

Infinitives

Introduction

The infinitive, like the participle, has a double nature: it is in part verbal and in part nominal. The difference between the infinitive and the participle is that the latter is an adjective (unless substantive by an article) whereas the former is a substantive. The name comes from comparing its form and the *finite* verb. The finite verb is limited to a grammatical person by the personal endings (e.g., λέγω, *I say*: the action of the verb is limited to the first-person singular) whereas the *infinite* verb (*verbum infinitum*) is not limited to a particular grammatical person (λέγειν, *saying or to say*: the action of the verb can be circumscribed to a first, second or third person, singular and plural).¹

The infinitive is therefore a *verbal noun*. Accordingly, it has the characteristics of a verb, hence it can be marked for tense-aspect and voice, and may have complements and adjuncts. Since it is marked for tense-aspect, the infinitive can express different stages of an action in a manner that the verb's corresponding substantive is unable to, for instance, these four infinitives ποιεῖν (imperfective), ποιήσειν (future), ποιῆσαι (perfective) and πεποιηκέναι (perfect state) describe more states than the abstract ποιήσις could possibly do. However, the infinitive does not have mood (though it is in fact usually considered one of the moods of the verb), and its number is always in the singular.²

As a noun, the infinitive may have the case functions of a noun (nominative, accusative, dative), which thus allows it to have syntactic functions such as subject, object and complement. It may be the object of a preposition and it may be modified by an article and even by an adjective (though only a predicative adjective, e.g., τὸ ἀποθανεῖν κέρδος [*to die* (is) gain] since the infinitive is mostly modified by adverbs). However, infinitives do not have gender (though the neuter singular article is usually attached to them, mainly

¹ See Archibald Thomas Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 3rd ed. (New York, NY: Hodder and Stoughton, 1919), 1050–51.

² See Evert van Emde Boas et al., *The Cambridge Grammar of Classical Greek* (Cambridge, UK; New York, NY: Cambridge University Press, 2019), 580; Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 588.

to indicate the case and/or to use the infinitive as an object of a preposition: indeed, *the infinitive after a preposition is always articular*).³

Before we discuss the various usages of the infinitive, a brief consideration of tense and aspect in the infinitive is worthwhile.

Aspect and Tense

Infinitives, just as participles, are generally timeless except the future infinitive (which, in any case, has become quite rare in Koiné) and the infinitives used in indirect discourse, as we shall discuss further on.⁴ Accordingly, it is the time element in the indicative verb on which the infinitive depends that will be dominant, whereas the tense of the infinitive will basically indicate the aspect, which functions for the most part like the aspect in the indicative. Thus, an aorist infinitive will indicate the aspect of “completeness” which, in relation to the main verb, will give the make the infinitive appear to indicate an anterior action. Similarly, a present participle indicates the aspect of a continuous action, thus in relation to the main verb, an action that is contemporaneous. Likewise, a perfect infinitive will indicate the aspect of a resultant state, hence of an action that has occurred before that of the main verb but with results still apparent at the time of the main verb. The future infinitive, as we mentioned above, is the only one that seems to have a time element, though its use appears to be limited to verbs that already look to the future, e.g., μέλλω “to be about to” and ἐλπίζω “to expect”.

Common uses of Infinitives

The infinitive developed in Greek somewhat differently from the participle. Scholars are of the opinion that the simple infinitive is the oldest form. More specifically, they claim that it was as a verbal noun in the dative form frequently used epexegetically as a dative of limitation e.g.,

ἐγένετο ὄρμη τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς – There occurred a **rush** of the gentiles and the Jews as well together with their leaders **to mistreat** and **stone** them (Acts 14,5)

³ See Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 580; Wallace, *Greek Grammar beyond the Basics*, 588–89; Herbert Weir Smyth, *Greek Grammar*, trans. Gordon M. Messing (Cambridge, MA: Harvard University Press, 1956), §§ 1967–68.

⁴ See Robertson, *Grammar of the GNT*, 1080–82; Smyth, *Greek Grammar*, § 1865.

The infinitive then began to be used in the same way with verbs, in which case the limitation expresses a sort of dative of purpose as in: ἤλθον περιτεμεῖν τὸ παιδίον they came to circumcise [i.e., *for circumcising*] the child (Lk 1,59). The infinitive continued to develop differently when compared to the participle since it took up more the functions of a noun as the participle took up those of an adjective. Thus, the usages of the infinitive with articles and as the objects of prepositions began to appear, adding various semantic meanings to the simple “bare” infinitive. This wide array of semantic possibilities made the infinitive quite popular in literary language, but it was less common in vernacular speech, which tended to clarity and simplicity. For this reason, the infinitive begins to experience a decline in usage in the Koiné period, where it is substituted by other constructions such as ὅτι clauses and direct speech (for subject and object infinitives and causal infinitives), ἵνα clauses (for purpose infinitives), and prepositional phrases involving abstract nouns rather than infinitives (for adverbial uses such as temporal, causal, etc.). This is the situation in the NT: we still find many of the classical usages of the infinitive, yet we also observe the increasing use of its substitutions.⁵

Given this somewhat irregular development of the infinitive, its study becomes a daunting challenge. Some grammars decide to classify them according to their semantic categories and indicate the various forms the infinitive has in each semantic category (e.g., Wallace). The advantage of this procedure is that one can gain a general understanding of how infinitives function. The disadvantage is that the student does not usually encounter a semantic category in the text but rather a structural form that needs to be identified before its semantic category can be deduced. For this reason, other grammars (usually the older ones) decide rather to categorize infinitives structurally, indicating the semantic meaning of each form. The setback of this procedure is that one may lack an overall picture of how infinitives function. Other grammars unfortunately indistinctively mix the two procedures, thus resulting in a complicated presentation of the infinitives. Here, we will follow Wallace’s procedure, i.e., we will categorize the infinitives semantically, giving at the same time structural clues for each semantic category, then provide a table of the structural categories as a summary at the end.

The semantic categories of the infinitive derive from its double nature as a verbal noun. Accordingly, both as a verb and as a substantive, the infinitive can be dependent

⁵ See Robertson, *Grammar of the GNT*, 1051–56; Smyth, *Greek Grammar*, § 1969; Friedrich Blass, Albert Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 1961), § 388.

or independent, with the emphasis falling on either part of its double nature, with the effect that it is either used verbally or nominally, as shown in the table below:⁶

	Verbal	Nominal
Independent	<p>(Verbal)</p> <p>Imperative Absolute</p>	<p>(Substantival)</p> <p>Subject, object (complementary), indirect discourse, apposition</p>
Dependent	<p>(Adverbial)</p> <p>Purpose, means, cause, result, temporal, etc.</p>	<p>(Adjectival)</p> <p>Epexegetic</p>

It is worth noting at the outset of this study that in classical Greek, the infinitive would take οὐ as its negative in indirect discourse (as indeed it would be in the corresponding direct discourse) and μή in all other cases. By NT times, however, the negative particle used with the infinitive is always μή.⁷ Compare the following:

- καὶ εἶπεν κύριος ὁ θεός **οὐ** καλὸν εἶναι τὸν ἄνθρωπον μόνον – And God said that it is not good that man should be alone (Gen 2,18) *the corresponding speech: οὐ καλὸν ἐστίν...*
- Σαδδουκαῖοι μὲν γὰρ λέγουσιν **μὴ** εἶναι ἀνάστασιν – The Sadducees say that there is no resurrection (Acts 23,8) *the corresponding speech is nevertheless still with οὐ: οὐκ ἐστίν ἀνάστασιν*

1. Verbal uses of the infinitive

In this usage of the infinitive, it is its characteristics as verb that come to the fore, i.e., the fact that it can be marked for tense-aspect and voice, and may have complements and adjuncts. Since the verbal notion is being emphasized, constituents needed to complete the verbal idea usually accompany it (subject, direct object, indirect object) and, in some

⁶ The table has been adapted from Wallace, *Greek Grammar beyond the Basics*, 590.

⁷ Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 588, 593; Blass, Debrunner, and Funk, *BDF*, § 429; Wallace, *Greek Grammar beyond the Basics*, 588.

case, verbal modifiers are also provided (adverbs and adverbial clauses). These constituents function in the same way as with finite verbs, though the subject of an infinitive is usually presented differently.

Smyth gives the general rule that “*in general the subject of the infinitive, if expressed at all, stands in the accusative; when the subject of the infinitive is the same as the subject or object of the governing verb, or when it has already been made known in the sentence, it is not repeated with the infinitive.*”⁸

a. Imperative Infinitive

This is an instance of the use of the infinitive independently, in this case, as though it were a finite verb in the imperative mood. This usage was common in classical Greek, but is very rare in the NT.⁹

Examples:

1. **χαίρειν** μετὰ χαιρόντων, **κλαίειν** μετὰ κλαιόντων – Rejoice with those who rejoice, weep with those who weep (Rom 12,15)
2. μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πῆραν μήτε ἄρτον μήτε ἀργύριον μήτε [ἀνά] δύο χιτῶνας ἔχειν – Do not take with you anything on the road, (that is) have neither walking stick, nor bread, nor money, nor two tunics each (Lk 9,3). *Here, the infinitive ἔχειν could have an imperatival value (it in fact comes after an imperative), though it can also be considered exegetical (hence the words “that is” in parentheses)*

b. Absolute Infinitive

This is also a rare category in the NT (just as it was in classical Greek) being limited to idiomatic expressions. Here, the infinitive does not depend on any verb, adjective, etc.¹⁰ In the NT, the most common example is the greeting **χαίρειν**.¹¹

Examples:

1. Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι **χαίρειν** – Claudius Lysias to his excellency the Governor, greetings (Acts 23,26).

⁸ Smyth, *Greek Grammar*, § 1972. See also Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 585–88, 593.

⁹ See Wallace, *Greek Grammar beyond the Basics*, 608.

¹⁰ See Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 605.

¹¹ See Wallace, *Greek Grammar beyond the Basics*, 608–9; Smyth, *Greek Grammar*, § 2012.

2. καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται – And, so to say, even Levi, who receives the tithes, was himself tithed through Abraham (Heb 7,9) ὡς (ἔπος) εἰπεῖν was a fixed idiomatic expression from classical Greek meaning literally “like saying a word”

c. Adverbial Infinitive

As the name implies, here the infinitive modifies the action of the verb it depends upon by indicating a particular circumstance of that action's realization. The most common usages are indicated below. Unlike the previous two usages that we have seen, which involve the simple infinitive, each of the following semantic categories has more than one way in which the infinitive is used to render the adverbial idea.

i. Purpose

Here the infinitive *indicates the purpose or goal* of the action or state denoted by the main verb. It looks ahead to the anticipated and intended result.¹² The *simple infinitive* will usually express purpose when the verb it depends on is a [transitive] *verb of motion* like ‘send’, ‘go’, ‘come’, or has the meaning ‘give’, ‘take’, ‘entrust’, ‘receive’, ‘choose’, ‘appoint’ or has the meaning ‘have (at one's disposal)’.¹³ Purpose — positive or negative (with μή)— is indicated in the NT also using *the genitive articular infinitive* (τοῦ + infinitive). This use is common with verbs of hindering or preventing. Since the prepositions εἰς and πρὸς *with the accusative* have the meaning of motion towards, when used with the infinitive, they will usually indicate purpose. In the NT, ὥστε + *infinitive* is not only limited to indicating the result of an action. Indeed, there are some instances where it is used to indicate the purpose.¹⁴

Examples:

1. εἰσηλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι – He went into the synagogue, as was his custom on the sabbath day, and stood up to [*in order to*] read (Lk 4,16)
2. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι – two men went up to the Temple in order to pray (Lk 18,10)

¹² See Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 5th ed. (Chicago, Ill: University of Chicago Press, 1903), 146; Wallace, *Greek Grammar beyond the Basics*, 590.

¹³ Wallace, *Greek Grammar beyond the Basics*, 591; Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 589; Smyth, *Greek Grammar*, § 2009; James Hope Moulton and Nigel Turner, *A Grammar of New Testament Greek: Syntax*, repr. 2005, vol. 3 (Edinburgh: T&T Clark, 1963), 134–35.

¹⁴ Blass, Debrunner, and Funk, *BDF*, § 391,3.

3. καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ **βόσκειν** χοίρους – and he sent him to his fields to pasture pigs (Lk 15,15)
4. ὃν ἐτίθουν καθ’ ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν **τοῦ αἰτεῖν** ἐλεημοσύνην – whom they would place every day at the gate called Beautiful so that he may beg for alms (Acts 3,2)
5. μετανοήσατε οὖν καὶ ἐπιστρέψατε **εἰς τὸ ἐξαλειφθῆναι** ὑμῶν τὰς ἁμαρτίας – repent therefore and convert so that your sins may be wiped out (Acts 3,19)
6. οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας [ἡμῶν] τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν **εἰς τὸ μὴ ζωογονεῖσθαι** – He, by deceiving our people, mistreated our parents, making them abandon their babies so that they may not be kept alive (Acts 7,19)
7. Ἐλεγεν δὲ παραβολὴν αὐτοῖς **πρὸς τὸ δεῖν** πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν – then he told them a parable in order to show the necessity that they should pray at all times and not lose heart (Lk 18,1)
8. κατεῖχον αὐτὸν **τοῦ μὴ πορεύεσθαι** ἀπ’ αὐτῶν – they tried to prevent him from leaving them (Lk 4,42)
9. οὐ γὰρ ὑπεστειλάμην **τοῦ μὴ ἀναγγεῖλαι** πᾶσαν τὴν βουλήν τοῦ θεοῦ ὑμῖν – I did not withdraw from announcing the whole purpose of God to you (Acts 20,27)
10. ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, **ὥστε παραδοῦναι** αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος – they sent spies pretending to be honest so that they may catch [him] by his speech in order that they may hand him over to the power and authority of the governor (Lk 20,20)

ii. Result

The result infinitive is very similar to the purpose infinitive. The only difference is that the latter places “emphasis on intention (which may or may not culminate in the result)” whereas the former “places the emphasis on effect (which may or may not have been intended)”.¹⁵

The most frequent structure (and certain) for the result infinitive is its use with the conjunction *ὥστε*. Since however, there are cases where a purpose infinitive may also be understood as a result infinitive, one can find the result infinitive construed as a *simple*

¹⁵ Wallace, *Greek Grammar beyond the Basics*, 592; Moulton and Turner, *Grammar of NT Greek: Syntax*, 3:135–36.

infinitive, as a *genitive articular infinitive* (τοῦ + infinitive) or as εἰς τὸ + *infinitive* (mainly in the epistles).¹⁶

Examples

1. καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά - So they came and filled both boats with the result that they began to sink (Lk 5,7)
2. ἄφνω δὲ σεισμός ἐγένετο μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου – suddenly there was a great earthquake such that the foundations of the prison were shaken (Acts 16,26)
3. ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς – For I am longing to see you so that I may share with you some spiritual gift, so as to [with the result that] you may be strengthened (Rom 1,11)
4. Ἀνανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; – Ananias, why has Satan filled your heart so that (with the result that) you lied to the Holy Spirit and kept back part of the price of your land? (Acts 5,3)
5. ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ - But if her husband dies, she is free from the law so that (with the result that) she not an adulteress if she marries another man (Rom 7,3)
6. καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν – And from among you yourselves men will arise who speak distortions so that the disciples follow them (Acts 20,30) *in this example, the infinitive can either be an intended purpose (they speak distortions so as to lead astray) or the effective result (they speak distortions with the result that they lead astray)*
7. καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου – and [pray] for me, so that speech may be given me in opening my mouth so that (with the result that) I may boldly make known the mystery of the Gospel (Eph 6,19)

¹⁶ See Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 147–50.

iii. Temporal

Here the infinitive indicates *a temporal relationship between its action and that of the main verb*. The relationship can be either one of *anteriority* or *contemporaneity* or *posteriority* (subsequent), i.e., the action of the infinitive occurs before, at the same time or after that of the main verb. This temporal relationship, however, is in fact not indicated by the infinitive *per se*, but rather by the preposition that governs it, since all three relationships are constructed with prepositions: antecedent (μετὰ τό + infinitive), contemporaneous (ἐν τῷ + infinitive) and posteriority (πρὸ τοῦ, πρῖν, or πρὶν ἢ + infinitive).¹⁷

Note that for the contemporaneous infinitive, the present infinitive is translated as “while” whereas the aorist infinitive is translated as “when”. This in fact goes to prove that it is the aspectual force of the infinitive overrides the temporal one.

Examples

1. ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν – a sower went out to sow his seed. And while he was sowing, some seed fell along the road (Lk 8,5)
2. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό – and when the day of Pentecost came (was fulfilled), they were all together at the same place (Acts 2,1) *the infinitive is contemporaneous to the action of the main verb*
3. φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν – fear the one who after killing has the power to throw into Gehenna (Lk. 12,5) *the action of the infinitive is antecedent to the action of the main verb. In translating we say “after” because our point of view is the main verb, i.e., we want to consider when the action of the main verb, which is definitely “after” that of the infinitive.*
4. κακεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετόκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε – and from there, after his father died, he removed to this land in which you now dwell (Acts 7,4) *the infinitive is antecedent to the action of the main verb*
5. καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ - and he was given the name Jesus, the name that was given by the angel before he was conceived in the womb (Lk 2,21) *the action of the infinitive is posterior/subsequent to the action of the main verb. In translating*

¹⁷ See Wallace, *Greek Grammar beyond the Basics*, 594–96.

we say “before” because our point of view is the main verb, i.e., we want to consider when the action of the main verb, which is definitely “before” that of the infinitive.

6. ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα, **πρὶν ἐλθεῖν** ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ - the sun will be turned to darkness and the moon to blood, before the great and manifest day of the Lord comes (Acts 2,20) *the infinitive is subsequent to the action of the main verb*
7. Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ **πρὶν ἢ κατοικῆσαι** αὐτὸν ἐν Χαρρὰν - The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelled in Haran (Acts 7,2) *the infinitive is subsequent to the action of the main verbs*

iv. Causal

This is expressed only by means of the preposition *διὰ* used with the articular infinitive in the accusative (*διὰ τό + infinitive*). It is equivalent to *ὅτι* or *διότι* with the indicative.¹⁸ It gives a retrospective answer to the question “why?”¹⁹

Examples

1. διηπόρει **διὰ τὸ λέγεσθαι** ὑπὸ τινῶν ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν - he was perplexed because it was being said by some that John had risen from the dead (Lk 9,7)
2. Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν **διὰ τὸ ἀκούειν** περὶ αὐτοῦ καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον - Herod rejoiced greatly upon seeing Jesus, for he had been wishing to see him for a long time because he had been hearing about him and was hoping to see some sign wrought by him (Lk 23,8)

v. Means

Here, the infinitive expresses *the way the action of the main verb is carried out*. It is mainly construed using the preposition *ἐν* and the dative articular infinitive (*ἐν τῷ + infinitive*).

²⁰ Note that this construction *is also used for the temporal infinitive*. In fact, there are authors who claim that the infinitive of means is non-existent, since the few examples usually sighted can also be understood as temporal infinitives, which also happen to be the more commonly found of the two!

¹⁸ Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 161.

¹⁹ Wallace, *Greek Grammar beyond the Basics*, 596.

²⁰ Wallace, 597-98.

Examples:

1. καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χειρᾶ [σου] ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ - and grant your servants to speak your word with all boldness by extending (or *while you extend*) your hand to bring about healing and signs and wonders through the name of your holy servant Jesus (Acts 4,29-30) *as shown in the translation, the infinitive of means here can also be viewed as a temporal infinitive*
2. ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν – having raised God his servant for you first of all, he sent him to bless you, by turning each [one of you] (or *while each one of you turns*) from your iniquities (Acts 3,26) *again, here the infinitive can be seen as one of means (in which case ἀποστρέφειν can be viewed as transitive—hence with ἕκαστον as the subject—or intransitive—hence with ἕκαστον as object and τὸν παῖδα as implied subject) or as a temporal infinitive, so that the blessing done by τὸν παῖδα occurs contemporaneously as the turning (transitive) each one away from his iniquities.*
3. ἐν τῷ λέγειν καινὴν πεπαλαίωκεν τὴν πρώτην – By saying (or *while he says*) “new” he has rendered the first one old (Heb 8,13) *here as well, the infinitive of means can also be viewed as a temporal one*

2. Nominal uses of the infinitive

a. Subject infinitive

In this usage, the infinitive—or an infinitive phrase—functions as the subject of a finite verb. This category especially includes instances in which the infinitive occurs with impersonal verbs such as δεῖ, ἔξεστιν, δοκεῖ, συμφέρει, ἐγένετο, συνέβη, etc., and impersonal expressions involving neuter adjectives (with or without ἐστίν) e.g., ἀρεστόν, δυνατόν, δίκαιον, καλόν, etc.²¹ The infinitive may or may not have article.

Examples:

1. ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὐ; – is healing on the sabbath permitted or not? (Lk 14,3)

²¹ See Wallace, 600–601; Smyth, *Greek Grammar*, §§ 1984-85; Moulton and Turner, *Grammar of NT Greek: Syntax*, 3:139.

2. οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με; – did you not know that my being in the things of my Father is necessary? (Lk 2,49)
3. οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; – was it not necessary that the Christ should suffer these things and enter into his glory? (Lk 24,26)
4. Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾶ – then sending chosen men from among them to Antioch together with Paul and Barnabas seemed good to the apostles and the elders together with the whole church (Acts 15,22)
5. ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ – it was Caiphas who had counselled the Jews that that one man dying rather than the people was better (Jn 18,14)
6. ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ’ αὐτοῦ – whom God raised after having loosened the throes of death, since his being held by it was not possible (Acts 2,24)
7. οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις – our serving tables after having neglected the word of God is not right (Acts 6,2)
8. εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε – if it is just before God to listen to [obey] you rather than God, (you yourselves) judge (Acts 4,19)
9. Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν – It happened on another sabbath that he entered into a synagogue and began to teach (Lk 6,6) *lit. that he entered into a synagogue one day and began teaching happened on another sabbath*
10. ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου – when he arrived at the steps, it happened that he was carried by the soldiers on account of the violence of the crowd (Acts 21,35) *lit. when he happened upon the steps, that he was carried by the soldiers on account of the violence of the crowd happened. NB in the NT, ἐγένετο + infinitive has almost completely replaced the classical συνέβη + infinitive*

b. Direct object infinitive

An infinitive or infinitive phrase may function as the direct object of a finite verb.²² Such infinitives are treated differently in different grammars. Most divide them into two categories: *complementary* (or infinitives not in indirect discourse) and *infinitives used in indirect discourse*.²³ These two categories can also be called *dynamic infinitives* and *declarative infinitives*.²⁴

Declarative infinitives are those used in indirect speech. They complement verbs of speech (*verba dicendi* e.g., λέγω, ἀπαγγέλλω, ἀποκρίνομαι) and verbs of belief and opinion (*verba putandi* νομίζω, δοκέω, κρίνω, πείθομαι), which thus introduce a form of indirect statement.²⁵

Dynamic infinitives on the other hand are those used with any other kind of verb that may need an infinitive to complete its meaning, such as modal verbs, i.e., that express the need or possibility of an action taking place (δύναμαι, ἔχω), desiderative verbs, i.e., those by which the subject intends, wishes or resolves that an action take place (βούλομαι, θέλω, ζητέω, ἐλπίζω), verbs of practical knowledge, i.e., by which the subject learns, teaches or knows how to do something (γινώσκω, διδάσκω, μανθάνω), manipulative verbs, i.e., those by which the subject requires or commands someone else to do something (ἐπιτρέπω, αἰτέω, ἀναγκάζω, κελεύω, πείθω, δεόμαι) and phase verbs, i.e., those indicative some phase of an action (μέλλω, ἄρχομαι, πάυω).²⁶

Most of these usages are almost limited to the more literary books of the NT (Luke, Pauline epistles, Hebrews) since by NT times, the complementary infinitive was being supplanted by ὅτι and ἵνα clauses, as well as by a preference of direct speech (in the case of declarative infinitives with *verba dicendi*).

²² See Wallace, *Greek Grammar beyond the Basics*, 601; Smyth, *Greek Grammar*, § 1988.

²³ Wallace, on the other hand, (*Greek Grammar beyond the Basics*, 598–99.) considers the complementary infinitive as not really a direct object infinitive but rather a verbal use of the infinitive by which it is used to “complete [the] thought” of certain “helper” verbs (Moulton and Turner, *Grammar of NT Greek: Syntax*, 3:138.). Accordingly, he classifies direct object infinitives in 2 categories: direct object proper and the indirect discourse infinitive (Wallace, *Greek Grammar beyond the Basics*, 601.). We will follow the more traditional classification, since, in our opinion, the direct object also “completes” the thought of a verb, so it is basically a complementary infinitive (See Smyth, *Greek Grammar*, § 1989.).

²⁴ See Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 580.

²⁵ See Blass, Debrunner, and Funk, *BDF*, §§ 396–7; Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 580; Moulton and Turner, *Grammar of NT Greek: Syntax*, 3:137–38.

²⁶ Blass, Debrunner, and Funk, *BDF*, § 397; Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 580.

i. Complementary infinitive

As described above, these are the infinitives that complete finite verbs that are *not* “declarative”, i.e., verbs other than those of speech and of opinion. The subject of the complementary infinitive functions just as it does in the case of the verbal uses of the infinitive, i.e., it is usually not expressed if it is the same as that of the main verb, and where it is different, it is given in the accusative case (hence the accusative + infinitive construction). Complementary infinitives are rather timeless thus the tense emphasizes mainly the aspect.²⁷

Examples:

1. ἐξελθὼν δὲ οὐκ ἐδύνατο λαλήσαι αὐτοῖς – when he came out, he could not speak to them (Lk 1,22)
2. δυνάμεθα γινῶναι τίς ἢ καινὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη διδαχὴ; – may we come to know what this new teaching is, which is being spoken by you? (Acts 17,19)
3. καὶ μακάριος ἔση, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι – and you will be blessed because they cannot (don’t have [the means]) repay you (Lk 14,14)
4. τὸν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν – and seeing the man who had been healed standing with them, they could not say anything against [them] (Acts 4,14)
5. καὶ βούλεσθε ἐπαγαγεῖν ἐφ’ ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου – and you want to bring upon us the blood of this man (Acts 5,28)
6. καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ – they were trying to bring him in and place [him] before him (Lk 5,18)
7. καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον – and he was hoping to see some sign brought about by him (Lk 23,8)
8. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; – you know [how to] judge the appearance of the sky yet you the signs of the times you don’t know [how to judge]? (Matt 16,3)
9. ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ φαγεῖν εἰδωλόθυσια καὶ πορνεῦσαι – who taught Balak to place a stumbling block before the sons of Israel, i.e., to eat food offered to idols and to practice fornication (Rev 2,14)

²⁷ Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 588–89.

10. **ἐπετράπη** τῷ Παύλῳ **μένειν** καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ – Paul was permitted to remain by himself together with the soldier who was guarding him. (Acts 28,16) *here it may appear as though μένειν were a subject infinitive since grammatically, it is the subject of the passive verb (lit. remaining by himself was allowed to Paul). However, we consider it a complementary infinitive since the same sentence can be construed in the active form and the infinitive will clearly not be the subject. In this way, we limit subject infinitives to verbs used impersonally and similar expressions with adjectives.*
11. ὁ χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσεν **δεθῆναι** ἀλύσεσιν δυσὶν – the tribune arrested him and ordered that he be bound up with two chains (Acts 21,33)
12. ἐν ὀλίγῳ με **πείθεις** Χριστιανὸν **ποιῆσαι** – in a short time you persuade me to make myself a Cristian (Acts 26,28) *Here the object of ποιῆσαι and πείθεις is the same (με) so it is not repeated.*
13. ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης **ἤμελλεν διέρχεσθαι** – he went up a sycamore tree so that he may see him because he was going to pass there (Lk 19,4)
14. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου **μέλλει παραδίδοσθαι** εἰς χεῖρας ἀνθρώπων – for the son of man is going to be betrayed into the hands of men (Lk 9,44) *here since the infinitive is in the aorist so that the future action is seen as already completed in its entirety, a connotation of inevitability is added to μέλλει, such that one can even translate the phrase as “is doomed to be betrayed”*
15. οὐκ ἂν **ἐπαύσαντο προσφερόμεναι** διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρισμένους; – would they not have ceased to be offered because of the worshipers, once cleansed, no longer having any consciousness of sin? (Heb 10,2)
16. οὗτος ὁ ἄνθρωπος **ἤρξατο οἰκοδομεῖν** καὶ οὐκ ἴσχυσεν ἐκτελέσαι – this man began to build and was not able to finish (Lk 14,30)

ii. *Indirect discourse infinitive*

Before we look into these infinitives, it may be of help to review the differences between direct and indirect discourse (or speech).²⁸

²⁸ See Emde Boas et al., 502–3.

There are two ways of reporting a speaker's speech or thought. One is the direct discourse, which gives the impression that the speaker's words are reported in the same way as they were pronounced. The other is the indirect discourse, which conveys the impression that the reported words are given from the perspective of the reporter, thus necessitating certain changes to their original form. These changes are:

- **Grammatical person:** in direct speech, person indications (e.g., pronouns) refer to the perspective of the speakers. For instance, in Mk 1,44 we are told of Jesus speaking to a leper he has just healed: καὶ λέγει αὐτῷ· ὄρα μηδενὶ μηδὲν εἶπης. Here, the words he speaks to the healed leper are given in direct discourse since Jesus says ὄρα (*you see*) and εἶπης (*you say*). In indirect discourse, however, person indications are from the perspective of the reporter, as can be seen in the Lucan parallel to the above story in Lk 5,14. Here as well, Jesus directs himself to the healed leper καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν. As we can see, it is no longer a personal εἶπης "you say" but the infinitive εἰπεῖν whose subject clearly is the same as that referenced by the pronoun αὐτῷ.
- **Tense:** In direct speech, the tense of the verbs is viewed from the perspective of the speaker, whereas in indirect discourse it is from the point of view of the reporter. Accordingly, in many languages, a tense shift can be observed in the indirect discourse: what was a simple present tense in direct discourse, becomes a simple past tense, what was present continuous, becomes an imperfect, what was perfect become a pluperfect, etc. This, however, is NOT THE CASE IN GREEK. In Greek, the tense IS RETAINED in the indirect discourse. In the example above, for instance, in Mk 1,44 has εἶπης, an aorist subjunctive (exhortative), which in Lk 5,14 is reported as εἰπεῖν, an aorist infinitive.
- **Subordination vs. coordination:** direct discourse can be considered to be paratactic to the verb of saying or believing that introduces it, though some scholars still consider the direct discourse to be a sort of direct object. The issue is open to discussion. The indirect discourse, however, is always a subordinated clause depending on the verb of saying or believing that introduces it.

As we mentioned above, these are infinitives that complete "declarative" finite verbs, i.e., verbs of saying, and of expressing belief and opinion. They represent a finite verb in direct discourse, either in the imperative (or exhortative subjunctive) or indicative

mood.²⁹ Here as well, the subject of the indirect discourse infinitive functions just as it does in the case of the verbal uses of the infinitive, i.e., it is usually not expressed if it is the same as that of the main verb, and where it is different, it is given in the accusative case (hence the accusative + infinitive construction).

Tense-aspect functions just as we have mentioned in the preliminary discussion on indirect discourse, i.e., the indirect discourse retains the tense-aspect of its corresponding direct discourse.³⁰ In practice, the translation will reflect a relative tense interpretation: A present infinitive will speak of an action simultaneous to the action of the main verb; an aorist infinitive will speak of an action anterior to the action of the main verb; a future infinitive will speak of an action posterior to the action of the main verb; and a perfect infinitive will speak of the state of the action of the infinitive, which simultaneous to the action of the main verb.

Examples:

1. τίνα με λέγουσιν οἱ ὄχλοι εἶναι; – who do the crowds say that I am? (Lk 9,18)
the direct discourse would be “he is X” where X represents the interrogative τίνα.
2. καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον – and he ordered that these servants to whom he had given the money be summoned to him (Lk 19,15) *the direct discourse would be φωνήσατε τοὺς δούλους..., “summon the servants...”*
3. ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός – he ordered them to tell no one what had happened (Lk 8,56) *the direct discourse: μηδενὶ εἶπατε τὸ γεγονός, “tell no one what has happened”*
4. εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος – but running in, she announced that Peter was standing at the door (Acts 12,14) *the direct discourse would be: ὁ Πέτρος ἔστηκεν πρὸ τοῦ πυλῶνος, “Peter is standing at the door”*
5. ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν – Festus replied that Paul was being held in custody in Caesarea (Acts 25,4) *the direct discourse would be: ὁ Παῦλος τηρεῖται εἰς Καισάρειαν, “Paul is being held custody in Caesarea”*

²⁹ See Wallace, *Greek Grammar beyond the Basics*, 604.

³⁰ See also Wallace, 457; Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 46, 51; Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 593–94.

6. καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν – they replied that they did not know wherefrom (Lk 20,7) *here the direct discourse would be: οὐκ οἶδαμεν πόθεν “we don’t know wherefrom”*
7. τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν ὅτι τὴν δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι – may your money go with you to destruction because you presumed to acquire the gift of God by means of money (Acts 8,20) *the direct discourse would be: κταόμαι τὴν δωρεάν τοῦ θεοῦ διὰ χρημάτων, “I will acquire the gift of God by means of money”*
8. ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ, λανθάνειν γὰρ αὐτόν [τι] τούτων οὐ πείθομαι οὐθέν· οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο – for the king knows about these things, to whom I address as one speaking boldly, for I cannot believe that any of these things escapes his notice, for this has not been done in a corner (Acts 26,26) *here the supposed direct discourse (for we have here an indirect discourse within a direct discourse) would be: λανθάνει σε οὐθέν [τι] τούτων, “none of these things escapes your notice”*
9. πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν – startled and having become filled with terror, they thought that they were seeing a spirit (Lk 24,37) *the direct discourse would be: θεωροῦμεν πνεῦμα, “we are seeing a spirit”*
10. ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον – he asked him to put out a little from the shore (Lk 5,3) *the direct discourse would be: ἐπανάγαγε ὀλίγον ἀπὸ τῆς γῆς “put out a little from the shore”*

iii. The infinitive with verbs of preventing and denying

Verbs of preventing, hindering, abstaining from, and the likes usually take a dynamic infinitive, whereas verbs of denying or disputing take a declarative infinitive. Usually, these verbs are construed with μή + the infinitive. This negative conveys the “not-occurring” of the action of the verb and is usually not translated in English.³¹ The construction also frequently appears with the article, usually in the genitive case, i.e., τοῦ μή + infinitive.³²

NB. When of a verb of preventing, hindering, etc., is itself negated, it is followed by μή οὐ, and, here as well, neither negative is translated.

Examples:

³¹ Emde Boas et al., *The Cambridge Grammar of Classical Greek*; Emde Boas et al., 599–600.

³² Blass, Debrunner, and Funk, *BDF*, § 400.

1. καὶ κατεῑχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν – they tried to prevent him from leaving them (Lk 4,42)
2. οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν – their eyes were being kept from recognizing him (Lk 24,16)
3. μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς – with difficulty they restrained the crowds from sacrificing to them (Acts 14,18)
4. οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι – those who deny that there is a resurrection (Lk 20,27) *this would be the translation if one takes the variant reading ἀντιλέγοντες. If, however, one takes the variant λέγοντες, it would be “those who say that there is no resurrection.*

c. Apposition infinitive

Here, the infinitive (with or without the article) can be used as a substantive standing in apposition to a noun, pronoun or substantivized adjective. Sometimes this category can be confused with the exegetical infinitive. Wallace gives as a clue to differentiating the two, the fact that whereas the exegetical infinitive explains or limits the meaning of the noun it is attached to, the appositional infinitive defines that noun. As a corollary, the appositional infinitive can substitute the noun to which it is attached, whereas the exegetical infinitive cannot.³³

Examples:

1. ὁ δὲ θεός, ἃ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτως – But God has fulfilled in this way the things which he had foretold by the mouth of all the prophets, namely that his Christ should suffer (Acts 3,18)
2. τί ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; – what is easier, to say “your sins are forgiven” or to say “rise and walk”? (Lk 5,23)
3. ἐλπίδα ἔχων εἰς τὸν θεὸν ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων – having a hope in God, which even they themselves await, namely that there is going to be a resurrection of the just as well as the unjust (Acts 24,15)
4. εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδές [με] ὧν τε ὀφθήσομαί σοι – for to this purpose I appeared to you, namely

³³ See Wallace, *Greek Grammar beyond the Basics*, 606; Smyth, *Greek Grammar*, § 1987, 2035.

to appoint you as a servant and witness of the things you see as well as of those which I will show you (Acts 26,16)

d. Epexegetic Infinitive

The epexegetic infinitive clarifies, explains or qualifies a noun or adjective (usually not in the neuter case, e.g., ἀρεστός, δυνατός, ἄξιος, ἔτοιμος), thus limiting in some way its meaning.³⁴

Examples:

1. οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας [ἡμῶν] τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι – He, by deceiving our people, mistreated our parents, making them abandon their babies so that they may not be kept alive (Acts 7,19). *This example is fraught with difficulties. τοῦ ποιεῖν may seem to be a purpose or result clause, but this would only be so if a passive infinitive were used and τὰ βρέφη were the subject (so that their infants were made to be exposed) or if τοὺς πατέρας were the subject of the infinitive (so that they [our parents] would make their infants exposed). The first case is clearly not so, whereas in the second case, the OT story does not narrate that the parents were so mistreated that they would expose their infants of their own accord, but rather that the pharaoh himself ordered them to do so: this was the mistreatment they suffered. For this reason, the infinitive is most likely epexegetic.*
2. κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι – Lord, with you I am ready to go not only to prison but also to death (Lk 22,33)
3. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου – I am no longer worthy to be called your son (Lk 15:21)
4. ἐγὼ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν; – who was I to be able to hinder God? (Acts 11,17)
5. ὃς ἐδίδασκεν τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι – who taught Balak to place a stumbling block before the sons of Israel, i.e., to eat food offered to idols and to practice fornication (Rev 2,14)

³⁴ Emde Boas et al., *The Cambridge Grammar of Classical Greek*, 590; Wallace, *Greek Grammar beyond the Basics*, 607.

3. Summary of structural categories of the Infinitive

Anarthrous Infinitive (without article)	Arthrous Infinitive (with article)
A. Simple infinitive	A. Without preposition
1. Purpose	1. Nominative articular (τὸ + infinitive)
2. Result	a. Subject
3. Complementary	b. Apposition
4. Means (rare)	2. Accusative Articular (τὸ + infinitive)
5. Subject	a. Direct Object
6. Direct Object	b. Apposition
7. Indirect Discourse	3. Genitive Articular (τοῦ + infinitive)
8. Apposition	a. Purpose
9. Epexegetic	b. Result
10. Imperatival (rare)	c. Temporal (contemporaneous)
11. Absolute (rare)	d. Cause (rare)
B. πρίν (ἤ) + infinitive	e. Apposition
C. ὡς + infinitive	f. Epexegetic
1. Purpose (rare)	4. Dative Articular (τῷ + infinitive)
2. Result	B. With Preposition
	1. διὰ τὸ + infinitive
	a. Cause
	b. Temporal (contemporaneous) (rare)
	2. εἰς τὸ + infinitive
	a. Purpose
	b. Result
	c. Epexegetic (rare)
	3. ἐν τῷ + infinitive
	a. Temporal (contemporaneous)
	b. Means
	c. Result (rare)
	4. μετὰ τὸ + infinitive
	5. πρὸς τὸ + infinitive
	a. Purpose
	b. Result
	6. Other prepositional uses

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