biblical Greek,* 4th ed. (Grand Rapids: Zondervan, 2009), 277; Runge, *The Greek Verb Revisited,* 133–6, 141–2; Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek* (Nashville, TN: B&H Academic, 2016), 230; Nicholas Ellis,

less attention.[6] Indeed, the few sources that do shed light on aspect in the future tend to do so in passing comment and do not consider it with great depth. The movement towards aspect priority warrants an investigation of the future-tense form, so that one may determine if the future indicative stands in agreement with or in opposition to the idea of an aspectually motivated verbal system.

The focus of this work is to examine the nature of the future indicative within aspect studies. This will be accomplished through a study of future indicative verbs within the Johannine literature. Instances of the future will be examined in order to compare the behavioral features of the future indicative to the behavioral features of the aorist. This study's findings will be utilized to show that the future-tense form predictably demonstrates perfective aspect. As a result, the identification of perfective aspect in the future tense-form will help to clarify the role of the remaining indicative forms in the verbal system and will support the concept of aspect priority within koine Greek.

Statement of Problem: Aspect in Koine Greek

Advancements in the study of biblical language have altered opinions on how to understand the Greek verbal system. Even with numerous developments, aspect is not a settled issue and current scholarship is divided when it comes to aspect in koine Greek. There are a

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Michael G. Aubrey, and Mark Dubis, "The Greek Verbal System and Aspectual Prominence: Revising Our Taxonomy and Nomenclature," *JETS* 59, no. 1 (2016): 33–62; and Benjamin L. Merkle, "Where Do We Go From Here?," in *Linguistics and New Testament Greek: Key Issues in the Current Debate* (Grand Rapids: Baker Academic, 2020), 206.

[6] Porter, *Verbal Aspect*, 8.

range of views on how many aspects exist, on how pervasive they are in the tense forms of the indicative mood, and on how aspect interacts with temporal reference and *Aktionsart*. Though conflicting methodologies, definitions, and theories make it difficult to come to a consensus on aspect, most scholars agree that (A) aspect is present in koine Greek and that (B) perfective and imperfective aspect are certain.[7] Building upon these two fundamental premises, it is also generally agreed upon that the aorist tense-form communicates perfective aspect while the imperfect and present tense-forms communicate imperfective aspect.[8] The possible aspectual natures of the perfect, pluperfect, and future-tense forms have not been determined with universal agreement. Due to this lack of confirmed aspect in the rest of the indicative mood, scholars have debated without conclusion the existence of additional aspects, including the possibility of perfective, stative (or combinative), and future aspectual categories.[9]

The Future in Aspect Discussion

As the aspect discussion continues to develop, there has been a notable lack of research on the future indicative and aspect because the future-tense form presents a unique set of challenges. For example, while forms such as the aorist and present are complete in Greek's verbal system, the future is only found in the indicative, as a participle, and (more rarely) in the

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[7] Perfective and imperfective aspect will be discussed in greater depth in this chapter's definition of aspect (pg. 10–11) and in the literature review of chapter two. This said, it will be beneficial to summarize the two types of aspects here. *Perfective aspect* is the viewpoint of an action from the outside, with focus on the whole action from beginning to end, and without reference to its internal structure. *Imperfective aspect* is the viewpoint of an action from the inside, without reference to the beginning or endpoint of the action, but with focus on its internal structure. Fanning, *Verbal Aspect,* 85.

[8] Porter, *Verbal Aspect,* 90; Fanning, *Verbal Aspect*, 27; and Campbell, *Advances*, 91.

[9] Campbell, "Aspect and Tense in New Testament Greek," 44.

infinitive mood. Consequently, the lack of a complete paradigm for the future makes extensive study difficult to conduct and analyze. To complicate the issue further, the nature of the future is anomalous to the point where scholars speculate if it should be classified as a mood, tense, or aspect.[10]

It is not surprising that those who have examined the future have come to diverse conclusions and that others have dismissed it from study altogether.[11] Even so, the voices of two scholars, K. L. McKay and Constantine Campbell, may be credited with bringing the future form into the aspect conversation more seriously. McKay is well known for his assertion that Greek has a tenseless verbal system with, not two, but four available aspects: imperfective, aorist, perfect, and (speculatively) future.[12] Though he presents the idea of a future aspect with some reservation, McKay's inclusion of the future indicative within his aspect model has brought the future back into discussion. Following the insight of McKay, Campbell theorizes that the future-tense form does in fact express aspect; however, he does not argue for a new aspect type as McKay does, but identifies perfective aspect encoded in the future indicative.[13]

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[10] Porter, *Verbal Aspect*, 413.

[11] For a survey of the future tense and aspect/the problem of the future and its history, see Evans, "Aspectology," in *Verbal Syntax in the Greek Pentateuch*, 32–4. The lack of attention given to the future was already relevant in 1950 when V. W. Sears pointed out that, "in the main, the Greek future has not received as much intensive study as the other tenses." V.W. Sears, "The Use of the Future Tense in the New Testament" (ThD diss., Southern Baptist Seminary, 1950), 1. Scholars have since taken steps to fill the gap in research on the future tense-form. Craig M. Long, for example, wrote his dissertation on the future in order to help supplement this area of Greek scholarship. Craig M. Long, "The Discourse Function of the Greek Future Tense-Form: A Corpus Linguistic Discourse Analysis" (PhD diss., Trinity International University, 2013), iv.

[12] McKay, "Time and Aspect," 225. McKay is the major proponent of a "future aspect," though even McKay vaguely notes that the future is "partly anomalous" (p. 225). Unfortunately, he does not say what this anomalous nature means for his proposed future aspect.

[13] Constantine Campbell, *Verbal Aspect, the Indicative Mood, and Narrative* (New York: Peter Lang, 2007), 159. Daniel Wallace also holds this view but does not explore it in as much depth. See Wallace, *Greek*

Utilizing research conducted by Mark O'Brien, Campbell further holds that the perfective aspect of the future indicative can be predictably identified through *Aktionsart* patterns common in the aorist indicative. This assertion, if correct and consistently demonstrable, has the potential to clarify the anomaly of the future and resolve the question of what to do with the future indicative in an aspect-priority verbal system.

Statement of Purpose

Motivated by the valuable application of Campbell and O'Brien's *Aktionsart* method, this thesis will, therefore, seek to expand upon O'Brien's research by applying his method to a corpus of Johannine literature. If the *Aktionsart* method suggested by O'Brien is found to be incompatible with the behavior of the future indicative as seen in the Johannine works, then this work will call into question their conclusions, and ultimately the idea that the future indicative encodes perfective aspect. Alternatively, if the *Aktionsart* method affirms O'Brien and Campbell's findings, then this work will serve to bolster their proposal and add further evidence to perfective aspect encoded in the future-tense form.

Importance

A more complete, fully rounded understanding of aspect helps shed light upon other linguistic properties present in Greek. While it is tempting to study a function of language in isolation, the reality is that aspect does not function alone. Instead, it interacts with a lexeme and context to create *Aktionsart* while also interacting with time. Together, temporal reference, view of action, and type of action cohesively present an event's different facets. The facts of how an

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Grammar, 566–7.

event occurs (*Aktionsart*), how the author views the event (aspect), and where the event is located in time (tense) interact in unison. A better understanding of the scope and limits of aspect will clarify the concepts that work with it, making for a clearer picture of the Greek verb.

Yet beyond the need to clarify aspect in the world of academia, aspect must also be understood, as far as is possible, by those who apply koine Greek to their studies on a daily basis. If aspect is followed in transmission from classroom to application, it has the ability to correct frequently made interpretive errors that make their way into the pulpit. In the words of McKay, "it was not always necessary for a Greek to specify the time category of an activity—this was frequently only implied by content— but for every finite verb, every infinitive, and every participle he used he had to choose an aspect."[14] At times, the writer's choice of aspect will make little difference in the meaning of the intended message, but at other times the difference in aspectual choice is imperative. It is thus important to pay more attention to occasions where aspect has more significance, and not to build theories on occurrences with less aspectual significance.

For example, the verb ἀπέθανεν "he died," in Romans 5:6. Though ἀπέθανεν is aorist in form, it is not punctiliar in function (though many unfamiliar with aspect might assert that it is). The perfective aspect of the word does not indicate the punctiliar, once and for all action of Christ's death; rather, it conveys a summary, external perspective of the event as is told by the writer.[15] Any theological implications drawn from the concept of the "once-and-for-all"

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[14] K. L. McKay, "On the Perfect and Other Aspects in New Testament Greek," *Novum Testamentum* 23, no. 4 (1981): 290.

[15] This example is utilized by Campbell in Campbell, "Aspect and Tense in New Testament Greek," 50.

sacrificial death of Christ are thus unfounded on the basis of the verb itself and anyone looking to make such a point should not seek to do so on the basis of Greek.[16] Likewise, John 17:17 ἁγίασον "sanctify," while an aorist imperative, does not prove that sanctification is an instantaneous event.[17] Instead, the perfective aspect of the aorist communicates that a specific command is being given, not an instantaneous one. Thus, the preacher who attempts to utilize every aorist verb as a sign of a "one-and-done" instance is mistaken and may lead his listeners to false conclusions.

As the discussion on aspect matures and becomes clearer, the place of the future should be clarified together with the whole of the Greek tense forms. Taking care to understand the future will thus impart scholars with a more complete knowledge of what is becoming a pillar of New Testament Greek structure, namely aspect. To overlook the future due to negligence or lack of research is to potentially lose a valuable contribution to the field of aspect studies. This said, rather than dismissing the future, it should be analyzed to ensure that its full meaning is properly grasped. Should the future be misunderstood, then it may be improperly categorized in textbooks; if improperly categorized, then it may be improperly taught in seminaries; if improperly taught, then it may be improperly translated; and if improperly translated, it may be improperly exegeted at the pulpit and improperly applied by the body of Christ. Good exegesis and preaching begin here: at the head waters of the original languages. It is imperative that

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[16] This is not to say that Christ has not did once and for all, but rather to say that this point cannot be extracted from a study of the verb ἀπέθανεν. One can certainly conclude that Jesus has died once for sin and will not die a second time, but this is on the basis of scriptural and theological study, not on the basis of perfective aspect.

[17] This example is also utilized by Campbell in Campbell, "Aspect and Tense in New Testament Greek," 50.

aspectology be clarified and expanded upon so that the ripple effect of study produces accuracy and truth rather than misinformation and misapplication.

<div align="center">Definition of Terms</div>

Bernard Comrie points out that even among linguists, "there is no generally accepted terminology" for aspect discussions.[18] It is therefore necessary to define the terms as utilized in this work due to a lack of a set vocabulary in both New Testament Greek studies and in linguistic circles.

Aspect

When defining aspect, variations in approach yield different definitions of the concept.[19] Since each language behaves in its own unique way, one approach is to use the term "aspect" to refer to the particular grammatical distinctions found in that language alone, while another approach is to attempt to find a more general definition that may be applied cross-linguistically.[20] This work will start with a general definition and then narrow it down to suit the behavior of aspect in Greek as necessary.

Concerning the general definition, it can be said that in language, verbal processes (such as an activity, action, or state) can be presented from different perspectives depending upon the

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[18] Comrie, *Aspect,* 11. For a discussion devoted to a definition of aspect that correlates linguistic and biblical studies, see Christopher Thomson, "What Is Aspect? Contrasting Definitions in General Linguistics and New Testament Studies," in *The Greek Verb Revisited: A Fresh Approach for Biblical Exegesis*, ed. Steven E. Runge and Christopher J. Fresch (Bellingham, WA: Lexham Press, 2016) 13–80.

[19] However, at this point in history, Merkle surmise that most modern NT Greek scholars agree that aspect is best defined as "viewpoint" or "perspective." Merkle, "Where Do We Go From Here?," 204–5.

[20] Ibid., 6–7.

communicator's viewpoint. This perspective, called aspect, is a grammatical category used in the description of verbs (often along with tense and mood). It refers primarily to the way that grammar marks the duration or type of temporal activity denoted by a verb.[21]

Initially, aspect was a term utilized by specialists in the study of Slavic languages for verbal categories that distinguish the status of events in relation to specific periods of time, as opposed to their simple location in the present, past, or future.[22] For example, "Jon is reading his book" means that the reading is in progress over a period that includes the moment of speaking, so that "is reading" is temporally present but progressive (or imperfective) in aspect. Likewise, "Jon has read his book" means that at the moment of speaking, Jon's reading has already been completed, so that "has read" is present in tense but perfective in aspect.[23]

Concerning aspect in Greek, the two most supported aspectual categories are imperfective aspect, an internal viewpoint that communicates an event as unfolding or in progress, and perfective aspect, an external viewpoint that portrays an event as a whole or in summary fashion.[24] Aspect may be subjective in nature; that is, it is often willfully determined by the author or speaker.[25] This means that one may utilize perfective and imperfective aspect to present the same event without contradiction. The sentence "Jon read yesterday; while he was

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[21] David Crystal, *A Dictionary of Linguistics and Phonetics* (Hoboken, NJ: Wiley & Sons, 2008), 38.

[22] P. H. Matthews, "Aspect," *The Concise Oxford Dictionary of Linguistics* (New York: Oxford University Press, 2014), n.p.; J. P. Louw, "Verbal Aspect in the First letter of John," *Neotestamentica* 9, no. 1 (1975): 100; Comrie, *Aspect*, 124.

[23] McKay, "On the Perfect," 290.

[24] Joan L. Bybee, "Aspect," in *International Encyclopedia of Linguistics* (New York: Oxford University Press, 2003); Renate Musan and Monika Rathert, *Tense Across Languages* (Berlin: de Gruyter, 2011), 1.

[25] Subjectivity and choice are major points of Porter's view on aspect. See Porter, *Verbal Aspect*, 88–9.

reading the mail came" exemplifies this. "Jon read yesterday" constitutes perfective aspect, and

"while he was reading the mail came" communicates imperfective aspect. Both viewpoints,

external and internal, are communicated by the speaker to display the event in both summary and

process forms. Though both internal and external perspectives are present in such an example, a

speaker may just as easily choose to present only one of these perspectives as they see fit without

compromising the true nature of the event itself. Thus, while an action may be objective in the

reality of how it occurred, aspect is a subjective choice on how it is presented.

    At this point, it is important to note that some terms including the word "aspect" should

not be confused with the concept explained above. For example, terms like grammatical aspect

(also called viewpoint aspect) and lexical aspect, while they sound related, are actually quite

different.[26] *Grammatical aspect* is a speaker's presented viewpoint chosen through grammar,

auxiliaries, and context. Thus, grammatical aspect is the subjective category explained above and

is the concept that this thesis will examine. Meanwhile, *lexical aspect* is not the presented view

of an action but is actually another term used for a category called *Aktionsart*.

    Aktionsart is often mistaken for aspect due to their closely related function in a verb.

Albert Lloyd explains, "Since aspect is so closely related to actional types (*Aktionsarten*) … a

theory limited to aspect alone is neither possible nor desirable."[27] This said, an important

contrast must also be drawn between aspect and *Aktionsart*: aspect refers to a grammaticalized

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[26] These are specialized terms that refer to aspectual distinctions that are explicitly marked by the linguistic devices a speaker uses such as auxiliaries and/or inflectional and derivational morphology. Carlota S. Smith, "A Theory of Aspectual Choice," *Language* 59, no 3 (1983): 19.

[27] Albert L. Lloyd, *Anatomy of the Verb: The Gothic Verb as a Model for a Unified Theory of Aspect, Actional Types, and Verbal Velocity* (Amsterdam: Benjamins, 1979), 14.

category while *Aktionsart* refers to instances where an action is lexicalized.[28] In other words, aspect is created from grammatical interactions and may be composed to present whatever viewpoint a communicator desires, while *Aktionsart*, is a value encoded in a verb itself and is not manipulated. The verb "pop" is still a punctiliar type of action, regardless of when it takes place or if it takes place from a close or distant vantage point. Meanwhile, to say that "the balloon popped" gives a perfective viewpoint of the event, and "the balloon popped while I was walking" gives an imperfective viewpoint. Grammatical changes can alter aspect but do not alter the *Aktionsart* of the verb and do not impact the nature of the event itself. Thus, *Aktionsart* is how an action actually happens, while aspect is how a speaker chooses to present an action (such as from a perfective or an imperfective viewpoint).[29]

Aktionsart

The terms lexical aspect, situational aspect, and inherent aspect have all been utilized to refer to what this work identifies as *Aktionsart*.[30] To reiterate, it should be clarified that these terms do not refer to the aspect defined in this thesis but to *Aktionsart*. A clear division between these two categories is important, though difficult to maintain, since the relationship between

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[28] Crystal, *Linguistics and Phonetics*, 38. Olsen also adheres to this distinction on the basis of semantic criteria. She considers it necessary to keep clear definitions for both aspect since "the distinction between lexical and grammatical aspect, or more specifically, the question of whether lexical aspect should be considered aspect at all is probably the most controversial and important issue in the literature [on aspect]." This thesis agrees with Olsen and maintains a distinction between lexical and grammatical aspect, preferring to call lexical aspect *Aktionsart*, for the sake of clarity. Mari Broman Olsen, "*A Semantic and Pragmatic Model of Lexical and Grammatical Aspect*" (PhD diss., Northwest University, 1994), 7–9, 11.

[29] Wolfgang Klein, *Time in Language* (New York: Routledge, 2000), 9.

[30] Ibid.; Olsen, "*Lexical and Grammatical Aspect,"* 8. In addition, Evan's distinction between *Aktionsart's* lexical expression and aspect's grammatical features may prove useful here. Evans, "Aspectology," in *Verbal Syntax in the Greek Pentateuch,* 17, 19–21.

aspect and *Aktionsart* is often intertwined.[31] Thus, this work will refer to lexical aspect, situational aspect, and inherent aspect with the singular term *Aktionsart* for the sake of consistency and clarity.

Aktionsart or "kind of action," refers to the characteristics of what is inherent in the lexical items describing an event or situation.[32] In other words, it is not concerned with how an action is subjectively represented but with how it factually occurs. More so, the "type of action" employed is also distinct from when the action occurs (tense). Fanning distinguishes four main types of situations portrayed in *Aktionsart*: activity (e.g., "to speak" or "to seek"), achievement (e.g., "to arrive" or "to destroy"), accomplishment (e.g., "to finish" or "to find"), and state (e.g., "to know" or "to have."[33] These *Aktionsart* types (*Aktionsarten*) include actions like punctiliar action, an instant action like a "kick;" iterative action, a repeated action such as "breathing;" and ingressive action that begins to unfold, like "waking." These values are not changed by grammar or context but remain encoded and communicated in the lexeme itself.

Tense

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[31] Mounce's explanation of aspect highlights the need for clear division between aspect and *Aktionsart*. Mounce rightly notes that there are differences between aspect and *Aktionsart*; namely, that perfective aspect and punctiliar action (*Aktionsart*) are not the same. He explains that "a punctiliar action describes an action that occurs in a single point of time" and that "only context (such as the meaning of the verb) can determine if the action is in fact punctiliar." Mounce, *Basics*, 152. This is a correct understanding of punctiliar *Aktionsart*. However, Mounce also writes that aspect refers to "kind of action." Mounce, *Basics*, 151. By calling aspect "kind of action," Mounce confuses the role of aspect with that of *Aktionsart*. Without a clear and consistent delineation between the roles of aspect and *Aktionsart*, such explanations risk conflating viewpoint with type of action.

[32] Li and Shirai, *The Acquisition of Lexical*, 3.

[33] Fanning, *Verbal Aspect*, 41. These will be explained in greater detail in chapter two.

Biblical Greek studies often utilizes the term "tense" to refer to verbal morphology,

specifically the verb forms in the indicative mood (e.g., the present, future, aorist, imperfect,

perfect, and pluperfect tenses).[34] These tenses (which may be better referred to as tense forms)

often overlap with both time and aspect and can cause confusion if the concepts are not clearly

divided. In addition, tense does not simply refer to temporal reference because there are many

ways to indicate time in language.[35] Deictic markers such as "now," "later," or "yesterday"

indicate time but are not the same as grammaticalized tense.[36] Thus, for the clarity of this work,

tense does not refer to the morphological form of a Greek verb nor to adverbial auxiliaries used

to indicate time frame. Instead, this thesis utilizes Comrie's definition that tense is the

"grammaticalized expression of location in time."[37] Tense relates the time of the situation (the

event being described) to some other time (the time of speaking or writing) through a verb.[38] The

most common tenses found in tense-related languages are past, present, and future. A situation

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[34] Campbell, "Aspect and Tense in New Testament Greek," 46.

[35] See Dahl's comparison of English and Finnish time reference for a useful visual. Östen Dahl, *Tense and Aspect in the Languages of Europe* (Boston: de Gruyter, 2000), 310–11.

[36] Campbell, "Aspect and Tense in New Testament Greek," 46. See also Dahl's example in English and his explanation. He observes that many, if not most languages treat his example "in a way that does not mark it grammatically as having non-present time reference. This seems to hold even for languages where the future is otherwise highly grammaticalized." Dahl, *Tense and Aspect*, 311.

[37] Bernard Comrie, *Tense* (New York: Cambridge University Press, 1985), 9. Comrie also provides a concise (but useful), illustration differentiating tense and aspect. In English, the phrases "John sang" and "John sings" exhibit tense while "John sings" and "John is singing" exhibit aspect. This is helpful, because it allows a reader to see the difference between grammaticalized time reference (John's past action vs. his present action) and viewpoint (John's action from an external view vs. John's action from an internal view).

[38] Campbell, "Aspect and Tense in New Testament Greek," 46; Musan and Rathert, *Tense Across Languages,* 1; Comrie, *Aspect*, 2; John Lyons, *Introduction to Theoretical Linguistics* (New York: Cambridge University Press, 1968), 304–6.

described in the present tense is located temporally simultaneous with the moment of speaking (e.g., Jon is speaking). A situation described in the past is temporally located before the moment of speaking (e.g., Jon spoke; Jon was speaking). Likewise, an event described in the future is temporally located subsequent to the time of speaking (e.g., Jon will speak).[39] Verbal tense is thus a deictic concept, denoting a word or expression that is dependent upon the context in which it is used.[40]

If there is a semantic concept of time reference (absolute or relative) that may be grammaticalized in a language, then it may be said that that language has tenses (e.g., English). In contrast, many languages lack tenses and do not have grammaticalized time reference. As previously mentioned, these languages can still express time by means of alternative time reference through temporal adverbials that locate situations in time (e.g., "today," "the year before," or "at one o'clock,"), as well as through aspect and mood.[41]

Tense, like *Aktionsart*, is also difficult to separate from aspect since the two categories interact closely with each other. While tense locates events within time with respect to the present moment, aspect is concerned with the internal temporal structure of the situation (and does not connect the time of an event to any other time-point).[42]

Mood

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[39] Ibid.

[40] Lyons, *Theoretical Linguistics,* 275–81.

[41] Ibid., 6.

[42] Ibid., 5.

Mood is a "set of syntactic and semantic contrasts signaled by alternative verb paradigms" (in Greek this correlates to the indicative, subjective, imperative, optative, etc.).[43] A wide range of meaning is involved with the Greek moods. This is particularly manifest in the attitudes they communicate towards the event being described, whether as a factual reality, uncertainty, vagueness, wishful thinking, or possibility. In other words, mood is a way of grammaticalizing a language user's perspective on the relationship of an action, event, or state to reality, and thereby indicates the user's attitude about the event.[44] Within linguistics, mood may be correlated with the concept of modality. Modality is a "linguistic category that characterizes the attitude of the speaker concerning the proposition expressed in an utterance."[45] Modal concepts thus include attitudes of obligation, possibility, and reality (which respectively may correlate to the Greek imperative, subjunctive, and indicative moods) among others.[46]

Limitations and Delimitations

There is one primary limitation that arises from this study. Length constraints of a thesis paper do not allow for a full explanation of aspect as it pertains to the Greek verbal system. Thus, selective inclusions of the history, discussion, and concepts concerning aspect are included where necessary.

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[43] Crystal, *Linguistics and Phonetics*, 312.

[44] Porter, *Idioms,* 50.

[45] Li and Shirai, *The Acquisition of Lexical*, 2.

[46] There is considerable discussion about the future and its formal and semantic similarities to the subjunctive mood. For a recent look at this, see David Mathewson, *Voice and Mood: A Linguistic Approach* (Grand Rapids: Baker Academic, 2021), 131–4.

The primary delimitations of this work are bound to (1) Fanning's assertation that aspect can be identified through *Aktionsart*, (2) Fanning's *Aktionsart* categories,[47] (3) Fanning's uses of the aorist indicative, (4) O'Brien and Campbell's theory that the future-tense form demonstrates perfective aspect when applied to Fanning's uses of the aorist indicative, and (5) occurrences of the future-tense form in the Johannine literature of the Greek New Testament.

The broader discussion of aspect in koine Greek will be referenced as necessary in order to clarify this thesis' understanding of what aspect is, of how it works, and of why the future may or may not be considered aspectual. Yet, because aspect is a very broad and complex field of study, limitations have been established to ensure fidelity to the issue of the future among both biblical and linguistic scholarship. Concepts wandering too far from aspect as it pertains to the future cannot be discussed for the sake of coherence, space, and time allotted to composition. Thus, the natures of the perfective and imperfective will only be presented in so far as they assist with explaining the future. Likewise, the place of the remaining indicatives tense forms within aspect studies, the perfect and the pluperfect, will not be discussed.

While aspect has been examined by a number of biblical scholars, only those most relevant to verbal aspect as it regards the future will be looked at in this work's literature review. When possible, insight from linguistic studies will also be offered to balance or bolster the views and theories offered by biblical Greek scholars. Like biblical Greek, linguistics is also a broad

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[47] Verbs observed include those with ACTIVITY, ACCOMPLISHMENT, CLIMAX, AND PUNCTUAL *Aktionsarten*. STATIVE verbs have been identified within the corpus but are not treated extensively because O'Brien has demonstrated that STATIVES yield an ingressive use in the future (much like the aorist STATIVES do). STATIVE *Aktionsart* has also been studied by Campbell who upholds O'Brien's conclusion. For these reasons, STATIVE verbs will not be discussed at length in this paper's analysis.

field with more diverse views on verbal aspect. Thus, information from this study will be restricted to well-known and basic linguistic concepts, reference books, and authors.

The textual basis of this paper's research is restricted to the Johannine works: the gospel of John, the Johannine epistles, and the book of Revelation. The limits of a Johannine corpus confine research to (1) New Testament koine Greek (not the Greek reflected in the Septuagint, extra biblical sources, etc.) and (2) work produced by a single author.[48] The Johannine corpus has been selected because it contains an appropriately diverse sample of literary genres including narrative, epistle, and prophecy/apocalypse.

Method

The primary research of this work will be conducted through a corpus study of the gospel of John, the Johannine epistles, and the book of Revelation.[49] All instances of the future

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[48]Paul A. Rainbow, *Johannine Theology: The Gospel, the Epistles and the Apocalypse* (Downers Grove, IL: InterVarsity Press, 2014), 39–51; Judith M. Lieu and Martinus C. de Boer, *The Oxford Handbook of Johannine Studies* (New York: Oxford University Press, 2018), 83–98. The traditional view is that John, son of Zebedee, authored the gospel of John, the Johannine epistles, and the book of Revelation. By the 1800s, criticism of the traditional view began to suggest that John himself did not author the works under his name (John the elder of Ephesus, multiple like-minded authors, or a unified Johannine community of writers have been proposed as alternatives). While this debate is compelling, the traditional evidence still maintains a reasonable argument. The following provide reasonable evidence. (1) First-person references in John's gospel indicate that the work was composed by an individual who personally knew Jesus (see John 1:14, 21:20; 24; 25). (2) The gospel of John correlates to vocabulary, diction, and style of the Johannine epistles, suggesting they were written by the same individual. (3) The qualities in the book of Revelation (e.g., Semitic inference, Hebrew scriptural imagery, and knowledge of the temple cults) indicate a Jewish, Judeo-Samarian born author (though the contents of the book itself are harder to correlate with the gospel and epistles). While a nod should be given to the ongoing authorship debate, this work ultimately assumes the traditional view of Johannine authorship. Even so, should the consensus conclude that John the apostle did not author the Johannine corpus, it is also acknowledged that issue of authorship is not of importance to this thesis' purpose and makes little impact on the research presented here.

[49] It should be noted here that the method of this thesis is not motivated by genre. As is explained below, the methodology employed here will be based on the work of Fanning and on O'Brien' study of the verbal behaviors arising from aspect and *Aktionsart* interactions. Thus, genre will not be examined in this work because Fanning's and O'Brien's methodologies do not examine genre or discourse type.

indicative will be parsed, counted for lexical frequency and organized by Fanning's verb-distinctions (change, boundedness, durativity, and preface).[50] Working from these distinctions, *Aktionsarten* will be identified according to Fanning's categories that separate types of verbal actions into STATES, ACTIVITIES, ACCOMPLISHMENTS, CLIMAXES, and PUNCTUALS.[51] STATIVES will be identified within the corpus but will not be treated extensively in this work's analysis sections.[52] The resulting *Aktionsarten* of the future indicatives will be used to help determine the specific usage of each verb. These usages are the constative, ingressive, consummative, gnomic, and proleptic applications.[53]

Once the future indicatives of the Johannine works have been plotted, individual analyses of relevant verbs will be conducted to compare the behavior of the future with the behavior of the aorist. In this comparison, the usage of the aorist will be observed in order to see if *Aktionsarten* contribute to the same usages in the aorist and future tenses. If *Aktionsarten* are observed to agree in consistent patterns in both the aorist and future, then this consistency may

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[50] Fanning, *Verbal Aspect,* 128.

[51] Ibid.*,* 128–129. These terms will be discussed in chapter two's literature review (pg. 30–1). Capitalization is Fanning's and will be retained throughout this paper.

[52] The work conducted by O'Brien covers STATIVE and ACCOMPLISHMENT verbs. Since he effectively demonstrates that STATIVES have an ingressive use in the future (much like the aorist STATIVES do), this *Aktionsart* will not be studied in depth. Additionally, STATIVE *Aktionsart* has likewise been studied by Campbell who came to the same conclusion. STATIVE verbs will be included in the database of this works' corpus study but will not be discussed at length in this work's analysis. The *Aktionsart* of the other verb types will be studied to better expound upon areas that have been given less attention and clarify areas that O'Brien has not discussed.

[53] This method is an adaption from Mark O'Brien's work on the future and aspect in the New Testament. In his thesis, O'Brien contended that "if the future tense does possess the same aspect as the aorist, then there should be a fairly consistent (if not regular) nuancing of the future's aspect in similar conditions… If we are able to demonstrate similar procedural characteristics of certain categories of future verbs as we find in the aorist tense with those same verbs, then it would seem reasonable to propose that both tenses share the same kind of verbal aspect, based on the… relationship between aspect and *Aktionsart*." See Mark B. O'Brien, "Verbal Aspect in the Future Tense of the Greek New Testament" (ThM thesis, Dallas Theological Seminary, 1997), 25.

suggest that the aorist and future have the same aspectual value. If a verb's behavior is created through interactions between aspect and *Aktionsart*, then verbs with the same behavior and same *Aktionsart* may have the same aspect as well. In other words, if the aorist and future-tense forms have similar behaviors that stem from the same *Aktionsart* interactions in each tense, the missing component of aspect should also agree. Thus, this thesis argues that this parallel in behavior is the result of a shared perfective aspect in the aorist and future indicatives.

A useful analogy may help to visualize the concept of this approach. The behaviors that result from *Aktionsart* and aspect interactions are, in a way, like mixing paints together. Perfective aspect can be described as black because the action is seen externally as if viewers are "in the dark" about the internal process of the event. With perfective aspect, all that is known is that the event simply happened. Imperfective aspect can be described as white because the action is "lit up." With imperfective aspect, viewers can see the internal process up close. Meanwhile, different *Aktionsarten* can be represented by primary color like yellow, red, or blue.

When one of the aspects (black or white) combine with an *Aktionsart* value (a primary color), they create unique behavior that is specific to their combination. This resulting hue (the behavior or "usage") is a predictable outcome of a shade and color mixing. This analogy, at this point, represents Fanning's concept that aspect and *Aktionsart* interact to produce predictable behaviors.

Taking this concept further, the method applied in this thesis seeks to work backwards from the outcome to identify the aspectual and actional values that created it. In other words, the method employed here looks at hue (the verb's usage) and analyzes how it appears (behaves) in order to deduce what color (type of action) and shade (aspect) combined to make it. Therefore, if one began with a dark blue, then it would be logical to assume that black and blue combined to

make the hue being observed. Likewise, if a constative aorist were observed, it could be deduced that perfective aspect and a CLIMAX type verb interacted to result in that specific usage.[54] In a similar way, the method of this work seeks to observe the behavior of the future indicative in the Johannine corpus. It essentially works backwards to identify the components that created each usage, first by identifying each verb's *Aktionsart*, and then by determining the type of aspect that the future tense expresses through comparison with the aorist tense form (which itself, conveys perfective aspect).

Chapters three through five will divide the corpus results according to uses of the future indicative. Chapter three will cover the instances of the constative future; chapter four will cover the ingressive and consummative futures; and chapter five will cover the gnomic and proleptic futures. These chapters will present both positive examples that agree with the behavior of the aorist as well as any problematic instances that may appear to conflict with the aorist usages or perfective aspect. Final conclusions will be presented based upon the studied data in order to confirm or disagree with the theory of perfective aspect in the future indicative tense form. Afterwards, suggestions for future research will be recommended.

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[54] Obviously, this analogy can only be applied to a certain point. It does not fully represent the nature of aspect as internal or external perspective and does not account for the additional concept of temporal reference. It is hoped, however, that it serves as a helpful illustration of how this thesis' method works to determine aspect when a tense form's aspectual value is otherwise unknown.

Chapter Two: Literature Review

This literature review will track the development of aspect within the study of koine

Greek and examine the contributions of the most influential voices in biblical Greek's aspect

discussion: McKay, Porter, Fanning, Campbell, and (due to his treatment on the future

indicative) O'Brien. Linguist Bernard Comrie's view on aspect will be also considered because

his work has made significant impact upon the understanding of aspect as it pertains to the Greek

of the New Testament.

Prior to Modern Studies

The study of koine Greek is not a static field within biblical scholarship. Though the

language is ancient and well established in classical studies, previous conceptions of Greek, even

those held for hundreds of years, are not infallible. The reality is that koine Greek is subject to

revision as scholars examine and change their linguistic conception of the language. Such

revision is well observed in the issue of aspect.[1] Prior to the turn of the nineteenth century, the

influence of Latin scholarship led most to assume that all Greek moods conveyed tense (the

moods include the indicative, subjunctive, imperative, optative, infinitive and participles).[2]

Greek was thus incorrectly understood within the framework of Latin's temporal verbal system

until nineteenth-century comparative philologists wrote about different kinds of actions

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[1] This brief background does not intend to suggest that scholars created a concept that had, previous to their analysis, never existed. It may be better to say that prior to analysis, the role of aspect in koine Greek was not properly understood. In her study on the development of grammaticalization and subjectification in Greek, Amalia Moser points out that, "The Greek verbal system has always been built around aspect in the broadest sense of the term." Amalia Moser, "From Aktionsart to Aspect: Grammaticalization and Subjectification in Greek," *Acta Linguistica Hafniensia* 46, no. 1 (2014): 81.

[2] Constantine Campbell, "Aspect and Tense in New Testament Greek," in *Linguistics and New Testament Greek: Key Issues in the Current Debate* (Grand Rapids: Baker Academic, 2020), 9–12.

identifiable in Greek verbs.[3] It was argued that unlike Latin, temporal meaning in Greek is limited to the indicative mood alone, and a different meaning is expressed by the present and aorist verbal stem: durative versus "quickly passing" actions.[4] The label *Zeitart* (type of time) acted as the predecessor for the later developed *Aktionsart* (type of action).[5] Efforts to unite comparative linguistics with Greek philology became a turning point for Greek studies, leading to a boom in aspectual studies between 1890 and 1910.[6] The concept of time in the indicative mood alone was generally accepted as the dominant viewpoint and there was widespread agreement between Indo-European scholars concerning the distinction between how an action happened and when it happened within the Greek verb. Terms within Greek scholarship became more specialized and standardized, as *Aktionsart* was utilized to refer to how an action occurs, and aspect was utilized to refer to the viewpoint from which an action is presented by a speaker.[7] This distinction is still largely maintained in modern Greek studies.

Comrie

Bernard Comrie's book, *Aspect*, was the first significant English language work devoted to the investigation of aspect.[8] His major works "set the theoretical and linguistic background for

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[3] Ibid., 43.

[4] Buist Fanning, *Verbal Aspect in New Testament Greek* (New York: Clarendon, 1990), 10.

[5] Herbig credits the transition from *Zeitart* to *Aktionsart* to Karl Brugmann. See Gustav Herbig, "Aktionsart und Zeitstufe," *Indogermanische Forschungen* 6 (1896): 185–8.

[6] Fanning, *Verbal Aspect,* 12–5.

[7] Campbell, "Aspect and Tense in New Testament Greek," 43.

[8] Stanley E. Porter and Andrew W. Pitts, "New Testament Greek Language and Linguistics in Recent Research," *Currents in Biblical Research* 6, no. 2 (2008): 215.

much of the discussion that takes place concerning aspect in the Greek of the New Testament."[9]

Indeed, *Aspect,* is useful to the world of New Testament Greek because it offers a summary of

aspect from a linguistic perspective with relative clarity. Misconceptions that often muddle the

waters of biblical Greek are addressed in his book. This includes (1) the difference between

aspect and *Aktionsart*, (2) the confusion between perfective aspect and punctiliar events, and (3)

the tendency to equate imperfective aspect with events of long duration.[10] The general definition

of aspect given by Comrie states that "aspects are different ways of viewing the internal temporal

constituency of a situation."[11] The phrase "Jon was eating when I entered" is a useful example.

The first verb, "[was] eating," presents the background of the event; while the second verb, "[I]

entered," presents the summary of the event without reference to its internal processes. In

Comrie's words the latter of these phrases indicates that "the whole of the situation is presented

as a single unanalyzable whole, with beginning, middle, and end rolled into one; no attempt is

made to divide this situation up into the various individual phrases that make up the action of

entry;" this type of verbal form is perfective aspect.[12] The former verb phrase, "Jon was eating,"

makes reference to the internal temporal process of the event and thus communicates

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[9] Ibid., 215–6.

[10] Bernard Comrie, *Aspect: An Introduction to the Study of Verbal Aspect and Related Problems* (New York: Cambridge University Press, 1998), 17–8. To answer these misconceptions briefly: (1) aspect is the subjective viewpoint that a speaker presents an event from, while *Aktionsart* is the way the action actually happened; (2) perfective aspect presents an event in summary view, while a punctiliar *Aktionsart* is an instantaneous action like a "punch" or "kick;" (3) imperfective aspect is when a speaker presents an event in progress that may be very short (e.g., "picking up the book") as well as long in duration (e.g., "driving across the country").

[11] Comrie, *Aspect,* 3.

[12] Ibid. This definition is extremely useful and is the standard of perfective aspect utilized in this paper.

imperfective aspect.

Comrie bases his model of aspect on an opposition between the perfective and imperfective that provides a structure useful for studying the aorist, perfect, and imperfect tense forms.[13] Unfortunately, this oppositional taxonomy meets difficulty when applied to the future, since there is no clear opposition to contrast the future against. Stated differently, if the future does not conform to Comrie's oppositional structure exemplified in the imperfective and perfective, aspectual meaning is difficult to establish. He notes that, "the perfect is retrospective in that it establishes a relation between a state at one time and a situation at an earlier time … if languages were completely symmetrical, one might equally well expect to find prospective [future-looking] forms, where a state is related to some subsequent situation."[14] Yet while many languages do have a way of expressing this, not all do. In addition, language is rarely symmetrical about the axis of time in the present; therefore, it is not surprising that Comrie finds no direct correlation between forms of the perfect meaning with prospective (future) meaning.[15] Even so, Comrie is careful to separate future meaning from direct future time reference (tense). In his model, prospective meaning indicates intentionality as in "Tom is going to eat the apple,"

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[13] Comrie, *Aspect*, 25. This oppositional structure has served as a useful basis for the analysis of aspect in Greek. Louw has even gone so far as to state that without this opposition, aspect is not present, saying "Aspect is basically a particular view on the nature of an event and if it cannot be contrasted it has no point." J. P. Louw, "Verbal Aspect in the First letter of John," *Neotestamentica* 9, no. 1 (1975): 99. This framework has also been utilized by Sandra Lucas in her study on the development of aspect in future expression in Greek from the first through the sixth century. See Sandra Lucas, "Polarizing the Future—The Development of an Aspectual Opposition in the Greek Future Tense," *Journal of Greek Linguistics* 13, no. 1 (2013): 154–57. See also Sandra Lucas, "Aspect in Greek Future Forms," *Journal of Greek Linguistics* 14, no. 2 (2014): 2.

[14] Comrie, *Aspect*, 64.

[15] Ibid.

while strict tense attempts to indicate already present seeds of a future situation as in "Tom will eat the apple."[16] Thus, English conveyance of prospective meaning usually includes expressions like "to be going," "to be about," and "to be on the point of" to express intentionality. The following phrases illustrate the contrast between Comrie's prospective viewpoint and a future temporal statement:

> (A) The ship *is about to* sail.
>
> (B) The ship *is on the point of* sailing.
>
> (C) The ship *will* sail.

Examples (A) and (B) describe the ship's present state relative to some intention to bring about a future event (what Comrie calls prospective aspect), while example (C) indicates a future temporal statement (tense). If Comrie is correct in this model, it may be well to say that prospective viewpoint can be identified as an aspect of intention, while tense is more of an expected reality. This would make the difference between "Paul will go to Corinth" and "Paul is going to go [intends to go] to Corinth."[17]

Comrie also discusses the issue of tense in his book (conveniently titled), *Tense*. There, he writes that while it could be assumed that the future is essentially the same as the past (only in the opposite temporal direction from the point of speaking) there is still a sense in which the future is clearly different from the past. He says, "the past subsumes what may already have

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[16] Ibid.

[17] These two options seem to reflect more of a division between moods rather than aspect. The sense of future tense, with its emphasis on future reality seems to fit with the meaning of the indicative mood, while the expressed intention of Comrie's prospective aspect appears to correlate with the sense of the subjunctive mood in Greek and English.

taken place and … is immutable, beyond control of our present actions. The future, however, is necessarily more speculative, in that any prediction we make about the future might be changed by intervening events including our own conscious intervention."[18] Thus, the past is much more definite than the future and the future is in a sense malleable. This suggests that the future is different from the past not because of tense, but because of *mood*. Indeed, Comrie contemplates that "one might argue that while the difference between past and present is indeed one of these, that between future on the one hand, and past and present on the other should be treated as a difference of mood rather than one of tense."[19]

Comrie notes that the question of whether future time reference is subsumed under tense or mood (or even aspect) is an empirical question that can only be answered on the basis of the investigation of grammatical expressions of future time reference across a number of languages.[20] Applying this insight to the study of the future and aspect in koine Greek, it seems necessary (and most appropriate in Comrie's eyes) to study the future as it functions and appears in the language itself and to come to conclusions through measurable, empirical observation. In line with Comrie's point, analysis chapters of this thesis will (1) analyze the behavior of the

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[18] Bernard Comrie, *Tense* (New York: Cambridge University Press, 1985), 43.

[19] Ibid. 44. This speculation echoes the concerns of Porter and reflects his philosophical issues with the future. While the sense of uncertainty in the future may lead one to conclude that the future is not comparable to the past, this is a conclusion that does not necessarily reflect the mindset of the speaker. Though a speaker cannot remember the future like they would the past, they can still speak with a sense of certainty about events that will occur. In other words, a future event may be as certain to a speaker as a past event may be. In line with this, Campbell and Evans argue that the future can be used to convey a sense of absolute certainty in the mind of the language user. See Evans, "Aspectology," in *Verbal Syntax in the Greek Pentateuch,* 39. and Campbell, *Verbal Aspect*, 153; Jan Gonda, *The Character of the Indo-European Moods, with Special Regard to Greek and Sanskrit* (Wiesbaden: O. Harrassowitz, 1956), 74–80.

[20] Comrie, *Tense*, 44.

future indicative through comparison with the aorist indicative, and (2) identify common behaviors, and from that, (3) seek to identify potential shared perfective aspect.

McKay

In the latter half of the twentieth century, biblical studies were characterized by the work of K. L. McKay.[21] Writing from 1965 to 1994, McKay argued that aspect was dominant in ancient Greek. He eventually concluded that Greek verbs do not indicate temporal relationship directly but through aspectual meaning in context.[22] Within an aspectually driven system, McKay explained that temporal values could be communicated outside of verbal tense form; if a verb does not directly communicate temporal value then it may be found in adverbs, adverbial phrases, clauses, or clear indication in preceding sentences.

His view that the inflections of Greek verbs signal aspect, voice, and mood—but do not indicate time reference—was also applied to future-tense form, making him one of the first scholars to argue for aspect-driven future indicative.[23] McKay eventually came to suggest the

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[21] Or, in the words of Campbell, "some important contributions were made [to the aspect discussion] by scholars such as Jens Holt and Martin Ruipérez, but the main scholar who would exert the most influence over modern discussions was K. L. McKay." Campbell, "Aspect and Tense in New Testament Greek," 43.

[22] K. L. McKay, "Time and Aspect in New Testament Greek," *Novum Testamentum* 34, no. 3 (1992): 209. Porter came to agree with McKay's concept of a timeless verb. Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament with Reference to Tense and Mood: Third Printing* (New York: Peter Lang, 1993), 107. Meanwhile, others have argued for the retention of tense to varying degrees. See Campbell, "Aspect and Tense in New Testament Greek," 43; Constantine Campbell, *Verbal Aspect, the Indicative Mood, and Narrative* (New York: Peter Lang, 2007), 15-16; and Timothy A. Brookins, "A Tense Discussion: Rethinking the Grammaticalization of Time in Greek Indicative Verbs," *Journal of Biblical Literature* 137, no. 1 (2018): 147–68; Nicholas Ellis, Michael G. Aubrey, and Mark Dubis, "The Greek Verbal System and Aspectual Prominence: Revising Our Taxonomy and Nomenclature," *JETS* 59, no. 1 (2016): 33–62; Dana M. Harris, *An Introduction to Biblical Greek Grammar: Elementary Syntax and Linguistics* (Grand Rapids: Zondervan, 2020), 319-320; and Mari Broman Olsen, "*A Semantic and Pragmatic Model of Lexical and Grammatical Aspect*" (PhD diss., Northwest University, 1994), 240, 235.

[23] It is safe to say though, that this opinion represents a minority among scholars. See Fanning, *Verbal*

existence of up to four total aspects:

> The ancient Greek verb had four aspects: imperfective, aorist, perfect, and future (this last being partly anomalous). The first three can be arranged in a serious of oppositions for theoretical purposes, but for practical understanding of their effect in any text there is value in concentrating rather on their individual realizations (the way in which they can be translated with minimum distortion into one's own language—for present purposes, English). In this approach the imperfective = an activity as in process (or in progress), the aorist = a whole action, the perfect = a state (usually arising from an action) and the future = an intention (or expectation) in relation to context.[24]

Therefore, in McKay's understanding of Greek's verbal system, every verb form (including the future) is seen as having an aspectual meaning added to its lexical meaning.[25] While this appears to be an appealingly consistent concept, McKay himself expresses uncertainty about the "anomalous" future, considering it with "reservation."[26]

Porter

Stanley Porter followed McKay as a critical voice in the aspect discussion and is known for his linguistically oriented perspective. Porter utilizes his background in Systemic Functional Linguistics to apply a linguistic approach to the study of Greek aspect and published his doctoral dissertation on Greek Verbal aspect in 1989.[27] In his work, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood*, Porter surveys the history of aspect and

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Aspect, 121–22; Maximilian Zerwick, *Biblical Greek: Illustrated by Examples by Maximilian Zerwick S.J. English Edition Adapted from the Fourth Latin Edition by Joseph Smith* (Rome: Pontificio Instituto Biblico, 1963)*,* 93.

[24] McKay, "Time and Aspect," 225.

[25] Ibid., 226.

[26] Ibid., 211; Campbell, "Aspect and Tense in New Testament Greek," 43.

[27] Systemic Functional Linguistics is a functional linguistic paradigm that views language in terms of its uses as an instrument or tool for communication and social interaction. Porter, *Verbal Aspect*, 88.

applies current linguistic theory to the discussion in order to establish categories on par with linguistic trends.[28] As a result, Porter identifies three types of aspect: perfective aspect (expressed in the aorist indicative), imperfective aspect (expressed in the present and imperfect indicatives), and stative aspect (expressed in the perfect and pluperfect indicatives).[29] Having arrived at the conclusion that tense is absent from the Greek verb, his conclusions align with McKay's concept of a tenseless verb, namely that temporal reference is created out of a merging of aspect with contextual features.[30]

Regarding the issue of the future indicative, Porter devotes an entire chapter to the discussion of the future in *Verbal Aspect in the Greek of the New Testament*. Ultimately he holds that the future form encodes an element of expectation; and that the future is an anomaly in the Greek verbal system that is "neither fully aspectual nor an attitude."[31] Porter's evaluation of the

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[28] Porter gives a beautifully concise summary of his hypothesis in, *Linguistic Analysis of the Greek New Testament*. (Stanley E. Porter, *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice* [Grand Rapids: Baker Academic, 2015], 161.) Fanning has also written a response to *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood.* See Buist Fanning, "Approaches to Verbal Aspect in New Testament Greek: Issues in Definition and Method," in *Biblical Greek Language and Linguistics: Open Questions in Current Research,* ed. Stanley E. Porter and D.A. Carson (Sheffield: Sheffield Academic, 1993), 46–62.

[29] Porter, *Verbal Aspect*, 12. Rodney Decker follows Porter's thoughts on this as well, See Rodney J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect* (New York: Peter Lang, 2001), 10.

[30] While Porter agrees that aspect merges with context to indicate time, he diverges from McKay's views on some points. For Porter's detailed response to McKay's views, see Porter, *Linguistic Analysis,* 159–74.

[31] Porter, *Verbal Aspect*, 403. Porter's + expectation concept correlates with the thoughts of Östen Dahl, who says, "From the epistemological point of view, the future has a rather different status from both the present and the past. We cannot perceive or remember future states of affairs, and it has been disputed whether statements about the future can be said to have determinative truth value. Still, we do talk about the future, and there may be different ground for our doing so. To start with, we may have intentions relating the future. This is by definition restricted to things that are under our control (or are at least believed to be so) and prototypically shows up in sentences with a human subject (who is the bearer of the intentions) … Further, we may, on the basis of more or less well-grounded considerations, make predictions about the future. In the typical case, predictions concern courses of events that are not within human control or at least not within the control of the speaker … We may thus distinguish between

future studies the future as a possible tense, a possible mood, or as a possible aspect.[32]

Evaluating the future as it relates to aspect, Porter determines that the future can be interpreted in one of three ways. (1) That "durative" and "punctiliar" kinds of action can be distinguished in the future; (2) that the future constitutes an aspect in its own right (thus summarizing the stance of McKay); or (3) that the future expresses no grammatical aspect.[33] Porter positions himself in the third camp, preferring to simply say that the future is "aspectually vague."[34] He explains:

> It appears that much of the problem regarding the future is that grammarians have attempted to place it within already established categories; thus, some argue that the future is strictly a tense (= indicative), while others argue it is modal, while still others posit that it is an aspect. Each side has some evidence in support of its case, but none is wholly satisfactory. It is proposed here that on the basis of its distinctive yet tense-related morphological features, the future constitutes part of the Greek verbal system that results in full aspectual choice, but … it is not fully aspectual (no paradigmatic choice is offered). This system is labeled ASPECTUALITY. Therefore, the future is compatible with environments where full aspectual choice is made, but it does not grammaticalize such choice itself (it is aspectually vague).[35]

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intention-based and prediction-based future time reference." See Östen Dahl, *Tense and Aspect in the Languages of Europe* (Boston: de Gruyter, 2000), 309–10.

[32] Porter, *Verbal Aspect*, 405–7. Concerning the future as it regards tense and modality, Porter gives three views: that the future form is an absolute tense, that the temporal function of the future is divided between functions normally ascribed to both the indicative mood and non-indicative moods, or that the Greek future is purely modal.

[33] Porter, *Verbal Aspect*, 407–9. Porter seems to conflate *Aktionsart* and aspect (especially in the first view). He seems to mean that the "durative" and "punctiliar" kinds of action represent imperfective and perfective aspect. Unfortunately, this confuses the issue, since he deals with *Aktionsart* categories when referring to aspect, thereby increasing the likelihood of inaccurate conclusions. As previously mentioned, these two categories must be understood separately.

[34] McKay interacts with Porter on this, saying, "P. [Porter] denies that the future is aspectual and emphasizes rather its modal connection. He favors treating it as 'aspectually vague', grammaticalizing a unique semantic feature. I continue to prefer an explanation which recognizes that the range of future forms approximants most closely to those of the three obvious aspects." McKay, "Time and Aspect," 225.

[35] Porter, *Verbal Aspect,* 413.

Porter thus concludes that since the future has no paradigmatic opposition or choice, it does not grammatically constitute aspectual meaning within his linguistic model.[36]

Fanning

The conversation on verbal aspect between Buist Fanning and Stanley Porter is perhaps one of the most central points of aspectual debate in current Greek studies.[37] Fanning's book, *Verbal Aspect,* is on par with Porter's research and stands as a valuable addition to the issue of Greek aspect. Contrary to Porter's tenseless verb theory, Fanning retains a place for tense alongside aspect.[38] In addition, though both scholars agree on the perfective and imperfective, they diverge in their opinions on a stative aspect, with Fanning rejecting it in favor of a dual aspect system.[39] To be more precise, he writes that aspect may take form in one of two ways: (1) *imperfectively,* an action can "be viewed from a reference-point within the action, without reference to the beginning or end-point of the action, but with focus instead on its internal

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[36] For critique of Porter's logic here, see Campbell, *Verbal Aspect,* 153; and Troy Evans, "Aspectology, Related Issues, and the Greek Verb" in *Verbal Syntax in the Greek Pentateuch: Natural Greek Usage and Hebrew Interference* (New York: Oxford University Press, 2001), 38-9.

[37] For a useful overview of the Porter/Fanning debate see, D.A. Carson, "An Introduction to the Porter/Fanning Debate," in *Biblical Greek Language and Linguistics: Open Questions in Current Research,* ed. Stanley E. Porter and D.A. Carson (Sheffield: Sheffield Academic Press, 1993), 18–25. See also a response to both Porter and Fanning written by Moisés Silva in the same volume. Moisés Silva, "A Response to Fanning and Porter on Verbal Aspect," in *Biblical Greek Language and Linguistics: Open Questions in Current Research,* ed. Stanley E. Porter and D.A. Carson (Sheffield: Sheffield Academic Press, 1993), 74–82.

[38] Alongside Fanning's assertion that tense is retained in the future indicative, this thesis also assumes the presence of temporal reference in the future-tense form. Yet unlike Fanning, this work does not exclude the possibility of aspectual meaning *in addition* to tense. Interestingly, Campbell also holds that tense is retained in the future indicative and suggests that it conveys perfective aspect as well. See Campbell, "Aspect and Tense in New Testament Greek," 44.

[39] Mari Olsen and Trevor Evans likewise only recognize two aspects. See Olsen, "*Lexical and Grammatical Aspect,*" 11–12. and Evans, "Aspectology," in *Verbal Syntax in the Greek Pentateuch,* 18–9.

structure or make-up," or (2) *perfectively*, an action can "be viewed from a vantage-point outside

the action, with focus on the whole action from beginning to end, without reference to its internal

structure."[40]

Similar to Porter's evaluation, Fanning identifies three ways scholars have understood the

future: (1) the future has dual significance, future tense and punctiliar aspect; (2) the future is an

aspect expressing "intention;" or (3) the future is a tense expressing time. He holds that the

future "must be taken as a non-aspectual tense-category, indicating occurrence subsequent to

some reference point."[41] With this in mind, he argues against McKay's concept of future

intention, believing the future is better explained as a tense expressing future time (as opposed to

expressing future aspect).[42] In conclusion, Fanning gives consideration to the various views

surrounding the future but ultimately keeps the two aspects of perfective and imperfective

separate from the future, which he regards as a simple tense.

A foundational concept for this thesis is Fanning's argument that verbal behavior

provides a way to predictably identify aspect. He explains:

> The primary features which affect aspect-function are: procedural character of verbs (i.e., inherent meaning), compositional elements (other elements occurring with the verb: adverbial modifiers, subject- and object-phrases, and negatives), general vs. specific

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[40] Fanning, *Verbal Aspect,* 85. These aspects correlate to imperfective aspect (communicated by present and imperfective tenses) and perfective aspect (communicated by the aorist tense) respectively.

[41] Ibid.

[42] Ibid., 103, 99.

[42] Ibid., 121–2.

[42] Ibid., 123.

[42] Ibid.

reference, tense-reference (past, present, future), and discourse related factors (e.g., showing prominence and sequence in a narrative). The most important of these appears to be the inherent lexical meaning carried by the verb itself. ... This produces several clear-cut distinctions (e.g., durative vs. punctual, incomplete vs. complete) which has often been identified with the aspect themselves. It is the argument of this book that such contrasts are due rather to the combinations of lexical meanings with the viewpoint-oriented values for the aspects themselves."[43]

In other words, verbal distinctions such as change, boundedness, and durativity arise from interactions between the separate categories of *Aktionsart* and aspect. It is, therefore, possible to work backwards and identify a verb's aspect through its lexical features with relative consistency.

With this in mind, Fanning establishes a system based upon the approaches of Zeno Vendler and Anthony Kenny that attempts to categorize the lexical features most important to aspectual function. The taxonomy presented by Vendler's include two primary divisions and four resulting *Aktionsart* categories: continuous verbs, which are activities and accomplishments; and non-continuous verbs, which are achievements and states.[44] Kenny's taxonomy is similar but has three classes instead of four because he categorizes accomplishments and achievements together into a class called "performances."[45] Utilizing these previously established classes and adding his own additions, Fanning's taxonomy is comprised of five *Aktionsarten* (STATES, ACTIVITIES, ACCOMPLISHMENTS, CLIMAXES, and PUNCTUALS) with corresponding

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[43] Ibid., 126.

[44] Zeno, Vendler, "Verbs and Times," *The Philosophical Review* 66, no. 2 (1957): 99–108.

[45] For Kenny's explanation of states, performances, and activities, see Anthony Kenny, *Action, Emotion, and Will* (Hoboken, NJ: Taylor & Francis, 2013), 120–30.

oppositions (actions, performances, and achievements) included to aid categorization. [46] With

these expansions, Fanning's model is as follows.

Table 1: Fanning's Verb-Class Divisions[47]

STATES no change (unbounded) (durative)	Actions change (bounded or unbounded) (durative or non-durative) (prefaced or non-prefaced)			
	ACTIVITIES unbounded (durative)	Performances bounded (durative or non-durative) (prefaced or non-prefaced)		
		ACCOMPLISHMENTS durative (prefaced)	Achievements non-durative (prefaced or non-prefaced)	
			CLIMAXES prefaced	PUNCTUALS non-prefaced

The usefulness of this model is evident in its series of oppositions and description of each

Aktionsart type. The four levels of opposition (the two cells in each row of the chart) serve to

organize types of verbs, while the descriptions (the uncapitalized font below each type) explain

what specifically characterizes each *Aktionsart* within the broader category it is placed.

Fanning's model may be clarified with the following explanation of each *Aktionsart*.

(1) STATES are *unchanging*, unbounded, and durative. Though they share similarities with

activities (activities can also be unbound and durative), STATES contrast with activities

because STATIVE verbs no not constitute change.[48] For example, "know" in "I know Latin" is an unbound STATE while "speak" in "I speak Latin in class" falls into the oppositional category of "action" because it implies change.

(2) ACTIVITIES are actions but differ from the oppositional category of performances. ACTIVITIES imply change (unlike STATES) but are unbound and have no implied limit or end (unlike performances).[49] Thus, "speak" in "Jill speaks Hebrew" is an ACTIVITY because it implies change, does not have an implied limit, and is durative in nature. Meanwhile, "Chad consumed the apple" is a performance because the action of "consuming" is bound and has an implied limit or conclusion.

(3) ACCOMPLISHMENTS, qualify as performances but differ from achievements because they are durative.[50] "Randy arrived home at two o'clock" is an ACCOMPLISHMENT because it implies a duration of time and a bounded conclusion. Meanwhile, "Beverlee placed the flowers on the table" is an achievement because it does not imply duration to complete the action.

(4) Lastly, CLIMAX and PUNCTUAL verbs are both achievements, but differ in preface. CLIMAXES are prefaced, meaning they occur "as the result of a closely related process or effort that culminates in this event but is regarded as a separate action."[51] PUNCTUALS are

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[48] Ibid., 130.

[49] Ibid., 140.

[50] Fanning notes that duration is subjective and not necessarily factual as an actional characteristic. For his explanation of how to measure bounded duration, see Fanning, *Verbal Aspect*, 149–50.

[51] Fanning, *Verbal Aspect*, 155.

not prefaced, because they are truly momentary and imply no previous action.[52] Thus "found" in "Jenn found her bag" is a CLIMAX because it implies the previous action of seeking. Meanwhile, "kick" in "Austin kicked the ball" is PUNCTUAL because the action is instantaneous and has no duration or prefaced action.

In addition to the above explanations, a modified version of Fanning's *Aktionsart* model may also serve to be useful. The table below shows how Fanning's categories are opposed in the horizontal plane and how they are inclusive in the vertical plane.

Table 2: Fanning's Verb-Class Divisions Clarified

STATES no change (unbounded) (durative)	≠	Actions change (bounded or unbounded) (durative or non-durative) (prefaced or non-prefaced)		
		=		
	ACTIVITIES unbounded (durative)	≠	Performances bounded (durative or non-durative) (prefaced or non-prefaced)	
			=	
		ACCOMPLISHMENTS durative (prefaced)	≠	Achievements non-durative (prefaced or non-prefaced)
				=
			CLIMAXES prefaced	≠ PUNCTUALS non-prefaced

Reading Table 2 from top to bottom helps to explain the four levels of Fanning's model. (1) STATES do not change. This means that STATES and actions are not the same because actions are verbs that change. Actions can also be bound or unbound, durative or non-durative,

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[52] Ibid.

and prefaced or non-prefaced. (2) Actions include ACTIVITES and performances. ACTIVIES

are not the same as performances because ACTIVITES are unbound while performances are

bound. Performances can also be durative or non-durative and prefaced or unprefaced. (3)

Performances include ACCOMPLISHMENTS and achievements. ACCOMPLESHMENTS are

not the same as achievements because ACCOMPLISHMENTS are durative while achievements

are non-durative. Achievements can also be prefaced or non- prefaced. (4) Achievements include

CLIMAXES and PUNCTUALS. However, CLIMAXES are not the same as PUNCTUALS,

because CLIMAXES are prefaced while PUNCTUALS are non-prefaced. For additional clarity,

these characteristics of Fanning's *Aktionsarten* are contrasted in the table below.

Table 3: *Aktionsarten* Characteristics

Aktionsarten:	Change	Bound	Durative	Prefaced
STATES	×	×	✓	–
ACTIVITIES	✓	×	✓	–
ACCOMPLISHMENTS	✓	✓	✓	✓
CLIMAXES	✓	✓	×	✓
PUNCTUALS	✓	✓	×	×

Though Fanning identifies the future indicative as a non-aspectual tense category, his

insights on the interactions between tense form and *Aktionsart* have proven useful for research

on the future regarding aspect. If verbal usage (or behavior) is the result of *Aktionsart* and tense

form (with its inherent aspectual meaning), then it stands to reason that one may examine a

verb's usage and *Aktionsart* in order to deduce its aspect. This work argues that if aspect is

grammaticalized within the future indicative, then Fanning's premise may be a viable way of

confirming it.

Campbell

If McKay can be credited with bringing the future into aspect discussion, then Constantine Campbell may be credited with renewing its scholarly interest. Campbell has written and contributed to a number of works on aspect including *Basics of Verbal Aspect in Biblical Greek; Verbal Aspect, the Indicative Mood, and Narrative; The Perfect Storm: Critical Discussion of the Semantics of the Greek Perfect Tense Under Aspect Theory; Advances in the Study of Greek,* and more. He defines verbal aspect as the viewpoint from which a verb is used to view an action, either from inside or outside of the event.[53] Interestingly, Fanning's views on predictable *Aktionsart* functions correlate to Campbell's own research. He states:

> With the exception of the future indicative, I have argued against the notion of tense in Greek Indicative Verbs … preferring a spatial system of remoteness and proximity that works in concert with aspect to produce predictable *Aktionsart* functions and temporal reference.[54]

Thus, while Campbell differs from Fanning on the role of tense (with the exception of the future), he agrees with Fanning's concept of predictable, measurable behavior and has even utilized it as a means to identify aspect in the future indicative. Indeed, unlike Porter and Fanning (who argue that the future is unaspectual), Campbell believes that the future indicative communicates perfective aspect alongside future temporal reference.[55] He supports this

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[53] Campbell, *Verbal Aspect*, 15–6. Campbell prefers to utilize spatial terms to refer to aspect concepts. He applies the idea of proximity and remoteness to describe aspect as near (inside) or far (outside).

[54] Campbell, "Aspect and Tense in New Testament Greek," 44. This thesis is written in agreement with Campbell's assertion of the future encoding future time reference. For Campbell's presentation and defense of this, see Campbell, *Verbal Aspect,* 151–8.

[55] Ibid., 159.

conclusion on several grounds: (1) that the aorist and future share a common diachrony and morphology (seen in the aoristic sigma) and thus may communicate a common origin and aspect,[56] (2) that clear distinctions between aspect and *Aktionsart* and a grammatical (as opposed to philosophical) view of futurity are capable of clarifying common misconceptions about the future,[57] (3) that discourse analysis demonstrates that a perfective-future tense does not contradict aspectual context,[58] and (4) that the perfective aspect of the future can be identified through comparison to the *Aktionsart* and uses of the aorist indicative.[59]

The idea behind Campbell's fourth point may be credited to Fanning's insight on *Aktionsart* behavior and its usefulness in identifying aspect. It is important to establish that Campbell's suggestion that perfective aspect of the future can be identified through comparison to behavior of the aorist is also the premise of this thesis. In addition, Campbell is indebted to work of Mark O'Brien and his study of aspect in the future indicative. While the contributions of

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[56] Ibid., 139–40. Campbell connects the development of the future tense-form to the subjunctive modal-form. He notes that Homeric Greek utilizes the subjunctive as a precursor to the future indicative while there is a parallel use of the future and the subjunctive that is observable into the Koine period. However, Campbell does not believe that the future is modal itself, saying, "The use of the future indicative overlaps with the subjunctive, but despite this and its modal origins, it does not semantically encode modality or uncertainty—even though it is capable of such implicatures— since these implicatures are cancelable." Constantine Campbell, *Verbal Aspect and Non-Indicative Verbs: Further Soundings in the Greek of the New Testament* (New York: Peter Lang, 2008), 8, 50–1. See also Wallace's suggestion that the future and aorist's morphology and usage indicate perfective aspect, analogous to the imperfect sharing aspect with the present. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 567. See also Harmut Haberland's argument that the ancient Stoics utilized the future as a type of aorist with future time, in "A Note on the 'Aorist,'" *Language and Discourse: Test and Protest*, ed. Jacob L. Mey (Amsterdam: Benjamins, 1986), 173.

[57] Campbell, *Verbal Aspect,* 127–60.

[58] Ibid., 158–9.

[59] Ibid., 140–51.

scholars like McKay, Porter, Fanning, and Constantine Campbell are relatively well known,

O'Brien's work, though more obscure, is a valuable contribution to discussion on verbal aspect

and the future.

<div align="center">O'Brien</div>

In his research, O'Brien seeks to determine if the future tense shares the same perfective

aspect as the aorist indicative.[60] He argues that uses of the future exhibit the same patterns found

is uses of the aorist, and that this is in an indicator of their common aspect value. In doing so, he

acknowledges Fanning's claim that each aspect interacts with certain *Aktionsart* values to

produce predictable behavioral outcomes. O'Brien explains that his method was to take

Fanning's premise and utilize it in order to identify predictable behavior in the future:

> There is a semantic distinction to be made between verbal aspect and *Aktionsart*, but not
> withstanding this distinction, there is a relationship between the two, and it is the aim of
> this study to exploit that relationship … the strategy employed in this study is intended to
> use these predictable patterns to isolate any consistency in the verbal aspect of future
> forms.[61]

Thus, he attempts to isolate and track the predictable behaviors of the future in order to compare

them to similar behaviors of aorist verbs.[62] By doing this, O'Brien argues that shared behaviors

in the future and aorist indicate shared *Aktionsart* and aspect interactions, meaning that both

tense-forms share a common perfective aspect. Campbell, likewise, summarizes O'Brien's

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[60] Mark B. O'Brien, "Verbal Aspect in the Future Tense of the Greek New Testament" (ThM thesis, Dallas Theological Seminary, 1997), 11. O'Brien also usefully surveys sources that have considered the future as communicating perfective aspect in pages 15–7.

[61] O'Brien, "Verbal Aspect," 23. It is interesting to note that O'Brien's acknowledges that Fanning prompted him to take this approach.

[62] O'Brien's method is illustrated in "paint mixing" example given in chapter 1, pg. 20–1.

method saying: "by starting with the predicted outcomes and the *Aktionsart* implicatures, he [O'Brien] works backwards to uncover the aspectual value of the future forms."[63] O'Brien identifies what he considers to be "the three major grammatical usages of the aorist" (the ingressive, constative, and consummative uses) but narrows his study down so that he only works with the ingressive and consummative usages.[64] In his analysis of these usages and the *Aktionsarten* that create them, O'Brien observes that STATIVE verbs consistently produce ingressive meaning while ACCOMPLSIHMENT verbs consistently produce consummative meaning.[65] This leads him to conclude that the predictable patterns of the future mirror those of the aorist and thus indicate that both the aorist and future have perfective aspectual value.[66]

<div align="center">Reactions to O'Brien</div>

Though O'Brien's work is a great contribution to the study of aspect and the future tense form, there are some weak points in his research: namely that he only studies the ingressive and consummative usages. He omits the constative because he considers it difficult to demonstrate clearly, "because it is the most common and least idiosyncratic use of the aorist, and therefore may prove too ubiquitous in the future as well, not allowing for any clear conclusions to be drawn."[67] Despite O'Brien's seeming logic, Fanning has demonstrated that constative is the most

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[63] Campbell, *Verbal Aspect*, 29.

[64] O'Brien, "Verbal Aspect," 24.

[65] Ibid., 48.

[66] Ibid., 49.

[67] Ibid., 24.

common usage of the aorist that most clearly and simply communicates perfective aspect.[68]

Since the constative is so fundamental to the aorist's perfective aspect, O'Brien's omission of this usage is a shortcoming in his work.

Campbell likewise critiques O'Brien for the narrow scope of his work; for his omission of additional usages of the aorist and for his erratic selection and omission of verbs from his analysis.[69] O'Brien's neglect of significant verbs like εἰμί, γίνομαι, ἀκούω, ὁράω, βλέπω, θεωρέω, κεῖμαι, καθέζομαι, and μένω is compounded by his omission of any reason for leaving them out in the first place. [70] Consequently, Campbell works to fill in some of the gaps left by O'Brien and attempts to make his conclusions more concrete.[71] In his own analysis of future verbs, Campbell examines some of the verbs that O'Brien omitted, yet abandons O'Brien's method and instead identifies the *Aktionsart* that functions in each usage and comments as to whether such *Aktionsarten* may be regarded as expressions of perfective aspect.[72] With his own approach, Campbell concludes that γίνομαι, ἀκούω, ὁράω, θεωρέω and μένω are all capable of ingressive meaning and thus support O'Brien's theory.[73]

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[68] Fanning, *Verbal Aspect,* 255–6.

[69] Campbell, *Verbal Aspect,* 143.

[70] Ibid., 144.

[71] Campbell considers O'Brien's method but also supports the idea of perfective aspect in the future indicative through discourse analysis. Campbell, *Verbal Aspect*, 158–60. Craig Long's dissertation on the discourse function of the future-tense form has also made useful contributions in this area. See Craig M. Long, "The Discourse Function of the Greek Future Tense-Form: A Corpus Linguistic Discourse Analysis" (PhD diss., Trinity International University, 2013), iv.

[72] Campbell, *Verbal Aspect*, 158–60.

[73] Ibid., 145–9. Overall, while Campbell finds the "micro-features" of O'Brien's study both useful and important, he himself tries to supply an evaluation of the future from a macro viewpoint. See Campbell, *Verbal Aspect*, 30.

Overall, Campbell concludes that "the deficiencies of O'Brien's work do not seem to overturn his conclusions."[74] He considers O'Brien's method to be full of promise and advocates it as a preferable way forward when it comes to studying the future.[75] Such a favorable review is evident in Campbell's own reliance on O'Brien's research and serves as a compelling indicator of its usefulness for future application.

Given the promising results of O'Brien's method and Campbell's subsequent validation, this thesis seeks to expand their studies further. O'Brien's method, when applied to a Johannine corpus, will hopefully fill in more gaps left by both O'Brien and Campbell, extending the study further and exploring the legitimacy of perfective aspect in the future indicative. It is to this task that this work now turns.

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[74] Campbell, *Verbal Aspect*, 149.

[75] Ibid., 30, 141. See also Campbell, "Aspect and Tense in New Testament Greek," 50–1., where Campbell discusses this the study of aspect and *Aktionsart* interactions in application to other tense-forms.

Chapter Three: The Constative Usage

Chapters three, four, and five of this thesis are dedicated to analysis of the constative, ingressive, consummative, gnomic, and proleptic uses when applied to the future-tense form in the Johannine corpus.[1] Beginning with the constative, Fanning describes it as "the most common use of the aorist indicative … which displays the most direct application of the basic aspectual value [of the perfective aspect]" and that "by using the constative aorist the speaker or writer narrates an action or state in summary as something which occurred, without further description."[2] The constative aorist thus makes a summary reference to a past action, state, or event as a whole with no emphasis on any feature involved in the internal constituency of the event.[3] In other words, there is no emphasis on any point of the action (the beginning, middle, or

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[1] Two of Fanning's aorist uses, the dramatic and epistolary, have been omitted from this study and deserve explanation. The dramatic aorist is seen within discourse. It utilizes verbs of emotion or understanding and expresses a state of feeling or emotion reached at the moment of utterance (or in the immediate past, so that "it just happened"). This use does not easily transfer to future indicative since the future cannot "just have happened" and a speaker cannot express an emotion or understanding if it has not occurred to them yet. At best, the dramatic usage could be carried over into the future to express an anticipation of an immediate future feeling or emotion as if it is "just about to happen," is "soon to pass," or will "happen shortly." Even so, because of the difficulty that the dramatic future presents in a future tense, it will be excluded from this study. Meanwhile, in the epistolary aorist, the writer puts himself in the place of the reader, writing as if he were in the past even though he is writing in the present. For example, if Paul were to write and say, "I am sending Timothy to you," then he is writing in what is for him, the present. Yet if he writes, "I *sent* Timothy to you," then he has put himself in the place of the epistle's recipients and has utilized an epistolary aorist. The future-tense form is not conducive to this use because the future is not transferable in the same sense. If Paul writes, "I will send Timothy to you" and still has not sent Timothy to the recipients by the time they read his words, then the event is still future for both writer and audience: they are reading and writing from the same perspective and the writer does not need to shift his perspective to match the audience's. Yet if the writer says, "I will send Timothy to you" and the readers have received Timothy by the time they read the letter, then the writer is writing from his perspective and not the recipients because the action was future for the writer but is now present or past for the recipients. For these reasons, the epistolary use has been also excluded from this study. For Fanning's discussion of these uses in the aorist, see Buist Fanning, *Verbal Aspect in New Testament Greek* (New York: Clarendon, 1990), 275, 281.

[2] Fanning, *Verbal Aspect*, 255–6, 261. Fanning also calls the constative the "complexative" use. In this work, this secondary term will not be utilized in order to minimize possible confusion.

[3] Fanning, *Verbal Aspect*, 256.

end) and the entire occurrence is presented as a whole, single entity. Fanning notes that because

of the simplicity of the constative, the meaning of the aorist is largely dependent upon the lexical

character (*Aktionsart*) of the verb and other features of surrounding context.[4]

Fanning lists three common manifestations of the aorist constative.

(1) Verbs of CLIMAX or PUNCTUAL nature relate a momentary or instantaneous
occurrence. When verbs with non-durative *Aktionsarten* occur in the aorist indicative,
they refer to an instantaneous and specific action (as opposed to a general or
unspecified action).[5] Mark 15:38 is a good example of this: "And the veil of the
temple was torn in two from top to bottom." The verb ἐσχίσθη, "was torn," is a
CLIMAX verb because it refers to an action that necessitates change, is bound, is
non-durative, and is prefaced. This action refers to the specific, momentary instance
where the temple curtain was torn and thus fits in a constative use. See Matthew 7:27
and Luke 22:50 for other examples of this type of occurrence.

(2) Verbs of duration such as STATES, ACTIVITIES, or ACCOMPLISHMENTS relate
an extended action or state in a summary view.[6] For example, John 1:14a reads, "And
the Word became flesh, and dwelt among us." The verb ἐσκήνωσεν, "he dwelt," is a
STATIVE verb because it is unbound, durative, and does not indicate change. Thus,
ἐσκήνωσεν with a constative use conveys the extended state of dwelling in a simple
summary statement. Matthew 12:1 and Luke 9:36 are also good examples of this.

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[4] Ibid.

[5] Ibid., 256–7.

[6] Ibid., 257.

(3) Verbs of any *Aktionsart* (STATES, ACTIVITES, ACCOMPLISHMENTS, CLIMAXES, or PUNCTUALS) can indicate plural occurrences through repetition or through numerous persons preforming the same action. Fanning summarizes this third application saying that "the constative aorist can be used of situations which are either durative or instantaneous, either single or multiple" and that "the sense is dependent on the lexical character of the verb and other features, not on the use or non-use of the aorist."[7] Thus, repeated actions, states, or events of any *Aktionsart* can be summarized as a whole or composite. This way, multiple actions are iteratively done by a single person or are distributivity done by multiple individuals.[8] Adverbial modifiers, plural nouns, and wider context indicate when an aorist is intended to convey multiple occurrences. A good example of this is seen in Mark 3:10a which records that, "He [Jesus] had healed many." The aorist verb ἐθεράπευσεν, "he healed," refers to Jesus' repeated action of healing many different people at different times. Thus, the constative usage takes all instances of Jesus' miraculous healings and combines them into a single statement, "he healed." John 18:2 and Acts 9:42 are also good examples of this type of composite summary.[9]

When applying the constative usage to the future indicative, the aspectual meaning mirrors that of the aorist indicative. Both tense forms convey perfective aspect but differ only in time reference. Thus, while the aorist constative summarizes an event, state, or action in a *past*

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[7] Ibid.

[8] Ibid., 258.

[9] Ibid., 259.

time reference, the constative future summarizes an event, state, or action in a *future* time reference. Nevertheless, both tense forms do so without comment upon the internal make-up of the verb and lack emphasis on any internal point.

Analysis of the Constative Future: Positive Examples

The constative usage is both flexible and common, displaying the most straightforward perfective meaning. Consequently, 212 of the 304 future indicative verbs studied in the Johannine literature have been identified as exhibiting constative usage.[10] The majority of these exemplify a summary reference of a future action, state, or event as a whole and have no emphasis on any feature involved in the internal constituency of the event. Select examples are organized by *Aktionsart*-type and are detailed in the sections below.[11]

ACTIVITY Verbs with Constative Usage

Utilizing Fanning's description of the second application of the constative usage, ACTIVITY-type verbs in the future tense should exhibit perfective aspect by presenting a durative action in a summary view. This is seen in select examples from John.

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[10] In O'Brien's analysis, he prefaces that "decisions regarding grammatical issues are often open to various viable interpretations, and there is no doubt that some may take issue with the interpretation given of some of the examples." Mark B. O'Brien, "Verbal Aspect in the Future Tense of the Greek New Testament" (ThM thesis, Dallas Theological Seminary, 1997), 25. In the same line of thought, this paper acknowledges variable interpretive results while presenting a case that highlights a perfective meaning as the most appropriate interpretation.

[11] The analysis sections of chapters three, four, and five will be organized according to Fanning's verbal divisions (see Table 1, pg. 31). Organization for each analysis will omit STATES (for the rationale behind this, see pg. 19, footnote 52) but will handle ACTIVITIES, ACCOMPLISHMENTS, CLIMAXES, and PUNCTUALS, in that order, when they are applicable to the usage being discussed.

(1) **John 4:21** λέγει αὐτῇ ὁ Ἰησοῦς· πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις **προσκυνήσετε** τῷ πατρί.[12]

> *Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem **will you worship** the Father."[13]*

The verb προσκυνέω is in a second person plural form (προσκυνήσετε) that for purposes of clarity, is better translated to "you all will worship." This may be taken to be a summary of an action done by many people, many times, over an extended period of time and thus adheres to Fanning's third type of constative application.[14]

(2) **John 5:45** Μὴ δοκεῖτε ὅτι ἐγὼ **κατηγορήσω** ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

> *"Do not think that **I will accuse** you before the Father; the one who accuses you is Moses, in whom you have set your hope."*

The use of κατηγορέω, "I will accuse," in the future indicative tense-form conveys a summary of the event of accusing. There is no focus on any internal point of the durative event. Instead, this verbal action is presented as a whole and is viewed from a summary viewpoint.

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[12] Unless otherwise noted, all Greek verses are taken from the NA[28].

[13] Unless otherwise noted, all English translations are taken from the NASB[95]. Any content in brackets has been added for clarity.

[14] Fanning, *Verbal Aspect*, 258–9. John 4:23, Rev 13:8 and 13:12 are similar cases and convey the same meaning for προσκυνέω.

(3) **John 7:31** Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτὸν καὶ ἔλεγον· ὁ χριστὸς ὅταν ἔλθῃ

μὴ[15] πλείονα σημεῖα **ποιήσει** ὧν οὗτος ἐποίησεν;

But many of the crowd believed in Him; and they were saying, "When the Christ comes,

***He will** not **perform** more signs than those which this man has, will He?"*

Fanning's third application of the constative is manifested in ποιήσει, "he will perform/do." The

inclusion of σημεῖα, "signs," connects ποιέω in reference to multiple performances. I other

words, the constative use of ποιήσει summarizes repeated future actions and multiple miracles.[16]

(4) **John 9:21** πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ

οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ **λαλήσει.**

… but how he now sees, we do not know; or who opened his eyes, we do not know. Ask

*him; he is of age, **he will speak** for himself."*

Here the ACTIVITY verb λαλήσει, "he will speak," summarizes the action of speaking with no

focus on the beginning, middle, or completion of the action.[17] This is a good example of

Fanning's second application of the constative, which relates an extended action or state in a

summary view.

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[15] In relation to the future indicative use of ποιήσει, the negation μὴ may cause confusion since it only appears outside of the indicative mood. This said, this instance of μὴ is not modifying ποιήσει but ἔλθῃ (which is a 3ʳᵈ person, singular, aorist, active, subjunctive from ἔρχομαι). Thus, the presence of μὴ in this verse is not incompatible with a perfective aspect for ποιήσει. Campbell also considers ποιήσει to be a future tense verb and utilizes it as an example in his analysis of the future tense form. Constantine Campbell, *Verbal Aspect, the Indicative Mood, and Narrative* (New York: Peter Lang, 2007), 156.

[16] Campbell, *Verbal Aspect,* 156. Campbell notes that the question in this verse may convey a sense of uncertainty since questions by nature express uncertainty. However, uncertainty is not an inherent value in the verb itself and is present apart from the verb in the greater context of the question.

[17] For a similar use of λαλέω, see 3 John 14.

(5) **John 12:28** πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ

πάλιν **δοξάσω.**

"Father, glorify Your name." Then a voice came out of heaven: "I have both glorified it

*and **will glorify** it again."*

Like the example in John 9:21, the use of δοξάζω in John 12:28 communicates that the future

action will occur but gives no special attention to any internal process of the activity.[18] This

behavior agrees with Fanning's second description of what is observed in the aorist constative.

ACCOMPLISHMENT Verbs with Constative Usage

O'Brien studies ACCOMPLISHMENT verbs and attempts to assign them to a

consistently consummative use.[19] His logic seems to be that because of the naturally implied

endpoint conveyed in ACCOMPLISHMENT-type verbs, the consummative use is a logical

behavior for ACCOMPLISHMENTS. However, Fanning notes that the consummative use is not

simply a verb with an implied end, but that there also must be a sense of difficulty or resistance

to the accomplishment of the action.[20] As a result, this thesis narrows down the choice between

constative and consummative by focusing on the concept of *implied difficulty*. For

ACCOMPLISHMENT verbs that do not convey resistance, the constative usage is seen as a

better interpretive choice than the consummative usage.

Like ACTIVITY verbs, ACCOMPLISHMENT verbs in the future indicative should

convey a durative action from an external viewpoint, without regard for the internal process of

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[18] Similarly, see δοξάζω in John 16:14.

[19] O'Brien, "Verbal Aspect," 52.

[20] Fanning, *Verbal Aspect*, 264.

the event. This summary of an extended action is demonstrated in two examples from John and Revelation given below.

(1) **John 5:29** καὶ **ἐκπορεύσονται** οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα

πράξαντες εἰς ἀνάστασιν κρίσεως.

*"... and **will come forth**; those who did the good deeds to a resurrection of life, those*

who committed the evil deeds to a resurrection of judgment."

The use of ἐκπορεύομαι focuses on the end point of the action, as if to say, "those who did good

deeds will (successfully) come forth." In other words, the action is understood to be

accomplished but is presented in a summary view. Importantly, the context lacks a sense of

explicit difficulty and simply conveys that the action will take place. For this reason,

ἐκπορεύομαι is better seen as a constative usage (as opposed to a consummative usage).

(2) **Rev 3:3** μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας καὶ τήρει καὶ μετανόησον. ἐὰν οὖν μὴ

γρηγορήσῃς, **ἥξω** ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν **ἥξω** ἐπὶ σέ

"So remember what you have received and heard; and keep it, and repent. Therefore if

*you do not wake up, **I will come** like a thief, and you will not know at what hour **I will***

***come** to you."*

When translated as "I will come," the ACTIVITY-type verb ἥκω may appear to be a

consummative usage. However, according to Fanning's description, a consummative verb must

have an implied end as well as a sense of difficulty or resistance to the accomplishment of the

action.[21] The context of Rev 3:3 does not necessitate resistance and therefore is better understood

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[21] Ibid.

as a constative usage. Thus, like the example given in John 5:29, ἥκω in Rev 3:3 communicates a durative action in summary fashion that is typical of the constative future. This aligns with Fanning second application of the constative where ACTIVITY-type verbs relate an extended action or state in a summary view.

CLIMAX Verbs with Constative Usage

In line with Fanning's first application of the aorist constative, CLIMAX-type verbs in the future tense of convey the momentary or instantaneous occurrence of a specific action (as opposed to a general occurrence).[22] This behavior can be seen in the following examples from John.

(1) **John 6:27** ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν **δώσει**· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός

*"Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man **will give** to you, for on Him the Father, God, has set His seal."*

In this instance, the CLIMAX-type verb δίδωμι references the instantaneous action of giving a specific thing (the food that leads to eternal life). This general summary of the specified event of giving fits with the constative usage for non-durative verbs.[23]

(2) **John 11:23** λέγει αὐτῇ ὁ Ἰησοῦς· **ἀναστήσεται** ὁ ἀδελφός σου

*Jesus said to her, "Your brother **will rise** again."*

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[22] Ibid., 256–7.

[23] See Rev 2:28 for a similar instance of δίδωμι.

The CLIMAX verb, ἀνίστημι, also exhibits a summary of a specific future action presented from an external viewpoint. Like the example given in John 6:27, this behavior aligns with Fanning's first application of the constative usage.

(3) **John 13:26** ἀποκρίνεται [ὁ] Ἰησοῦς· ἐκεῖνός ἐστιν ᾧ ἐγὼ **βάψω** τὸ ψωμίον καὶ **δώσω** αὐτῷ. βάψας οὖν τὸ ψωμίον [λαμβάνει καὶ] δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου

*Jesus then answered, "That is the one for whom **I shall dip** the morsel and **give** it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot.*

The future verbs βάπτω and δίδωμι are both CLIMAX constatives. These instances are good examples of the first application of the constative usage because they summarize momentary (and specific) actions with no internal emphasis or duration.

(4) **John 14:26** ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ **πέμψει** ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].

*"But the Helper, the Holy Spirit, whom the Father **will send** in My name, He will teach you all things, and [will] bring to your remembrance all that I said to you."*

Of the three future-constative verbs in John 14:26, πέμπω is the only CLIMAX type. As expected, it communicates that a specific, instant action will occur in the future. The additional future verbs, διδάξει and ὑπομνήσει, are durative (διδάξει is an ACTIVITY and ὑπομνήσει is an ACCOMPLISHMENT). Both διδάξει and ὑπομνήσει adhere to Fanning's second application of the constative and summarize extended actions from an external viewpoint.

PUNCTUAL Verbs with Constative Usage

The behavior of PUNCTUAL verbs is identical to that of CLIMAX verbs in the future tense. Consequently, the instances of PUNCTUAL verbs in the Johannine corpus share conveyance of a momentary, specific action. The example given below is one of two verses that exhibit PUNCTUAL future verbs with a constative usage. The second instance is Rev 18:21, which utilizes one of verbs in the example below (βάλλω). Due to this repetition in verb choice, the example given below is sufficient to illustrate the behavior of future PUNCTUALS with a constative application.

Rev 4:10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου

καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ **βαλοῦσιν** τοὺς στεφάνους

αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες

*the twenty-four elders **will fall down** before Him who sits on the throne, and will worship*

*Him who lives forever and ever, and **will cast** their crowns before the throne, saying,*

Both future occurrences of πίπτω and βάλλω indicate specific, punctiliar events that will happen in the future. An imperfective aspect would require the PUNCTUAL verbs be interpreted iteratively, however the text is better read in a composite/summary view. This is the difference between the internally focused idea that "the elders will fall down, one after the other" (in process or succession) and the external idea that "the elders will fall down" (in simple overview, regardless of what order they fell).

The categorization of the third future verb, προσκυνήσουσιν, also deserves mention here. This appearance of προσκυνέω has been categorized as an ACTIVITY-type verb with a constative usage. It is categorized as an ACTIVITY because the verb implies change, is unbound

(has no defined end), assumes durativity (requires a period of time), and is prefaced (implies a related process or effort which leads to this event). However, the meaning of προσκυνέω may also be taken as changing, bound, non-durative, and prefaced, which would make it a CLIMAX. The essential difference in categorization hinges upon whether the verb should be taken as an instantaneous "bow to the ground" or a worship that includes durative concepts like "fawning," "adoring," or "reverencing." While the *Aktionsart* of προσκυνέω can be argued, the instances of προσκυνέω in this thesis' corpus seem to lean towards a durative intention (John 4:21;23, Rev 3:9; 4:10; 9:20; 13:8, 12; 15:4), therefore προσκυνέω has been categorized as an ACTIVITY and not a CLIMAX. Importantly, both ACTIVITIES and CLIMAXES can have the same constative application; so, if προσκυνέω were proved be more of a CLIMAX verb, the resulting constative behavior would still be the same. In either case, like the PUNCTUAL-type verbs in Rev 4:10, προσκυνήσουσιν presents the action of worship in a specific, summary view that reflects the external perspective of perfective aspect.

Analysis of the Constative Future: Difficult Examples

Though the majority of constative uses are straightforward, some require greater examination. The following examples taken from the gospel of John and Revelation may initially appear to be problematic or incompatible with a constative future or with perfective aspect. However, when given additional consideration, this thesis argues that (1) such future verbs do in fact fit the modeled behavior of Fanning's constative aorist, and that (2) in instances where a future verb seems to be incompatible with perfective aspect, this confusion stems from a lack of division between the verb's aspect and its *Aktionsart*. Thus, once issues of *Aktionsart* are clarified, the perfective aspect of the future tense form is more clear.

(1) **John 1:42** ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ὁ

υἱὸς Ἰωάννου, σὺ **κληθήσῃ** Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος

He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John;

*you **shall be called** Cephas" (which is translated Peter).*

The sense in which καλέω is used could be taken to convey an iterative, or habitual nature, which

may lead one to argue that it conveys imperfective aspect. If an imperfective aspect was

intended, it would combine with the type of action to parallel behaviors of the present or

imperfect indicative tense forms.

According to Fanning, the present indicative combines the aspect value of 'internal

viewpoint concerning an occurrence' with a present tense meaning.[24] In line with this, Fanning's

customary/iterative present communicates internal viewpoint but one that "pictures not a specific

occurrence seen as taking place, but the continuance of a process or state in a broader time-frame

or, more commonly, the repeated occurrence of an action or state over a stretch of time" (e.g.,

Matt 17:15; 1 Cor 11:26).[25] It could be argued then, that καλέω may refer to a continuance of

calling, or the repeated occurrence of calling over an extended time in the future. This may

translate into English as, "you will be (continually) called Cephas" or "you will

(often/repeatedly) be called Cephas." With this understanding there is no beginning or end to the

start of when Peter will be called, and imperfective aspect could be considered possible.

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[24] Fanning, *Verbal Aspect*, 198–9. Likewise, the imperfect indicative conveys the same aspect but places the occurrence in past time. See Fanning, *Verbal Aspect*, 240.

[25] Fanning, *Verbal Aspect*, 206.

However, it may also be argued that it is better to view this as a CLIMAX (non-durative) verb with a constative usage mirroring the constative aorist. This would mean that καλέω is used to describe either (A) an iterative action or (B) multiple occurrences. These actions would be summarized as (A) a conglomerate whole (as if Peter will be called Cephas in the future many times), or (B) as a summary of a single action with no point of emphasis (to the effect that Peter will be given the name of Cephas in the future). Both possibilities may function within the constative usage, though (A) may to be more contextually appropriate. Thus, καλέω in John 1:42 could be understood as a constative usage that communicates a summary of many future occurrences where Peter is called Cephas.[26]

(2) **John 15:10** ἐὰν τὰς ἐντολάς μου τηρήσητε, **μενεῖτε** ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ

*"If you keep My commandments, **you will abide** in My love; just as I have kept My Father's commandments and abide in His love."*

O'Brien's research attempted to assign STATIVE verbs to an ingressive use, and while he was largely successful, verbs such as μένω do not seem to fit his intended pattern.

This analysis has chosen to include μένω because it may better be understood as a constative future and not an ingressive. Indeed, in Campbell's study, he notes that verbs like μένω still conform to perfective aspect, even if O'Brien's method does not accommodate them.[27] Yet contrary to Campbell, it is argued here that O'Brien's method does accommodate μένω; it is

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[26] See Luke 1:60 for a similar example.

[27] For his discussion on this, see Campbell, *Verbal Aspect*, 149–50.

not that the verb cannot fit into an aoristic parallel, but that it was assigned to the wrong one. This is partially due to the narrow scope of O'Brien's work (he does not work with the constative usage) and partially due to the similar focus of Campbell on the ingressive usage with STATIVE verbs.

On this note, Campbell observes that it is difficult to assign an ingressive use to μενεῖτε that parallels the aorist because the verb communicates a lack of termination that seems to suggest imperfective aspect.[28] In addition, μένω most commonly appears in contexts where is has an imperfective aspectual meaning, making a perfective aspect an anomalous application. However, two points may resolve these apparent difficulties. Firstly, once it is realized that the continuous nature of μένω is an *Aktionsart* value (and not an aspectual value), then the durative nature of the verb does not mean it *must* be imperfective. Campbell himself points out that when μένω appears in the aorist, it is undoubtably understood with perfective aspect (cf. Matt 11:23; John 1:32). If this is the case, then the durative nature of μένω does not indicate its aspect, but its *Aktionsart*. Therefore μένω, while continuous, is not incompatible with perfective aspect.[29] Secondly, if μενεῖτε is interpreted with Fanning's second application of the constative usage, then μένω does not stand in opposition to O'Brien's method. Instead, it can be affirmed that verbs of duration (STATES, ACTIVITIES, or ACCOMPLISHMENTS) can relate an extended action or state in a *summary* view.[30] In conclusion, the use of μένω in John 15:10 both supports O'Brien's methodology and communicates perfective aspect.

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[28] Campbell, *Verbal Aspect*, 149–50.

[29] Ibid.

[30] Ibid., 257.

(3) **Rev 9:6** καὶ ἐν ταῖς ἡμέραις ἐκείναις **ζητήσουσιν** οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ

    εὑρήσουσιν αὐτόν, καὶ **ἐπιθυμήσουσιν** ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ᾽ αὐτῶν

    *And in those days men **will seek** death and **will** not **find** it; **they will long** to die, and*

    death flees from them.

The three verbs in this verse, ζητέω, εὑρίσκω, and ἐπιθυμέω are best thought to be ACTIVITY-constative, CLIMAX-constative, and STATE-ingressive verbs, respectively. Yet, according to Fanning, variant readings shift these future forms to present forms and he posits that these variants represent the best reading.[31] Fanning does not specify what manuscripts contain these variant readings, nor does he give the source for the text he utilizes. Helpfully, G. K. Beale provides the variants that Fanning refers to. Beale records that manuscripts 1854, 2329, 2351, 𝔐^K, lat, bo, and others have the present tense verb, φεύγει, written as a future tense.[32] This may have been "an attempt to harmonize the verb with the preceding verbs" which are all future. With Beale's insight, it is important to note that the future tense of ζητέω, εὑρίσκω, and ἐπιθυμέω is not in question in variant readings; rather, the tense of φεύγει is. Fanning categorizes φεύγει as prophetic present, used to emphasize the certainty of the event by "giving a vision of the future occurrence as if it were occurring already."[33]

The fact that scribes may have changed a non-future verb to harmonize with the three future-tense verbs before it is noteworthy. Since the present can be used to refer to future time (albeit in order to emphasize the event) the major difference between future and present

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[31] Fanning, *Verbal Aspect*, 225–6.

[32] Gregory K. Beale, *The New International Greek Testament Commentary: The Book of Revelation* (Grand Rapids: Eerdmans, 1999), 499.

[33] Fanning, *Verbal Aspect,* 225.

occurrences is aspectual; meaning that the change from a present verb to a future verb could be an attempt to harmonize not only temporal reference but aspectual viewpoint. Therefore, just as it may have been logical for a scribe to match the temporal reference, it may have also been logical for a scribe to match actional perspective.

This being said, ζητέω, εὑρίσκω, and ἐπιθυμέω can be demonstrated to convey consistent perfective aspect. Ζητέω, as an ACTIVITY type verb, inherently conveys durativity and can be utilized in contexts conveying imperfective aspect that focuses on the internal process without the action's beginning or end in view (e.g., Matt 26:16; 59; 28:5; Mark 1:37; Luke 2:48). However, the durative nature of ζητέω is not an indicator of viewpoint but of *type of action* and does not mean it must communicate imperfective aspectual viewpoint in all tense forms. When ζητέω occurs in the aorist in Luke 20:19; Acts 16:10; and 2 Tim 1:17, it clearly communicates a perfective aspect, summarizing the durative action with no emphasis on any part of the event. Thus, while ζητέω may commonly occur in tense forms that carry imperfective aspectual value, it is neither certain nor necessary for it to convey imperfective aspect in the future indicative. Instead, it is preferable to interpret the future of ζητέω perfectively, giving a reading that presents the durative action in summary, with no specific focus on the start, internal process, or end of the action. This seems to fit the narrative context of Revelation 9, where both aorist and future indicatives are used to give a bird's eye view of many actions done over a span of time, condensing everything into a summary for the purposes of the narrative.[34] The use of εὑρίσκω, a

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[34] Constantine Campbell*, Basics of Verbal Aspect in Biblical Greek* (Grand Rapids: Zondervan, 2008), 38.

CLIMAX verb, can likewise be taken as a future constative (relating instantaneous occurrence or multiple occurrences in a summary view).

Lastly, the STATIVE ἐπιθυμέω, is easily ingressive, as O'Brien and Campbell have demonstrated in their own studies. In summary, there is nothing incompatible with O'Brien's theory observed in the patterns of future verbs in Rev 9:6.[35]

(4) **Rev 21:24** καὶ **περιπατήσουσιν** τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς

φέρουσιν[36] τὴν δόξαν αὐτῶν εἰς αὐτήν

*The nations **will walk** by its light, and the kings of the earth will bring their glory into it.*

Like the previous examples, durative verbs may be mistakenly regarded as imperfective in aspect. Upon closer examination though, the durativity of περιπατέω is actually due to its *Aktionsart* value and not aspect. Like the argument for Rev 9:6, it should be noted that περιπατέω is not exclusively seen in tense forms that carry imperfective aspect. Matt 14:29; Acts 14:8; 1 John 2:6; 2 Cor 12:18; Eph 2:2; and Col 3:7 all have aorist occurrences that plainly exhibit the summary meaning of perfective aspect. In agreement with Fanning's explanation of ACTIVITY verbs with a constative usage, περιπατέω can be appropriately interpreted as a conglomerate summary of many people doing the same action, with no emphasis on any internal part of the activity. Therefore, this verse also exhibits behavior that parallels that of the aorist constative, and thus can be said to convey perfective aspect in the future indicative.

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[35] For a similar application of ζητέω, see John 13:33.

[36] The liquid verb φέρω presents some difficulty, since the dropped sigma means it can be either a present active indicative or a future active indicative. Because of this ambiguity, it has been omitted from analysis.

As Fanning has said, the constative "displays the most direct application of the basic aspectual value [of the perfective aspect]" common to the aorist, and therefore is expected to appear more frequently than other usages.[37] This study has found that the constative future occurs more frequently than any other future usage in the Johannine corpus, appearing 212 times out of a total of 304 future verbs. The count of each constative occurrence within the Johannine corpus is categorized by *Aktionsart* type in the table below.

Table 4: The Constative Usage in Johannine Literature

	PUNCTUAL	CLIMAX	ACCOMPLISHMENT	ACTIVITY	STATE
Gospel of John	0	47	11	53	10
Johannine Epistles	0	2	0	2	6
Revelation	3	20	10	35	13
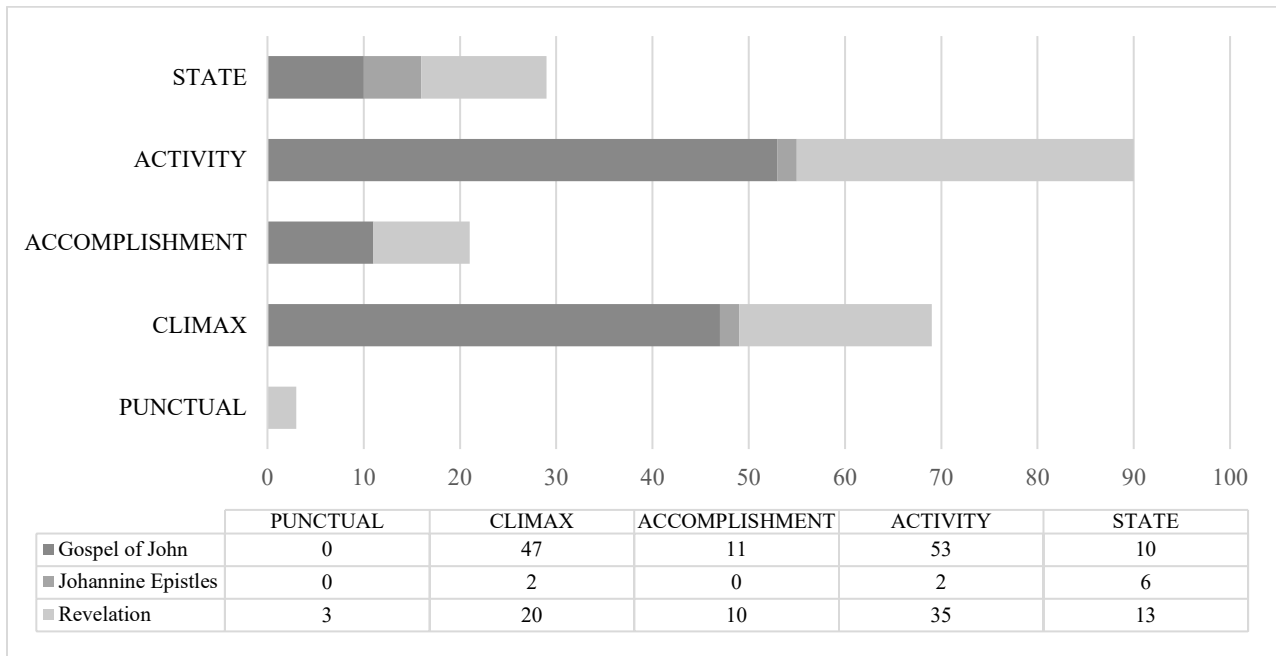
The aorist indicative with a constative usage, summarizes an event, state, or action in a past time reference. The constative future likewise summarizes an event, state, or action in a

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[37] Fanning, *Verbal Aspect*, 255–6, 261.

future time reference. More specifically, when applied to different *Aktionsarten* the future

constative can be manifested in three ways. (1) Non-durative verbs (CLIMAXES and

PUNCTUALS) refer to an instantaneous and specific action in a summary view.[38] (2) Durative

verbs (STATES, ACTIVITIES, or ACCOMPLISHMENTS) convey extended actions or states in

summary view.[39] (3) Verbs of any *Aktionsart* (STATES, ACTIVITES, ACCOMPLISHMENTS,

CLIMAXES, or PUNCTUALS) can indicate repeated actions, states, or events of any *Aktionsart*

and summarizes them as a whole or composite.[40]

This study has found that when paired with certain *Aktionsarten*, the future tense form

predictably parallels the constative behavior of the aorist. The examples given in John 6:27;

11:23; 13:26; 14:26; and in Rev 4:10; 18:21 have demonstrated that future verbs of non-durative

Aktionsart summarize specific actions and adhere to Fanning's first application of the constative.

This chapter's analysis has also shown that the durative verbs in John 5:29, 45; 9:21; 12:28, and

Rev 3:3 convey extended actions in summary view and agree with Fanning's second application

of the constative. Lastly, Fanning's third application of the constative has been demonstrated in

John 4:21; and 7:31, where verbs of any *Aktionsart* summarize repeated actions as a composite

whole. In conclusion, this study has found that in both the aorist and future, verbal action is

presented from an external view, is summarized as a whole, and has no comment or emphasis

upon the internal make-up of the verb. These shared qualities indicate that the aorist and future

tense forms both convey perfective aspect.

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[38] Fanning, *Verbal Aspect*, 256–7.

[39] Ibid., 257.

[40] Ibid., 258.

Instances that pose confusion over imperfective aspect seems to have stemmed largely from lack of division between aspect and *Aktionsart*. Verbs of duration such as those analyzed in John 15:10; Rev 9:6; 21:24 are shown to be perfective once durativity is identified as an *Aktionsart* value. Likewise, verbs that are contextually iterative, such as in John 1:42, have been demonstrated to be perfective when understood as a composite summary consistent with Fanning's third application of the constative. Thus, once issues of *Aktionsart* and aspect are clarified, it is evident that 'problem verbs' do exhibit constative usage and thus affirm the concept of perfective aspect in the future indicative.

Since O'Brien restricted his study to the ingressive and consummative usages, an analysis of the constative usage is a major missing element in O'Brien's research. Therefore, the analysis conducted in this thesis has bolstered O'Brien's theory by covering the major behavior associated with perfective aspect. In conclusion, this analysis has demonstrated that occurrences of the constative future usage in the Johannine literature mirror the behavior of the constative aorist and thus convey perfective aspect.

Chapter Four: The Ingressive and Consummative Uses

According to Fanning, the ingressive usage for the aorist "highlights the beginning-point of an action or the entrance into a state rather than viewing the action or state in its entirety as the constative does."[1] Ingressive behavior is regularly exhibited in two situations:

(1) When STATIVE verbs occur in the aorist, they frequently communicate entrance into or the beginning of a state. In such cases, the STATIVE verb makes a shift in sense and assumes an ACTIVITY *Aktionsart,* focusing on the beginning and endpoint of the situation.[2] For example, John 1:10 says, "He was in the world, and the world was made through Him, and the world did not know Him." The phrase "did not know Him" comes from αὐτὸν οὐκ ἔγνω. The verb ἔγνω is an aorist STATIVE that is ingressively used to indicate entrance into the state of "knowing." In other terms, ἔγνω is used to convey that "the world did not enter into the state of knowing" Christ. In this way, the STATIVE verb γινώσκω, "to know," takes on an ACTIVITY-type of action typical of the ingressive usage. See Matthew 2:16; Luke 20:19; John 1:10; and Acts 7:60 for other STATIVE verbs with ingressive behavior.

(2) Durative verbs in the aorist tense, ACTIVITIES and ACCOMPLISHMENTS, may also pick up an ingressive sense in narrative sequence.[3] In such cases, the association between two verbs reveals an order of events, where the first verb indicates the beginning-point of

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[1] Buist Fanning, *Verbal Aspect in New Testament Greek* (New York: Clarendon, 1990), 261.

[2] Ibid., 261–2.

[3] Ibid., 262–3.

the second verb.[4] Luke 19:41 is a good example of this: "When he approached (ἤγγισεν) Jerusalem, he saw (ἰδὼν) the city and wept (ἔκλαυσεν) over it." The ACTIVITY-type verb ἔκλαυσεν, "he wept," is ingressive, because the two previous verbs mark the beginning of the action of weeping. In other words, once Jesus "drew near and saw" Jerusalem, *then* "he began to weep." The ingressive usage for durative verbs thus marks the beginning of a durative verb's action when it occurs in a narrative sequence of events (see Acts 16:10; 18:19 for other examples of this).

As evidenced by the work of O'Brien and Campbell, future STATIVE verbs have been predictably observed to exhibit the same ingressive meaning as is seen in the aorist indicative.[5] Consequently, STATIVES with ingressive meaning will not be studied in this analysis, though that have been included in the final analysis of the data obtained from the Johannine corpus in chapter six. Alternatively, verbs that apply to Fanning's second application of the ingressive will be studied to bolster an area of study that O'Brien did not address.

In opposition to the ingressive usage, the aorist can also exhibit a consummative behavior. A primary trait of the consummative aorist is that it emphasizes the endpoint of an action (as opposed to its beginning). Yet as Fanning notes, the "consummative use appears in significantly different circumstances and is not just an easy shift of focus to the other end of the occurrence."[6] He elaborates on this by explaining that the consummative aorist, while

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[4] Ibid.

[5] See footnote 65 on page 42.

[6] Fanning, *Verbal Aspect*, 263.

emphasizing an action's terminus, also implies a sense of resistance of difficulty in reaching the action's end.[7] According to Fanning, there are two major occurrences of the consummative.

(1) Verbs that require endpoints, ACCOMPLISHMENTS and CLIMAXES, emphasize the endpoint of an action in contexts that imply difficulty or resistance.[8] For example, Jesus' parable of the talents in Matt 25:16 says, "Immediately the one who had received the five talents went and traded with them and gained five more talents." The ACCOMPLISHMENT verb ἐκέρδησεν, "he gained," has a consummative usage because the verb implies an end point within a context that implies difficulty. This gives the meaning that the one who received the five talents worked so that that "he successfully gained" five more talents. See Matthew 5:39; Romans 1:13; and Philippians 4:11 for other examples of this behavior.

(2) ACTIVITY and PUNCTUAL verbs, take on a consummative usage when they are paired with a limiting adjunct in contexts that imply difficulty.[9] For example, Rev

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[7] Ibid., 263–5. Fanning notes that in both cases of the consummative that the "consummative sense is not automatic and must be emphasized by a contextual tone of difficulty or resistance, since the completion of lack of it could be a minor point otherwise." Fanning, *Verbal Aspect*, 265. Alternatively, O'Brien's analysis of consummative uses seems to largely ignore Fanning's emphasis on "resistance" or "difficulty." Instead, he focuses on a sense of future completion or success, after which point the action ceases. This seems to ignore a major point in Fanning's description and changes categorization conclusions. For example, O'Brien's categorizes the use of ἀλλάσσω "to change/transform" in 1 Cor 15:51-52 as consummative, but these verses do not imply resistance on the part of the believers or even difficulty on God's part. It can be argued that nothing is difficult for God; therefore, changing believers into glorified states would be simple, while believers would *want* to be changed into glory and would certainly not resist. With this logic and emphasis on difficulty, ἀλλάσσω in 1 Cor 15:51-2 would be better interpreted as a constative use. This thesis will have a heavier focus upon the qualification of resistance so that the consummative use follows Fanning's taxonomy more closely. For O'Brien's treatment of other ACCOMPLISHMENT verbs, see Mark B. O'Brien, "Verbal Aspect in the Future Tense of the Greek New Testament" (ThM thesis, Dallas Theological Seminary, 1997), 41–8.

[8] Fanning, *Verbal Aspect*, 263–5.

[9] Ibid., 264. An adjunct is any addition to a sentence that, if removed, does not structurally impair the meaning of the sentence. Meanwhile, a *limiting* adjunct is an adjunct that limits the action of a verb. For example, in

12:9 uses a consummative aorist in the phrase, "The great dragon … was thrown down to the earth." The PUNCTUAL verb ἐβλήθη, "he was thrown," is paired with the limiting adjunct "down to the earth." This adjunct phrase limits the action of the verb by giving its end point; namely, that the dragon is thrown "down to the earth" where the action of "being thrown" then stops. With this in mind, the consummative usage of ἐβλήθη communicates that the dragon "was successfully cast down to the earth against his will." For similar examples of this behavior, see Acts 28:14; 2 Timothy 3:11; and Hebrews 11:17.

When applied to the future indicative, the consummative usage mirrors these behaviors of the aorist. Thus, the future consummative communicates a future event with an emphasized endpoint that appears within a context of resistance to the event's occurrence.

Analysis of the Ingressive Future: Non-STATIVE Examples

By beginning the analysis of ingressive uses, it should be noted again that the vast majority of future occurrences with an ingressive usage occur with STATIVE type verbs. Within the Johannine corpus, 59 out of 63 total ingressive futures have been identified as occurring with STATIVE verbs. Such verbs, having already been shown by Campbell and O'Brien to agree with Fanning's modeled behavior for the aorist, will not be discussed here. Alternatively, non-STATIVE occurrences with ingressive usage are considerably more anomalous. Instances taken

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"Milo raced to the top of the hill" the phrase "to the top of the hill" functions as a limiting adjunct. If the adjunct is removed, the sentence "Milo raced" still makes sense. However, as a part of the sentence, the adjunct limits the action of "running" so that it has an endpoint. The limiting adjunct thus limits the verb to mean that "Milo raced to the top of the hill (and then stopped racing once he got there)."

from John and Revelation have been chosen for analysis below.[10]

(1) **John 16:13** ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, **ὁδηγήσει** ὑμᾶς ἐν τῇ ἀληθείᾳ

πάσῃ· οὐ γὰρ λαλήσει ἀφ᾽ ἑαυτοῦ, ἀλλ᾽ ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ

ὑμῖν[11]

*"But when He, the Spirit of truth, comes, **He will guide** you into all the truth; for He will*

not speak on His own initiative, but whatever He [will] hears [hear], He will speak; and

He will disclose to you what is to come."[12]

Of the five future indicatives in John 16:13, ὁδηγήσει is the one of interest here and has been

interpreted as an ACTIVITY verb with ingressive meaning.[13] This is in contrast with Campbell

who labels this verb as a constative interaction, calling it a "summary future."[14] Campbell gives

it this application because he identifies the ingressive usage as applying to mostly STATIVE

lexemes; however, like Fanning he also condones assigning it to contexts that "denote a new

situation that signals the beginning of an action."[15]

Given the presence of a narrative sequence, by Campbell's own definition an ingressive

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[10] Fanning, *Verbal Aspect,* 192, 263.

[11] Unless otherwise noted, all Greek verses are taken from the NA[28].

[12] Unless otherwise noted, all English translations are taken from the NASB[95]. Any content in brackets has been added for clarity.

[13] The remaining verbs are categorized as follows. (1) The verb λαλέω is an ACTIVITY verb with constative use, (2) ἀκούω is a STATE with ingressive use, (3) the second appearance of is λαλέω is also an ACTIVITY with constative use, and (4) ἀναγγέλλω is an ACTIVITY with constative use.

[14] Constantine Campbell, *Basics of Verbal Aspect in Biblical Greek* (Grand Rapids: Zondervan, 2008), 96–7.

[15] Ibid., 98.

interpretation of ὁδηγέω is possible. As a non-STATIVE, ὁδηγέω can have ingressive meaning within a narrative sequence. It would rely upon ἔλθῃ in the phrase ὅταν δὲ ἔλθῃ "but when he comes," to act as the starting point for its own action. The verse may thus be read as "when he comes, then he *will enter into* the action of guiding." In other words, ἔλθῃ marks the start of ὁδηγέω and puts ὁδηγέω into an ingressive sense.

Problematically, the ingressive usage of ὁδηγέω does not necessarily identify the verb's aspect. While Fanning affirms that STATIVE aorist verbs usually yield ingressive meaning, he also notes that "the narrative succession described here can produce an inceptive sense for present or aoristic aspect, and this may occur with active verbs."[16] By this, Fanning means that ingressive uses can (and do) appear in tense forms with either perfective or imperfective aspect (and usually do so with ACTIVITY verbs like ὁδηγέω).[17]

With such complexities at hand, attempt to identify the aspect of ὁδηγήσει must consider the four following points. (1) As has been previously discussed, the durative nature of a verb is not its aspectual value (it is, rather, the lexeme's *Aktionsart*) and should not be used to make a conclusive decision on a verb's aspect. (2) Ingressives can appear in imperfective and perfective aspects. (3) The verb ὁδηγέω does not appear in the aorist indicative, but it does appear in the present and future-tense forms. (4) The aspect of the narrative sequence in John 16:13 may be set by the preceding verb ἔλθῃ (which is an aorist followed by five future indicative verbs). It is fitting for the narrative to be presented from a consistent external aspect that communicates

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[16] Fanning, *Verbal Aspect,* 192.

[17] For imperfective examples, see Matt 4:11; Mark 1:35; 6:41; Luke 5:3; and Acts 3:8. For perfective examples, see Matt 2:16; 22:7; Luke 20:19; 20:26; John 1:10; 4:52; Acts 7:60; 11:18, Rom 14:9; 1 Cor 4:8; and 2 Cor 7:9; 8:9.

successive summary statements. Though there can be argument for either perfective or imperfective aspect in the future occurrences of John 16:13, neither argument is definite, and the evidence does not contradict a perfective understanding. To the contrary, perfective aspect in ὁδηγήσει is not only possible, but as it has been argued here, is preferable because it maintains a consistent external viewpoint for the events portrayed in John 16:13.

(2) **Rev 4:1** Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ᾽ ἐμοῦ λέγων· ἀνάβα ὧδε, καὶ **δείξω** σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα

*After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, "Come up here, and **I will show** you what must take place after these things."*

The command ἀνάβα, (an aorist active imperative meaning, "come up") is the starting point for the ACTIVITY verb δείξω, "I will show." These sequential actions could be read as "you come up, and (once you have come, then) I will show you." Such phrasing helps identify that the start of δείξω is prefaced by the action of ἀνάβα.

Like the example in John 16:13, ingressive usage does not immediately equate to a verb's perfective aspect. Yet it is also worth noting that ἀνάβα, is the aorist of ἀναβαίνω and thus presents the action of "going up" externally, with perfective aspect.[18] Following this, it is fitting for the second verb in the narrative sequence to be presented with the same perspective. Thus,

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[18] Two other occurrences of potential ingressive of δείκνυμι are found in Rev 17:1 and 21:9. These instances differ from Rev 4:1 in that instead of a preceding aorist verb, both verses have the adverb δεῦρο," come!" functioning as the starting point for δείξω.

the narrative sequence of the aorist ἀνάβα and future δείξω arguably conveys a sequential narrative from an external viewpoint, where the summarized action of the first verb functions as the starting point of the second verb.[19]

<p style="text-align:center">Analysis of the Consummative Future: Positive Examples</p>

Analysis of consummative uses conducted by O'Brien focuses on a sense of future completion or success after which point the action ceases but does not adhere to Fanning's description that necessitates difficulty in the verb's context.[20] To better reflect Fanning's taxonomy, the following analysis will have a heavier focus upon the qualification of difficulty or resistance in combination with completion of the verbal action.

ACCOMPLISHMENT Verbs with Consummative Usage

ACCOMPLISHMENT future verbs in the consummative usage can be expected to emphasize the telic point of the verbal action, appearing in a context that hints at difficulty or resistance to the action's completion. The two examples from John are given below and positively exhibit such behavior.

(1) **John 12:31** νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου

ἐκβληθήσεται ἔξω·

*"Now judgment is upon this world; now the ruler of this world **will be cast out**."*

The ACCOMPLISHMENT verb ἐκβάλλω is a consummative future. The lexical terminus in "cast out" couples with the implied resistance to the action's completion and aligns with

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[19] See Rev 17:1 and 21:9 for similar ingressive futures using δείκνυμι.

[20] For O'Brien's treatment of ACCOMPLISHMENT verbs, see O'Brien, "Verbal Aspect," 41–8.

Fanning's first application of the consummative usage. This makes it so that the "ruler of this world" is in a struggle to remain in power and resists the accomplishment of being "cast out." Though the telic *Aktionsart* of the verb does not equate to a perfective aspect, a perfective viewpoint is advantageous because it aids emphasis on the sense of completion. Fanning notes that, "an aspect which takes an external view of the action and sees both end-points—as the aorist does—can denote the completion of the action: the termination is reached."[21] This behavior for the aorist is fitting for the appearance of ἐκβάλλω in John 12:31 and carries over into the behavior of the future to summarize an absolute completion of the future event.

(2) **John 21:18** Ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου

ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε **ζώσει** καὶ **οἴσει** ὅπου οὐ

θέλεις.

"Truly, truly, I say to you, when you were younger, you used to gird yourself and walk

wherever you wished; but when you grow old, you will stretch out your hands and

*someone else **will gird** you, and **[will] bring** you where you do not wish to go."*

Here, Jesus' words to Peter clearly illustrate events that will certainly be completed at a future time. The use of ζώννυμι communicates that Peter "will be (successfully) clothed," while the ACTIVITY verb φέρω has an emphasis on the action's end. The telic nature of the event could be read as "another (person) will (successfully) carry you (to the final destination)." This is communicated through an external viewpoint of durative action that emphasizes the completion of the event without focusing on the internal process of the action.

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[21] Fanning, *Verbal Aspect*, 265.

The events described in John 21:18 also clearly contradict the will of Peter, since the sequence is concluded with the statement that Peter will be transported where he "do[es] not wish to go." The consummative usage of these future verbs is further bolstered by the view that external perspective presents. In conclusion, the occurrences of ζώννυμι and φέρω in John 21:18 exhibit behaviors that mirror the aorist consummative.

CLIMAX Verbs with Consummative Usage

CLIMAX verbs with consummative usage exhibit the same behavior as ACCOMPLISHMENT types, since both *Aktionsarten* imply natural endpoints or have a logical termination of the action in view. The examples from Revelation below are positive instances of CLIMAX verb types.

(1) **Rev 2:23** καὶ τὰ τέκνα αὐτῆς **ἀποκτενῶ** ἐν θανάτῳ. καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἑκάστῳ κατὰ ἔργα ὑμῶν

*'And **I will kill** her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds.'*

The telic *Aktionsart* of ἀποκτείνω is obvious in the lexeme. Success is inherent, for in order for something to be killed, the action must be fully and successfully completed. Resistance is also apparent in the context in which ἀποκτείνω appears. Namely, that the speaker (Christ) will kill her (Jezebel's) children against her will. These two elements combine to create an identifiable consummative future usage and are presented through an external viewpoint.[22]

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[22] For a similar example using σφάζω, see Rev 6:4.

(2) **Rev 11:7** Καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου

ποιήσει μετ᾽ αὐτῶν πόλεμον καὶ **νικήσει** αὐτοὺς καὶ **ἀποκτενεῖ** αὐτούς

When they have finished their testimony, the beast that comes up out of the abyss will

make war with them, and [will] overcome them and [will] kill them.

In this example, the first future verb, ποιέω, is an ACTIVITY-type action with constative use.

Meanwhile, the CLIMAX verbs ἀποκτείνω and νικάω are both consummative futures. The use of

ἀποκτείνω communicates a future action that will be completed despite difficulty or resistance

and is presented in summary from an external viewpoint. The preceding occurrence of νικάω

likewise exhibits behavior comparable to ἀποκτείνω.[23] Neither ἀποκτείνω nor νικάω is presented

in a way that gives any insight into the internal process of the actions, making a perfective

aspectual meaning evident.

<div align="center">Analysis of the Consummative Future: Difficult Examples</div>

Though most future consummative usages pose little difficulty in aligning with Fanning's

model for the consummative aorist, some verb types and contexts benefit from additional

explanation. Two such instances taken from the gospel of John and the book of Revelation are

explained below.

(1) **John 11:48** ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ **ἐλεύσονται** οἱ

Ῥωμαῖοι καὶ **ἀροῦσιν** ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος

"If we let Him go on like this, all men will believe in Him, and the Romans will come and

[will] take away both our place and our nation."

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[23] See Rev 17:14 for a similar example using νικάω.

The verb types that most readily apply to a consummative usage are ACCOMPLISHMENT and CLIMAX types because they imply endpoints to their actions. In this example, αἴρω "to take away" functions as a CLIMAX-consummative verb because the verb's endpoint is in view and there is implied resistance to the completion of the action. For verbs of ACTIVITY (such as ἔρχομαι), a limiting factor must be present to give the same sense of completion that is found in ACCOMPLISHMENTS and CLIMAXES. In this case, the nominal adjective, οἱ Ῥωμαῖοι seems to function as a nominal adjunct that limits ἔρχομαι and gives is a consummative sense.[24]

Like other ACTIVITY verbs, ἔρχομαι may appear to convey an imperfective meaning at a glance if its durativity is mistaken for internal viewpoint. However, this mistake is corrected when *Aktionsart* and aspect values are distinguished. In addition, ἔρχομαι frequently occurs in the aorist tense within narrative contexts; this indicates that perfective aspect is not only possible but common.[25] For John 11:48, the behavior of ἐλεύσονται mirrors that of the aorist in its

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[24] For aorist parallels to this example, see Acts 28:14; 2 Tim 3:11, and Heb 11:7.

[25] While ἔρχομαι appears in tense forms that convey both perfective and imperfective aspect, the aorist occurs with a different root than the present form. The utilization of different roots in different tense forms is a common occurrence among a number of Greek verbs. For example, λέγω uses the root λεγ- in the present but the future ἐρῶ comes from the root ερ-. Likewise, the present root for ὁράω is ορα- and the future is ὄψομαι from οπ-. (See B. H. McLean, *New Testament Greek: An Introduction* [New York: Cambridge University Press, 2011], 94.). While it is not a study to be taken here, it may be worth comparing the roots preferred by different tense forms to see if tenses of the same aspect-value share common roots and morphology. For example, the future ἐλεύσομαι and aorist ἦλθον differ significantly from the present ἔρχομαι and likely do so because they share the same root. Likewise, φάγω is used of the future (e.g., Luke 14:15; 17:8; James 5:3; Rev 17:16, etc.) and aorist (e.g., Matt 12:4; 14:20; 15:37; Mark 2:26; 6:42; Luke 9:17; 13:26; etc.), while ἐσθίω is used of the present (e.g., Matt 9:11; Mark 2:16; Luke 5:30, etc.) and imperfect (e.g., Luke 6:1; 15:16; and 17:27). If such a pattern can be consistently demonstrated with a larger number of verbs across tense forms, this behavior could suggest that as the language developed, roots were chosen to represent different tenses according to the necessary aspectual viewpoint. In other words, shared or divergent morphology may be useful in identifying the extent of the connection between tense forms that convey imperfective aspect, and tense forms that convey perfective aspect (or that *may* convey perfective aspect, as the future is so suspected). Along these lines, Dana Harris suggests that the imperfect tense stem is built from the present tense stem and the pluperfect is built from the perfect tense stem. She argues that this indicates a shared aspect in the perfect and pluperfect, just as the present and imperfect both have imperfective aspect. Yet her model does not combine the future and the aorist into a shared stem, and she does not think they share an aspect-value (though she does connect the two tense forms in some way, since they share the same stems in the aorist

similarity of usage and in its preferred viewpoint (c.f., John 6:24; Acts 13:51 in Mark 5:33).

Observing the verse, one sees a sequential summary is given from an external perspective and is

introduced by a conditional statement. The clause's protasis begins the sequence with the aorist

subjunctive of ἀφίημι and is followed by three future indicatives. Thus, it reads, "If we let Him

go on (ἀφῶμεν, aorist active subjunctive) like this, [then] all men will believe (πιστεύσουσιν ,

future active indicative) in Him, and [as a result] the Romans will [successfully] come [against

our will] (ἐλεύσονται, future active indicative) and take away (ἀροῦσιν, future active indicative)

both our place and our nation." This consummative use of ἔρχομαι with an external perspective

is fitting to the text. It communicates the action's completion, the resistance to said completion,

and the summary of the action. If the verse were to be read with an internal viewpoint of

ἔρχομαι, it would interrupt the summary sequence by zooming in on the progress whereby the

Romans "will be making their way," or "coming." This seems both unnecessary and unfitting to

the context and is not to be preferred.

This usage of ἔρχομαι in John 11:48 exhibits Fanning's second application of the

consummative that includes "some adverbial or nominal adjunct which adds *limit* to the action

…"[26] With this application, ἔρχομαι comes to have the same effective meaning that

ACCOMPLISHMENT and CLIMAX verbs have within their lexemes and exhibits behavior akin

to the aorist consummative.

(2) **Rev 17:16** καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον οὗτοι μισήσουσιν τὴν πόρνην καὶ

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passive and future passive forms). Dana M. Harris, *An Introduction to Biblical Greek Grammar: Elementary Syntax and Linguistics* (Grand Rapids: Zondervan, 2020), 290, 318.

[26] Fanning, *Verbal Aspect*, 264. Emphasis original.

ἠρημωμένην **ποιήσουσιν** αὐτὴν καὶ γυμνὴν καὶ τὰς σάρκας αὐτῆς **φάγονται** καὶ αὐτὴν

κατακαύσουσιν ἐν πυρί.

*"And the ten horns which you saw, and the beast, these will hate the harlot and **will***

***make** her desolate and naked, and **will eat** her flesh and **will burn** her up with fire."*

Of the four future verbs in Rev 17:16, ποιέω, φάγω, and κατακαίω have been categorized with

the consummative usage because they all imply completion of action and a sense of resistance.

As an ACCOMPLISHMENT type verb, κατακαίω conveys a natural completion of action that

may be understood as, "to burn up completely."[27] At the same time, both ποιέω and φάγω are

ACTIVITIES and are difficult to consider as consummative. For these to function as

consummative, each action must be limited by an adverbial or nominal adjunct.[28] With this in

mind, limiting adjuncts do seem to be present for either. Ποιέω, is adverbially limited by the

participle ἠρημωμένην, "desolate;" φάγω, is nominally limited by σάρκας, "flesh."

The progressive nature of ACTIVITY verbs often results in the assumption that their

durativity indicates ongoing action without any view of the event's beginning or end in sight

(thereby communicating imperfective aspect). Yet while verbs of durative *Aktionsart* may be

used to easily communicate actions from an internal viewpoint, context may also demand that

they be used to convey external perspective with the action's endpoint in view. This is, arguably,

the case in Rev 17:16. Like κατακαίω, ποιέω and φάγω are used with a sense of completion and

resistance to attaining the action's end. For ποιήσουσιν, it can be understood that "[they] will

[successfully] make her desolate and naked [against her will]." The form φάγονται may mean,

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[27] For a similar example focusing on κατακαίω, see Rev 18:8.

[28] Fanning, *Verbal Aspect*, 264.

"[they] will [completely] devour her flesh" and may imply a struggle against such action. The point of the passage would be difficult to communicate with an imperfective aspect since the conclusion of these events would not be in emphasis. It is therefore reasonable to conclude that these future indicatives exhibit behavior that correlates to the pattern of the aorist consummative and therefore also exhibit perfect aspectual value.

Conclusion

This study has found that out of the 304 future verbs in the Johannine corpus, 63 have the ingressive usage. Of these 63 ingressives, 59 occur with STATIVE verbs and four occur with non-STATIVE verbs. The count of each ingressive occurrence within the Johannine corpus is categorized by *Aktionsart* type in the table below.

Table 5: The Ingressive Usage in Johannine Literature

	PUNCTUAL	CLIMAX	ACCOMPLISHMENT	ACTIVITY	STATE
■ Gospel of John	0	0	0	1	39
■ Johannine Epistles	0	0	0	0	2
■ Revelation	0	0	0	3	18
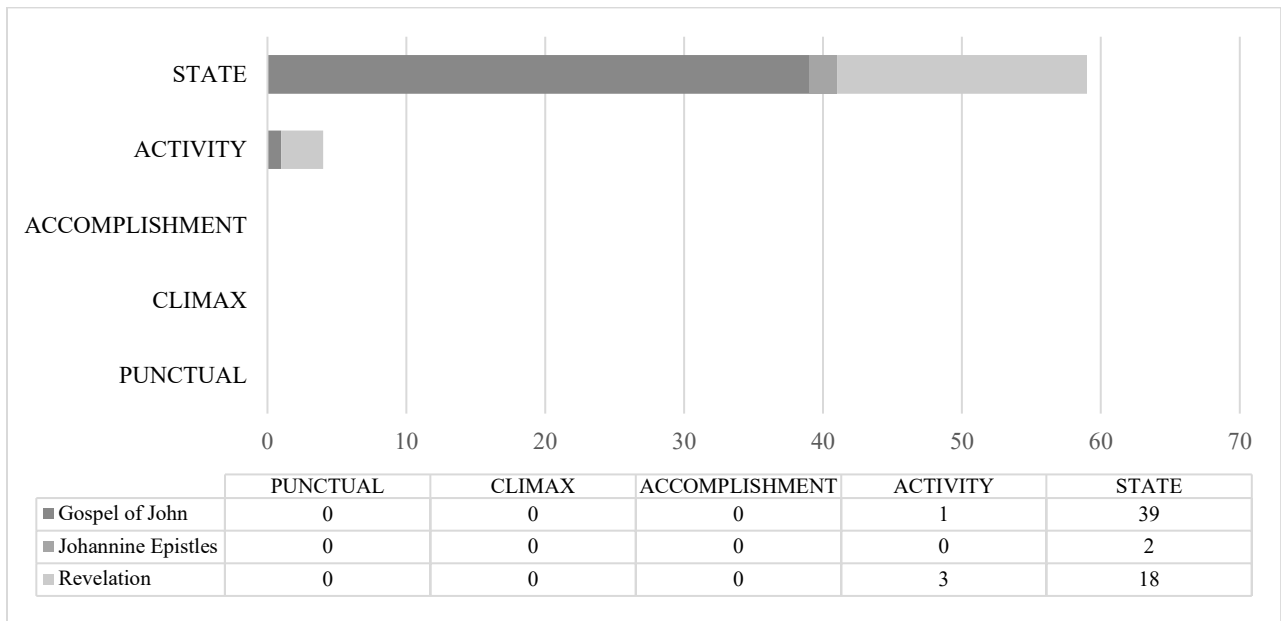
Fanning's ingressive description of the aorist explains two applications of the ingressive. (1) When STATIVE verbs occur in the aorist, they communicate entrance into or the beginning

of a state.[29] (2) Durative verbs in the aorist tense (ACTIVITIES and ACCOMPLISHMENTS) can also pick up ingressive meaning when they occur in a narrative sequence.[30]

As shown in the table above, this thesis has found that the ingressive future prefers STATIVE verbs. This is to be expected given Fanning's first application of the ingressive usage that entails entrance into a state. Through the examples given in John 16:13 and Revelation 4:1, this work has also shown that non-STATIVE verbs also can take an ingressive use when they appear in narrative sequence.

In the analysis of ingressive uses, non-STATIVE future ingressives have been shown to lean towards a function that points to perfective aspect in the future. Though not eliminating other possibilities, nothing in the occurrences that have been analyzed are incompatible with the behavior of the aorist tense form when in similar situations. Given the wider scope of observed behavior, the future follows Fanning's patterns for the aorist when it appears with verbs of non-STATIVE Aktionsart in an ingressive usage. The addition of non-STATIVES is a missing element from O'Brien's work, which focused upon identifying ingressive use with STATIVE verbs. Therefore, this research is a beneficial addition to O'Brien's findings and further supports the case for shared behavior and aspect in the aorist and future tense forms.

Concerning the consummative usage of the future-tense form, this work has supplemented O'Brien's work by focusing on contexts that necessitate the completion of an action with *implied difficulty* or struggle against the action's fulfillment. Within this study, 29

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[29] Ibid., 261–2.

[30] Ibid., 262–3.

consummative future occurrences were identified in the Johannine literature. The count of each occurrence is categorized by *Aktionsart* type in the table below.

Table 6: The Consummative Usage in Johannine Literature

	PUNCTUAL	CLIMAX	ACCOMPLISHMENT	ACTIVITY	STATE
Gospel of John	0	4	4	3	0
Johannine Epistles	0	0	1	0	0
Revelation	0	7	4	6	0
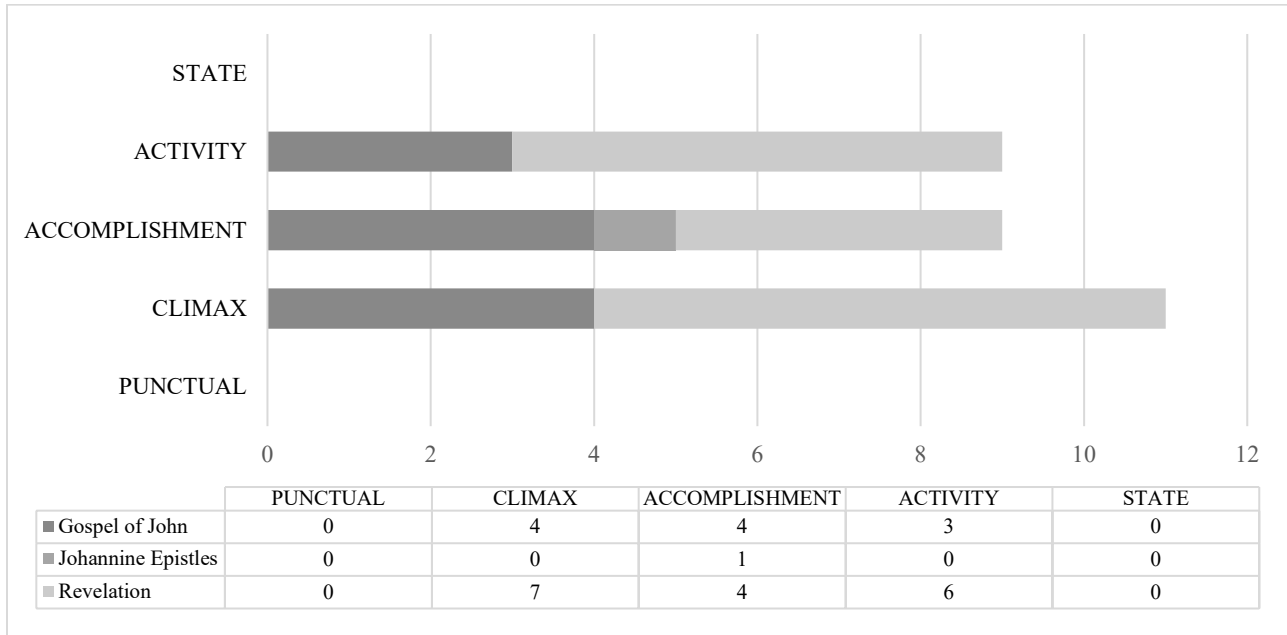
Fanning's description of the consummative aorist gives two common applications. (1) Verbs that require endpoints (ACCOMPLISHMENTS and CLIMAXES) emphasize the endpoint of an action when they appear in contexts that imply difficulty or resistance.[31] (2) ACTIVITY and PUNCTUAL verbs, can assume a consummative usage when they occur with a limiting adjunct in contexts that imply difficulty or resistance.[32] The data above shows that within the Johannine literature, the future consummative usage reflects the expected behavior for the aorist when it occurs with the same *Aktionsart* categories. This analysis has found that

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[31] Ibid., 263–5.

[32] Ibid., 264.

ACCOMPLISHMENT and CLIMAX verbs, such as those referenced in John 12:31; 21:18; and Revelation 2:23; 11:7, emphasize the endpoint of their action when they appear in contexts that indicate difficulty. Likewise, the examples given in John 11:48 and Revelation 17:16 have demonstrated that ACTIVITY-type and PUNCTUAL-type verbs also emphasize the end of their actions when they occur in context implying difficulty with a limiting adjunct. Like the constative usage, the consummative usage may at first appear to be incompatible with durative verbs; however, this perceived incompatibility stems from conflating *Aktionsart* with aspect (especially with the example of ἔρχομαι in John 11:48). Thus, when verbs with durative *Aktionsart* appear in contexts that imply difficulty and have limiting factors to their action, they too predictably produce results that parallel the aorist indicative. In conclusion, this thesis' findings on the ingressive and consummative usages provide strongly suggest that the future and aorist share the same perfective aspect.

Chapter Five: The Gnomic and Proleptic Uses

The gnomic and proleptic futures are characterized by their relative infrequency in the New Testament.[1] In addition, the study of these rarer usages reveals unique behaviors when compared to other categories. Unlike constative, ingressive, and consummative usages, the gnomic and proleptic rely exclusively upon their context to convey meaning. For a proleptic future, implied contingency or the presence of an εἰ or ἐάν clause makes a conditional statement that emphasizes the future event. Meanwhile, a gnomic future communicates a proverbial application of the event by using the verb's surrounding context. In both usages, the verb is supplemented by the greater statement in which it appears in order to make its point. Because of this, a future verb used in a conditional or gnomic statement may also be categorized as another usage. To put it differently, gnomic and proleptic futures rely on constatives, ingressives, and consummatives within their context in order to convey their meaning. For example, this means that a verb used as a constative future may be considered constative in isolation but gnomic or proleptic when taken as a part of the surrounding context. Due to these complications, the gnomic and proleptic uses can be more difficult to difficult to categorize clearly.

This said, beginning with the gnomic, Fanning's descriptions of these usages may help to shed additional light on the issue.

    (1) The gnomic aorist, instead of expressing a specific action, it is used to communicate a general or universal truth; it is a maxim about events that take place "not only in the

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[1] Buist Fanning, *Verbal Aspect in New Testament Greek* (New York: Clarendon, 1990), 265, 269. However, Fanning does note that the gnomic aorist is comparatively well attested in classical Greek.

past but in the present and future as well."[2] In other words, the gnomic aorist isolates a singular, specific event and typifies the general truth of the event so it may be applied elsewhere. Fanning explains that "[the gnomic usage] phrases a statement which is proverbially true by referring, as it were, to a representative instance from which the general truth is abstracted" (e.g., Jas 1:11; 1 Pet 1:24).[3] The gnomic statement in Luke 7:35 is a good example of this: "Yet wisdom is justified by all her children." The NASB[95] translates the verb ἐδικαιώθη as a present tense action, "she is justified," instead of translating it as a past tense action, "she *was* justified." The ACTIVITY-type verb ἐδικαιώθη, "she was justified," is an aorist that is applied to a timeless context because of its gnomic meaning. In other words, the instance in Luke 7:35 is gnomic because it (A) takes a singular occurrence; that wisdom was justified by her children, and (B) abstracts the singular occurrence into a timeless and proverbially true concept; that wisdom is *always* justified by her children.

Since time reference is not a focus in the gnomic use, the concept easily applies to other tense forms. For example, the gnomic present deals with universal reference and utilizes generic adjuncts common to proverbial statements. Consequently, Fanning surmises that both the gnomic present and gnomic aorist make "*essentially* the same point."[4] This is not to say that the meaning

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[2] Fanning, *Verbal Aspect*, 265, 269. Bracketed content is added.

[3] Ibid., 266.

[4] Ibid. For examples of the gnomic present, see Matt 10:40; Mark 2:21–2; Luke 11:10; John 3:8; Acts 7:48; 1 Cor 2:10; Jas 1:13-15; and 1 John 3:20. For examples of the gnomic aorist, see Luke 7:35; Jas 1:11; 1:24; and 1 Pet 1:24.

of the gnomic is exactly the same across tense forms though. The gnomic present looks at

multiple occurrences of an event and abstracts a general principle from the occurrences

described. The gnomic aorist looks at specific, single occurrence and abstracts a general

principal from the occurrence described.[5] Additionally, the gnomic use differs in meaning

depending on the tense form and, by extension, the viewpoint used. Since the aorist often occurs

with verbs of non-durative *Aktionsart*, the gnomic aorist conveys a summary of an instantaneous

or vivid event.[6] In contrast, the gnomic present pays more attention to the extension of time since

the present tense prefers verbs with durative *Aktionsart*.[7]

If the gnomic use applies to both the aorist and present tense forms and communicates the

same point (albeit, with different nuances), then the gnomic in the future indicative should also

be able to communicate the same proverbial point with a nuanced meaning that mirrors the aorist

due to the suspected perfective aspect embedded in the future-tense form. The gnomic future

should, therefore, take a specific concept and abstract it into a truth statement that generally

always applies. In addition, a gnomic truth statement should be presented from a viewpoint that

is seen externally as a whole, with less emphasis on the internal passage of time in the event.

Before Fanning's definition of the proleptic aorist is given, it is necessary to explain why

the term "proleptic" is applied to the future tense in this analysis. In his discussion of aorist

usages, Fanning calls the proleptic usage the "futuristic aorist." [8] Within this work, a term

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[5] Fanning, *Verbal Aspect*, 266–7.

[6] Ibid.

[7] Ibid.

[8] Ibid., 269.

parallel to the "futuristic aorist" is not used, because a "futuristic future" would be redundant. Instead, the term "proleptic" has been retained. This being the case, the definition intended for proleptic future in this thesis is that of "anticipatory" or "foreshadowed" action.[9] This definition is chosen because while "proleptic" applies to the aorist as a presentation of a future event as if it were in the past, this concept does not apply to the proleptic future. Though the term "proleptic" could be exchanged or altered into a more precise name for this behavior in the future, it is retained in this thesis for the sake of correlation with Fanning's definitions and descriptions of the aorist.

This said, Fanning explains that the proleptic aorist involves a "rhetorical transfer of viewpoint, envisaging an event yet future as though it had already occurred."[10] In the aorist indicative, this manifests in two ways.[11]

(1) When verbs of any *Aktionsart* (STATES, ACTIVITIVES, ACCOMPLISHMENTS, CLIMAXES, and PUNCTUALS) are connected to a condition (often with a future in the protasis and the aorist in the apodosis), the speaker/writer "looks at the occurrence from a future viewpoint—when the condition has been fulfilled—and this change of viewpoint influences him towards the aorist indicative, though from the normal

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[9] The proleptic usage in the future-tense form effectively presents a situation where if (A) is true, then (B) can be anticipated to also be true. This is fitting with the anticipatory concept of prolepsis and differs from a normal future statement by heightening the level of anticipation through a conditional statement, since it can be known with greater assurance that if event (A) occurs, then event (B) has a greater chance of also occurring.

[10] Fanning, *Verbal Aspect*, 269. See also James Hope Moulton and Nigel Turner, *A Grammar of New Testament Greek* (New York: T. & T. Clark, 1906), 74.

[11] For a description of Fanning's "futuristic present" usage, see Fanning, *Verbal Aspect*, 221–6.

reference-point the action is still future."[12] The proleptic may be made with explicit

conditions such as εἰ or ἐάν clauses (e.g., John 15:6; Matt 12:26; 1 Cor 7:28) and

with implied conditions indicated by participles, relative clauses, or ἵνα clauses (e.g.,

John 15:8; Gal 5:4; Heb 4:10). John 15:6, for example, is a good instance of a

proleptic usage marked by a ἐάν clause: "If (ἐὰν) anyone does not abide (μένη) in me

(then) he is thrown away (ἐβλήθη) like a branch and withers (ἐξηράνθη)." The use of

the aorist in a conditional clause communicates that if (A) someone will not abide in

Christ, then, (B) that person is presented as having already been thrown away and

already withered like a branch (though this event is yet future). Likewise, Hebrews

4:10 is a good example of a proleptic usage with an implied condition that is

indicated through the use of a participle: "for whoever has entered (ὁ εἰσελθὼν)

God's rest has also rested (κατέπαυσεν) from his works as God did from his." This

conveys that if (A) someone enters God's rest, then (B) that person will also rest from

their work. Both John 15:6 and Hebrews 4:10 use an aorist in a contingency statement

to mean that if (A) a specific event occurs, then (B) a future outcome will also

certainly occur, and that (C) this outcome is so certain to occur that it is presented as

having already happened.

(2) The proleptic is also seen when aorist verbs of any *Aktionsart* (STATES,

ACTIVITIVES, ACCOMPLISHMENTS, CLIMAXES, and PUNCTUALS) are used

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[12] Fanning, *Verbal Aspect*, 221–6. Porter's examination of future conditionals in Revelation may also be of interest here. See Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament with Reference to Tense and Mood: Third Printing* (New York: Peter Lang, 1993), 437–8.

in a situation that contextually points to the future, so that the aorist portrays the

future as if it were *already done*.[13] This effectively emphasizes the certainty or

imminence of the event by communicating it as so likely to occur that it may as well

be considered to have already happened.[14] John 13:31 is a good examples of this:

"When he had gone out, Jesus said, 'Now is the Son of Man glorified (ἐδοξάσθη),

and God is glorified (ἐδοξάσθη) in him.'" In this instance, the aorist verb ἐδοξάσθη

may be better read as "was glorified," and is used to refer to a future event as if it

were already done. Thus, Jesus is so certain that he will be glorified in his coming

death that he refers to his coming glorification in the past tense. Similar examples of

this behavior can also be found in Mark 11:24; Luke 1:51–54; Romans 8:30; and

Revelation 10:7; 11:2; 14:8.

This description of the proleptic aorist conveys that the proleptic usage appears to be

characterized by emphasis or a sense of certainty about the event presented.[15] Fanning says that

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[13] Fanning, *Verbal Aspect*, 270.

[14] This second instance of the proleptic aorist is rare in NT grammars, appearing predominantly in classical grammars and in discussions on uses of the Hebrew perfect and its influence in the NT. In the LXX, it has been observed that Greek future verbs take the place of Hebrew perfect verbs as a means of communicating a *futurum exactum* (for more on this, see Fanning, *Verbal Aspect*, 271–3.). This second application of the proleptic aorist cannot be applied to the future because it would present a future event as if it were already finished by placing it in a past-time reference. The most that can be taken from this second application is the sense of certainty it communicates and how it intends to create a picture of a future event that is considered certain by the speaker.

[15] In Long's research on the proleptic aorist, he identified a similar concept. He writes, "… rather than describing the use of the proleptic aorist as a vivid description, it seems better to assert that the aorist indicative when used proleptically suggests an assertion or strong expressed certainty on the part of the communicator." Craig M. Long, "The Discourse Function of the Greek Future Tense-Form: A Corpus Linguistic Discourse Analysis" (PhD diss., Trinity International University, 2013), 284. Moreover, Evans and Gonda have observed that if the future indicative also conveys time, then a future conception of events becomes possible. This is the behavior observed in Homeric epic (and arguably in the limited Mycenean material). Evans writes that the diachronistic development of the future is "simply from expression of future action of situation as a qualified observation to its more confident prediction as a fact." Evans also echoes Gonda's thoughts that in "Classical Greek a writer's focus on the 'factual'

some of the usages of the proleptic aorist are similar to the Greek "prophetic perfect," which

conveys a vividly certain future occurrence as though it were already fulfilled (e.g., Jude 14; Rev

10:7; 14:8; 15:1; and perhaps Mark 13:20).[16] Other uses fit the sense of the "perfect of

confidence" an occurrence which has not begun or, having already begun, has not been

completed yet entails circumstances considered to be inevitably certain (e.g., Luke 151–5; John

13:31; and perhaps 1 Thess 2:16).[17] Similarly related to this is the "aorist of 'divine decree'"

which views a future event as certain because God has predestined it to occur, so that the aorist

refers to the future as working out while simultaneously understood to certainly happen because

of God's mandate (e.g., Rom 8:30; Rev 11:2; 1 Thess 2:16; and perhaps Mark 11:24; 13:20).[18] In

the aorist proleptic and similar forward-looking uses of non-future-tense forms, an underlying

sense of emphasis can be practically observed.

If certainty is a trait of the proleptic aorist, then the proleptic future can reasonably be

suspected to have similar emphasis, though it may not carry over to the same degree or in the

same way. For example, the emphasis in Fanning's second application of the proleptic aorist

stems from the use of the aorist itself. A future event is presented in the aorist tense as if the

event is so certain, that it can be considered to have already happened. This behavior is not

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quality of an occurrence thus motivates use of the future indicative in such environments as conditional clauses and deliberative questions." Troy Evans, "Aspectology, Related Issues, and the Greek Verb" in *Verbal Syntax in the Greek Pentateuch: Natural Greek Usage and Hebrew Interference* (New York: Oxford University Press, 2001), 39; cf. Jan Gonda, *The Character of the Indo-European moods, with special regard to Greek and Sanskrit* (Wiesbaden: O. Harrassowitz, 1956), 73–80, 177–8. Thus, the proleptic future appropriately portrays a future event as 'factual' or certain within the result of a conditional clause.

[16] Fanning, *Verbal Aspect*, 274.

[17] Ibid.

[18] Ibid.

transferrable into the future-tense form since the use of the future does not indicate the certainty

of the event as the aorist does because it is still presented in future time. This does not exclude

application to the future altogether though. While the aorist is emphatically used, it is not the

only quality that exhibits a sense of certainty. Instead, the logic of a contingency statement

means that if the condition in the protasis is met, then the result in the apodosis can be

considered certain to occur.[19] Thus, if the proleptic is applied to the future, then instead of

increasing certainty through a shift in time reference, the future tense is maintained and assures

that the event will come to pass with the use of a contingency statement. Future events can,

therefore, still be presented with a heightened degree of certainty while retaining a future time

reference.[20]

Though the aorist proleptic is uncommon in the NT, the future proleptic seems to occur

more frequently. In the proleptic use, the potential of perfective aspect in the future indicative

creates an ideal way of expressing both future time from a remote perspective and the certainty

of the event in a tense form that is commonly associated with uncertainty and expectation.[21]

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[19] This concept is echoed in David Aune's work on prophecy where he notes that conditional clauses are frequently part of the grammatical structure of prophetic oracles. This being the case, it may be logical to reason that conditionals occur in oracles as a means to emphasize their sense of coming fulfillment. David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1983), 47.

[20] This may lessen the force of the statement or make the sense of assurance weaker than if an aorist were used, but is still, arguably, more certain/emphatic than a standard use of the future-tense form.

[21] Concerning expectation, certainty, and mood: there has been contention over whether the future qualifies as a tense, aspect, or more of its own mood (David Mathewson, *Voice and Mood: A Linguistic Approach* [Grand Rapids: Baker Academic, 2021], 131.). If the future (as is utilized by the speaker) can convey certain reality, then it would fit within the parameters of the indicative mood. Yet the future is often noted as exhibiting subjective qualities because of the philosophical nature of the future and knowledge. Since the future it not yet known, it cannot be certain, so uncertainty is often associated with the future by default. Notwithstanding, if God is using the future to communicate events that he has determined will occur, then it can be seen as certain, since God has willed that the event will happen. In biblical contexts, this calls the apparent "uncertainty" of the future into question. Instead of focusing on uncertainty, Mathewson uses Porter's argument that the future form semantically encodes the

Thus, it seems fitting for the proleptic use to occur more frequently in the future than in the aorist, as it is a way of expressing a greater degree of certainty about future events, actions, and states in a distant, or summary view.

<div align="center">Analysis of the Gnomic Future</div>

Compared to Fanning's other usages, the gnomic future creates unique complications because its meaning is not implied in a single lexeme or phrase but in a broader statement. For this usage, the context is what makes a verb gnomic. This means that a verb used as a constative may be considered gnomic when it is seen as a part of the surrounding context. Thus, the rarity of the gnomic use may, in part, be attributed to the potential for ambiguity.

This thesis suggests that instead of choosing between a verb being purely gnomic or purely constative (or any other type of usages) that a verb can be *both*. In other words, a gnomic usage can utilize context to give another usage (like the constative) additional meaning. This said, the constative and gnomic uses do differ in that the gnomic takes a specific instance and *generalizes* it, while the constative takes a specific instance and *summarizes* it. With this clarified, three instances from John and 1 John display uses of the future gnomic use and are analyzed below.

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notion of expectation (See Mathewson, *Voice and Mood*, 131–2; cf. Stanley E. Porter, *Idioms of the Greek New Testament* [Sheffield: Sheffield Academic, 1999], 44.). Mathewson therefore relates the future verb to the rest of the Greek mood system as an "expectation of fulfillment" as opposed to the indicative's "assertion" meaning and the subjunctive's "projection" (with no expectation of fulfillment) meaning. Based on his conclusions, it may be reasonable to argue that the future, when used as an indicative, can be meant to convey factual information about an event that will take place at a future time. In dialogue one may likewise conclude that the future may indicate events that the author truly believes will take place, or as Mathewson puts it, events the author *expects* will take place. In effect, the future event can be seen as a definite coming reality in the mind of the speaker. Evan's discussion on the future (from a "strictly linguistic" perspective) is useful for additional insight on perceived factuality in the future. See Evans, "Aspectology," in *Verbal Syntax in the Greek Pentateuch,* 38–9.

(1) **John 10:9** ἐγώ εἰμι ἡ θύρα· δι᾽ ἐμοῦ ἐάν τις εἰσέλθη **σωθήσεται** καὶ **εἰσελεύσεται** καὶ

ἐξελεύσεται καὶ νομὴν **εὑρήσει**[22]

*"I am the door; if anyone enters through Me, **he will be saved**, and **will go in** and [will*

go] out and [will] find pasture."[23]

The immediate difficulty with John 10:9 is that it appears to be a conditional clause, not a

gnomic statement. Fanning encounters a similar problem when analyzing proleptic uses of the

aorist and notes, "it is possible that these aorists should be categorized as gnomic, in parallel with

the presents which follow; but it seems that the ἐάν clause sets the tone and gives the first part of

the verse a futuristic sense."[24] However, the initial phrase, ἐγώ εἰμι ἡ θύρα, "I am the door,"

establishes the proverbial tone of the statement that follows, making the conditional subordinate

to the overall gnomic use.[25] It is preferable then, to consider this verse to contain a conditional

clause (or a proleptic usage) within a gnomic statement.

The presence of the CLIMAX verb σῴζω seems to convey a promised, universally true

result if the proverbial premise and conditional protasis are true. The example given in the

conditional statement establishes the gnomic premise as universally, timelessly true. Thus, if (A)

anyone enters through Christ, then (B) they will be saved—and this is always the case.

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[22] Unless otherwise noted, all Greek verses are taken from the NA[28].

[23] Unless otherwise noted, all English translations are taken from the NASB[95]. Any content in brackets has been added for clarity.

[24] Fanning, *Verbal Aspect,* 270.

[25] According to Fanning, the gnomic aorist communicates the same sense as a simile without actually employing one. This phrase could have been composed to be "I am like a door," but was phrased metaphorically instead. This takes a specific concept and turns it into a proverbial statement that is proverbially true. See Fanning, *Verbal Aspect*, 266.

Interpreted this way, the text can be read "I am the door; if anyone enters through Me, [then] he [that person] will [always] be saved ..." In this sense, the wider scope of John 10:9 demonstrably mirrors the anticipated behavior of the gnomic aorist because it (A) isolates a concept; namely, that the one who goes to Christ will be saved, (B) abstracts the concept in to a proverbial statement; namely, that Christ is "the door" to salvation, and (C) accomplishes this while presenting the isolated concept in a summary view without internal emphasis.

(2) **John 12:25** ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον **φυλάξει** αὐτήν

*"He who loves his life loses it, and he who hates his life in this world **will keep** it to life eternal."*

In John 12:25, the ACTIVITY-type verb, φυλάσσω, is used in a context that extends past future time reference alone. This goes to say that "if anyone at any time hates his life, then he will keep it to life eternal." By taking this instance and abstracting it into a timeless, proverbially true concept, this example functions as a gnomic statement and agrees with Fanning's essential expectations for the gnomic aorist.

(3) **1 John 5:16a** Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, **αἰτήσει** καὶ **δώσει** αὐτῷ ζωήν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.

*If anyone sees his brother committing a sin not leading to death, **he shall ask** and [God] will for him **give** life to those who commit sin not leading to death.*[26]

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[26] "God" in 1 John 5:16a is original to the NASB[95]. Brackets are not original have been added for clarity, because the Greek text in the NA[28] does not provide θεός as the subject for δώσει.

Like the example given in John 10:9, the use of αἰτέω and δίδωμι in 1 John 5:16 may be difficult to determine, since the verse contains a gnomic use within a conditional statement. Yet upon examination, the indefinite pronoun τις sets the tone for a generalization typical of proverbial statements.[27] In addition, the overall point of the verse takes a single instance and uses it to create a general concept that is always true. If (A) someone sins (at any time), and (B) another asks, then (C) God will give life to the sinner. In this construct, the time of occurrence is not a concern, but the truth of the statement is. For these reasons, this example may reasonably be understood as gnomic.

The verbs αἰτέω and δίδωμι are both CLIMAX verbs used to summarize events in sequence. The appearance of non-durative verbs is to be expected, given the similar behavior seen in the aorist, since non-durative verbs are preferred and appear more frequently in the gnomic aorist. With these points considered, the patterns observed in this example of the gnomic future mimic the gnomic use in the aorist tense form, and further substantiates the concept of perfective aspect in the future indicative.

<center>Analysis of the Proleptic Future: Positive Examples</center>

As noted in the description of the proleptic use above, Fanning's second application of the proleptic usage cannot be meaningfully replicated in the future-tense form, since it emphasizes a future occurrence by placing it in past time. For this reason, only Fanning's first application of the proleptic aorist will be used to analyze future verbs that appear in contingency contexts. As previously established, the focus of the proleptic is to utilize context, namely, a

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[27] Fanning, *Verbal Aspect,* 266.

conditional statement, in order to communicate a summarized future event that is considered

certain to occur. The following examples demonstrate such contingency statements with an

emphasis on the certainty of the future outcome.[28]

ACTIVITY Verbs with Proleptic Use

As with all durative verbs, the *Aktionsart* value of the lexeme must not be confused with

the viewpoint that the tense form-carries. ACTIVITY verbs with proleptic use should keep this

distinction while creating a meaning that keeps the entirety of the action in view, summarizing it

as a whole and presenting it as a sure occurrence at a future point in time.

(1) **John 12:32** κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας **ἑλκύσω** πρὸς ἐμαυτόν

*"And I, if I am lifted up from the earth, **will draw** all men to Myself."*

The ACTIVITY type of action exhibited by ἑλκύσω is durative because "drawing" is a process

enacted over a period of time. Yet the presentation of the event is not internal, but externally

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[28] It should be noted that different constructions of conditional clauses have been observed to anticipate different outcomes. In Köstenberger, Merkle, and Plummer, there are four classes of conditional. (1) First-class, assumes a conditional result is true; (2) second-class, is presented as "contrary-to-fact" in the mind of the speaker; (3) third-class, is seen as true but with less certainty than the first-class conditional; and (4) fourth-class, is presented as very unlikely to be true (apparently, this class does not appear in the Greek New Testament). Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek* (Nashville, TN: B&H Academic, 2016), 441–3. The implications of these classes, while noteworthy, are not considered to negate the sense of future certainty expressed in the proleptic usage. Even if a conditional is considered to be contrary to fact, or unlikely to happen, the likelihood of an event happening hinges upon whether the protasis occurs or not. The proleptic usage conveys that *if* the protasis actually does occur, then the apodosis will also certainly occur. A speaker may assume that the protasis is not very probable like in a contrary-to-fact conditional. However, if the protasis does happen, then it can be assumed with assurance that the apodosis will also happen. In other words, the certainty of the future event is set once the initial contingency is met; and it is this initial premise that a speaker can suppose may or may not actually occur. An example of this in the aorist is John 11:21, "*Martha then said to Jesus, "Lord, if You had been here, my brother would not have died* [ἀπέθανεν]." The idea is that if (A) Jesus had been there [and he was *not*], then (B) Lazarus would not have died. Martha presents this conditional statement, knowing the protasis to be untrue (contrary-to-fact). Yet she also seems to believe that if (A) were true, then (B) would also be true. For Campbell's insight on this example and the concept of remoteness, see Constantine Campbell, *Verbal Aspect, the Indicative Mood, and Narrative* (New York: Peter Lang, 2007), 99.

summarized and has no focus on the internal nature of the event. Instead, it simply notes that the event will happen in the future, and that the event is certain to happen if the contingency is met. In agreement with this, the future indicative use of ἕλκω is, as expected, in the apodosis, so that if the premise in the protasis is true, then the result is also true. From a divine perspective, Jesus' own certainty of this event is evident in his own knowledge of his resurrection and ascension. It follows then that he is (A) certain of his resurrection and ascension, and so he is (B) certain that he will draw all men to himself. Since he knows premise (A) to be undoubtably true, then the dependent clause (B) will also come to pass.[29]

(2) **John 15:20** μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς **διώξουσιν**· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον **τηρήσουσιν**

*"Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, **they will** also **persecute** you; if they kept My word, **they will keep** yours also."*

This example contains a set of proleptic future verbs following a gnomic statement. While it could be argued that διώκω and τηρέω should be interpreted gnomically, they have not been

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[29] Logically, a future verb used by God and a future used by man may need to be understood differently. God has inherent foreknowledge of events that will occur and relates them in speech with absolute certainty. A future used by a person is, arguably, less certain because the person does not see or know the future in the same way. However, it can also be argued that certainty and reality are possible in the mind of the speaker. As a result, the speaker can communicate the future as if it were a coming reality, even if the future is factually uncertain. This is in accordance with how language represents a *speaker's* intention and perspective of reality as opposed to accurately reflecting reality itself. If the indicative mood is chosen, whether the event is factual or not, the speaker assumes and is asserting it as a reality. In the same way, a future verb used in the indicative may too, have a sense of reality and can be legitimately used by a speaker to discuss occurrences in the future with the same assuredness that he or she may use to refer to the present or past.

identified as gnomic here. Instead, both verbs seem to illustrate the proverbial concept in a conditional statement more than they communicate the proverb itself.

It should also be said that while διώκω and τηρέω are both ACTIVITY-type verbs, they are summarized externally, and the internal process of either action is not detailed. This is substantiated by the use of the aorist ἐδίωξαν "they persecuted," which presents its action externally. Following this, διώξουσιν continues the external perspective in the summary sequence. The same is true of the aorist ἐτήρησαν and the follow future τηρήσουσιν. In each instance, external perspective is maintained throughout the conditionals to give a consistent viewpoint. The contingency of the εἰ clauses create a heightened certainty of the future outcomes if the conditions is met to read, "If they persecuted Me [and they did], [then] they will also [certainly] persecute you."

ACCOMPLISHMENT and CLIMAX Verbs with Proleptic Use

The proleptic use hinges less on the presence of a certain verb-type and more on the presence of a conditional clause for its function. With this being the case, ACCOMPLISHMENT and CLIMAX verbs in a proleptic future use should not function much differently than other *Aktionsart* types and should create a sense of heighted certainty of a future outcome presented from an external perspective. Three examples from John and 3 John are given below.

(1) **John 5:43** ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον **λήμψεσθε**

*"I have come in My Father's name, and you do not receive Me; if another comes in his own name, **you will receive** him."*

Interestingly, this verse begins with an internal perspective in the protasis and switches to external perspective in the apodosis.[30] This could be read, "I have come [and am now present] in My Father's name, and you do not [are not currently] receive[ing] Me; [but] if [at a future time] another comes in his own name, [then] you will receive him." Effectively, the observation and condition are used to juxtaposition one another for the sake of emphasis. The conditional clause is introduced by the aorist subjunctive ἔλθῃ while the result of the condition is projected with the CLIMAX type future indicative, λήμψεσθε, to present both the condition and result at a distance (that is, with a perfective aspect). Jesus switches from an internal view to an external view in order to use behavior observed in the present as an example of what he knows will occur in the future. Therefore, Jesus can state with certainty that because the people actively reject him, then (A) if another person comes in his own name, then (B) the people will receive this new man instead.

(2) **John 16:7** ἀλλ᾽ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ **ἐλεύσεται** πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, **πέμψω** αὐτὸν πρὸς ὑμᾶς

"*But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper **will** not **come** to you; but if I go, **I will send** Him to you.*"

John 16:7 uses ἔρχομαι (an ACCOMPLISHMENT verb) and πέμπω (a CLIMAX verb) in a proleptic use intended to emphasize the certainty of the statement. The conditional expresses that

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[30] The contrast can be observed as follows: ἐγὼ ἐλήλυθα (perfect active indicative) ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ (present active indicative) με· ἐὰν ἄλλος ἔλθῃ (aorist active subjunctive) ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε (future active indicative).

if (A) Christ does not go, then (B) the Helper (the Holy Spirit) will not come. This is an example of a contrary-to-fact condition (or a "second-class" conditional), where the speaker presents a condition in the protasis but understands that it is not true or does not believe it to be true.[31] As this example shows, even if a conditional is considered to be contrary-to-fact or, as far as the speaker is concerned, unlikely to happen if the condition is met, then the result is still expected to occur in the mind of the speaker.[32] Therefore, in Jesus' mind, if he never departed, then the Holy Spirit really would not come to be with the disciples.

The second conditional clause communicates a "true-to-fact" condition, where (A) if Jesus goes, then (B) the Holy Spirit will come (as Jesus knows he certainly will). Both of these conditions work to emphasize the reality of the results in the apodoses, so that if the protases were met, then the outcomes would certainly happen in the future.

(3) **3 John 10** διὰ τοῦτο, ἐὰν ἔλθω, **ὑπομνήσω** αὐτοῦ τὰ ἔργα ἃ ποιεῖ λόγοις πονηροῖς φλυαρῶν

ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς καὶ τοὺς

βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει

*For this reason, if I come, **I will call attention** to his deeds which he does, unjustly*

accusing us with wicked words; and not satisfied with this, he himself does not receive

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[31] Köstenberger, Merkle, and Plummer, *Going Deeper,* 441–3; Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 694–6.

[32] Campbell has noted that in negative clauses where an emphatic future and the aorist are used together, it is probable that the aorist subjunctive (and not the present) is employed because the perfective aspect of the aorist suits the portrayal of future events that *will not* occur (e.g., Rev 3:5; John 6:35). Constantine Campbell*, Verbal Aspect and Non-Indicative Verbs: Further Soundings in the Greek of the New Testament* (New York: Peter Lang, 2008), 58. Thus, in utilizing perfective aspect in the conditional and outcome, the entire contrary-to-fact condition is appropriately presented as a remote possibility. To adapt this concept further, this may also apply to other conditionals that utilize the aorist and future together. If the intention is to convey a future possibility, then a consistently external viewpoint may be appropriate.

the brethren, either, and he forbids those who desire to do so and puts them out of the

church.

In this epistolary context, the writer utilizes a conditional statement to express a future action that he expects to come to fruition. The ACCOMPLISHMENT verb ὑπομιμνήσκω is placed in the apodosis to assure the readers that if (A) he comes (or in John's mind, *when* he comes), then (B) he will definitely call attention to the topic at hand. In this way, he assures his audience that he fully intends, expects, and will confront this issue if the condition is met. This emphatic point is presented in a perspective that projects the future action from a distance and agrees with the expected patterns observed in the proleptic future.

<p align="center">Analysis of the Proleptic Future: Difficult Examples</p>

Proleptic occurrences that seem to lack certainty, that are linked closely to a verb in the present tense form, or that lack the expected ἐάν or εἰ clause associated with a conditional statement may be difficult to assign a proleptic use. However, given analysis, these instances are not considered to negate the proleptic patterns that have been observed so far. Thus, three examples taken from John and Revelation are illustrated below.

(1) **John 11:12** εἶπαν οὖν οἱ μαθηταὶ αὐτῷ· κύριε, εἰ κεκοίμηται **σωθήσεται**

*The disciples then said to Him, "Lord, if he has fallen asleep, **he will recover.**"*

This use does not present difficulty over the verb in question, σῴζω, which is a CLIMAX verb in a proleptic use, but because the certainty of the apodosis questionable. Many of the of the proleptic usages observed in the Johannine corpus are spoken by Christ. The examples used here, with the exception of 1 John 10, are all words of Christ or are divine statements in the context of the book of Revelation. John 11:12, however, is unique because it records the words of the

disciples. It is more difficult to assume the factuality of a future event from a human perspective,

so the contingency statement posed by the disciples could be conceived as less certain than one

posed by Christ. If this is the case, then it could be that this instance does not represent a degree

of certainty, but a prediction or wishful thinking. In other words, the disciples may expect the

outcome to occur. They assume that if (A) Lazarus is asleep, then (B) he will recover from his

illness (as opposed to succumbing to it). In this situation, it seems that certainty cannot be

guaranteed. However, this objection is a philosophical argument and may not accurately reflect

the mindset of a speaker utilizing the future indicative.[33] Campbell makes a point of this.

> While it is no doubt correct that references to future time cannot be concrete in the same way that reference to the past may be, it must be recalled that language is subjectively driven according to the mind of the author or speaker. One may intend to perform an activity at some point in the future, and while no human person may know beyond any doubt that this intention will be fulfilled, the intention may be expressed with absolute certainty on the part of the author/speaker.[34]

The subjective nature of language allows a speaker to communicate his or her perceived reality

and his or her perceived certainty concerning a future event. Thus, the disciples may genuinely

anticipate that Lazarus will recover if he is asleep. In this sense, the proleptic application of

σῴζω positively reflects the previously observed patterns of the proleptic use.

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[33] Lightfoot states that logically, "anything referring to the future should have its verb in the subjunctive, because it is inherently impossible to treat the future factually; a future fact or non-fact is a contradiction in terms. However, although it is clearly illogical to refer to the future and to presuppose its reality, we frequently do just that. … In early Greek futurity was always expressed by the so-called subjunctive. However, Classical Greek developed a second set of forms, the future indicative, to distinguish such 'illogical' futures." This means then, that the future indicative can be used to communicate what a speaker considers reality, even if the assumed reality is factually illogical. David Lightfoot, *Natural Logic and the Greek Moods: The Nature of the Subjunctive and Optative in Classical Greek* (Boston: de Gruyter, 2017), 133.

[34] Campbell, *Verbal Aspect,* 153.

(2) **John 14:12** Ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος **ποιήσει** καὶ

μείζονα τούτων **ποιήσει**, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι

*"Truly, truly, I say to you, he who believes in Me, the works that I do, **he will do** also;*

*and greater works than these **he will do**; because I go to the Father."*

The difficulty with this verse is that it opens with two present tense verbs, πιστεύων (a present

active participle) and ποιῶ (a present active indicative). Though there is no conditional marker,

the statement may be considered conditional due to the presence of the participle. This could be

read as "if someone believes in me, then … will occur" With two present verbs in the protasis,

the verbs in the apodosis could be interpreted as keeping the internal viewpoint and giving a

progressive sense. At the risk of rendering indicative verbs to appear like participles, an English

equivalent could read something like, "… he who believes in Me, the works that I [am] do[ing],

he will [be] do[ing these things in the future] also; and greater works than these he will [be]

do[ing]." While this could be possible, it is not considered fitting for two reasons.

Firstly, the durative *Aktionsart* of the ACTIVE verb does not necessitate a durative

meaning in context. As has been established in previous chapters of this thesis, a durative verb

can be presented internally (with no beginning or end in view) or summarily (with all parts of the

activity seen at once, as a whole), and such presentation depends on the aspect used, not the

lexeme itself. In this instance, the future actions make more sense when presented summarily.

Secondly, Campbell has observed that conditional clauses often rely on aorists in their

subordinate clauses because the remote viewpoint better presents the verb as a secondary,

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dependent support to the main clause.[35] This seems to be the case of the future as well. Indeed, the protasis of John 14:12 is highlighted in the present tense, while the subordinate apodosis is put in a secondary place by considering it from a more remote vantagepoint. In order to bring out these nuances, it may be helpful to read the text in the following way: "Truly, truly, I say to you, he who [actively] believes in Me, the works that I [am] do[ing], he will do also [at a later time]; and greater works than these he will do [at a later time]." With this understanding, John 14:12 utilizes ποιέω to state, with a heighted certainty, that if someone believes in Christ, then he or she will assuredly do the same works that Christ had done.

(3) **Rev 2:17** Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι **δώσω** αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου καὶ **δώσω** αὐτῷ ψῆφον λευκήν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων

*"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him **I will give** some of the hidden manna, and **I will give** him a white stone, and a new name written on the stone which no one knows but he who receives it."*

This example is not an explicit contingency statement (since it lacks ἐάν or εἰ) but it can be identified as conditional because of its use of a participle, τῷ νικῶντι.[36] The result of the condition is presented as certain, meaning that if (A) someone overcomes, then (B) God will certainly give him the hidden manna and a white stone with a new name.

The presence of several present active participles should not be overlooked here. Both

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[35] Ibid., 124.

[36] Köstenberger, Merkle, and Plummer, *Going Deeper*, 442.

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νικῶντι and λαμβάνων are present, which may suggest that the other verbs either agree in perspective or switch back and forth from internal and external views. In addition, it is possible to interpret δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου with an imperfective sense, making the action of "giving" iterative so that the overcomer will repeatedly be given manna. In contrast, an imperfective sense is not applicable for the second use of δίδωμι since a repeated giving of a "new name" does not make contextual sense.

In either case, the proleptic use for the future indicative behaves as expected in that it utilizes a contingency clause to emphasize the likelihood of the resulting event.[37] While it could be argued that the first use of δίδωμι should be iterative, it seems preferable to understand it in a summary sense. Thus, δώσω can be interpreted as either (A) a singular event meaning "I will give [once]," or (B) as a summary of repeated action meaning "I will give [again and again]." Both (A) and (A) understand δώσω to be a constative future within the broader contingency clause of the proleptic usage. Therefore, the wider evidence of correlation between the behavior of the aorist and the future suggests that this example exhibits perfective aspect in agreement with what is seen in the proleptic aorist.

Conclusion

This analysis has determined that the gnomic and proleptic uses of the future indicative generally adhere to the format seen in the parallel usages of the aorist. Concerning the gnomic future, 3 gnomic statements containing 7 total future verbs were identified in the Johannine
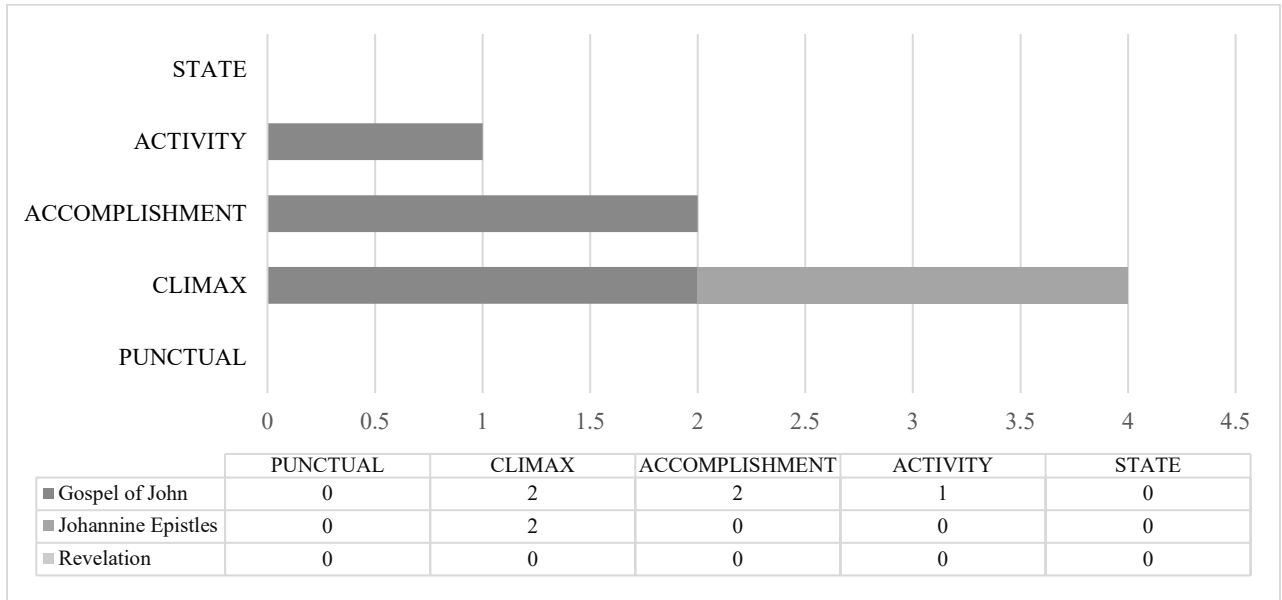
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[37] See Rev 2:26; 3:5, 12, 21; and 21:7 for parallel examples. See also Rev 22:18 for an instance conveying a similar point with ἐπιτίθημι.

corpus. The count of each gnomic occurrence within the Johannine corpus is categorized by

Aktionsart type in Table 7 below.

Table 7: The Gnomic Usage in Johannine Literature

	PUNCTUAL	CLIMAX	ACCOMPLISHMENT	ACTIVITY	STATE
■ Gospel of John	0	2	2	1	0
■ Johannine Epistles	0	2	0	0	0
■ Revelation	0	0	0	0	0

According to Fanning, the gnomic aorist isolates a singular, specific event and typifies

the general truth of the event so it may be applied elsewhere.[38] The examples shown in John

10:9; 12:25; and 1 John 5:16 were demonstrated to also isolate a concept from a specific instance

and abstract it into a proverbial statement. In addition to this, the proverbial statement observed

in the gnomic future is presented from an external view. In conclusion, this study has found that

the behavior of the gnomic future in the Johannine corpus aligns with Fanning's expectations for

the gnomic aorist, and thus substantiates the concept of perfective aspect in the future indicative.
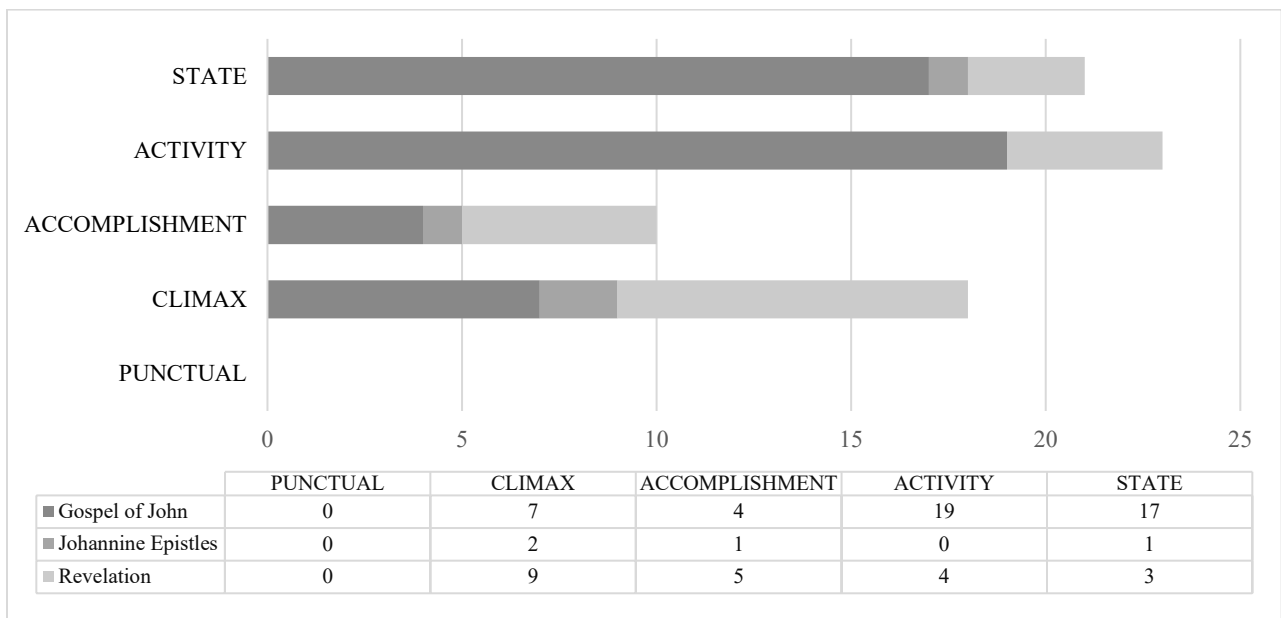
With some modifications, the proleptic aorist is likewise applicable to the future-tense

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[38] Ibid., 266.

form.[39] This analysis has identified 72 future verbs occurring in 51 proleptic statements. Of the proleptic statements, 29 are explicitly marked (with εἰ or ἐάν conditional clauses) and 22 are marked with implied conditions (indicated by participles, relative clauses, or ἵνα clauses). The count of each proleptic occurrence within the Johannine corpus is organized by *Aktionsart* type in the table below.

Table 8: The Proleptic Usage in Johannine Literature

	PUNCTUAL	CLIMAX	ACCOMPLISHMENT	ACTIVITY	STATE
■ Gospel of John	0	7	4	19	17
■ Johannine Epistles	0	2	1	0	1
■ Revelation	0	9	5	4	3

Fanning describes two applications of the proleptic future. (1) Verbs of any *Aktionsart* (STATES, ACTIVITIVES, ACCOMPLISHMENTS, CLIMAXES, and PUNCTUALS) are used in a condition where the speaker/writer presents a future event (given in the protasis) and then changes the perspective viewpoint to a past-tense verb (given in the apodosis) in order to

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[39] See pg. 83.

communicate emphasis.[40] This application may be made with explicit conditions such as εἰ or

ἐάν clauses or with implied conditions indicated by participles, relative clauses, or ἵνα clauses.

(2) Alternatively, the proleptic is also seen when aorist verbs of any *Aktionsart* (STATES,

ACTIVITIES, ACCOMPLISHMENTS, CLIMAXES, and PUNCTUALS) are used in a

situation that contextually points to the future, so that the aorist portrays the future as if it were

already done.[41]

This analysis has found that Fanning's first application of the proleptic aorist agrees with

the behavior of proleptic future because both outcomes have a focus on communicating emphasis

through a conditional clause. Thus, this thesis has observed that future verbs of any *Aktionsart*

are used in a condition to emphasize an outcome if the protasis is met. In addition, Fanning's

second application of the proleptic aorist—where a conditional is not used, and future time is

indicated through context instead—has been found to be incompatible with application in the

future tense.

The examples given in John 5:43; 12:32; 15:20; 16:7; and 3 John 10 have demonstrated

that within the Johannine literature, the proleptic future presents a coming event as certain if a

conditional statement is met beforehand. Instances that seem to lack speaker-certainty, such as in

John 11:12, are clarified when the subjective nature of language is considered. In other words,

according to speaker-perspective, speakers can (and often do) utilize language to refer to the

future as a certainty. In these instances, the heightened sense of certainty produced by the

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[40] Fanning, *Verbal Aspect*, 221–6. Porter's examination of future conditionals in Revelation may also be of interest here. See Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament with Reference to Tense and Mood: Third Printing* (New York: Peter Lang, 1993), 437–8.

[41] Fanning, *Verbal Aspect*, 270.

proleptic use is appropriately used. In addition, John 14:12 and Revelation 2:17 were presented as instances where future verbs are closely linked to verbs with imperfective aspect/in the present tense form (especially John 14:12) and as instances where context lacks an explicit ἐάν or εἰ conditional clause. These potentially confusing occurrences are rectified when issues of *Aktionsart* and aspect are clarified and when a seemingly non-conditional proleptic statement is understood as an implicitly marked conditional (indicated through participles, relative clauses, or ἵνα clauses). With these issues corrected, John 11:12; 14:12 and Revelation 2:17 have been shown to adhere to the expected behavior of the proleptic future.

In conclusion, the proleptic usage has been observed to communicate a greater degree of the event's probability, so that in the speaker's mind, if the condition is met, then the result of the fulfilled condition can be equally expected to occur.[42] This creates a heightened sense of certainty in a tense form that has been regularly associated with the concept of uncertainty.[43] As a result, the proleptic future positively mirrors the aorist proleptic, not in temporal reference, but *in its intent to make a statement about a future action more definite*. In this sense, the proleptic future fulfills this intention and has been determined to agree with the focus and behavior of the proleptic usage of the aorist tense form.

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[42] The Johannine corpus found proleptic uses with STATES, ACTIVITIES, ACCOMPLISHMENTS, and CLIMAXES. PUNCTUAL verbs were not observed, but they may appear with the proleptic use in instances outside of the Johannine literature.

[43] Campbell argues that since modality and uncertainty are cancelable qualities, the future does not semantically encode or necessitate them. Campbell, *Non-Indicative Verbs*, 8.

Chapter Six: Conclusions

This study explored all occurrences of the future indicative in the Johannine literature. The 304 future verbs identified in the gospels of John, the Johannine epistles, and the book of Revelation have been organized by verb-type and behavioral outcome in the table below.

Table 9: Behavior and *Aktionsart* of the Future-Tense Form in the Johannine Literature[44]

	STATE	ACTIVITY	ACCOMPLSIHMENT	CLIMAX	PUNCTUAL	Total usage occurrences:
Constative	29	90	21	69	3	212
Ingressive	59	4	0	0	0	63
Consummative	0	9	9	11	0	29
Gnomic	0	1	2	4	0	7
Proleptic	21	23	10	18	0	72

It should be noted that because the gnomic and proleptic utilize other usages within their broader statements, the total number of usage occurrences do not equal the total number of verbs studied. In other words, the total number of usages does not reflect the total number of verbs analyzed, since some verbs may have multiple usages (e.g., a proleptic conditional may occur in a gnomic context or a constative usage may occur in a proleptic conditional). Alternatively, the total figure of all future verbs and *Aktionsarten* in the corpus is provided in Table 10.

Table 10: Total *Aktionsarten* Occurrences in the Johannine Literature

	STATE	ACTIVITY	ACCOMPLSIHMENT	CLIMAX	PUNCTUAL	Total Verbs:
Total *Aktionsarten* Occurrences:	88	103	30	80	3	304

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[44] These figures are the result of the author's own conclusions using an adapted version of Fanning's taxonomy. These numbers are not intended as absolutes but are given as a useful illustration of the general scheme of the behavior of the future indicative verbs in the Johannine corpus.

With this data, this study has found that for Johannine future verbs, 69.74% are constative, 20.72% are ingressive, 9.53% are consummative, 2.3% are gnomic, and 23.68% are proleptic. When future verbs are divided by *Aktionsarten*, this data reveals that 28.95% are STATES, 33.88% are ACTIVITES, 9.87% are ACCOMPLISHMENTS, 26.32% are CLIMAXES, and 0.99% are PUNCTUALS.

These future verbs prefer contexts of direct discourse in Johannine literature. With few exceptions, occurrences in the gospel of John occur in discourse almost exclusively. When the future did not occur in direct discourse, it appeared in (1) instances that quote Old Testament prophecy when identifying prophetic fulfillment (i.e., John 2:17; 19:36, 37) or (2) where the gospel's author made a commentary note about the narrative (i.e., John 21:19). Within the Johannine epistles, all instances of the future were observed in epistolary discourse. Lastly, the book of Revelation appears to be the most diverse. The future is seen in epistolary discourse (Rev 2:5, 7, 10, 16, 17, 23, 26–28; 3:3–5, 7, 9, 10, 12, 20, 21), in prophecy (Rev 1:7; 4:10; 6:4, 11; 19:15; 22:19), and in direct and narrative discourse (Rev 4:1, 9; 5:10; 7:15, 16, 17; 21:3, 6). Turning to more specific results, this thesis' analysis reveals a general pattern of behavior that leads to the following observations.

Analysis Results

The analysis sections of chapters three, four, and five have examined select occurrences of the future indicative and have compared them with the aorist tense form. By applying Fanning's idea that aspect and *Aktionsart* interact to produce predictable behaviors, it has been

found that the future tense-form mirrors the behaviors found in the aorist-tense form.[45] This result indicates that (1) the aorist and future have similar aspect-*Aktionsart* interactions, and (2) that the aorist and future carry the same inherent aspectual value of perfective aspect.

The Constative

In chapter three, the constative future was found to be the most common behavior of the future, so that of the 304 future verbs counted in the Johannine literature, 212 were found to appear within a constative usage (69.74%). The frequency of the constative usage points to Fanning's observation that the constative is "by far the most common use of the aorist indicative, and … is the one which displays the most direct application of the basic aspectual value [of perfective aspect]."[46] As the most direct application of perfective aspect in the aorist, a high number of constative occurrences indicates that the future also conveys perfective aspect.

Select examples of these constatives demonstrated that future verbs of CLIMAX or PUNCTUAL nature communicate specific, instantaneous occurrence (e.g., John 6:27; 11:23; 13:26; 14:26; Rev 4:10; 18:21). STATE, ACTIVITY, and ACCOMPLISHMENT verbs have also been shown to relate an extended action in a summary view (e.g., John 5:29, 45; 9:21; 12:28; Rev 3:3). In addition, it has been observed that verbs of any *Aktionsart* can be summarized as a composite of multiple actions done by multiple people or by one person, many times (e.g., John 4:21; 7:31). Durative verbs have been shown to be perfective once durativity is correctly identified as an *Aktionsart* value (e.g., John 15:10; Rev 9:6; 21:24). Likewise, verbs

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[45] See pgs. 33–4 in chapter 2. See also Buist Fanning, *Verbal Aspect in New Testament Greek* (New York: Clarendon, 1990), 126.

[46] Fanning, *Verbal Aspect*, 255–6.

that are contextually iterative, such as in John 1:42, have been demonstrated to be perfective when understood as a composite summary of multiple actions. In such instances, *Aktionsart* and aspect have been clarified so that the constative usage of the future is made evident. The analysis results of chapter three have demonstrated that in the Johannine literature, occurrences of the constative future usage mirror the behavior of the constative aorist and thus convey perfective aspect.

The Ingressive and Consummative

In chapter four, the ingressive and consummative usages of the future were studied. Within the corpus, 63 verbs (67%) were found to have ingressive meaning, with 59 of these instances appearing with STATIVE verbs and 4 occurring with durative verbs (ACTIVIES and ACCOMPLISHMENTS). These figures support the findings of O'Brien that STATIVE verbs largely prefer an ingressive meaning when utilized with perfective aspect.[47] Non-STATIVE indicatives (e.g., John 16:13; Rev 4:1) were found to have behavior consistent with the ingressive behavior of the aorist, where non-STATIVES take on ingressive use when they appear in narrative sequence.[48] Because an analysis of non-STATIVE future verbs is a missing element in O'Brien's study on the ingressive, these findings are a beneficial addition to research on the future tense-form and perfective aspect.

This work's corpus analysis also studied the consummative usage. Within the Johannine works, 29 consummative occurrences were identified in contexts that necessitate the completion

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[47] Mark B. O'Brien, "Verbal Aspect in the Future Tense of the Greek New Testament" (ThM thesis, Dallas Theological Seminary, 1997), 48.

[48] Fanning, *Verbal Aspect*, 262–3.

of an action with implied difficulty or resistance to the action's fulfillment. Specifically, the examples given in John 12:31; 21:18; and Revelation 2:23; 11:7, have shown that ACCOMPLISHMENT and CLIMAX future verbs mirror the aorist consummative use, which emphasizes verbal completion with a sense of resistance to the action. Likewise, the examples given in John 11:48 and Revelation 17:16 have demonstrated that ACTIVITY and PUNCTUAL verbs also emphasize the end of their actions when they occur in context implying difficulty accompanied by a limiting adjunct. In the corpus, when verbs with durative *Aktionsart* appear in contexts that imply difficulty and have limiting factors to their action, they too predictably produce outcomes that parallel the aorist indicative. This result supports a shared perfective viewpoint between the aorist and the future.

The Gnomic and Proleptic

In chapter five, the gnomic and proleptic uses were shown to have functionality in the future-tense form. Concerning the gnomic future, 3 gnomic statements were identified: two in the Gospel of John and one in 1 John. Within these statements, 7 total future verbs were identified in the Johannine literature. The examples shown in John 10:9; 12:25; and 1 John 5:16 were demonstrated to mimic the gnomic aorist by isolating a concept from a specific instance and abstracting it into a proverbial statement. Both the aorist and future gnomic can be interpreted as presenting their proverbial actions from an external viewpoint, with less emphasis on the internal make-up of time in the event, and therefore can be said to share the same aspect.

The analysis in chapter five has also demonstrated that, with modifications, the proleptic usage observed in the aorist can likewise be observed in the future. This study has identified 72 future verbs occurring in 51 proleptic statements (29 explicitly marked with εἰ or ἐάν conditional

clauses and 22 implicitly marked by participles, relative clauses, or ἵνα clauses). Fanning's

second application of the proleptic aorist (where a conditional is not used, and future time is

indicated through context instead) been found to be incompatible with application in the future

tense. Alternatively, Fanning's first application of the proleptic aorist has been found to agree

with the behavior of proleptic future when understood as a way of conveying future emphasis

through a conditional clause. The examples given in John 5:43; 12:32; 15:20; 16:7; and 3 John

10 have demonstrated that within the Johannine literature, the proleptic future presents a coming

event as certain if a conditional statement is met beforehand. In addition, proleptic occurrences

that seem to lack speaker-certainty, such as in John 11:12, were shown to retain certainty when

the subjective nature of language was clarified. In addition, John 14:12 and Revelation 2:17 have

been presented as instances where future verbs are closely linked to verbs with imperfective

aspect (especially John 14:12) and as instances where context lacks an explicit ἐάν or εἰ

conditional clause. These occurrences have been shown to agree with perfective aspect when

issues of *Aktionsart* and aspect are clarified and when conditionality is identified through

implicit markers like participles, relative clauses, or ἵνα clauses. With these issues corrected,

John 11:12; 14:12 and Revelation 2:17 have been observed to produce the expected behavior of

the proleptic future. This study has determined that the proleptic future parallels the aorist

proleptic, not in temporal reference, but in the intent to make a statement about future action

more definite through a contingency statement.

In conclusion, the results of analysis for the constative, ingressive, consummative,

gnomic, and proleptic usages of the future indicative as they appear in the Johannine corpus have

shown that the future yields the same *Aktionsart*-aspect interactions as the aorist. This indicates

that the future and aorist have the same aspectual viewpoint and that the future inherently conveys perfective aspect.

Applying Perfective Aspect to the Future

In Fanning's words, the aorist indicative clearly displays an aspectual meaning of "external viewpoint concerning an occurrence as a whole, including beginning and end-point, without reference to its internal make-up" and includes "the temporal meaning of past occurrence: an action or state seen as antecedent to the time of speaking/writing."[49] In similar fashion, the future-tense form may also be described as Fanning illustrates the aorist, deviating only in time reference. The analysis of this work, therefore, illustrates that the future indicative positively displays (1) the aspectual meaning of external viewpoint concerning an occurrence as a whole, including beginning and endpoint without reference to its internal makeup, and (2) includes the temporal meaning of *future* occurrence: an action or state seen as subsequent to the time of speaking/writing.

The shared aspect of the aorist and future-tense forms may combine with the *Aktionsart* of specific verbs to produce the predictable outcomes examined in this thesis' analysis chapters. For a visual comparison of the division of usages and the applicable similarities between the two tense forms, the following tables are provided.

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[49] Ibid., 255.

Table 11: Uses of the Aorist (modeled after Fanning's usages)

Uses of the Aorist						
Emphasis					No Emphasis	
Beginning/ Entrance	End + Resistance	Audience Perspective	Realization/ Utterance	Certainty	Specified Instance	Unspecified Instance
Ingressive	Consummative	Epistolary	Dramatic	Proleptic	Constative	Gnomic

Table 12: Uses of the Future Indicative

Uses of the Future Indicative				
Emphasis			No Emphasis	
Beginning/ Entrance	End + Resistance	Certainty	Specified Instance	Unspecified Instance
Ingressive	Consummative	Proleptic	Constative	Gnomic

The uses of the aorist exemplified in Table 11 can be seen to parallel the future uses in Table 12. As has been previously noted, not all usages are applicable in both tenses. Usages that are specialized to the aorist, the epistolary and dramatic usages, have been dropped because they were found to be incompatible with the behavior of the future indicative.[50] Meanwhile, meaningful features that apply to both tenses (the constative, ingressive, consummative, gnomic, and proleptic usages) have been retained. The juxtaposition of Table 11 and Table 12 represent the conclusions of this study; namely, that the behaviors of the aorist and future-tense forms align due to their shared aspectual value of perfective aspect.

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[50] The dramatic aorist utilizes verbs of emotion or understanding to express a state of feeling or emotion reached at the moment of utterance. This use does not easily transfer to future indicative since the future cannot "just have happened" and a speaker cannot express an emotion or understanding if it has not occurred to them yet. The epistolary aorist requires the writer to place himself in the place of the reader, writing as if he were in the past even though he is writing in the present. See Fanning's discussion of these uses in the aorist, Fanning, *Verbal Aspect,* 275, 281. For the full rationale behind the omission of the dramatic and epistolary, see foot note one in chapter three.

Future Research

The intent of this study has been to contribute to the discussion of Greek aspect, especially pertaining to the nature of the future indicative. As studies continue forward the following areas may benefit from research: the future as reality, the future in conditionals, the future as it appears in discourse and genre, and usages that are unique to the future. These topics may benefit from more examination and clarification, so that the future may continue to be better understood.

The Future Presented as Reality

It has been suggested that the future cannot inherently be known nor expressed with any true degree of reality.[51] For this reason, the future is sometimes mistaken as a modal category since it seems to express more of a future intention or hope than a reality.[52]

Establishing a consensus about the future, whether it is more of a mood or truly an

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[51] Porter claims that "even with the highest certainty [that some posited event will in fact occur], [the speaker] will have to wait and see." Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament with Reference to Tense and Mood: Third Printing* (New York: Peter Lang, 1993), 410.

[52] Interestingly, Long places the future as more certain than uses for the subjunctive, optative, and imperative but still as less certain than the indicative. He says, "although the author chooses not to utilize the indicative because that would imply an assertion, he or she does not utilize the subjunctive, optative, or imperative because the expression of certainty is stronger than allowed by those moods." Craig M. Long, "The Discourse Function of the Greek Future Tense-Form: A Corpus Linguistic Discourse Analysis" (PhD diss., Trinity International University, 2013), 271, 274–5, 285, 292. While this thesis agrees that the future expresses stronger clarity than the optative, subjunctive, and imperative, this seems to be the case because the future may actually be considered a reality in the mind of the speaker and is thus used in the indicative. In this case, it would not be a mood of its own, but a tense that can be found in the indicative mood and thus projects reality (as far as the speaker is concerned). Likewise, Gonda observes that the indicative presents a verbal idea as *a matter of fact*, whether it is literally true or not. Jan Gonda, *The Character of the Indo-European moods, with special regard to Greek and Sanskrit* (Wiesbaden: O. Harrassowitz, 1956), 2-3, 6. Evans also asserts that "... the factuality of something which has not yet happened may be presupposed. It can be represented as factual, even though logically the speaker or writer cannot actually know that it is so." Troy Evans, "Aspectology, Related Issues, and the Greek Verb" in *Verbal Syntax in the Greek Pentateuch: Natural Greek Usage and Hebrew Interference* (New York: Oxford University Press, 2001), 39.

indicative tense form, will result in a better understanding of the future as an intended reality on the part of the speaker (or not). Separating linguistic functions from preconceived philosophical and epistemological nuances of the future tense may impact studies in biblical prophecy, on divine oracles, and on the words and truth statements of Christ. Indeed, if the factuality of an event is not meant by the future-tense form, then the future-referencing statements in scripture may not carry the same weight.[53] If the future is not considered to be trustworthy in the mind of the speaker, then the future statements of scripture may be called into question. Such issues have deep implications, and therefore would be worthwhile endeavors for future research.

The Future in Conditionals

While this thesis has found similarity between the future proleptic usage and the aorist proleptic usage, this topic is not exhaustive and would benefit from additional study. Long's work on the proleptic aorist may be useful in future research concerning the difference between the indicative mood and other moods when used in conditional statements. He suggests that when used in proleptic contexts, different moods interact with the aorist to produce various degrees of certainty.[54] Similar research should be conducted on the proleptic future in order to examine the mood of the additional verbs that occur alongside the future tense-form. The different verbs/moods that are used alongside the future in conditional clauses may influence the sense of future assurance or certainty that this thesis has identified within the proleptic usage.

In addition, it has been observed in this thesis that future verbs often occur with aorist

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[53] Long has briefly discussed this and suggests that prophecy does not demand an objective affirmation of future timer-reference. Long, "Discourse Function of the Greek Future," 290.

[54] Ibid., 251-5.

verbs in conditionals. This may be done to keep external perspective in instances where narration or summary are necessary. A further study of this concept to establish the consistency of this event would be of benefit, so that a further link between the aorist and future can be established. This may also be of use for other indicative forms whose aspects are debated. If, for example, perfect verbs often occur alongside present tense forms, they may share a perspective that the author is trying to maintain in certain contexts.[55]

The Future, Discourse, and Genre

Interestingly, it was observed that the future occurs almost exclusively within contexts of direct discourse in Johannine literature. Research examining the preferred genre and discourse patterns of the future should be done in order to determine their significance. In addition, more attention should be given to occurrences where future is not found in discourse since deviations from the expected pattern may prove to be exegetically significant.

Unique Uses of the Future

Lastly, further research should be done to identify where the similarities between the aorist and future start and where they end, while still affirming their shared external viewpoint and meaning. Indeed, there may be *Aktionsart*-aspect behaviors that are exclusive to the future tense alone. Wallace, for example, describes the uses for the future as predictive, imperatival, deliberative, and gnomic.[56] This study, for the sake of identifying a common aspect, did not use

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[55] See John 5:43 for an example of a perfect + present in John 5:43a and aorist + future in John 5:43b.

[56] Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 568–71.

such categories, and instead relied upon Fanning's usages of the aorist. However, this does not mean that all aorist usages carry over or properly apply to the future tense, or that all usages for the future apply to the aorist. Consequently, some of the aorist usages were omitted and some that were utilized in analysis may, in future research, be proven to be insufficient. Wallace's categories may be more applicable to the future tense and should also be studied in light of perfective aspect. As the future is developed in literature, changing categories to accurately describe the future will be necessary and such changes should be welcomed for their added clarity.

Conclusion

There are over 1600 instances of the future in the NT, many of which indicate promises of God, sayings of Christ, and prophetic events.[57] Given the prominence of the future-tense form, its implications for divine foretelling, and the general lack of research on it, the future tense is a subject that merits greater study. Indeed, the future and its aspectual meaning should be understood as accurately as possible so that the biblical text may be better exegeted, interpreted, and applied.

It is hoped that the findings of this thesis contribute to that greater goal. In summary, it has been demonstrated that the future indicative does exhibit behavior that mimics the behavior of the aorist, and thus can be said to convey perfective aspect. Thus, this thesis agrees with Wallace's observation that, "[I]t is probably best to see the future as the temporal counterpart to the aorist … *The future tense's unaffected meaning does not appear to include an internal*

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[57] Ibid., 497; Porter, *Verbal Aspect*, 417. This number rivals the imperfect which appears 1682 times.

portrayal."[58] Such a conclusion confirms the findings of O'Brien and affirms his method of utilizing the verbal behavior and *Aktionsart* of the aorist to identify verbal aspect in the future-tense form.

The identification of shared aspect in the aorist and future also supports the suspicions of Campbell that the future-tense form conveys perfective aspectual value. Indeed, O'Brien's concluding remark is applicable and worth repeating. He writes, "given the patterns isolated in this study, we propose that the kinds of interactions described by Fanning of the aorist with various types of verbs are likely to be generally valid with the future tense as well."[59] Based on the Johannine corpus, it is fair to say that O'Brien and Campbell's method, findings, and conclusion are reasonable interpretations of the future indicative in light of verbal aspect.

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[58] Wallace, *Greek Grammar,* 501. Emphasis added.

[59] O'Brien, "Verbal Aspect," 52.

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