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# THE USE OF THE INFINITIVE IN BIBLICAL GREEK.

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## 1. THE TEXT.

For this study of the use of the infinitive in Biblical Greek the texts have been:

(a) for the Old Testament, canonical and apocryphal, the Swete text of the Septuagint (Cambridge, 1887-94, 3 vols., 2 ed. of Vol. 1, 1895), comprising 2346 pages (O. T. 1909 pp., Apoc. 437 pp.)

(b) for the New Testament, the Westcott and Hort text (Cambridge, 1881), comprising 528 pages.

The Swete text is the text of the Codex Vaticanus, edited in accordance with the best scientific methods and the most thorough critical knowledge. The *lacunae* in this MS. are at Gen. 1:1-46:28; 2 Kgs. 2:5-7, 10-13; Psa. 105:27-137:6; the Prayer of Manassas, and the Books of Maccabees. These defects are supplied from the Alexandrine MS. or, in the few cases where this also is defective, from the uncial MSS. which rank next in age or importance. This text is accompanied on the page by footnotes which give the variant readings found in the other three great uncial MSS., Codices Alexandrinus, Sinaiticus and Ephraemi. Of these the Alex. is almost complete for both O. T. and Apoc., the Sin. contains not more than one-half, and the Eph. is but a fragment. To these variant readings have been added those of three lesser MSS., D, E and F, in portions where the greater ones are defective.

The Westcott and Hort text does not aim to reproduce the text of Codex Vaticanus for the New Testament, as the Swete text does for the Old Testament, but undertakes by a collation and critical use of all MSS. of the New Testament to build up a text of the New Testament which shall be the closest possible approximation to the original text. But the editors were led by their investigations to the belief that the text of Codex Vaticanus was nearer to the original text than

that of any other single codex in existence. The Codex Vaticanus, which is complete for the New Testament, was therefore used by Westcott and Hort as the chief authority. Next to this is ranked the Codex Sinaiticus, which contains all but a small portion of the New Testament.

So that the text upon which this investigation is based is substantially that of the Codex Vaticanus.

The variant readings of the MSS. affect about one-fourth of all the instances of the infinitive. These variations are not due to any peculiarities among the texts as regards the logical uses which the infinitive is made to serve, nor does any one text noticeably surpass another in its number of instances of the infinitive, nor does any one text as compared with others show any great preference for the anarthrous as against the articular infinitival form or the reverse. The variations are mainly of three kinds: the anarthrous form of the infinitive often occurs in one text where the articular form is found in others, the tense form of the same instance of the infinitive is frequently a present in one text and an aorist in another, and sometimes an idea which is expressed in one text by an infinitive is expressed in another text by some other construction.

These variant readings among the texts of the several MSS. occur in the case of all the books except the very brief ones. In some books as compared with others the percentage of variations is large, while in others it is small. The variations are due to scribal peculiarities and other incidents of transmission. They balance off against one another in such a way that they do not need further consideration for the purposes of this study. The classification of uses, the distribution of instances and the total number of occurrences of the infinitive are not materially affected by the variant readings.

## 2. TABLE OF THE USES OF THE INFINITIVE.

*I. The Anarthrous Infinitive.*

1. VERBAL OBJECT.<sup>3189</sup>
  - 1) of verbs in general (=b)<sup>2436</sup>, except
  - 2) of verbs of commanding, promising and the like (=j).<sup>507</sup>
  - 3) of verbs of bidding (understood) in salutations (=l).<sup>32</sup>
  - 4) of verbs which introduce indirect discourse (=i).<sup>192</sup>
  - 5) of verbs of hindering and the like (=v).<sup>29</sup>
2. PURPOSE.<sup>1613</sup>
  - 1) distinct and specific, without attendant particle (=d).<sup>1285</sup>
  - 2) distinct and specific, with preceding ὡστε (or ὡς) (=e).<sup>97</sup>
  - 3) modified and general, without attendant particle (=o).<sup>231</sup>
3. SUBJECT.<sup>609</sup>

the subject of a verb personal or impersonal (=a).<sup>609</sup>
4. RESULT.<sup>447</sup>
  - 1) actual or hypothetical, without attendant particle (=p).<sup>111</sup>
  - 2) actual or hypothetical, with preceding ὡστε (or ὡς) (=f).<sup>150</sup>
  - 3) epexegetic or explanatory, without attend. part. (=s).<sup>186</sup>
5. LIMITING NOUNS, ADJECTIVES (AND ADVERBS).<sup>211</sup>
  - 1) nouns signifying ability, fitness, need, time, etc. (=h).<sup>113</sup>
  - 2) adjectives (and adverbs) of like signification (=g).<sup>98</sup>
6. WITH πρὶν OR πρὶν ἤ.<sup>58</sup>

the phrase having a temporal significance (=x).<sup>58</sup>
7. APPPOSITION.<sup>39</sup>

standing in apposition with a noun or pronoun (=c).<sup>39</sup>
8. PREPOSITIONAL OBJECT.<sup>22</sup>

standing as the object of a preposition (=k).<sup>22</sup>
9. PARENTHETIC ABSOLUTE.<sup>1</sup>

standing in a parenthetical clause, independently (=r).<sup>1</sup>
10. FOR THE IMPERATIVE.<sup>1</sup>

as a principal verb, expressing an exhortation (=n).<sup>1</sup>

*II. The Articular Infinitive.*1. PREPOSITIONAL OBJECT.<sup>1161</sup>

standing as the object of a preposition, with  $\tau\omicron\upsilon$ ,  $\tau\phi$  or  $\tau\acute{o}$  (=k).<sup>1161</sup>

2. PURPOSE.<sup>819</sup>

- 1) distinct and specific, with  $\tau\omicron\upsilon$  (=e).<sup>767</sup>
- 2) modified and general, with  $\tau\omicron\upsilon$  (=o).<sup>52</sup>

3. VERBAL OBJECT.<sup>375</sup>

A. With  $\tau\acute{o}$ , as the object of a verb (=b).<sup>25</sup>

B. With  $\tau\omicron\upsilon$ , as the object of a verb,

- 1) of verbs in general (=bb)<sup>278</sup>, except
- 2) of verbs of commanding, promising and the like (=j).<sup>37</sup>
- 3) of verbs of hindering and the like (=v).<sup>35</sup>

4. RESULT.<sup>164</sup>

- 1) actual or hypothetical, with  $\tau\omicron\upsilon$  (=f).<sup>86</sup>
- 2) epexegetic or explanatory, with  $\tau\omicron\upsilon$  (=s).<sup>78</sup>

5. LIMITING NOUNS AND ADJECTIVES.<sup>118</sup>

- 1) nouns signifying ability, fitness, time, etc. with  $\tau\omicron\upsilon$  (=h).<sup>91</sup>
- 2) adjectives of like signification, with  $\tau\omicron\upsilon$  (=g).<sup>27</sup>

6. SUBJECT.<sup>107</sup>

- 1) with  $\tau\acute{o}$ , as subject of a finite verb (=a).<sup>69</sup>
- 2) with  $\tau\omicron\upsilon$ , as subject of a finite verb (=aa).<sup>38</sup>

7. APPOSITION.<sup>24</sup>

standing in apposition with a noun or pronoun, with  $\tau\omicron\upsilon$  or  $\tau\acute{o}$  (=c).<sup>24</sup>

8. CAUSE, MANNER, MEANS.<sup>7</sup>

indicating the cause, manner or means of the action of the governing verb, with  $\tau\phi$  (=r).<sup>7</sup>

In the above table, after the main division between the uses of the anarthrous and those of the articular infinitive, the arrangement is by main groups in order of relative frequency of occurrence of the uses in Biblical Greek as a whole. The superior figures indicate the actual number of instances of each use, with the reservation that it has sometimes been difficult to classify certain ambiguous or anomalous instances of the infinitive.

## 3. THE USES OF THE ANARTHROUS INFINITIVE.

1. *Verbal Object.*<sup>3189</sup>1) OF VERBS IN GENERAL (=b)<sup>2436</sup>, EXCEPT—

Many Greek verbs either require or assume an infinitive to complete or make specific their meaning.

Ex. 2:15. *ἐζήτει ἀνελεῖν Μωσῆν.*

1 Macc. 15:14. *οὐκ εἴασεν οὐδένα ἐκπορεύεσθαι.*

Matt. 11:20. *τότε ἤρξατο ὀνειδίζειν τὰς πόλεις.*

Also Deut. 4:1. 25:7. 1 Kgs. 5:3. Psa. 9:39. Prov. 14:12. Isa. 1:17. Wis. Sol. 4:7. Wis. Sir. 23:1. Judh. 9:8. Tob. 5:1. Bar. 3:9. 2 Macc. 2:3. Mk. 8:14. Lk. 8:20. Jno. 6:10. Acts 12:3. Rom. 15:26. Phil. 4:12. Heb. 11:24,25.

The list for Biblical Greek shows 287 verbs followed by the infinitive in this construction, of which the most common are *δύναμαι, θέλω, ἄρχομαι, βούλομαι, μέλλω, προστίθημι, ποιέω*. This use of the infinitive is found twice as frequently as any other; in the O. T. it is somewhat surpassed by the use to express purpose; but in the Apoc. and N. T. it occurs four times as often as any other use.

The following sub-classes (j, l, i, v) are also object infinitives, but because they present the object idea in a special aspect it is desirable to arrange them into groups by themselves.

2) OF VERBS OF COMMANDING, PROMISING AND THE LIKE (=j).<sup>507</sup>

The infinitive is used as the object of verbs of commanding, promising and the like, to indicate that which one commands another to do, or promises (generally under oath) to do for another.

Gen. 42:25. *ἐνετείλατο Ἰωσήφ ἐμπλήσαι τὰ ἄγγια αὐτῶν.*

Deut. 10:11. *τὴν γῆν ἣν ὅμοσα τοῖς πατράσιν αὐτῶν δοῦναι αὐτοῖς.*

1 Macc. 12:27. ἐπέταξεν Ἰωαναθάν τοῖς παρ' αὐτῷ γρηγορεῖν.

1 Macc. 9:71. ὤμοσεν αὐτῷ μὴ ἐκζητῆσαι αὐτῷ κακόν.

Matt. 27:58. τότε ὁ Πειλάτος ἐκέλευσεν ἀποδοθῆναι.

1 Thess. 5:27. ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστολήν.

Also 1 Sam. 14:34. 30:15. 2 Chron. 24:9. Isa. 54:9,10. Jer. 33:2.

Esd. A. 6:16. 8:92. Esth. Add. B:6. Judh. 1:12. Tob. 10:7.

2 Macc. 1:21. Lk. 8:55. Acts 10:22. Rom. 12:3. 1 Tim. 6:17.

Only three instances in N. T. of promise under oath, two of which are in quotations from O. T., Acts "2:30". 23:14. Heb. "3:18".

The list for Biblical Greek shows 38 verbs followed by the infinitive in this construction, of which the most common are τάσσω (προσ-, συν-, ἐπι-, παρα-, δια-), κελεύω, λέγω, εἶπον, ὄμνυμι, ὀρκίζω. This use is mainly after verbs of commanding.

### 3) OF VERBS OF BIDDING (UNDERSTOOD) IN SALUTATIONS (=1).<sup>32</sup>

A special group of infinitives belonging to class j just described are here kept distinct because the governing verb, which would if used express a command or exhortation, is uniformly omitted, although implied in the context.

1 Macc. 10:25. βασιλεὺς Δημήτριος τῷ ἔθνει τῶν Ἰουδαίων χαίρειν.

2 Macc. 9:19. τοῖς χρηστοῖς Ἰουδαίοις τοῖς πολίταις πολλὰ χαίρειν καὶ ὑγιαίνειν καὶ εὐπράττειν βασιλεὺς Ἀντίοχος.

Acts 23:26. Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν.

2 Jno. 10. καὶ χαίρειν αὐτῷ μὴ λέγετε.

Also Esd. A. 6:7. 8:9. Esth. Add. E:1. 2 Macc. 1:10. Acts 15:23.

Jas. 1:1. 2 Jno. 11. This use is not found in O. T. and but five times as cited in N. T.; it belongs mainly to the Apoc.

The infinitive in this construction is always in the present tense. The phrase is idiomatic, employed as a formula of address in letters and formal utterances. Four verbs appear in this use, χαίρειν mainly, and ὑγιαίνειν, εὐπράττειν, ἐρρῶσθαι.

### 4) OF VERBS INTRODUCING INDIRECT DISCOURSE (=i).<sup>192</sup>

The infinitive is used as the object of verbs of saying, thinking and the like, to reproduce in indirect quotation that

which was previously spoken or thought. But grammarians admit to this class only such infinitives following verbs of above signification as have the same tense as the direct form and which stand for indicative or optative modal forms in the original utterance. These limitations are not quite satisfactory, but the way to a better classification is not clear.

1 Sam. 19:14. λέγουσιν ἐνοχλείσθαι αὐτόν.

Job 34:12. οἷη δὲ τὸν κύριον ἄτοπα ποιήσῃ;

Judh. 13:3. ἐξελεύσεσθαι γὰρ ἔφη.

2 Macc. 6:24. πολλοὶ τῶν νέων ὑπολαβόντες Ἐλεάζαρον τὸν ἐνενηκοντα-  
ετῆ μεταβεβηκέναι εἰς ἀλλοφυλισμόν.

Mk. 8:27. τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

1 Cor. 7:26. νομίζω οὖν τοῦτο καλὸν ὑπάρχειν.

Also Gen. 26:20. Num. 14:31. 2 Chron. 28:10. Prov. 20:9. Wis.  
Sol. 15:12. Wis. Sir. 51:24. Esth. Add. F:11. 3 Macc. 3:7.  
4 Macc. 2:13. Jno. 12:18. Acts 13:25. 25:4. Jas. 2:14. Rev. 2:9.

The list for Biblical Greek shows 46 verbs followed by the infinitive in this construction, of which the most common are λέγω, εἶπον, φημί, φάσκω, οἶμαι, δοκέω. Few instances of this use occur in O. T., while there are many in the Apoc. and N. T. (mainly in Lk. and Acts).

##### 5) OF VERBS OF HINDERING AND THE LIKE (=v).<sup>29</sup>

The infinitive is used after verbs of hindering and the like to express that which one is hindered (actually or conatively) from doing. The negative μή in a few instances accompanies this infinitive, without reversing the meaning of the phrase.

Ex. 36:6. καὶ ἐκωλύθη ὁ λαὸς ἔτι προσφέρειν.

Num. 32:7. ἵνα τί διαστρέφετε τὰς διανοίας τῶν υἱῶν Ἰ. μὴ διαβῆναι;

1 Macc. 13:49. ἐκωλύοντο ἐκπορεύεσθαι.

Tob. 1:11. συνετήρησα τὴν ψυχὴν μου μὴ φαγεῖν.

Acts 8:36. τί κωλύει με βαπτισθῆναι;

Gal. 5:7. τίς ὑμᾶς ἐπέκοψεν ἀληθείᾳ μὴ πείθεσθαι;

Also 1 Sam. 25:33. Esd. B. 4:4. Job 33:14. Prov. 3:27. Wis.  
Sir. 19:28. 20:21. 4 Macc. 5:26. Matt. 19:14. Lk. 23:2. Acts  
4:17. 24:23. Heb. 7:23. 1 Tim. 4:3.

The list for Biblical Greek shows 12 verbs followed by the infinitive in this construction, *κωλύω* being the chief one.

2. *Purpose.*<sup>1613</sup>

1) DISTINCT AND SPECIFIC, WITHOUT ATTENDANT PARTICLE (=d).<sup>1285</sup>

The infinitive is used to express the distinct and specific purpose of the action or state denoted by the governing verb.

Gen. 19:13. ἀπέστειλεν ἡμᾶς Κύριος ἐκτρίψαι αὐτήν.

1 Macc. 2:44. οἱ λοιποὶ ἔφυγον εἰς τὰ ἔθνη σωθῆναι.

Lk. 4:16. καὶ ἀνέστη ἀναγνῶναι.

Also Deut. 4:5. 2 Sam. 8:5. Job 1:4.6. Hos. 2:15. Ezek. 20:1. Wis. Sir. 2:1. Tob. 3:17. Bar. 1:8. 3 Macc. 5:10. Mk. 3:14.21. Acts 17:14,26,27. Gal. 1:18. Col. 1:25. Heb. 9:24.

This use of the infinitive is second only to that of general object in order of relative frequency of occurrence.

2) DISTINCT AND SPECIFIC, WITH PRECEDING ὥστε (OR ὡς) (=e).<sup>97</sup>

The infinitive preceded by the particle ὥστε—in two or three N. T. instances by ὡς instead—is used to express the distinct and specific purpose of the action or state denoted by the governing verb.

Josh. 8:3. ἀνέστη Ἰησοῦς . . ὥστε ἀναβῆναι εἰς Γαί.

1 Macc. 4:1,2. παρέλαβεν Γοργίας πεντακισχιλίου ἀνδρας . . ὥστε ἐπιβαλεῖν ἐπὶ τὴν παρεμβολήν.

Lk. 4:29. ἤγαγον αὐτὸν ἕως ὄφρυός τοῦ ὄρους . . ὥστε κατακρημνίσαι αὐτόν.

Also Num. 5:8. Esd. B. 12:7,8. Esth. 1:22. Isa. 10:2. Dan. 1:4. Esd. A. 8:15. Esth. Add. A:6. 1 Macc. 10:3. 2 Macc. 2:6. 4 Macc. 1:6. Matt. 10:1. 15:33. 27:1. Lk. 20:20.

This use is found mainly in O. T. (largely in Gen., Ex., Lev.), and there are but 8 instances in N. T. counting Acts 20:24 where all editors but W. and H. have this use of the infinitive. In Lk. 9:52 W. and H. have ὡς, other editors ὥστε.

This infinitival phrase of purpose does not appear to have any different force than the simple infinitive similarly used.

3) MODIFIED AND GENERAL, WITHOUT ATTENDANT  
PARTICLE (=ο).<sup>231</sup>

The infinitive is used to express, with diminished purpose force and with a general rather than a specific bearing, that for which or with reference to which the action or state of the governing verb is performed or exists.\*

2 Sam. 20:3. ἄς ἀφήκεν φυλάσσειν τὸν οἶκον.

1 Kgs. 20:20. πέπρασαι ποιῆσαι τὸ πονηρόν.

2 Chron. 20:21. ἔστησεν ψαλτωδούς καὶ αἰνοῦντας ἑξομολογεῖσθαι καὶ αἰνεῖν.

Wis. Sol. 5:13. ἀρετῆς σημεῖον οὐδὲν ἔσχομεν δεῖξαι.

Judh. 7:21. ἐν μέτρῳ ἐδίδοσαν αὐτοῖς πεῖν.

1 Macc. 9:29. ἀνὴρ ὅμοιος αὐτῷ οὐκ ἔστιν ἐξελεῖν πρὸς τοὺς ἐχθρούς.

Mk. 4:9. ὃς ἔχει ὦτα ἀκούειν ἀκουέτω.

Mk. 6:31. καὶ οὐδὲ φαγεῖν εὐκαίρου.

Lk. 7:40. Σίμων, ἔχω σοί τι εἰπεῖν.

Acts 7:42. ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ.

Rev. 3:18. συμβουλεύω σοι ἀγοράσαι . . . κολλύριον ἐγχεῖν τοὺς ὀφθαλμούς σοι ἵνα βλέπῃς.

Also Gen. 28:20. Deut. 23:4. Josh. 10:18. 1 Sam. 9:7. 2 Kgs. 12:15. Psa. 15:10. 77:24. Isa. 32:3. Wis. Sir. 38:26,27. Tob. 6:9. 1 Macc. 1:15. 4:41. Jno. 4:9,32. Acts 15:2. 16:14. 17:21. 23:17,18,19. Eph. 4:28. Tit. 2:8. Heb. 6:13.

The list for Biblical Greek shows 42 verbs followed by the infinitive in this construction, of which the most common are εἰμί, δίδωμι, ἔχω. Two-thirds of the instances of this use occur in O. T. (mainly in Ex., Num., Deut., 2 Chron., Esd. B.), but the N. T. furnishes 41 instances, clearly establishing the necessity for N. T. exegesis of this sub-classification.

\* This group of purpose infinitives has been given full recognition for the first time by Prof. E. D. Burton ("N. T. Moods and Tenses," p. 147), who says: "Closely akin to the infinitive of purpose is the infinitive of the indirect object . . . [which] is a complementary limitation of a verb, expressing the direct tendency of the action denoted by the principal verb, or other similar dative relation."

3. *Subject.*<sup>609</sup>SUBJECT OF A VERB PERSONAL OR IMPERSONAL (=a).<sup>609</sup>

The infinitive is used as the subject of another verb which in all but a few instances has a finite form, and is either personal or impersonal, though more frequently the latter. In a few instances the governing verb is in the passive voice, and the subject infinitive is in indirect discourse.

Gen. 41:13. οὗτος καὶ συνέβη ἐμέ τε ἀποκατασταθῆναι ἐπὶ τὴν ἀρχὴν μου ἐκείνον δὲ κρεμασθῆναι.

1 Macc. 2:13. ἵνα τί ἡμῖν ἔτι ζῆν;

Acts 25:24. βοῶντες μὴ δεῖν αὐτὸν ζῆν μηκέτι.

Phil. 3:1. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν.

Lk. 2:26. καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἂν ἴδῃ τὸν χριστὸν Κυρίου.

Also Gen. 2:18. Jud. 9:2. 2 Sam. 3:37. 4.10. 14:32. Psa. 117:8.9. Job 42:17a. Jer. 8:17. 22:15. Esd. A. 4:22,39. Wis. Sir. 20:2. Judh. 11:13. Tob. 3:6. 2 Macc. 5:2. 6:6. Matt. 12:2. 18:7.8. Lk. 16:17,22. 2 Cor. 5:10. Heb. 9:26. Jas. 3:10. Rev. 7:2.

The infinitive in this construction occurs more frequently in N. T. than in O. T. or Apoc.

4. *Result.*<sup>447</sup>1) ACTUAL OR HYPOTHETICAL, WITHOUT ATTENDANT PARTICLE (=p).<sup>111</sup>

The infinitive is used to indicate the result of the action or state of the governing verb. This result may be either (1) *actual*, if the result is viewed as having come to pass (applicable to past, rarely to present, time); or (2) *hypothetical*, if the result is the natural or probable consequence which would follow upon a given cause, though this result is not distinctly viewed as having come to pass (applicable to past, present or future—generally future—time).

*Actual.*—Deut. 29:27. καὶ ὠργίσθη θυμῷ Κύριος ἐπὶ τὴν γῆν ἐκείνην ἐπαγαγεῖν ἐπ' αὐτήν κατὰ πάσας τὰς κατάρους.

Esd. A. 9:7. Ἔσρας εἶπεν αὐτοῖς Ὑμεῖς ἠνομήσατε καὶ συνοικήσατε γυναιξὶν αλλογενέσιν, προσθεῖναι ἀμαρτίαν τῷ Ἰσραήλ.

Acts 5:3. διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

Also 1 Sam. 16:1. Esd. B. 9:14. Jer. 39:23,32. Wis. Sir. 46:9. Lk. 10:40. Acts 27:21.

*Hypothetical.*—Ex. 23:1. οὐ συνκαταθήσῃ μετὰ τοῦ ἀδίκου γενέσθαι μάρτυς ἄδικος.

Wis. Sir. 5:5. περὶ ἐξίλασμοῦ μὴ ἄφοβος γίνου, προσθεῖναι ἀμαρτίαν ἐφ' ἀμαρτίαις.

Heb. 6:10. οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν.

Also Lev. 22:8. Deut. 9:8. 1 Sam. 5:10. 2 Chron. 28:13. Tob. 4:13. 1 Macc. 2:34. Rom. 1:10. Eph. 3:17. 6:19. Col. 4:3,6. Rev. 5:5. 16:9.

The unattended infinitive is found less frequently than the infinitive with ὥστε to express result in Biblical Greek as a whole, but the reverse is the case in O. T. The N. T. has but 12 instances of the unattended form, while the ὥστε form appears 55 times.

The strong presumption, especially in N. T., is that the infinitive of result with ὥστε will be found to denote actual result, the unattended form hypothetical result. That is not always the fact, however, as illustrations in this and the following section show.

## 2) ACTUAL OR HYPOTHETICAL, WITH PRECEDING ὥστε (OR ὡς) (=f).<sup>150</sup>

The infinitive preceded by ὥστε (or ὡς) is used to indicate the result of the action or state of the governing verb. This result may be either actual or hypothetical (see the preceding section), but it is usually actual.

*Actual.*—2 Kgs. 10:11. καὶ ἐπάταξεν Εἰδὸν πάντας τοὺς ἐν τῷ οἴκῳ Ἀχαάβ . . ὥστε μὴ καταλιπεῖν αὐτοὺς κατάλιμμα.

2 Macc. 1:22. ἀνήφθη πυρὰ μεγάλη, ὥστε θαυμάσαι πάντας.

Matt. 13:54. ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεισθαι αὐτοὺς καὶ λέγειν.

Also Gen. 34:30. Ex. 12:4. Jud. 7:2. 2 Chron. 14:13. Esd. A. 5:62. 1 Macc. 15:10. 2 Macc. 1:19. 3:24. 3 Macc. 2:26. Matt. 8:24,28. 12:22. 13:2,32. Mk. 2:12. 3:20. Lk. 4:7. Acts 5:15. 15:39. Rom. 7:6. 2 Cor. 7:7. Phil. 1:13.

*Hypothetical.*—Deut. 28:35. πατάξει σε Κύριος . . ὥστε μὴ δύνασθαί σε ἰαθῆναι.

Tob. 3:10. ταῦτα ἀκούσασα ἐλυπήθη σφόδρα ὥστε ἀπάγξασθαι.

1 Cor. 13:2. κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν.

Also Lev. 26:15. Josh. 22:29. 2 Sam. 14:7. 2 Kgs. 9:37. Esd. B. 12:5. Psa. 103:35. Isa. 8:8,22. 1 Macc. 15:9. Only instance in N. T. cited above.

In the Apoc. only there are a few instances where ὡς is used instead of ὥστε in this construction, see Wis. Sol. 5:12. 2 Macc. 2:21,22. 4 Macc. 14:1.

### 3) EPEXEGETIC OR EXPLANATORY, WITHOUT ATTENDANT PARTICLE (=s).<sup>186</sup>

The infinitive is used after a verb or noun to indicate more specifically the content of the action or state of that verb or noun which it limits, or even to indicate some looser relation between the two.

Gen. 17:7. στήσω τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ . . εἰς διαθήκην αἰώνιον, εἰναί σου θεός.

Deut. 20:19. οὐχὶ ἐξολεθρεύσεις τὰ δένδρα αὐτῆς ἐπιβαλεῖν ἐπ' αὐτὰ σίδηρον.

1 Kgs. 2:4. ἐὰν φυλάξωσιν οἱ υἱοί σου τὴν ὁδὸν αὐτῶν πορεύεσθαι ἐνώπιον ἐμοῦ ἐν ἀληθείᾳ.

Tob. 4:13. μὴ ὑπερηφανεύου τῇ καρδίᾳ σου ἀπὸ τῶν ἀδελφῶν σου . . λαβεῖν σεαυτῷ ἐξ αὐτῶν γυνῆκα.

1 Macc. 2:22. τὸν νόμον τοῦ βασιλέως οὐκ ἀκουσόμεθα, παρελθεῖν τὴν λατρίαν ἡμῶν.

Lk. 2:1. ἐξῆλθεν δόγμα παρὰ Καίσαρος Ἀυγουστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

Acts 15:10. τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν;

Rom. 1:28. *παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα.*

Also Gen. 24:48. Num. 14:36. 1 Sam. 12:23. 22:13. 2 Chron. 22:7. Jer. 51:7,17,25. Esd. A. 3:6. 4:43. Wis. Sir. 46:7. Judh. 8:16. Bar. 1:22. 2 Macc. 6:8,9. 14:13. Acts 20:24. 1 Cor. 5:1 (with *ὥστε*, rare). Eph. 1:10. Tit. 2:2. Heb. 5:5. Rev. 16:19.

This epexegetic or explanatory use of the infinitive stands related to the infinitive of result somewhat as the infinitive of modified and general purpose stands to that of distinct and specific purpose. Both seem to be an extension and modification of the earlier and stronger use.

This construction of the infinitive is found most frequently in the O. T. historical books (in Deut. 36 times). The Apoc. also use it freely. The N. T. uses it sparingly, having but 15 instances, yet these are clearly of this class.

#### 5. *Limiting Nouns, Adjectives (and Adverbs).*<sup>211</sup>

##### 1) NOUNS SIGNIFYING ABILITY, FITNESS, NEED, TIME, ETC. (=h).<sup>113</sup>

The infinitive is used after certain nouns, adjectives (and adverbs) to complete or make specific the idea of the word thus limited.

Gen. 29:7. *οὐπω ὄρα συναχθῆναι τὰ κτήνη.*

1 Sam. 30:4. *καὶ ἔκλαυσαν ἕως ὅτου οὐκ ἦν ἐν αὐτοῖς ἰσχύς ἔτι κλαίειν.*

1 Macc. 1:13. *ἔδωκαν αὐτοῖς ἐξουσίαν ποιῆσαι τὰ δικαιώματα.*

2 Macc. 9:22. *ἔχων πολλὴν ἐλπίδα ἐκφεύξεσθαι τὴν ἀσθένειαν.*

Lk. 14:18. *ἀγρὸν ἠγόρησα καὶ ἔχω ἀνάγκην ἐξελεθὼν ἰδεῖν αὐτόν.*

Gal. 5:3. *ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.*

Also Num. 30:14. 1 Kgs. 2:1. 3:9. Esth. 2:12. Isa. 27:2. 58:5. Esd. A. 8:22. Wis. Sir. 15:20. 20:4. Judh. 13:5. Matt. 3:14. Jno. 19:40. Acts 24:15. Rom. 13:11. Heb. 7:5,11. Rev. 11:6,18.

These supplemental infinitives after nouns and adjectives perform a similar function to that of the object infinitives after verbs.

The infinitive in this construction is found most frequent-

ly in N. T. The nouns commonly so limited are *ἐξουσία, χρεία, ἔθος, ἀνάγκη, ἐλπίς, ὄρα, καιρός*. The infinitival limitation of nouns is slightly more frequent than that of adjectives.

## 2) ADJECTIVES (AND ADVERBS) OF LIKE SIGNIFICATION (=g)<sup>98</sup>

(For description see under preceding section.)

Deut. 1:14. *καλὸν τὸ ῥῆμα ὃ ἐλάλησας ποιῆσαι.*

Esth. 8:13. *ἐτοίμους τε εἶναι πάντας τοὺς Ἰουδαίους εἰς ταύτην τὴν ἡμέραν πολεμῆσαι αὐτῶν τοὺς ὑπεναντίους.*

Wis. Sol. 16:9. *ὅτι ἄξιοι ἦσαν ὑπὸ τοιούτων κολασθῆναι.*

1 Macc. 13:40. *εἴ τινες ἐπιτήδαιοι ὑμῶν γραφῆναι εἰς τοὺς περὶ ὑμᾶς, ἐνγραφείσθωσαν.*

Lk. 15:19. *οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου.*

1 Cor. 7:39. *ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι.*

Also Gen. 25:28 (with *ὥστε*, rare). Num. 35:31. Esd. B. 10:12. Psa. 111:7. Isa. 8:8. Wis. Sir. 22:15. Bar. 4:17. 2 Macc. 3:6. 4 Macc. 3:4. 9:1. Matt. 3:11. Acts 2:24. Heb. 5:11. 2 Tim. 2:2. 1 Pet. 4:3. Rev. 4:11.

There are but a few instances where the infinitive is used in this same way to limit adverbs; where they do occur the adverb is an adjective inexactly used, or the adverb is used with the verb in an idiomatic phrase.

Jer. 31:16. *ἐγγὺς ἡμέρα Μωὰβ ἐλθεῖν.*

Acts 21:13. *ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.*

Also 2 Macc. 6:11. 2 Cor. 12:14.

### 6. With *Πρὶν* or *Πρὶν ἤ*.

#### THE PHRASE HAVING A TEMPORAL SIGNIFICANCE (=x).<sup>58</sup>

The infinitive, preceded by the temporal adverb *πρὶν* or *πρὶν ἤ*, is used to indicate an action or state antecedent in time to that denoted by the verb to which it stands related.

Isa. 48:5. *καὶ ἀνήγγειλά σοι παλαιὰ πρὶν ἐλθεῖν ἐπὶ σέ.*

Wis. Sir. 11:8. *πρὶν ἢ ἀκοῦσαι μὴ ἀποκρίνου.*

Lk. 22:61. *πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνῆσθαι με τρίς.*  
 Also Ex. 1:19. Josh. 2:8. 2 Kgs. 2:9. Prov. 18:13. Mal. 4:4.  
 Isa. 7:15,16. 28:4,24. Wis. Sol. 2:8. Judh. 7:14. Tob. 2:4. 3:8.  
 4:2. 2 Macc. 8:14. 13:13. Matt. 1:18. 26:34,75. Mk. 14:30,72.  
 Jno. 4:49. 8:58. 14:29. Acts 2:20. 7:2 (all the N. T. instances).

There are 35 instances of *πρὶν* to 23 instances of *πρὶν ἤ*; only in the Apoc. is this relation reversed. Of the 11 N. T. instances eight have *πρὶν*. The infinitive in this construction is always anarthrous.

#### 7. *Apposition.*<sup>39</sup>

STANDING IN APPOSITION WITH A NOUN OR PRONOUN (=c).<sup>39</sup>

The infinitive stands in apposition with a preceding noun or pronoun to emphasize, restrict or describe it.

1 Sam. 19:26. *καὶ εὐθύνθη ὁ λόγος ἐν ὀφθαλμοῖς Δαυείδ ἐπιγαμβρεῦσαι τῷ βασιλεῖ.*

Esd. A. 8:25. *εὐλογητὸς ὁ μόνος ὁ κύριος ὁ δοὺς ταῦτα εἰς τὴν καρδίαν μου τοῦ βασιλέως, δοξάσαι τὸν οἶκον αὐτοῦ τὸν ἐν Ἱερουσαλήμ.*

Eph. 4:17. *τοῦτο οὖν λέγω . . . μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ.*

Also Gen. 34:14. Josh. 9:26. Judg. 20:38. 1 Kgs. 3:6. Psa. 26:4. Jer. 9:24. 1 Macc. 4:45. 9:10. Acts 15:28. 26:16. 2 Cor. 10:13. Eph. 3:6. 4:17. 1 Thess. 4:3,4. Heb. 9:8. Jas. 1:27.

In a few instances the infinitive follows *οὕτως* as though in apposition with it, see 2 Sam. 3:10. Esth. 2:22. 1 Pet. 2:15.

The difference between the infinitive in apposition and the epexegetic infinitive (=s) is more formal than real; in general, when the infinitive of closer definition limits a verb it is classed as epexegetic, when it limits a noun or pronoun and the two are set rhetorically over against each other it is classed as appositional.

#### 8. *Prepositional Object.*<sup>22</sup>

STANDING AS THE OBJECT OF A PREPOSITION (=k).<sup>22</sup>

The anarthrous infinitive is found, in a few instances in the Septuagint, as the object of a preposition. The prepo-

sitions used in these cases are *εις*, *ἕως*, *ἕως οὗ*, *μέχρι(ς) οὗ*, the last three being improper prepositions. The *οὗ* attached to the last two was originally the genitive singular of the relative pronoun, but in this idiomatic combination has lost its force.

Judg. 6:11. Γεδεὼν υἱὸς αὐτοῦ ραβδίζων σίτον ἐν ληνῷ εἰς ἐκφυγεῖν ἀπὸ προσώπου τοῦ Μαδιάμ.

Psa. 122:2. οὕτως οἱ ὀφθαλμοὶ ἡμῶν πρὸς Κύριον τὸν θεὸν ἡμῶν ἕως οὗ οἰκτειρήσαι ἡμᾶς.

1 Macc. 16:9. Ἰωάννης δὲ κατεδίωξεν αὐτοὺς ἕως ἐλθεῖν εἰς Κεδρών.

Tob. 11:1. ἐπορεύετο μέχρις οὗ ἐγγίσει αὐτὸν εἰς Νινευή.

Also—*εις*, Esd. B. 22:24. Wis. Sir. 38:27. Judh. 4:15. *ἕως*, Gen. 10:19,30. 13:10. Judg. 6:4. 11:33. 19:8. 1 Kgs. 2:35c. 4:31. 1 Macc. 16:9. *ἕως οὗ*, Ru. 3:3. Esd. A. 1:49. *μέχρι(ς) οὗ*, Esd. A. 1:54. 6:6. All the passages cited.

All the instances are temporal clauses except those of *εις*; they are purpose or object clauses.

These temporal particles introducing the infinitive are here treated as improper prepositions, rather than associating them with the *πρίν* phrases (=x) because they are not uncommon with the articular infinitive (only the *οὗ* naturally is not then used). In a few idiomatic or abbreviated phrases the article is sometimes omitted. The *εις* phrases admit of no other classification than this.

#### 9. *Parenthetic Absolute.*<sup>1</sup>

USED IN A PARENTHETIC CLAUSE, INDEPENDENTLY (=r).<sup>1</sup>

The anarthrous infinitive is once used in Biblical Greek independently in a parenthetic clause introduced by *ὡς*, expressing a limitation of the whole sentence (a use which perhaps arose from the infinitive of purpose).

Heb. 7:9. καὶ ὡς ἔπος εἶπεν, δι' Ἀβραὰμ καὶ Λευεῖς . . δεδεκάτωται.

#### 10. *For the Imperative.*<sup>1</sup>

AS A PRINCIPAL VERB, OF EXHORTATION (=n).<sup>1</sup>

According to some N. T. grammarians, the infinitive is once used as an independent verb to express an exhortation.

Phil. 3:16. πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.

## 4. THE USES OF THE ARTICULAR INFINITIVE.

1. *Prepositional Object.*<sup>1161</sup>

STANDING AS THE OBJECT OF A PREPOSITION, WITH  
 τοῦ, τῷ OR τό (=k).<sup>1161</sup>

The infinitive preceded by the article is used, like a noun, as the object of a preposition. The article assumes the genitive, dative or accusative form according to the case required by the preposition, but is always of the neuter gender.

Gen. 32:19. λαλήσατε τῷ Ἡσαὺ ἐν τῷ εὐρεῖν ὑμᾶς αὐτόν.

1 Chron. 19:7. ἦλθον εἰς τὸ πολεμῆσαι.

Psa. 108:4. ἀντὶ τοῦ ἀγαπᾶν με ἐνδιέβαλλον με.

Isa. 5:13. αἰχμάλωτος ὁ λαός μου ἐγενήθη διὰ τὸ μὴ εἰδέναι αὐτούς.

Wis. Sol. 18:12. οὐδὲ γὰρ πρὸς τὸ θάψαι οἱ ζῶντες ἦσαν ικανοί.

Judh. 8:35. οὐ γὰρ ἐρῶ ὑμῖν ἕως τοῦ τελεσθῆναι ἃ ἐγὼ ποιῶ.

Bar. 3:28. ἀπώλοντο παρὰ τὸ μὴ ἔχειν φρόνησιν.

1 Macc. 11:11. ἐψόγισεν αὐτὸν χάριν τοῦ ἐπιθυμῆσαι αὐτὸν τῆς βασιλείας αὐτοῦ.

Matt. 6:1. προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς.

Mk. 14:28. ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

Acts 8:40. εὐαγγελίζετο . . ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισαρίαν.

Rom. 15:13. ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι.

Also Ex. 1:6. 10:26. 16:8. Josh. 5:1,7. 22:10. 1 Sam. 9:9,13,15.

Psa. 31:3,4. 36:20. 51:5. Jer. 2:15,35. 9:13,16. Dan. 2:13,30.

Esd. A. 5:2,43,53. Wis. Sir. 4:9,31. 23:20. Bar. 1:8,9,19. 4:28.

1 Macc. 4:16,46. 5:4,19. 2 Macc. 1:3,13. 7:7,9,14. Matt. 13:4,5.

26:2,32. Lk. 2:4,6,21. 22:15,20. Acts. 3:19,26. 7:4. 8:11. 23:15.

2 Cor. 7:3,12. 8:11. Heb. 2:8,15,17. 10:2,15. Jas. 1:18. 4:2,15.

This use of the articular infinitive constitutes nearly one-half of all instances of the articular infinitive in Biblical Greek, and is found in about equal proportion in each of the three great divisions, O. T., Apoc. and N. T.

The whole number of prepositions followed by the artic-  
ular infinitive as object is 22, of which 9 are improper prep-  
ositions (such as are not used in composition with verbs).  
*ἐν*, *ἀμα* are always followed by the dative form of the article  
with the infinitive; *εἰς*, *μετά*, *παρά* always by the accusative  
form; *ἕως*, *πρό*, *ἀντί*, *ἀπό*, *ἐκ*, *μέχρι*(s), *χάριν*, *περί*, *ἔμπροσθεν*, *ὑστερον*,  
*ἄνευ*, *πλήν*, *ἕνεκα*(εν) always by the genitive form. Of the four  
prepositions which remain, *διά* has accus. 93 times, gen. 1;  
*πρός* has accus. 38 times, dat. 2; *ὑπέρ* has gen. 5 times, accus.  
1; *ἐπί* has gen. 1, dat. 1.

In the O. T. are found in this construction all but two of  
the 22 prepositions just named. The Apoc. have 18 of them,  
and the N. T. 10 of them (*ἐν*, *πρό*, *μετά*, *ἕως*, *εἰς*, *διά* a. g., *πρός* a.,  
*ἐκ*, *ἀντί*, *ἕνεκα*). The order of frequency of those prepositions  
which occur commonly in this construction may be seen in  
the following table:

Bib. Grk.	<i>ἐν</i> <sup>555</sup>	<i>εἰς</i> <sup>124</sup>	<i>μετά</i> <sup>123</sup>	<i>διά</i> <sup>93</sup>	<i>ἕως</i> <sup>69</sup>	<i>πρό</i> <sup>60</sup>	<i>πρός</i> <sup>38</sup>	<i>παρά</i> <sup>28</sup>
Old Test.	<i>ἐν</i> <sup>455</sup>	<i>μετά</i> <sup>99</sup>	<i>ἕως</i> <sup>52</sup>	<i>πρό</i> <sup>46</sup>	<i>διά</i> <sup>35</sup>	<i>εἰς</i> <sup>28</sup>	<i>παρά</i> <sup>27</sup>	<i>πρός</i> <sup>14</sup>
Apocrypha	<i>ἐν</i> <sup>45</sup>	<i>διά</i> <sup>26</sup>	<i>εἰς</i> <sup>24</sup>	<i>ἕως</i> <sup>16</sup>	<i>πρός</i> <sup>12</sup>	<i>μετά</i> <sup>9</sup>	<i>πρό</i> <sup>5</sup>	<i>ἐκ</i> <sup>3</sup>
New Test.	<i>εἰς</i> <sup>72</sup>	<i>ἐν</i> <sup>55</sup>	<i>διά</i> <sup>32</sup>	<i>μετά</i> <sup>15</sup>	<i>πρός</i> <sup>12</sup>	<i>πρό</i> <sup>9</sup>	<i>ἕως</i> <sup>1</sup>	<i>ἐκ</i> <sup>1</sup>

The preposition *ἐν*, which occurs in this construction near-  
ly as many times (through Hebraistic influence) as all others,  
indicates generally a relation of contemporaneity or attend-  
ant circumstance between the act or state denoted by its in-  
finitive and that of the verb to which it stands related, e. g.  
Matt. 27:12. Lk. 8:40. and Matt. 13:4. Lk. 9:29. Sometimes,  
however, the idea conveyed is that of content or substance,  
e. g. Lk. 12:15. Heb. 3:12. Perhaps the idea is that of means  
in Jer. 11:17. Acts 3:26.

The preposition *πρός* (w. accus.) denotes generally the end  
to which an act or state is directed, or toward which it tends.  
In Lk. 18:1 it denotes simply reference. In Wis. Sir. 18:12  
it limits an adjective as would the infinitive alone. With  
the dative *πρός* denotes contiguity of time or circumstance,  
Ex. 1:16. 2 Macc. 7:14.

The preposition *εἰς*, which is found in this construction in N. T. more frequently than any other, denotes generally the purpose of the act or state of the related verb. But in some cases the purpose force is weak (=o), e. g. 1 Kgs. 22:8. Matt. 26:2. 1 Cor. 11:22. In some cases also *εἰς* denotes result, either actual (e. g. Esd. A. 8:7. Rom. 1:20) or hypothetical (e. g. Esd. A. 2:24. Rom. 6:12. Sometimes it is used epexegetically (=s), e. g. Esd. A. 8:84. Sometimes the *εἰς* phrase is used like a simple infinitive as object of a verb of beseeching or exhortation, e. g. 1 Thess. 3:10. And rarely it limits an adjective, like a simple infinitive (=g), e. g. Phil. 1:23. Jas. 1:19. These highly developed uses of *εἰς* with the articular infinitive belong mainly to the N. T., and are infrequent.

2. *Purpose.*<sup>819</sup>

1) DISTINCT AND SPECIFIC, WITH *τοῦ* (=e).<sup>767</sup>

The infinitive preceded by *τοῦ* is used to express the distinct and specific purpose of the action or state denoted by the governing verb.

Gen. 8:7. ἀπέστειλεν τὸν κόρακα τοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ.

1 Macc. 3:52. ἰδοὺ τὰ ἔθνη συνήκται ἐφ' ἡμᾶς τοῦ ἐξᾶραι ἡμᾶς.

Lk. 22:31. ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σῖτον.  
Also Judg. 1:1,14. 1 Chron. 16:35,40,43. Psa. 36:14. 100:6,8. Am. 6:10,14. Jon. 1:3,5. Isa. 5:2. 49:5,8. Judh. 7:13. 15:8,12. 1 Macc. 6:12,15,19. 8:3,15,18. 13:1,20,21,34. Matt. 2:13. 11:1. Lk. 8:5. 24:29,45. Acts 3:2. 5:31. 26:18. Rom. 6:6. Phil. 3:10.

This use of the articular infinitive, second in order of frequency in Biblical Greek, is found mainly in O. T.; there are but 33 instances in N. T., and these are almost wholly in Matt., Lk. and Acts.

In Esd. B. 6:8 there seems to be an instance where the article with the infinitive of purpose has the form *τό* instead of *τοῦ*. Lightfoot argues (*Notes on the Epistles of St. Paul*) for a rendering of similar forms in 1 Thess. 3:3. 4:6 as denoting end or result; but these may better be classified differently, the first as verbal object, the second as in apposition.

2) MODIFIED AND GENERAL, WITH  $\tau\omicron\upsilon$  (=o).<sup>52</sup>

The infinitive preceded by the article  $\tau\omicron\upsilon$  is used to express, with diminished purpose force and with a general rather than a specific bearing, that for which or with reference to which the action or state of the governing verb is performed or exists. (See above, p. 11.)

2 Kgs. 17:17. *ἐπράθησαν τοῦ ποιῆσαι τὸ πόνηρον ἐν ὀφθαλμοῖς Κυρίου.*

2 Chron. 30:17. *οἱ Λευεῖται ἦσαν τοῦ θύειν τὸ φάσεκ παντί.*

Psa. 118:76. *γενηθήτω δὴ τὸ ἔλεός σου τοῦ παρακαλέσαι με.*

Also Judg. 9:15. 2 Kgs. 22:5,6. 1 Chron. 17:4. 23:5,28,32. Esd. B. 2:68. 3:10. Psa. 118:112,173. Eccl. 1:13. 8:11. 9:10.

The verbs followed by the infinitive in this construction are 22 in number; here also the most common are *εἰμί*, *δίδωμι*. This use of the articular infinitive seems to be confined to the O. T., and occurs there mainly in Kgs., Chrons., Esd. B., Psa. and Eccl.

3. Verbal Object.<sup>375</sup>A. WITH  $\tau\acute{o}$ , AS THE OBJECT OF A VERB (=b).<sup>25</sup>

The infinitive preceded by the article  $\tau\acute{o}$  is used as the object of another verb to complete or make specific its meaning. (See above, p. 7.)

Jer. 4:22. *σοφοί εἰσιν τοῦ κακοποιῆσαι, τὸ δὲ καλῶς ποιῆσαι οὐκ ἐπέγνωσαν.*

2 Macc. 3:33. *διὰ γὰρ αὐτὸν σοὶ κεχάρισται τὸ ζῆν Κύριος.*

Rom. 13:8. *μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν.*

Also Isa. 21:3. Ezek. 18:23. 2 Macc. 2:28. 3 Macc. 2.23. 5:32. Acts 25:11. 1 Cor. 14:39. 2 Cor. 8:10,11. 10:2. Phil. 2:6,13.

This use of the articular infinitive is found mainly in the N. T., where it is for the most part Pauline, and infrequent.

B. WITH  $\tau\omicron\upsilon$ , AS THE OBJECT OF A VERB,1) OF VERBS IN GENERAL (=bb)<sup>278</sup>, EXCEPT—

The infinitive preceded by the article  $\tau\omicron\upsilon$  is used as the object of another verb to complete or make specific its meaning. (See above, p. 7.)

Gen. 8:12. *πάλιν ἐξαπέστειλεν τὴν περιστερὰν, καὶ οὐ προσέθετο τοῦ ἐπιστρέψαι πρὸς αὐτὸν ἔτι.*

Jer. 18:8. *μετανοήσω περὶ τῶν κακῶν ὧν ἐλογισάμην τοῦ ποιῆσαι.*

Judh. 13:12. *ἐσπούδασαν τοῦ καταβῆναι ἐπὶ τὴν πύλην τῆς πόλεως.*

1 Macc. 3:31. *ἐβουλεύσαντο τοῦ πορευθῆναι εἰς τὴν Περσίδα.*

Acts 3:12. *ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβεῖμ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν;*

Jas. 5:17. *προσηύξατο τοῦ μὴ βρέξαι.*

Also Ex. 2:18. Josh. 23:13. 2 Sam. 2:23, 28. 1 Chron. 21:1, 30. Psa. 30:3, 14. 77:17, 38. Isa. 11:9, 11. Jer. 18:6. 28:63. Wis. Sir. 51:18. Judh. 2:13. 1 Macc. 6:27, 57, 59. 14:41, 47. Lk. 1:9. Acts 21:12. 23:20. 1 Pet. 3:10. All N. T. instances cited.

The verbs followed by the infinitive in this construction are the same as those found frequently used in the same way with the anarthrous infinitive (see above, p. 7). This use of the articular infinitive belongs mainly to the O. T.

The following sub-classes (*j, v*) are also object infinitives, but because they present the object idea in a special aspect it is desirable to arrange them into groups by themselves.

## 2) OF VERBS OF COMMANDING, PROMISING AND THE LIKE (= *j*).<sup>37</sup>

The infinitive preceded by the article *τοῦ* is used as the object of verbs of commanding, promising and the like, to indicate that which one commands another to do, or promises (generally under oath) to do for another. (See above, p. 7.)

1 Kgs. 17:9. *ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε.*

Judg. 21:7. *ἡμεῖς ὁμόσαμεν ἐν Κυρίῳ τοῦ μὴ δοῦναι αὐτοῖς ἀπὸ τῶν θυγατέρων ἡμῶν εἰς γυναῖκας.*

1 Macc 11:22. *ἔγραψεν Ἰωναθὰν τοῦ μὴ περικαθῆσθαι καὶ τοὺ ἀπαντῆσαι αὐτόν.*

Acts 15:20. *διὸ ἐγὼ κρίνω . . . ἐπιστέλλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων.*

Also Lev. 8:34. 1 Sam. 15:19. 1 Kgs. 1:35. 8:53. 1 Chron. 17:6. Esd. B. 10:5. Psa. 90:11. Isa. 5:6. Jer. 39:35. 1 Macc. 5:49. 10:63. 13:37. Lk. 4:10. All Apoc. and N. T. instances cited.

The verbs followed by the infinitive in this construction are 10 in number, of which the most common are *ἐντέλλομαι*, *εἶπον*, *γράφω*, *ᾄμνυμι*.

### 3) OF VERBS OF HINDERING AND THE LIKE (=v).<sup>35</sup>

The infinitive preceded by the article *τοῦ* is used after verbs of hindering and the like to express that which one is hindered (actually or conatively) from doing. The negative *μή* in one-third of the instances accompanies this infinitive, without reversing the meaning of the phrase. (See above, p. 9.)

1 Sam. 25:26. *ἐκόλυσέν σε Κύριος τοῦ μή ἐλθεῖν εἰς αἶμα ἀθῶν.*

Esd. A. 2:24. *νῦν οὖν ἐπέταξα ἀποκωλύσαι τοὺς ἀνθρώπους ἐκείνους τοῦ οἰκοδομῆσαι τὴν πόλιν.*

Lk. 4:42. *κατεῖχον αὐτὸν τοῦ μή πορεύεσθαι ἀπ' αὐτῶν.*

Rom. 15:22. *διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς.*  
Also Gen. 23:6. Ru. 1:13. 2 Chron. 11:4. 15:16. Mic. 2:4. Jer. 7:10. Esd. A. 5:36, 69, 70. Wis. Sir. 18:22. 1 Macc. 7:24. 3 Macc. 2:28. 3:1. Lk. 24:16. Acts 14:18. 20:20, 27. 2 Cor. 1:8. All Apoc. and N. T. instances cited.

The verbs followed by the infinitive in this construction are 22 in number, the only common one being *κωλύω* and its compounds. It is noteworthy that the articular infinitive is used more often than the anarthrous infinitive in this way. Also, that the genitive construction is normal after verbs of hindering, while in the preceding classes of object infinitives (*bb*, *j*) the accusative should be used, the genitive being possible only because *τοῦ* with the infinitive has for the most part lost in Biblical Greek its genitival character.

In 1 Cor. 14:39 is one instance where the accusative form *τό* is used after *κωλύω*; this is in accordance with the classical Greek usage; but in this case the context and position of the infinitive suggest that the accusative is due to assimilation to the form of the preceding infinitive with which it stands correlated. It belongs under this classification to group *υ*.

1 Cor. 14:39. *ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν μή κωλύετε γλώσσαις.*

4. *Result*.<sup>164</sup>1) ACTUAL OR HYPOTHETICAL, WITH τοῦ (=f).<sup>86</sup>

The infinitive preceded by the article τοῦ is used to indicate the result of the action or state of the governing verb. This result may be either actual or hypothetical. (See above, pp. 12-14.)

*Actual*.—Ru. 2:10. τί ὅτι εὗρον χάριν ἐν ὀφθαλμοῖς σου τοῦ ἐπιγῶναί με;

2 Chron. 33:9. ἐπλάνησαν . . τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ, τοῦ ποιῆσαι τὸ πονηρὸν ὑπὲρ πάντα τὰ ἔθνη.

Wis. Sol. 10:8. ἐβλάβησαν τοῦ μὴ γῶναι τὰ καλά.

1 Macc. 14:36. ἐν ταῖς ἡμέραις αὐτοῦ εὐοδώθη ἐν ταῖς χερσὶν αὐτοῦ, τοῦ ἐξαρθῆναι τὰ ἔθνη ἐκ τῆς χώρας αὐτῶν.

Also Ex. 7:14. 14:5. 1 Kgs. 2:27. 16:28b. Esd. B. 9:8.9. Psa. 104:25. Jer. 7:30. 11:17. Esd. A. 8:76. Wis. Sir. 44:8. Judh. 7:25. 1 Macc. 15:25. All Apoc. instances cited; none in N. T.

*Hypothetical*.—2 Kgs. 5:7. καὶ εἶπον Ὁ θεὸς ἐγὼ τοῦ θανατώσαι καὶ ζωοποιῆσαι;

2 Chron. 32:11. οὐχὶ Ἐζεκίας ἀπατά ὑμᾶς τοῦ παριδοῦναι ὑμᾶς;

Wis. Sir. 42:1. καὶ μὴ λάβης πρόσωπον τοῦ ἀμαρτάνειν.

Acts 18:10. οἰδέεις ἐπιθήσεταιί σοι τοῦ κακῶσαί σε.

Rom. 7:3. εἰ δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρου ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ.

Also Lev. 4:3. 26:44. Deut. 8:11. 1 Sam. 15:26.29. 1 Kgs. 18:9. 2 Kgs. 5:7. Esd. B. 9:14. Psa. 118:5. 140:4. Ezek. 33:15. Acts 10:47. All Apoc. and N. T. instances cited.

This use of the articular infinitive belongs mainly to the O. T., where it occurs oftener than might be expected. A few other N. T. infinitives may belong to this class, e. g. Matt. 21:32. Acts 7:19; there is ambiguity in some cases.

2) EPEXEGETIC OR EXPLANATORY, WITH τοῦ (=s).<sup>78</sup>

The infinitive preceded by the article τοῦ is used after a verb or noun to indicate more specifically the content of the action or state of that verb or noun which it limits, or even to indicate some looser relation between the two.

Gen. 3:22. ἰδοὺ Ἀδὰμ γέγονεν ὡς εἷς ἐξ ἡμῶν, τοῦ γινώσκειν καλὸν καὶ πονηρόν.

Judg. 8:33. ἔθηκαν ἑαυτοῖς τῷ βάαλ διαθήκην τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν.

Psa. 77:18. ἐξεπείρασαν τὸν θεὸν ἐν ταῖς καρδίαις αὐτῶν, τοῦ αἰτῆσαι βρώματα ταῖς ψυχαῖς αὐτῶν.

Bar. 2:3. οὐκ ἐποιήθη ὑποκάτω παντὸς τοῦ οὐρανοῦ καθὰ ἐποίησεν ἐν Ἱερουσαλήμ, . . . τοῦ φαγεῖν ἡμᾶς ἄνθρωπον σαρκὸς υἱοῦ αὐτοῦ.

1 Macc. 3:29. οἱ φόροι τῆς χώρας ὀλίγοι χάριν τῆς διχοστασίας . . . ἧς κατεσκευάσεν ἐν τῇ γῆ, τοῦ ἄραι τὰ νόμινα ἃ ἦσαν ἀφ' ἡμερῶν τῶν πρώτων.

Gal. 3:10. ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

Also Gen. 19:19. 47:29. 1 Sam. 14:34. 1 Kgs. 11:33. 2 Kgs. 11:17. 21:16. 2 Chron. 6:23. Esd. B. 20:29,30. Psa. 77:18. 110:6. Jer. 11:5. 36:10,11. All Apoc. and N. T. instances cited; the single N. T. instance is a quotation from the O. T.

This use of the articular infinitive belongs almost wholly to the O. T. A few more instances, e. g. Rom. 1:24, are located here by some grammarians.

##### 5. Limiting Nouns and Adjectives.<sup>118</sup>

###### 1) NOUNS SIGNIFYING ABILITY, FITNESS, TIME, ETC..

WITH τοῦ (=h).<sup>91</sup>

The infinitive preceded by the article τοῦ is used after certain nouns and adjectives to complete or make specific the idea of the word thus limited. (See above, p. 15.)

Deut. 8:18. αὐτός σοι δίδωσι τὴν ἰσχὺν τοῦ ποιῆσαι δύναμιν.

1 Kgs. 3:9. καὶ δώσεις τῷ δούλῳ σου καρδίαν . . . συνιεῖν ἀνὰ μέσον ἀγαθοῦ καὶ κακοῦ.

Wis. Sir. 9:13. ἄπεχε ἀπὸ ἀνθρώπου ὃς ἔχει ἐξουσίαν τοῦ φονεῦσαι.

1 Macc. 9:45. οὐκ ἔστιν τόπος τοῦ ἐκκλίνας.

Acts 27:20. περιηρέιτο ἐλπίς πᾶσα τοῦ σώζεσθαι ἡμᾶς.

Heb. 5:12. πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα.

Also Gen. 2:9. 16:3. 2 Chron. 22:3. Psa. 67:21. 101:14. Am. 8:11. Jer. 13:25. 1 Macc. 10:73. 12:25,40. 4 Macc. 5:15. Lk. 1:57. 2:6,21. 10:19. Rom. 8:12. 15:23. Phil. 3:21. 1 Pet. 4:17.

This use of the articular infinitive is found in about the same proportion in each of the three divisions of Biblical Greek. The nouns commonly so limited are much the same as in the corresponding use of the anarthrous infinitive.

ADJECTIVES OF LIKE SIGNIFICATION, WITH *τοῦ* (=g).<sup>27</sup>

(For description see under preceding section.)

1 Sam. 13:21. ἦν ὁ τρυγητὸς ἕτοιμος τοῦ θερίζειν.

Jer. 4:22. σοφοὶ εἰσιν τοῦ κακοποιῆσαι.

1 Macc. 5:39. ἕτοιμοι τοῦ ἐλθεῖν ἐπὶ σὲ εἰς πόλεμον.

1 Macc. 10:19. ἐπιτήδειος εἶ τοῦ εἶναι ἡμῶν φίλος.

Lk. 24:25. ὃ ἀνόηται καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται.

Acts 23:15. ἕτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν.

Also Gen. 3:6. 2 Kgs. 4:8. Mic. 6:8. Jer. 47:5. Ezek. 21:11. Judh. 12:16. 1 Macc. 3:58. 13:37. All Apoc. and N. T. instances cited.

This use of the articular infinitive is noticeably less frequent than the use with nouns just described, or the corresponding use of the anarthrous infinitive. The only adjective often limited by the articular infinitive is *ἕτοιμος*.

6. *Subject*.<sup>107</sup>

1) WITH *τό*, AS SUBJECT OF A FINITE VERB (=a).<sup>69</sup>

The infinitive preceded by the article *τό* is used as the subject of another verb. The article seems in some cases to emphasize the substantival idea of the infinitive, but such significance does not appear in every instance.

Psa. 72:28. ἐμοὶ δὲ τὸ προσκολλᾶσθαι τῷ κυρίῳ ἀγαθόν ἐστιν.

Jer. 2:19. γνῶθι καὶ ἴδε ὅτι πικρόν σοι τὸ καταλιπεῖν σε ἐμέ.

Wis. Sol. 15:3. τὸ γὰρ ἐπίστασθαί σε ὀλόκληρος δικαιοσύνη.

2 Macc. 2:32. εὐηθες γὰρ τὸ μὲν πρὸ τῆς ἱστορίας πλεονάζειν, τὴν δὲ ἱστορίαν ἐπιτέμνειν.

Mk. 10:40. τὸ δὲ καθίσει ἐκ δεξιῶν μου . . οὐκ ἔστιν ἐμὸν δοῦναι.

Rom. 7:18. τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ.

Also 1 Sam. 15:22. Prov. 9:10. 16:7. Eccl. 5:4. Job 28:28. Jon.

4:3. Wis. Sol. 11:21. 12:18. Wis. Sir. 46:10. Judh. 12:18. Tob. 12:6. 4 Macc. 5:8,20. Matt. 15:20. 20:23. Rom. 14:21. 1 Cor. 11:6. 2 Cor. 8:11. 9:1. Phil. 1:21,22,24,29. Heb. 10:31.

This use of the articular infinitive is found least often (proportionate to amount of material) in the O. T., while in the N. T. it is the third use of the articular infinitive in order of frequency, the majority of instances being in the Pauline writings.

2) WITH *τοῦ*, AS SUBJECT OF A FINITE VERB (=aa).<sup>38</sup>

The infinitive preceded by the article *τοῦ* is used as the subject of a finite verb. This is the extreme development of the use of the infinitive with *τοῦ*, in which its original genitival character is not only lost but entirely forgotten.

2 Chron. 6:7. ἐγένετο ἐπὶ καρδίαν Δαυεὶδ τοῦ πατρὸς μου τοῦ οἰκοδομῆσαι οἶκον τῷ ὀνόματι Κυρίου.

Eccl. 3:12. ἔγνω ὅτι οὐκ ἔστιν ἀγαθὸν ἐν αὐτοῖς, εἰ μὴ τοῦ εὐφρανθῆναι καὶ τοῦ ποιεῖν ἀγαθὸν ἐν ζωῇ αὐτοῦ.

Esd. A. 5:67. οὐχ ὑμῖν τοῦ οἰκοδομῆσαι τὸν οἶκον Κυρίῳ θεῷ ἡμῶν.

Lk. 7:1. ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν.

Acts 10:25. ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον.

Acts 27:1. ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν.

Also 1 Sam. 12:23. 1 Kgs. 8:18. 16:31. Psa. 91:3. 126:2. Isa. 49:6. Jer. 2:18. Wis. Sir. 23:27. Judh. 13:13. All Apoc. and N. T. instances cited.

This use of the articular infinitive is a rare one, belonging mainly to the O. T. (especially Ru., 2 Chron., Eccl., Isa.)

7. *Apposition*.<sup>24</sup>

STANDING IN APPOSITION WITH A NOUN OR PRONOUN.

WITH *τοῦ* OR *τό* (=c).<sup>24</sup>

The infinitive preceded by the article in the form *τοῦ* or *τό* stands in apposition with a preceding noun or pronoun to emphasize, restrict or describe it. (See above, p. 17.)

Ex. 14:5. τί τοῦτο ἐποιήσαμεν τοῦ ἐξαποστείλαι τοὺς υἱοὺς Ἰσραήλ;

Deut. 30:20. ὅτι τοῦτο ἡ ζωὴ σου . . . τὸ κατοικεῖν σε ἐπὶ τῆς γῆς.

Esth. C:5. οὐκ ἐν ὑβρεὶ . . ἐποίησα τοῦτο, τὸ μὴ προσκυνεῖν τὸ ὑπερήφανον Ἀμάν.

2 Cor. 2:1. ἔκρινα γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.

Rom. 14:13. ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ.

Also Judg. 8:1. 21:3. Ru. 3:10. 2 Kgs. 19:11. Eccl. 5:18. Jer. 35:6. Wis. Sol. 8:21. Rom. 4:13. 1 Thess. 4:6. All Apoc. and N. T. instances cited.

In 2 Sam. 3:10 is one instance where the articular infinitive follows οὕτως appositively (see above, p. 17.)

In the Apoc. and N. T. the form of the article, in the seven instances which occur, is τὸ, six times appositive with the accusative, once with the nominative case. But in the O. T. 15 out of 17 instances have the form τοῦ without reference to the case of the noun or pronoun with which it stands in apposition (generally the accusative). This peculiarity is due to the fact that in Biblical Greek, and especially in the O. T., the τοῦ has become an adjunct of the infinitive irrespective of its original substantival and genitival function.

#### 8. Cause, Manner, Means.<sup>7</sup>

INDICATING THE CAUSE, MANNER OR MEANS OF THE ACTION OR STATE OF THE GOVERNING VERB, WITH τῷ (=r).<sup>7</sup>

In one N. T. instance the infinitive preceded by τῷ appears, the dative construction of the infinitive denoting the cause of the state indicated by the governing verb.

2 Cor. 2:13. οὐκ ἔσχηκα ἀνεσιν τῷ πνεύματί μου τῷ μὴ εὔρεῖν με Τίτον.

The Vatican text of the Septuagint (Swete ed.) has six instances of this construction, expressing manner or means.

2 Chron. 28:22. οὐκ εἰς βοήθειαν αὐτῶν, ἀλλ' ἡ τῷ θλιβῆναι αὐτόν.

Eccl. 1:16. ἐλάλησα ἐγὼ ἐν τῇ καρδίᾳ μου τῷ λέγειν . . ἐμεγαλύνθην. Also Isa. 56:6. 4 Macc. 17:20, 21 (three infinitives to one art.).

However, in all these cases except the first two there are variant readings in the MSS., which make the instances uncertain; they may be the more difficult original readings.

## 5. CHARTS OF THE INFINITIVE AS USED IN THE NEW TESTAMENT.

The following charts show the use, frequency and distribution of the infinitive as it occurs in the New Testament books. (It would have been desirable, had space permitted, also to give here the charts of the infinitive in the O. T. and Apoc. books; they show a much larger use of the articular infinitive.) The anarthrous infinitives are indicated by roman letters and figures, the articular infinitives are indicated by *italic* letters and figures. Each verse reference indicates one instance (or more, if a superior figure appears) of the use under which it is given. The letters employed as symbols of the various uses of the infinitive have been associated with the uses in the description of them in the preceding pages, especially on pages 5 and 6. However, a brief table of these symbols and their significance is here given for the ready comprehension of the following charts and exhibits.

### TABLE OF SYMBOLS FOR CHARTS AND EXHIBITS.

- a *a aa* = subject—*anarth.*, art. w. *τό*, art. w. *τοῦ*, respectively.  
 b *b bb* = object—*anarth.*, art. w. *τό*, art. w. *τοῦ*, respectively.  
 j *l j* = object after verbs of commanding, etc.—*anarth.*, art.  
 i *i* = object after verbs introd. ind. discourse—*anarth.*, art.  
 v *v* = object after verbs of hindering, etc.—*anarth.*, art.  
 k *k* = object of prepositions—*anarth.*, art. w. *τοῦ*, *τῷ* or *τό*.  
 d *e e* = purpose, distinct, spec.—*anarth.*, *anarth.* w. *ὥστε*, art.  
 o *o* = purpose, modified, general—*anarth.*, art.  
 f *p f* = result, actual or hypoth.—*anarth.*, *anarth.* w. *ὥστε*, art.  
 s *s* = epexegetic or explanatory—*anarth.*, art.  
 h *h* = limiting nouns of ability, fitness, etc.—*anarth.*, art.  
 g *g* = limiting adjectives of ability, fitness, etc.—*anarth.*, art.  
 c *c* = in apposition with a noun or pronoun—*anarth.*, art.  
 x = with *πρίν* or *πρὶν ἤ*, temporal phrase—*anarthrous*.  
 r = expressing cause, manner or means—*articular*, w. *τῷ*.  
 r = independent, in parenthetic clause—*anarthrous*, w. *ὡς*.  
 n = as a principal verb in the imperative—*anarthrous*.

## MATTHEW.

- a 3:15. 9:5<sup>2</sup>. 12:2,4,10,12. 13:11. 14:4. 15:26<sup>2</sup>. 16:21<sup>4</sup>. 17:4,10.  
18:7,8<sup>2</sup>,9<sup>2</sup>,13,33. 19:3,10,24. 20:15. 22:17. 23:23<sup>2</sup>. 24:6. 25:  
27. 26:35,54. 27:6.
- a 15:20. 20:23.*
- b 1:19<sup>2</sup>,20. 2:13,18,22. 3:7,8,9. 4:17<sup>2</sup>. 5:13,14,32,36,40<sup>2</sup>,42. 6:1,  
5,24<sup>2</sup>,27. 7:11,18<sup>2</sup>. 8:2,21<sup>2</sup>,22,28. 9:15,28. 10:28<sup>2</sup>. 11:7,14<sup>2</sup>,  
20,27. 12:1<sup>2</sup>,29<sup>2</sup>,34,38. 13:17<sup>2</sup>,30. 14:5,22<sup>2</sup>,30. 15:32. 16:1,3,  
5,21,22,24,25,27. 17:12,16,19,22. 18:23,24. 19:8,12,17,21,25.  
20:14,17,22<sup>2</sup>,26,27. 21:46. 22:3,46<sup>2</sup>. 23:4,7,14,37. 24:6,43,49.  
26:9<sup>2</sup>,15,22,37<sup>2</sup>,40,42,53,61<sup>2</sup>,74<sup>2</sup>. 27:15,34,42. 28:20.
- j 2:12. 5:34,39. 8:18. 14:7,9,19,28. 15:35. 16:12. 18:25<sup>2</sup>. 19:7<sup>2</sup>.  
27:58,64.
- i 16:13,15. 22:23.
- v 19:14.
- d 2:2. 4:1. 5:17<sup>3</sup>. 7:5. 8:29. 9:13. 10:34<sup>2</sup>,35. 11:7,8,9. 12:42.  
14,16,23. 18:25. 20:1,28<sup>3</sup>. 21:34. 22:3,11. 23:15. 24:1,17,18.  
25:10,35,42. 26:17,55,58. 27:34. 28:1,8.
- e 10:1<sup>2</sup>. 15:33. 27:1.
- e 2:13. 3:13. 11:1<sup>2</sup>. 13:3. 21:32. 24:45.*
- f 8:24,28. 12:22<sup>2</sup>. 13:2,32<sup>2</sup>,54<sup>2</sup>. 15:31. 24:24. 27:14.
- h 3:14. 9:6. 14:16.
- g 3:11. 20:23.
- k 5:28. 6:1,8. 13:4,5,6,25,30. 20:19<sup>3</sup>. 23:5. 24:12. 26:2,12,32.  
27:12,31.*
- x 1:18. 26:34,75.

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- a 2:9<sup>2</sup>,15,23,26. 3:4<sup>1</sup>. 6:18. 7:27<sup>2</sup>. 8:31<sup>1</sup>,36<sup>2</sup>. 9:5,11,43<sup>2</sup>,45<sup>2</sup>,47<sup>2</sup>.  
10:2,24,25<sup>2</sup>. 12:14. 13:7,10. 14:31.
- a 9:10. 10:40. 12:33<sup>2</sup>.
- b 1:17,34<sup>2</sup>,40,45<sup>3</sup>. 2:4,7,19<sup>2</sup>,23. 3:20,23,24,25,26,27. 4:1,33. 5:3,  
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37<sup>2</sup>. 8:4,11,14,31,32,34,35. 9:3,28,29,32,35,39. 10:4<sup>2</sup>,14,26,  
28,32<sup>2</sup>,38<sup>2</sup>,41,42,43,44,47<sup>2</sup>. 11:15. 12:1,12,34,38. 13:4,5.  
14:5<sup>2</sup>,7,8,19<sup>2</sup>,33<sup>2</sup>,37,64,65<sup>4</sup>,69,71<sup>2</sup>. 15:8,15,18,31.
- j 5:43. 6:9,27,39. 8:6,7. 14:11.
- i 8:27,29. 12:18.
- k 1:14. 4:4,5,6. 5:4<sup>3</sup>. 6:48. 13:22. 14:28,55. 16:19.
- d 1:24. 2:17. 3:14,15<sup>2</sup>,21. 4:3. 5:14,32,43. 6:37<sup>2</sup>,46. 7:4. 10:45<sup>3</sup>.  
14:48. 15:36.
- o 4:9,23. 6:31. 10:40.
- f 1:27,45. 2:2,12<sup>2</sup>. 3:10,20. 4:1,32,37. 9:26. 15:5.
- h 2:10. 3:15.
- g 1:7.
- x 14:30,72.

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- a 3:7,14,30<sup>2</sup>. 4:4,20,24. 5:10. 9:4. 10:16. 12:34. 18:14,31. 20:9.
- b 1:43,46. 3:2,3,4<sup>3</sup>,5,9,27. 4:40,47. 5:6,18,19,26,30,35,40,44. 6:6,  
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- j 8:5.
- i 5:39. 12:18,29. 16:2. 21:25.
- k 1:48. 2:24. 13:19. 17:5.
- d 1:33. 4:7,10,15,33,38. 6:52. 8:6. 14:2. 21:3.
- o 4:8,9,32. 6:31. 8:26<sup>2</sup>. 16:12.
- h 1:12. 5:27. 10:18<sup>2</sup>. 13:10. 19:10<sup>2</sup>,40.
- x 4:49. 8:58. 14:29.

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a 1:3. 2:26,49. 3:21,22<sup>2</sup>. 4:43. 5:23<sup>2</sup>. 6:1,4,6<sup>2</sup>, 9<sup>4</sup>,12. 8:10. 9:22<sup>4</sup>,  
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9:9,12,23,24,31,36,38,44,45,59,60,61. 10:1,22,24<sup>2</sup>,29,36. 11:1,  
7,13,29,53<sup>2</sup>. 12:1,25,32,39,45<sup>3</sup>,49,56<sup>2</sup>. 13:11,24<sup>2</sup>,25<sup>2</sup>,26,31,34.  
14:6,9,18,20,23,26,27,28,29<sup>2</sup>,30<sup>2</sup>,33. 15:14,16,25,28. 16:2,3<sup>2</sup>,  
13<sup>2</sup>,21,26. 17:10,22,33. 18:13,16,26. 19:3,4,11,14,27,37,45,  
47. 20:9,11,12,19,20,26,35,36,40,46. 21:7,14<sup>2</sup>,15<sup>2</sup>,28,36<sup>3</sup>. 22:  
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*bb 1:9.*

j 5:14. 8:29,31,55,56. 9:3,21,54<sup>2</sup>. 12:13. 18:40. 19:13,15.

*j 4:10.*

i 2:44. 4:41. 9:18,20. 11:18. 20:6,7,27,41. 23:2. 24:23<sup>2</sup>.

v 23:2.

*v 4:42. 24:16.*

k 1:8,21. 2:4,6,21,27,43. 3:21. 5:1<sup>2</sup>,12,17. 6:48. 8:5,6,40,42. 9:7,  
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d 1:17<sup>2</sup>,19<sup>2</sup>,25,59,76,79. 2:3,5,22. 3:7,12,17<sup>2</sup>. 4:16,18<sup>3</sup>,19,34. 5:7,  
15<sup>2</sup>,32. 6:7,12,18<sup>2</sup>,42. 7:24,25,26,42. 8:35,55. 9:2<sup>2</sup>,13,16,28.  
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f 5:7. 12:1.

p 10:40.

s 1:54,72<sup>2</sup>. 2:1.

h 5:24. 9:1. 12:5. 14:18.

*h 1:57. 2:6,21. 10:19. 22:6.*

g 3:16. 14:31. 15:19,21. 22:33.

*g 24:25.*

x 22:61.

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a 1:7,16,22. 2:29. 3:21. 4:5,12,19. 5:29. 6:2. 7:23. 9:3,6,16,32, 37,43. 10:28<sup>2</sup>. 11:26<sup>3</sup>. 13:46. 14:1<sup>2</sup>,22. 15:5<sup>2</sup>,22,25,28. 16:16, 21<sup>2</sup>,30. 17:3<sup>2</sup>. 19:1<sup>2</sup>,21,36<sup>2</sup>. 20:16<sup>2</sup>,35<sup>4</sup>. 21:1,5,35,37. 22:6,17, 18,22,25. 23:11,30. 24:19<sup>2</sup>. 25:10,16,24,27. 26:1,9,14. 27:21, 24,26,44. 28:8,17.

*aa* 10:25. 27:1.

b 1:1<sup>2</sup>. 2:4,12,27. 3:3<sup>2</sup>,5,13,14,18. 4:16,20,28,29,30. 5:9,13,28,33, 35,39,41. 6:10. 7:28,32,39,46. 8:20,31. 9:26,29,38. 10:10,28, 40,47,48. 11:15,23,28,29. 12:3,4,6,17. 13:7,8,28,34,35,39,42, 43. 14:3,13,15,16,22. 15:1,7<sup>2</sup>,10,19,20,37,38. 16:3,7,10,15,27, 39. 17:5,18<sup>2</sup>,19,20<sup>2</sup>,29,31. 18:13,14,15,20,26,27,28. 19:13,21, 27<sup>3</sup>,30,31,33,40<sup>2</sup>. 20:3,7,13<sup>2</sup>,16,28,32<sup>2</sup>,38. 21:25,27,31,34,37, 39. 22:26,29,30. 23:3,15,18,20,27,28,32. 24:2,4,6,8,10,11,13, 15,27. 25:4,7,9<sup>2</sup>,11,20<sup>2</sup>,21,22,25. 26:2,3,5,7,11,21,22,23,28, 32. 27:2,3,10,12,15,16,22,29,30<sup>2</sup>,31,32,33<sup>2</sup>,34,35,39,43<sup>2</sup>. 28: 4,6<sup>3</sup>,14,16,18,19,22.

*b* 25:11.

*bb* 3:12. 21:12. 23:20.

j 1:4<sup>2</sup>. 2:30. 4:15,18<sup>2</sup>. 5:28,34,40. 7:5,44. 8:38. 10:22<sup>2</sup>,42<sup>2</sup>,48. 11:12. 12:19. 15:5. 16:18,22,23. 17:30. 18:2,27. 21:4,21<sup>2</sup>,33, 34. 22:24<sup>2</sup>,30. 23:2,3,10,12<sup>2</sup>,14,21<sup>2</sup>,22,24,30,35. 24:23<sup>3</sup>. 25:6, 17, 21. 26:20<sup>2</sup>. 27:43.

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*j* 15:20.

i 4:32. 5:36. 7:25. 8:9. 11:28. 12:9,14,15. 13:25. 14:19. 15:11. 16:13,27. 17:7,29. 18:5,28. 19:27. 23:8. 24:9. 25:4<sup>2</sup>,19,24,25. 26:9,26,29. 27:10,13,27. 28:6.

v 4:17. 8:36. 16:6. 24:23.

*v* 14:18. 20:20<sup>2</sup>,27.

*k* 1:3. 2:1. 3:19,26. 4:2<sup>2</sup>,30. 7:4,19. 8:6<sup>2</sup>,11,40. 9:3. 10:41. 11:15. 12:20. 15:13. 18:2,3. 19:1,21. 20:1. 23:15. 27:4,9. 28:18.

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- d 1:25<sup>2</sup>. 4:28. 5:21. 7:31,34,38,43. 9:23. 10:9,33. 11:25. 12:1,4,13. 13:44. 14:5<sup>2</sup>. 15:6. 17:14,26,27. 20:1,7. 23:10. 25:3. 26:17. 28:20<sup>2</sup>.
- e (20:24.)
- e 3:2. 5:31. 7:19. 9:15. 13:47. 20:30. 26:18<sup>2</sup>.
- o 2:4. 4:14. 7:42. 15:2. 16:4,10,14. 17:21<sup>2</sup>. 22:10,14<sup>3</sup>. 23:17,18,19. 25:26. 28:19.
- f 1:19. 5:15<sup>2</sup>. 14:1. 15:39<sup>2</sup>. 16:26. 19:10,12<sup>3</sup>,16.
- p 5:3<sup>2</sup>. 27:21.
- f 10:47. 18:10.
- s 10:43. 15:10,14. 20:24. 27:12.
- h 9:14. 24:15.
- h 14:9. 20:3. 27:20.
- g 2:24. 11:17. 13:25. 21:13<sup>2</sup>.
- g 23:15.
- c 15:28. 24:16. 26:16.
- x 2:20. 7:2.

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- a 12:3,15<sup>2</sup>.
- a 7:18<sup>2</sup>. 14:21<sup>2</sup>.
- b 1:11,13<sup>2</sup>,28. 2:19. 4:24. 5:7. 7:21. 8:8,13,18,39. 9:3,22<sup>2</sup>. 10:3. 11:25. 12:1. 13:3. 14:2,4,14. 15:1<sup>2</sup>,5,14,18,24<sup>2</sup>,26,30. 16:17. 19,25.
- b 13:8.
- j 2:21,22. 12:3<sup>2</sup>.
- i 1:22. 3:8,9,28. 6:11. 15:8.
- v 15:22.
- k 1:11,20. 3:4,26. 4:11<sup>2</sup>,16,18. 6:12. 7:4,5. 8:29. 11:11. 12:2,3. 15:8,13<sup>2</sup>,16.
- d 1:12. 10:6,7. 15:9,12.
- e 6:6. 11:10.
- f 7:6. 15:19,20.
- p 1:10.
- f 7:3.
- s 1:28.
- h 1:15. 9:21. 13:5,11.
- h 1:24. 8:12. 11:8<sup>2</sup>. 15:23.
- g 3:15. 4:21. 11:23.
- c 4:13. 14:13.

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- a 5:12. 7:1,9<sup>2</sup>. 8:2. 9:15. 11:13,19. 14:34,35. 15:25,53<sup>2</sup>. 16:4.  
*a* 7:26. 11:6<sup>2</sup>.  
 b 1:21. 2:2,14. 3:1,11. 5:5,10. 6:1,5. 7:7,12,13,21,25,32,36. 9:10.  
 10:1,13<sup>2</sup>,20,21<sup>2</sup>,27. 11:3,7,10,16. 12:1,3,21,22,23. 14:5,19,31,  
 35. 15:50. 16:7<sup>2</sup>.  
*b* 14:39<sup>2</sup>.  
 j 5:9,11<sup>2</sup>. 7:10,11. 9:14.  
 i 3:18. 7:26,36,40. 8:2. 10:12. 11:18. 14:37.  
*k* 8:10. 9:18. 10:6. 11:21,22<sup>2</sup>,25,33.  
 d 1:17<sup>2</sup>. 10:7<sup>3</sup>. 11:20. 16:3.  
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 h 9:4<sup>2</sup>,5,6. h 9:10. 10:13.  
 g 7:39. 15:9. c 7:37.
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## 2 CORINTHIANS.

- a 2:3. 5:10. 9:5. 11:30. 12:1,4.  
*a* 7:11. 8:11<sup>2</sup>. 9:1.  
 b 1:4,8,15,16<sup>3</sup>. 2:8. 3:1,7. 5:2,4<sup>2</sup>,8<sup>2</sup>,9,11. 6:1. 7:11. 9:8. 10:2,7,9,  
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*b* 8:10<sup>2</sup>,11. 10:2.  
*v* 1:8.  
*k* 1:4. 3:13. 4:4. 7:3<sup>2</sup>,12. 8:6,11.  
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## GALATIANS.

- a 4:18. 6:14.  
 b 1:7,10,16. 2:3,6,9,10,14,17. 3:2,21,23. 4:9,17,20<sup>2</sup>,21. 6:12<sup>2</sup>,13.  
 i 6:3. v 5:7.  
*k* 2:12. 3:17,23. 4:18. d 1:18. 2:4.  
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## EPHESIANS.

- a 5:12. 6:20.  
 b 3:4,13,16,18,19,20. 4:1,3,22,23,24. 5:28. 6:11,13<sup>2</sup>,16.  
 k 1:12,18. 6:1. d 1:4. 3:8,9.  
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## PHILIPPIANS.

- a 1:7. 2:25. 3:1.  
 a 1:21<sup>2</sup>,22,24,29<sup>2</sup>.  
 b 1:12,14,17. 2:19,23,26. 3:13,21. 4:2,11,12<sup>6</sup>.  
 b 2:6,13<sup>2</sup>. 4:10.  
 i 3:4,8. k 1:7,10,23<sup>2</sup>.  
 e 3:10. f 1:13,14.  
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## COLOSSIANS.

- a 4:4,6. b 1:19,20,27. 2:1.  
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- 

## 1 THESSALONIANS.

- a 4:1<sup>2</sup>.  
 b 2:2,4,7,8,17,18. 3:1,4,6,9. 4:4,10,11<sup>4</sup>,13. 5:12,13.  
 b 3:3.  
 j 5:27.  
 v 2:16.  
 k 2:9,12,16. 3:2<sup>2</sup>,5,10<sup>2</sup>,13. 4:9.  
 d 1:9,10.  
 f 1:7,8. h 1:8. 4:9. 5:1.  
 c 4:3,4. c 4:6<sup>2</sup>.
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## 2 THESSALONIANS.

- a 1:6. 3:7. b 1:3. 2:13. 3:10.  
 j 3:6. k 1:5. 2:2<sup>2</sup>,6,10,11. 3:8,9.  
 d 1:10<sup>2</sup>. 3:14. f 1:4. 2:4.

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- a 2:1,10. 4:6. 8:3. 9:5,26,27. 11:6. 13:9.  
*a* 10:31.  
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*k* 2:3,15,17. 3:12,15. 7:23,24,25. 8:3,13. 9:14,28. 10:2,15,26. 11:  
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 o 6:13. *f* 13:6.  
 p 6:10. *s* 5:5.  
 h 4:1. 7:5,11<sup>2</sup>,27. 9:16,23. 11:15. 13:10.  
*h* 5:12. *g* 5:11. 6:6,18. 10:4. 11:6,19.  
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- a 3:2,15.  
 b 1:3,7,16,20. 2:1,4<sup>2</sup>,8,9,12<sup>3</sup>. 3:5,14. 5:4<sup>2</sup>,11,14<sup>4</sup>,25. 6:7,9,16.  
 j 1:3<sup>2</sup>. 4:3. 6:14,17<sup>2</sup>,18<sup>3</sup>. *i* 6:5.  
 v 4:3. *d* 1:15.

## 2 TIMOTHY.

- a 2:6,24<sup>2</sup>.  
 b 1:4,6. 2:13,15. 3:7,12,15. 4:1,9,21.  
 j 2:14.  
 i 2:18. *g* 1:12. 2:2.

## TITUS.

- a 1:7,11.  
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 o 2:8.  
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## PHILEMON.

b 1:13,14.

h 1:8.

## JAMES.

a 3:10.

b 1:21. 2:12,14,20. 3:8,12<sup>2</sup>. 4:2,4,12<sup>2</sup>,17.

bb 5:17.

i 1:26. 2:14.

g 3:2.

l 1:1.

k 1:18,19<sup>2</sup>. 3:3. 4:2,15.c 1:27<sup>2</sup>.

## 1 PETER.

a 3:17.

b 1:12. 2:11. 3:10<sup>2</sup>. 5:1,8,9.

bb 3:10.

k 3:7. 4:2.

f 1:21.

g 1:5. 4:3.

i 5:12.

d 2:5.

h 4:17.

c 2:15.

## 2 PETER.

a 1:13. 2:21<sup>2</sup>. 3:11.b 1:10,12,15<sup>2</sup>. 2:9<sup>2</sup>. 3:9<sup>2</sup>,14.

d 3:2.

## JUDE.

b 1:3,5,9,24<sup>2</sup>.d 1:15<sup>2</sup>.h 1:3<sup>2</sup>.

## 1 JOHN.

b 2:6. 3:9,16. 4:11,20.

i 2:6,9.

## 2 JOHN.

b 1:12<sup>2</sup>.

l 1:10,11.

o 1:12.

## 3 JOHN.

b 1:2<sup>2</sup>,8,13,14.

o 1:13.

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8:13. 9:6,20<sup>3</sup>. 10:4,7. 11:5<sup>2</sup>,9. 12:2,4,5. 13:4,13,17<sup>2</sup>. 14:3. 15:  
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j 10:9. 13:14.

i 2:9. 3:9.

d 1:12. 3:10. 12:17. 13:6. 16:14. 19:10,19. 20:8<sup>2</sup>. 22:6,8,12,16.

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p 5:5. 16:9.

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h 6:8. 9:10. 11:6<sup>3</sup>,18<sup>3</sup>. 13:5. 14:15.g 4:11. 5:2<sup>2</sup>,4<sup>2</sup>,9<sup>2</sup>,12.

6. TABULAR EXHIBITS OF THE NUMBER, DISTRIBUTION, USE AND TENSE OF THE INFINITIVE.

The following tabular exhibits show the number, distribution and use of the infinitive in Biblical Greek. The anarthrous and the articular infinitives are shown separately, upon facing pages, the former in roman type and the latter in *italic* type. The exhibit is by individual books, by the three main divisions; then in one summary table is given a complete view of the infinitive in Biblical Greek. To this is added a corresponding summary table which exhibits the tenses of the infinitival forms throughout; it has not seemed important to reproduce here the more detailed tense exhibits. The subjoined table of chapters and pages (according to the Swete edition of the Septuagint and the Westcott and Hort edition of the New Testament) is to facilitate comparison of the use of the infinitive in the various books and divisions.

CHAPTERS AND PAGES IN THE BIBLICAL BOOKS.

OLD TEST.	Esth.	10	17	Ws.Sl.	19	40	1 Cor.	16	25
	Hos.	14	15	Ws.Si.	51	111	2 Cor.	13	17
Gen.	Am.	9	13	Est.Ad.	6	9	Gal.	6	9
Ex.	Mic.	7	9	Judith	16	34	Eph.	6	9
Lev.	Joel	3	7	Tob.	14	17	Phil.	4	7
Num.	Obad.	1	3	Bar.	5	9	Col.	4	7
Deut.	Jonah	4	5	Ep.Jer.	1	6	1 Thess.	5	6
Josh.	Nah.	3	5	Sus.	1	5	2 Thess.	3	4
Judg.	Hab.	3	6	Bel Dr.	1	4	1 Tim.	6	7
Ruth	Zeph.	3	6	1 Mac.	16	68	2 Tim.	4	5
1 Sam.	Hag.	2	4	2 Mac.	15	47	Titus	3	3
2 Sam.	Zech.	14	20	3 Mac.	7	20	Philem.	1	2
1 Kgs.	Mal.	4	7	4 Mac.	18	34	Heb.	13	22
2 Kgs.	Isa.	66	122				Jas.	5	7
1 Chr.	Jer.	52	127	NEW TEST.			1 Pet.	5	7
2 Chr.	Lam.	5	19		Chs.	Pp.	2 Pet.	3	5
Esd.B.	Ezek.	48	113	Matt.	28	69	1 Jno.	5	8
Psa.	Dan.	12	39	Mk.	16	42	2 Jno.	1	1
Prov.				Lk.	24	73	3 Jno.	1	1
Eecl.	APOCRYPHA.			Jno.	21	55	Jude	1	3
Song		Chs.	Pp.	Acts	28	70	Rev.	22	37
Job	Esd.A.	9	33	Rom.	16	27			

## EXHIBIT A.—NUMBER, DISTRIBUTION AND USE OF ANARTHROUS INFINITIVES IN OLD TESTAMENT.

	a	b	j	i	v	k	d	e	o	f	p	s	h	g	e	x	Tot.
Genesis	11	62	9	3		4	77	7	2	1		4	3	2	2		187
Exodus	2	55	9		2		59	20	18	5	8	2		4		1	185
Levitic's	2	3	6				30	11	7	5	4	2		1			71
Numbers	4	32	5	1	1		57	1	22		16	7	1	2		1	150
Deuter'y	2	92	36				88	1	17	5	11	36	4	2	2		296
Joshua	6	24	15				16	6	6	2	5	8			1	1	90
Judges	4	36				4	36	2	3	1		5			1		92
Ruth	1	5				1	2	1	1			1					12
1 Samuel	5	44	7	1	3		61		8	2	5	8	1		8	5	158
2 Samuel	3	32	4				36		7	3		2			1		88
1 Kings	5	20	8			2	38		4	4	4	12	5	1	1		100
2 Kings	3	17	3				32		3	2	3	1				2	66
1 Chron.	4	9	4				14		8				1	1			41
2 Chron.	16	38	18	1	1		45		28	1	3	5	1	1			158
Esdras B	5	22	5		1	2	32	4	16	1	7	16	1	1			113
Psalms	7	22	2			1	18		6	2	1			1	1		61
Proverbs	26	32		4	2		7	2	2	1				3		1	80
Ecclesi's	4	5							1						2		12
Song		1					5										6
Job	6	49	2	6	1		13	1	1	1	1	1		1			83
Esther	10	22	20				15	3					2	1	2		75
Hosea		9					2	2		2							15
Amos		1					1										2
Micah		3					1										4
Joel																1	1
Obadiah							1										1
Jonah	3	1	1														5
Nahum																	
Habak'k		2															2
Zepha'h		1															1
Haggai							1										1
Zechar'h		1					12										13
Malachi							2							2		1	5
Isaiah	9	74	9	2			66	6	1	5			2	1		11	186
Jeremiah	4	43	7				50	1	1		4	7	3	1	2		123
Lamen's		3	2				3										8
Ezekiel	2	10					35	2			1	1	1			1	53
Daniel	9	32	24				31	5	1	1	1	3	7	1			115
Totals	153	802	196	18	11	14	886	75	163	40	74	121	32	26	23	25	2659

EXHIBIT B.—NUMBER, DISTRIBUTION AND USE OF THE  
ARTICULAR INFINITIVE IN THE OLD TESTAMENT.

	a	aa	b	bb	j	v	k	e	o	f	s	h	g	c	r	Tot.
Genesis				13		2	87	13		3	4	5	3	2		132
Exodus		1		3			24			4		1		1		34
Leviticus				1	1		27	7	1	2	1					40
Numbers							19	1	2	1		1				24
Deutero'y				3			21			2		1		1		28
Joshua				1			16	2			1					22
Judges				10	1		22	30	1	1	4				2	71
Ruth		3		1	1	1	6	6	1	2		3			1	25
1 Samuel	1	1		5	1	3	28	12		3	3			1		58
2 Samuel		1		19	1	1	40	33	1	5	3	3	2	3		112
1 Kings		2		10	3	1	30	29	2	8	15	2	1			103
2 Kings				6	2		41	16	4	3	7			1	3	83
1 Chron.		1		17	4	1	17	52	11	1	1	2				107
2 Chron.		4		22	5	6	66	46	8	11	7	3			1	179
Esdras B.		1		4	3		4	13	4	5	5	2				41
Psalms	4	2		28	2		85	70	3	5	3	5			2	209
Proverbs	5			3		1	6	6								21
Ecclesia'es	5	10		18				16	13	1	2	26		1	1	93
Song																
Job	5			1		1	10	12	1	2						32
Esther							8									8
Hosea				3			6	6				1				16
Amos				7			5	8				1				21
Micah				4		1	1	4						2		12
Joel				1				2								3
Obadiah								1								1
Jonah	1			4	1		2	5								13
Nahum				1				1								2
Habak'uk				1			5	9						2		17
Zephan'ah				1			6	5								12
Haggai							1	1				2				4
Zechariah				6			3	16								25
Malachi				1			4	1		1						7
Isaiah		3	1	18	1		19	37		3	1	1	2		1	87
Jeremiah	3	2	1	17	2	1	47	80		6	8	1	2	1		171
Lamenta's				1	2		9	4		1						17
Ezekiel	1	1	2	6			113	103		5	10	2	3			250
Daniel	1						22	2				2				27
Totals	26	32	4	242	30	19	800	649	52	75	75	64	19	17	3	2107

EXHIBIT C.—NUMBER, DISTRIBUTION AND USE OF  
ANARTHROUS INFINITIVES IN APOCRYPHA.

	a	b	j	l	i	v	k	d	e	o	f	p	s	h	g	c	x	Tot.
Esdras A	7	33	51	2			4	31	2	3	2	8	7	1		1		152
Wis. Sol.	10	44	2		6			1		2	1	1	1	1	6		1	76
Wis. Sir.	34	52	1		1	2	1	34		12		9	4	3	2		9	164
Esth. Ad.	2	18	4	1	4			8	1		2							40
Judith	7	23	25		6		1	9		2			4	4			1	83
Tobit	18	21	15		1	1	1	10		1	1	1	2				5	77
Baruch		4	3					4					5		1			17
Ep. Jer.	3	13	1		1			3							4			25
Sussana	2	4	2					2	1									11
Bel Dra.		1	2															3
1 Macca.	18	111	27	10		4	1	56	7	6	2	3	11	12	4	2	1	275
2 Macca.	43	165	40	10	39			19	1		19	3	9	3	6		3	360
3 Macca.	4	63	13	4	17			8			9		7	1	1			127
4 Macca.	19	90	10		16	1		3	2		19			1	8		2	171
Totals	167	642	197	27	91	8	8	188	14	26	55	25	50	26	32	3	22	1581

EXHIBIT D.—NUMBER, DISTRIBUTION AND USE OF THE  
ARTICULAR INFINITIVE IN THE APOCRYPHA.

	<i>a</i>	<i>aa</i>	<i>b</i>	<i>bb</i>	<i>j</i>	<i>v</i>	<i>k</i>	<i>e</i>	<i>f</i>	<i>s</i>	<i>h</i>	<i>g</i>	<i>c</i>	<i>r</i>	Tot.
<i>Esdras A.</i>		1		1		4	20		1						27
<i>Wis. Sol.</i>	6						4	1	1		1		1		14
<i>Wis. Sir.</i>	1	1		1		1	31	2	2		1				40
<i>Esth. Ad.</i>							5							1	6
<i>Judith</i>	1	1		5			13	10	1		1	1			33
<i>Tobit</i>	2						10	4							16
<i>Baruch</i>							7	4		1					12
<i>Ep. Jer.</i>							1								1
<i>Sussana</i>							1								1
<i>Bel Dra.</i>															
<i>1 Macca.</i>				22	5	1	32	62	3	1	5	5			136
<i>2 Macca.</i>	5		4				22	2							33
<i>3 Macca.</i>			3			2	9								14
<i>4 Macca.</i>	4		1	1			6				1			3	16
<i>Totals</i>	19	3	8	30	5	8	161	85	8	2	9	6	2	3	349

## EXHIBIT E.—NUMBER, DISTRIBUTION AND USE OF ANARTHROUS INFINITIVES IN NEW TESTAMENT.

	a	b	j	l	i	v	d	e	o	f	p	s	h	g	c	x	r	n	Tot.
Matt.	36	107	16		3	1	38	4		12			3	2			3		225
Mark	34	100	7		3		19		4	12			2	1			2		184
Luke	58	156	13		12	1	64	3	5	2	1	4	4	4			1		328
John	14	90	1		5		10		7				8				3		138
Acts	74	180	54	2	32	4	29	1	18	11	3	5	2	5	3	2			425
Rom.	3	34	4		6		5			3	1	1	4	3					64
1 Cor.	14	40	6		8		7			2		1	4	2	1				85
2 Cor.	6	30					5			5			2	2	1				51
Gal.	2	20			1	1	2						1						27
Eph.	2	16					3		1		2	1					2		27
Phil.	3	16			2					2								1	24
Col.	2	4					3				2								11
1 Ths.	2	19	1			1	2			2			3		2				32
2 Ths.	2	3	1				3			2									11
1 Tim.	2	25	9		1	1	1												39
2 Tim.	3	10	1		1										2				17
Titus	2	15							1			1		2					21
Phile.		2											1						3
Heb.	9	34	1		2	1	3		1	1	1	1	9	6	1		1		71
James	1	12		1	2									1	2				19
1 Pet.	1	7			1		1			1				2	1				14
2 Pet.	4	9					1												14
1 John		5			2														7
2 John		2		2						1									5
3 John		4								1									5
Jude		5					2						2						9
Rev.	15	47			2		13		3		2	1	10	8					101
Tot.	289	992	114	5	83	10	211	8	42	55	12	15	55	40	13	11	1	1	1957

EXHIBIT F.—NUMBER, DISTRIBUTION AND USE OF THE  
ARTICULAR INFINITIVE IN THE NEW TESTAMENT.

	<i>a</i>	<i>aa</i>	<i>b</i>	<i>bb</i>	<i>j</i>	<i>v</i>	<i>k</i>	<i>e</i>	<i>f</i>	<i>s</i>	<i>h</i>	<i>g</i>	<i>c</i>	<i>r</i>	Tot.
<i>Matt.</i>	2						18	7							27
<i>Mark</i>	4						12								16
<i>Luke</i>		1		1	1	2	49	12			5	1			72
<i>John</i>							4								4
<i>Acts</i>		2	1	3	1	4	27	8	2		3	1			52
<i>Rom.</i>	4		1			1	19	2	1		4		2		34
<i>1 Cor.</i>	3		2				8				2				15
<i>2 Cor.</i>	4		4			1	8				1		1	1	20
<i>Gal.</i>							4			1					5
<i>Eph.</i>							3								3
<i>Phil.</i>	6		4				4	1			1				16
<i>Col.</i>															
<i>1 Thes.</i>			1				10						2		13
<i>2 Thes.</i>							8								8
<i>1 Tim.</i>															
<i>2 Tim.</i>															
<i>Titus</i>															
<i>Phile.</i>															
<i>Heb.</i>	1						18	2			1				22
<i>James</i>				1			6								7
<i>1 Peter</i>				1			2				1				4
<i>2 Peter</i>															
<i>1 John</i>															
<i>2 John</i>															
<i>3 John</i>															
<i>Jude</i>															
<i>Rev.</i>								1							1
<i>Tot.</i>	24	3	13	6	2	8	200	33	3	1	18	2	5	1	319

EXHIBIT G.—NUMBER, DISTRIBUTION AND USE OF  
ALL INFINITIVES IN BIBLICAL GREEK.

Roman type indicates anarthrous infinitives, italic type indicates articular infinitives.

Uses	O. T.		Apoc.		N. T.		Sep. Tot.		Tot.
a { <i>a</i> <i>aa</i>	153	<i>26</i> <i>32</i>	167	<i>19</i> <i>3</i>	289	<i>24</i> <i>3</i>	609	<i>69</i> <i>38</i>	716
b { <i>b</i> <i>bb</i>	802	<i>4</i> <i>242</i>	642	<i>8</i> <i>30</i>	992	<i>13</i> <i>6</i>	2436	<i>25</i> <i>278</i>	2739
j <i>j</i>	196	<i>30</i>	197	<i>5</i>	114	<i>2</i>	507	<i>37</i>	544
l			27		5		32		32
i	18		91		83		192		192
v <i>v</i>	11	<i>19</i>	8	<i>8</i>	10	<i>8</i>	29	<i>35</i>	64
k <i>k</i>	14	<i>800</i>	8	<i>161</i>		<i>200</i>	22	<i>1161</i>	1183
d	886		188		211		1285		1285
e <i>e</i>	75	<i>649</i>	14	<i>85</i>	8	<i>33</i>	97	<i>767</i>	864
o <i>o</i>	163	<i>52</i>	26		42		231	<i>52</i>	283
f <i>f</i>	40	<i>75</i>	55	<i>8</i>	55	<i>3</i>	150	<i>86</i>	236
p	74		25		12		111		111
s <i>s</i>	121	<i>75</i>	50	<i>2</i>	15	<i>1</i>	186	<i>78</i>	264
h <i>h</i>	32	<i>64</i>	26	<i>9</i>	55	<i>18</i>	113	<i>91</i>	204
g <i>g</i>	26	<i>19</i>	32	<i>6</i>	40	<i>2</i>	98	<i>27</i>	125
c <i>c</i>	23	<i>17</i>	3	<i>2</i>	13	<i>5</i>	39	<i>24</i>	63
x	25		22		11		58		58
<i>r</i>		<i>3</i>		<i>3</i>		<i>1</i>		<i>7</i>	7
r					1		1		1
n					1		1		1
Tot.	2659	<i>2107</i>	1581	<i>349</i>	1957	<i>319</i>	6197	<i>2775</i>	8972

EXHIBIT H.—THE TENSES OF THE INFINITIVES  
IN BIBLICAL GREEK.

In the square of figures following each use in each ruled column the upper left corner is for the number of PRESENT infinitives, the lower left hand corner for the AORISTS, the upper right hand corner for the FUTURES, the lower right hand corner for the PERFECTS. Roman type indicates anarthrous infinitives, italic type indicates articular infinitives.

Uses	O. T.		Apoc.		N. T.		Tot.	
a	a	7		17		13		
		54 1	18 1	74	2	106 1	11	284 2
		95 3	11	90 3	1	181 1	1	422 8
b	b	21			2		2	
		2			7		10	
		268 3	2	262 15	1	481 3	3	1100 21
j	j	528 3	59	360 5	9	501 7	2	1602 16
			182 1		21		4	
		47 5	7	78 13	2	52 1	1	187 19
l	l	143 1	23	106	3	61	1	337 1
				pr.27		pr.5		pr.32
		11 3		48 22		62 2		121 27
v	v	4		11 10		7 12		18 26
		7	7	7	5	6	6	38
		4	12	1	3	4	2	26
k	k	1	313	4	64		105	487
		13	474 13	4	93 4		87 8	671 25
		239		44 1		38		321 1
d	d	645 2		143		173		961 2
		30	169	4	14	2	9	228
		45	480	10	70 1	6	24	635 1
e	e	78	26	5		19		128
		84 1	26	21		23		154 1
		18	22	34	3	36	1	114
o	o	22	53	21	5	18 1	2	121 1
		13		6		1		20
		61		18 1		11		90 1
f	f	66 2	24	11 2		6		107 4
		53	51	37	2	9	1	153
		11	12	9 1	2	23	12	69 1
h	h	21	51 1	16	7	32	6	133 1
		9	10	14	4	10	1	48
		17	9	17 1	2	29 1	1	75 2
g	g	11	5		1	9	4	30
		12	12	3	1	3 1	1	32 1
		1		1				2
c	c	23 1		21		11		55 1
			1					1
			2		3		1	6
x	x					aor.1		aor.1
						pr.1		pr.1
r	r							
n	n							
Tot.	Tot.	865 14	676	632 54	129	860 6	165	3327 74
		1765 15	1415 16	875 20	215 5	1068 23	146 8	5484 87

### 7. TABLE OF AVERAGES OF OCCURRENCE OF THE INFINITIVE IN BIBLICAL GREEK.

The following table shows the average occurrence to the page of the infinitive, and separately of the anarthrous and articular forms, in Biblical Greek as a whole, and separately in each of the three main divisions.

#### AVERAGES IN BIBLICAL GREEK.

No. of pages, 2874

No. of infinitives,	8972	Average no. to page,	3.1
No. of anarth. infinitives,	6197	Average no. to page,	2.1
No. of artic. infinitives,	2775	Average no. to page,	.9

#### AVERAGES IN THE OLD TESTAMENT.

No. of pages, 1909

No. of infinitives,	4766	Average no. to page,	2.5
No. of anarth. infinitives,	2659	Average no. to page,	1.4
No. of artic. infinitives,	2107	Average no. to page,	1.1

#### AVERAGES IN THE APOCRYPHA.

No. of pages, 437

No. of infinitives,	1930	Average no. to page,	4.4
No. of anarth. infinitives,	1581	Average no. to page,	3.6
No. of artic. infinitives,	349	Average no. to page,	.6

#### AVERAGES IN THE NEW TESTAMENT.

No. of pages, 528

No. of infinitives,	2276	Average no. to page,	4.2
No. of anarth. infinitives,	1957	Average no. to page,	3.6
No. of artic. infinitives,	319	Average no. to page,	.6

Average number to the page of all infinitives is—B. G. 3.1, O. T. 2.5, Apoc. 4.4, N. T. 4.2. Anarthrous infinitives—B. G. 2.1, O. T. 1.4, Apoc. 3.6, N. T. 3.6. Articular infinitives—B. G. .9, O. T. 1.1, Apoc. .8, N. T. .6. Anarthrous infinitives numerically surpass articular infinitives—B. G. 2.1 to .9, O. T. 1.4 to 1.1, Apoc. 3.6 to .8, N. T. 3.6 to .6.

## 8. FEATURES OF THE USE OF THE INFINITIVE.

It may be seen from the foregoing tables with what frequency, where, with what use and with what form the infinitive is employed in Biblical Greek.

It is an important and much used part of the verb. Each page contains 3 (and a fraction more) infinitives; in the O. T. the number averages  $2\frac{1}{2}$  to the page, in the Apoc.  $4\frac{1}{2}$ , in the N. T.  $4\frac{1}{4}$ . The comparatively small number in the Old Testament is due to the fact that it is a translation instead of an original literary production.

The various uses which the infinitive serves are, according to the classification here presented, 22 in number (counting as one the anarthrous and the articular use when they coincide). The anarthrous infinitive serves all these uses except three (*aa*, *bb*, *r*). The articular infinitive serves 15 of the 22 uses, the remaining seven being *l*, *i*, *d*, *p*, *x*, *r*, *n*. It must however be noted that the classification distinguishes between uses which in sense are the same but in form are different, e. g. in sense *a* = both *a* and *aa*, *d* as well as *e* = *e*, *p* as well as *f* = *f*, etc. Of the 19 anarthrous uses found in Biblical Greek, all but one (*k*) appear in the N. T., all but two (*r*, *n*) appear in the Apoc., all but three (*l*, *r*, *n*) appear in the O. T. Of the 15 articular uses the O. T. has every one, the Apoc. and N. T. have all but one (*o*). (See the lists of uses at head of tabular exhibits above, pp. 42-47.)

These 22 uses of the infinitive, arranged in the order of their relative frequency of occurrence, are as follows (for the interpretation of the symbolic letters see above, pp. 5,6, also p. 30):

B. G.—*b d k e a j bb o i s f h p g e h f s a x o c aa j v l v g b c k r r n*.

O. T.—*d b k e bb j o a s e f s p h o f h aa j g a x c v g i c k v b r*.

Apoc.—*b j d a k i e f s g bb l h o p x a e h k v b v f g j c aa r s c.*

N. T.—*b a d k j i f h o g e a h s c b p x v e bb l v c aa j f g r n r s.*

Within each division, O. T., Apoc. and N. T., there is a conspicuously uneven distribution of articular as compared with anarthrous infinitives, of the uses made of the infinitive, and of the number of instances of the several uses.

The New Testament has the fewest instances of the articular infinitive (see above, p. 50), and the instances found are mainly in Luke (72) and Acts (52), more than  $\frac{1}{3}$  of the 319 N. T. instances; while Jno. has but 4 and Rev. 1. Within the Pauline Epistles the articular infinitives are unevenly distributed, e. g. Romans has 34 instances while 1 Cor. with almost as much material has but 15; Phil. has 16 instances while the longer Eph. has 3; 1 Thess. has 13 instances while Gal. has 5. As to variety of uses which the articular infinitive serves in N. T., Lk. has 8 different uses, Matt. 3, Mk. 2, Jno. 1; Acts has 10 different uses, Rom. 8, 2 Cor. 7, Gal. and Eph. 1 each, Col., 1 and 2 Tim. and Tit. none.

The anarthrous infinitive in the N. T. is also uneven in its distribution. Lk. has 328 instances and Acts 425, making 753 out of 1957 (the whole number in N. T.), while Jno. has but 138 and Rev. 101; 1 Tim. has 39 instances while Col. of equal length has 11; Tit. has 21 while 1 Jno. with nearly three times as much material has but 7.

In the N. T. the Lucan writings have the largest and the most varied use of the infinitive, the Johannine writings have the smallest and most contracted use, and the Pauline writings show a very uneven use both in number and logical force.

The Apocrypha exhibit somewhat similar phenomena as regards the infinitive. The articular form occurs here, relatively to the anarthrous form, a little more frequently than in N. T. The uses which the articular infinitive serves in Apoc. are the same in number and kind as in N. T. The

greatest variety of use is found in 1 Macc. and Judith, 9 uses in the former and 8 in the latter. Its greatest frequency of occurrence is in 1 Macc. which has 136 instances where Esd. A. with one-half as much material has but 27 instances, and 2 Macc. with two-thirds as much material has 33 instances. But in the case of the anarthrous infinitives other books take the lead—2 Macc. has the highest number, 360, while 1 Macc. with one-third more material has but 275, and Esd. A. with one-third less material than 2 Macc. has 152. But in the variety of uses 1 Macc. stands first, having 16 different uses of the anarthrous infinitive.

The Old Testament presents striking peculiarities in the use of the infinitive, under the influence of the Hebrew original. Taken entire, this division of Biblical Greek has an almost equal number of instances of the anarthrous and the articular infinitive, 2659 of the former and 2107 of the latter. But this proportion varies greatly in the several books, e. g. Gen. has 187 anarth. to 132 artic., Ex. has 185 anarth. to 34 artic., Deut. has 296 anarth. to 28 artic., Judg. has 92 anarth. to 71 artic., 1 Sam. has 158 anarth. to 58 artic. while 2 Sam. has 88 anarth. to 112 artic., 1 Chron. has 41 anarth. to 107 artic., Psa. has 61 anarth. to 209 artic., Eccles. has 12 anarth. to 93 artic., Am. has 2 anarth. to 21 artic., Isa. has 186 anarth. to 87 artic., Jer. has 123 anarth. to 171 artic., Ezek. has 53 anarth. to 250 artic. The proportion between anarthrous and articular infinitives thus varies in the O. T. books all the way from  $10\frac{1}{2}$  anarth. to 1 artic. to 5 artic. to 1 anarth. This variety is due to differences of subject matter, to differences in the original, and to different translators.

The greatest variety of uses of the articular infinitive in the O. T. is found in the middle historical books and greater prophets. The uses of the anarthrous infinitive are many in all the larger books, especially Gen., Deut., Josh., 1 Sam.

### 9. HEBRAISTIC INFLUENCE UPON THE USE OF THE INFINITIVE IN BIBLICAL GREEK.

Inasmuch as the Septuagint Old Testament is a translation from a Hebrew original, a translation in many respects close and literal, it is in the Old Testament especially that evidences appear of the influence of the Hebrew upon the use of the infinitive in Biblical Greek. Evidences of this influence also appear, less extensively and less conspicuously, in the Apocrypha and New Testament, for some of the Apoc. books (e. g. 1 Macc.) are directly or indirectly from a Hebrew (Aramaic) original, which may be true also of portions of the N. T. (e. g. the Logia underlying Matt. and Lk., and possibly the epistle of James); and because the writers of both these divisions, equally with the writers of the O. T. division, were Jews employing a language not their own and therefore traces of their native tongue occasionally appear in their writings. This Hebraistic influence upon Biblical Greek does not, however, affect the use of the infinitive as largely as it affects some other features of this literature. How it does affect it may be briefly indicated.

In Hebrew the article is not used with the infinitive. The conspicuous frequency of the articular infinitive in the O. T. is not therefore an imitation of the Hebrew. Indeed, one might have expected that on this account the articular infinitive would be used less frequently in the O. T. than in the other two divisions—but the reverse is the case (see above, p. 50). In some degree the frequent construction of the infinitive with *l<sup>e</sup>* in Heb. causes a larger corresponding prepositional use of the infinitive in Grk., though the average occurrence of this use is not larger than in the other two divisions. Also, the number of articular infinitives may have been somewhat increased by a use of the article to represent some other element in the Heb., e. g. *l<sup>e</sup>* or *'eth*; but this is uncertain. It is clear that the frequency of the articular

infinitive is in the main a feature of style peculiar to certain of the O. T. translators.

The Hebraistic influence is chiefly of two kinds: it affects the frequency of occurrence of the infinitive, and it affects the uses which the infinitive is made to serve.

In the Old Testament, where the Hebraistic influence appears in the fullest degree, the infinitive is found only a little more than half as frequently (2.5 to the page) as in Apoc. (4.4 to the page) and N. T. (4.2 to the page). While there may be other reasons also for this O. T. neglect of the infinitive, the chief reason is that the closeness of the translation to the Hebrew original has in countless instances led to the use of a finite verb or other simple form of expression where in free Greek composition the infinitive would have been used. The frequency of occurrence of the Hebrew infinitive in the original has not been tabulated—it probably averages higher than in the Septuagint translation; but the Hebrew infinitive in some of its common uses has no parallel in the Greek language and no imitation in the Septuagint.

However, in the Apocrypha and New Testament, where the language is free Greek (Hellenistic, of course) the infinitive is comparatively unrestricted in frequency of use—only comparatively unrestricted, for even here the coordinative structure of the Hebrew sentence and the Hebraistic simplicity of expression exert an indirect influence upon these two divisions of Biblical Greek.

There is also an influence of the Hebrew upon the uses which the infinitive is made to serve.

One use which is characteristic of Biblical Greek, and which seems to have developed under Hebraistic influence, is the epexegetic or explanatory use (= s, s, see above, pp. 14, 25). This use is not opposed to the genius of the Greek language—it is but a slight extension of the infinitive of result and the appositional infinitive. Illustrations of how this use developed under the influence of the Hebrew may be seen by a comparison of the Hebrew and the Septuagint

texts in Gen. 3:22. Num. 14:36. Deut. 20:19. Josh. 17:13. Psa. 78:18, and other passages cited above, pp. 14, 25.

A constantly recurring expression in the O. T. (Sept.), derived from the Hebrew idiom, is that of *προστίθημι* with the infinitive to denote continuance or repetition, e. g. Gen. 4:2. 1 Sam. 3:6. Lk. 20:11,12. Acts 12:3. The expression occurs rarely in the Apoc. and but three times in the N. T.

Two crass imitations of the Hebrew idiom of the infinitive occur in our Vatican text of the O. T. One is in Josh. 17:13, where *ἐξολεθρεύσαι . . . ἐξωλέθρευσαν* reproduces the common Hebrew infinitive absolute as an intensive cognate, a construction generally resolved in the Greek into the dative case of a cognate noun, e. g. Gen. 2:17. So in this passage according to Codex Alexandrinus. The other gross Hebraism is in Gen. 25:32, where *πορεύομαι τελευτῶν* is an exact reproduction of the Hebrew phrase regardless of the fact that the Greek idiom requires *μέλλω* instead of *πορεύομαι*.

It would not have been surprising if these and other Hebraistic uses of the infinitive had found their way more frequently into the Septuagint. Especially is it noticeable that there is no exact reproduction of that everywhere present Hebrew idiom, the infinitive with *ל*; this phrase is rendered into Greek by the anarthrous infinitive alone, by the articular (*τοῦ*) infinitive alone, by the articular infinitive with the preposition *εἰς* or *πρός*, and less frequently in other ways, but not by the preposition with an anarthrous infinitive except perhaps in the four *εἰς* instances, one in the O. T. and three in the Apoc., cited above (p. 18).

There are no Greek uses of the infinitive which by Hebraistic influence have been entirely shut out of the Biblical Greek. Uses *l*, *n*, *r*, the only uses in B. G. not found in O. T., are rare.

But the relative proportion which subsists in the normal Greek between the several uses of the infinitive is much affected by Hebraistic influence. The extent and nature of this difference cannot be indicated in detail because the data

of the infinitive in normal Greek have not been collected, but a cursory examination shows that the difference is large, and appears oftenest in the O. T.

Because of the fact that the Hebrew has no indirect discourse the infinitive in indirect discourse is seldom found in the O. T. which, with four times as much material as either Apoc. or N. T. has but 18 instances of this use to Apoc. 91 and N. T. 83.

The grand use of the infinitive in the Old Testament is to express purpose (see above, p. 48), this being its force in 1825 out of 4766 instances, more than one-third of all. Then follow in order of frequency the use of the infinitive as verbal object, 1322 instances; as prepositional object, 814 instances; to express result, 385 instances; as subject, 211 instances; leaving 209 instances distributed among five other uses.

The Apocrypha and New Testament present a different order and proportion of the uses of the infinitive. In these two divisions the main use is as verbal object, this being its force in 2249 out of 4205 instances, more than one-half of all. Then follow in order of frequency the use of the infinitive to express purpose, 607 instances; as subject, 505 instances; as prepositional object, 361 instances; to express result, 226 instances; leaving 256 instances distributed among seven other uses.

The differences of proportion in the uses of the infinitive as seen in this comparison of the O. T. with the Apoc. and N. T. is chiefly due to the direct influence of the Hebrew original. In a small degree also, and indirectly, Hebraistic influence has affected the proportion of uses in the Apoc. and N. T.; but it is probable that, if the data of the infinitive in normal Greek were collected, they would show a *similar order to that of the Apoc. and N. T. in the relative frequency of occurrence of the greater uses which the infinitive is made to serve.*

## 10. USE OF THE SUBJECT OF THE INFINITIVE.

Biblical Greek presents nothing peculiar in the use of the subject of the infinitive. The one modification which is noticeable in a comparison with classical Greek, but which is characteristic of the common dialect Greek generally, is the more frequent expression of the subject, for particularization, emphasis or perspicuity. As a general rule, the subject is omitted when it is the same as the subject of the governing verb, or when it is the same as the object of the governing verb, or when by reason of its general, indefinite character or its easy inference from some other portion of the sentence, it is sufficiently clear.

When the subject of the infinitive is expressed it is always in the accusative case. The position of the subject in the clause regularly is immediately before, or less frequently after, the infinitive. The object of the infinitive follows the infinitive, and follows also the subject if that stands after the infinitive.

## 11. USE OF THE NEGATIVE WITH THE INFINITIVE.

Only those instances are here considered in which the infinitive itself is modified by the negative. The total number of such instances in Biblical Greek is 354. Of this number 330 have the simple negative form  $\mu\eta$ , and the remaining 24 instances have compound forms of  $\mu\eta$ . There has been found no instance in these texts where  $\sigma\upsilon$  or any compound of  $\sigma\upsilon$  directly modifies an infinitive.

The anarthrous infinitive with  $\mu\eta$  occurs in the O. T. 59 times, in the Apoc. 32 times, in the N. T. 47 times; in all 139 instances. The articular infinitive with  $\mu\eta$  occurs in the O. T. 136 times ( $\tau\omicron\upsilon^{99}$ ,  $\tau\acute{o}^{37}$ ), in the Apoc. 21 times ( $\tau\omicron\upsilon^{10}$ ,  $\tau\acute{o}^{11}$ ), in the N. T. 35 times ( $\tau\omicron\upsilon^{15}$ ,  $\tau\acute{o}^{20}$ ); in all 192 times ( $\tau\omicron\upsilon^{124}$ ,  $\tau\acute{o}^{68}$ ). The majority of negated infinitives are of the articular form for the reason that in the case of the anarthrous form the negative more frequently limits the finite governing verb.

## 12. TENSES OF THE INFINITIVE IN BIB'L GREEK.

The table on p. 49 above presents a summary of the data about the tenses of the infinitive in Biblical Greek. Of the whole number of instances of the infinitive, 8972, there are 5484 aorists, 3327 presents, 87 perfects and 74 futures.

The common grammatical distinction between the present and the aorist tenses of the infinitive is here also observed, the present indicating that the action or state denoted by the infinitive is thought of as in progress, the aorist indicating that that action or state is thought of indefinitely as regards progress. The aorists predominate over the presents in the Apoc. and N. T. in the ratio of 4 to 3, but in the O. T. in the ratio of 2 to 1. This difference is noticeable, and is probably due to the influence of the Hebrew original. One of the chief kinds of variant readings in the O. T. (Sept.) MSS. is the aorist for present and present for aorist in the instances of the infinitive.

But one use (of those which are found more than a few times) employs one tense to the exclusion of all others; this is use l, the anarthrous infinitive as verbal object in salutations. There is no striking preference in any other use for the present as against the aorist, or *vice versa*.

The perfect and the future tenses are used infrequently. Of the perfect tense there are in the O. T. 31 instances (anarth.<sup>15</sup>, artic.<sup>16</sup>), in the Apoc. 25 instances (anarth.<sup>20</sup>, artic.<sup>5</sup>), in the N. T. 31 instances (anarth.<sup>23</sup>, artic.<sup>8</sup>). In some of these instances the perfect has a present force, but in the most of them the perfect has its true force denoting completed action or resultant state. The instances of the perfect are mainly in indirect discourse and as prepositional and verbal object.

The future infinitive, in every instance anarthrous, occurs 14 times in O. T., 54 times in Apoc., 6 times in N. T.; and the Apoc. instances are almost wholly in 2 and 3 Macc. The instances of the future are mainly in indirect discourse, as verbal object and after verbs of commanding.





