

LESSON X

LESSON X

10.1 Introduction

In this lesson we deal with the future tense of the regular verb. This tense is formed by attaching to the root the various endings for the different persons singular and plural. Take a good look at the examples and learn to recognise these endings fluently!

10.2 Examples from the New Testament with forms of the future tense of regular verbs

ἐγὼ <i>θεραπεύσω</i> αὐτόν	I will heal him. (Matt. 8. 7)	θεραπεύσω- 1 st p. sg. fut. t. <
οὐ <i>φονεύσεις</i>	You shall not kill. (Matt. 5. 21)	φονεύσεις- 2 nd p. sg. fut. tense. < φονεύω- I kill
οὐδὲ <i>ἀκούσει</i> τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ	Nor shall somebody hear his voice in the streets. (Matt. 12. 19)	οὐδέ-and not, but not, nor, ἀκούσει- 3 rd p. sg. f. t.< ἀκούω- I hear, τις-(no accent) somebody, πλατεῖα (f.)-street, broad road, φωνή (f.)- voice
καὶ <i>πιστεύσομεν</i> ἐπ' αὐτόν	And we will believe in Him. (Matt. 27. 42)	πιστεύσομεν- 1 st p. pl. fut. tense < πιστεύω- I believe, πιστεύω ἐπί (+ 4 th c.)- I believe in
πῶς τοῖς ἐμοῖς ῥήμασιν <i>πιστεύσετε</i> ;	... how will you believe my words? (John 5. 47)	(interrogative) how, ἐμοῖς- 3 rd c. pl. m. + neut. < ἐμός- (possessive pronoun) my, mine, ῥήμασιν- 3 rd c. pl. < ῥῆμα (neut.)-word, utterance, πιστεύσετε- 2 nd p. pl. fut. t.< πιστεύω- I believe
καὶ <i>προφητεύσουσιν</i>	And they will prophesy. (Acts 2. 18)	προφητεύσουσιν- 3 rd p. pl. fut. t.< προφητεύω- I prophesy

We repeat the endings of the simple future tense.:

LESSON X

-σω	-σομεν
-σεις	-σετε
-σει	-σουσιν

10.3 The future tense of verbs with roots ending in a dental consonant

A dental is a consonant that is pronounced with the help of the teeth (Lat. *dens* = tooth). The dental consonants are: τ, δ, θ, ζ.

The future tense of verbs with roots ending in a dental is formed by simply attaching the normal endings to the root, but the dental is omitted in the process under influence of the -σ-.

For instance.

αὐτὸς ὑμᾶς *βαπτίσει* ἐν
πνεύματι ἁγίῳ καὶ πυρί

He will baptize you with
the Holy Spirit and with
fire. (Luke 3. 16)

βαπτίσει- 3rd p. sg. fut. t.
βαπτίζω -I baptize,
πνεύματι- 3rd c. sg. <
πνεῦμα (neut.)- spirit,
ἁγίῳ- 3rd c. sg. neut. <
ἅγιος- (adjective) holy,
πυρί- 3rd c. sg. < πῦρ
(neut.)- fire

10.4 The future tense of verbs with roots ending in a labial consonant

A labial is a consonant that is pronounced with the help of the lips (Lat. *labia*= lips). The labial consonants are: π, β, φ.

When the root of a verb ends in a labial, then the latter and the -σ- with which the ending begins; contract to form the letter ψ. For example.

... *πέμψω* αὐτὸν πρὸς
ὑμᾶς

... I will send Him unto
you. (John 16. 7)

πέμψω- 1st p. sing. fut. t.
< πέμπω- I send, πρὸς-
(+ 4th c.) (un)to

LESSON X

10.5 The future of verbs with roots ending in a guttural consonant

Gutturals are consonants that are pronounced with the help of the throat (Lat. *guttur* = throat). The gutturals are: κ, γ, χ.

When the root of a verb ends in a guttural, then the latter and the -σ- with which the ending begins; contract to form the letter ξ. Again we give an example.

... προάξω ὑμᾶς...	... I will precede you... (Matt.26. 32)	προάξω- 1 st p. sing. fut. t. < προάγω - I precede
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10.6 Overview forming of future tense of verbs ending in dentals, labials and gutturals

dentals (τ, δ, θ, ζ) : dental disappears in front of the -σ- Example: βαπτίζω > βαπτίσω

labials (π, β, φ) : labial + -σ- > -ψ- Example: πέμπω > πέμψω

gutturals (κ, γ, χ) : guttural + -σ- > -ξ- Example: προάγω > προάξω

10.7 Homework

a) Translate the following sentences.

1. κἀγὼ ἀναπαύσω ὑμᾶς.
2. καὶ πάλιν δοξάσω.
3. αὐτῷ μόνῳ λατρεύσεις.
4. συνάξω ἐκεῖ πάντα.
5. πέμψω τὸν υἱὸν μου τὸν ἀγαπητόν.
6. αὐτὸν ἀπολύσω.
7. ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου.
8. πιστεύσομεν ἐπ' αὐτόν.
9. ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.
10. καὶ τῆς φωνῆς μου ἀκούσουσιν.

κἀγὼ- καί + ἐγώ (this phenomenon is called *crasis* and is dealt with later), ἀναπαύω- I give rest, πάλιν- again, anew, δοξάζω- I honor, I glorify, λατρεύω- I serve, συνάγω- I bring together, πέμπω- I send, ἀπολύω- I loosen, ἀνοίγω- I open, παραβολή (f.)- parable, στόμα (neut.)- mouth, σείω- I shake, οὐ μόνον ... ἀλλὰ καί- not only ... but also, γῆ (f.)- earth

b) Write how the future tense forms of the above ten sentences are formed.

Example: ἀναπαύω- root ἀναπαύ- + -σω > ἀναπαύσω

10.8 New words

θεραπεύω	- I heal
φονεύω	- I kill
τις	- (without accent!) somebody
πλατεῖα (f.)	- street, broad road
φωνή (f.)	- voice
πιστεύω ἐπί	- (+ 4 th c.) I believe in

LESSON X

πῶς	- (interrogative) how
ἐμός	- (possessive pronoun) my, mine
προφητεῦω	- I prophesy
βαπτίζω	- I baptize
πνεῦμα (neut.)	- spirit
ἅγιος	- (adjective) holy
πῦρ (neut.)	- fire
πέμπω	- I send
προάγω	- I precede
ἀναπαύω	- I give rest
πάλιν	- (adverb) again, anew
δοξάζω	- I honor, I glorify
λατρεύω	- I serve
συνάγω	- I bring together, I gather
ἀπολύω	- I loosen
ἀνοίγω	- I open
παραβολή (f.)	- parable
στόμα (neut.)	- mouth
σειώ	- I shake
οὐ μόνον ... ἀλλὰ καί	- not only ... but also
γῆ (f.)	- earth, land

10.9 The background of the New Testament: Religion among Jewry III

In the New Testament also another group is mentioned, next to the Pharisees, namely the Sadducees (Σαδδουκαῖοι). They only accepted the written laws of Moses as being from God and rejected oral traditions. They are best known for their refusal to believe in a resurrection of the dead (Mat. 22. 23: 'the Sadducees who say that there is no resurrection'). In this they differed in faith from the Pharisees (Acts 23. 8). They did not believe either that the human being has a spirit and they also denied the existence of angels. However often both groups are mentioned side by side and equally sharply condemned (Mat. 16. 6, 11, 12).

Another group in the New Testament that is mentioned regularly is the one of the scribes (γραμματεῖς). As their name points out, they had great knowledge of the Scriptures (see for instance Mat. 2. 4). They taught the Scriptures to their disciples that gathered around them (Mark 1. 22). Often they are mentioned side by side with the Pharisees, for example in Mat. 23 (verses 13, 15, 23, 25, 27, 29). As erudites of the law they fulfilled an important role in the Jewish legal council (Mark 14. 53, Acts 4. 5).

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LESSON X