

## Chapter 19

### The Present Infinitive

**19.1 The Infinitive** has the form "to do something", or "to be doing something". It is treated as one of the Moods of the Verb; it shows Voice (Active, Middle, Passive) and Tense, but does not take personal endings.

The Infinitive functions as a Neuter Verbal Noun.

1. As subject of a verb e.g. "**To sing** improves the voice."
2. As object of a verb e.g. "I like **to sing**."
3. As a predicate complement e.g. "I have something **to say**."

Greek also uses the Infinitive with prepositions (where English might use a participle)

1. with ἐν τῷ - time at which to do something
2. with πρὸ τοῦ - before doing something
3. with μετὰ το - after doing something
4. with διὰ το - because (reason) to do something
5. with εἰς το or πρὸς το - purpose (in order) to do something
6. as a Genitive, with τοῦ - purpose (in order) to do something

In chapter 18 we met the Present Imperative, and learned that the Present Stem of a Greek verb implies a sense of continuing or repeated action. So the Greek Present Infinitive has the sense of "to be doing something". However, it is more usual in English to say "to do something" regardless of whether the action is continuous, repeated, or a single instance.

**19.2** The basic pattern for the **Present Infinitive Active** is

#### STEM-ειν

Contract verbs follow the same rules that we learned earlier

$\alpha + \text{-ειν} = \text{-αιν}$	$\epsilon + \text{-ειν} = \text{-ειν}$	$\omicron + \text{-ειν} = \text{-ουιν}$
For λέγω, this becomes	λεγειν	to say, to be saying
For ἀγαπάω, this becomes	ἀγαπᾶν	to love, to be loving
For ποιεῶ, this becomes	ποιεῖν	to do, to be doing
For πληροῶ, this becomes	πληροῦν	to fulfill, to be fulfilling
ζῶ is slightly irregular	ζῆν	to live, to be living

**19.3 Some verbs are generally followed by an Infinitive**

θέλω - I wish (to do something)

μελλῶ - I am about / going / intend (to do something)

ὀφείλω - I ought (to do something)

and three "impersonal verbs" - verbs which only take "it" for their subject

δεῖ - it is necessary (to do something) (from δεῶ - I bind)

ἐξεστίν - it is lawful / permitted (to do something)

πρέπει - it is fitting / proper (to do something)

**Practice** - until you can read and translate easily

1. ὑμεῖς ὀφείλετε λεγῆναι λόγους καλοὺς. You ought to speak good words.
2. ἡμεῖς οὐ θέλομεν ποιεῖν τὰ ἔργα του πονηροῦ. We do not wish to do the works of the evil one.
3. οὐκ ἐξεστίν τοις στρατιωταῖς βαλεῖν τοὺς ἐλευθεροὺς εἰς τὴν φυλακὴν. It is not lawful for the soldiers to throw (to be throwing) the free(men) into prison.
4. δεῖ σοι διδάσκειν τὰ παιδία. It is necessary for you to teach the children.

5. οὔτοι οἱ τυφλοὶ θελοῦσιν ἀναβλεπεῖν.	These blind men want to see again (receive their sight).
6. ἐξεστὶν μοι ἀναγινώσκειν τὰ βιβλία ;	Is it permitted for me to read the books?
7. πρέπει ταῖς ἀδελφαῖς ἐξουσίαν ἔχειν ;	Is it fitting for the sisters to have authority?
8. οἱ ἅγιοι μέλλουσιν ἀναβαίνειν πρὸς Ἱεροσόλυμα.	The saints are about to go up to Jerusalem.
9. ὁ μαθητὴς μέλλει καταβαίνειν ἐκ Ἱερουσαλήμ.	The disciple is about to go down from Jerusalem.
10. οἱ Ἰουδαῖοι θελοῦσιν προσκυνεῖν τῷ θεῷ ἐν τῷ ἱερῷ.	The Jews wish to worship God in the Temple.

#### 19.4 Negation : The Infinitive is negated by **μη** (Remember, οὐ is only used with the Indicative)

**Practice** - until you can read and translate easily

1. ἐγὼ ὀφείλω μὴ ποιεῖν τὰ κακά.	I ought not to do (the) bad things.
2. θέλεις μὴ καταλείπειν τοὺς ἀδελφούς.	You wish not to abandon the brothers.
3. οὐ θέλομεν καταλείπειν τὰς ἀδελφάς.	We do not wish to abandon the sisters.
4. οὐκ ἐξεστὶν ὑμῖν διώκειν τὰς χήρας.	It is not lawful for you to persecute the widows.
5. Παῦλος θέλει μὴ συναναβαίνειν συν τῷ Μαρκῷ.	Paul wishes not to travel with Mark.
6. Παῦλος οὐ θέλει συναναβαίνειν συν τῷ Μαρκῷ.	Paul does not wish to travel with Mark.
7. ὀφειλομένω μὴ καταλείπειν τοὺς πτωχοὺς.	We ought not to abandon the poor.
8. δεῖ ὑμᾶς μὴ ὑπακούειν τοῖς δαιμονίοις.	It is necessary for you not to obey the demons.
9. θέλομεν μὴ διακονεῖν τῷ πονηρῷ.	We wish not to serve the evil one.
10. ὀφείλετε μὴ ἀγαπᾶν τὰ τοῦ κόσμου τούτου.	We ought not to love the things of this world.

**NOTE** : Sections 19.5 and 19.6 may be postponed until later in the course.

#### 19.5 Consequence clauses : ὥστε with the Infinitive

The consequence of the action of the main verb can be shown by using ὥστε with an Infinitive and a noun in the Accusative. The nearest English equivalent is probably "causing him/her to do something". The Greek construction is rather different from the English - we just have to practice until it becomes familiar. The sentences below are modeled on constructions used in the New Testament.

**Practice** - until you can read and translate easily

1. ὁ Ἰησοῦς ἔχει ἐξουσίαν ὥστε ἐκβάλλειν τὰ δαιμόνια.	Jesus has power (so as) to cast out the demons.
2. ὁ Ἰησοῦς θεραπεύει τὸν τυφλὸν ὥστε τὸν τυφλὸν βλέπειν.	Jesus heals the blind man so that (causing) the blind man to see.
3. οἱ ὄχλοι ἀκολουθοῦσιν τῷ Ἰησοῦ ὥστε αὐτὸν εἰς πλοῖον ἐμβαινεῖν καὶ λαλεῖν αὐτοῖς.	The crowds follow Jesus so he gets into a boat (so as to cause him to get), and (so as to cause him to) he speaks to them.
4. ὁ Πέτρος κηρύσσει τὸ εὐαγγέλιον ὥστε πιστεύειν τὸν λαὸν τῷ κυρίῳ.	Peter preaches the Gospel, (with the result that) causing the people to believe in the Lord.
5. ὁ Χριστὸς θεραπεύει ἡμᾶς ὥστε ἔχειν ἡμᾶς ζωὴν καινὴν.	Christ heals us (causing us to have) so that we have new life.
6. ὁ ἀνθρώπος παραλυτικὸς ἐστὶν ὥστε μὴ περιπατεῖν αὐτὸν.	The man is paralyzed (is a paralytic) (with the result that) so he does not walk.
7. οἱ ὄχλοι ἀκούουσιν τῷ Ἰησοῦ ὥστε πιστεύειν αὐτοὺς αὐτῷ.	The crowds listen to Jesus (with the result that) and they believe in Him.

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| 8. ὁ Παῦλος κηρυσσει ἐν τῇ συναγωγῇ ὥστε ἀκούειν τὸν λαὸν τὸν λόγον τοῦ θεοῦ. | Paul preaches in the synagogue (so that the people hear) causing the people to hear the word of God. |
| 9. ὁ Ἰησοῦς διδάσκει τοὺς ὄχλους ὥστε λαμβάνειν τοὺς πτωχοὺς τὸ εὐαγγέλιον.   | Jesus teaches the crowds (causing the poor to) so that the poor receive the Gospel.                  |
| 10. οἱ ἀποστολοὶ μαρτυροῦσιν τῷ κυρίῳ ὥστε τοὺς ὄχλους πιστεῦειν αὐτῷ.        | The apostles bear witness to the Lord causing the crowds to believe in him.                          |

### 19.6 The Infinitive used as a noun : the "Articular Infinitive"

The Infinitive can be treated as a neuter noun, so it can have a neuter Definite Article. Greek has some idioms which are built from an articular infinitive with a preposition. They cannot be translated word-for-word into English - we just have to learn the equivalent English expressions - see Section 19.1

Don't worry if these seem confusing at first. As you continue to read the Greek New Testament they will become quite familiar.

**Practice** - until you can read and translate easily

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| 1. καὶ ἐν τῷ κηρυσσεῖν αὐτοῦ ὁ Ἰωάννης κραζει καὶ λέγει, Μετανοεῖτε!               | And in his (while he is) preaching , John cries out and says, "Repent!" |
| 2. ὁ θεὸς ἀκούει ὑμᾶς <b>πρὸ τοῦ</b> ὑμᾶς αἰτεῖν αὐτόν.                            | God hears you before you ask him.                                       |
| 3. ὁ κύριος Ἰησοῦς <b>μετὰ τὸ</b> λαλεῖν αὐτοῖς ἀναβαίνει εἰς τὴν Ἱερουσαλήμ.      | The Lord Jesus, after speaking to them goes up (in)to Jerusalem.        |
| 4. ἡμεῖς οὐ λαμβάνομεν <b>διὰ τὸ</b> μὴ αἰτεῖν ἡμᾶς.                               | We do not receive, because we do not ask.                               |
| 5. ὁ Ἰησοῦς οὐ πιστεύει αὐτὸν αὐτοῖς <b>διὰ τὸ</b> αὐτὸν γινώσκειν τοὺς ἀνθρώπους. | Jesus does not entrust himself to them because he knows the men.        |
| 6. οὐκ ἔχετε <b>διὰ τὸ</b> μὴ αἰτεῖν ὑμᾶς.   | You do not have, because you do not ask.                                |
| 7. ὁ ὄχλος ἦλθεν εἰς τὸ ἀκούειν τῷ Ἰησοῦ.  | The crowd came in order to listen to Jesus.                             |
| 8. μὴ γὰρ οἰκίας οὐκ ἔχετε <b>εἰς τὸ</b> ἐσθίειν καὶ πίνειν ;                      | Do you not have houses to eat and to drink in? ( <i>I Cor. 11:22</i> )  |
| 9. ὁ Παῦλος γράφει τὰς ἐπιστολάς ταυτάς <b>πρὸς τὸ</b> οἰκοδομεῖν τὰς ἐκκλήσιας.   | Paul writes these letters in order to edify (build up) the churches.    |
| 10. ἦλθομεν <b>τοῦ</b> διδάσκειν τὰς μαθητάς.                                      | We came in order to teach the disciples.                                |

### 19.7 Sentences for reading and translation

1. ὁ προφήτης Ἡσαΐας μέλλει προφητεῦειν τῷ λαῷ τῶν Ἱεροσολυμῶν.
2. ὁ μαθητὴς θελεῖ ἀναγγελλεῖν τὸ εὐαγγέλιον τοῖς πτωχοῖς.
3. οἱ πτωχοὶ θελοῦσιν ἔχειν τοὺς αὐτοὺς τοὺς ἄρτους ;
4. ὁ Παῦλος εἶπεν, Θελῶ ἀναβαίνειν εἰς τὴν Ἱερουσαλήμ.
5. ὁ διδασκαλὸς λέγει, Οὐκ ἐξεστὶν ὑμῖν διακονεῖν τοῖς δαιμονίοις.
6. ὁ Ἰωάννης μέλλει βαπτίζειν τὸν Ἰησοῦν.
7. οὐ πρέπει τοῖς στρατιωταῖς καταλείπειν τοὺς δεσμίους.
8. ἐξεστὶν ταῖς χηραῖς αἰτεῖν τὸν ἄρτον.
9. δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀναβαίνειν.
10. οὐκ ἐξεστὶν δουλῷ τῷ κυρίῳ αὐτοῦ μὴ ὑπακούειν.

### 19.8 Writing Practice : Write the Greek text several times, while saying aloud (John 1:1)

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	In (the) beginning was the Word and the Word was with God and the Word was God.
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*Review Section 5.5 if the last line seems confusing.*

## 19.9 New Testament Passage for reading and translation : Matthew 12:1-4

In your Greek New Testament, read the passage aloud several times until you can read it without long pauses or stumbling. Then use the helps to translate it.

In this passage we meet two verbs for "eat", with stems "εσθι-" and "φαγ-".

The εσθι- stem implies continuous or repeated action, e.g. "I am eating"

The φαγ- stem implies completed or single action, e.g. "I ate"

ἐπορευθη	he went, travelled	( a past tense of πορευομαι - I travel)
τοις σαββασιν	on the Sabbath	
δια των σοριμων	through the grain-fields	
ἐπεινασαν	(they) were hungry	( a past tense of πειναω - I am hungry)
ἤρξαντο	(they) began	( a past tens of ἀρχομαι - I begin)
τιλλειν	to pluck, pick	( the Present Infinitive of τιλλω - I pluck)
σταχυας	heads (of grain)	
ιδοντες	"having seen" = "after they saw" ( "when they had seen this")	
ειπαν	(they) said	( ειπαν is a variant spelling of ειπον - they said)
ανεγνωτε	you have read	( a past tense of αναγνωσκω - I read)
ουκ ανεγνωτε ;	have you not read?	
τι ;	what?	( τι is the neuter singular Nom./Acc. of τις - who? )
εποιησεν	(he) did	( a past tense of ποιειω - I do, act, make)
επεινασεν	he was hungry	( a past tense of πειναω - I am hungry)
οι μετ' αυτου	those with him	
τους αρτους της προθεσεως	"the loaves laid out" - twelve loaves set on the altar each day	
εφαγον	they ate	
εξον	(was) lawful	( a past form of εξεστιν - it is lawful)
φαγειν	to eat	( the φαγ- stem is not used for the Present Tense)
ει μη	except	
τοις ιερουσιν μονοις	only the priests (Dat.) ( ο ιερεις - priest, μονος -η -ον - only, alone)	

## 19.10 Vocabulary to learn

ἄγω	I lead	
ἀναβαίνω	I come/go up	( from ἀνα + βαιν- stem)
ἀναβλέπω	I look up, regain my sight	( from ἀνα + βλέπω - I see)
ἀναγγέλλω	I tell, report, proclaim	( from ἀνα + ἀγγελλω - I tell)
ἀνάγω	I lead up	( from ἀνα + ἄγω - I lead)
δεῖ	it is necessary	( from δεω - I bind)
δέω	I bind	
διαβαίνω	I cross over, come over	( from δια + βαιν- stem)
ἐμβαίνω	I get into (a boat), embark	( from ἐν + βαιν- stem )
ἐξεστιν	it is lawful, permitted	
ἐσθίω	I eat	
θέλω	I wish, want	
καταβαίνω	I come/go down	( from κατα + βαιν- stem )
καταγγέλλω	I proclaim, make known	( from κατα + ἀγγελλω - I tell)
κατάγω	I bring down	( from κατα + ἄγω - I lead)
καταλείπω	I leave behind, abandon	( from κατα + λειπω - I leave)
κηρύσσω	I preach, proclaim	
μέλλω	I am about to, am going to	
μεταβαίνω	I cross over, leave	( from μετα + βαιν- stem)
οικοδομέω	I build up, edify	( from ο οίκος - house)

ὀφείλω	I ought (to do something)	( ὁ ὀφειλετής - debtor)
πίνω	I drink	
πρέπει	it is proper/fitting	
προφητεύω	I prophesy	( from προ + φημι - I speak)
συγκαλέω	I call together	( from συν + καλέω - I call)
συγκαταβαίνω	I come/go down with	( from συν + κατα + βαίν- stem )
συνάγω	I gather, assemble ( ἡ συναγωγή - synagogue, a place for religious assemblies)	
συναναβαίνω	I come up together with - I travel with	( from συν + ἀνα + βαίν- stem )
ὑπάγω	I go away	( from ὑπο + ἄγω - I lead)
πῶς ;	how?, in what way?, how can it be possible?	
τί ;	what?	( τί is the neuter singular Nom./Acc. of τίς - who? )
ὥστε	that, so that, with the result that	( with Infinitive + Accusative)