Study Guide for
Πράξεις Ἀποστόλων 13:1–18:17

by
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Professor Riley provided notes for I John in the first issue of this newsletter (spring 1993, pp. 21–24), as a service to students who are studying Greek primarily to read the New Testament. He now provides a similar set of notes for Acts 13–18, which concludes with Paul’s visits to Athens and Corinth. These passages should be of considerable interest to all students of Greek.

Students may need a dictionary to do these readings; most words, however, that are not in Athenaze or that cannot easily be deduced from related words that are in Athenaze are glossed.


Lesson 1
13:1–13:12

Review: 1st declension (Athenaze 211–212) nouns. Decline: ἡ ἐκκλησία and ὁ προφήτης:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>Nom. ἡ ἐκκλησία</td>
<td>ὁ προφήτης</td>
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Notes:
13:1 ἡ ἐκκλησία - “church.”
    ὁ τετραχάρχης - “tetrarch,” a native provincial ruler.
    σύν-τροφος - “foster-brother.”
13:2 λειτουργεῖν - “worship.”
    ὁ κύριος - “master, owner of a slave, lord, the Lord.”
    ἁγιός - “holy.”
    προσ-καλέομαι - “summon, invite, call.” κέκλημαι is the perfect middle of καλέω. See Athenaze II 147–148.
13:3 ἐπι-θέντες - “laying on.”
13:4 κατ-ηλθον - Seleuceia was the port of Antioch. Travelers go down to the port.
13:5 Learn these compounds of ἀγγέλλω:
    κατ-ἀγγέλλω - “proclaim.”
    ἐπ-ἀγγέλλω - “promise.”
    παρ-ἀγγέλλω - “command, exhort” (16:18).
    εὗ-ἀγγελίζομαι - “evangelize, preach” (14:7).
13:6 ἀχρί - “up to.”
13:7 ἀνθ-ύπατος - the Roman "pro-consul," the provincial governor.
συνετός - "intelligent."
προσ-καλεσόμενος - cf. 13:2. What form is this word? Athenaze 142.
ἐπι-ζητέω - "desire, want." Cf. ζητέω.
13:8 ἀνθ-ϊστιμι - "stand opposite, resist, oppose."
μεθερμενεύω - "translate." The name Ýymas is derived from an Aramaic word meaning "powerful."
δια-στρέφω - "turn aside, divert" (remember στρέφω = "turn").
ἡ πίστις, πίστεως - "faith, the Christian faith."
13:9 πίμπλημι, πλήσω, ἐπλήσα, πέπληκα, ἐπλήσθην - "fill with." Related words are πληρῶ - "fill," πληρής - "full." Distinguish the root πλή- "full" from the root πλε- in πλεῦ (= "sail"), and from the word πλῆσω - "strike" in 13:12.
ἐκτενίζω - "look straight at."
13:10 δόλος - "deceit."
ἁρδιωρία - "wickedness."
ὁ διάβολος - "the Devil."
ἡ δικαιοσύνη - "righteousness."
What forms are παύσῃ, ἔσῃ (verse 11), ἔπεσεν (verse 11)? For παύσῃ and ἔσῃ see Athenaze II 8.
εὐθὺς, εὐθεία, εὐθύ - "straight, upright."
13:11 Paul's words end at ἀχρι καίρῳ - "for a while."
παραχρήμα - "immediately."
ἀχλώς - "fog, mist."
περι-ἄγω - "go around." In the NT ἄγω in compounds frequently means "go," not "lead."
13:12 τὸ γεγονός (= "what happened") is equivalent to ὦ ἐγένετο. γεγονός is a perfect neuter participle. Athenaze II 163.
ἐκπλήσσομαι "be struck (out of one's wits), be amazed."

Lesson 2

Review: 2nd declension nouns (Athenaze 213). Decline: ὁ νόμος and τὸ δικαστήριον.

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<th>Singular</th>
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<tbody>
<tr>
<td>ὁ νόμος</td>
<td>τὸ δικαστήριον</td>
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<td>Gen.</td>
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<td>Dat.</td>
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<td>Acc.</td>
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Notes:

13:13 ἀνάγωμαι - "set out to sea." ἀναχθέντες is the aorist passive participle; see Athenaze II 102.

13:15 ἥ ἀνάγνωσις - "reading." ἀναγιγνώσκω - "read."

13:16 καταστάσεως - see Athenaze 184.

13:17 εἰκλέγομαι - "select, choose." This is the same root word as in διαλέγομαι. In compounds

_skip to 13:42 (but be sure to read the intervening verses in English translation; they summarize

the Christian message that Paul is preaching).

13:42 For ἐξίδιοντων see Athenaze II 35-36; the form is the present participle of ἐξ-έρχομαι.

13:43 ἀκολούθεω + dat. - "follow."

13:45 ὁ δύρος - "crowd."

13:46 παρθενιτίζομαι - "speak boldly/freely."

13:47 ἐντελείονται - "to command." ἡ ἐντολὴ - "a command."


13:50 παραστράτευομαι - "stir up."

13:51 ἐκ-πνεύσωμαι - "shake off."
Lesson 3
14:1–18

Review: 3rd declension nouns (Athenaze 214). Decline: ὁ πούς (root ποδ-) - “foot”; τὸ πνεῦμα - “spirit” (like τὸ ὅνομα); and τὸ ἔθνος - “nation, people” (like τὸ πλῆθος):

<table>
<thead>
<tr>
<th>Singular (Nom.)</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>ὁ πούς</td>
<td>τὸ πνεῦμα</td>
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Gen.
Dat.
Acc.

Notes:

14:1 ἔγένετο . . . εἰςελθεῖν αὐτούς . . . καὶ λαλήσας οὕτως - “It happened that they went in and . . . spoke in such a way. . . .” ἔγένετο plus an infinitive is a common semantic device, particularly in the NT. It also occurs in English: “And it came to pass that, when Isaac was o (Gen. 27:1 KJV).”

κατὰ τὸ αὐτό - “together.”

ὡςτε πιστεύσασαι - ὡςτε plus infinitive makes a result clause: “so that they believed . . .”

Another example: “the bird flew so fast that it escaped” - ὡςτε φυγεῖν. See Atl 182–183.

14:2 ἀ-πειθέω - “disobey, be an unbeliever.”
ἐπ-εγείρω - cf. 13:50.
κακόω - “to harm”; “they poisoned the minds . . . against . . .”

14:3 ἰκανός = πολύς.

διατρίβω - “to rub hard, wear away, consume, spend (time).”

παρρησιάζομαι - “speak boldly/freely.”

ἐπὶ τὸ κυρίῳ - “about/concerning . . .”; μαρτυροῦντι and διδόντι (dative participle with τὸ κυρίῳ = “about the Lord, who was witnessing . . . and giving.”)

ἡ χάρις, χάριτος - “thanks, gratitude, grace.”

τὸ σημεῖον - “a sign, a miracle.”

τὸ τέρας - “a wonder, a miracle.”

14:4 σχίζω - “split, divide.”

14:5 ὁρμή - “move, impulse, attempt.”

ὑβρίζω - “insult, mistreat.”

14:6 συν-ιδόντες - for this form see Athenaze 135.

14:8 ὀδύνατος modified by τοῖς ποσίν.

κάθημαι - “sit.”

χωλός - “lame.”

ἡ κοιλία - “womb.”

περι-ποτέω - “walk around.”

14:9 λαλέω - “speak, talk, preach.”

ἀπενίσας - see 13:9.

ἡ πίστις, πίστεως - “faith.”

14:10 ἀλλοιμαί, ἀλούμαί, ἠλάμην - “leap.”

14:11 ὁ ἐποίησεν Παῦλος - a relative clause: “(that) which . . .”

ἐπ-αἵρεσις, ἀρεία, -ἱρα - “lift up, raise”; Athenaze 149.

14:12 ἤγεόμαι - means “consider” and “lead”; here it means the latter.

14:13 ὁ τάφος - cf. Spanish “el toro.”

τὰ στέμματα - “garlands, wreaths.”
Lesson 4
14:19–28, 16:1–5

Review: Pronouns. Decline: ἐγώ, σύ, ἡμεῖς, οὗτος (Athenaze 224–227); put οὗτος, αὕτη, τούτο on a separate sheet:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ἐγώ</th>
<th>σύ</th>
<th>ἡμεῖς</th>
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<td>Gen.</td>
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Notes:
14:19 What form is πείσαντες? See Athenaze 142. ἔθασαντες - cf. λιθοβολήσει (14:5). σύρω - “drag.” νομίζοντες αὐτῶν τεθηκέναι = νομίζοντες ὅτι αὐτῶς τεθνηκε. Indirect statement using the infinitive; Athenaze II 93-94. τεθηκέναι is the perfect infinitive “to have died, to be dead.”
14:20 κυκλῶ - cf. ὁ κύκλος = “circle”; for κυκλοσάντων τῶν μαθητῶν, see Athenaze II 25–36. τῇ ἐκατορνίᾳ (ἡμέρα) - “on the next (day)” (= τῇ ὀστεραίᾳ).
Lesson 5
16:6–15

Review: Prepositions (Athenaze II 240–241)

Translate:

κατὰ τοὺς νόμους          κατὰ θάλατταν
παρὰ τὴν νῆσον            παρὰ τῶν ἄποστόλων
ἐπὶ γῆς                   ἐπὶ τῶν ἀποστόλων
peri tou agiou pneumatos   peri tis polis
apó Dérphēs              υπὲρ τῆς ἐκκλησίας
ὑπὸ γῆς                πρὸς τῶν θεῶν
metā tou Paulo          metā taútα

Notes:

For the Roman provinces, see the map at the end of NT text.

16:6 καλυθέντες - “being prevented”; aor. passive participle.; review the aor. pass. in Athenaze II 102–103.

16:7 πειράζω = πειράω.
εἴσανεν - aor. of the verb ἐλαυνέω “let, allow.”

16:9 ὁράμα - “vision.”
For the form of ὁρᾷ, see Athenaze II 180 (bottom of page).
ἔστως - perf. participle of ἔστημι - “set, stand” (Athenaze II 49–50); ἵνα ἔστως together = “was standing.”

16:10 συμβιβάζω - “bring together,” hence “conclude.”
prosekkelhetai is perfect of proskaleomai - “summon, invite.”

16:11 ἀνάγκη - midd. or pass. “set sail”; ἀναχθέντες - aorist passive participle.
ἐνέθυσεν-δρομώσαν is related to τρέχω, δρομόσαν, ἐδραμότα - “we headed straight for.”
τῇ ἐπισκοπῇ supply ἡμέρα.
ἡ μερίς, μερίδος - “district.”
κολονία - “Roman colony.”
16:13 οὗ - "where," the relative form of ποῦ.
ἐνομίζομεν προσευχήν εἶναι = ἐνομίζομεν ὅτι προσευχήν ("place of prayer") ἔστω. Indirect statement as in 14:19. See the note there for a reference.
συν-ἐλθοῦσας - aorist dative fem. participle of συν-έρχομαι.
16:14 πορφυρό-πολίς - "seller of purple cloth"; she was wealthy.
δι-πνεοῦντα - cf. 14:27.
προσέχω - "pay close attention to."
16:15 ἐβαπτίσθη - aorist passive of βαπτίζω - "she was baptized."
For κεκρίκατε, see note on 16:4; this is the perfect tense indicative (Athenaze II 162–163). κεκρίκατε με πιστὴν ... εἶναι = κεκρίκατε ὅτι πιστὴ ... εἰμί. Indirect statement again (Athenaze II 94–95).
παραβιάζομαι - "persuade."

Lesson 6
16:16–34

Decline on a separate sheet: present participle ἀκούων, ἀκοώνουσα, ἀκούον (m/f/n) and the aorist participle ἀκούσας, ἀκούσα, ἀκούσαν.

Notes:
16:16 ἡ παιδίσκη - "slave-girl."
πέθων, πέθονος - "fortune-telling."
ὑπαντάω - "meet"; cf. 16:1.
ἡ ἐργασία - "gain, profit."
τοῖς κυρίοις - "her masters/owners."
μαντεῖοι - "tell fortunes," μάντις - "soothsayer."
ὕψιστος - "highest."
16:18 δια-πονέομαι - "be greatly annoyed."
16:19 ἔλκω, ἔλξω εὐλόγω - "drag."
16:20 οἱ στρατηγοὶ - "town magistrates."
ὑπάρχοντες - cf. 16:3.
16:21 τὸ ἔθος - "custom," not τὸ ἔθνος - "nation."
16:22 συν-εφ-ιστήμη - "join in an attack."
κατά - "against."
περι-ῥήγνυμι, -ῥήξα, -ἐρ(η)ξα, ἐρρωγα, ἐρρημα, -ἐρράγην - "rip, break."
ῥαβδίζω - "whip, beat."
16:23 ἡ πληγή - "blow, beating."
ἡ φυλακὴ - cf. φύλαξ, φυλάττω.
ὁ δεσμοφύλακας, δεσμοφύλακος - "jailer."
τηρέω - "keep."
16:24 ἐσώτερος - "more ἐσω (= inside)."
ἀσφαλίζω - "fasten securely;" ἀσφαλής - "secure, assured."
τὸ ξύλον - "wood, stocks" (cf. "xylophone").
16:25 ἐπ-ἀκροάσομαι = ἀκοῦω; what tense is ἐπηκροὼντο?
ὁ δέσμιος - "prisoner."
Lesson 7
16: 35-17:9

Review: Uses of the subjunctive; Athenaze II 60–63.
Conjugate on a separate sheet: θέω in the present subjunctive; γίνομαι in the aorist subjunctive.
Explain the subjunctive of: μή ἐπέλθη (13:40), σωθ (16:30), ἀπολύθητε (16.36).

Notes:
16:35 ὁ ὀφθαλμὸς (ὀφθαλμός) - “stick, staff” + ἔχω - “policeman.”
16:36 ἀπεστάλκατον - perfect of ἀπο-στέλλω.
16:37 δείρω - “to skin, beat.”
          ἀ-κτά-κριτος - from κρίνω.
          λάθρα - “secretly.”
          ἐξαχαγάτσωσαν - Athenaze II 223. Later Greek uses ἔτω, ἔτοσαν instead of ἔτω, ὀντον for the 3rd person 2nd aorist imperative.
16:38 ῥήματα - cf. 13:42.
16:39 παρεκάλεσαν - “summoned.”
16:40 τὴν Λυδίαν - “Lydia’s house.”
          παρεκάλεσαν - “encouraged,” a different meaning here from 16:39 above.
17:1 See map of N. Greece at end of NT text.
          δι- -οδεύω - cf. οδός.
17:2 κατὰ τὸ εἰσόδος - “as usual (for)” + dat.
          ἡ γραφή - “writing, scripture.”
17:3 ἔδει is the imperfect of δεί.
17:4 πρεσ-κληρόμαι - “join, cast their lot (κλήρος) with.”
17:5 ζηλω - “be jealous of, resent.”
          ὁ ἐγοραίος - “one who hangs around the marketplace, a loafer.”
          ὁχλοποιός - cf. ὁ ὀχλος - “mob.”
          ἐπι-στάρτες - “standing around.”
Lesson 8
17:10–21

Write the infinitives of: ἐμί (present, future), οἶδα (perfect = present).

Write all the infinitives of πέμπει (consult Athenaze II 250–251; note that middle and passive are the same in the present and perfect tenses):

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
<th>Passive</th>
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<td>Pres.</td>
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<tr>
<td>Fut.</td>
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<td>Aor.</td>
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<tr>
<td>Perf.</td>
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Notes:
17:10 ἀπ-ήσαν - from the verb ἀπ-ἐμί “to go.” Note that the prefix does not have its usual meaning here; παραγενόμενοι . . . ἐπήσαν = “arriving . . . they went.”
17:11 εὐγενέστερος - “of higher birth, more open-minded.”
| ἀρ-κρίνω - “study”; cf. ἀναγιγνώσκω (13:15). |
| εὐςχήσων - cf. 13:50. |
17:13 κατηγγέλη - aorist passive.
| κάκει = καλ ἐκεί. |
| σαλεύω - “excite”; cf. 16:26. |
17:15 κοθ-ιστάνω - “accompany.”
| ἦ ἐντολή - “command, instruction.” |
| ἐξ-ήσαν - cf. 17:10. |
17:16 ἐκθέομαι - “receive, wait to receive.”
17:17 παρετυγχάνω - “happen to be present.”
17:18 ὁ σπερμολόγος - σπέρμα- “seed” + λέγω - “collect” = used of men to describe scavengers, parasites, flatterers, buffoons, idle talkers, babblers.
| τὸ δαμόμονον - “demon, evil spirit,” here “a god.” |
17:19 γνώναι - aor. inf. of γνωσκο. |
| καίνος - “new, unknown, unheard of.” |
17:20 ξενίζω - “surprise, astonish.” ξενίζωντα - “some astonishing things.”
| ἦ ὁκοιή - “hearing, ears.” |
17:21 εὐκατερίζω - “spend time, devote their leisure to.”
Lesson 9
17:22-34

Notes:
17:22 δεσιμαίνων - “fearing (δείδω - “fear”) the gods, religious.” The comparative adjective suggests “rather...” or “very...”
17:23 τά σεβάσματα - “objects of worship.”
   εύσεβείω - “worship.”
   ὁ..., τοῦτο - “that which...; this,” i.e., “that unknown god that you worship...; this one...”
17:24 ὑπάρχων = ὃν.
   χειροποίητος.
   ὁ ναός - “temple.”
17:25 θεραπεύω - “serve.”
   προο-δεομα + gen. - “need, want.”
   ἡ πνοή - “breath.”
17:26 Group these words: ἐποίησεν... πᾶν ἔθνος... κατοικεῖν... ζητεῖν... ἕνω - Athenaze II 239 mid-page.
   τὸ πρόσωπον - “face.”
   ὀρίζω - “appoint, designate.”
   προο-τάσσο - “appoint” (13:48).
   ἡ ὅρο-θεσία - “boundary.”
   ἡ κατοικία - “place in which one lives.”
17:27 Put a comma after τὸν θεόν.
   ψηλαφάω - “touch, feel, feel around for.”
17:28 Τοῦ - poetic for οὗτος.
   τὸ γένος - “family, offspring.”
17:29 ὑφέιλα - “ought.”
   τὸ χάραγμα - “carving.”
   ἡ ἐνθυμήσεις - “thought, imagination, creativity.”
   ὁμοίος + dat. - “like, similar to.”
17:30 ἄγνωστα - “ignorance.”
   ὑπεροφάνω - “overlook, disregard, pass over.” ὑπεριδών - aorist participle.
   μετο-νοεῖα - “repent.”
17:31 καθότι - “because.”
   μέλλω - cf. 16:27.
   ἡ δικαιοσύνη - “righteousness.”
17:31 ἐν ἄνδρι ὁ - the relative pronoun that would normally be accusative is attracted into the case of its antecedent - “in/with a man whom...”
   ἡ πίστις - “faith”; here “assurance, proof.”
   παρ-έχω.
17:32 γλευδόμω - “mock.”
17:34 κολλάωμαι - “stick to, remain with”; cf. Eng. “colloidal.”
Lesson 10
18:1–17

Decline: ὅλος, ὅλη, ὅλον and εὐσχήμων, εὐσχήμων (like σώφρον p. 232) singular and plural:

**Singular:**
Nom. ὅλος ὅλη ὅλον εὐσχήμων (m/f) εὐσχήμων (n)
Gen.
Dat.
Acc.

**Plural:**
Nom.
Gen.
Dat.
Acc.

Notes:
18:1 χωρίζομαι = ἀποχωρέω.
18:2 Ποντικός - ὁ Πόντος - North coast of Asia Minor.
προσφάτως - “recently.”
dιὰ τὸ διατεταχέναι (διατάσσω - “to decree”) Κλαύδιον - see Athenaze II 157 “The Articular Infinitive” = “because of Claudius’ decreeing. . .”
18:3 σκηνοποιοῖ - ὁ σκήνος - “tent.”
18:5 συνέχομαι - “be held by, be occupied with.”
tῷ λόγῳ - “his preaching.”
18:6 ἀντι-τάσσομαι - “oppose, resist.”
18:7 συν-ομ-ορέω - “abut, adjoin”; ὁρός - “boundary.”
18:10 τοῦ κακώσας σε - “in order to harm you”; cf. 13:47.
ὁ λαός - cf. 13:15.
18:11 καθίζω - “sit, settle.”
κατ-εφ-ιστήμη - “descend on, attack.”
ὁμοθυμαδόν - “with one mind, together.”
βῆμα - “platform (on which a judge would sit), court.”
18:14 τὸ ῥάδιον-γῆμα “wrong-doing, crime.”
cατὰ λόγον - “reasonably, patiently.”
18:15 τὸ ζήτημα - “question, matter of disagreement.”
ὁ κυρίς - “judge.”
18:16 ἀπ-ελάυνο, -ελά-, -ήλασσα, -ελάλακα, -ελάθην - “drive, drive away.”
18:17 ἔμελεν is from μέλει. “Nothing of these things was a concern to Gallio” = “Gallio didn’t care. . .”