

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

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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.

In the notes below *Athenaze* means Vol. I of that text; *Athenaze II* means Vol. II. A convenient text of the Greek New Testament may be obtained from the United Bible Societies: *The Greek New Testament*, edited by Kurt Aland et al.

Lesson 1 13:1–13:12

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

	Singular	Plural
Nom.	ἡ ἐκκλησία	οἱ προφῆται

Gen.

Dat.

Acc.

Notes:

- 13:1 ἡ ἐκκλησία - "church."
ὁ τετρ(α)άρχης - "tetrarch," a native provincial ruler.
σύν-τροφος - "foster-brother."
- 13:2 λειτουργέω - "worship."
ὁ κύριος - "master, owner of a slave, lord, the Lord."
νηστεύω - "fast." What forms are λειτουργούντων and νηστευόντων? *Athenaze II* 35–36.
ἅγιος - "holy."
ἀφ-ορίζω - "set apart, appoint." ὄρος - "limit, boundary." Cf. Eng. "horizon."
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-ἦλθον - Seleuceia was the port of Antioch. Travelers go down to the port.
13:5 Learn these compounds of ἀγγέλλω:
κατ-αγγέλλω - "proclaim."
ἐπ-αγγέλλω - "promise."
παρ-αγγέλλω - "command, exhort" (16:18).
εὐ-αγγελίζομαι - "evangelize, preach" (14:7).
- 13:6 ἄχρι - "up to."

- ὁ μάγος - "wise man, sorcerer, magician."
 ὃ - relative pronoun; *Athenaze* 162–163.
 Βαριησοῦ is genitive of Βαριησοῦς - Bar-Jesus.
- 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-ίστημι - "stand opposite, resist, oppose."
 μεθερμενεύω - "translate." The name Elymas 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, ἔπλησα, πέπληκα, ἐπλήσθην - "fill with." Related words are πληρόω - "fill," πλήρης - "full." Distinguish the root πλη- "full" from the root πλε- in πλέω (= "sail"), and from the word πλήσσω - "strike" in 13:12.
 ἀτενίζω - "look straight at."
- 13:10 δόλος - "deceit."
 ῥαδιουργία - "wickedness."
 ὁ διάβολος - "the Devil."
 ἡ δικαιοσύνη - "righteousness."
 What forms are παύση, ἔση (verse 11), ἔπescen (verse 11)? For παύση and ἔση see *Athenaze* II 8.
 εὐθύς, εὐθεία, εὐθύ - "straight, upright."
- 13:11 Paul's words end at ἄχρι καιροῦ - "for a while."
 παραχρῆμα - "immediately."
 ἀχλύς - "fog, mist."
 περι-άγω - "go around." In the NT ἄγω in compounds frequently means "go," not "lead."
- 13:12 τὸ γεγονός (= "what happened") is equivalent to ὃ ἐγένετο. γεγονός is a perfect neuter participle. *Athenaze* II 163.
 ἐκπλήσσομαι "be struck (out of one's wits), be amazed."

Lesson 2

13:13–17; 13:42–52

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

	Singular		Plural
Nom.	ὁ νόμος	τὸ δικαστήριον	
Gen.			
Dat.			
Acc.			

Notes:

- 13:13 ἀνάγομαι - "set out to sea." ἀναχθέντες is the aorist passive participle; see *Athenaze* II 102.
ὑπο-στρέφω - cf. 13:8.
- 13:15 ἡ ἀνάγνωσις - "reading." ἀναγιγνώσκω - "read."
ἀπο-στέλλω - "send (a messenger)."
ἡ παράκλησις from παρα-καλέω - "encourage."
ὁ λαός - "people."
- 13:16 ἀναστὰς - see *Athenaze* 184.
κατα-σεῖω - "motion, make a sign." σεῖω - "shake." Cf. Eng. "seismic."
- 13:17 ἐκ-λέγομαι - "select, choose." This is the same root word as in διαλέγομαι. In compounds
λέγω has two senses, "say" and "choose."
ὑψόω - "lift high, exalt."
ἡ παρ-οικία - "stay (among strangers)."
ὁ βραχίον, βραχίονος - "arm."
ὑψηλός - "high, exalted."

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 ἐξιόντων see *Athenaze* II 35-36; the form is the present participle of ἐξ-έρχομαι .
παρακαλέω - "request, ask." The subject is the ἀρχισυνάγωγοι mentioned in 13:15.
μεταξύ - "next."
λαλέω - colloquial for λέγω. Translate the aorist passive infinitive (See *Athenaze* II 102) here
as present - "that these words (ρήματα) be spoken to them. . . ."
- 13:43 ἀκολουθέω + dat. - "follow."
σέβομαι - "worship."
ὁ προσήλυτος - "proselyte" (a convert to Judaism).
- 13:45 ὁ ὄχλος - "crowd."
ἐπλήσθησαν - cf. 13:9.
ὁ ζήλος - "zeal, jealousy."
- 13:46 παρρησιάζομαι - "speak boldly/freely."
ἀπ-ωθέομαι - "push away."
ἐαυτούς - later Gk. for ἡμᾶς αὐτούς or ὑμᾶς αὐτούς.
αἰώνιος - "eternal."
τὰ ἔθνη - "nations, the Gentiles."
- 13:47 ἐντέλλομαι - "to command"; ἡ ἐντολή - "a command."
τέθεικα - "I have put/made"; perfect tense of τίθημι = "put, place."
τὸ φῶς, φωτός - "light."
τοῦ εἶναί σε εἰς. . . - "in order for you to be. . . ."
ἡ σωτηρία - "salvation."
- 13:48 χαίρω - "rejoice." ἡ χαρά - "joy" (13:52).
δοξάζω - "glorify." ἡ δόξα - "glory."
ὅσοι - "those who."
τάσσω, τάξω, ἔταξα, τέταγμα - "appoint, station, assign"; cf. Eng. tactics = the arranging of
forces.
- 13:50 παρ-οτρύνω - "stir up."
εὐσχήμων, εὐσχήμονος - "of high social standing."
ἐπ-εγείρω - "raise up, stir up"; for ἐγείρω, see *Athenaze* 80.
ὁ διωγμός is a noun from διώκω - "a chasing, pursuit, persecution."
- 13:51 ἐκ-τινάσσομαι - "shake off."
ὁ κονιορτός/ἡ κόνις - "dust."

Lesson 3

14:1–18

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

	Singular	Plural
Nom.	ὁ ποῦς τὸ πνεῦμα	τὸ ἔθνος

Gen.

Dat.

Acc.

Notes:

- 14:1 ἐγένετο . . . εἰσελθεῖν αὐτούς . . . καὶ λαλῆσαι οὕτως - “It happened that they went in and . . . spoke in such a way. . . .” ἐγένετο plus an infinitive is a common sem in the NT. It also occurs in English: “And it came to pass that, when Isaac was old (Gen. 27:1 KJV).
κατὰ τὸ αὐτὸ - “together.”
ὥστε πιστεῦσαι - ὥστε plus infinitive makes a result clause: “so that they believed.”
Another example: “the bird flew so fast that it escaped” - ὥστε φυγεῖν. See *AtI* 182–183.
- 14:2 ἀ-πειθέω - “disobey, be an unbeliever.”
ἐπ-εγείρω - cf. 13:50.
κακῶω - “to harm”; “they poisoned the minds . . . against. . . .”
- 14:3 ἱκανός = πολὺς.
διατριβῶ - “to rub hard, wear away, consume, spend (time).”
παρρησιάζομαι - “speak boldly/freely.”
ἐπὶ τῷ κυρίῳ - “about/concerning. . . .”; μαρτυροῦντι and διδόντι (dative participle with τῷ 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 ὀρμή - “move, impulse, attempt.”
ὕβριζω - “insult, mistreat.”
- 14:6 συν-ιδόντες - for this form see *Athenaze* 135.
- 14:8 ἀδύνατος modified by τοῖς ποσίν.
κάθημαι - “sit.”
χωλός - “lame.”
ἡ κοιλία - “womb.”
περι-πατέω - “walk around.”
- 14:9 λαλέω - “speak, talk, preach.”
ἀτενίσας - see 13:9.
ἡ πίστις, πίστεως - “faith.”
- 14:10 ἄλλομαι, ἀλοῦμαι, ἠλάμην - “leap.”
- 14:11 ὃ ἐποίησεν Παῦλος - a relative clause: “(that) which. . . .”
ἐπ-αίρω, -αρῶ, -ῆρα - “lift up, raise”; *Athenaze* 149.
- 14:12 ἡγέομαι - means “consider” and “lead”; here it means the latter.
- 14:13 ὁ ταῦρος - cf. Spanish “el toro.”
τὰ στέμματα - “garlands, wreaths.”

- ὁ πυλών, τοῦ πυλῶνος - "gate, gateway"; cf. "pylon."
 ἐνέγκας is the 1st aorist participle of φέρω, ἤνεγκα - "bear, carry."
 14:14 διαρρήγνυμι - "tear, rip."
 ἐκ-πηδάω - "rush out."
 κράζω - "shout, cry out."
 14:15 μάταιος - "vain, useless."
 14:16 παρῳχημέναις (from παρ-οίχομαι) - "past."
 ἡ γενεά - "generation, age."
 εἶασεν is the 1st aorist of ἐάω, εἶασα - "allow, let."
 14:17 ἀμάρτυρος - "without evidence or witness."
 αὐτὸν = ἑαυτὸν.
 ἀφ-ίημι, -ήσω, -ήκα - "leave."
 ἀγαθοουργέω = ἀγαθοεργέω. Cf. ἐργάζομαι.
 ὁ ὑετός - "rain."
 καρποφόρος - cf. ὁ καρπός - "fruit."
 ἐμπιπλῶν is a participle from ἐν- + πίμπλημι (13:9).
 ἡ τροφή - "food, nourishment."
 ἡ εὐφροσύνη - "gladness, joy."

Lesson 4

14:19–28, 16:1–5

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

Nom. ἐγώ σύ ἡμεῖς

Gen.

Dat.

Acc.

Notes:

- 14:19 What form is πείσαντες? See *Athenaze* 142.
 λιθάσαντες - cf. λιθοβολῆσαι (14:5).
 σύρω - "drag."
 νομίζοντες αὐτὸν τεθνηκέναι = νομίζοντες ὅτι αὐτὸς τέθνηκε. Indirect statement using the infinitive; *Athenaze* II 93-94. τεθνηκέναι is the perfect infinitive "to have died, to be dead."
 14:20 κυκλώω - cf. ὁ κύκλος = "circle"; for κυκλωσάντων τῶν μαθητῶν, see *Athenaze* II 25–36.
 τῇ ἐπαύριον (ἡμέρα) - "on the next (day)" (= τῇ ὑστεραίᾳ).
 14:22 ἐπιστηρίζω - "strengthen."
 παρακαλέω - "encourage."
 καὶ [λέγοντες] ὅτι διὰ πολλῶν θλίψεων δεῖ κτλ. The word λέγοντες is understood.
 ἡ θλίψις - "trouble, suffering."
 14:23 χειροτονέω - "appoint."
 πρεσβύτερος - "elder," i.e., a church leader. Cf. Engl. "presbyterian."
 νηστειῶν - cf. 13:2.

παρα-τίθεμαι - "dedicate."

πεπιστεύκεισαν - pluperfect tense of πιστεύω (*Athenaze* II 162–163) "they had come to believe."

14:27 ἀνοίγνυμι/ἀνοιγνύω, ἀνοίξω, ἤνοιξα, ἀνέωγα, ἠνεώχθην (other forms occur) - "open."

Skip chapter 15

16:1 κατ-αντάω - "arrive."

πιστός - "faithful."

16:2 ἐμαρτυρεῖτο is a passive, "he was witnessed for by/he was certified by. . . ." ("by" = ὑπό).

16:3 αὐτῷ = ἑαυτῷ.

περι-τέμνω - "circumcise."

ᾔδεισαν - imperfect tense of οἶδα; "they knew" (*Athenaze* II 181).

ὑπάρχω frequently = εἰμί; ὑπῆρχεν "he was."

16:4 τὰ κεκριμένα - "decided by" perfect participle of κρίνω - "judge, decide."

16:5 στερεόω - "make strong, strengthen."

περισεύω - "increase."

Lesson 5

16:6–15

Review: Prepositions (*Athenaze* II 240–241)

Translate:

κατὰ τοὺς νόμους

παρὰ τὴν νῆσον

ἐπὶ γῆς

περὶ τοῦ ἁγίου πνεύματος

ἀπὸ Δέρβης

ὑπὸ γῆς

μετὰ τοῦ Παύλου

κατὰ θάλατταν

παρὰ τῶν ἀποστόλων

ἐπὶ τοὺς ἀποστόλους

περὶ τὴν πόλιν

ὑπὲρ τῆς ἐκκλησίας

πρὸς τῶν θεῶν

μετὰ ταῦτα

Notes:

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

16:6 κωλυθέντες - "being prevented"; aor. passive participle.; review the aor. pass. in *Athenaze* II 102–103.

16:7 πειράζω = πειράω.

εἶασεν - aor. of the verb ἐάω "let, allow."

16:9 ὄραμα - "vision."

For the form of ὄφθη, see *Athenaze* II 180 (bottom of page).

ἑστώς - perf. participle of ἵστημι - "set, stand" (*Athenaze* II 49–50); ἦν ἑστώς together = "was standing."

δια-βαίνω - see *Athenaze* 184.

16:10 συμβιβάζω - "bring together," hence "conclude."

προσκέκληται is perfect of προσ-καλέομαι - "summon, invite."

16:11 ἀνάγω - midd. or pass. "set sail"; ἀναχθέντες - aorist passive participle.

εὐθυ-δρομέω is related to τρέχω, δραμοῦμαι, ἔδραμον = "we headed straight for."

τῇ ἐπιούσῃ supply ἡμέρα.

ἡ μερίς, μερίδος - "district."

κολωνία - "Roman colony."

- 16:13 οὗ - "where," the relative form of ποῦ.
 ἐνομιζομεν προσευχὴν εἶναι = ἐνομιζομεν ὅτι προσευχή ("place of prayer") ἐστίν. Indirect statement as in 14:19. See the note there for a reference.
 συν-ελθούσας - aorist dative fem. participle of συν-έρχομαι.
- 16:14 πορφυρό-πωλῆς - "seller of purple cloth"; she was wealthy.
 δι-ήνοιξεν - 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

Review: Participles (summary of uses in *Athenaze* II 215–217; summary of forms in *Athenaze* II 233–234).

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

Notes:

- 16:16 ἡ παιδίσκη - "slave-girl."
 πύθων, πύθονος - "fortune-telling."
 ὑπαντάω - "meet"; cf. 16:1.
 ἡ ἐργασία - "gain, profit."
 τοῖς κυρίοις - "her masters/owners."
 μαντεύομαι - "tell fortunes"; μάντις - "soothsayer."
- 16:17 κατ-ακολουθέω - cf. 13:43.
 ἔκραζεν - cf. 14:14.
 ὕψιστος - "highest."
- 16:18 δια-πονέομαι - "be greatly annoyed."
 16:19 ἔλκω, ἔλξω εἴλκυσα - "drag."
 16:20 οἱ στρατηγοί - "town magistrates."
 ὑπάρχοντες - cf. 16:3.
- 16:21 τὸ ἔθος - "custom," not τὸ ἔθνος - "nation."
 16:22 συν-εφ-ίστημι - "join in an attack."
 κατὰ - "against."
 περι-ρήγνυμι, ρήξω, -έρ(ρ)ηξα, -έρρωγα, -έρρηγμαί, -ερράγην - "rip, break."
 ῥαβδίζω - "whip, beat."
- 16:23 ἡ πληγή - "blow, beating."
 ἡ φυλακή - cf. φύλαξ, φυλάττω.
 ὁ δεσμοφύλαξ, δεσμοφύλακος - "jailer."
 τηρέω - "keep."
- 16:24 ἐσώτερος - "more ἔσω (= inside)."
 ἀσφαλίζω - "fasten securely"; ἀσφαλής - "secure, assured."
 τὸ ξύλον - "wood, stocks" (cf. "xylophone").
- 16:25 ἐπ-ακροάομαι = ἀκούω; what tense is ἐπηκροῶντο?
 ὁ δέσμιος - "prisoner."

- 16:26 ὁ σεισμός - cf. 13:16.
 ὥστε σαλευθῆναι (σαλεύω - "shake") - result clause; see note on 14:1.
 τὰ θεμέλια - "foundations."
 ἀν-ίημι, ἀνέθη (aor. pass.) - "were loosened/cast off"; cf. 14:17.
- 16:27 ἔξ-υπνος - "awake."
 σπάομαι - "draw (a sword)."
 μέλλω - "to be about to . . ."
 ἑαυτὸν ἀν-αιρεῖν - "to take himself off."
- 16:28 μηδὲν πράξης - μή plus aorist subj. is used for the negative imperative (*Athenaze* II 62). See
 Κατὰ Λουῦκαν 18:20, and for contrast Κατὰ Μάρθαιον 19:18. What is the difference
 between the two passages?
- 16:29 αἰτέω, αἰτήσω, ἤτησα, ἤτηκα - "ask."
 φῶτα - cf. 13:47.
 εἰσ-πηδάω - "jump, dash in."
 ἔντρομος - "trembling."
- 16:30 ἵνα + subjunctive - see *Athenaze* II 62.
- 16:33 λούω (not λύω) - "wash."
- 16:34 ἀγαλλιόομαι - "rejoice" (cf. χαίρω).

Lesson 7

16: 35-17:9

Review: Uses of the subjunctive; *Athenaze* II 60–63.

Conjugate on a separate sheet: πείθω in the present subjunctive; γίγνομαι in the aorist subjunctive.
 Explain the subjunctive of: μὴ ἐπέλθῃ (13:40), σωθῶ (16:30), ἀπολυθῆτε (16:36).

Notes:

- 16:35 ὁ ῥάβδουχος (ῥάβδος - "stick, staff" + ἔχω) - "policeman."
 16:36 ἀπέσταλκαν - perfect of ἀπο-στέλλω.
 16:37 δαίρω - "to skin, beat."
 ἀ-κατά-κριτος - from κρίνω.
 λάθρα - "secretly."
 ἐξαγαγέτωσαν - *Athenaze* II 223. Later Greek uses -έτω, -έτωσαν instead of -έτω, -όντων 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. ὁδός.
- 17:2 κατὰ τὸ εἰωθός - "as usual (for)" + dat.
 ἡ γραφή - "writing, scripture."
- 17:3 ἔδει is the imperfect of δεῖ.
- 17:4 προσ-κληρόομαι - "join, cast their lot (κληρός) with."
- 17:5 ζηλόω - "be jealous of, resent."
 ὁ ἀγοραῖος - "one who hangs around the marketplace, a loafer."
 ὄχλοποιέω - cf. ὁ ὄχλος - "mob."
 ἐπι-στάντες - "standing around."
- 17:6 ἔσυρον - cf. 14:19.

- ἡ οἰκουμένη - "the inhabited world."
 ἀναστατόω - "agitate, unsettle."
 17:7 ὑπο-δέχομαι - "receive, welcome."
 ἀπέναντι + gen. - "opposite."
 17:9 τὸ ἰκανόν - "security, peace bond."

Lesson 8

17:10–21

Review: Infinitives (Look at the paradigms in *Athenaze* II 248, 250–261).
 Write the infinitives of: εἰμί (present, future), οἶδα (perfect = present).

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

	Active	Middle	Passive
Pres.			
Fut.			
Aor.			
Perf.			

Notes:

- 17:10 ἀπ-ήεσαν - from the verb ἄπ-ειμι "to go." Note that the prefix does not have its usual meaning here; παραγενόμενοι . . . ἀπήεσαν = "arriving . . . they went."
 17:11 εὐγενέστερος - "of higher birth, more open-minded."
 ἀνα-κρίνω - "study"; cf. ἀναγιγνώσκω (13:15).
 17:12 εὐσχήμων - cf. 13:50.
 17:13 κατηγγέλη - aorist passive.
 κάκει = καὶ ἐκεῖ.
 σαλεύω - "excite"; cf. 16:26.
 17:15 καθ-ιστάνω - "accompany."
 ἡ ἐντολή - "command, instruction."
 ἐξ-ήεσαν - cf. 17:10.
 17:16 ἐκδέχομαι - "receive, wait to receive."
 παρ-οξύνω - "irritate"; ὀξύς - "sharp, pointed"; cf. Eng. "paroxysm."
 κατείδωλος - "full of idols."
 17:17 παρατυγχάνω - "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 δαιμόνιον - "demon, evil spirit," here "a god."
 17:19 γινῶναι - aor. inf. of γινώσκω.
 καινός - "new, unknown, unheard of."
 17:20 ξενίζω - "surprise, astonish." ξενίζοντα . . . τινα - "some astonishing things."
 ἡ ἀκοή - "hearing, ears."
 17:21 εὐκαιρέω - "spend time, devote their leisure to."

Lesson 9

17:22–34

Notes:

- 17:22 δεισι-δαίμων - "fearing (δεῖδω - "fear") the gods, religious." The comparative adjective suggests "rather . . ." or "very . . ."
- 17:23 τὰ σεβάσματα - "objects of worship."
εὐσεβέω - "worship."
ὁ . . . , τοῦτο - "that which . . . , this," i.e., "that unknown god that you worship . . . , this one. . . ."
- 17:24 ὑπάρχων = ὢν.
χειρο-ποίητος.
ὁ ναός - "temple."
- 17:25 θεραπεύω - "serve."
προσ-δέομαι + gen. - "need, want."
ἡ πνοή - "breath."
- 17:26 Group these words: ἐποίησεν . . . πᾶν ἔθνος . . . κατοικεῖν . . . ζητεῖν. . . .
ένός - *Athenaze* II 239 mid-page.
τὸ πρόσωπον - "face."
ὀρίζω - "appoint, designate."
προσ-τάσσω - "appoint" (13:48).
ἡ ὄρο-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 αὐτοῦ.
τὸ γένος - "family, offspring."
- 17:29 ὀφείλω - "ought."
τὸ χάραγμα - "carving."
ἡ ἐνθύμησις - "thought, imagination, creativity."
ὅμοιος + dat. - "like, similar to."
- 17:30 ἄγνοια - "ignorance."
ὑπεροράω - "overlook, disregard, pass over." ὑπεριδών - aorist participle.
μετα-νοέω - "repent."
- 17:31 καθότι - "because."
μέλλω - cf. 16:27.
ἡ δικαιοσύνη - "righteousness."
- 17:31 ἐν ἄνδρι ᾧ - the relative pronoun that would normally be accusative is attracted into the case of its antecedent - "in/with a man whom. . . ."
ὀρίζω - cf. 17:26.
ἡ πίστις - "faith"; here "assurance, proof."
παρ-έχω.
- 17:32 χλευάζω - "mock."
- 17:34 κολλάομαι - "stick to, remain with"; cf. Eng. "colloidal."

Lesson 10

18:1-17

Review: Adjectives, *Athenaze* II 231-233 top.

Decline: ὄλος, ὄλη, ὄλον and εὐσχήμων, εὐσχημον (like σῶφρων p. 232) singular and plural:

Singular:

Nom. ὄλος ὄλη ὄλον εὐσχήμων (m/f) εὐσχημον (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."

διὰ τὸ διατεταχῆναι (διατάσσω - "to decree") Κλαύδιον - see *Athenaze* II 157 "The Articular Infinitive" = "because of Claudius' decreeing. . . ."

18:3 σκηνοποιί - ὁ σκῆνος - "tent."

18:5 συνέχομαι - "be held by, be occupied with."

τῷ λόγῳ - "his preaching."

18:6 ἀντι-τάσσομαι - "oppose, resist."

ἐκτινάσσομαι - cf. 13:51.

18:7 συν-ομ-ορέω - "abut, adjoin"; ὄρος - "boundary."

18:10 τοῦ κακῶσαι σε - "in order to harm you"; cf. 13:47.

ὁ λαός - cf. 13:15.

18:11 καθίζω - "sit, settle."

18:12 ἀνθύπατος - 13:7.

κατ-εφ-ίστημι - "descend on, attack."

ὁμοθυμαδόν - "with one mind, together."

βῆμα - "platform (on which a judge would sit), court."

18:14 τὸ ῥαδιούργημα "wrong-doing, crime."

κατὰ λόγον - "reasonably, patiently."

ἀνέχομαι - "be patient with." Parse ἀνεσχόμεν: What tense? What mood? What person and number?

18:15 τὸ ζήτημα - "question, matter of disagreement."

ὁ κιρτής - "judge."

18:16 ἀπ-ελαύνω, -ελῶ, -ήλασα, -ελήλακα, -ελάθην - "drive, drive away."

18:17 ἔμελεν is from μέλει "Nothing of these things was a concern to Gallio" = "Gallio didn't care. . . ."