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Purpose expressions in Acts

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Purpose Expressions in Acts.

Of the purpose expressions found in the Acts of the Apostles *ἵνα* will be noticed first.

ἵνα

- II:25. ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ.
 IV:17. ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῆ εἰς τὸν λαόν.
 IV:26. ἵνατι ἐφρύαξαν ἔθνη;
 V:15. ἵνα ἐρχομένου πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν.
 VII:26. ἵνατι ἀδικεῖτε ἀλλήλους;
 VIII:19. Δότε κἀμοι τὴν ἐξουσίαν ταύτην ἵνα ++
 λαμβάνῃ πνεῦμα ἅγιον.
 IX:31. καὶ ὡς εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς.
 XVI:30. κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;
 XVI:36. ὅτι ἀπεστάλκασιν ὅτι στρατηγοὶ ἵνα ἀπολυθῆτε.
 XVII:15. ἵνα ὡς τάχιστα ἔλθωσι πρὸς τὸν αὐτὸν, ἐξήεσαν.
 XIX:4. Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι ++
 XXI:24. καὶ δαπάνησαν ἐπ' αὐτοῖς ἵνα ξυρῆσονται τὴν κεφαλὴν καὶ γνῶσι πάντες ++

XXII:5. δεδωμένους εἰς Ἱερουσαλήμ ἵνα τιμωρηθῶ-
σαν.

XXIII:24. εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτόν.
ἵνα ἐπιγνῶ δι' ἣν αἰτίαν +++.

XXIV:4. Ἴνα δὲ μὴ ἐπὶ πλεῖτόν σε ἐγκόπτω παρα-
καλῶ ἀκοῦσαί σε.

XXVII:42. τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα
τοὺς δεσμώτας ἀποκτείνωσι μήτις ++
διαφύγοι.

In these examples the negative particle μὴ is used in five instances, but it is seen that it does not at all change the construction of the verb. ἵνα denotes pure purpose in all these examples, except two, XIX:4 and XXVII:42. Yet in these passages purpose is implied, for in XIX:4 John's purpose in speaking to the people was that they should believe; and in XXVII:42 the βουλὴ of the soldiers had a purpose in view, namely the killing of the prisoners but really the ἵνα clause is equivalent to an infinitive, and the pure purpose clause follows. One example, V:15, is somewhat peculiar in the fact that ἄν is used with ἵνα. The

reason may be found in this that a wish is implied in the sentence. Two instances of ἵνατι occur. This shortened form is equivalent to ἵνατι γένηται. The Aorist Subjunctive is used most frequently in these examples as there are only three cases in which the Present Subjunctive occurs, not an instance is found in which the Optative is used after a past tense, but the Subjunctive always as with a present.

ὅπως.

III:19. μετανοήσατε ++ ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ++ καὶ ἀποστείλῃ ++ Ἰησοῦν Χριστόν.

VIII:15. προσεύξαντο περὶ αὐτῶν ὅπως λάβωσι πνεῦμα ἅγιον.

VIII:24. δεήθητε ++ ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

IX:2. ἠτήσατο ἐπιστολὰς εἰς Δαμασκὸν ++ ὅπως, εἰάν τις εὕρῃ τῆς ὁδοῦ ++ ἀγάγῃ εἰς Ἱερουσαλὴμ.

IX:17. ὁ κύριος ἀπέσταλκέ με ++ ὅπως ἀναβλέψῃς καὶ πλησθῆς πνεύματος ἁγίου.

IX:24. παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως ἀνέλωσι.

XX:16. ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον

ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν
τῇ Ἀσίᾳ.

XXIII:15. Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ
++ ὅπως αὐρίου αὐτὸν καταγάγῃ πρὸς ὑμᾶς

XXIII:20. Same as XXIII:15.

XXIII:23. Ἐτοιμάσατε στρατιώτας διακοσίους
ὅπως πορεύωσιν εἰς Καισαρείας.

XXIV:26. ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ
τοῦ Παύλου ὅπως λύσῃ αὐτὸν.

XXV:3. Αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλήμ.

XXV:26. διὸ πρόηχαρον αὐτὸν ἐφ' ὑμῶν+++
ὅπως τῆς ἀνακρίσεως γενομένης
σχῶ τι γράψαι.

It will be seen, by noticing these
examples, that ὅπως is used in the
same way that ἵνα is. There are two
instances in which μὴ is used.
The Aorist Subjunctive occurs in
every case. In III:19 ἄν is used.

This may be explained in the same
manner as was given in regard
to ἵνα ἄν. So it is found that ὅπως
denotes pure purpose, yet a dis-
tinction might be made in this,
that in some instances the ὅπως

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clause is the object of the main verb, and these could not be called instances of pure purpose. See the 2nd, 3rd, and 8th examples.

ὥς

There is one instance in which ὥς seems to denote pure purpose, XX:24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῷ ὥστελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς. Generally when ὥς is thus used with an infinitive, it expresses result like ὥστε, but it seems that in this passage it denotes pure purpose. It is not so used, however, anywhere else in the New Testament.

Another quite common way of expressing purpose in Acts is by the Infinitive. Examples will first be given that signify pure purpose by the Infinitive alone.

1:24-5. ἕνα ὃν ἐξελέγω λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς ἐξ ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἰδίον.

11:30. ἀναστήσειν τὸν χριστὸν καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ.

- iv:27-8. Συνήχθησαν +++ ποιῆσαι ὅσα ἡ χεὶρ σου
καὶ ἡ βουλή σου προώρισε γενέσθαι.
- v:3. διὰτι ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν
σου ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον,
καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ
χωρίου;
- vi:21. καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχ-
θῆναι αὐτούς.
- vi:30. τοῦτον ὁ θεὸς ++ ἔψωσε ++ δοῦναι μετάνοι-
αν τῷ Ἰσραὴλ καὶ ἀφῆσιν ἄρματιῶν.
- vii:31. προσερχομένου δὲ αὐτοῦ κατανοῆσαι ++
- vii:34. κατέβην ἐξελεῖσθαι αὐτούς.
- vii:38. ὃς ἐδέξατο λόγια ζῶντα δοῦναι ὑμῖν.
- viii:43. τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν
αὐτοῖς.
- ix:14. καὶ ὡς εἶ ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων
δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ
ὄνομά σου.
- ix:29. ὃτ' δὲ ἐπιχείρουν αὐτὸν ἀνελεῖν.
- x:9. ἀνέβη πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι.
- x:33. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ
πάρεσμεν ἀκούσαι πάντα τὰ προστε-
ταγμένα σοι.
- xi:22. καὶ ἐξαπέστειλαν βαρνάβαν διελθεῖν
εἰς Ἀντιωχείας.
- xi:26. ἐξῆλθε δὲ εἰς τάρσον ὁ βαρνάβας ἀναζητῆ-

σαι Σαῦλον.

ΧΙΙ:1. ἔπέβαλε Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας
κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας

ΧΙΙ:13. προσῆλθε παιδίσκη ἀπακούσαι ὀνόματι
Ἑρώδη.

ΧΙΙ:17. κατασεῖσας δὲ αὐτοῖς τῇ χειρὶ σιγαῶν διηγή-
σατο αὐτοῖς.

ΧΙΙΙ:44. σχεδὸν πᾶσα ἡ πόλις συνέχθη ἀκού-
σαι τὸν λόγον τοῦ θεοῦ.

ΧΙV:5. ὡς δὲ ἐγένετο ὄρμη τῶν ἔθνῶν τε καὶ
Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν
ὄβριῖσαι καὶ λιθοβολῆσαι αὐτοὺς.

ΧV:6. συνέχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσ-
βύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.

ΧV:14. καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν
ἐξ ἔθνῶν λαόν.

ΧVΙ:10 συμβιβάζοντες ὅτι προσκείμεται ἡμᾶς
ὁ κύριος εὐαγγελίσασθαι αὐτοὺς.

ΧVΙ:14. ἣς ὁ κύριος διήνοιξε τὴν καρδίαν προσ-
εῖν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

ΧVΙΙ:14. Ἐυθεὺς δὲ τότε τὸν Παῦλον ἐξαπέστειλαν
οἱ ἀδελφοὶ πορεύεσθαι ὡς τὴν θάλασσαν.

ΧVΙΙΙ:27. προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς
μαθηταῖς ἀποδέξασθαι αὐτὸν.

ΧΧ:1. ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.

ΧΧ:16. ἔσπευσε γὰρ + γενέσθαι εἰς Ἱερουσαλήμ.

- XXI:28. ΠΡΟΣΕΧΕΤΕ ΕΑΥΤΟΪΣ ++ ΠΟΙΜΑΪΝΕΙΝ ΤΗΝ ΕΚΚΛΗΣΙΑΝ.
- XXII:14. Ὁ ΘΕΟΣ ++ ΠΡΟΧΕΙΡΙΣΑΤΟΣΕ ΓΝΩΣΑΙ Τὸ ΘΕΛΗ-
 ΗΜΑ Αὐτοῦ καὶ ἰδεῖν ++ καὶ ἀκοῦσαι φωνῆν ++
- XXV:3. Ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ
 τὴν ὁδόν.
- XXVI:16. εἰς τοῦτο γὰρ ὤφθην σοι προχειρίσασθαι
 σε ὑπερέτην καὶ μάρτυρα ++.
- XXVII:12. οἱ πλείους ἔθεντο βουλὴν ἀναχθῆ-
 ναι κακῶς εἴπως δύναιντο καταντή-
 σαντες εἰς Φοίνικα παραχειμάσαι λιμ-
 ῆνα τῆς κρήτης.

In these examples the Aorist Infinitive predominates, as there are only six instances in which the present Infinitive occurs. No distinction can be made between these in the English translation.

The Infinitive with τοῦ, or better the Infinitive used as a noun in the genitive case, is also used to express pure purpose, as will be seen in the following passages.

- III:2. ὄν ἐτίθουν καθ' ἡμέραν ++ τοῦ αἰτεῖν ἔλεγ-
 μοσύνην.
- III:12. ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκῶσι
 τοῦ περιπατεῖν αὐτόν;

ix: 15. ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος τοῦ βασι-
τάσαι τὸ ὄνομά μου ἐνώπιον ἔθνων ++.

x: 47. μήτι τὸ ὕδωρ κωλύσαι δύναται τις τοῦ
μὴ βαπτισθῆναι τούτους;

xviii: 10. καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαί σε.

xx: 7. ἐν δὲ τῇ μία τῶν σαββάτων συνηχμένων
τῶν μαθητῶν τοῦ κλάσαι ἄρτον.

xx: 30. λέγοντες διεστραμμένα τοῦ ἀποσιπᾶν
τοὺς μαθητὰς ὀπίσω αὐτῶν.

xxvi: 17-18. νῦν σε ἀποστέλλω ἀνοίξαι ὀφθαλμοὺς
αὐτῶν τοῦ ἐπιστρέψαι ἀπὸ σκοτόους
++ τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁρματιῶν.

It appears from these examples that the Infinitive, in the genitive case, is used in the same way as the Infinitive alone. This is clearly seen in the last example. No distinction seems to be made between the present and aorist Infinitive. The present Infinitive always occurs in case of a contract verb.

There are many other passages in which purpose is expressed by the Infinitive, either alone, or in the genitive case. But it can not be said that these are instances of pure

purpose. They will be divided into classes accordingly as they follow different words.

I. After forms of ἀγγέλλω.

ii 4. ΠΑΡΉΓΧΕΙΛΕΝ ΑΥΤΟῖς ἀπὸ Ἱερουσαλὴμ μὴ χωρίζεσθαι.

iv: 18. ΠΑΡΉΓΧΕΙΛΑΝ ΑΥΤΟῖς τὸ καθόλου μὴ φθῆγεσθαι μήδε διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.

v: 28-40. Same as iv: 18.

x: 42. ΠΑΡΉΓΧΕΙΛΕΝ ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι.

xvi: 18. ΠΑΡΑΓΓΕΛΛΩ σοι ++ ἐξελεῖν ἀπ' αὐτῆς.

xvi: 23. ΠΑΡΑΓΓΕΪΛΑΝΤΕΣ τῷ δεσμοφύλακι ++ τηρεῖν αὐτοὺς

xvii: 30. ΤΑΝῶν ΠΑΡΑΓΓΕΛΛΕΙ τοῖς ἀνθρώποις πᾶσι ++ μετανοιεῖν.

xxiii: 22. ΠΑΡΑΓΓΕΪΛΑΣ ΜΗΔΕΝΙ ἐκλαλῆσαι.

xxiii: 30. ἘΠΕΜΨΑ ΠΡὸς σε ΠΑΡΑΓΓΕΪΛΑΣ καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.

xxvi: 20. ἀπαγγέλλων μετανοιεῖν καὶ ἐπιστρέφειν.

In these passages the Infinitive really represents what was announced, being thus the object of the verb; yet there is purpose indicated, some-

times more and sometimes less.

II. After forms of δίδωμι.

11:4. καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι

11:27. οὐδὲ δώσεις τὸν ὀσιόν σου ἰδεῖν διαφθοράν. XIII:35

14:29. καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας
and πάσης λαλεῖν τὸν λόγον σου + καὶ τέρατα

14:30. γινέσθαι.

VII:42. ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύ-
ειν τῇ στρατιᾷ τοῦ οὐρανοῦ.

XI:40. καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι.

XVI:4. παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα.

XII:4 παραδούς τέσσαρσι τετραδίοις στρατιω-
τῶν φυλάσσειν αὐτόν.

XIV:3. Same as 14:30

The Infinitives following παραδίδωμι express pure purpose in these examples, but the other merely imply it, except possibly in XI:40. which has an object other than the Infinitive, see also 11:27.

III. After forms of παρακαλέω.

VIII:31. παρεκάλεσέ τε τὸν φίλιππον ἀναβάντα
καθίσαι.

XI:23. καὶ παρεκάλει πάντας + προσμένειν
τῷ κυρίῳ

XIII:42. παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ

σάββατον λαλήθηναί αὐτοῖς ταῦτα τὰ
ῥήματα.

xiv:22. παρακαλοῦντες ἐμμένειν τῇ πίστει,

xix:31. παρεκαλοῦμεν ἡμεῖς + τοῦ μὴ ἀναβαί-
νειν αὐτὸν εἰς Ἱερουσαλήμ.

xxiv:4. παρακαλῶ ἀκούσαί σε.

xxviii:33-4. παρεκάλει ὁ παῦλος ἀπαντας μετα-
λαβεῖν τροφῆς.

xxviii:20. παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι

In this class purpose is simply
implied. In xxiv:12 the genitive case
of the Infinitive is used instead of
the Infinitive alone. As has been
stated these are used interchangeably.

IV. After forms of κελεύω.

iv:15. κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρί-
ου ἀπελθεῖν.

v:34. θαυμάζω + ἐκέλευσε ἔξω βραχύ τι τοὺς
ἀποστολοὺς ποιῆσαι.

viii:38. καὶ ἐκέλευσε στήναι τὸ ἄρμα.

xiii:19. ἀνακρίνας τοὺς φύλακας ἐκέλευσεν
ἀπαχθῆναι.

xvi:22. καὶ οἱ στρατηγοὶ περιῤῥήξαντες
αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίσειν.

This class is like the preceding,
and the passages are so similar to

each other that the rest of the examples of this class will simply be located. They are found in xxI: 33-4. xxII: 24, 30. xxIII: 3, 10, 35. xxIV: 8. xxV: 6, 17, 21. xxVII: 43.

V. After forms of τάσσω.

vII: 44. καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῆ ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει.

xvIII: 3. διὰ τὸ διατεταχέναι κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης.

x: 48. προσέταξέτε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου.

Other examples of this class are found in xxII: 10. xxIII: 2. xxIV: 23.

VI. After forms of στέλλω.

xv: 20. Ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων

xv: 29. Same as above. ἐπιτιθέσθαι = ἐπιστεῖλαι.

xx: 20. ὡς οὐδὲν ἔπεστειλάμην τῶν συμφερόντων τοῦ μή ἀναγγεῖλαι ὑμῖν καὶ διδάσκειν ὑμᾶς + +

xxI: 25. περὶ δὲ τῶν πεπιστευκότων ἔθνῶν ἡμεῖς ἐπεστείλαμεν + + τηρεῖν αὐτοὺς.

There are yet other verbs - verbs of wishing, seeking, entreating + c. - for which the Infinitive completes the meaning. The Infinitive as in the pre-

ceding classes is the object of the verb which it follows. There is, perhaps, some purpose expressed by these expressions. They will be divided into the following classes.

I. After forms of θέλω.

X:10. καὶ ἤθελε γεύσασθαι.

XIV:13. ὁ δὲ ἱερεὺς ττ ἤθελε θύειν. also XVI:3,

XIX:33. XXIV:4, 27.

II. After forms of ζητέω.

XVI:10. εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς μακεδονίαν.

XVII:5. ἐζητοῦν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον.

XXI:31. ζητούντων δὲ αὐτὸν ἀποκτεῖναι.

XIII:7. ἐπεζητήσεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.

XIII:8. ζητῶν ἀποστέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.

XXVII:30. τῶν ναυτῶν ζητούντων φυγεῖν ἐκ πλοίου.

The second and third examples in this class are instances of pure purpose, because the verb has an object other than the Infinitive.

III. After δέομαι.

XXVI:3. διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου

15.
IV. After ἐρωτάω.

XI:48. τότε ἤρῳτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XVI:39. καὶ ἔξαγαγόντες ἠρώτων ἐξελεῖν τῆς πόλεως.

XVIII:20. ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς.

V After αἰτέω.

Same as class 4. Examples are found in VII:46. XIII:28.

VI. After forms of βουλεύω.

V:33. καὶ ἐβουλεύοντο ἀνελεῖν αὐτοὺς.

IX:23 συνέβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτὸν.

XXIII:20. In this passage συνέθεντο = ἐβουλεύσαντο.

XXVII:39. εἰς ὃν ἐβουλεύσαντο + ἐξῆσαι τὸ πλοῖον

Although the Infinitive is the object in this class, yet it almost expresses pure purpose. Especially in IX:23 and XXVII:39.

There remain still some Infinitives which are the objects of the verbs which they follow, and imply purpose. As they are so nearly like the examples already cited they will simply be located.

They are found in V:9, 28, 41. X:22, XIV:15.
XV:7. XVIII:13. XXIV:26. XXVII:29.

Purpose is also expressed in acts
by the prepositions εἰς and πρὸς.
εἰς

II:38. μετανοήσατε καὶ βαπτισθήτω ++ εἰς
ἀφεσιν ἁμαρτιῶν.

III:19. μετανοήσατε καὶ ἐπιστρέψατε εἰς τὸ
ἐξαιφθῆναι ὑμῶν τὰς ἄρματίας.

IV:30. ἐν τῷ τὴν χειρὰ σου ἐκτείνειν σε εἰς ἰάσιν
καὶ σημεῖα.

VII:19. οὗτος κατασοφισάμενος τὸ γένος
ἡμῶν ἐκάκωσε τοὺς πατέρας ἡμῶν
τοῦ ποιεῖν ἐκθέτα τὰ βρέφη αὐτῶν
εἰς τὸ μὴ γνωθῆναι εἶσθαι.

XIII:47. τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε
σωτηρίαν ἕως ἑσχάτου τῆς γῆς.

XVII:21. εἰς οὐδὲν ἕτερον εὐκαίρουν ἢ λέγειν τι
καὶ ἀκούειν ++.

XXVI:16. εἰς τοῦτο γὰρ ὤφθην σοι προχειρίσασ-
θαί σε ὑπερέτην.

XXVIII:16. ἐξ ἠλθον εἰς ἀπάντησιν ἡμῖν.

In these passages εἰς is used to ex-
press purpose with a noun or an
Infinitive used as a noun. The
nouns with which it is used in

this way are those which partake
of the nature of a verb, and so are
really equivalent to εἰς with an
infinitive.

πρὸς

III:10. ἔπεμψόντες αὐτὸν ὅτι οὗτος ἦν
ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος.

Again purpose is expressed in
acts by the Participle.

III:26. ἀπέστειλεν αὐτὸν εὐλογοῦντα ἡμᾶς ++.

VIII:27. ὃς ἐηλύθει προσκυνήσων εἰς Ἱερουσα-
λήμ. also XXIV:11.

IX:38. ἀπέστειλαν δύο ἀνδρας πρὸς αὐτὸν
παρακαλοῦντες μὴ σκνήσαι διελ-
θεῖν εἰς αὐτῶν.

X:38. ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος
πάντας ++.

XX:25. ὑμεῖς πάντες ἐν οἷς διήλθον
κηρύσσων τὴν βασιλείαν τοῦ θεοῦ.

XXI:26. ὁ Παῦλος ++ εἰσῆει εἰς τὸ ἱερὸν διαγ-
γέλλων τὴν ἐκπλήρωσιν τῶν ἡμέρ-
ων τοῦ ἀγκισμοῦ.

XXII:5. ἔπορευόμενους αἰχῶν καὶ τοὺς ἐκεῖσε
ὄντας δεδεμένους εἰς Ἱερουσαλήμ ++.

XXIII:3. καὶ σὺ κάθη κρίνων με κατὰ τὸν
νόμον.

XXIV:17. ΠΑΡΕΓΕΝΟΜΗΝ ἔλεημοσύνας ποιήσων
εἰς τὸ ἔθνος μου.

XXV:13. ΚΑΤΗΝΤΗΣΑΝ εἰς Καισάρειαν ἄσπασ-
όμενοι τὸν Φῆστον.

Generally when a Participle expresses purpose it follows a verb of motion to or from a thing, and is in the future-tense. This is true of five of these examples, the other are present Participles.

Finally purpose is expressed by μή.
V:26. Ἐφοβοῦντο γὰρ τὸν λαόν ἵνα μή λιθοσθῶσιν
XXIII:10. εὐλαβήθη εἰς ὁ χιλίαρχος μή διασπασθῆ
ὁ παῦλος.

XXVII:17. φοβούμενοί σε μή εἰς τὴν Σύρτην
ἐκπέσωσι. also XXVII:29.

XXVII:42. τῶν δε στρατιωτῶν βουλὴ ἐγένετο
ἵνα τοὺς δεσμώτας ἀποκτείνωσι
μήτις ἐκκολληθῶσιν διαφύγοι.

XXVIII:27. μήποτε ἴδωσι τοῖς ὀφθαλμοῖς καὶ
τοῖς ὠσίν ἀκούσωσι ++.

In the first three passages the μή clause follows a verb of fearing. It can not be said that μή in these instances denotes pure purpose, yet there

is some purpose implied. Really the *ut* clause is the object of the main verb, stating what was feared. But the last two examples express pure negative purpose. The Optative is used in xxvii:42 after a preterite, but the Subjunctive might have been used as in xxviii:27. Some manuscripts have the Subjunctive in this passage.

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