



1893

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Purpose and Result Clauses in Hebrews and John's Epistles.

The following classification is made with reference to the introductory particle. The classification also follows the normal order, - first, pure purpose, introduced by *ἵνα* or *ἵνα*, followed by the less frequent and more irregular ways of expressing pure purpose, by *εἰς τὸ* and infinitive, *εἰς* and nouns, and *τοῦ* and infinitive; ^{second} Clauses after verbs of effort and fearing, expressing the object of the action.

Hebrews.

I. *ἵνα*:

Chap. II: 14. *ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου.*

καὶ

15. *ἀππαλλάξῃ τούτους ὅσοι φόβῳ θανάτου διὰ πάντος τοῦ ἡμῶν ἔνοχοι ἦσαν δουλείας.*

17. *ἵνα ἀλεμέων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν.*

Chap. III: 13. *ἵνα μὴ σκληρυνθῆ τις ἐξ ὑμῶν.*

IV: 11. *ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.*

16. *ἵνα λάβωμεν ἔλεος καὶ χάριν εὐρωμεν εἰς εὐκαιρὸν βοήθειαν.*

Θαφ. V: 1. ἵνα προσθέρη σωράτε καὶ θυσίας ὑπὲρ
ἀμαρτιῶν

VI: 12. ἵνα μὴ κωθροὶ γένησθε μιμηταὶ δε
τῶν διὰ πίστεως καὶ μακροθυμίας
κληρονομοῦντων τὰς ἐπαγγελίας.

18. ἵνα διὰ δύο πραγμάτων ἀμεταθέτων,
ἐν οἷς ἀδύνατον ψεύσασθαι τὸν θεόν,
ἰσχυρὸν παράκλησιν ἔχωμεν οἱ καταθυ-
γόντες κρατῆσαι τῆς προκειμένης
ἐλπίδος.

IX: 25. ἵνα πολλάκις προσθέρη ἑαυτόν.

X: 9. ἵνα τὸ δεύτερον στήσῃ.

XI: 28. ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα
θίγῃ αὐτῶν.

35. ἵνα κρείττονος ἀναστήσεως τύχωσιν.

40. ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

XII: 3. ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλού-
μενοι.

13. ἵνα μὴ τὸ κωλὸν ἐκτραπῆ.

27. ἵνα μείνα τὰ μὴ σαλευόμενα.

XIII: 12. ἵνα ἀγιόσῃ διὰ τοῦ ἰσίου αἵματος
τὸν λαόν.

17. ἵνα μετὰ χαρᾶς τούτο ποιῶσιν καὶ
μὴ στενέροντες.

19. ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

2
II. ὅπως:

Char. II: 9. ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γεύσεται
Θανάτου.

IX: 15. ὅπως Θανάτου γενόμενου εἰς ἀπολύ-
τρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ
παραβάσεων τὴν ἐπαγγελίαν λάβωσιν
οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

III. εἰς with Infinitive

II: 17. εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ
λαοῦ.

III: 25. εἰς τὸ ἐντυχλάνειν ὑπὲρ αὐτῶν.

IV: 3. εἰς τὸ προσθέρειν δωράτε καὶ θυσίας.

IX: 14. εἰς τὸ λατρεύειν Θεῷ ζῶντι.

28. εἰς τὰ πολλῶν ἀνενεγκεῖν ἁμαρτίας.

XII: 10. εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος
αὐτοῦ.

IV. εἰς with Nouns

IX: 26. εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς
θυσίας αὐτοῦ.

XI: 24. εἰς παροξυσμὸν ἀγάπης καὶ καλῶν
ἔργων.

XI: 11. εἰς καταβολὴν σπέρματος.

V. ΤΟΥ with Infinitives

Εφαρ. V: 7. ΤΟΥ ποιῆσαι ^{ἰς θεὸν} τὸ θέλημα σου.

9. ΤΟΥ ποιῆσαι τὸ θέλημά σου.

XI: 5. ΤΟΥ μὴ ἰδεῖν θάνατον.

VI. Infinitive Alone:

IV: 11. εἰσελθεῖν εἰς ἐκεῖνον τὴν κατάπαυσιν.

III. μή:

II: 1. μήποτε παραρυσώμεν.

III: 2. μήποτε ἔσται ἐν τινι ὑμῶν καρδιά πονηρὰ
ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος.

IV: 1. μήποτε καταλειπομένας ἐπαγγελίας
εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ
τις ἐξ ὑμῶν ὑστερηκεῖν.

XII: 15. μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ (ἡ)
μή τις ρίζα πικρίας ἄνω θύουσα ἐνοχλή
καὶ

διὰ ταύτης μιανθῶσιν οἱ πολλοί.

16. μή τις πόρνος (ἡ) ἢ βέβηλος ὡς Ἡσαῦ.

25. μὴ παραιτήσασθε τὸν λαλοῦντα.

John's Epistles.

I. ἵνα:

I Jno. Chap. I:3. ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν.

4. ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

9. ἵνα ἀθῆ ἡμῶν τὰς ἀμαρτίας.

καὶ

καταρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

II:1. ἵνα μὴ ἁμάρτητε.

19. ἵνα θαυερωθῶσιν.

27. ἵνα τὶς διδάσκῃ ὑμᾶς.

28. ἵνα ἐὰν θαυερωθῆ ὀσχῶμεν παρρασίαν.

καὶ

μὴ αἰσχυνοθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

III:1. ἵνα τέκνα Θεοῦ κληθῶμεν.

5. ἵνα τὰς ἀμαρτίας ἄρῃ.

8 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

IV:9. ἵνα σώσωμεν δι' αὐτοῦ.

17. ἵνα παρρασίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως.

V:20. ἵνα γινώσκωμεν τὸν ἀληθινόν.

II Jno. 8. ἵνα μὴ ἀπολέσητε ἢ ἐργάσασθε

ἀλλὰ

μισθὸν πλήρη ἀπολάβετε.

12. ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ.

III. Jno. 8. ἵνα συνέργῳ γινώμεθα τῇ ἀληθείᾳ

The only result clause found is,
Heb. XIII: 6. ὥστε θαρσύντας ἡμᾶς
λέγει.

In an examination of the clauses
the following facts were noticed:

Where the best Greek writers were
wont to use the optative, when the
purpose clause depends upon a verb
expressing past time, in Hebrews and
John's Epistles no such distinction
is made, but the subjunctive is
invariably used in both past and
present time. This use of the sub-
junctive is in accordance with
that negligence in which the
distinction between the optative
and subjunctive was disregarded in
the later Greek writers.

The classic force of ἵνα in
later Greek became more or less
weakened, and was often used where
the earlier writers would have em-
ployed the infinitive or ὅτι clause.

Thus, *ἵνα* stands with the subjunctive in such a way as to denote the object rather than the purpose of the action expressed in the preceding verb. This use of *ἵνα* occurs very frequently after verbs of saying, exhorting, and commanding, in the writings of John, as for example: I Jno. III: 11. ὅτι αὐτὴ ἐστὶν ἡ ἀγγελία ἣν ἀκούσατε ἀπὸ ἀρχῆς, ἵνα ἀγαπήμεν ἀγαπῶντες, also V: 3. αὐτὴ γὰρ ἐστὶν ἡ ἀγαπή τῶν θεῶν, ἵνα τὰς ἐντολάς αὐτῶν τηρήμεν. Mark X: 31. ὁ δὲ τυθαῖος εἶπεν αὐτῷ; ῥαββουνί, ἵνα ἀναθλένω, and Jno. XII: 10. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Δάξαρρον ἀποκτείνωσιν, are examples of this construction. John is more addicted to this use of *ἵνα* than any other New Testament writer. The Hebrew letter is free from this construction.

Every purpose clause in John's Epistles is introduced by *ἵνα*. It is seldom that a writer is so given up to the use of only one word to express himself in similar relations. Purpose with him is pure purpose. But he even goes farther and never uses *ὡς* or *ὅπως* - coordinates with *ἵνα* in the introduction of purpose clauses; but confines himself to the

use of *iva* only. John uses *iva* more frequently than any of the New Testament writers.

iva in a few instances in the New Testament is preceded by those words in which is contained the main force of the sentence. As an example of this may be cited, I Tim I:3. ΚΑΘΩΣ ΠΑΡΕΚΑΛΕΣΑ' ΣΕ ΠΡΟΣΜΕΙΝΑΙ ΕΝ ΕΘΕΣΩ, ΠΟΡΕΥΟΜΕΝΟΣ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ, *iva* ΠΑΡΑΓΓΕΙΛΗΣ ΤΙΣΙΝ ΜΗ ΕΤΕΡΟΔΙΔΑΧΚΑΛΕΙΝ. *iva*, thus preceded, is not found in the epistles under discussion.

The New Testament writers often use *iva* with the future indicative instead of the regular particle *οπως*, after verbs signifying attention, care, or effort, to express the object of the endeavor.

This use of *iva* is of doubtful propriety according to the best Greek writers. Hebrews and John's Epistles are free from this usage.

ως is not employed in the purpose clauses of these epistles.

οπως is used twice, Heb. II:9 and IX:18. In both these cases it is used in clauses of pure purpose, and not after

verbs signifying care, attention, or effort with verb in the future indicative.

The writer of Hebrews is especially fond of deviating from the regular manner of expressing purpose by $\dot{\iota}\nu\alpha$, $\omega\delta$ or $\acute{\alpha}\tau\tau\omega\delta$ with finite verb, and in many instances chooses the rare constructions of $\epsilon\dot{\iota}\delta$ $\tau\acute{\omicron}$ and infinitive, and $\epsilon\dot{\iota}\delta$ with noun. There seems to be no reason gram^matically why at one time a $\dot{\iota}\nu\alpha$ clause should be used where at another time the purpose is expressed by $\epsilon\dot{\iota}\delta$ $\tau\acute{\omicron}$ and infinitive or $\epsilon\dot{\iota}\delta$ and noun. It seems, however, that the $\epsilon\dot{\iota}\delta$ construction comes more nearly touching upon the idea of result than the $\dot{\iota}\nu\alpha$ clause.

The $\tau\acute{\omicron}\hat{\upsilon}$ and infinitive clause is only used three times. In every case it depends upon a verb of motion. This construction is generally negative. Of the three examples found, two are affirmative.

After verbs which denote care, effort, and intention, the object of the endeavor is not expressed in accordance with the regular construction of $\acute{\alpha}\tau\tau\omega\delta$ or $\acute{\alpha}\tau\tau\omega\delta\mu\epsilon\tau$ and future indicative, but follows the construction used after verbs of fearing - $\mu\epsilon\dot{\iota}$ with

the subjunctive - with one exception Heb. III: 12, which has the rare form of μαί with the future indicative.

μαί ΠΟΤΕ seems to have lost its original idea of time suggested by ΠΟΤΕ, and the whole word in the New Testament is ^{often} used as a particle instead of μαί. In Heb. II: 1. μαί ΠΟΤΕ Παράδοχον, ΠΟΤΕ seems to retain its original idea of time more than in any other passage.

Forty of the clauses depend upon verbs denoting present time; ten, upon those in the imperfect tense; nine, upon those in the Aorist; and three, upon those in the perfect.

Forty-four of the verbs in the clauses are in the active voice; six, in the middle; and eleven, in the passive.

Out of the fifty clauses in the finite construction, sixteen denote present time; thirty-one are in the aorist; two, in the perfect; and one, in the future.

Four of those in the infinite

6.
construction are in the present, and seven in the aorist.

Twenty clauses are negative. When the infinitive is used, it is always accompanied by the article except in Heb. IV: 11, where it is used without either article or preposition.

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B8128p