

## Study Guide for Πράξεις Ἀποστόλων 13:1ff

You will need a dictionary to do these readings; not all words are glossed. The notes are keyed to Balme and Lawall, *Athenaze*, second edition 2003. *Athenaze* 112 means page 112 of vol 1; *Athenaze* II 112 means page 112 of vol. 2.

### Lesson 1: 13:1-13:12

Review: 1st declension nouns. Decline: ἡ ἐκκλησία - "church" and ὁ προφήτης - "prophet":

	Singular	Plural
Nom.	ἡ ἐκκλησία	οἱ προφῆται
Gen.		
Dat.		

Acc.

Notes:

- 13:1 - τετράρχης - a native provincial ruler.  
σύντροφος - "foster brother"
- 13:2 - λειτουργέω - "worship"  
νηστεύω - "fast." λειτουργούντων and νηστευόντων are genitive absolutes, that is a noun plus a participle in the genitive case, often meaning "while...", "when...", "after..." *Athenaze* II 38-9.  
ἀφ-ορίζω - "set apart, distinguish." cp. Eng. "horizon" from ὄρος - "boundary"  
προσ-καλέω - κέκλημαι is the perfect tense of καλέω. See *Athenaze* II 185-7.
- 13:3 ἐπιθέντες - "laying on"
- 13:4 κατ-ἦλθον - Seleuceia was the port of Antioch. Travellers 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"
- 13:6 ἄχρι - "up to"  
Βαριησοῦ genitive case of Βαριησοῦς. ᾧ - relative pronoun; *Athenaze* 224-5.
- 13:7 ἀνθ-ύπατος - the Roman pro-consul, the provincial governor.  
συνετός - "intelligent"  
προσ-καλεσάμενος - cp. 13:2; What form is this word? *Athenaze* 199.  
ἐπι-ζητέω - desire, want
- 13:8 ἀνθ-ίστημι - "stand opposite, against; oppose"  
μεθερμενεύω - "translate" The name Elymas is derived from an Aramaic word meaning "powerful".  
δια-στρέφω - "turn aside, divert" (remember στρέφω = "turn")
- 13:9 πίμπλημι, πλήσω, ἐπλησα, 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, hit" in 13:12.  
ἀτενίζω - "look straight at"
- 13:10 δόλος - "deceit"  
ῥαδιουργία - "wickedness"  
παύση, ἔση (verse 11) are 2nd person singular forms. What tense? What about ἔπεσεν (verse 11)?
- 13:11 Paul's words end at ἄχρι χαιροῦ - "for a while"  
ἀχλύς - "fog, mist" παραχρῆμα - immediately  
περι-άγω - "go around." In the NT ἄγω in compounds frequently means "go," not "lead." ἀνάγομαι - "set out to sea;" κατάγομαι - "arrive on land."
- 13:12 τὸ γεγονός (= "what happened") is equivalent to ὃ ἐγένετο. γεγονός is a perfect neuter participle. *Athenaze* II 208.

ἐκπλήσσομαι - "to be amazed" "struck out of one's wits"

## 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 ἀν-αχθέντες (ἀν-άγομαι - "set out to sea") - see note on 13:11. ἀχθέντες is the aorist passive participle; see *Athenaze* II 5-6  
ὑπο-στρέφω - see note on 13:8
- 13:15 ἀναγιγνώσκω - "I read" ἀνάγνωσις - "reading"  
ἀπο-στέλλω - "send as a messenger"  
ἢ παράκλησις from παρα-καλέω - "encourage"  
ὁ λαός - "the people"
- 13:16 ἀνα-στάς - see *Athenaze* 252.  
κατα-σειώ - "gesture, shake;" cp. 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."  
ὑψηλός - "high, exalted"; ὑψώω - "lift high"  
ἢ παρ-οικία - "residence in"  
ὁ βραχίων, τοῦ βραχίονος - "arm"

### Skip to 13:42

- 13:42 For ἐξιόντων (genitive absolute) see *Athenaze* II 38-9; the form is the present participle of ἐξ-έρχομαι.  
λαλέω - colloquial for λέγω. Translate the aor. passive infinitive (*Athenaze* II 5) here as present tense - "that these words be spoken to them..."
- 13:43 ἀκολουθέω - "follow" σέβομαι - "worship"  
προσ-μένω - Note the sense similar to μένω in I John.
- 13:45 ὁ ὄχλος - "crowd" ἐπλησθησαν - cp. 13:9 ὁ ζῆλος - "jealousy, zeal"
- 13:46 λαληθῆναι is an aorist passive infinitive. See *Athenaze* II 5.  
ἀπ-ωθέομαι - "push away"  
ἑαυτούς - later Gk. for ἡμᾶς αὐτούς, ὑμᾶς αὐτούς  
τὰ ἔθνη - "the nations" (=Gentiles)
- 13:47 ἐντέλλομαι - "to command"; ἡ ἐντολή - "a command"  
τέθεικα - "I have put/made"; perfect tense of τίθημι = "put, place".  
τοῦ εἶναί σε εἰς... - "in order for you to be..."
- 13:48 χαίρω - "rejoice;" ἡ χαρά - "joy" (13:52)  
ἡ δόξα - "glory" from δοξάζω - "to glorify"  
ὅσοι - "those who"  
τάσσω, τάξω, ἔταξα - "appoint, station, assign;" cp. Eng. tactics=the arranging of forces. cp. *Athenaze* 248 line 2.
- 13:50 παρ-ότρυνω - "stir up"  
εὐσχήμων, εὐσχήμονος - "of high social standing"  
ἐπ-εγείρω - "stir up, raise up"; for ἐγείρω see *Athenaze* 122.  
ὁ διωγμός is a noun from διώκω - "a chasing, pursuit, persecution"
- 13:51 ἐκ-τινάσσω - "shake off"  
ὁ κονιορτός/ἡ κόνις - "dust"

### Lesson 3: 14:1-18

Review: 3rd declension nouns (*Athenaze* 288-290). Decline: ὁ πούς (root ποδ-) - "foot", τὸ πνεῦμα "spirit" (like τὸ ὄνομα), τὸ ἔθνος "nation, people" (like τὸ πλῆθος):

	Singular	Plural
Nom.	ὁ πούς τὸ πνεῦμα τὸ ἔθνος	
Gen.	τοῦ ποδός πνεύματος ἔθνους	
Dat.		
Acc.		

#### Notes:

- 14:1 κατὰ τὸ αὐτὸ - "together"  
ἐγένετο...εἰσελθεῖν αὐτούς...καὶ λαλῆσαι οὕτως - "It happened that they went...and...spoke in such a way..." ἐγένετο plus an infinitive is a common semitism in the NT. It also occurs in English: "And it came to pass that, when Isaac was old..." (Gen. 27:1 KJV).  
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 *Athenaze* 54
- 14:2 ἄ-πειθησαντες is from ἄ-πειθέω - "to disobey, not believe"  
ἐπ-εγείρω - cp. 13:50 κακῶω - "to make bad" "harm"
- 14:3 ἱκανός = πολὺς  
διατριβῶ - "to rub away, spend time, consume"  
παρρησιάζομαι - "speak boldly/freely"  
ἐπὶ τῷ κυρίῳ - "about/with a view towards..."; μαρτυροῦντι and διδόντι (dative participles) agree with τῷ κυρίῳ = "about the Lord, who was witnessing...and giving..."  
ἡ χάρις, χάριτος - thanks, gratitude  
τὸ σημεῖον, τὸ τέρας - both words mean "a wonder, a miracle, "a sign"
- 14:4 σχίζω - "split, divide"
- 14:5 ὄρμη - "movement, impulse"  
ὕβριζω - "insult, mistreat"
- 14:6 συν-ιδόντες - for this form see *Athenaze* 189.
- 14:8 κάθημαι - "sit"  
χωλός - "lame"  
ἡ κοιλία - "womb"
- 14:9 λαλέω - "speak" ἄτενίσας - see 13:9  
ἡ πίστις, πίστεως - "faith"
- 14:10 ἄλλομαι, ἀλοῦμαι, ἠλάμην - "leap"
- 14:11 ὃ ἐποίησεν Παῦλος - a relative clause: "(that) which..."  
ἐπ-αιρω, ἐπαρῶ, ἐπῆρα - "lift up, raise" *Athenaze* 207.
- 14:12 ἠγέομαι - means "consider" and "lead"; here it is the latter.
- 14:13 ὁ ταῦρος - cp. Spanish "el toro"  
τὰ στέμματα - "garlands, wreaths"  
ὁ πυλῶν, τοῦ πυλῶνος - "gate, gateway;" cp. "pylon"  
ἐνέγκας is the 1st aorist participle of φέρω, ἦνεγκα - "bear, carry"
- 14:14 κράζω - "shout, cry out"  
διαρρήγνυμι - "tear up, rip"  
ἐκ-πηδάω - "rush out, jump out"
- 14:15 μάταιος - "vain, useless"
- 14:16 παρωχημέναις (from παρ-οίχομαι) - "past, previous"  
ἡ γενεά - "generation, age" εἶασεν is the 1st aorist of ἐάω, εἶασα - "allow, let".

14:17 ἀφ-ίημι, ἥσω, ἤκα- "leave, let go, release from"  
ἀ-μάρτυρος - "without evidence or witness"  
ἀγαθουργέω (ἀγαθός + ἐργέω) - cp. ἐργάζομαι  
ὁ ὑετός - "rain"  
ὁ καρπός - "fruit"  
ἐμπιπλῶν is a participle from ἐν-πίμπλημι (13:9).  
ἡ τροφή - "food"  
ἡ εὐφροσύνη - "gladness, joy"

## Lesson 4: 14:19-28, 16:1-5

Review: Pronouns. Decline: ἐγώ, σύ, ἡμεῖς, οὗτος (*Athenaze* 65, 245); put οὗτος, αὕτη, τοῦτο on a separate sheet):

Nom. ἐγώ            σύ            ἡμεῖς

Gen.

Dat.

Acc.

Notes:

14:19 What form is πείσαντες? See *Athenaze* 199

λιθάσαντες - cp. λιθοβολῆσαι (14:5)

σύρω - “drag”

νομίζοντες αὐτὸν τεθνηκέναι = νομίζοντες ὅτι αὐτὸς τέθνηκε. Indirect statement using the infinitive; *Athenaze* II 108-110. τεθνηκέναι is the perfect infinitive “was dead”.

14:20 ὁ κύκλος = “circle”; for κυκλωσάντων τῶν μαθητῶν (genitive absolute) see *Athenaze* II 38-39.

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”

νηστειῶν - see 13:2

πρεσβύτερος - “elder”; cp. English “Presbyterian”

παρα-τίθεμαι - “dedicate” πεπιστεύκεσαν - pluperfect tense of πιστεύω (*Athenaze* II 209-210) “they had come to believe”

14:27 ἀνοιγνυμι/ἀνοιγνύω, ἀνοίξω, ἤνοιξα, ἀνέωγα, ἠνεώχθην (other forms occur) - “open”

## Skip chapter 15

16:1 κατ-αντάω - “arrive”

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

16:3 ᾔδισαν - imperfect tense of οἶδα “they knew” (*Athenaze* II 220)

περι-τέμνω - “circumcise”

ὑπάρχω frequently = εἰμί; ὑπῆρχεν “he was”

16:4 τὰ κεκριμένα - “decided by” perfect participle of κρίνω - “judge, decide”

16:5 στερεός -α -ον - “solid, firm”            στερεόω - “make strong” (-όω verbs are often formed from adjectives.)

περισσός -ή -όν - “numerous, extraordinary” Περισσεύω is the verb from this

adjective - "increase".

## Lesson 5: 16:6-15

Review: Prepositions (*Athenaze* 89, *Workbook* I, 120-122)

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 ptcl.; review the aor. pass. in *Athenaze* II, chapter 17

16:7 εἶασεν - aor. of the verb ἐάω "let, allow" πειράζω = πειράω

16:9 τὸ ὄραμα - "a vision"

For the form of ὥφθη (aor. pass. of ὀράω) see *Athenaze* II 232

ἔστώς - perf. ptcl. of ἵστημι - "set, stand" (*Athenaze* II 49); take ἦν ἔστώς together = "was standing"

δια-βαίνω - see *Athenaze* 252

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

προσκέκληται is perfect middle of προσ-καλέομαι - "invite".

16:11 εὐθυ-δρομέω is related to τρέχω, δραμοῦμαι, ἔδραμον = "we headed straight for"

ἡ μερίς, μερίδος - "district"

κολωνία - "Roman colony" (a settlement of veterans)

16:13 οὗ - "where," the relative form of ποῦ

ἐνομιζομεν προσευχὴν εἶναι = ἐνομιζομεν ὅτι προσευχή ("a place of prayer") ἐστίν. Indirect statement as in 14:19. See the note there for a reference.

συν-ελθούσαις - aorist dative fem. participle of συν-έρχομαι

16:14 πορφυρό-πωλις - "purple-cloth seller"; she was wealthy.

δι-ήνοιξεν - see note on 14:27

προσ-έχω - "pay 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 206)

κεκρίκατε με πιστὴν...εἶναι = κεκρίκατε ὅτι πιστὴ...εἰμί. Indirect statement again (*Athenaze* II 206-7)

παραβιάζομαι - "persuade vigorously, urge"

## Lesson 6: 16:16-34

Review: Participles (summary of uses in *Athenaze* II 314-5; summary of forms in *Ath.* II 284-7)

Decline on a separate sheet: present ptcl. ἀκούων, ἀκούουσα, ἄκουον (m/f/n) and the aorist ptcl. ἀκούσας, ἀκούσασα, ἀκοῦσαν.

Notes:

- 16:16 ἡ παιδίσκη - female παῖς "slave girl"  
πύθων, πύθονος - "fortune-telling"  
ὑπαντάω - "meet;" cp. 16:1  
ἡ ἐργασία - "gain, profit"  
μαντεύομαι - "tell fortunes;" μαντῖς - "soothsayer"
- 16:17 κατ-ακολουθέω - 13:43  
ἔκραζεν - 14:14  
ὑψιστος - "highest"
- 16:18 δια-πονέομαι - "become annoyed"
- 16:19 ἔλκω, ἔλξω εἴλκυσα - "drag"
- 16:20 οἱ στρατηγοί - the town magistrates  
ὑπάρχοντες - see note on 16:3
- 16:21 τὸ ἔθος - "custom", not τὸ ἔθνος - "tribe"
- 16:22 κατὰ - "against"  
συν-εφ-ίστημι - "attack (ἐπί) together with (σύν), join in an attack"  
περι-ρήγνυμι/ρηγνύω, ρήξω, ἔρρηξα, ἔρρηγμαί, ἐρρήχθην - "rip, break"  
ῥαβδίζω - "beat"
- 16:23 ἡ φυλακή - cp. φύλαξ, φυλάττω  
τηρέω - "keep" ὁ δεσμοφύλαξ - "jailer"
- 16:24 ἐσωτέρος - "more ἔσω (=inside)"  
ἀσφαλίζω - "fasten securely"; ἀσφαλής - "secure, assured"  
τὸ ξύλον - "wood, stocks" (cp. "xylophone")
- 16:25 ἐπ-ακροάομαι = ἀκούω; what tense is ἐπηκροῶντο?  
ὁ δέσμιος - "prisoner"
- 16:26 ὁ σεισμός - 13:16  
ὥστε σαλευθῆναι (σαλεύω - "shake") - result clause; see note on 14:1.  
τὰ θεμέλια - "foundations"  
ἀν-ίημι, ἀνέθη (aor. pass.) - "were cast off"; see 14:17
- 16:27 ἔξυπνος - "awake"  
σπάομαι - "draw a sword"  
μέλλω - "to be about to..."  
ἐαυτὸν ἀν-αιρεῖν - "to take himself off"
- 16:28 μηδὲν πράξης - μή plus aorist subj. is used for the negative imperative (*Athenaze* II 78). See Κατὰ Λοῦκαν 18:20 and for contrast Κατὰ Μάθθαιον 19:18. What is the difference between the two passages?
- 16:29 αἰτέω, αἰτήσω, ἤτησα, ἤτηκα - "ask" φῶτα - cp. 13:47  
εἰσ-πηδάω - "jump, dash in" ἔντρομος - "trembling"
- 16:30 ἵνα + subjunctive - see *Athenaze* II 78.
- 16:33 λούω (not λύω) - "wash"
- 16:34 ἀγαλλιάομαι - "rejoice" (cp. χαίρω)

**Lesson 7: 16: 35-17:9**

Review: Uses of the subjunctive; *Athenaze* II lesson 21.

Conjugate on a separate sheet: πείθω in the present subjunctive; γίγνομαι in the aorist

subjunctive.

Explain the subjunctive of: μη ἐπέλθη (13:40), σωθῶ (16:30), ἀπολυθῆτε (16.36)

Notes:

16:35 ὁ ῥάβδουχος (ῥάβδος "stick" + ἔχω) - "policeman"

16:36 ἀπέσταλκαν - perfect tense of ἀπο-στέλλω

16:37 δαίρω - "to skin, beat"

ἀ-κατά-κριτος - "without a trial" from κρίνω

λάθρα - "secretly"

ἐξαγαγέτωσαν - a third person imperative "Let them be led out".

16:39 παρεκάλεσαν - "summoned" (παρακαλέω); in 16:40 below the word means "encouraged".

16:40 τὴν Λυδίαν - "Lydia's house"

17:1 See map of N. Greece at end of NT text. δι-οδεύω - cp. ὁδός.

17:2 κατὰ τὸ εἰωθός - "as usual" + dative

17:3 ἔδει is the imperfect of δεῖ.

17:4 προσ-κληρόω - "join, cast their lot (κληῆρος) with"

17:5 ζηλόω - "be jealous of, resent"

ἀγοραῖος - "hanging around the marketplace, public, a loafer"

ὁ ὄχλος - "mob"

ἐπί-σταντες - "standing around"

17:6 ἔσυρον - see 14:19

ἀναστατόω - "agitate, unsettle" ἡ οἰκουμένη (γῆ) - "the inhabited world"

17:7 ὑπο-δέχομαι - "receive, welcome"

ἀπέναντι + genitive - "opposite"

17:9 τὸ ἰκανόν (14:3) τίμημα - "peace bond"

## Lesson 8: 17:10-21

Review: Infinitives (Study the paradigms in *Athenaze* 301-303, II 220).

Write the infinitives of: εἰμί (present, future) οἶδα (perfect with present meaning):

Write all the infinitives of πέμπω (consult *Athenaze* II 294-299; 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 - Imperfect tense of the verb ἄπειμι (εἶμι - "to go") (*Ath.* 215)
- 17:11 εὐγενέστερος - "of higher birth"  
ἀνα-κρίνω - "study;" cp. ἀνα-γιγνώσκω (13:15)
- 17:12 εὐσχήμων - 13:50
- 17:13 κατηγγέλη - aorist passive  
κάκεϊ = καὶ ἐκεῖ  
σαλεύω - "excite"; cp. 16:26
- 17:15 καθ-ιστανω- "bring, escort, accompany."  
ἐξ-ήεσαν - 17:10
- 17:16 ἐκδέχομαι - "receive, wait to receive"  
παρ-οξύνω - "irritate;" ὀξύς - "sharp, pointed;" cp. Eng. "paroxysm."  
κατείδωλος - "full of idols"  
παρατυγχάνω - "happen to be present"
- 17:18 σπερμολόγος - "ignorant braggart, idle talker"
- 17:19 γνῶναι - aor. inf. of γιγνώσκω (*Ath.* 252)  
καινός - new, unheard of"
- 17:20 ξενίζω - "to surprise, astonish". ξενίζοντα...τινα - "some astonishing things"  
ἡ ἀκοή - "hearing, ears"
- 17:21 εὐκαιρέω - "devote their leisure to..."

## Lesson 9: 17:22-34

### Notes:

- 17:22 δεισι-δαιμονέστερος - "fearing (δείδω - "fear") the gods," hence "superstitious."
- 17:23 τὰ σεβάσματα - "objects of worship"  
εὐσεβέω - "worship"  
ὁ...τοῦτο - "that which....., this one.."
- 17:24 ὑπάρχω = ὦν  
χειρο-ποίητος - ἡ χεῖρ + ποιέω  
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* 128, εἷς, μία, ἓν  
ὀρίζω - 13:2  
προσ-τάσσω - "appoint" (13:48)  
ἡ ὄροθεσία - "boundary"  
ἡ κατοικία - "place where one lives"
- 17:27 Put a comma after τὸν θεόν.  
ψηλαφάω - "touch, feel around for"
- 17:28 Τοῦ - poetic for αὐτοῦ  
τὸ γένος - "family, offspring"
- 17:29 τὸ χάραγμα - "carving"

ἡ ἐνθύμησις - "creativity, imagination"

ὅμοιος + dat. - "like, similar to"

17:30 ἡ ἄγνοια - "ignorance"

ὑπερ-όραω - "overlook, disregard"

μετα-νοέω - "repent"

17:31 καθότι - "because"

μέλλω - 16:27

ἡ δικαιοσύνη - "righteousness"

ἐν ἄνδρι ᾧ... - the relative pronoun ᾧ (that you might expect to be accusative) is attracted into the case of its antecedent "in/with a man whom..." When the antecedent is genitive or dative, the rel. pron. is usually attracted to the antecedent's case in this way.

ὀρίζω - 17:26

ἡ πίστις - "faith"; here "proof, believable evidence"

παρ-έχω

17:32 χλεύαζω - "mock"

17:34 κολλάομαι - "stick to, remain with"; cp. Eng. colloidal

### Lesson 10: 18:1-17

Review: Adjectives, *Athenaze* 291, 292-4.

Decline: ὅλος, ὅλη, ὅλον and εὐσχήμων, εὐσχημον (like σώφρων p. 293) singular and plural:

Nom.	ὅλος	ὅλη	ὅλον	εὐσχήμων (m/f)	εὐσχημον (n)
Gen.					
Dat.					
Acc.					

Notes:

18:1 χωρίζομαι = ἀπο-χωρέω

18:2 ὁ Πόντος - North coast of Asia Minor

προσφάτως - "recently"

διὰ τὸ διατεταχέναι (διατάσσω - "to decree") Κλαύδιον - see *Athenaze* II 118 "The Articular Infinitive" = "because of Claudius' decreeing..."

18:3 σκηνοποιοί from ὁ σκῆνος - "tent" + ποιέω

συνέχομαι - "be held by, be occupied by"; τῷ λόγῳ - "his preaching"

18:4 ἀντι-τάσσω - 13:48

ἐκτινάσσομαι - 13:51

18:7 συν-ομ-ορέω - "abut, adjoin," ὄρος - "boundary" (not τὸ ὄρος - "mountain")

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

18:11 καθίζω - "sit, settle"

18:12 ἀνθύπατος - 13:7

κατ-εφ-ίστημι - "descend on, seize"

- ὁμοθυμαδόν - "with one mind, together" τὸ βῆμα - "platform, tribunal"
- 18:14 τὸ ῥαδιούγημα - cp. 13:10 ἡ ῥαδιουργία. -ημα words tend to be a concrete example of whatever is referred to; here "an evil deed". -ία words tend to be abstract; in 13:10 "wickedness".
- κατὰ λόγον - "patiently, with reasonableness"
- ἀνεσχόμεν - "be patient with". What tense? What mood? What person and number?
- 18:15 τὸ ζήτημα - "question, matter at issue"
- ὁ κριτής - "a judge"
- 18:16 ἀπ-ελαύνω, -ελῶ, -ήλασα, -ελήλακα, -ελάθην - "drive, drive away"
- 18:17 ἔμελεν is from μέλει - an "impersonal verb" (*Athenaze* 170; II 168) like δεῖ and ἐξέστι. "(these things) were not a concern to Gallio" = "Gallio didn't care".