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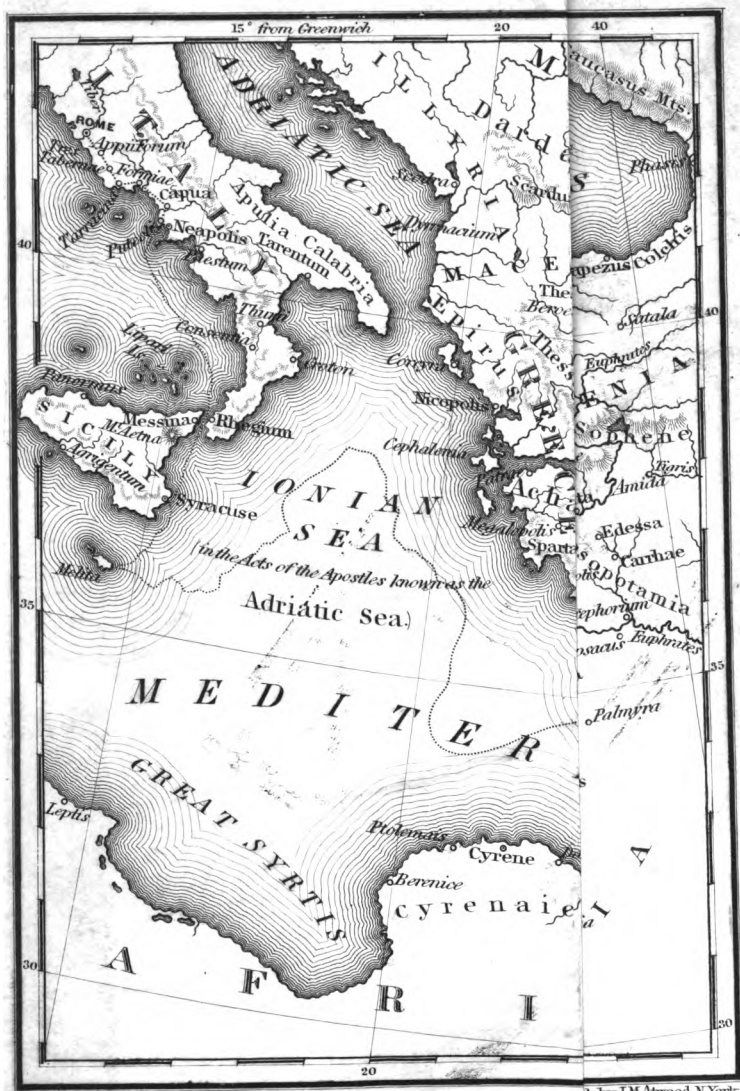
ΧΟΥ ΧΡΙΣΤΟΥ

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Milk Institute of

J. H. Green

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By J.M. Atwood, N. York.

ΠΡΑΞΕΙΣ ΤΩΝ ἈΠΟΣΤΟΛΩΝ.

THE

ACTS OF THE APOSTLES:

ACCORDING TO THE TEXT OF AUGUSTUS HAHN;

WITH

NOTES AND A LEXICON:

FOR THE USE OF

SCHOOLS, COLLEGES, AND THEOLOGICAL SEMINARIES.

BY

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FREE ACADEMY IN NEW YORK CITY.

ACCOMPANIED BY A FINELY ENGRAVED MAP.

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TO THE
REV. EDWARD ROBINSON, D.D. LL. D.

THIS WORK

IS

Respectfully Dedicated,

AS AN

OFFERING OF PERSONAL FRIENDSHIP,

AND A

TESTIMONIAL OF RESPECT

FOR ONE WHOSE EMINENT LEARNING, UNWEARIED DILIGENCE, AND ARDENT
DEVOTION TO THE INTERESTS OF SACRED LITERATURE, HAVE
SECURED HIM A HIGH REPUTATION, NOT ONLY IN HIS OWN
BUT IN OTHER COUNTRIES, WHERE THE BIBLE
IS READ AND REVERED, AS THE ONLY
SUFFICIENT RULE OF FAITH
AND PRACTICE.

P R E F A C E .

THIS edition of the Acts of the Apostles, is an exact reprint of Dr. Robinson's edition of Hahn's *Novum Testamentum Græce*, published by Messrs. Leavitt & Co. in 1842, which is, perhaps, as accurate an edition as can now be found. The type is of that plain and beautiful kind called the Porsonian, which, at the special instance of the editor, was imported by Mr. J. F. Trow, to be used in this and kindred works. The boldness and clearness of this letter, together with the pains taken to avoid a crowded page, it is hoped, will prove highly satisfactory to such students as may use the book in preparation for the class exercise.

The Notes are intended to be confined mostly to grammatical exegesis, yet it will be seen, that the elucidation of other points of obscurity has not been overlooked. As the same laws of construction, which govern other compositions, are to be applied to the interpretation of the Sacred Scriptures, conjectural solutions of difficulties have been discarded, and every thing has been examined and explained according to the most approved system of modern hermeneu-

tics. In alluding, however, to the principles of exegesis which he has adopted, the editor does by no means claim to himself exemption from errors or mistakes. He is too fully aware of the liability to err, to which he in common with others is exposed, to assume that his principle of interpretation or application of it to a given passage is always correct. His only hope is, that the volume will furnish evidence that he has aimed, to the best of his ability, to give a faithful exposition of the mind of the sacred penman. In preparing the Notes, much assistance has been received from the editions of Kuinoel, Meyer, De Wette, Bloomfield, Trollope, H. Robinson, and others, in most instances of which a due acknowledgment is made in the commentary, although sometimes, through a desire of brevity or from inadvertence, it may have been omitted.

References have been made to the revised edition of Sophocles' Grammar, Kühner's School Grammar, Buttmann's and Matthiæ's Grammars, and Winer's and Stuart's Grammars of the New Testament. The Map is from Kiepert's Bible Atlas, Berlin, 1847, and has been engraved expressly for this work by Mr. J. M. Atwood, whose excellence in this department is already known to those, who have consulted his maps in the classical series which the editor has previously prepared.

The Lexicon is abridged from Dr. Robinson's Lexicon of the New Testament, which was kindly placed at the disposal of the editor by its author, as a proof of his interest in a work undertaken mainly at his suggestion.

In some instances the definitions have been extended or modified by the editor, whenever, in his judgment, it was rendered necessary for the better adaptation of the work to the wants of students. Great pains, however, have been taken to preserve that logical order of definition, which is so excellent a feature in the parent lexicon, and has given it such value and wide-spread popularity.

The great object of the editor, in preparing this volume, was to secure, if possible, the introduction of a portion of the Greek Testament, into the prescribed and regular course of classical study in our academies and colleges. The Acts of the Apostles was selected, as being admirably adapted, both in its subject and style, to interest the young student and secure his moral and intellectual improvement. Although the Notes have been prepared mainly in reference to students in the classical stage of their education, yet it is believed that hints are thrown out, which will be found of use to the student of theology, who may wish to study critically this portion of the New Testament. With these remarks the editor commits the work to his friends and the public, with the hope that it will not only advance the general interests of classical literature, but turn the attention of students to the Word of God in its original language, by the study of which alone, its treasures may be fully possessed.

New-York Free Academy, April 10, 1850.

SUMMARY.

I. Introduction, 1-3. Christ having given directions to his disciples (4-8) is received up into heaven (9); two angels are seen by the disciples (10-11), after which they return to Jerusalem (12), and abide in prayer (13, 14); at the suggestion of Peter, an apostle is chosen by lot to supply the place of Judas (15-26).

II. The disciples being assembled on the day of Pentecost (1), the Spirit descends upon them like parted tongues of fire (2-4), at the report of which the multitude assemble, and are amazed to hear them speaking in other tongues (6-13), whereupon Peter in an address vindicates them from the charge of drunkenness, and shows that this event was predicted by Joel (14-21), he proves that Jesus is the Messiah from his resurrection, which was foretold by David (22-31), and his ascension and exaltation in heaven (32-36). Convinced by this speech many believe and are baptized (37-41), and having all things in common, give themselves wholly to the duties of their new profession (42-47).

III. Peter and John having gone up to the temple at the hour of prayer, heal a lame man (1-11), which miracle having drawn together a multitude, Peter informs them, that it was done in the name of Jesus of Nazareth whom they had crucified (12-18), and exhorts them to repent, referring to a prediction of Moses on the danger of rejecting Christ (19-26).

IV. The apostles are interrupted in this discourse by the priests and captain of the temple, and are imprisoned (1-4), on the next day they are brought before the Sanhedrim, and are questioned respecting the agency by which the lame man was healed (5-7), and answer that it was done through and by the name of Jesus Christ (8-12); they are forbidden to preach in that name (13-18), but refuse obedience to the prohibition (19-22), and being liberated return to the company of the disciples, who unite in prayer and praise to God (23-30), during which devotions, the place is shaken and the Holy Spirit descends upon them (31-33); they share all things in common (34-37).

V. Ananias and his wife Sapphira sell their possessions, but keep back part of the price, and for this deception are suddenly struck dead (1-11); in view of this and the other miracles wrought by the apostles, great fear falls upon many, and believers are added in great numbers to the church (12-16). The high priest and Sadducees imprison the apostles (17, 18), but being liberated by an angel, they enter into the temple and teach the people (19-21), and being again admonished by the Sanhedrim not to preach in the name of Jesus (22-28), Peter in behalf of the other apostles refuses obedience and with great boldness affirms that Jesus is the Christ, and is exalted in the heavens (29-33); the advice of Gamaliel (34-40); the apostles continue to preach in the temple and from house to house (41, 42).

VI. The multitude of the disciples increasing, seven deacons are chosen to manage the business affairs of the church (1-6); at the zeal and boldness of Stephen certain sojourners are offended, who suborn men to charge him with blasphemy and an attempt to abrogate the Mosaic institutions (9-11), in consequence of which he is brought before the Sanhedrim (12-15).

VII. Stephen begins his defence by recapitulating the history of the Jewish nation, from the calling of Abraham, and shows its proneness to rebellion and unbelief (1-50), but being interrupted in his discourse, he breaks off suddenly and applies his argument directly to his audience, charging them with a like resistance of the Holy Spirit in crucifying Jesus Christ (51-53), at which his persecutors are filled with rage, and put him to immediate death by stoning (54-60).

VIII. A violent persecution having arisen on the death of Stephen, the disciples are scattered abroad (1-4); Philip preaches the gospel in Samaria (5-8), where Simon a sorcerer professes faith in Christ (9-13), and afterwards on the arrival of Peter and John, endeavors to purchase with money the gift of the Holy Ghost and the power to impart it to others (14-25); Philip preaches the gospel to the Ethiopian eunuch, who is converted and baptized (26-39).

IX. While on his journey to Damascus to persecute the church, Saul has a vision of Jesus Christ, from the effects of which he becomes blind, and thus enters the city (1-9); after three days he is restored to sight and baptized by Ananias (10-18), after which he preaches Christ in the synagogues and confounds the Jews (19-22); being in danger of losing his life he escapes from Damascus and returns to Jerusalem (23-31); Peter heals Eneas, and restores Tabitha to life (32-43).

X. Cornelius is directed in a vision to send to Joppa for Peter (1-8), by whom also a vision is seen, in which his scruples against communion with the Gentiles are removed (9-18), being directed by the Spirit he goes to Cornelius (19-24), and preaches to him and his friends Jesus Christ (25-43); they receive the Holy Ghost and are baptized (44-48).

XI. Peter being charged with having associated with the Gentiles, defends himself by recounting the particulars of his vision, and his visit to Cornelius (1-18); the gospel is preached to the Gentiles at Antioch (19-21), to which city Barnabas is sent (22-24), and together with Saul, whom he brings from Tarsus to assist in the work, preaches the gospel there a year (25, 26); a great dearth is predicted by Agabus (28-30).

XII. Herod having put James the brother of John to death, apprehends Peter and casts him into prison (1-6), from which he is delivered by an angel (7-11), and having shown himself to the disciples who had assembled for prayer in his behalf, departs to another place (12-17). Herod having put the keepers of the prison to death, goes down to Caesarea (18, 19), where he makes a speech in circumstances of great pomp, for which being much lauded and puffed up, he is smitten, by God with a loathsome disease and dies (20-25).

XIII. Barnabas and Saul having been set apart to the work by the Spirit (1-3), preach the gospel in Cyprus, where Elymas a sorcerer opposes them, and is struck blind therefor (4-13), they proceed thence by the way of Perga to Antioch in Pisidia (13, 14), where Paul preaches in the synagogue, and shows, by a reference to the history of the Jews and to the prophecies, that Jesus is the Messiah (15-41), on the rejection of his message by the Jews, he preaches to the Gentiles (44-49), whereupon he is driven by persecution to Iconium (50-52).

XIV. Having preached at Iconium, where they are in danger of being stoned (1-5), they flee to Lystra and Derbe, and there preach the gospel (6, 7); having healed a cripple, the Lystrans are about to sacrifice to them as gods but are restrained by the apostles (8-18), afterwards being persecuted they depart to Derbe (19, 20), whence they return to Lystra, Iconium, Antioch, Perga, Attalia, and thence sail to Antioch in Syria (21-26), where they recount the history of their tour (27, 28).

XV. A dispute having arisen at Antioch respecting the necessity of circumcision, it is referred to the apostles at Jerusalem (1-5); who hold a council on the subject (6), and are addressed by Peter (7-11) and by James (13-21); their decision is communicated to the church at Antioch by Judas and Silas (30-35); a dissension having arisen between Paul and Barnabas, they separate, the former passing through Syria and Cilicia, and the latter sailing to Cyprus (36-41).

XVI. Paul circumcises Timothy (1-3), and passing through the cities of Phrygia and Galatia, comes to Mysia and thence to Troas (4-8), where being instructed in a vision he goes by the way of Samothracia and Neapolis to Philippi in Macedonia (9-12); Lydia is converted (13-15), and a spirit of divination cast out from a damsel (16-18), in consequence of which Paul and Silas are beaten and cast into prison (19-24), from which they are miraculously delivered (25, 26); the jailor is converted (27-34), and Paul and Silas are sent away by the magistrates (35-40).

XVII. Paul preaches in Thessalonica (1-4), whence he is driven by persecution to Berea (5-10), and thence to Athens (13-15), where he disputes with the Epicureans and Stoics (16-18), and delivers his celebrated speech on Mars' Hill (19-34).

XVIII. Paul departs to Corinth, where he finds Aquila and Priscilla (1-3), preaches a long time in that city (4-11), and is accused to Gallio (12, 13), who refuses to take cognizance of the matter (14-17); sails from Corinth into Syria, leaving Aquila and Priscilla at Ephesus (18-23). Apollos comes to Ephesus, where he preaches, and being instructed by Aquila and Priscilla, proceeds to Achaia (24-28).

XIX. Paul returns to Ephesus and imparts the gift of the Holy Ghost to certain disciples (1-7); he heals great numbers of the sick and casts out evil spirits (8-12); certain exorcists in their attempt to do the same, are badly wounded by an evil spirit (13-16), the Ephesians burn their magical books (17-20); Timotheus and Erastus are

sent into Macedonia (21-22); Demetrius excites a mob against Paul (23-34), which is with difficulty appeased by the town-clerk (35-41).

XX. Having passed through the Macedonian cities, Paul returns to Corinth, and thence again, through the lying in wait of the Jews, returns to Philippi by the way of Troas (1-6); Eutychus falls from a window and is taken up for dead, but is restored by Paul (7-12), who sails to Assos, and thence proceeds to Miletus by the way of Mitylene, Chios, Samos, and Trogyllium (13-16), addresses the elders of the church at Ephesus (17-38).

XXI. Paul continues his journey to Jerusalem by the way of Coos, Rhodes, Patara, Cyprus and Tyre (1-3), from which place he proceeds to Cæsarea (5-8), where he is warned by Agabus not to go up to Jerusalem (10-14); having arrived at Jerusalem and saluted the brethren, at their suggestion he assumes the vow of certain Nazarenes (15-26), but is apprehended and maltreated, while in the temple, by the Jews, and is rescued from death by the timely intervention of the chief captain (27-32), who gives him leave to address the people (33-40).

XXII. While recounting the particulars of his conversion (1-21), Paul is interrupted by the assembly (22, 23), whereupon the chief captain orders him to be examined by scourging (24), but revokes the command on learning that he is a Roman citizen (25-29), on the next day he is again brought before the council (30).

XXIII. The high priest commands Paul to be smitten on the mouth, which calls forth from him an indignant reply (1-5); ascertaining that he belongs to the sect of the Pharisees, the council is divided and a great dissension arises (6-10), Paul is comforted by a vision (11); a conspiracy is formed to waylay and kill him (12-15), on being informed of which, the chief captain sends him under an escort to Cæsarea (16-34), where he is kept for hearing in Herod's judgment-hall (35).

XXIV. Tertullus accuses Paul of sedition, heresy, and a profanation of the temple (1-9), which charges are shown by the latter to be false (10-21), whereupon Felix defers for the present the further hearing of the matter (22, 23). Paul reasons with him on religious subjects (24, 25), but is kept a prisoner until the arrival of Porcius Festus (26, 27).

XXV. The Jews repeat before Festus their charges against Paul (1-8), whereupon being in danger of being taken to Jerusalem for trial he appeals unto Cæsar (9-12); Festus acquaints King Agrippa with the case (13-21), who signifies his wish to hear Paul (22); on the next day with much pomp they sit down upon the judgment seat, and cause him to be brought before them (23-27).

XXVI. Paul makes his defence and repeats the history of his conversion (1-23), his interruption by Festus (24) and reply (25, 26), appeals in confirmation of what he had said to king Agrippa, who replies that he is almost persuaded to be a Christian (27-29); his innocence of the charges of the Jews is acknowledged by the king and Festus (30-32).

XXVII. Paul sets out on his voyage to Rome (1-6); near Crete they are overtaken by a terrible tempest, by which being tossed about for many days, they are at last shipwrecked on the island of Malta (7-44).

XXVIII. Paul's escape from a viper (1-6); he heals the father of Publius (8, 9); after three months' delay he proceeds to Rome (11-16), where he informs the Jews of the cause of his being brought a prisoner to Rome (17-29); dwells in his own hired house two years, and preaches the gospel to all who come unto him (30, 31).

ABBREVIATIONS AND EXPLANATIONS.

S.	stands	for	Sophocles' Greek Grammar.
K.	"	"	Kühner's " "
Mt.	"	"	Matthiæ's " "
Butt.	"	"	Buttmann's " "
Vig.	"	"	Viger's Greek Idioms.
N.	"	"	Note.
cf.	"	"	compare, consult.
l. c.	"	"	in the place cited.
κ. τ. λ.	"	"	καὶ τὰ λοιπὰ = etc., &c.
sc.	"	"	scilicet.

The references to Kühner are made to his School Grammar, translated by Messrs. Edwards and Taylor, Andover. The references to Buttmann are made to his Larger Grammar, translated by Dr. Robinson.

ΠΡΑΞΕΙΣ
ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

1. Τῷ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,
2. ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, οὗς ἐξελέξατο, ἀνελήφθη. 3. Οἱς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.
4. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· 5. ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες· κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;
7. Εἶπε δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς, οὗς ὁ πατὴρ ἔδειξε ἐν τῇ ἰδίᾳ ἐξουσίᾳ· 8. ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερου-

σαλήμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς. 9. Καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. 10. Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἑσθῇτι λευκῇ, 11. οἳ καὶ εἶπον· ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

12. Τότε ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀπὸ ὄρους τοῦ καλουμένου ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ, σαββάτου ἔχον ὁδόν. 13. Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶον, οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτῆς καὶ Ἰούδας Ἰακώβου. 14. Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ [καὶ τῇ δεήσει] σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. 15. Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·) 16. ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν, 17. ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. 18. Οὗτος μὲν

οὖν ἐκτίησάτο χωρίον ἐκ μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλάκησε μέσος καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, 19. καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τοῦτ' ἔστι χωρίον αἵματος. 20. Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. 21. Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22. ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων. 23. Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν. 24. Καὶ προσευξάμενοι εἶπον· σύ, κύριε, καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα, 25. λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26. Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

II. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. 2. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον, οὗ ἦσαν καθήμενοι. 3. Καὶ ὠφθῆσαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρός, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον

αὐτῶν. 4. καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. 5. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. 6. Γενομένης δὲ τῆς φωνῆς ταύτης συνήλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. 7. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον λέγοντες πρὸς ἀλλήλους· οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; 8. καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν, ἐν ᾗ ἐγεννήθημεν, 9. Πάρδοι καὶ Μηῶδοι καὶ Ἑλαμίται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, 10. Αἰγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, 11. Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ; 12. Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· τί ἂν θέλοι τοῦτο εἶναι; 13. Ἄτεροι δὲ διαχλευάζοντες ἔλεγον· ὅτι γλεύκους μεμεστωμένοι εἰσὶ.

14. Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα ἐπῆρε τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς· ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15. Οὐ γάρ, ὥς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι

γὰρ ὥρα τρίτη τῆς ἡμέρας· 16. ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ· 17. καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται· 18. καὶ γὰρ ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι. 19. Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. 20. Ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἔλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. 21. Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσεται τὸ ὄνομα κυρίου, σωθήσεται. 22. Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε, 23. τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλατε. 24. Ὃν ὁ Θεὸς ἀνέστησε λύσας τὰς ὠδύνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25. Δαυὶδ γὰρ λέγει εἰς αὐτόν· προωρώμην τὸν κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. 26. Διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ

ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, 27. ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. 28. Ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. 29. Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30. Προφῆτης οὖν ὑπάρχων καὶ εἰδώς, ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31. προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ, εἰς ἄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. 32. Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. 33. Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρός, ἐξέχεε τοῦτο, ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. 34. Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός· εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, 35. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36. Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ κύριον αὐτὸν καὶ Χριστόν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε.

37. Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· τί ποιήσομεν, ἄνδρες ἀδελφοί; 38. Πέτρος δὲ ἔφη πρὸς

αυτοὺς· μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. 39. Ὅτι γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσῃται κύριος ὁ Θεὸς ἡμῶν. 40. Ἐτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει λέγων· σῶθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41. Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὥσει τρισχίλια.

42. Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43. Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, . πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. 44. Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά· 45. καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε, 46. καὶ ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, 47. αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καὶ ἡμέραν τῇ ἐκκλησίᾳ.

III. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐνάτην. 2. Καὶ τις ἀνὴρ χωλὸς ἐκ κοιλάς μητρὸς αὐτοῦ ὑπάρχων βαστάζετο, ὃν ἐτίθουν καὶ ἡμέραν

πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὥραιαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. 3. Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν ἡρώτα ἐλεημοσύνην λαβεῖν. 4. Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε· βλέψον εἰς ἡμᾶς. 5. Ὁ δὲ ἐπείχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν. 6. Εἶπε δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτο σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγχειται καὶ περιπάτει. 7. Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε, παραχρῆμα δὲ ἐσπερώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά· 8. καὶ ἑξαλλόμενος ἔστη, καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. 9. Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα, καὶ αἰνοῦντα τὸν Θεόν· 10. ἐπεγίνωσκόν τε αὐτόν, ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὥραϊα πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

11. Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶνος ἑκθαμβοί. 12. Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ ; ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν ; 13. Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρὸς-

ωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. 14. Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ἡτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, 15. τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, οὐ ἡμεῖς μάρτυρές ἐσμεν. 16. Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον, ὃν θεωρεῖτε καὶ οἶδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. 17. Καὶ νῦν, ἀδελφοί, οἶδα, ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18. Ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστόν, ἐπλήρωσεν οὕτω. 19. Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου, 20. καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν, 21. ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. 22. Μωϋσῆς μὲν πρὸς τοὺς πατέρας εἶπεν· ὅτι προφήτην ὑμῖν ἀναστήσει κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα, ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23. Ἔσται δέ, πᾶσα ψυχὴ, ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. 24. Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. 25. Ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, ἣς διέθετο ὁ Θεὸς πρὸς

τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατρίαὶ τῆς γῆς. 26. Ὑμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ [Ἰησοῦν] ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

IV. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, 2. διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. 3. Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον. ἦν γὰρ ἑσπέρα ἤδη. 4. Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ὁ ἄριθμὸς τῶν ἀνδρῶν ὥς ἐις χιλιάδες πέντε. 5. Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλήμ, 6. καὶ Ἀνναν τὸν ἀρχιερέα, καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. 7. καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο· ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; 8. Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπε πρὸς αὐτούς· ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, 9. εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, 10. γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν

ἐνώπιον ὑμῶν ὑγίης. 11. Οὗτός ἐστιν ὁ λίθος ὁ ἐξου-
δειηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς
κεφαλὴν γωνίας. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῃ οὐδενὶ ἡ
σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν
τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.
13. Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρῥησίαν καὶ
Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἄνθρωποι ἀγράμματοί
εἰσι καὶ ἰδιῶται, ἐθαύμαζον, (ἐπεγίνωσκόν τε αὐτούς, ὅτι
σὺν τῷ Ἰησοῦ ἦσαν,) 14. τὸν δὲ ἄνθρωπον βλέποντες
σὺν αὐτοῖς ἐστῶτα τὸν τετραπευμένον, οὐδὲν εἶχον
ἀντειπεῖν. 15. Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου
ἀπέλθεῖν, συνέβαλον πρὸς ἀλλήλους 16. λέγοντες· τί
ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν
σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερου-
σαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· 17. ἀλλ'
ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ
ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι
τούτῳ μηδενὶ ἀνθρώπων. 18. Καὶ καλέσαντες αὐτούς,
παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ
διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. 19. Ὁ δὲ Πέτρος
καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον· εἰ δίκαιόν
ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ,
κρίνατε. 20. Οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἶδομεν καὶ
ἠκούσαμεν, μὴ λαλεῖν. 21. Οἱ δὲ προσἀπειλησάμενοι
ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται
αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ
τῷ γεγονότι. 22. Ἐτῶν γὰρ ἦν πλείονων τεσσαράκοντα

ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

23. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24. Οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπον· δέσποτα, σὺ ὁ θεός, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 25. ὁ διὰ στόματος Δαυὶδ παιδός σου εἰπών· ἵνα τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; 26. Παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. 27. Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παιδὰ σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, 28. ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. 29. Καὶ τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, 30. ἐν τῷ τὴν χεὶρά σου ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. 31. Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος, ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

32. Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία, καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. 33. Καὶ

μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34. Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων 35. καὶ ἐτίδουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοδο δὲ ἑκάστῳ, καθότι ἂν τις χρεῖαν εἶχεν. 36. Ἰωσῆς δέ, ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων (ὃ ἐστὶ μεθερμηνευόμενον υἱὸς παρακλήσεως), Λευΐτης, Κύπριος τῷ γένει, 37. ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων. V. Ἀνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησε κτῆμα, 2. καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ· καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3. Εἶπε δὲ Πέτρος· Ἀνανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; 4. Οὐχὶ μένον σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔδου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. 5. Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε. καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 6. Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν. 7. Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός ἐισηλθεν. 8. Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· εἰπέ μοι, εἰ

τοσούτου τὸ χωρίον ἀπέδοσθε ; ἡ δὲ εἶπε· ναί, τοσούτου.

9. Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν· τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου ; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε.

10. Ἐπесе δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν. εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.

11. Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 12. Διὰ δὲ τῶν

χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶνος· 13. τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶ-

σθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός, 14. (μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθῃ ἀνδρῶν τε καὶ γυναικῶν,) 15. ὥστε κατὰ τὰς πλατείας ἐκφέρειν

τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὲς αὐτῶν.

16. Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

17. Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ξήλου, 18. καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.

19. Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἠνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε· 20. πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ

ρήματα τῆς ζωῆς ταύτης. 21. Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς. 22. Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν 23. λέγοντες· ὅτι τὸ μὲν δεσμωτήριον εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας πρὸ τῶν θυρῶν, ἀνοιξάντες δὲ ἔσω οὐδένα εὔρομεν. 24. Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ, τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. 25. Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς [λέγων]· ὅτι ἰδοὺ, οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ, ἐστῶτες καὶ διδάσκοντες τὸν λαόν. 26. Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς οὐ μετὰ βίας· ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. 27. Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς 28. λέγων· οὐ παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. 29. Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον· πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. 30. Ὁ θεὸς τῶν πατέρων ἡμῶν ἡγείρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· 31. τοῦτον ὁ

Θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι
 μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 32. Καὶ
 ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ
 πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν
 αὐτῷ. 33. Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβουλεύοντο
 ἀνελεῖν αὐτούς. 34. Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ
 Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος
 παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους
 ποιῆσαι. 35. Εἰπέ τε πρὸς αὐτούς· ἄνδρες Ἰσραηλῖται,
 πρᾶξετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε
 πράσσειν. 36. Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη
 Θεοδᾶς λέγων εἶναι τινα ἑαυτόν, ᾧ προσεκολλήθη ἀριθ-
 μὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες,
 ὅσοι ἐπέιδοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
 37. Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς
 ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν
 ὀπίσω αὐτοῦ· κακείνος ἀπώλετο, καὶ πάντες, ὅσοι ἐπέ-
 ιδοντο αὐτῷ, διεσκορπίσθησαν. 38. Καὶ τὰ νῦν λέγω
 ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἐάσατε
 αὐτούς,—ὅτι, ἐὰν ἡ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη ἢ τὸ
 ἔργον τοῦτο, καταλυθήσεται, 39. εἰ δὲ ἐκ Θεοῦ ἐστίν,
 οὐ δύνασθε καταλῦσαι αὐτό,—μήποτε καὶ Θεομάχοι
 εὗρεθῇτε. 40. Ἐπέισθησαν δὲ αὐτῷ· καὶ προσκαλε-
 σάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ
 λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.
 41. Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ
 συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμα-

σθῆναι· 42. πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

VI. Ἐν δὲ ταῖς ἡμέραις ταύταις πληθύνοντων τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν. 2. Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον· οὐκ ἄρεστόν ἐστιν, ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις. 3. Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· 4. ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. 5. Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχέα, 6. οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7. Καὶ ὁ λόγος τοῦ Θεοῦ ἠύξανε, καὶ ἐπληθύνετο ὁ ἄριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

8. Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9. Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ, 10. καὶ

οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι, φ ἐλάλει. 11. Τότε ὑπέβαλον ἄνδρας λέγοντας· ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάβη εἰς Μωϋσῆν καὶ τὸν Θεόν. 12. Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον. 13. Ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας· ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου. 14. Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος· ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωϋσῆς. 15. Καὶ ἀπενίσταντες εἰς αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου. VII. Εἶπε δὲ ὁ ἀρχιερεὺς· εἰ ἅρα ταῦτα οὕτως ἔχει; 2. Ὁ δὲ ἔφη· ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικήσαι αὐτὸν ἐν Χαρρὰν, 3. καὶ εἶπε πρὸς αὐτόν· ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν, ἣν ἂν σοι δείξω. 4. Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρρὰν. κάκειθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. 5. Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγέλατο αὐτῷ δοῦναι εἰς κατὰσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. 6. Ἐλάλησε δὲ οὕτως ὁ Θεός, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ

δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια.
7. Καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγώ, εἶπεν ὁ
Θεός, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι
ἐν τῷ τόπῳ τούτῳ. 8. Καὶ ἔδωκεν αὐτῷ διαθήκην
περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαάκ, καὶ περιέτε-
μεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ ὁ Ἰσαάκ τὸν Ἰακώβ,
καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. 9. Καὶ οἱ
πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυ-
πτον, καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ 10. καὶ ἐξείλατο αὐτὸν ἐκ
πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ
σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέ-
στησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον
αὐτοῦ. 11. Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου
καὶ Χαναάν, καὶ θλίψις μεγάλη, καὶ οὐχ εὑρίσκον
χορτάσματα οἱ πατέρες ἡμῶν. 12. Ἀκούσας δὲ Ἰακώβ
ὄντα σῖτα ἐν Αἰγύπτῳ ἐξαπέστειλε τοὺς πατέρας ἡμῶν
πρῶτον· 13. καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ
τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ
γένος τοῦ Ἰωσήφ. 14. Ἀποστείλας δὲ Ἰωσήφ μετε-
καλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ καὶ πᾶσαν τὴν
συγγένειαν αὐτοῦ ἐν ψυχαῖς ἐβδομήκοντα πέντε. 15. Κα-
τέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ
οἱ πατέρες ἡμῶν, 16. καὶ μετετέθησαν εἰς Συχέμ καὶ
ἐτέθησαν ἐν τῷ μνήματι, ᾧ ὤνῃσατο Ἀβραὰμ τιμῆς
ἀργυρίου παρὰ τῶν υἱῶν Ἐμμώρ τοῦ Συχέμ. 17. Καθὼς
δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὥμοσεν ὁ Θεὸς τῷ
Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ,

18. ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. 19. Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. 20. Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστείος τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς [αὐτοῦ]. 21. Ἐκτεθέντα δὲ αὐτὸν ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεδρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. 22. Καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. 23. Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς Ἰσραήλ. 24. Καὶ ἰδὼν τινα ἀδικούμενον ἡμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. 25. Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν. 26. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπών· ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνα τί ἀδικεῖτε ἀλλήλους; 27. Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπών· τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28. μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον; 29. Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱούς δύο. 30. Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὅρους Σινᾶ ἄγγελος κυρίου ἐν φλογὶ πυρὸς βάτου. 31. Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα·

προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ κυρίου πρὸς αὐτόν· 32. ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ. ἔντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. 33. Εἶπε δὲ αὐτῷ ὁ κύριος· λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ ἔστηκας, γῆ ἁγία ἐστίν. 34. Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον. 35. Τοῦτον τὸν Μωϋσῆν, ὃν ἠρνήσαντο εἰπόντες· τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. 36. Οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν ἐρυθρᾷ θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. 37. Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· προφήτην ὑμῖν ἀναστήσει κύριος ὁ Θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. 38. Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν, 39. ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπόσαντο καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40. εἰπόντες τῷ Ἀαρών· πολήσων ἡμῖν θεούς, οἳ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ. 41. Καὶ ἐμοσχοποίησαν ἐν ταῖς

ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ
 εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 42. Ἐ-
 στρεψε δὲ ὁ Θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ
 στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν
 προφητῶν· μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη
 τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; 43. καὶ
 ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ καὶ τὸ ἄστρον τοῦ
 Θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους, οὓς ἐποίησατε προσκυ-
 νεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.
 44. Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν
 ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ
 ποιῆσαι αὐτὴν κατὰ τὸν τύπον, ὃν ἑώρακει· 45. ἦν καὶ
 εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν
 τῇ κατασχέσει τῶν ἔθνων, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώ-
 που τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαυὶδ. 46. Ὃς
 εὗρε χάριν ἐνώπιον τοῦ Θεοῦ καὶ ἡγήσατο εὐρεῖν σκὴνῳμα
 τῷ Θεῷ Ἰακώβ. 47. Σολομὼν δὲ ὠκοδόμησεν αὐτῷ
 οἶκον. 48. Ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοι-
 κεῖ, καθὼς ὁ προφήτης λέγει· 49. ὁ οὐρανὸς μοι θρόνος,
 ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδο-
 μήσετε μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς
 μου; 50. οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;
 51. Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς
 ὠσίν, ὑμεῖς αἱ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς
 οἱ πατέρες ὑμῶν καὶ ὑμεῖς. 52. Τίνα τῶν προφητῶν οὐκ
 ἐδίδωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκα-
 ταγγέλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς

προδότηι καὶ φονεὺς γεγένησθε, 53. οἷτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

54. Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. 55. Ὑπάρχων δὲ πλήρης πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν Θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, καὶ εἶπεν· 56. Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. 57. Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, 58. καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου, 59. καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα· κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. 60. Θεὶς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ· κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

VIII. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. 2. Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ. 3. Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

4. Οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμε-

νοι τὸν λόγον· 5. Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. 6. Προσεύχοντε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα, ἃ ἐποίει. 7. Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχετο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. 8. Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. 9. Ἄνὴρ δέ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν· 10. ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες· οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγάλη. 11. Προσεῖχον δὲ αὐτῷ διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέσαι αὐτούς. 12. Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13. Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο. 14. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀποστολοὶ, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην, 15. οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι πνεῦμα ἅγιον. 16. Οὕτω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 17. Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον. 18. Ἰδὼν

δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα 19. λέγων· δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ὃ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ πνεῦμα ἅγιον. 20. Πέτρος δὲ εἶπε πρὸς αὐτόν· τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. 21. Οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ. 22. Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήσῃτι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου. 23. Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα. 24. Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· δεήσῃτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε. 25. Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

26. Ἄγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον λέγων· ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. 27. Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ, εὐνούχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάξης αὐτῆς· ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, 28. ἦν τε ὑποστρέφων καὶ καδήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. 29. Εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ· πρόσελθε καὶ κολλήσῃτι τῷ

ἄρματι τούτῳ. 30. Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἑσαΐαν, καὶ εἶπεν· ἄραγε γινώσκεις ἃ ἀναγινώσκεις; 31. Ὁ δὲ εἶπε· πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. 32. Ἡ δὲ περιοχὴ τῆς γραφῆς, ἣν ἀνεγίνωσκεν, ἦν αὕτη· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοῦγει τὸ στόμα αὐτοῦ. 33. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34. Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε· δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός; 35. Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης· εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. 36. Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος· ἰδοὺ, ὕδωρ. 37. τί κωλύει με βαπτισθῆναι; [Εἶπε δὲ ὁ Φίλιππος· εἰ πιστεύεις ἐξ ὕλης τῆς καρδίας ἔξεστιν· ἀποκριθεὶς δὲ εἶπε· πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.] 38. Καὶ ἐκέλευσε στήναι τὸ ἄρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ, τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. 39. Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40. Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον,

καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἔλθεῖν αὐτὸν εἰς Καισάρειαν.

IX. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ 2. ᾔτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. 3. Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ, 4. καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαούλ, Σαούλ, τί με διώκεις; 5. Εἶπε δέ· τίς εἰ, κύριε; ὁ δὲ κύριος εἶπεν· ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις· [σκληρόν σοι πρὸς κέντρα λακτίζειν. 6. Τρέμων τε καὶ θαμβῶν εἶπε· κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν·] ἀνάστηθι καὶ εἵσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι, τί σε δεῖ ποιεῖν. 7. Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐννεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. 8. Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς, ἀνεφωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἑβλεπε· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. 9. Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. 10. Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν· ἰδοὺ ἐγώ, κύριε. 11. Ὁ δὲ κύριος πρὸς αὐτόν· ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα

Σαῦλον ὀνόματι, **Ταρσέα**· ἰδοὺ γὰρ προσεύχεται, 12. καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. 13. Ἀπεκρίθη δὲ Ἀνανίας· κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ. 14. καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δησαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. 15. Εἶπε δὲ πρὸς αὐτὸν ὁ κύριος· πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραὴλ. 16. Ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. 17. Ἀπῆλθε δὲ Ἀνανίας καὶ εἰςῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε· Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ἣ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου. 18. Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη. 19. Καὶ λαβὼν τροφὴν ἐνίσχυσεν. Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς· 20. καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. 21. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο; καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς. 22. Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ συμβιβάζων, ὅτι οὗτός ἐστιν ὁ

Χριστός. 23. Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· 24. ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσι· 25. λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθῆκαν διὰ τοῦ τείχους χαλάσαντες ἐν σφυρίδι.

26. Παραγενόμενος δὲ [ὁ Σαῦλος] εἰς Ἱερουσαλὴμ ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβούντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. 27. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγῆσατο αὐτοῖς, πῶς ἐν ἡτῇ ὁδῷ εἶδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρήσιασατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28. Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ καὶ παρρῆσιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ. 29. Ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. 30. Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

31. Αἱ μὲν οὖν ἐκκλησίαι κατ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομοῦμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο. 32. Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. 33. Εὗρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος.

34. Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰάταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. 35. Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

36. Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιδά, ἥ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. 37. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῷῳ. 38. Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες, ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν. 39. Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς. 40. Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος θεὶς τὰ γόνατα προσήυξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε· Ταβιδά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. 41. Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. 42. Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. 43. Ἐγένετο δὲ ἡμέρας ἱκανὰς μείναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

X. Ἀνὴρ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος,

ἐκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, 2. εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ Θεοῦ διαπαντός· 3. εἶδεν ἐν ὁράματι φανερώς, ὥσεί ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ· Κορινθίαιε. 4. Ὁ δὲ ἀπεύσας αὐτῷ καὶ ἔμβοχος γενόμενος εἶπε· τί ἐστὶ, κύριε; εἶπε δὲ αὐτῷ· αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. 5. Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας καὶ μετάπεμψαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· 6. οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ θαλάσσαν. 7. Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, 8. καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. 9. Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην. 10. Ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων ἐπέπεσεν ἐπ' αὐτὸν ἕκτασις, 11. καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφγμένον, καὶ καταβαίνον σκευός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καδιέμενον ἐπὶ τῆς γῆς, 12. ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς [καὶ τὰ θηρία] καὶ τὰ ἔρπετά καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 13. Καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἀναστάς, Πέτρε, θύσον καὶ φάγε. 14. Ὁ δὲ Πέτρος εἶπε· μηδαμῶς, κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ

ἀκάθαρτον. 15. Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 16. Τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

17. Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα, ὃ εἶδε, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· 18. καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. 19. Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα· ἰδού, ἄνδρες τρεῖς ζητοῦσί σε· 20. ἀλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος· ὅτι ἐγὼ ἀπέσταλκα αὐτούς. 21. Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· ἰδού, ἐγὼ εἰμι, ὃν ζητεῖτε· τίς ἢ αἰτία, δι' ἣν πάρεστε; 22. Οἱ δὲ εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. 23. Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε, τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ· 24. καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25. Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26. Ὁ δὲ Πέτρος

ἡγειρεν αὐτὸν λέγων· ἀνάστηθι· καὶ γὰρ αὐτὸς ἄνθρωπός εἰμι. 27. Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὐρίσκει συνελλυδότας πολλούς. 28. Ἐφη τε πρὸς αὐτούς· ὑμεῖς ἐπίστασθε, ὥς ἀδέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. 29. Διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεὶς· πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με ; 30. Καὶ ὁ Κορινθίος ἔφη· ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἡμῖν νηστεύων καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, 31. καὶ φησι· Κορινθίε, εἰσηκούσθη σου ἡ προσευχή καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. 32. Πέμψον οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. 33. Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε, σύ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

34. Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός, 35. ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστι. 36. Τὸν λόγον, ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων κύριος. 37. Ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς

Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα, δ' ἐκήρυξεν Ἰωάννης· 38. Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. 39. Καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· δὴ καὶ ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου. 40. Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, 41. οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστήναι αὐτὸν ἐκ νεκρῶν· 42. καὶ παρήγγειλεν ἡμῖν κηρῦξαι τῷ λαῷ καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43. Τούτῳ πάντες οἱ προφήται μαρτυροῦσιν, ἅφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν. 44. Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45. Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνήλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχεται· 46. ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν Θεόν. 47. Τότε ἀπεκρίθη ὁ Πέτρος· μήτι τὸ ὕδωρ κωλύσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς; 48. Προέταξέ τε αὐτοὺς

βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. 2. Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, 3. λέγοντες· ὅτι πρὸς ἄνδρας ἀκρόβυστιαν ἔχοντας εἰσῆλθες· καὶ συνέφαγες αὐτοῖς. 4. Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων· 5. ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὀδόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· 6. εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἐρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7. Ἦκουσα δὲ φωνῆς λεγούσης μοι· ἀναστάς, Πέτρε, θύσον καὶ φάγε. 8. Εἶπον δέ· μηδαμῶς, κύριε· ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τό στόμα μου. 9. Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 10. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνеспάσθη ἅπαντα εἰς τὸν οὐρανόν. 11. Καὶ ἰδού, ἑξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν, ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. 12. Εἶπε δέ μοι τὸ πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον. Ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἑξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός. 13. Ἀπήγγειλέ τε ἡμῖν, πῶς εἶδε τὸν ἄγγελον

ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ· ἀποστείλον εἰς Ἰόππην [ἄνδρας], καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, 14. ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15. Ἐν δὲ τῷ ἄρξασθαι με λαλεῖν ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. 16. Ἐμνήσθην δὲ τοῦ ῥήματος κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17. Εἰ οὖν τὴν ἴσιν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἡμῖν δυνατὸς κωλύσαι τὸν Θεόν; 18. Ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξαζον τὸν Θεὸν λέγοντες· ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

19. Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θάλασσης τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20. Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἕλληνας εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. 21. Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. 22. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. 23. Ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ. 24. ὅτι ἦν ἀνὴρ ἀγαθὸς

καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. Καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. 25. Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ εὗρὼν αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. 26. Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητάς Χριστιανούς.

27. Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. 28. Ἀναστὰς δὲ εἰς ἕξ αὐτῶν ὀνόματι Ἀγαβὸς ἐσήμανε διὰ τοῦ πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου [Καίσαρος]. 29. Τῶν δὲ μαθητῶν καθὼς ἠύπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· 30. ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

XII. Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. 2. Ἀνεῖλε δὲ Ἰάκωβον, τὸν ἀδελφὸν Ἰωάννου, μαχαίρα. 3. Καὶ ἰδὼν, ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον, (ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων,) 4. ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδούς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5. Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας

πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. 6. Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἑρώδης, τῇ νυκτὶ ἐκείνῃ ἣν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσεισι δυσί, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. 7. Καὶ ἰδοῦ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων· ἀνάστα ἐν τάχει· καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. 8. Εἰπέ τε ὁ ἄγγελος πρὸς αὐτόν· περιῖζωσαι καὶ ὑπόδησαι τὰ σανδάλιά σου· ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ· περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολουθεῖ μοι. 9. Καὶ ἐξελθὼν ἠκολούθει αὐτῷ, καὶ οὐκ ᾔδει, ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. 10. Διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρὰν, τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11. Καὶ ὁ Πέτρος, γενόμενος ἐν ἑαυτῷ εἶπε· νῦν οἶδα ἀληθῶς, ὅτι ἐξαπέστειλε κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἑρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. 12. Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου, τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. 13. Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη. 14. Καὶ ἐπιγυνούσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμούσα δὲ ἀπήγγειλεν, ἐστάναι

τὸν Πέτρον πρὸ τοῦ πυλῶνος. 15. Οἱ δὲ πρὸς αὐτὴν εἶπον· μαίνη· ἡ δὲ διῡσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον· ὁ ἄγγελος αὐτοῦ ἐστίν. 16. Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτόν, καὶ ἐξέστησαν. 17. Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο οὐτοῖς, πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δέ· ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. 18. Γενομένης δὲ ἡμέρας ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. 19. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν. 20. Ἦν δὲ [ὁ Ἡρώδης] θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἡτοῦντο εἰρήνην διὰ τὸ τρέφειν αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. 21. Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καὶ καθίσας ἐπὶ τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς. 22. Ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. 23. Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνδρῶν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν. 24. Ὁ δὲ λόγος τοῦ Θεοῦ ἡύξανε καὶ ἐπληθύνετο. 25. Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

XIII. Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν

οὔσαν ἐκκλησίαν προφήται καὶ διδάσκαλοι, ὃ, τε Βαρνάβας καὶ Συμεών, ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε, Ἑρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. 2. Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεούντων εἶπε τὸ πνεῦμα τὸ ἅγιον· ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. 3. Τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. 4. Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. 5. Καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγειλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. 6. Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὔρον ἄνδρα τινὰ μάγον, ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, 7. ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. 8. Ἀνθίστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος, (οὗτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 9. Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου καὶ ἀτενίσας εἰς αὐτόν, 10. εἶπεν· ὦ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας; 11. Καὶ νῦν ἰδοὺ, χεὶρ κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ

σκότος, καὶ περιάγων ἐξήτει χειραγωγούς. 12. Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἐκπλησσύμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

13. Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. 14. Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες· ἄνδρες ἀδελφοί, εἴ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε. 16. Ἀναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ εἶπεν· ἄνδρες Ἰσραηλίται καὶ οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε. 17. Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὑψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς, 18. καὶ ὡς τεσσαρακονταετὴ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, 19. καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν. 20. Καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου. 21. Κακεῖθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσαράκοντα. 22. Καὶ μεταστήσας αὐτὸν ἡγείρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας· εὗρον Δαυὶδ, τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν

μου, ὃς ποιήσει πάντα τὰ θελήματά μου. 23. Τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, 24. προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. 25. Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. 26. Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. 27. Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν, τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. 28. καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ᾗτήσαντο Πιλάτου ἀναιρεθῆναι αὐτόν. 29. Ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. 30. Ὁ δὲ θεὸς ἡγείρεν αὐτὸν ἐκ νεκρῶν, 31. ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. 32. Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, 33. ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ· υἱὸς μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε. 34. Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν· ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.

35. Διὸ καὶ ἐν ἐτέρῳ λέγει· οὐ δώσεις τὸν ὀσιόν σου ἰδεῖν διαφθοράν. 36. Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδε διαφθοράν· 37. ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. 38. Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· 39. Καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. 40. Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις· 41. ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον, ὃ οὐ μὴ πιστεύσητε, ἐὰν τις ἐκδιηγῇται ὑμῖν.

42. Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 43. Αὐθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς ἐπειδὴ αὐτοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ. 44. Τῷ δὲ ἐχόμενῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. 45. Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. 46. Παῤῥησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς

τὰ ἔθνη. 47. Οὕτω γὰρ ἐντέταλται ἡμῖν ὁ κυριος· τέθεικά σε εἰς φῶς ἔθνων, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. 48. Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. 49. Διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. 50. Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. 51. Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἤλθον εἰς Ἰκόνιον. 52. Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

XIV. Ἐγένετο δὲ ἐν Ἰκόνῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλήσαι οὕτως, ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2. Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἔθνων κατὰ τῶν ἀδελφῶν. 3. Ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4. Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5. Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἔθνων τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, 6. συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας,

Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον· 7. κακεῖ ἦσαν εὐαγγελιζόμενοι.

8. Καὶ τις ἀνὴρ ἐν Λύστοις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπεπατήκει. 9. Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν, ὅτι πίστιν ἔχει τοῦ σωθῆναι, 10. εἶπε μεγάλη τῇ φωνῇ· ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. καὶ ἤλατο, καὶ περιεπάτει. 11. Οἱ δὲ ὄχλοι ἰδόντες, ὃ ἐποίησεν ὁ Παῦλος, ἐπήραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες· οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. 12. Ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. 13. Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ᾗδελε θύειν. 14. Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν, ἐξεπήδησαν εἰς τὸν ὄχλον κράζοντες 15. καὶ λέγοντες· ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 16. ὃς ἐν ταῖς παρρημέταις γενεαῖς εἶασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν, 17. καίτοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν ἀγαθοποιῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς

καρδίας ὑμῶν. 18. Καὶ ταῦτα λέγοντες μόλις κατέπαν-
σαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

19. Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου
Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν
Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνά-
ναι. 20. Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς
εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ
Βαρνάβᾳ εἰς Δέρβην. 21. Εὐαγγελισάμενοί τε τὴν
πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν
εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, 22. ἐπι-
στηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες
ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς
εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 23. Χειροτονή-
σαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξά-
μενοι μετὰ νηστειῶν παρέδεντο αὐτοὺς τῷ κυρίῳ, εἰς ὃν
πεπιστεύκεισαν. 24. Καὶ διελθόντες τὴν Πισιδίαν ἦλθον
εἰς Παμφυλίαν, 25. καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον
κατέβησαν εἰς Ἀττάλειαν. 26. Κάκειθεν ἀπέπλευσαν
εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ
Θεοῦ εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. 27. Παραγενόμενοι δὲ
καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίη-
σεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν
πίστεως. 28. Διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς
μαθηταῖς.

XV. Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας
ἐδίδασκον τοὺς ἀδελφούς· ὅτι ἐὰν μὴ περιτέμνησθε τῷ
ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. 2. Γενομένης οὖν

στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου. 3. Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἔθνων, καὶ ἐποιοῦν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. 4. Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνγγεῖλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. 5. Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες· ὅτι δεῖ περιτέμνειν αὐτούς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

6. Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. 7. Πολλῆς δὲ συζητήσεως γενομένης ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. 8. Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δὸς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· 9. καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν. 10. Νῦν οὖν τί πειράζετε τὸν Θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; 11. Ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν

σωθῆναι, καθ' ὃν τρόπον κακέينوι. 12. Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων, ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν. 13. Μετὰ δὲ τὸ συγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων· ἄνδρες ἀδελφοί, ἀκούσατε μου. 14. Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν [ἐπὶ] τῷ ὀνόματι αὐτοῦ. 15. Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται· 16. Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν, 17. ὅπως ἂν ἐκζητήσωσιν οἱ κατὰλοιποὶ τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει κύριος ὁ ποιῶν ταῦτα. 18. Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. 19. Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν, 20. ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. 21. Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

22. Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν, τὸν ἐπικαλούμενον Βαρσαβᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, 23. γράψαντες διὰ χειρὸς

αὐτῶν τάδε· οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἔθνων χαίρειν. 24. Ἐπειδὴ ἠκούσαμεν, ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα, 25. ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, 26. ἀνθρώποις παραδεδοκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 27. Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28. Ἐδοξε γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπάναγκες τούτων, 29. ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας, ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. ἔρρωσθε. 30. Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. 31. Ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. 32. Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ πορεκάλεσαν τοὺς ἀδελφούς καὶ ἐπεστήριξαν. 33. Ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους. 34. Ἐδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. 35. Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

36. Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσι. 37. Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον· 38. Παῦλος δὲ ἡξίου τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. 39. Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· 40. Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν. 41. Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI. Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατὴρ δὲ Ἕλληνας, 2. ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 3. Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἥδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. 4. Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ.

5. Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει καὶ ἐπερίσσευν τῷ ἀριθμῷ καθ' ἡμέραν. 6. Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ

τοῦ ἁγίου πνεύματος λαλήσαι τὸν λόγον ἐν τῇ Ἀσίᾳ
 7. ἔλθόντες κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι, καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ. 8. Παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. 9. Καὶ ὄραμα διὰ τῆς νυκτὸς ὥφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακεδὼν ἐστῶς, παρακαλῶν αὐτὸν καὶ λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν. 10. Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες, ὅτι προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελίσασθαι αὐτούς.

11. Ἀναχθέντες οὖν ὑπὸ τῆς Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν· 12. ἐκεῖδέν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία. ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς. 13. Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμόν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξί. 14. Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουεν· ἥς ὁ κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 15. Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα· εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένате. καὶ παρεβιάσατο ἡμᾶς. 16. Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχήν, παιδίσκεν τινὰ ἔχουσιν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη.

17. Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραξε λέγουσα· οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας. 18. Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. 19. Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, 20. καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες, 21. καὶ καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι. 22. Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιβόρῃξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν. 23. Πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς. 24. ὃς παραγγελίαν τοιαύτην εἰληφώς ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἡσφάλισατο εἰς τὸ ξύλον. 25. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὑμνοῦν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοιοι. 26. Ἀφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεψύχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέστη. 27. Ἐξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεφγμένους τὰς θύρας τῆς φυλακῆς, σπασάμενος

μάχαιραν ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμούς. 28. Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων· μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. 29. Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ, 30. καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν, ἵνα σωθῶ; 31. Οἱ δὲ εἶπον· πιστεύσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32. Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33. Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν· καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα. 34. Ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἡγαλλιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ. 35. Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες· ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36. Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· ὅτι ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37. Ὁ δὲ Παῦλος ἔειπεν πρὸς αὐτούς· δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἔξαγαγέτωσαν. 38. Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες, ὅτι Ῥωμαῖοί εἰσι. 39. Καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἔξαγαγόντες ἡρώτων ἐξελθεῖν τῆς πόλεως.

40. Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες τοὺς ἀδελφοὺς παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον.

XVII. Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. 2. Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, 3. διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4. Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρῶθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. 5. Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς καὶ ὀχλοποιήσαντες ἔθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. 6. Μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες· ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεσιν, 7. οὓς ὑποδέκεται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν. 8. Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα· 9. καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροian· οὔτινες παραγενό-

μενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν. 11. Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη, οἷτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ κατ' ἡμέραν ἀνακρίνοντας τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως. 12. Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. 13. Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κακεῖ σαλεύοντες τοὺς ὄχλους. 14. Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ, τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15. Οἱ δὲ καθιστῶντες τὸν Παῦλον ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτόν, ἐξήεσαν.

16. Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατεῖδωλον οὔσαν τὴν πόλιν. 17. Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. 18. Τινὲς δὲ τῶν Ἑπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον· τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δὲ ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. 19. Ἐπιλαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἀρειον πάγον ἤγαγον λέγοντες· δυνάμεθα γινῶναι, τίς ἢ καὶνὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη

διδαχή· 20. ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς
 ἡμῶν· βουλόμεθα οὖν γινῶναι, τί ἂν θέλοι ταῦτα εἶναι.
 21. Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς
 οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότε-
 ρον. 22. Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου
 πάγου ἔφη· ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαι-
 μονεστέρους ἡμᾶς θεωρῶ. 23. Διερχόμενος γὰρ καὶ
 ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμόν, ἐν ᾧ
 ἐπεγέγραπτο· ἀγνώστῳ θεῷ. ὃν οὖν ἀγνοοῦντες εὐσε-
 βεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. 24. Ὁ θεὸς ὁ
 ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ
 καὶ γῆς κύριος ὑπάρχων οὐκ ἐν χειροποιήτοις ναοῖς
 κατοικεῖ, 25. οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται,
 προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ
 τὰ πάντα· 26. ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος
 ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς,
 ὀρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς
 κατοικίας αὐτῶν, 27. ζητεῖν τὸν θεόν, εἰ ἄραγε ψηλα-
 φήσειαν αὐτὸν καὶ εὔροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς
 ἐκάστου ἡμῶν ὑπάρχοντα. 28. Ἐν αὐτῷ γὰρ ζῶμεν
 καὶ κινούμεθα καὶ ἐσμέν· ὡς καὶ τινες τῶν καθ' ὑμᾶς
 ποιητῶν εἰρήκασι· τοῦ γὰρ καὶ γένος ἐσμέν. 29. Γένος
 οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν, χρυσῷ
 ἢ ἀργύρῳ ἢ λίθῳ χαράγματι τέχνης καὶ ἐνδυμήσεως
 ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30. Τοὺς μὲν οὖν
 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν παραγγέλλει
 τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν· 31. διότι

ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν . . . 32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον· ἀκουσόμεθα σου πάλιν περὶ τούτου. 33 Καὶ οὕτως ὁ Παῦλος ἐξηλάθεν ἐκ μέσου αὐτῶν. 34. Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον. 2. Καὶ εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς· 3. καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. 4. Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἑλληνας. 5. Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ, τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. 6. Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημοῦντων, ἐκτιναξάμενος τὰ ἱμάτια εἶπε πρὸς αὐτούς· τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ, ἀπὸ τοῦ νῦν εἰς τὰ ἔξῃ πορεύσομαι. 7. Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συννομοροῦσα τῇ συναγωγῇ. 8. Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε

τῷ κυρίῳ σὺν ὄλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. 9. Εἶπε δὲ ὁ κύριος δι' ὀράματος ἐν νυκτὶ τῷ Παύλῳ· μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης· 10. διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ. 11. Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

12. Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, 13. λέγοντες· ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. 14. Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρόν, ὧς Ἰουδαῖοι, κατὰ λόγον ἂν ἦν ἐσσχόμην ὑμῶν· 15. εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ κατ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. 16. Καὶ ἀπῆλθεν αὐτοὺς ἀπὸ τοῦ βήματος. 17. Ἐπιλαβόμενοι δὲ πάντες οἱ Ἑλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος, καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἐμελεν.

18. Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. 19. Κατήχησε δὲ εἰς Ἑφεσον, κακείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰς-

ελθὼν εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις.

20. Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι παρ' αὐτοῖς, οὐκ ἐπένευσεν· 21. ἀλλ' ἀπετάξατο αὐτοῖς εἰπὼν· δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα, πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς τοῦ Θεοῦ Θέλοντος. καὶ ἀνέχθη ἀπὸ τῆς Ἐφέσου. 22. Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. 23. Καὶ ποιήσας χρόνον τινα ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

24. Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήνησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25. Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου· καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βύπτισμα Ἰωάννου. 26. Οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. 27. Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. 28. Εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

XIX. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν

εἰς Ἑφεσον· καὶ εὐρών τινας μαθητὰς 2. εἶπε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες ; οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἐστὶν ἡκούσαμεν. 3. Εἰπέ τε πρὸς αὐτούς· εἰς τί οὖν ἐβαπτίσθητε ; οἱ δὲ εἶπον· εἰς τὸ Ἰωάννου βάπτισμα. 4. Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτόν ἵνα πιστεύσωσι, τοῦτ' ἔστιν, εἰς τὸν Χριστὸν Ἰησοῦν. 5. Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 6. καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτεον. 7. Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο. 8. Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. 9. Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπειθοῦν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. 10. Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ Ἑλλήνας. 11. Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου, 12. ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. 13. Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ

πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες· ὀρκίζω ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει.
 14. Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ τὰ οὗτο ποιοῦντες. 15. Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε· τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; 16. Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17. Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι τοῖς κατοικοῦσι τὴν Ἔφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, 18. πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19. Ἰκανοὶ δὲ τῶν τὰ περιέργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. 20. Οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ἡῤῃσεν καὶ ἴσχυεν.

21. Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλήμ, εἰπὼν· ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. 22. Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. 23. Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. 24. Δημήτριος γάρ τις ὀνόματι,

ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρεί-
χετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. 25. Οὓς
συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν·
ἄνδρες, ἐπίστασθε, ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία
ἡμῶν ἐστι· 26. καὶ θεωρεῖτε καὶ ἀκούετε, ὅτι οὐ μόνον
Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος
οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων, ὅτι οὐκ
εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27. Οὐ μόνον δὲ τοῦτο
κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ
τὸ τῆς μεγάλης Θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆ-
ναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα
αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.
28. Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον
λέγοντες· μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 29. Καὶ
ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυ-
μαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρί-
σταρχον Μακεδόνας, συνεκδήμους Παύλου. 30. Τοῦ δὲ
Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων
αὐτὸν οἱ μαθηταί. 31. Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν
ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν
μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32. Ἄλλοι μὲν οὖν
ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ
οἱ πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συνεληλύθεισαν.
33. Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλ-
λόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασεί-
σας τὴν χεῖρα ᾗθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34. Ἐπι-
γνόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ

πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων· μεγάλη ἡ Ἀρτεμις Ἐφεσίων. 35. Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν· ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; 36. Ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράττειν. 37. Ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ὑμῶν. 38. Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς τινα λόγον, ἀγόραιοι ἄγονται καὶ ἀνδύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις. 39. Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40. Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

XX. Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. 2. Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα· 3. Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. 4. Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκούνδος καὶ Γάϊος Δερβαῖος καὶ Τιμό-

Θεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. 5. Οὗτοι
 προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 6. Ἡμεῖς δὲ
 ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίπ-
 πων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις
 ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ. 7. Ἐν δὲ
 τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν κλάσαι ἄρτον,
 ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον·
 παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. 8. Ἦσαν δὲ
 λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ, οὗ ἦμεν συνηγμένοι.
 9. Καθήμενος δὲ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς
 θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ
 Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν
 ἀπὸ τοῦ τριστέγου κάτω, καὶ ἦρθη νεκρός. 10. Καταβὰς
 δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε· μὴ
 θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. 11. Ἀνα-
 βὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε
 ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. 12. Ἦγαγον δὲ τὸν
 παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. 13. Ἡμεῖς
 δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνίχθημεν εἰς τὴν Ἀσσον,
 ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ
 ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν. 14. Ὡς δὲ
 συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν
 ἤλθομεν εἰς Μιτυλήνην. 15. Κἀκεῖθεν ἀποπλεύσαντες
 τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἐτέρᾳ
 παρεβάλομεν εἰς Σάμον, καὶ μείναντες ἐν Τρωγυλλίᾳ
 τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. 16. Ἐκρινε γὰρ ὁ
 Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται

αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γάρ, εἰ δυνα-
τὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς
Ἱεροσόλυμα.

17. Ἀπὸ δὲ τῆς Μιλήτου πέμφας εἰς Ἐφεσον με-
τεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18. Ὡς
δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς· ὑμεῖς ἐπίστα-
σθε, ἀπὸ πρώτης ἡμέρας, ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν,
πὼς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, 19. δου-
λεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δα-
κρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπι-
βουλαῖς τῶν Ἰουδαίων· 20. ὥς οὐδὲν ὑπεστείλάμην
τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι
ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21. διαμαρτυρόμενος
Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν
καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν.
22. Καὶ νῦν ἰδού, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι
εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσουτά μοι μὴ εἰδώς,
23. πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύ-
ρεταί μοι λέγον, ὅτι δεσμά με καὶ θλίψεις μένουσιν.
24. Ἀλλ' οὐδενὸς λόγον ποιούμεαι, οὐδὲ ἔχω τὴν ψυχὴν
μου τιμᾶν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ
χαρᾶς καὶ τὴν διακονίαν, ἣν ἔλαβον παρὰ τοῦ κυρίου
Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ
Θεοῦ. 25. Καὶ νῦν ἰδού, ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ
πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν
βασιλείαν τοῦ Θεοῦ. 26. Διὸ μαρτύρομαι ὑμῖν ἐν τῇ
σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάν-

των· 27. οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν
 πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. 28. Προσέχετε οὖν ἑαυτοῖς
 καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον
 ἔδετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν
 περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 29. Ἐγὼ γὰρ
 οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι
 βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· 30. καὶ ἐξ
 ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διετραμμένα,
 τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. 31. Διὸ γρη-
 γορεῖτε, μνημονεύοντες, ὅτι τριετίαν νύκτα καὶ ἡμέραν
 οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἓνα ἕκαστον.
 32. Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ
 τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι
 καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.
 33. Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύ-
 μησα· 34. αὐτοὶ γινώσκετε, ὅτι ταῖς χρεῖαις μου καὶ
 τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐται. 35. Πάν-
 τα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνε-
 σθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ
 κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· μακάριόν ἐστι μᾶλλον
 διδόναι, ἢ λαμβάνειν. 36. Καὶ ταῦτα εἰπὼν, θεῖς τὰ
 γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσήψατο. 37. Ἰκανὸς
 δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν
 τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν, 38. ὀδυνώμε-
 νοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι
 τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς
 τὸ πλοῖον.

XXI. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέν-
τες ἀπ' αὐτῶν, εὐδυσδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ
δὲ ἐξῆς εἰς τὴν Ῥόδον, κακεῖθεν εἰς Πάταρα. 2. Καὶ
εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχ-
θημεν. 3. ἀναφανέντες δὲ τὴν Κύπρον καὶ καταλιπόντες
αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν
εἰς Τύρον. ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν
γόμον. 4. Καὶ ἀνευρόντες τοὺς μαθητὰς ἐπεμείναμεν
αὐτοῦ ἡμέρας ἑπτὰ. οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ
πνεύματος, μὴ ἀναβαίνειν εἰς Ἱεροσόλυμα. 5. Ὅτε δὲ
ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευό-
μεθα προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέ-
κνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν
αἰγιαλὸν προσηξάμεθα. 6. Καὶ ἀσπασάμενοι ἀλλήλους
ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ
ἴδια. 7. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου
κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς
ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8. Τῇ δὲ
ἐπαύριον ἐξελθόντες ἤλθομεν εἰς Καισάρειαν, καὶ εἰσελ-
θόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος
ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. 9. Τούτῳ δὲ ἦσαν
δυγατέρες παρθένοι τέσσαρες προφητεύουσαι. 10. Ἐπι-
μερόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθέ τις ἀπὸ τῆς
Ἰουδαίας προφήτης ὀνόματι Ἀγαβος. 11. καὶ ἐλθὼν
πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας τε αὐτοῦ
τὰς χεῖρας καὶ τοὺς πόδας εἶπε. τάδε λέγει τὸ πνεῦμα
τὸ ἅγιον. τὸν ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δῆσου.

σιν ἐν Ἱερουσαλήμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἔθνων. 12. Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ. 13. Ἀπεκρίθη δὲ ὁ Παῦλος· τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν ; ἐγὼ γὰρ οὐ μόνον δεῖσθαι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. 14. Μὴ πειδομένου δὲ αὐτοῦ ἡσυχάσαμεν, εἰπόντες· τὸ θέλημα τοῦ κυρίου γενέσθω. 15. Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ. 16. Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνι τιμὴ Κυπρίῳ, ἀρχαίῳ μαθητῇ.

17. Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. 18. Τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19. Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο κατ' ἐν ἑκάστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. 20. Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Θεόν, εἰπὼν τε αὐτῷ· Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. 21. Κατηχήθησον δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων, μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθνεσι περιπατεῖν. 22. Τί οὖν ἐστι ; πάντως δεῖ πλήθος συνελθεῖν· ἀκούσονται γάρ, ὅτι ἐλήλυθας. 23. Τοῦτο οὖν ποίησον, ὃ σοι λέγομεν. εἰσὶν ἡμῖν

ἄνδρας τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν · 24. τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρῆσωνται τὴν κεφαλὴν· καὶ γινώσκονται πάντες, ὅτι ὢν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσω. 25. Περὶ δὲ τῶν πεπιστευκότων ἔθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό, τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν. 26. Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεῖς εἰσῆει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

27. Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας, 28. κράζοντες· ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος, ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον. 29. Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. 30. Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. 31. Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἰερουσαλήμ· 32. δς ἔξαν-

τῆς παραλαβὸν στρατιώτας καὶ ἑκατοντάρχους κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33. Τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεσθῆναι ἀλύσεισι δυσί, καὶ ἐπυνθάνετο, τίς ἂν εἴη καὶ τί ἐστι πεποιηκώς. 34. Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ. μὴ δυνάμενος δὲ γινῶναι τὸ ἀσφαλὲς διὰ τὸν δόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. 35. Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βασταῖσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. 36. ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζον· αἶρε αὐτόν. 37. Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ· εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις; 38. οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; 39. Εἶπε δὲ ὁ Παῦλος· ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμερον πόλεως πολίτης· δέομαι δέ σου, ἐπιτρέψόν μοι λαλῆσαι πρὸς τὸν λαόν. 40. Ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ σιγῆς γενομένης προσεφώνησε τῇ Ἑβραϊδὶ διαλέκτῳ λέγων· XXII. ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. 2. Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ φησιν· 3. ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Τάρσῳ τῆς Κιλικίας, ἀνατετραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ

τοὺς πόδας Γαμαλιήλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρώου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· 4. ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, 5. ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον, παρ' ὧν καὶ ἐπιστολὰς δεξιόμενος πρὸς τοὺς ἀδελφούς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκέισε ὄντας δεδεμένους εἰς Ἱερουσαλήμ, ἵνα τιμωρηθῶσιν. 6. Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ· 7. ἔπεσόν τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαούλ, Σαούλ, τί με διώκεις; 8. Ἐγὼ δὲ ἀπεκρίθην· τίς εἰ, κύριε; εἶπέ τε πρὸς με· ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. 9. Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο καὶ ἔμφοβοι ἐγένοντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. 10. Εἶπον δέ· τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπε πρὸς με· ἀναστὰς πορεύου εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται περὶ πάντων, ὧν τέτακταί σοι ποιῆσαι. 11. Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. 12. Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, 13. ἐλθὼν πρὸς με καὶ ἐπιστὰς εἶπέ μοι· Σαούλ ἀδελφέ, ἀνάβλεψον. καὶ γὰρ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 14. Ὁ δὲ εἶπεν· ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ

στόματος αὐτοῦ· 15. ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἐώρακας καὶ ἤκουσας. 16. Καὶ νῦν τί μέλλεις ; ἀναστὰς βάπτισαι καὶ ἀπόλυσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. 17. Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει 18. καὶ ἰδεῖν αὐτὸς λέγοντά μοι· σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ, διότι οὐ παραδέχονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. 19. Καὶ γὰρ εἶπον· κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἡμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺν πιστεύοντας ἐπὶ σέ· 20. καὶ ὅτε ἔξερχετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμην ἐφεστὼς καὶ συνευδοκῶν [τῇ ἀναιρέσει αὐτοῦ,] καὶ φυλάσσω τὰ ἱμάτια τῶν ἀναιρῶντων αὐτόν. 21. Καὶ εἶπε πρὸς με· πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

22. Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες· αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καδῆκεν αὐτόν ζῆν. 23. Κραυγαζόντων δὲ αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἄερα, 24. ἐκέλευσεν ὁ χιλιάρχος εἰσάγεσθαι αὐτόν εἰς τὴν παρεμβολήν, εἰπὼν μᾶστιξιν ἀνετάζεσθαι αὐτόν, ἵνα ἐπιγνῷ, δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. 25. Ὡς δὲ προέτειναν αὐτόν τοῖς ἱμαῖσι, εἶπε πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος· εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίξειν ; 26. Ἀκούσας δὲ ὁ ἐκατόνταρχος, προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλε λέγων· τί μέλλεις ποιεῖν ; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. 27. Προσελθὼν δὲ ὁ χιλιάρ-

χος εἶπεν αὐτῷ· λέγε μοι, σὺ Ῥωμαῖος εἶ; ὁ δὲ ἔφη· ναί. 28. Ἀπεκρίθη τε ὁ χιλιάρχος· ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη· ἐγὼ δὲ καὶ γεγέννημαι. 29. Εὐθὺς οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνούς, ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

30. Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

XXIII. Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2. Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. 3. Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· τύπτειν σε μέλλει ὁ Θεός, τοίχῃ κεκουιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; 4. Οἱ δὲ παρεστῶτες εἶπον· τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; 5. Ἐφη τε ὁ Παῦλος· οὐκ ᾔδειν, ἀδελφοί, ὅτι ἔστιν ἀρχιερεὺς· γέγραπται γάρ· ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. 6. Γνούς δὲ ὁ Παῦλος, ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. 7. Τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. 8. Σαδδουκαῖοι μὲν γὰρ λέγουσι

μὴ εἶναι ἀνάστασιν, μήτε ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. 9. Ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες· οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος . . . 10. Πολλῆς δὲ γενομένης στάσεως εὐλαβηθεὶς ὁ χιλιάρχος, μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

11. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπε· θάρσει· ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

12. Γενομένης δὲ ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεδεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. 13. Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες, 14. οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον· ἀναδέματι ἀνεδεματίσαμεν ἑαυτοὺς μηδεὶνὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. 15. Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως καταγάγῃ αὐτὸν πρὸς ὑμᾶς, ὥς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. 16. Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλε τῷ Παύλῳ. 17. Προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων ἔφη· τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι

αὐτῷ. 18. Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν· ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλήσαι σοι. 19. Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο· τί ἐστίν, ὃ ἔχεις ἀπαγγεῖλαι μοι ; 20. Εἶπε δέ· ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτήσαι σε, ὅπως αὐρίον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. 21. Σὺ οὖν μὴ πεισθῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οὔτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22. Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλήσαι, ὅτι ταῦτα ἐνεφάνισας πρὸς με. 23. Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἐκατοντάρχων εἶπεν· ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός, 24. κτήνῃ τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα, 25. γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· 26. Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. 27. Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστι. 28. Βουλόμενος δὲ γινῶναι τὴν αἰτίαν, δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτόν εἰς τὸ συνέδριον αὐτῶν· 29. ὃν

εὔρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα.

30. Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἔρρωσο. 31. Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα, 32. τῇ δὲ ἐπαύριον, ἐάσαντες τοὺς ἰππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν. 33. Οἷτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. 34. Ἀναγνούς δὲ καὶ ἐπερωτήσας, ἐκ ποίας ἐπαρχίας ἐστί, καὶ πυθόμενος, ὅτι ἀπὸ Κιλικίας. 35. διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

XXIV. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἷτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. 2. Κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· 3. πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φήλιξ, μετὰ πάσης εὐχαριστίας. 4. Ἴνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. 5. Εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινούντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέ-

σεως, 6. ὃς καὶ τὸ ἱερὸν ἐπείρασε βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἡδεύσαμεν κρίνειν. 7. Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, 8. κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. 9. Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. 10. Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν· ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔδει τούτῳ ἐπιστάμενος εὐθυμότερον τὰ περὶ ἑμαντοῦ ἀπολογοῦμαι, 11. δυναμένου σου γνῶναι, ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι δεκάδυο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλὴμ. 12. Καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν, 13. οὔτε παραστήσαι δύνανται, περὶ ὧν νῦν κατηγοροῦσί μου. 14. Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδόν, ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρὶ τῷ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις, 15. ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων. 16. Ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. 17. Δι' ἐτῶν δὲ πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς· 18. ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, 19. οὓς ἔδει ἐπὶ σοῦ πα-

ρεῖναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με. 20. Ἡ αὐτοὶ οὗτοι εἰπάτωσαν, τί εὖρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου, 21. ἡ περὶ μιᾶς ταύτης φωνῆς ἧς ἔκραξα ἐστὼς ἐν αὐτοῖς· ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν. 22. Ἀνεβάλετο δὲ αὐτοὺς ὁ Φήλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν· ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ κατ' ὑμᾶς. 23. Διαταξάμενός τε τῷ ἑκατοντάρχη τηρεῖσθαι αὐτόν, ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

24. Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φήλιξ σὺν Δρουσίλλῃ τῇ γυναικί, οὔσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. 25. Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φήλιξ ἀπεκρίθη· τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε. 26. Ἀμα καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου [ὅπως λύσῃ αὐτόν], διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ. 27. Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φήλιξ Πόρκιον Φῆστον· θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φήλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. 2. Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν. 3. αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερου-

σαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.

4. Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.

5. Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησί, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ κατηγορεῖτωσαν αὐτοῦ. 6. Δια-

τρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβάς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βή-

ματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. 7. Παραγενομέ-

νου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβε-

βηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ Παῦλον, ἃ οὐκ ἴσχυον ἀποδεῖξαι. 8. ἀπολογουμέ-

νου αὐτοῦ· ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρά τι ἥμαρτον. 9. Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ

Παύλῳ εἶπε· θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κρίνεσθαι ἀπ' ἐμοῦ; 10. Εἶπε δὲ ὁ Παῦλος· ἐπὶ τοῦ βήματος Καίσαρος ἐστώς εἰμι, οὐ με δεῖ κρίνε-

σθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ κάλλιον ἐπι-γινώσκεις. 11. Εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς

χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. 12. Τότε ὁ Φῆ-

στος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη· Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

13. Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπα-

σόμενοι τὸν Φῆστον. 14. Ὡς δὲ πλείους ἡμέρας διέτρι-

βον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν

Παῦλον, λέγων· ἀνὴρ τίς ἐστι καταλελειμμένος ὑπὸ Φήλικος δέσμιος, 15. περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην. 16. Πρὸς οὗς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχῃ τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. 17. Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. 18. Περὶ οὗ σταθόντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον, ὣν ὑπενόουν ἐγώ· 19. ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20. Ἀπορούμενος δὲ ἐγώ εἰς τὴν περὶ τούτου ζήτησιν ἔλεγον, εἰ βούλοιο πορεύεσθαι εἰς Ἱερουσαλὴμ κάκεῖ κρίνεσθαι περὶ τούτων. 21. Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως οὗ πέμψω αὐτὸν πρὸς Καίσαρα. 22. Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη· ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. ὁ δέ· αὔριον, φησίν, ἀκούσῃ αὐτοῦ.

23. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου, ἤχθη ὁ Παῦλος. 24. Καὶ φησιν ὁ Φῆστος· Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῶν

ἄνδρες, θεωρεῖτε τούτον, περὶ οὗ πᾶν τὸ πλήθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἓν τε Ἱεροσολύμοις καὶ ἐν Δαυδὲ ἐπιβοῶντες, μὴ δεῖν ζῆν αὐτὸν μηκέτι. 25. Ἐγὼ δὲ καταλαβόμενος, μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστόν, ἔκρινα πέμπειν αὐτόν. 26. Περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι. 27. Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

XXVI. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα· 2. Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι, 3. μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἔθων τε καὶ ζητημάτων. διὸ δέομαί σου μακροθύμως ἀκοῦσαι μου. 4. Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, 5. προγινώσκοντές με ἄνωθεν, εἰάν θέλῃσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἴρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. 6. Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος· 7. εἰς ἣν τὸ δωδεκάφυλον ἡμῶν, ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖον, ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ Ἰουδαίων. 8. Τί

ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει ;
 9. Ἐγὼ μὲν οὖν ἔδοξα ἐμαντῶ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ
 Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι. 10. Ὁ καὶ
 ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν
 φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν
 λαβὼν, ἀναιρουμένων τε αὐτῶν κατῆνεγκα ψῆφον·
 11. καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν
 αὐτοὺς ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμανιόμενος
 αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. 12. Ἐν οἷς
 καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπι-
 τροπῆς τῆς παρὰ τῶν ἀρχιερέων, 13. ἡμέρας μέσης
 κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμ-
 πρότητα τοῦ ἡλίου περιλάμψαν με φῶς· καὶ τοὺς σὺν
 ἐμοὶ πορευομένους. 14. Πάντων τε καταπεσόντων ἡμῶν
 εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγου-
 σαν τῇ Ἑβραϊδὶ διαλέκτῳ· Σαούλ, Σαούλ, τί με διώ-
 κεις ; σκληρόν σοι πρὸς κέντρα λακτίζειν. 15. Ἐγὼ δὲ
 εἶπον· τίς εἶ, κύριε ; ὁ δὲ εἶπεν· ἐγὼ εἰμι Ἰησοῦς, ὃν
 σὺ διώκεις. 16. Ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς
 πόδας σου· εἰς τοῦτο γὰρ ὥφθην σοι, προχειρίσασθαί
 σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαι
 σοι, 17. ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἔθνων, εἰς
 οὓς ἐγὼ σε ἀποστέλλω 18. ἀνοῖξαι ὀφθαλμοὺς αὐτῶν,
 τοῦ ἐπιστρέψαι ἀπὸ σκοτόους εἰς φῶς καὶ τῆς ἐξουσίας
 τοῦ σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν
 ἁμαρτιῶν καὶ κλήρον ἐν τοῖς ἁγιασμένοις πίστει τῇ εἰς
 ἐμέ. 19. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπει-
 θῆς τῇ οὐρανίῳ ὀπτασίᾳ, 20. ἀλλὰ τοῖς ἐν Δαμασκῷ

πρώτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσι ἀπήγγειλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα πρᾶσσοντας. 21. Ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρώντο διαχειρίσασθαι. 22. Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἔκτος λέγων ὧν τε οἱ προφήται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς. 23. εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

24. Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη· μαίνῃ, Παῦλε· τὰ πολλὰ σε ἡγράμματα εἰς μαίναν περιτρέπει. 25. Ὁ δέ· οὐ μαίνομαι, φησί, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφδέγομαι. 26. Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς δὲ καὶ παρῤῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27. Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα, ὅτι πιστεύεις. 28. Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. 29. Ὁ δὲ Παῦλος εἶπεν· εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σέ, ἀλλὰ καὶ πάντες τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους, ὅποῖος καὶ ἐγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων. 30. Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἣ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς, 31. καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες· ὅτι

οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. 32. Ἀγρίππας δὲ τῷ Φήστῳ ἔφη· ἀπολαύσδαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

XXVII. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἐτέρους δεσμώτας ἑκατοντάρχη, ὀνόματι Ἰουλίῳ σπειρής Σεβαστῆς. 2. Ἐπιβάντες δὲ πλοῖον Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως. 3. Τῇ τε ἐτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανδρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. 4. Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5. Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας. 6. Κἀκεῖ εὐρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρίνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7. Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεώντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην. 8. μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς λιμένας, ὃ ἐγγὺς ἢ πόλις Λασαία. 9. Ἰκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος 10. λέγων αὐτοῖς· ἄνδρες, θεωρῶ, ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν. 11. Ὁ δὲ ἑκατοντάρ-

χης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέιδετο μᾶλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. 12. Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔδευτο βουλὴν ἀναχθῆναι κάκειθεν, εἴπως δύναιτο καταστήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. 13. Ὑποπνεύσαντος δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην. 14. Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὃ καλούμενος εὐροκλύδων. 15. Συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. 16. Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης, 17. ἣν ἄραντες βοηθεῖαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε, μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος οὕτως ἐφέροντο. 18. Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο. 19. καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. 20. Μῆτε δὲ ἡλίου μῆτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. 21. Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδησαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22. Καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23. Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ ἄγγελος τοῦ Θεοῦ, οὗ εἰμί, ᾧ καὶ λατρεύω,

24. λέγων· μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι, καὶ ἰδοῦ, κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ. 25. Διὸ εὐδυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται, καθ' ὃν τρόπον λελάληται μοι. 26. Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. 27. Ὡς δὲ τεσσαρεςκαιδεκάτη νύξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδριά, κατὰ μέσον τῆς νυκτος ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. 28. καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιὰς δεκαπέντε· 29. φοβούμενοί τε, μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ἤρχοντο ἡμέραν γενέσθαι. 30. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὥς ἐκ πύργου μελλόντων ἀγκύρας ἐκτείνειν, 31. εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32. Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶσαν αὐτὴν ἐκπεσεῖν. 33. Ἀχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· τεσσαρεςκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. 34. Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρίξ ἐκ τῆς κεφαλῆς ἀπολείται. 35. Εἰπὼν δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. 36. Εὐδουμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς. 37. Ἦμεν δὲ

ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσiai ἐβδομήκοντα ἕξ. 38. Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. 39. "Οτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. 40. Καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεοῦσῃ κατεῖχον εἰς τὸν αἰγιαλόν. 41. Περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42. Τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγῃ. 43. Ὁ δὲ ἑκατοντάρχης, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι. 44. καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσι οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλείου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

XXVΙΙΙ. Καὶ διασωθέντες τότε ἐπέγνωσαν, ὅτι Μελίτη ἡ νῆσος καλεῖται. 2. Οἱ δὲ βάρβαροι παρέιχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὕετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψύχος. 3. Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ τῆς θέρμης ἐξελθοῦσα καθήψε τῆς χειρὸς αὐτοῦ. 4. Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους·

πάντως φονεύς ἐστίν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν. 5. Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν· 6. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον, θεὸν αὐτὸν εἶναι. 7. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνουν ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. 8. Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακείσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπίθεις τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. 9. Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο καὶ ἐθεραπεύοντο· 10. οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.

11. Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότη ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις. 12. Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς, 13. ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον· καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἦλθομεν εἰς Ποτιόλους, 14. οὗ εὐρόντες ἀδελφούς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν. 15. Κακεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ ἔλαβε θάρσος.

16. Ὅτε δὲ ἦλθομεν εἰς Ῥώμην, ὁ ἑκατονταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ. 17. Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους. συνελθόντων δὲ αὐτῶν ἔλεγε πρὸς αὐτοὺς· ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθουσι τοῖς πατρώοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων, 18. οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 19. Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι. 20. Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι. 21. Οἱ δὲ πρὸς αὐτὸν εἶπον· ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. 22. Ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι, ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστόν ἐστιν ἡμῖν, ὅτι πανταχοῦ ἀντιλέγεται. 23. Ταξάμενοι δὲ αὐτῷ ἡμέραν ἤκουσεν πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείδων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24. Καὶ οἱ μὲν ἐπείδοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. 25. Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἓν· ὅτι καλῶς τὸ

πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἑσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν 26. λέγον· πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν· ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. 27. Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὥσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὥσιν ἀκούσωσι καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. 28. Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται. 29. Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπήλθον οἱ Ἰουδαῖοι πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

30. Ἐμεινε δὲ [ὁ Παῦλος] διетίαν ὅλην ἐν ἰδίῳ μισθώματι· καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, 31. κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

NOTES.

CHAPTER I.

Πράξεις τῶν Ἀποστόλων, *Acts of the Apostles*. A title chosen in reference to the former treatise of Luke, on the doings and sayings of Christ. The time when this book is supposed to have been written is A. D. 62.

V. 1. μὲν has here an inchoative sense, or perhaps it refers to an omitted apodosis, "but in this second treatise," etc., which, as Dr. Robinson remarks, would have preceded v. 3, but from which the writer turns to something else. — πρῶτον = πρότερον, as the comparative is usually employed when two things are spoken of. — λόγον, *history, treatise*, is tropically employed, as in Xen. Anab. II. 1. § 1. Reference is had to the gospel of Luke dedicated to Theophilus. — ἐποίησάμην, *I have made* (i. e. composed, written), is here equivalent to the active. — περὶ πάντων is to be constructed with λόγον, and πάντων is to be taken in the restricted sense of the *principal acts and sayings* of Christ. — ὧν is put by attraction with πάντων for αὐτῶν. Cf. K. § 332. 6; S. § 175. 1. — ἤρξατο — ποιεῖν τε καὶ διδάσκειν (= ἐποίησέ τε καὶ ἐδίδαξε) is a Hebraism, the verb ἄρχομαι being employed to denote, that the account embraced events which took place from the very beginning of our Lord's ministry. Cf. Gen. 2, 3 (LXX.). Bloomf. says that it is used in an intensive sense, to denote the labor, difficulty, or importance of the work in question.

Vs. 2, 3. ἄχρι ἧς ἡμέρας (ἐν ᾗ), *until the day when*. S. § 175. N. Cf. 27, 33. — ἐντειλάμενος, *when he had given command*. The participle is often equivalent to a verb, with a relative pronoun or a relative adverb of time. S. § 225. 2. — διὰ πνεύματος ἁγίου is to be constructed with ἐντειλάμενος, and not, as some think, with ἐξελέξατο. — ἀνελήφθε (sc. εἰς τὸν οὐρανόν, cf. Mark 16, 19) is to be taken with ἄχρι ἧς ἡμέρας. — παρέστησεν ἑαυτὸν ζῶντα, *showed himself alive = proved himself to be alive*. For the construction, cf. S. § 225. 9. c. — μετὰ τὸ παθεῖν αὐτόν, *after his passion* (cf. S. § 222. 2), properly follows παρέστησεν, although it can also be referred to ζῶντα. — ἐν denotes the means. K. § 289. 3. a. — τεκμηρίοις, *signs, infallible proofs* that he was alive. His disciples saw him, touched him (cf. 1 John 1, 1), conversed and ate with him at different times after his resurrection. — ὀπτανόμενος (from ὀπτάνομαι = ὅπτομαι), *being seen, appearing to*. — τὰ περὶ, *the things relating to*. — βασιλείας τοῦ θεοῦ, *Kingdom of God*, i. e. the spiritual kingdom of the Messiah.

Vs. 4, 5. συναλιζόμενος (sc. αὐτοῦς), *having assembled them*. — μὴ χωρίζεσθαι, *not to depart*. For μὴ with the infinitive, cf. S. § 229. 3. — τὴν ἐπαγγελίαν τοῦ πατρὸς in reference to the gift of the Holy Ghost. Cf. Luke 24, 49; John 14, 17, 26; 15, 26. — ἣν ἠκούσατέ μου, *which you have heard from me*. The change of person, which to us appears somewhat abrupt, is quite common in the sacred as well as classic writings. Cf. 17, 3; 23, 35. For the genitive, cf. S. § 192. N. 3. — ὅτι Ἰωάννης κ. τ. λ. These words of Jesus refer to what is said in Luke 3, 16; John 1, 33. — ὅδατι denotes means or instrument. — οὐ μετὰ πολλὰς ταύτας ἡμέρας (= οὐ πολὺ μετὰ πολλῶν ταύτας ἡμέρας), *not long after these days*. Trollope remarks, that this text and Luke 24, 21 are the only exceptions in the New Testament to the rule, that nouns, to which οὗτος is prefixed, always take the article. It was ten days afterwards, that the promise here spoken of was fulfilled on the day of Pentecost.

Vs. 6, 7. οἱ μὲν οὖν συνελθόντες, *when now they had come together*.

See N. on ἐντειλάμενος, v. 2. οὖν is here a particle of continuation = *so then*, *now* (cf. 8, 4), and refers back to συναλιζόμενος, v. 4. — εἰ is here used in a direct question, like the Latin *num, ne*. — ἐν τῷ χρόνῳ τούτῳ, i. e. the time immediately at hand. *Hic ipsis diebus*. — ἀποκαθιστάνεις has a future signification. The restoration here spoken of is a political one, which the disciples, in common with their countrymen, supposed the Messiah would effect, and the hope of which had revived in their breasts after his resurrection. For the form ἀποκαθιστάνω, cf. Butt. § 106. N. 5; S. § 101. 1. — οὐχ ὑμῶν ἐστι γινῶναι, *it is not yours to know*, i. e. it is not fit that you should know. The genitive depends on ἐστι. S. § 190. — χρόνους ἢ καιρούς. The former of these words refers to time in a general and unlimited sense; the latter, to a definite time, or a proper and opportune season. Taken together they include all classes of time. — ἔθετο . . . ἐξουσίᾳ, *has appointed by his own power*, i. e. of his own authority and will.

V. 8. ἐπελθόντος—πνεύματος is a genitive absolute denoting time. S. § 226. Some construct πνεύματος in dependence upon δύναμιν. But τοῦ ἁγίου πνεύματος, as Bloomf. remarks, is here taken in a personal sense. — μοι in μοι μάρτυρες is the dative for the possessive genitive, *my witnesses*. — τῇ Ἰουδαίᾳ refers here to the southern part of Palestine. In the time of our Saviour, Palestine was divided into Judæa, Samaria, and Galilee. — ἐσχάτου (sc. μέρους) τῆς γῆς, *the extremity of the earth*. Some, without reason, limit this to the remaining portion of Palestine, viz. Galilee.

V. 9. εἰπὼν denotes time. See N. on v. 2. — ἐπήρθη, *was taken up*. In v. 1, we have ἀνελήφθη, which expresses the whole act of his ascension, while ἐπήρθη refers rather to the commencement of his flight upward. — ὑπέλαβεν αὐτόν, *received him* by forming itself under him. ἀπὸ gives to ὑπέλαβεν also the signification, *bore away*. For this constructio prægns, by which motion is imparted to a verb of rest by a preposition, cf. K. § 300. 3. b.

Vs. 10, 11. εἰς τὸν οὐρανὸν belongs to ἀτενίζοντες. — Kuinoel ren-

ders *πορευομένου αὐτοῦ, postquam abierat*, but it is better to translate it, *while he was departing* (cf. S. § 226), although, doubtless, they continued to gaze after he had departed out of their sight. — *παρεστήκεισαν* has the signification of the imperfect intransitive, *were standing*. Cf. S. § 133. — *ἄνδρες Γαλιλαῖοι, men of Galilee, Galileans*. Cf. S. § 156. N. 5. — *τι ἐστήκατε, why do you stand*. *τί* is the synecdochial accusative (S. § 182), and *ἐστήκατε* has the signification of the present intransitive. S. § 133. — *οὗτος ὁ Ἰησοῦς, this Jesus*. S. § 163. 1. — *ἀναληφθεὶς* is an adjunct of *ὁ Ἰησοῦς*, and therefore the article is repeated (S. § 169. 3). It may be translated as a relative clause, *who has been taken up*. S. § 225. 1. — *οὕτως—δν τρόπον, i. e. in clouds*. Cf. v. 9. This accusative is synecdochical. — *ἐλεύσεται=ἐπαναλεύσεται*. Kuinoel.

V. 12. *ἀπὸ . . . ἐλαιῶνος, from the mount called Olivet*. The Mount of Olives lay about seven and a half stadia east of Jerusalem, from which it was separated by the valley of Jehoshaphat. — *σαββάτου ἔχον ὁδόν, being distant a sabbath day's journey*. *ἔχον=ἀπέχον*, a use quite rare. De Wette, however, takes it in the sense of *being situated*.

Vs. 13, 14. *εἰσηλθόν, sc. εἰς τὴν πόλιν*. — *τὸ ὑπερφόν, an upper chamber* of some private dwelling. Trollope says, that the article denotes a well-known apartment, and Robinson thinks that the disciples had been in the habit of meeting there. — *οὓ ἦσαν καταμένοντες, where were remaining*, is not employed here of a fixed residence, but of a common place of resort for the purpose of prayer. For the periphrastic use of the participle and the auxiliary verb *εἰμί*, employed for the sake of emphasis, cf. S. § 89. 1. — *ὁ ζηλωτής*. This surname was probably given to Simon from his having been one of the Zelotæ, an association that professed great attachment to the Jewish institutions. Cf. Rob. Lex. sub voce. — *ἦσαν προσκαρτεροῦντες* (cf. preceding note), *continued in, persevered in*; literally, *were strong in or towards*. — *ὁμοθυμαδόν, with one mind*. Cf. 2, 42, 46; 6, 4; Rom. 12, 12. — *σὺν γυναιξί, with the women, i. e. the wives and female relatives of the apostles*,

and also the women who had followed our Saviour from Galilee, and ministered of their substance to his wants.

V. 15. ἐν ταῖς ἡμέραις ταύταις, i. e. on one of the days intervening between the ascension of our Lord and the day of Pentecost. — ἐν μέσῳ, in the midst of = among. — ὀνομάτων = persons. — ἐπὶ τὸ αὐτό, in the same place, together. They doubtless assembled in the ὑπερφῶν spoken of in v. 13.

Vs. 16, 17. ἄνδρες ἀδελφοί. See N. on v. 11. — διὰ στόματος Δαυὶδ = διὰ Δαυὶδ. — περὶ Ἰουδα is to be taken with προεῖπε, and not, as some think, with πληρωθῆναι. The reference is the one spoken of in v. 20, infra. — τοῦ γενομένου ὁδηγοῦ, who was (see N. on v. 11) guide; literally, way-leader. — ὅτι, for, seeing that, not although, as some render it. The sense of this verse is rendered complete by sub-joining ἐξ ἧς παρέβη πορευθῆναι εἰς τὸν ἴδιον τόπον found in v. 25, and which Bloomf. thinks the Apostle had in his mind. — ἔλαχε (2 aor. of λαγχάνω) τὸν κλῆρον, obtained the appointment. It is not to be inferred from the etymological meaning of the verb, that this office was obtained by lot. Cf. Rob. Lex. N. T. sub voce κληρος.

Vs. 18, 19. These verses contain the words of Luke and not of Peter. — οὗτος, i. e. Judas. — οὖν, now, here serves as a general connective. See N. on v. 6. — ἐκτέσσατο. A man is often said to do that of which he is the cause, or for the accomplishment of which he furnishes the means. — μισθοῦ τῆς ἀδικίας = iniquitous wages. — πρηνὴς . . . μέσος, falling headlong he burst asunder. This passage may be reconciled with the account of Judas's death given in Matt. 27, 5, by supposing that in hanging himself, the cord by which he was suspended broke, and that he fell with such violence as to cause his bowels to burst out. ἐλάκησε is 1 aor. of λάσσω, and the adjective μέσος is here taken adverbially. — ἐξεχύθη, 1 aor. pass. of ἐκχέω. — ἐγένετο. The subject is to be supplied from the preceding context. S. § 152. 2. — ὥστε, so that, denotes result, and is therefore followed by the infinitive. S. § 223. 1. This use of ὥστε is called *ecbatic* (ἐκβατι-

κῶς), but when it denotes end or purpose, its use is said to be *telic* (τελικῶς). — ἰδίᾳ, *own, peculiar*. The dialect of the Jews at this time was the Aramaic or Syro-Chaldaic. — αὐτῶν refers to the inhabitants of Jerusalem. It will be remembered that Luke was a Gentile, and was writing to a Gentile about the Jews, hence he speaks of them as we would speak of another nation than our own. — Ἀκελδαμὰ is from the Syro-Chaldaic word ܐܬܬܐ ܕܕܡܐ *field of blood*.

V. 20. γέγραπται . . . ψαλμῶν. Reference is had in this part of the quotation to Ps. 69, 25. — ξαυλῖς, *house, dwelling*; literally, *a fold, stall*. — ἔρημος, *desolate*, i. e. without any inhabitant. — καὶ . . . αὐτῇ is an exegetical parallelism of the foregoing clause. — καὶ is followed by a colon because it introduces τὴν . . . ἕτερος, another quotation from Ps. 109, 8. — λάβοι ἕτερος, *let another take*. For this use of the optative, cf. S. § 218. 2.

Vs. 21, 22. οὖν, *therefore*, i. e. in view of the passages cited from the Psalms. — τῶν ἀνδρῶν, repeated by τούτων (S. § 163. N. 3), depends on εἶνα in v. 22. — εἰσῆλθεν καὶ ἐξῆλθεν is a Hebrew mode of expression = *was with us, performed the duties of life with us*. Cf. 9, 27. — ἐφ' ἡμᾶς conforms to εἰσῆλθεν, since ἐξῆλθεν would demand ἀφ' ἡμῶν. — ἀρξάμενος refers to Ἰησοῦς. — βαπτίσματος Ἰωάννου. I agree with De Wette that this does not refer to the time when Jesus was baptized by John, but to the baptism which John preached. Cf. 10, 37. — ἧς is put by attraction for ἧ. See N. on v. 1. — μάρτυρα τῆς ἀναστάσεως. The resurrection of Jesus Christ was the great cardinal truth which the apostles preached, for upon that was based the proof of his Messiahship.

Vs. 23, 24. ἔστησαν, *they caused* (S. § 133) *to stand forth* for the purpose of the lot or choice. — ὃς ἐπεκλήθη Ἰουστος. S. § 156. 1. — προσευξάμενοι εἰπον, *praying they said* = *they prayed saying*. — καρδιογνώστα is the vocative in apposition with σὺ, κύριε. — ὃν — εἶνα, *which one*.

Vs. 25, 26. λαβεῖν depends on ἐξελέξω (1 aor. mid. 2 sing. of

ἐκλέγω), and denotes purpose or object. — πορευθῆναι . . . ἰδίον is to be referred to Judas, who was fitted by his crimes for punishment in the world of spirits, and might be said very appropriately *to go to his own place*. The infinitive denotes the purpose of παρέβη. — αὐτῶν refers to Justus and Matthias, as the lots were to decide which of them should be the apostle.

CHAPTER II.

V. 1. ἐν τῷ . . . πεντηκοστῇ, *when the day of Pentecost had fully come*; literally, *was completed*. πεντηκοστῆς, sc. ἡμέρας. “Ad πεντηκοστῆς non subintelligendum est, ut plures voluerunt, ἡμέρας, sed ἑορτῆς.” Kuinoel. The expression πεντηκοστῇ ἡμέρᾳ becomes an appellation of the festival, *the Pentecost day = the Pentecost*. This festival is sometimes called the *feast of weeks*, from its following a succession of seven weeks from the 16th of Abib or the second day of the Passover; and also *the feast of the harvest*, or *the day of the first fruits*. Cf. Jahn’s Bib. Arch. § 355. — πάντες (= πάντες only stronger) refers to the 120 spoken of in 1, 15. — ἐπὶ τὸ αὐτό, See N. on 1, 15.

V. 2. ἐκ denotes the direction whence the sound came. — ἦχος, Some think that it was thunder, but it is better to regard it as a rushing, sighing sound, such as is made by a very high wind, to which it is compared in the following clause, ὥσπερ . . . βίας. It is evident, as Kuin. remarks, that there was no word to express the sound accurately, or ὥσπερ . . . βίας would not have been added. — φερόμενης, *rushing*. Cf. Virg. Æn. I. 86, *ac venti—ruunt*. — πνοῆς, *blast*. — ἐπλήρωσεν = *was diffused throughout, filled every part*. — τὸν οἶκον, i. e. the upper chamber where they had assembled for worship. — ἦσαν καθήμενοι (see N. on 1, 13), i. e. were remaining, tarrying.

Va. 3, 4. ὤφθησαν αὐτοῖς, *appeared to them*. This took place before the appearances rested upon them. — διαμεριζόμεναι, *disparted, divided*, i. e. distributed from one common source, so as to rest on each person. — γλῶσσαι. These fiery appearances were pointed so as to resemble tongues. — ὥσει πυρός. Not real fire, but having the resemblance of fire. — ἐκάθισε (sc. ἐκάστη τῶν γλωσσῶν), *sat, rested upon*, the verb being used in a tropical sense. — ἐπλήσθησαν, *were filled*, i. e. were wholly imbued or influenced. For the construction of this verb with the genitive, cf. S. § 200. 3. — ἐτέρας than their mother tongue. — καθὼς . . . ἀποφθέγγεσθαι, *as the Spirit gave them (power) to speak out*. Some spake in one language, and others in another, probably none having the power given them to speak in all the tongues here referred to. εἶδον, imperf. 3 sing. of δίδωμι.

V. 5. κατοικοῦντες is usually employed of a fixed and permanent residence. Hence many think, that reference is had to devout foreign Jews, who had taken up their residence in Jerusalem in expectation of the Messiah's appearance. I think, however, that its more appropriate rendering here would be *sojourning*, which word would include those who came to Jerusalem on account of the feast, and those who had, for the purpose above-mentioned, made provision for a longer residence in the city. — ἄνδρες εὐλαβεῖς, *devout men*, i. e. men of religious principle and deportment. Some think that they were proselytes of that class designated *proselytes of the gate*. Cf. v. 10, infra. This same class are called (13, 16) οἱ φοβούμενοι τὸν θεόν, and (13, 43) οἱ σεβόμενοι (sc. τὸν θεόν) προσήλυτοι. Cf. Jahn's Archæol. § 325. Proselytes of this class were uncircumcised, and in this as well as other respects were distinguished from the *just* or *righteous proselytes*, who took upon themselves the observance of the whole Mosaic ritual, and were received into the privileges of Jewish citizenship. To this latter class some refer those designated οἱ σεβόμενοι τὸν θεόν. — ὑπὸ . . . οὐρανὸν is a hyperbolical expression, not to be taken in its strictest signification. With τῶν supply ἀνθρώπων, and with the clause, ὄντων.

The phrase ὑπὸ τὸν οὐρανόν, *under the heaven*, is equivalent to *on the whole earth*. Cf. 4, 12.

Vs. 6, 7. φωνῆς is regarded 'by some interpreters as equivalent to ἦχος in v. 2. By others it is taken to mean, *the voice* of those who were speaking in other tongues, and by a third class of interpreters, a *rumor* or *report* of the transaction. In reference to the first interpretation, ἦχος is too remote to be referred to by φωνῆς, nor is it likely, that the supernatural "rushing sound" would be heard all through Jerusalem. The same objection lies with still greater force to the second of the above interpretations. I am inclined, therefore, to adopt the more commonly received translation, *rumor, report*, although we should have expected instead of γενομένης some such word as ἐρχομένης. This sense of the word corresponds well with the context. — τὸ πλῆθος. In the multitude thus gathered together, would naturally be found many of the foreign Jews (cf. v. 5). — συνεχύθη, literally signifies *to be poured together*, and hence *to be confused, confounded, perplexed* through fear or astonishment. — εἰς ἕκαστος is in partitive apposition with the subject of ἡκουον. S. § 156. 3. — διαλέκτω, *dialect, idiom*, here is to be taken in its more general sense, *language* (cf. Joseph. Antiq. XX. 1, 2). It is also used, in reference to some of the people mentioned in the catalogue of names, to denote the *dialect*, by which were distinguished the different provinces using the same general language. — αὐτῶν depends on ἡκουον. S. § 192. 1. — ἐξίστατο, *were astonished*. — οὗτοι is here used δεικτικῶς, i. e. to point out the person or thing present, to the eye or to the mind. Cf. K. § 303. R. 1; S. § 163. — Γαλιλαῖοι who spake the Jewish language as their mother tongue. I see nothing reproachful intended by this term, but only a simple and natural reference to the province to which the disciples belonged, which, as being the portion of Palestine where the inhabitants were least refined and educated, made the ability of these men to speak in so many different languages the more remarkable.

V. 8. καὶ πῶς, *how then* seeing that they are Galileans. — ἕκαστος. See N. on εἰς ἕκαστος, v. 6. — τῇ ἰδίᾳ διαλέκτῳ ἡμῶν is repeated in ταῖς ἡμετέραις γλώσσαις, v. 11, where we find ἀκούομεν also repeated. This arises from the remoteness of λαλούντων αὐτῶν from ἀκούομεν in v. 8, upon which it properly depends. — διαλέκτῳ—ἐν ᾧ ἐγεννήθημεν, *the dialect* (i. e. the language of the country) *in which we were born=our native language.*

V. 9. Πάρθοι. The country of the Parthians lay E. of Media, S. and S. E. of Hyrcania, W. of Aria, and N. of the Carmanian desert. The Parthians were celebrated for their resistance to the Romans, and for their expertness in archery. — Μῆδοι. Their country was situated S. of the Caspian Sea and N. of Persia. After the time of Cyrus the Elder, they were incorporated with the Persians. — Ἑλαμίται. Elam comprised the southern part of Persia, and constituted a part of the district of Susiana, of which Susa was the capital. — Μεσοποταμίαν. Mesopotamia lay between the Tigris and Euphrates, and extended down to the vicinity of Babylon. Xenophon (Anab. I. 5. § 1) calls the southern part of Mesopotamia, Arabia. — Ἰουδαίαν. Judea seems to be added to the list, either to give fulness and completeness to it, or because of the difference between the language spoken in southern Palestine, and the ruder dialect of the northern portion. — Καππαδοκίαν. Cappadocia was an interior country of Asia Minor, N. of Cilicia, between Mount Taurus and the Euxine. It was celebrated for the excellence of its wheat and horses, and the dulness and vice of its inhabitants. — Πόντον. Pontus lay N. E. of Cappadocia, and was the kingdom of Mithridates, who waged so obstinate a war with the Romans. — Ἀσίαν (i. e. proconsular Asia) embraced the region of Ionia of which Ephesus was the capital.

V. 10. Φρυγίαν. Phrygia was an inland province of Asia Minor, lying W. of Cappadocia and S. of Bithynia. — Παμφυλίαν. The province of Pamphylia bordered on the Mediterranean, and lay south of Pisidia. — Αἰγυπτον. The geographical position of this celebrated

country is so well known as to require no description. After the captivity, Egypt became the resort of many Jews, so that in the reign of Ptolemy Philopater they built a temple at Leontopolis, similar to the one at Jerusalem. — Λιβύης. Libya was a region of Africa, lying on the Mediterranean coast, S. W. of Crete. — τῆς κατὰ Κυρήνην, *that upon or adjacent to Cyrene*. The western part of Libya was called Libya Cyrenaica, from Cyrene its chief city. It was also called Libya Pentapolis, from the five *εἰς*tes which it contained, viz., Apollonia, Arsinoe, Berenice, Cyrene, and Ptolemais. In all these cities, there dwelt many Jews. — οἱ ἐπιδημοῦντες Ῥωμαῖοι, *Roman residents* in Jerusalem. They were doubtless Roman Jews, who had come to reside either permanently at Jerusalem, or temporarily for the purpose of religious observances (cf. N. on v. 5). — Ἰουδαῖοι. See N. on Ἰουδαίαν, v. 9 *supra*. Some construct Ἰουδαῖοι τε καὶ προσήλυτοι in apposition with Ῥωμαῖοι. — προσήλυτοι, *proselytes*, i. e. converts from Paganism to Judaism.

V. 11. Κρήτες. The island of Crete, now called Candia, lies S. of the Ægean Sea. Its inhabitants were celebrated for their skill in archery, and in later times for their gross immorality and odious vices. Cf. Polyb. 4, 17, and also Paul's quotation (Tit. 1, 12) from Epimenides one of their own poets. — Ἀραβες. Arabia embraces the desert and peninsula lying between Syria and Palestine, the Arabian and Persian gulfs, and the Indian Ocean. In the above enumeration, I have been indebted for the geographical details in part to Dr. Robinson's excellent Lex. N. T. — τὰ . . . θεοῦ refers probably to the miracles, resurrection, and ascension of Christ, by all of which were shown the power and goodness of God.

Vs. 12, 13. ἐξίσταντο. Cf. v. 7. Emphasis is laid upon the word by this repetition. — διηπόρου, *were in great (δια-) perplexity, were wholly at a loss*. — ἄλλος is in partitive apposition with the subject of ἐξίσταντο and διηπόρου. See Ns. on vs. 6, 8. — πρὸς ἄλλον λέγοντες. Cf. λέγοντες πρὸς ἀλλήλους, v. 7. — τί ἂν δέλοι τοῦτο εἶναι,

what will this probably be? = what will this come to? δέλω with the infinitive is sometimes taken in the sense of μέλλω, *to be about to do* the thing spoken of, thus serving as an auxiliary. — ἑτεροί, as opposed to ἄνδρες εὐλαβεῖς, refers to those of the multitude who were native Jews, and to whom all that the apostles uttered in other languages was mere jargon. — διαχλευάζοντες, *scoffing, mocking*. The theme is χλεύη, *a joke, jest*, usually in scorn. Hence Valck. derives it from χελύνη (from χεῖλος), *lips twisted in scorn*. — ὅτι serves here as the sign of a quotation, and in such cases is not to be translated. Cf. S. § 213. 1. — γλεύκος, *sweet wine*, i. e. *must*, or that which proceeds from the bruised grape, before the application of any pressure. The sneer is contained in the supposition, that these men were intoxicated with new wine, through want of means to obtain that which was better and more costly. Dr. Jahn (Bib. Archæol. § 69) says, that this *sweet* or *new wine* was manufactured from dried grapes soaked in wine and pressed the second time. If so, it is easy to see, that it might imbibe an intoxicating quality from the old wine employed in the process. — μεμεστωμένοι εἰσι (from μεστόω). See N. on 1, 13.

V. 14. σὺν τοῖς ἑνδεκα. It is probable that all the apostles spoke on this occasion, one in one language and another in another, so that the gospel was preached to the whole assembly. Peter's sermon is given as a sample of the preaching of the others. — ἐπήρε . . . αὐτοῦ = *spoke with a loud voice*, so that his audience might hear his discourse. — ἄνδρες Ἰουδαῖοι. Cf. v. 5. — οἱ . . . ἅπαντες is added by the speaker, to embrace all who were present.

Vs. 15, 16. γὰρ introduces the reason why the speaker would be listened to with attention. — οὗτοι is here employed δεικτικῶς. See N. on v. 7. The third person is employed because Peter modestly leaves himself to be vindicated by his own oration, which was what no drunken man could pronounce. — γὰρ before ὥρα introduces the reason why drunkenness could not be charged upon them, viz. because it was the third hour of the day, i. e. 9 o'clock in the morning. Men

are very seldom found intoxicated at so early an hour. — *ταῦτο . . . εἰρημένον*, *this is that* (=the accomplishment of that) *which was spoken*. The passage referred to is Joel 2, 28–32. The quotation is made in part *ad sensum*, as will be seen by a comparison of the passages. *εἰρημένον* is the neut. part. perf. pass. of *ἐρέω*.

V. 17. *ἐν ταῖς ἐσχάταις ἡμέραις*, *in the last days*, i. e. in the times of the Messiah. Cf. Heb. 1, 1. — *ἐπὶ πᾶσαν σάρκα*, *upon all flesh*, i. e. upon all classes of men, without respect of rank or nation. — *οἱ υἱοὶ ὑμῶν . . . ὑμῶν*, i. e. your descendants. — *νεανίσκοι* stands opposed to *πρεσβύτεροι*, these terms being employed to embrace all within the extremes of youth and old age. — *ὀράσεις* is the cognate accusative after *ὄψονται*. Cf. K. § 278. a; S. § 181. 2. — *ἐνυπνίους ἐνυπνιασθήσονται*, *shall dream dreams*. The dative is employed here, because the verb is in the passive voice. In some editions we find *ἐνύπνια*.

Vs. 18, 19. *καίγε*, *and even, yea also*. — *δούλους*, i. e. those who serve and honor God. Some take *τοὺς δούλους μου* in the sense of *servants among my people*. — *τέρατα*, *wonders, prodigies*. — *οὐρανῷ* means here the atmospheric heaven, or the heaven below the firmament, the region of clouds, storms, meteors, etc. See N. on 10, 12. — *σημεῖα* is often joined to *τέρατα*, in the sense of *signs, wonders, miracles*. — *αἷμα* is here used in a tropical sense, for that which has the color of blood. — *πῦρ*, i. e. of a fiery color. — *ἀτμίδα καπνοῦ*, *cloud of smoke = cloudy vapor*. These words all denote the appearance of the prodigies and wonders spoken of in the prediction.

Vs. 20, 21. *μεταστροφήσεται εἰς σκότος*, *shall turn into darkness*, i. e. shall become dark. — *εἰς αἷμα*, i. e. into the color of blood. — *τὴν ἡμέραν κυρίου*, *the day of the Lord*, i. e. the day of general retribution, which would close up those remarkable manifestations, with which from the day of Pentecost, the Christian dispensation would be marked down to the end of time. It gives too restricted and frigid a sense, to

refer it simply to the day of Pentecost, or to the time of the destruction of Jerusalem. — τὴν μεγάλην καὶ ἐπιφανῆ. When nouns or adjectives are in the same case and gender, the article is usually omitted after the first. — πᾶς ὅς, *every one who = whosoever*. πᾶς gives emphasis to the pronoun. — τὸ ὄνομα κυρίου, *the name of the Lord*, is a periphrasis for *the Lord*. — Ἰσραηλῖται. This was a term of honor, the effect of which was doubtless to conciliate Peter's hearers, and prepare them to receive with candor the argument he was about to make. — Ἰησοῦν is repeated in τοῦτον (v. 23). Cf. N. on τῶν ἀνδρῶν, I, 21. — τὸν Ναζωραῖον. Peter employed this epithet, as the one by which our Saviour was usually designated by the Jews, and also to show that what was designed as a term of contempt there was no necessity of omitting, through fear that it would prejudice the case of the personage, concerning whose Messiahship there was such abundant proof. — ἀποδείκνυμενον (perf. pass. part. of ἀποδείκνυμι), *demonstrated, proved*. Our Saviour by his miracles was proved to have been sent from God. — ἀπὸ τοῦ θεοῦ = ἐπὶ τοῦ θεοῦ. — οἷς is put by attraction for ἡ. See N. on ὧν, v. 1. — ἐν μέσφ ὑμῶν = *among you*. — αὐτοὶ = ὑμεῖς αὐτοί, *you yourselves*. S. § 160. 4. b.

Vs. 23, 24. τοῦτον, i. e. Jesus. — ὀρισμένη, *determined, decreed*; literally, *marked out, bounded*. — προγνώσει, *foreknowledge*, and hence *predetermination*. — λαβόντες agrees with the subject of ἀνέλαιε. — διὰ χειρῶν ἀνόμων, *with* (i. e. by means of) *lawless hands*, i. e. by the hands of gentile or pagan men. Cf. 1 Cor. 9, 21. These words are to be taken with προσήξαντες, with which supply σταυρῷ. — λύσας . . . θανάτου, *having loosed the pains of death*. The Hebrew word, of which ὥδιν is the translation, signifies oftentimes a *band, snare*. Whether the word has this meaning here, or that of *throes, pains*, as of a woman in travail, the general sense remains unaltered, namely, that death which holds in his inexorable embrace all the members of the human family, had no power to retain our Saviour. —

καδοτι, *inasmuch as*. — οὐκ ἦν δυνατόν, *it was impossible* from the relation in which Jesus stood to God as his Son. — αὐτοῦ, i. e. τοῦ θανάτου.

Vs. 25, 26. Peter now proceeds to prove what he had just affirmed of Christ's resurrection, by a quotation from Ps. 16, 8–11. Hence γὰρ is employed to introduce the citation. — εἰς, *in respect to, concerning*. Cf. K. § 290. 2. (3). c. — προωρόμην . . . διαπαντός, *I saw the Lord always before me*. προοράω does not here signify to *foresee*, but *to have before one's eyes*, i. e. to have a vivid impression of the thing. Cf. Rob. Lex. N. T. — ἐκ . . . ἐστίν, *is on my right hand*, i. e. is my helper, defence. — διὰ τοῦτο, i. e. because God is my protector. — καρδία μου = *I myself*. The heart is frequently put for the person himself. Cf. 14, 17; Col. 2, 2; 2 Thess. 2, 17. — ἡ γλῶσσά μου. The tongue, as the most noble and important member of the human body, is here put for the man or person. The sentiment is parallel with that of the first clause. The quotation is from the Septuagint, as the Hebrew reads "my glory." — σὰρξ here means *body*, as opposed to the preceding words καρδία and γλῶσσα, which are representative of the mind. — κατασκηνώσει, *shall rest* in the sepulchre. — ἐπ' ἐλπίδι, i. e. in hope of a resurrection. This is evident from the following context.

Vs. 27, 28. ἐγκαταλείψεις, *wilt leave, abandon*. — τὴν ψυχὴν refers here to the departed soul, *the shade, manes*. — ᾗδου (sc. οἶκον, cf. Butt. § 132. N. 6), *hades*, the place of the dead, which the ancients believed to be somewhere in the bosom of the earth, *the infernal regions*. — οὐδὲ . . . διαφορὰν is a parallelism of the preceding clause, according to the structure of Hebrew poetry, of which this is a quotation. δώσεις—ἰδεῖν, *wilt give to see = permit to see*. This sense of δίδωμι is not unusual in the Greek classic writers. — ἰδεῖν has here the sense *to experience*. — θσιόν σου, *thy holy One*, is spoken of Christ. — ὁδοὺς ζωῆς, *way of life*, i. e. the means of obtaining life or happiness. — εὐφροσύνης. Cf. S. § 200. 3. — μετὰ τοῦ προσώπου σου,

in thy presence. This tropical use of *πρόσωπον* is derived from the Hebrew word of which it is the translation.

Vs. 29-31. *ἄνδρες ἀδελφοί.* Another conciliatory expression. — *ἐξόν* (part. of *ἔστι*), *it is lawful, one can.* Cf. S. § 226. b. — *μετὰ παρρησίας*, *with frankness, freely.* *μετὰ* with its case is often used adverbially. — *τοῦ πατριάρχου Δαυὶδ.* As the head and founder of the Jewish line of kings, David might properly be called a patriarch. — *ὅτι* depends upon *εἰπεῖν*. — *ἐν ἡμῖν*, i. e. in this city of ours. — *οὖν* introduces an inference from the quotation and the fact of David's burial in Jerusalem. It being indisputable that the body of David had turned to corruption in the grave, *therefore*, the prediction in Ps. 16, 8-11 must have been made of some other person. — *ἔρχω θεός.* Cf. 2 Sam. 7, 12-16; Ps. 89, 3, 4; 132, 11. — *ἐκ καρποῦ τῆς δσφύος* = *of his children.* — *τὸ κατὰ σάρκα*, *according to the flesh*, i. e. in his human nature. Cf. Rom. 1, 3, 4. — *τὸν Χριστόν*, i. e. the Messiah. — *καθίσαι* denotes the purpose of *ἀναστήσειν τὸν Χριστόν.* S. § 222. 5. — *ἐλάλησε* has for its object the sentence beginning with *ὅτι οὐ κατελείφθη.*

Vs. 32, 33. *τοῦτον τὸν Ἰησοῦν* = *this Jesus being that Christ; or this Christ*, viz. *Jesus.* I like the former translation best, which makes *τοῦτον* the predicate and *τὸν Ἰησοῦν* the subject. — *οὗ*, *of which*, is neuter, and refers to the resurrection of Christ. Some regard it as a masculine, and refer it to God or to Christ. — *τῇ . . . ὕψωδεις* refers to the highest state of exaltation in heaven. *τῇ δεξιᾷ* limits *ὕψωδεις*. — *τὴν τε ἐπαγγελίαν.* See N. on 1, 4. — *τοῦτο* is explained by *ὁ . . . ἀκούετε* which follows. — *βλέπετε* refers to the fiery appearances which rested on the apostles, and *ἀκούετε*, to the various languages spoken.

Vs. 34-36. Peter now confirms the idea advanced in *τῇ δεξιᾷ . . . ὕψωδεις*, by another quotation from the Psalms. — *λέγει δὲ αὐτός.* Cf. Ps. 110, 1. — *ὁ κύριος*, *the Lord*, i. e. Jehovah. — *τῷ κυρίῳ μου*, *my lord.* This *κύριος* is from a Hebrew word signifying *lord*,

master, sovereign. In his human nature, the Messiah, as being a descendant of David, could not have been his *κύριος*, and therefore it was in his exalted character of Messiah that he was David's superior. — *ποσίδιον . . . σου, the footstool of thy feet, thy footstool.* Allusion is had to the custom of placing the foot upon the neck of a prostrate enemy. *πᾶς* is *anarthrous* (i. e. without the article), because it refers to all the individuals comprised in *οἶκος* = *let every person of the house of Israel.* — *ὅτι . . . Ἰησοῦν.* The order is: *ὅτι τοῦτον τὸν Ἰησοῦν, ὃν ἡμεῖς ἐσταυρώσατε, ὃ θεὸς ἐποίησε αὐτὸν κύριον καὶ Χριστόν.* The pronoun *αὐτόν*, which Kuin. and some others regard as redundant, imparts emphasis to the assertion.

V. 37. *ἀκούσαντες, sc. τοῦτο.* — *κατενύγησαν* (2 aor. pass. of *κατανύσσω*), *were pricked, i. e. were deeply pained.* This word, which signifies to *pierce through*, very expressively designates poignant sorrow and remorse.

Vs. 38, 39. *μετανοήσατε.* This verb signifies to *change one's mind*, and hence, to *repent, to exercise godly sorrow for sin.* — *ἐκαστος* is in partitive apposition with the subject of *μετανοήσατε.* See N. on 2, 6. — *εἰς ἄφεσιν ἁμαρτιῶν, for* (= in order to obtain. K. § 290. 2. 3. a.) *the remission of sins.* — *ὑμῶν—ἐστίν, is to you = is yours.* The pronoun here denotes that to which the subject of the verb belongs. S. § 201. 3. — *ἡ ἐπαγγελία* refers to the promise contained in the quotation from Joel (cf. vs. 17, 18, supra). — *τοῖς τέκνοις, descendants, posterity.* — *πᾶσι . . . μακρὸν, to those that are far off,* refers to the Jews who were scattered among nations remote from Judea. Some refer it to the Gentiles, not limiting the meaning of the Spirit speaking through Peter to the narrow views entertained by Peter himself, who did not yet fully understand the glorious scope and freeness of the gospel. Kuin. thinks that Peter included the Gentiles in the expression, but supposed that they would be brought to embrace Judaism; from which error he was freed, in the manner detailed in Acts 10.

V. 40. *σώθητε, be saved = save yourselves.* Cf. 16, 30. — *ἀπὸ*

. . . . ταύτης, *from this perverse generation*, i. e. from the wickedness of this generation. The collocation of the words is highly emphatic.

Vs. 41-43. οὖν is here a particle of transition. — οἱ ἀσμένως ἀποδεξάμενοι, *those who joyfully received=embraced*. — προσετέθησαν, sc. τῇ ἐκκλησίᾳ. Cf. v. 47, infra. — προσκαρτεροῦντες. See N. on 1, 14. — τῇ διδαχῇ, *the teaching*. The word has the same sense in Matt. 7, 28; Mark 4, 2; 1 Tim. 4, 13. — τῇ κοινωνίᾳ, *in communion* with the apostles and one another. — τῇ . . . ἄρτου, *in the breaking of bread*, refers probably to ordinary repasts. Cf. vs. 44, 46. — ψυχῇ is employed here, as in v. 41, for *person*.

V. 44. ἐπὶ τὸ αὐτό, *in the same place*. Cf. 1, 15. ἐπὶ gives to ἦσαν the idea of motion, *they came together*. See N. on 1, 9. Some erroneously refer ἐπὶ τὸ αὐτό to the union and concord which existed among the converts. — κοινά, *common, pertaining to all*. This community of possessions was in a measure imposed upon the infant church by the necessities of its members. Many of them were strangers at Jerusalem, and by embracing Christianity, were doubtless deprived of the hospitalities previously enjoyed by them in Jewish families. Those who had possessions would of course feel under moral obligations to share them with their needy brethren. It is not to be supposed that they sold all their possessions, but only so much as would meet the exigencies of the case. Cf. καθότι . . . εἶχε, v. 45. The act was also voluntary, as is evident from what Peter said to Ananias, 5, 4.

Vs. 46, 47. καθ' ἡμέραν, *day by day, daily*. — κλῶντες . . . ἄρτον. Cf. N. on v. 42. — κατ' οἶκον, *from house to house*, i. e. sometimes in one house and sometimes in another. κατὰ is here used distributively. — ἀφελότητι καρδίας, *simplicity of heart*, i. e. with a sincere heart. — ἔχοντες . . . λαόν, *having favor with all the people*. Their blameless deportment secured for them the good-will of all. Cf. 4, 33. — τοὺς σωζομένους, *those who were saved*, i. e. those who by embracing the gospel were placed in a state of salvation.

CHAPTER III.

Vs. 1, 2. ἐπὶ τὸ αὐτό, *together, or at the same time.* Cf. 1, 15. — ἐπὶ, *about, at*, as applied to time often denotes the limit of quantity. Cf. K. § 297. 2. a. — τὴν ἐννάτην (sc. ὥραν), i. e. at three o'clock P. M., at which hour the evening sacrifice was offered. — ἐβαστάζετο, *was being borne.* Notice the use of the imperfect tense to denote unfinished action. They were in the act of conveying and placing him at the entrance-way of this gate, when he begged alms of the apostles. So in ἐτίδουν (imperf. of τιθέω) we have the idea of customary action. S. § 211. N. 10. — καθ' ἡμέραν, *daily.* — ὡραία. The Gate Beautiful, here referred to, led from the court of the Gentiles into the court of the Israelites on the eastern side of the temple. It was built by Herod the Great, and composed, almost or quite wholly, of Corinthian brass. The folds of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver. Cf. Jahn's Bib. Arch. § 341; Joseph. B. J. v. 5. § 3. — τοῦ αἰτεῖν denotes the purpose of ἐτίδουν.

Vs. 3-5. ὅς, *he.* S. § 171. 1. — λαβεῖν is redundant, it being omitted in the similar phrase of the preceding verse. This redundancy is frequently found in the classic writers, when, as here, λαβεῖν follows a verb of asking. — ἀτενίσας, *looking intently, fixing the eyes intently upon.* — βλέπον εἰς ἡμᾶς. De Wette thinks that this direction was given, to see if the man was worthy of the favor about to be bestowed. It was done, more probably, to gain his attention, and render him fully acquainted with the circumstances of his restoration. — ἐπεῖχεν αὐτοῖς, sc. τὸν νοῦν. Some may prefer to supply τοὺς ὀφθαλμούς, as more harmonious with βλέπον εἰς ἡμᾶς.

V. 6. οὐχ ὑπάρχει μοι, *is not to me = I have not.* — ἐν τῷ ὀνόματι

=by the authority of. The apostles never performed miracles in their own name. In this they were unlike their Lord, whose miracles were wrought in his own name and by his own power. — τοῦ Ναζωραίου. See N. on 2, 22. — ἔγειραι. 1 aor. mid. imperat. of ἐγείρω.

Vs. 7-10. τῆς δεξιᾶς χειρὸς depends on πιάσας, *taking him by the right hand*. S. § 192. 2. — ἤγειρε is here used causatively. — αὐτοῦ belongs to τὰ σφυρὰ, as well as to αἱ βάσεις. This latter word signifies *steps*, and hence by meton. *feet*. σφυρὰ, *ankle-bones*, "so called from their resemblance to σφύρα, a hammer." H. Robinson. — ἐξαλλόμενος, *leaping up*, finely expresses the suddenness and completeness of the act of healing, and the joy of the lame man on being thus restored. Bloomf. refers this to the first essays of the man to walk, which would be leaping rather than walking, but the other interpretation is the more natural. — περιεπάτει, *walked about* in all the pleasure of his new-born freedom. — ἐπεγίνωσκον κ. τ. λ., *and they knew him, that it was he who sat* = *and they knew that it was he who sat*. The presence of οὗτος in the dependent clause promotes emphasis. The rule is, that when the subject of the dependent clause is by attraction constructed with the verb of the principal proposition, then in the dependent clause it is often wanting. Cf. Rost § 122. I. 8.

Vs. 11, 12. κρατοῦντος (*holding or clinging fast to*) αὐτοῦ. This gen. abs. denotes time. S. § 226. — ἑκθαμβοί is in the plural, because λαὸς is a collective noun. S. § 157. 3. — στοᾶ τῇ καλουμένῃ Σολομώνος. This porch or piazza was on the side towards Mount Olivet, and built upon a terrace, said to have been raised to the height of 400 cubits above the valley below. It was called Solomon's porch, because it was erected upon a foundation which belonged to the old temple, the Chaldeans not having broken it down. — ἀπεκρίνατο (= *said*) is here followed by πρὸς with the accusative, according to the Hebrew idiom, instead of having its more usual construction with the dative. — ἄνδρες Ἰσραηλῖται. See N. on 2, 22. — ὥς — πεποιηκόσι τοῦ περιπατεῖν αὐτόν, *as though we had effected that he should walk* (= *caused him to walk*). The infinitive

is exegetical of *πεποιηκόσι*, which agrees with *ἡμῖν*. Trollope explains the genitive by resolving *πεποιηκόσι* into *ποιηταῖς οὖσι*.

Vs. 13-15. *ὁ θεὸς τῶν πατέρων ἡμῶν*. Peter alludes to their common ancestors, both to conciliate his hearers, and to show that the religion which he taught, was the same as that embraced by their fathers. — *ἐδόξασε*, i. e. has advanced to honor and dignity. Opposed to this is *ὃν ὑμεῖς μὲν παρεδώκατε (εἰς θάνατον)*, which is thus rendered highly emphatic. — *τὸν ἅγιον καὶ δίκαιον*, *the Holy and Just One*. “A title which the Jews applied *κατ’ ἐξοχὴν* to the Messiah.” Trollope. — *ἄνδρα φονέα*, i. e. Barabbas. — *χαρισθῆναι*, *to be given*, or as the word more literally signifies, *to be given as a favor*. — *ἀρχηγὸν τῆς ζωῆς*, *author of life* (cf. Heb. 2, 10). Although *ζωή* is here to be taken in its high spiritual sense, yet it includes the idea of temporal or physical life, and thus the clause is emphatically opposed to *ἄνδρα φονέα*, *a murderer, one who takes away life*. — *οὗ . . . ἴσμεν*. Cf. 2, 32.

Vs. 16, 17. *ἐπὶ τῇ πίστει*, *through faith* of Peter and John. The lame man had given no evidence of faith in Christ, previous to his cure. — *τοῦ ὀνόματος αὐτοῦ* is the objective genitive, and is put after the Hebrew idiom for Christ, as is also *τὸ ὄνομα αὐτοῦ*, the subject of the sentence. — *καὶ . . . αὐτοῦ*, *yea the faith* (in Christ, wrought in us the apostles) *through him*. This is an emphatic repetition of what is asserted in the former part of the verse. — *ὑμῶν* depends on *ἀπέναντι*. S. § 195. 1. — *ἀδελφοί*. A term of respect and affection. — *κατὰ ἄγνοιαν*, *through ignorance, ignorantly*. Compare our Lord's dying prayer for his murderers, Luke 23, 34. This ignorance, resulting as it did from pride and prejudice, was no justifying excuse, and hence Peter calls upon them to repent. — *οἱ ἄρχοντες*. Supply *ἐπραξαν* from the preceding clause.

Vs. 18, 19. *ἃ* refers to *ἐκείνα* understood, the omitted object of *ἐπλήρωσεν*. S. § 172. 4. — *στόματος* is redundant after the Hebrew usage, or is put tropically for *words, discourse*. — *πάντων* = *πολλῶν*, since not all the prophets predicted the sufferings of Christ. —

παθεῖν τὸν Χριστὸν is exegetical of ἐκεῖνα, the omitted antecedent of ἃ. — οὕτω in the suffering and death of Christ, as it actually took place. — οὖν, therefore, i. e. in consequence of having put Jesus to death. — ἐπιστρέψατε, turn = be converted. The verb is here used tropically of a return to good. — εἰς . . . ἁμαρτίας, that your sins may be forgiven (literally, blotted out, expunged). εἰς here denotes purpose or end. K. § 290. 2. (3). a. — ὅπως, in order that (see N. on ὥστε, 1, 19). Some prefer to translate ὅπως, when, but it is less consonant with the usual meaning of the word in the N. T. Moreover, if we give to καιροὶ ἀναψύξεως the sense, times of refreshing, seasons of refreshment (=the blessings and consolations of the gospel), it does not comport so well with the context. ἂν following ὅπως points to a conditioning sentence, which is here to be mentally supplied, in order that (if it please God) times of refreshing may come. Cf. K. § 330. 4. — ἀπὸ προσώπου is a periphrasis after the Hebrew idiom, for the simple preposition.

Vs. 20, 21. ἀποστείλῃ (sc. ὁ κύριος) depends upon ὅπως, and refers to the coming of Christ to judge the world. — τὸν προκεχειρισμένον, destined, appointed beforehand, is limited by ὑμῶν as the dative of advantage (dat. commodi). K. § 284. 3. R. 4. — ὅν . . . δεῖσθαι. Peter makes this assertion, that Christ must be received up into heaven, until the time of the final arrangement and restitution of all things pertaining to the kingdom of the Messiah, in order to expose the error of the Jews in supposing that Christ would reign on earth forever, and thus to anticipate an objection to the Messiahship of Jesus, on the ground that he had departed from the earth. ὅν depends on δεῖσθαι, and δεῖ has the sense of ἔδει. — ἀποκαταστάσεως πάντων, the restoration, or consummation of all things, i. e. until the fulfilment and closing up of all the things predicted of the Messiah and his kingdom by the prophets. — ὧν is put for ἃ by attraction. See N. on 1, 1. — ἀπ' αἰῶνος, of old, from ancient times.

Vs. 22, 23. ὅτι. See N. on 2, 13. — ἀδελφῶν, i. e. fellow-

countrymen, a sense in which this word is often used by us. — ὥς here denotes comparison, *like as*. — ἐμέ (sc. ἀνέστησεν) refers to Moses; and the resemblance of the Messiah to him consisted, among other things, in his ability to understand and make known to the people the will of God. — ἀκούσεσθε, *ye shall hear*=shall obey. — κατὰ πάντα, *in all respects*, i. e. in all things. — ἔσται δέ, *and it shall be*, *shall come to pass*. — πᾶσα ψυχή. See N. on 2, 43. — ἐξολοθρευθήσεται, *shall be wholly destroyed*. — ἐκ τοῦ λαοῦ, i. e. from the number of the people.

Vs. 24-26. καὶ—δέ, *and also*. δέ responds to μὲν in v. 22. — Kuin. makes τῶν to depend on ὅσοι, but, De Wette stigmatizes this as a forced construction. Trollope thus constructs and fills out the sentence: καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ (even) τῶν κυδεξῆς (ὄντων), ὅσοι ἐλάλησαν καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας, εἰπον περὶ αὐτοῦ. — καδεξῆς, *successively, in connected order*. — ἐλάλησαν=*have uttered predictions*. — τὰς ἡμέρας ταύτας, i. e. the events of these times. — οἱ viol τῶν προφητῶν, i. e. those to whom these prophecies were announced, and to whom they pertained. In like manner *sons of the covenant* (οἱ viol τῆς διαθήκης) means those to whom the covenant with its blessings belongs. — ἡς is put by attraction for ἣν. See N. on 1, 1. — ἐν denotes the instrument. Cf. K. § 289. 3. a. — αἱ πατριαὶ=*people, nations*. — ὑμῖν πρῶτον as being the sons of the prophets and of the covenant. There was a propriety in preaching the gospel first to those to whom its blessings were primarily promised. — ἀναστήσας, *having raised up* to be a Saviour. Cf. v. 22. — ἐν. Some interpret this preposition as denoting the condition on which the blessing promised is to be received; *on condition that each one of you shall turn away*, etc. Others render ἐν τῷ ἀποστρέφειν=*eis τὸ ἀποστρέφειν κ. τ. λ.*, *in order that each may turn*, etc. Others again, as Winer (§ 38. 5. a), translate ἐν, *by, through*. It is better, however, to take ἐν as denoting *in what respect* the blessing is bestowed, or *in what* it chiefly consists.

CHAPTER IV.

Vs. 1, 2. λαλούντων—αὐτῶν, *while they were speaking*. The genitive absolute here denotes time. Cf. S. § 226. — ἐπέστησαν αὐτοῖς, *came upon them*, conveys the idea of a sudden and violent approach. — ὁ στρατηγὸς τοῦ ἱεροῦ, *the captain or prefect of the temple*. He was the commander of the priests who kept guard over the temple. — διαπονούμενοι, *being indignant*, is referred by De Wette to οἱ Σαδδουκαῖοι, because they especially, as disbelievers in a resurrection, would be annoyed at the proof of the doctrine furnished by Christ's resurrection. The participle, however, refers to οἱ ἱερεῖς and ὁ στρατηγὸς also, since the effect of the same doctrine would be to convince the people, that the priests were wrong in putting Jesus to death. They would also be angry that private men like the apostles, should presume to teach the people, a duty which they regarded as belonging exclusively to themselves.

Vs. 3, 4. ἐπέβαλον αὐτοῖς τὰς χεῖρας, *they laid hands upon them= they apprehended them*. — τήρησιν, *a place of custody, prison; literally, watching, safe-keeping*. — τὴν αὐριον, sc. ἡμέραν. Cf. Butt. § 126. — ἦν . . . ἥδη. It was three o'clock P. M. when the miracle of healing was performed, and allowing some interval of time for the people to assemble at the report of the transaction, before Peter began his address, it will be seen that the day was quite exhausted, when the apostles were interrupted and led away by the priests and Sadducees. The time here spoken of was doubtless that of the evening sacrifice. — λόγον, i. e. the discourse of Peter. — τῶν ἀνδρῶν, *of the persons* who believed. This includes women and youth also, since ἀνὴρ is often used without reference to sex or age. Reference is had, probably, to those also who were converted on the day of Pentecost, and the 120 disciples who are mentioned in 1, 15. — ὥσεύ, *about*.

Vs. 5, 6. συναχθῆναι has for its subject τοὺς ἄρχοντας, πρεσβυτέρους, γραμματεῖς, etc. These constituted the Sanhedrim or great council of the Jewish nation. — αὐτῶν. Supply τῶν Ἰουδαίων from the context. — εἰς before Ἱερουσαλήμ is taken by some in the sense of ἐν, but, as Trollope remarks, a previous motion to Jerusalem on the part of some of the rulers may be indicated. See N. on 1, 9. — Ἄνναν τὸν ἀρχιερέα. Annas had held the office of high priest (cf. John 18, 13), and he now seems to have retained the title, and much of the influence of the station. This resulted from his seniority of age, together with the fact, that he had been deposed from office by the Roman governor, which the Jews deemed illegal. — γένους, *family stock*, is to be taken in the extensive sense of all who could claim a descent from Aaron, within whose family the high priesthood was confined. — αὐτοὺς, i. e. the apostles.

Vs. 7, 8. ἐν, *by, through*. See N. on 3, 24. ἐν ποίᾳ δυνάμει is taken by Kuin. and De Wette in the sense of *by what force or virtue?* = was it by some medical process or by magical art? So ἐν ποίῳ ὀνόματι, *by whose name?* i. e. by the pronunciation of what name, according to the usage of those who resort to necromancy or magic arts? It is well remarked by Trollope, that this question implies a conviction of the reality of the cure which had been wrought by the apostles. — πληθὺς πνεύματος ἁγίου. This will account for the freedom and boldness with which Peter addressed the highest council of the nation.

V. 9. εἰ (= *since*) is followed by the indicative, because the condition expressed in the verb is a fact or reality (cf. K. § 339. 1. a). The protasis is contained in γνωστὸν ἔστω. — ἀνακρινόμεθα is forensically used in the sense of *to be examined* by questions. — ἐπὶ, *in respect to*. — ἀνθρώπου is the objective genitive (K. § 270. 1. b) = εἰς ἄνθρωπον, *conferred upon the man*. S. § 187. N. 1. — ἐν τίνι, *by whom*. That the translation *quo modo* or *qua ratione* is not correct, is evident from ἐν τῷ ὀνόματι in Peter's reply. — οὗτος refers to the man who had been healed. See N. on οὗτοι, 2, 7.

Vs. 10, 11. *ἔτω*. The subject is the proposition beginning with *ὅτι ἐν τῷ ὀνόματι*. — *Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου*. Peter gives to our Saviour the appellation of honor (*Christ*), and of reproach (*of Nazareth*). The boldness, which he manifested in uniting these terms in the presence of the Sanhedrim, is worthy of note. — *ἐν τούτῳ* is exegetical and confirmatory of *ἐν τῷ ὀνόματι Ἰησοῦ*, *by the authority* (see N. on 3, 6) of *Jesus—by him* (I say). De Wette repeats *ὀνόματι* with *ἐν τούτῳ*, but this does not harmonize well with *οὗτος* (v. 11), which is evidently employed of *Ἰησοῦς* and not of *ὄνομα*. — *οὗτός ἐστιν ὁ λίθος κ. τ. λ.* This is a quotation from Ps. 118, 22. — *ἐξουδενηθεῖς*, *made nothing of, set at nought=rejected*. — *ὁ γενόμενος* is in apposition with *οὗτος*, *this* (viz.) *the one which has become*, etc. — *εἰς κεφαλὴν γωνίας*, *the head of the corner*, i. e. the foundation or corner-stone, which has ever been laid with care, and often with imposing ceremonies, as being the chief stone of the edifice. Some think that reference is had to the top-stone of the exterior or projecting corner, *the cope-stone*. *εἰς* being a preposition of motion gives to *γενόμενος* the sense of *coming to, or becoming*. See N. on 1, 9.

V. 12. *ἡ σωτηρία*, *salvation* from sin and its consequences. — *ὄνομα—ἐν ἀνθρώποις*=*human being*. *ὄνομα*, *person, being*, is used by Peter to promote concinnity with *ἐν ποίῳ ὀνόματι*, v. 7 supra. — *ὕπὸ τὸν οὐρανὸν*=*on the face of the earth*. — *τὸ δεδομένον*=*δ διδοται*.

V. 13. *θεωροῦντες*, *when they saw*. See N. on 1, 2. — *παρρησίαν*, *boldness of speech, freedom of utterance*, as appears from the following context. — *ἀγράμματοι, unlettered, uneducated* in the learning of the scribes and Pharisees. — *ἰδιῶται, plebeians, common persons*, as opposed to those who held public stations as the priests and scribes. — *ἐπεγίνωσκον . . . ᾔσαν*=*καὶ ἐπεγίνωσκον ὅτι οὗτοι σὺν τῷ Ἰησοῦ ᾔσαν*, *and knew that they had been with Jesus*, i. e. they recognized them as the disciples of Jesus. Kuin. takes *τὲ* in the sense of *nam, quia*, and thus makes the clause denote the reason of *ἐδούνασαν, they*

wondered, because they recognized them as the followers of Jesus. The commonly received interpretation is the best.

Vs. 14, 15. ἄνδρῳ πον—τὸν τετραπευμένον, *the man who had been healed*. See N. on ἀναληφθεῖς, 1, 11. — οὐδὲν εἶχον, *they had not = were not able*. — αὐτοὺς refers to the apostles and the blind man. They were ordered to go forth, in order that the Sanhedrim might consult more freely respecting them. — τοῦ συνεδρίου is here used tropically of the place where the Sanhedrim met. — συνέβαλον (sc. βουλευματα), *they conferred with*.

Vs. 16–18. γνωστὸν, *well-known, notable*. — πᾶσι limits φανερόν, which adjective agrees with the proposition ὅτι . . . αὐτῶν. S. § 153. b. In the construction of the sentence ἐστὶ is to be supplied. S. § 150, 4. — ἀλλ', *nevertheless*. Cf. 7, 49. — διανεμηθῇ, sc. τὸ σημεῖον. Some would supply διδαχῇ. — ἀπειλῇ ἀπειλησώμεθα, *let us strongly threaten* (literally, *threaten them with a threat*, a Hebrew mode of expression) = *let us strictly prohibit*. — τὸ . . . φερέσθαι is the object of παρήγγειλαν. S. § 179. — τὸ καθόλου μὴ, *not at all*. This use of the neuter article in adverbial phrases is very common. — ἐπὶ is taken by Kuin. in the sense of *de, concerning, about*. Perhaps the better signification is *upon*, i. e. based or grounded upon. K. § 296. 1. a. The apostles were to teach no doctrine based upon the name or the teaching of Jesus.

Vs. 19, 20. εἰ δίκαιον κ. τ. λ. With this defence of Peter, that of Socrates before his judges (see Plat. Apol. Soc. c. 17) has been aptly compared. — οὐ δυνάμεθα—μὴ λαλεῖν, *we are unable not to speak = we cannot refrain from speaking*. — ἃ=ἐκεῖνα ᾧ. S. § 172, 4. — ᾧ εἶδομεν refers to the miracles, resurrection, and ascension of Christ, and ᾧ ἠκούσαμεν, to his doctrines and instructions.

Vs. 21, 22. προσἀπειλησάμενοι, *having further (προσ-) threatened*. — τὸ . . . αὐτοὺς is a substantive phrase after εὐρίσκοντες, and hence takes the neuter article. S. § 167. 6. — πῶς, *in what way*. — διὰ τὸν λαόν belongs to ἀπέλυσαν αὐτούς. — ἐπὶ τῷ γεγονότι, *on account*

of what had taken place, i. e. the restoration of the lame man. — *ἐπ' αὐτῶν* depends on *ἦν*. S. § 190.

Vs. 23-25. *τοὺς ἰδίους*, *their friends*, i. e. the other apostles, and the disciples. — *οἱ δὲ ἀκούσαντες*, *but when they heard it*. See N. on 1, 2. — *ἤραν φωνήν* = *prayed*. — *δέσποτα*, *Lord*, as denoting one possessed of supreme power and authority, is here spoken of God. — *σὺ δὲ θεός*. The copula *ἐστι* is to be supplied. — *ὁ διὰ στόματος*. See N. on 1, 16. The reference is to Ps. 2, 1, 2. — *ἵνα τί*, *wherefore*, is elliptically put for *ἵνα τί γένηται*. — *ἐφρούζαν*. This verb is employed of horses neighing and snorting for the contest. Cf. Callim. Hymn. Lavac. Poll. 2, 3. Its application to these haughty priests and Sadducees is highly appropriate and striking. — *ἔθνη*, *nations*, i. e. Gentiles. — *ἐμελέτησαν*, *meditate, plan*. — *κενὰ*, *vain, fruitless*.

Vs. 26-28. *ἐπὶ τὸ αὐτό*. See N. on 2, 1. — *κατὰ*, *against*, in a hostile sense. — *τοῦ Χριστοῦ αὐτοῦ*, *his Christ*, i. e. his Anointed One. — *γὰρ* implies an ellipsis: and this was truly predicted *for*, etc. — *ἐπ' ἀληθείας*, *truly*. *ἐπὶ* with its case is often used adverbially. *ἐν τῇ πόλει ταύτῃ* = *in this very city*. — *ἔχρισας*, *didst anoint* = *didst constitute king*. — *Ἡρώδης τε καὶ κ. τ. λ.* It will be seen how remarkably the Gentiles (i. e. Romans), Jews, Herod, Pontius Pilate, and Jesus, respond to *ἔθνη*, *λαοί*, *βασιλεῖς*, *ἄρχοντες*, and *Χριστὸς* in the prediction, as quoted in v. 26. — *λαοῖς* is put for *λαῶν*, in order to correspond with the word as quoted from the Psalm. — *ποιῆσαι* depends upon *συνήχθησαν*, not as denoting the intention or purpose of Herod, Pilate, etc., but the accomplishment of God's purpose in the transaction. — *χεῖρ* and *βουλὴ* are generally regarded as an hendiadys (= *thy powerful will*), but I see no objection to their being metaphorically put for *power* and *wisdom*, which attributes of God were conspicuously displayed in the event here spoken of.

Vs. 29, 30. *καὶ τὰ νῦν* = *καὶ κατὰ τὰ νῦν ὄντα πράγματα*, *under present circumstances*." Trollope. I prefer to take it in the sense of *καὶ νῦν*, 3, 17. — *ἐπίδε*, *look upon* = *render vain their threats*. — *τοῖς*

δούλοις σου, *thy servants=us*, the expression being customary in addressing a superior. — πάσης gives emphasis to μετὰ παῤῥησίας. — ἐν . . . ἐκτείνειν, *while stretching forth thine hand=while exerting thy power*. For the use of ἐν denoting time, cf. K. § 289. 2. — εἰς ἰασιν, *for healing*, i. e. to give the power of healing to the apostles. — καὶ . . . γίνεσθαι denotes the result of the gift spoken of in ἐν τῷ . . . ἰασιν.

V. 31. δεηθέντων αὐτῶν. This genitive absolute denotes time (S. § 226), *while they were praying*. — ἐσαλεύθη, *was shaken*. This word is used of the waves of the sea, and of the convulsions of an earthquake. It is well remarked by Trollope, that both Jews and heathens regarded an earthquake as a striking proof of the presence of the Deity. Cf. Ps. 68, 8; Isa. 29, 6; Habak. 3, 6, et al.

Vs. 32, 33. πληθους depends on καρδία and ψυχή, which words denote the closest intimacy and union. — τῶν ὑπαρχόντων αὐτῷ, *of his possessions*. αὐτῷ is put for the subjective genitive. — κοινά. Cf. 2, 44. — δυνάμει refers to the power of persuasion and conviction, which attended the preaching of the apostles. — τῆς ἀναστάσεως. This was the great fact of the gospel as preached in the primitive age of the church: See N. on 1, 22. — χάρις. See N. on 2, 47. — ἐπὶ gives to ἦν the pregnant sense, *came and abode upon*. Cf. K. § 300. 3; and see N. on 1, 9.

Vs. 34-37. γὰρ introduces an illustration of the favor in which the believers were held. — ὅσοι . . . ἐπὶ ἔρχον, *for such as were owners of lands or houses*. As it is not to be supposed that every one sold his possessions, or that those who did sell, disposed of all their property (cf. N. on 2, 44), ὅσοι is to be taken indefinitely, otherwise it would have been πάντες ὅσοι, *as many as, all who had*, etc. — τὰς τιμὰς, *the price*. — παρὰ τοὺς πόδας=*at the disposal*. — διεδίδωτο ἐκάστῳ, *it was distributed to each one*. S. § 202, N. 2. — ἂν—εἶχεν, *might have*. S. § 215 et seq. — υἱὸς παρακλήσεως, *son of exhortation*, i. e. one whose talent for exhortation and persuasion were of a superior

order. — Κύπριος τῷ γένει, *a Cyprian by birth*. For the dative, cf. S. § 206, 2. — τὸ χρῆμα, *the money*. In this sense the word is more usually found in the plural.

CHAPTER V.

Vs. 1, 2. δὲ is here both continuative and adversative. — τὸς = *a*. S. § 165. — ἐνοσφίσατο, *kept back, appropriated to his own use*. μέρος τι is to be supplied after this verb from the next clause. — τιμῆς. See N. on 4, 34. — συνειδυίας, *being privy to the act*. — καί, *also*.

Vs. 3, 4. διὰ τι . . . σου, *why hath Satan filled your heart* (i. e. incited you) = *why have you permitted yourself to be impelled by Satan*. — ψεύσασθαι σε, *that you should deceive* (i. e. attempt to deceive). — τὸ πνεῦμα τὸ ἅγιον. The personality of the Holy Ghost is here distinctly recognized. — οὐχὶ μένον σοι ἔμενε (τὸ χωρίον), *remaining (unsold) did the place not remain to you = while the place remained unsold, was it not at your own disposal?* This shows that the disposal of their possessions for the benefit of their needy brethren, was voluntary. See N. on 2, 44. The participle μένον denotes time (see N. on 1, 2), and is opposed to πρᾶδεν (from πιπράσκω) in the next clause. σοι is the dat. commodi. See N. on 3, 20. — ἐν τῇ σῇ ἐξουσίᾳ, *under your own control*. — ὑπῆρχε, sc. τιμῆ. — τί ὅτι (= τί γέγονεν ὅτι), *why is it that?* — ἔδου (2 aor. mid. 2 sing. of τίθημι) ἐν τῇ καρδίᾳ, *you have placed in your heart = you have resolved*. — οὐκ—ἀλλὰ = *not so much—as*. In form the expression is absolute, but in sense comparative. — ἐψεύσω ἀνθρώποις. In v. 3, this verb was followed by the accusative in the sense *to deceive*, but here by the dative in the sense of *to lie to one*. — τῷ θεῷ = *to the Holy Ghost* (cf. v. 3). This shows most conclusively the divine personality of the Holy Ghost.

Vs. 5, 6. *καὶ ἐγένετο . . . ταῦτα*. These words are repeated with a slight variation in v. 11. The repetition gives emphasis to what is said of the impression made upon the people by this sudden and terrible judgment. — *οἱ νεώτεροι* of the Christian community. In v. 10, they are called *οἱ νεανίσκοι*. — *συνέστειλαν*, *wrapped up*, *swathed* for burial. — *ἐξενέγκαντες ἔθαψαν*. By this it would appear that the Jews interred the body very soon after death. Cf. v. 10.

Vs. 7–11. *ὥς*, *about*. — *καὶ ὅτε*, *when*. Among other places where *καὶ* has this signification, I would cite Thucyd. I. 50. § 5. — *ἀπεκρίθη αὐτῇ*. See N. on 3, 12. — *τοσούτου* is the genitive of price. — *τί ὅτι*. See N. on v. 4. — *συνεφωνήθη ὑμῖν*, *it has been agreed upon by you* = *you have conspired*. — *πειράσαι* by losing sight of his power to detect and punish. — *οἱ πόδες τῶν θαψάντων* = *οἱ θάψαντες*. — *εὗρον αὐτὴν νεκράν*. This shows the suddenness of the judgment which fell upon her. — *φόβος* of wrong-doing, and of the judgments consequent thereon.

Vs. 12–16. *διὰ . . . ἀποστόλων* = *by the apostles*. — *ἅπαντες* is referred by Kuin. to the apostles alone, but it doubtless refers to all the disciples in Jerusalem. — *ἐν τῇ στοᾷ Σολομῶνος*. Cf. N. on 3, 11. The disciples were now too numerous to meet for purposes of devotion in the *ὑπερφῶν* (cf. 1, 13), or they resorted to the temple, in order to bring the gospel into more immediate contact with the multitudes there assembled. — *τῶν λοιπῶν* refers, probably, to persons of rank and influence, inasmuch as a distinction is made between them and the people (*ὁ λαός*). To this class it is supposed that Ananias and Sapphira belonged, and such persons, most likely, would be strongly tempted to unite with this young and growing society, in order to increase their power and influence. *τῶν λοιπῶν* depends on *οὐδεὶς*. S. § 188. 1. — *μᾶλλον δέ*, *but the more*. Cf. 9, 22; Luke 5, 15; Mark 14, 31. — *προσετίθεντο*, *sc. τῇ ἐκκλησίᾳ*. — *ὥστε* is here used *ἐκβατικῶς*. See N. on 1, 19. — *κατά*, *throughout*, *in all*, is here used in a distributive sense. Cf. K. 292. II. 3. d. — *κραββάτων* refers

to couches of a smaller and cheaper kind than the κλίσαι. The use of these two words shows, that persons of all conditions in life brought their sick to be healed. — κἄν, by crasis for καὶ ἐάν, *if even, at least*. — ἐπισκιδῶν. Although we are not informed that any were healed in this way, yet it is quite probable that such was the case. Cf. 19, 12; Matt. 9, 21, 22. This circumstance is narrated to show what confidence was placed in the healing power of the apostles. — τὸ πλῆθος, *the multitude, the people*. — τὸ περίξ πόλεων, *the surrounding cities*. S. § 169. 1.

V. 17. οἱ σὺν αὐτῷ. "Formula σὺν τινι εἶναι adhibetur etiam de iis, qui a partibus alicujus stant." Kuin. I prefer to take it in the sense of *associates, colleagues*. Cf. 4, 13. — ἡ . . . Σαδδουκαίων = *belonging to the sect of the Sadducees*. αἵρεσις (in apposition with οἱ σὺν αὐτῷ), literally, *a choosing, a choice*, and hence is put for the thing chosen or party making the choice, in which latter senses it is translated *heresy, sect*. It appears from this, that the high priest (Caiaphas being probably meant) belonged to the sect of the Sadducees.

Vs. 18-21. ἐπέβαλον τὰς χεῖρας κ. τ. λ. See N. on 4, 3. — σταθέντες λαλεῖτε = *stand and speak*. The action expressed by the participle must often be conceived of as one with that of the verb following, and in such cases, may be frequently rendered by the English verb. Cf. Butt. § 144. N. 7. — τὰ ῥήματα τῆς ζωῆς ταύτης, *the words of this life*, i. e. the eternal life which results from the death and resurrection of Christ. Kuin. says that these words are put by hypallage for ῥήματα ταῦτα τῆς ζωῆς. So also Winer (§ 26. N. 1) constructs the passage. — ὑπὸ τὸν ὄρθρον, *at dawn, morning twilight*. — ἐδίδασκον, *began to teach*. The imperfect tense often expresses inceptive action. — παραγενόμενος to the council-hall. — τὴν γερουσίαν is exegetical of τὸ συνέδριον, and καὶ may be rendered *even, namely*. — ἀχθῆναι denotes the purpose of ἀπέστειλαν (sc. ὑπηρέτας). S. § 222. 5.

Vs. 22-24. οἱ ὑπηρέται. These were the officers of the Sanhedrim. Cf. 4. 1. — παραγενόμενοι to the δεσμωτήριον. — ὅτι is the sign

of a quotation. See N. on 2, 13. — ἐν πάσῃ ἀσφαλείᾳ, "*firmissime*." Kuin. — ἀνοίξαντες the prison-door. — δ, τε ἱερεῖς, i. e. the high priest. — ὁ στρατηγὸς τοῦ ἱεροῦ. See N. on 4, 1. — διηπόρουν. See N. on 2, 12. — τί ἂν γένοιτο τοῦτο (= τί ἂν εἴη τοῦτο, 10, 27), *what this thing would be*, i. e. what would be the result of this affair. Cf. 2, 13.

Vs. 25–28. παραγενόμενος. See N. on v. 22. — ὅτι is the sign of a quotation, a use so common as to require no further notice. — οὐ μετὰ βίας=*without using violence*. The reason of this is given in the next clause, which is introduced by γὰρ *explicantis*. — ἵνα μὴ λιδοσθῶσιν depends, as De Wette rightly says, upon οὐ μετὰ βίας, and not upon ἐφοβοῦντο γὰρ τὸν λαόν, which is parenthetical. — παραγγεῖλα παραγγείλαμεν. See N. on ἀπειλῇ ἀπειλησώμεθα, 4, 17. — πεπληρώκατε . . . ὑμῶν, *you have filled Jerusalem with your doctrine* (S. 203. 3), i. e. you have disseminated your doctrine throughout all Jerusalem. — τὸ αἷμα, i. e. punishment for shedding the blood. Cf. Matt. 27, 25. — τοῦ ἀνθρώπου τούτου. The name of Jesus is contemptuously omitted, and τούτου here denotes reproach. Cf. Mt. § 470. 4.

Vs. 29–32. ἀποκριθεὶς . . . εἶπον. Peter spake in the name of the apostles. This explains why the participle is put in the singular to agree with ὁ Πέτρος, and the verb in the plural. — πειθαρχεῖν is used of obedience to a superior. The sentiment is like that in Peter's answer, 4, 19. — ὁ θεὸς τῶν πατέρων ἡμῶν. See N. on 3, 13. — διεχειρίσασθε, *laid violent hands upon*. — ξύλου=*cross*. — ἀρχηγὸν and σωτῆρα are predicates of τούτων. Cf. S. § 185. N. 1. See N. on 2, 32. — τῇ δεξιᾷ αὐτοῦ. See N. on 2, 33. — δοῦναι (in order through him) *to give*. S. § 222. 5. — τῶν βημάτων τούτων, *to these things*. The genitive is objective (S. § 187. N. 1), the preceding genitive αὐτοῦ, which depends upon the same noun, being subjective. — καὶ—δέ, *and also*. Cf. 3, 24. — τὸ πνεῦμα—τὸ ἅγιον, sc. μάρτυς ἐπὶ τῶν βημάτων τούτων supplied from the preceding clause. — τοῖς πειθαρχοῦσιν, *to those who believe*, not *to us who believe*, as Kuin. trans-

lates, since the idea is one of general application. — αὐτῷ. Calvin refers this pronoun to Χριστῷ, but it is more natural to refer it to θεῷ.

V. 33. διεπρίοντο (sc. ταῖς καρδίαις, cf. 7, 54), *were exceedingly enraged*; literally, *were sawn through, cut through with a saw*. — ἐβουλεύοντο, *purposed, resolved*.

Vs. 34, 35. ἀναστὰς, *rising up* to address the assembly. — Γαμαλιήλ. According to the Talmud, he was the son of Simeon (Luke 2, 34) and grandson of Hillel, whom he succeeded as president of the Sanhedrim. He was distinguished for his learning, moderation, and pious observance of the Jewish law. — ἔξω—ποιῆσαι = *to put forth*, i. e. to remove from the presence of the Sanhedrim. — βραχύ τι. Supply διδάσθημα χρόνου. — προσέχετε ἑαυτοῖς, *take heed to yourselves* = *beware*. — ἐπὶ τοῖς ἀνθρώποις τούτοις. I prefer to take these words with τί μέλλετε πράσσειν, and have so punctuated the passage.

Vs. 36–39. εἶναι τινα, *that he was somebody* (S. § 165. c.), i. e. a person of consequence. — προσεκολλήθη, *joined themselves to*. The passive has here the sense of the middle. — ἐγένοντο εἰς οὐδέν, *came to nothing*. εἰς gives to ἐγένοντο the idea of motion. See N. on 1, 9. — Ἰούδας ὁ Γαλιλαῖος, *Judas of Galilee*, who headed a sedition of those who contended, that it was unlawful for the Jews to pay tribute, as they had no king but God. His disciples were called Galileans (cf. Luke 13, 1, 2), and continued long after the sedition had been suppressed. Cf. Matt. 22, 17. — τῆς ἀπογραφῆς, *the census, registry*. The one here spoken of took place ten or twelve years subsequent to the one referred to in Luke 2, 2. That appears to have been an enrolment of persons, this a census of both persons and property with reference to taxation. — ἀπέστησε λαὸν ἱκανόν, *caused much people to revolt*. — τὰ νῦν. See N. on 4, 29. — ἀπόστητε ἀπὸ τῶν ἀνθρώπων, *desist from these men*, i. e. refrain from punishing them. — ἐάσατε αὐτούς, sc. ἀπελθεῖν. — ἐξ ἀνθρώπων, i. e. of human origin. Opposed to this is ἐκ θεοῦ infra. — μήποτε depends on ἀπόστητε . . . αὐτούς,

the intermediate words being parenthetic. — *θεομάχοι, fighters against God*, i. e. opposers of the will of God.

V. 40. *ἐπέσθησαν δὲ αὐτοῖς*. His advice was not wholly followed, or they would have dismissed the apostles unpunished, and under no prohibition to preach the gospel. They listened to Gamaliel, however, in this respect, that they did not put the apostles to death. — *δέραντες*. Although scourging was a common punishment among the Jews, yet it was called by Josephus *τιμωρία αἰσχίστη*.

Vs. 41, 42. *ὑπέρ, for, on account of*. — *ὀνόματος* of Jesus. — *ἀτιμασθῆναι* stands as genitive of the thing after *κατηξιώθησαν*. S. § 200. N. 2. — *πᾶσαν ἡμέραν, every day, daily*. — *κατ' οἶκον*. See N. on 2, 46. — *ἐπαύοντο διδάσκοντες, cease teaching*. S. § 225. 7. — *Ἰησοῦν τὸν Χριστόν, Jesus as the Christ* = that Jesus was the Christ.

CHAPTER VI.

V. 1. *πληθύνοντων τῶν μαθητῶν, the number of the disciples increasing*. *πληθύνειν* is here taken intransitively. — *γογγυσμός*. The sound of this word expresses its sense. — *Ἑλληνιστῶν, Hellenists*, i. e. foreign Jews who spake the Greek language. — *παρεδευροῦντο, were overlooked, neglected*. Whether this charge was true is uncertain, yet it would be quite natural for such a suspicion to be awakened in the mind of the Hellenists, both from the fact that as foreigners, they might feel that they were held in comparatively little esteem, and also because those, who took charge of the distribution of the alms, were probably Hebrews, i. e. persons who were natives of Palestine and spake the Hebrew language. — *ἐν τῇ διακονίᾳ, in the distribution of alms*.

Vs. 2-4. *τὸ πλῆθος τῶν μαθητῶν* refers to all the believers, and is not to be limited, as Lightfoot thinks, to the 120. — *οὐκ ἄρεστόν ἐστιν, it is not right, proper*. — *τὸν λόγον, i. e. preaching the gospel*. —

διακονεῖν τραπεζαῖς, *to serve money-tables=to take charge of money-matters.* — ἐπισκέψασθε, *search out, find by searching.* — μαρτυρουμένους, *well-spoken of, approved.* — σοφίας, *prudence* in reference to business-transactions. — ἐπὶ τῆς χρεῖας ταύτης, *over this business*, i. e. the ministration of alms. — προσευχῇ includes here not only *prayer*, but also *religious meditation.* — τῇ διακονίᾳ τοῦ λόγου=*preaching the word.*

Vs. 5, 6. ἤρεσεν—ἐνώπιον παντός, *was pleasing to all; literally, was pleasing in the sight of all.* The idiom is Hebrew. — πίστews. Faith is here specified, as lying at the foundation of all the other Christian graces. — Νικόλαον προσήλυτον. He was a proselyte to the Jewish religion before he embraced Christianity. The particularity with which this circumstance is mentioned, shows that the other deacons were Jews by descent. — Ἀντιοχέα, *a citizen of Antioch.* See N. on 20. — ἐστησαν. The subject is to be supplied from ἐξελέξαντο, v. 5. — προσευξάμενοι refers to the apostles. — ἐπέθηκαν αὐτοῖς τὰς χεῖρας. This custom was practised under the Jewish dispensation, when any one was set apart for a religious office.

V. 7. ὁ λόγος ἤξανε (from αὐξάνω), i. e. the gospel was preached with increasing success. — πολὺς τε ὄχλος τῶν ἱερέων. It appears from Ezra 2, 36–39, that 4289 priests returned from the captivity. Their number must, therefore, have been quite large at the time of our Saviour's advent. — ὑπήκουον τῇ πίστει=*embraced the gospel.*

Vs. 8, 9. χάριτος. This is the reading which Hahn has adopted in place of πίστews. — δυνάμews here refers to the power to work miracles. — τῆς λεγομένης, *that which was called.* — Λιβερτίνων, *of the Libertines.* These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became *freed-men.* Some think they received their name from the place where they lived. — τῶν ἀπὸ Κιλικίας. As Paul was

from Cilicia, he may have been one of τῶν ἀπὸ Κιλικίας who disputed with Stephen. Cf. 6, 9.

Vs. 10, 11. σοφία is referred by Kuinoel to Jewish erudition, but it may be taken in a more extensive sense, of all that pertains to divine things, such as an acquaintance with the Scriptures, a knowledge of the prophecies relating to the Messiah, and of the true import of the Jewish ritual. — τῷ πνεύματι refers to the ardor and energy with which Stephen refuted the arguments of his opponents. — ὃ takes the gender of πνεύματι, but belongs also to σοφία. — ὑπέβαλον, *suborned* (as witnesses); literally, *thrust under*. — εἰς, *against*. — Μωϋσῆν, i. e. the Mosaic institutions.

Vs. 12-15. συνεκίνησαν, *they stirred up at the same time* (συν-) by reports that the Mosaic ritual was in danger of being overturned. — τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς. These constituted a part of the Sanhedrim (cf. 4, 5). It is not to be supposed, that all the scribes and elders in the nation were members of the Sanhedrim, but only such as had been elected or appointed to the station. — ψευδεῖς in what they testified concerning Stephen. — ὁ ἄνθρωπος οὗτος. See N. on τοῦ ἀνθρώπου τούτου, 5, 28. — παύεται—λαλῶν. See N. on 5, 42. — τοῦ τόπου refers to the temple, and τοῦ νόμου, to the Mosaic law. — ὅτι Ἰησοῦς . . . Μωϋσῆς. This was either a story fabricated for the occasion, or words uttered by Stephen had been perverted from their true meaning. Notice the continued use of οὗτος (see N. on 5, 28, above cited) with Ἰησοῦς ὁ Ναζωραῖος. — ἀλλάξει, *will change*, i. e. abolish. — τὰ ἔθνη . . . Μωϋσῆς, i. e. the ceremonial observances of the law, contained in the Pentateuch, or handed down by tradition. — ὥσει . . . ἀγγέλου, *as the face of an angel*, i. e. having the serenity, gravity, and dignity, which the features of an angel might be supposed to have. Some, however, think that the face of Stephen was illumined with a supernatural effulgence, like that of Moses (cf. Exod. 34, 29, 30; 2 Cor. 3, 7, 13).

CHAPTER VII.

V. 1. *εἰ ἄρα . . . ἔχει*, *are these things indeed so?* ἄρα in a direct question is employed, like the Latin *num, ne*, to express doubt whether an affirmative or negative answer is to be expected. Cf. K. § 344. 5. b. *ταῦτα*, i. e. these charges or accusations. *οὕτως*, *thus* as was testified by the witnesses, cf. 6, 13, 14. On the use of *ἔχω* with an adverb, see N. on 12, 15.

V. 2, 3. *ἄνδρες ἀδελφοί* (cf. N. on 1, 11) *καὶ πατέρες*. This commencement is both dignified and respectful. — *ἀκούσατε* = *give attention*. — *ὁ θεὸς τῆς δόξης*, *the God of glory* = *the glorious God*. The genitive here denotes quality. S. § 187. N. 1. — *ὤφθη*, *was seen, appeared*. — *ὅντι ἐν τῇ Μεσοποταμίᾳ*. It appears from this that Abraham was twice called, once in Mesopotamia (i. e. in Ur of the Chaldees), and once after his arrival in Charran, whither he had gone with his father Terah (cf. Gen. 11, 31). In this way the account harmonizes with the call as narrated in Gen. 12, 1. — *πρὶν ἢ κατοικῆσαι*. S. § 223. 3. — *δεῦρο* is an adverb, but is used as a particle of exhortation, *εἰλθε* being understood.

Vs. 4, 5. *κακέωθεν . . . αὐτοῦ*. By recurring to Gen. 11, 26, 32, and 12, 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old, we must presume that Stephen followed some traditionary account of the transaction. — *κληρονομίαν* refers here to actual possession. — *οὐδὲ βῆμα ποδός*, *not a foot-breadth* (i. e. not a place large enough for the foot to step upon), is a proverbial expression = *not the least part*. — *εἰς κατάσχεσιν* = *ἵνα κατέχειν αὐτήν*. — *οὐκ ὄντος αὐτῷ τέκνου*, *when at that time) he had no child*.

Vs. 6, 7. *οὕτως, thus*, refers forward to *ὅτι ἔσται τὸ σπέρμα κ. τ. λ.* Cf. Gen. 15, 13, 14. In this verse the quotation takes the form of the indirect oration, in v. 7, of the direct. — *ἐν γῇ ἀλλοτρίᾳ*, in a foreign land, i. e. in Egypt. — *δουλώσουσιν*, sc. *οἱ τῆς γῆς ἀλλοτρίας ἄνθρωποι* elicited from *ἐν γῇ ἀλλοτρίᾳ*. — *ἔτη τετρακόσι* This is put in round numbers for 430 years (cf. Ex. 12, 4; Gal. 3, 17; Joseph. Antiq. II. 5. § 2), and embraces the whole time, from the calling of Abraham to the exodus of the Israelites from Egypt. — *κρινῶ* = *will punish*. — *ἐξελεύσονται* from the land of bondage. — *ἐν τῇ τόπῳ τούτῃ*, i. e. in Palestine, where Abraham sojourned when the promise was made to him.

Vs. 8–10. *διαθήκην περιτομῆς*, the covenant of circumcision, i. e. the seal of which was circumcision. This covenant is often called the *Abrahamic covenant*. — *οὕτως, thus*, i. e. under that covenant. Some give to *οὕτως* the sense of *ἔπειτα*. — *πατριάρχας* = *φύλαρχας*, heads of tribes. — *ζηλώσαντες*, envying, on account of the partiality which their father manifested for Joseph. — *ἀπέδοντο εἰς Αἴγυπτον*. Bloomfield supplies *κομισθησόμενον*, *Βος*, *κατάγεσθαι*, Trollope, *ὥστε ἀπάγεσθαι αὐτόν*. This kind of breviloquence is quite common, both in the ancient and modern languages. — *ἦν—μετ' αὐτοῦ*, was with him, i. e. protected and favored him. — *χάριν καὶ σοφίαν*. Most commentators regard this as a hendyadis for *χάριν σοφίας*. Bloomf. prefers to take *ἐναντίον* with both nouns, q. d. “both favor in the sight of Pharaoh, and wisdom in his sight, so as to be esteemed also wise.” — *κατέστησεν* refers to *Φαραώ*. — *οἶκον* = *household-affairs*.

Vs. 11–14. *χορτάσματα* is used properly of food for cattle, but here embraces the idea of *sustenance* for persons. — *ἀκούσας—ὄντα σῖτα* = *ἀκούσας ὅτι ἦν σῖτα*. S. § 225. N. 2. c. Constructed with the participle, *ἀκούειν* implies an immediate, or if indirect, a well-grounded perception; with the infinitive, a perception not direct but derived by hearsay. Cf. K. § 311. 1. — *πρῶτον* = *the first time*. To this is opposed *τῇ δευτέρῃ* (sc. *χρόνῳ*) in the next verse. — *ἀνεγνωρίσθη*,
γ*

made himself known. The passive has here the force of the middle. Cf. S. § 208. N. 1. — τῷ Φαραῶν limits φανερόν. — ἐν ψυχαῖς ἐβδομήκοντα πέντε. Some of the best commentators supply συνισταμένην, but Bloomf. finds fault with the ellipsis as being too arbitrary, and would take ἐν in the sense of σύν. Cf. Winer, § 44. c. As to the discrepancy in the number mentioned here and in Gen. 46, 26, 27, the best mode of removing it is to include in the computation of Stephen, the five sons of Manasseh and Ephraim born in Egypt, and to suppose them omitted in the statement of Moses. It is a solution quite unsatisfactory, to suppose that the wives of Jacob's sons are included in this account of Stephen, as reference is had evidently to the lineal descendants of Jacob.

Vs. 15, 16. οἱ πατέρες ἡμῶν, i. e. the brethren of Joseph. — Ἀβραάμ. As the place here spoken of was purchased by Jacob (cf. Gen. 33, 19), and not by Abraham, it is evident that the reading Ἀβραάμ is spurious. The true construction is to refer μετετέθησαν and ἐτέθησαν to οἱ πατέρες ἡμῶν only, as Jacob was buried in the cave of Macpeleh (cf. Gen. 50, 13). With ὠνήσατο we may then supply from the subject of the preceding verbs κατέβη and ἐτελεύτησεν, the noun Ἰακώβ. — φ = δ. — τιμῆς is the genitive of price.

Vs. 17-19. καθώς, *when*. — ὁ χρόνος τῆς ἐπαγγελίας, *the time of the promise*, i. e. of the fulfilment of the promise. — ἥς is put by attraction for ἡν. See N. on 1, 1. — ἄχρις οὗ (i. e. ἄχρι χρόνου οὗ) *until the time when = until*. — ἀνέστη βασιλεὺς ἕτερος, *another king rose up = another person became king*. He belonged also to a different dynasty of kings. Cf. Joseph. Antiq. II. 9. § 1. — οὐκ ᾔδει, *did not know = paid no respect to the memory of Joseph*. — κατασοφισάμενος, *dealing craftily, subtly*. Reference is had to the policy adopted by Pharaoh to dispirit the Israelites, and prevent their increase, by overtasking those who were employed in making brick. — τοῦ ποιῆν ἔκθετα κ. τ. λ., *in order that they might (be induced to) expose their children*, i. e. that in their despair they might resort to infanticide. It

was probably after he had failed in securing this result, that he gave the direction to the midwives to destroy at birth all the male children.

Vs. 20, 21. ἐν ᾧ καιρῷ, *in which time*, i. e. in the time of this oppression. — ὡςτεῖος τῷ θεῷ, *beautiful to God* (= *beautiful in the sight of God*), i. e. very beautiful. The adjective is often rendered superlative in sense, by subjoining the name of God in the genitive or dative. — ὅς = *and*. — ἐκτεθέντα, *when he was exposed* by the river's side. Cf. Ex. 2, 3. — αὐτὸν is regarded by some as pleonastic, while others explain ἐκτεθέντα αὐτὸν as an accusative absolute. Cf. S. § 226. a. — ἀνείλατο αὐτόν, *took him up and adopted him*. — — ἐαυτῇ εἰς υἱόν, *for her son = as her own son*.

Vs. 23–25. πᾶσιν σοφίᾳ Αἰγυπτίων. “The wisdom or learning of the Egyptians comprised astrology, music, medicine, arithmetic, geometry, sacred hieroglyphics, etc.” Trollope. — δυνατὸς ἐν λόγοις, *powerful in argument*. Thus this passage is reconciled with what is said in Ex. 4, 10, that Moses was slow of speech. His style of speaking may have been *convincing* and *effective*, but not, in the usual acceptation of the term, *eloquent*. A parallel passage may be found in Thucyd. I. 139. — ὥς δέ, *but when*. — ἐπληροῦτο, *was completed*. The simple idea of the clause is, *when he was forty years old*. — αὐτῷ depends on ἐπληροῦτο. — ἀνέβη ἐπὶ τὴν καρδίαν, *it came into his heart = he resolved*. The subject of ἀνέβη is ἐπισκέψασθαι . . . αὐτοῦ. Some supply διαλογισμός, and refer to Luke 24, 38, where this subject is connected with the verb. But the construction of the two passages is dissimilar, the verb in the one being followed by an infinitive, which in the other is wanting. — ἡμίνατο, sc. τῷ ἀδικουμένῳ. — ἐποίησεν ἐκδίκησιν, “a Hellenistic phrase for ἐξεδίκησιν.” Bloomf. — τῷ καταπονουμένῳ, *the one aggrieved*. — πατάξας. It appears from v. 28, that Moses killed the Egyptian. — δέ, *for*. — διὰ χειρὸς αὐτοῦ = *by his instrumentality*.

Vs. 26–29. τῇ δὲ ἐπιούσῃ ἡμέρᾳ, *but on the following day*. — αὐτοῖς refers to ἀδελφούς which precedes, although the following con-

text shows that the quarrel was between two Israelites. Cf. Ex. 2, 13. — *συνήλασεν* refers here to a moral compulsion, *he impelled, exhorted*. — *αὐτὸν* refers to Moses. — *ὡς τρόπον*, *like as*; literally, *in what manner*. See N. on 1, 11. — *ἐν τῷ λόγῳ τούτῳ*, *on account of (ἐν = διὰ) this remark*. — *Μαδιὰμ*, *Midian*, so called from one of the sons of Abraham by Keturah (cf. Gen. 25, 2). It lay on the eastern shore of the gulf of Akaba. — *οὗ*, *where*.

V. 30. *τοῦ ὄρους Σινᾶ*. In Ex. 3, 1, Moses is said to have seen this vision upon Mount Horeb. The mountain which goes by the general name of Sinai, from the name of its highest summit, has also a lower summit which is called Horeb. — *ἐν φλογὶ πυρὸς βᾶτου* (= *βάτου πυρουμένου*), *in the flame of a burning bush*. *πυρὸς* is to be translated as an adjective.

Vs. 31–33. *προσερχομένου αὐτοῦ* is a genitive absolute denoting time. — *κατανοῆσαι*, *to observe* (i. e. to investigate the cause of this wondrous appearance), denotes the purpose of *προσερχομένου*. — *ἐντρομος γινόμενος*, *trembling, being in a state of alarm*. It was a common opinion of the ancients, that a sight of the Deity would be followed by death, or some other great calamity. — *τῶν ποδῶν* is the genitive of separation after *λύσον*. S. § 197. 2. According to the religious usages of the ancients, no sacred place was approached with garments which were soiled, and hence the shoes, as accumulating more or less dust, were always taken off.

V. 34. *ιδὼν εἶδον*, *seeing I have seen = I have surely seen*. This is a Hebrew idiom. — *κατέβην* from heaven. This is spoken *more humano*. — *ἐξελεῖσθαι* denotes the purpose of the preceding verb. — *καὶ νῦν . . . Αἰγυπτῶν*. Stephen here signifies his belief in the divine legation of Moses, and thus confutes the charge made in 6, 14.

Vs. 35, 36. *ὃν ἠρνήσαντο*, *whom they rejected as liberator*. Cf. v. 27. — *τούτων* is emphatically repeated. See N. on 1, 21. — *ἄρχοντα καὶ λυτρωτὴν*, *a leader and deliverer*. *λυτρωτής* is properly one who pays a ransom for the redemption of another, and hence = *a re-*

deemer. — ἐν χειρὶ ἀγγέλου (=δι' ἀγγέλου. See N. on 5, 12). Reference is here had to the Jehovah-Angel of the Old Testament, who is generally believed to be the Son, the second person in the Trinity. — Notice the emphatic repetition of οὗτος in vs. 36, 37. — ἐν ἐρυθρᾷ θαλάσῃ, *the Red Sea*. The passage of the Red Sea took place at its northern extremity, near the modern city of Suez. Cf. Bib. Repos. Vol. II. (1832), p. 753. — ἐρήμῳ, i. e. the Arabian Desert between Mount Sinai and Palestine.

Vs. 37–40. προφήτην ὑμῖν κ. τ. λ. See N. on 3, 22. — ἐν τῇ ἐκκλησίᾳ refers to the assembly of the people, when the law was given at Mount Sinai, who then constituted the church of God. — ὁ γενόμενος—μετὰ τοῦ ἀγγέλου. — καὶ τῶν πατέρων ἡμῶν, *he who was with* (=between) *the angel and our fathers*, i. e. who acted as the interpreter or messenger of the angel to the people. Cf. Ex. 20, 19–21. — ζῶντα, *living*, i. e. having the authority of the living God. Some render ζῶντα, *life-giving*. But cf. Gal. 3. 21. — ἐστράφησαν . . . Ἀλγυπτον, *turned back in their heart to Egypt*, i. e. to the idolatry of Egypt, as appears from the subsequent context. — θεούς, *gods*, i. e. images of gods. It appears that Aaron made only one image, that of a calf. Cf. Ex. 32, 4. — προπορεύσονται, *shall lead the way, go before as a leader*. — ὁ γὰρ Μωϋσῆς οὗτος is a nominative absolute (cf. S. § 237. 1), the construction being as though it were written τῷ γὰρ Μωϋσῇ τουτῷ οὐκ οἶδαμεν τί γέγονεν. In respect to the use of οὗτος, see N. on 5, 28.

V. 41. ἔμοσχοποίησαν, i. e. ἐποίησαν μόσχον. Cf. Ex. l. c. The Egyptians worshipped Apis or Osiris under the form of a bull, and hence Aaron selected a calf in conformity with the wishes of the people, who were longing for the idolatrous worship of their former oppressors.

Vs. 42, 43. ἔστρεψε (sc. ἐαυτόν), *turned himself away*, i. e. was angry with the people. — παρέδωκεν, *gave them up*, i. e. left them to do the thing spoken of. He did not, by so doing, sanction their sin, or afford them any excuse for indulging in it. — τῇ στρατιᾷ τοῦ οὐρανοῦ,

the host of heaven, i. e. the sun, moon, stars, etc. These were objects of worship among the Egyptians. — ἐν βίβλῳ τῶν προφητῶν. The passage referred to is Amos 5, 25. The twelve minor prophets were considered as one book, and were comprised in one roll. — ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, *ye took up* (in order to bear in procession) *the tabernacle of Moloch*. The tent or tabernacle of this idol, was fashioned, probably, after the tabernacle of Jehovah, but smaller, in order that it might be kept from the sight of Moses. — τὸ . . . Ῥεμφάν, *the star of your god Remphan* = *the star-god Remphan*. There are various conjectures, as to what heathen divinity is here referred to. It is most probable that Saturn is intended, not only in this, but in the preceding word Μολόχ, which was another name for the idol-deity. — τύπους, *images*. — προσκυνεῖν denotes the purpose of ἐποιήσατε. — καὶ = *and therefore*. — ἐπέκεινα (i. e. ἐπ' ἐκείνα), *beyond*.

V. 44. ἡ σκηνὴ τοῦ μαρτυρίου, *the tabernacle of witness*, so called because the presence of God was there manifested, or because the tables of the law were therein contained. — ἐν, *with*. — καθώς, (so built) *as*. — ὁ λαλῶν, *he who conversed*, i. e. Jehovah. — τύπον, *pattern*.

Vs. 45, 46. διαδεξάμενοι (sc. σκηνήν), *having received by succession*. διὰ in composition often denotes *through a series* or *succession*, as here, of ancestors. — οἱ πατέρες ἡμῶν, i. e. the children of those who perished in the wilderness. — μετὰ Ἰησοῦ (i. e. Joshua) is to be constructed immediately after οἱ πατέρες ἡμῶν. — ἐν (= εἰς) . . . ἐδνῶν, *into the possession of* (i. e. the country possessed by) *the Gentiles*, viz. into Canaan. For the construction of ἐν a preposition of rest, after εἰσθήγαγον a verb of motion, cf. K. § 300. 3. a. In such a case the predominant idea is that of rest in the place spoken of. Some render ἐν τῇ κατασχέσει, *while they were taking possession of*. — ὧν is put by attraction for δ. See N. on 1, 1. — ἀπὸ προσώπου, *from the presence of* = *from*. — ἔως . . . Δαυὶδ is to be constructed with ἔξωσεν. The Canaanites were not fully exterminated until the time of David. — εὑρε, *found*, i. e. obtained. — εὗρεῖν, *to find* = *to prepare, build*. —

τῷ θεῷ is the dat. commodi (see N. on 3, 20), as is also αὐτῷ in the next verse.

Vs. 47-50. δὲ is here strongly adversative. David desired to build the house, but permission to do this was given only to Solomon. — ἀλλ', *nevertheless*. — χειροποιήτοις, *made with hands*. ναοῖς is added in some MSS. — μοι is used for the subjective genitive. — ὑποπόδιον τῶν ποδῶν μου, *footstool of my feet* = *my footstool*. — ποῖον οἶκον, *what house* suitable to the greatness and glory of the Most High. — τόπος τῆς καταπαύσεώς μου = *my fixed abode*. — ἡ χεῖρ. See N. on 4, 28.

Vs. 51-53. The abruptness with which Stephen breaks off from the thread of his discourse, and the sharpness of his reproof, show that he was interrupted in his speech, or that there were such signs of impatience as to render it useless to proceed further in his argument. — σκληροτράχηλοι, *stiff-necked*. The metaphor is taken from refractory oxen which refuse to submit to the yoke. — ἀπερίτμητοι . . . ὧσιν, *uncircumcised in heart and ears*, i. e. covered over with the ἀκροβυστία of sin, so as to be insensible to every truth. — τῇ καρδίᾳ shows in what respect ἀπερίτμητοι is to be taken. S. § 206. 2. — ὑμεῖς ἀεὶ—ἀντίπτετε, *you continually resist*; literally, *fall against*. — καὶ = οὕτως. — τίνα . . . ὑμῶν, *which of the prophets have not your fathers persecuted* = all the prophets have been persecuted by your fathers. The assertion is to be taken in a general sense. — τοῦ δικαίου, *the Just*, i. e. the Messiah. See N. on 3, 14. — προδόται. The guilt of Judas attached itself also to those who set him on to betray Christ. — εἰς διαταγὰς ἀγγέλων, *in conformity with the arrangements* (=ranks disposed in order) *of angels*, i. e. through the instrumentality of angels (cf. Gal. 3, 19; Heb. 2, 2), or perhaps, as Doddridge thinks, through ranks of angels, that graced the solemnity of the occasion with their presence. Winer (§ 45. 1) says that εἰς διαταγὰς = ἐν διαταγαῖς, but this does not remove the obscurity of the passage. — ἐφυλάξατε. This abrupt termination shows that the interruptions, which began at v. 51, had now

assumed so violent a character as to hinder the speaker from proceeding any further.

Vs. 54-56. διεκρίοντο ταῖς καρδίαις. Cf. N. on 5, 33. — ἔβρυχον. Cf. Hom. Il. 13, 393; 16, 486. — δόξαν, i. e. the Shechinah. — θεωρῶ shows that Stephen really saw what he is said to have seen. — ἐστῶτα. Our Saviour is usually represented as sitting at the right hand of God. Some expositors remark that he now stood, to indicate his purpose to render support and assistance to his servant.

Vs. 57, 58. συνέσχον τὰ ὦτα. Bloomf. thinks that an absolute stoppage of ears is not here meant, but a drawing together of the outward extremities, as a symbol of their abhorrence of the things spoken. — ἔξω τῆς πόλεως. Stephen was removed without the walls, as an accursed person whose death would pollute the city. Cf. Levit. 24, 14; Numb. 15, 35, 36. — οἱ μάρτυρες. Cf. 6, 13. — ἀπέθεντο. As the witnesses were required by law (cf. Deut. 17, 7) to commence the work of punishment, they disencumbered themselves of their outer garments, in order to give their arms full play in casting the stones, which in such cases were often quite large.

Vs. 59, 60. ἐλιθοβόλουν. This verb is repeated from the preceding verse, either to denote the completion of the act, of which, the verb in its first use signified the commencement; or what is more probable, it marks the resumption of the narrative, which was interrupted by what was said about the witnesses. — κύριε μου. Stephen is supposed to have spoken these words as the witnesses were taking off their clothes in order to stone him. When stricken first by the stones, he fell upon his knees and uttered the prayer for the forgiveness of his murderers, κύριε ταύτην, *Lord, place not against them* (i. e. impute not to them) *this sin*. — ἐκοιμήθη, *he fell asleep*, a most beautiful euphemism for *he expired*.

CHAPTER VIII.

V. 1. *συνευδοκῶν*. He doubtless animated the executioners by words and gestures. Some critics think that this sentence belongs to the close of the preceding chapter. — *ἐγένετο δὲ ἐν ἐκείνῃ κ. τ. λ.* These words properly to come after v. 2. — *πάντες* is not to be taken here in an unlimited sense, as doubtless many believers of the lower classes of society were permitted to remain unmolested. — *πλὴν τῶν ἀποστόλων*. Encouraged by their success in putting Stephen out of the way, the Sanhedrim now began a more general persecution. While many fled to avoid imprisonment and death, the apostles remained in Jerusalem, to strengthen and encourage their brethren, and to evince in themselves that courage and confidence in God, which became the founders and leaders of the infant church.

Vs. 2-4. *συνεκόμισαν*, *carried forth* for burial. This verb is primarily used of gathering the fruits of the field. It will readily be seen how this use would be transferred to the gathering in of one to the assembly of the dead. Cf. Soph. Ajax 1047 ; Job 5, 26. — *ἄνδρες εὐλαβεῖς*. See N. on 2, 5. — *κοπετόν*, *lamentation* such as is accompanied by beating the breast, which was done by the Jews in case of violent grief. — *ἐλυμάλινετο*, *made havoc* ; literally, *ravaged* as a wild beast, or *spoiled* as when one defiles or damages a thing, the word being used both of beasts and persons. — *σύρων*, *dragging* before the magistrates.

Vs. 5-7. *Φίλιππος*, the deacon. Cf. Acts 6, 5. — *εἰς πόλιν τῆς Σαμαρείας*, i. e. the city Samaria, which was then called *Sebaste* in honor of Augustus. — *προσεῖχον* (sc. *τὸν νοῦν*), *attended to*. — *ἐν τῷ ἀκούειν αὐτοὺς*, *while they heard, on their hearing*. *ἐν* here denotes time. Cf. K. § 289. 1. (2). — *πολλῶν γὰρ τῶν ἐχόντων κ. τ. λ.* Kuin. constructs thus : *πνεύματα γὰρ ἀκάθαρτα (ἐκ) πολλῶν τῶν ἐχόντων*

(αὐτά), βοῶντα μεγάλη φωνῇ ἐξήρχετο. It would be a more natural construction to make πολλῶν τῶν ἐχόντων depend on ἐξήρχετο. Cf. 16, 39.

Vs. 9-13. ἐξιστῶν, *astonishing*; literally, *making them beside themselves*. — τινὰ—μέγαν, *some great one*. See N. on 5, 36. — ἀπὸ μικροῦ ἕως μεγάλου, *from the least to the greatest*=*of every age and condition*. — οὗτος . . . μεγάλη, *this is the mighty power of God*; literally, *this is the power of God (viz.) that which is great*. καλουμένη=being regarded, being. — τὰ . . . Θεοῦ, i. e. the doctrines and duties of the religion of Christ. — τοῦ ὀνόματος. See N. on 3, 16. — Σίμων καὶ αὐτός, *Simon himself also*. Cf. S. § 160. 4. b. — ἦν προσκατερῶν. See N. on 1, 13.

Vs. 14-19. δέδεκται has a middle signification. — ἡ Σαμάρεια, i. e. the Samaritans. — ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός. A preposition in composition is often followed by the same preposition with its case. — βεβαπτισμένοι ὑπῆρχον. See N. on ἦσαν καταμένοντες, 1, 13. — ἐλάμβανεν, sc. ἐκεῖνοι referring to αὐτούς. — προσήνεγκεν αὐτοῖς χρήματα (*money*). From this attempt of Simon Magus to purchase the gift of the Holy Spirit, the word *simony* is used to denote traffic in ecclesiastical offices and preferments. — κάμολ (i. e. καὶ μοι), *to me also*. — ᾧ ἐάν, *whomsoever*. The particle ἐάν after relative pronouns stands for ἅν, and gives to them an indefiniteness of idea expressed in English by *ever* or *soever*. Cf. Jelf's Kuhn. § 828. 2.

Vs. 20-24. τὸ ἀργύριον . . . ἀπώλειαν, *let thy money go to destruction with thee*. This is not an imprecation, since in v. 22 the apostle exhorts him to repent, but is indicative of the abhorrence with which he regarded the proposal of Simon. — τὴν δωρεὰν τοῦ Θεοῦ=τὴν δωρεὰν τοῦ ἁγίου πνεύματος. Cf. 2, 38. — ἐν τῷ λόγῳ, *in this thing*, i. e. in the religion of Christ and its attendant blessings. — καρδία σου οὐκ ἔστιν εὐθεῖα, *thy heart is not right*, i. e. your profession of Christianity is hypocritical. — μετανόησον . . . ταύτης (by constructio prægnaans. See N. on 1, 9)=*repent and turn from this evil*. —

εἰ ἄρα, if perchance. The doubt is not to be referred to the readiness of God to forgive him in case he repented, but to the fact whether he would repent. — *εἰς χολὴν = ἐν χολῇ.* — *χολὴν πικρίας, gall of bitterness = very bitterness of sin, the most offensive state of wickedness.* The expression is very strong and forcible. — *ὁρῶ σε ὄντα = ὁρῶ ὅτι σὺ εἶ.* S. § 225. 9. c. — *ὧν = ἐκείνων δ,* of which the antecedent is the partitive genitive after *μηδέν*.

V. 25. *μὲν* in *οἱ μὲν* stands opposed to *δὲ* in v. 26. — *κώμας* is here put for the inhabitants of the villages, and hence follows *εὐηγγελίσαντο* as accusative of person, a construction which the verb sometimes takes. Cf. 16, 10; Luke 3, 18; Gal. 1, 9; 1 Pet. 1, 12. — *εὐηγγελίσαντο* on their way to Jerusalem.

Vs. 26–28. *καταβαίνουσιν, leading down.* With similar usage we speak of a way *leading* to or from a place. — *Γάζαν, Gaza.* This town was situated about 60 miles S. W. of Jerusalem. — *αὕτη (= ἡ)* refers to *τὴν ὁδόν*. Some refer it to *Γάζα* because it is the nearest subject. But cf. 4, 11, where the pronoun *οὗτος* evidently refers to the more remote noun *Ἰησοῦ Χριστοῦ*. The words *αὕτη ἐστὶν ἔρημος* are those of Luke and not of the angel. — *ἔρημος* is not to be taken in an absolute sense, but as signifying, *sparsely populated*. Such a road would be preferred by persons, who, like the eunuch, wished to read and meditate while travelling. — *ὁς . . . αὐτῆς.* He was treasurer to the queen, and a proselyte, as is evident from his visit to Jerusalem for devotional purposes (cf. *ὁς . . . Ἱερουσαλήμ*), and his reading the Jewish Scriptures while journeying. — *ἦν ὑποστρέφων,* was returning from Jerusalem. — *ἄρματος* is used here of a pleasure or travelling-carriage, and not of a war-chariot.

Vs. 30, 31. *ἄραγε, whether indeed?* — *δ = ἐκεῖνα δ.* See N. on 1, 1. — Kuin. finds an elegant paronomasia in *γινώσκεις* and *ἀναγινώσκεις*. — *γὰρ* implies an ellipsis: (certainly not) *for how can I,* etc. — *ὀδηγήσῃ.* This verb is tropically employed in the sense of *to*

teach, to instruct, its etymological signification being *to guide, to conduct* through an unknown way.

Vs. 32, 33. *περιοχή* is the predicate and *αὐτή* is the subject. This passage is quoted from the Septuagint version of Isa. 53, 7, 8. — *ἡ κρίσις αὐτοῦ ἥρθη*, *his judgment was taken away*, i. e. he was deprived of a just trial and judgment. Some translate: *by an oppressive judgment he was cut off*. Bloomf. thinks that the translation of the LXX. is defective, and that the Hebrew original should be rendered: “so he opened not his mouth under his oppression. From judgment was he hurried off [to death].” — *τὴν . . . διηγῆσεται*. Dr. Robinson in his *Lex. N. T.* renders this passage, *who shall declare his posterity*, i. e. the number of his followers. Some render *γενεάν*, *manner of life*, from the Jewish custom of making proclamation before the execution of a criminal, that if any one knew any thing concerning his innocence, he should come forward and declare it. This explanation is far-fetched and repugnant to the obvious meaning of *γενεάν*. Another class of interpreters take this word in the sense of *generation* (i. e. men of those times), and suppose that reference is had to their wickedness: *who can describe the wickedness of the men of his age* in putting him to death. This appears to me the best interpretation of the passage, and harmonizes with the following clause *ὅτι . . . αὐτοῦ*, which refers to his violent and unmerited death.

Vs. 34, 35. *ἀποκριθεὶς* is to be referred to the question proposed by Philip in v. 30. — *δέομαί σου*. S. § 200. 3. — *περὶ ἑτέρου*. The preposition is repeated in consequence of the disjunctive *ἢ*, which makes the pronouns antithetic. — *ἀρξάμενος . . . ταύτης*, i. e. making the passage referred to, the theme of his remarks.

Vs. 36, 37. *κατὰ*, *along*. — *ἐπὶ τι ὕδωρ*. This was probably some branch of the Eschol, or as Bloomf. suggests, a pool formed by some bend of the Eschol itself. — *ἰδοῦ, ὕδωρ*, *behold! water*. There is an ellipsis of *ἔστι* in this expression. — *τί κωλύει με*, *what hinders me* = *why should I not*. — *εἶπε δὲ ὁ Φίλιππος . . . Χριστόν*. This verse

is wanting in several of the best MSS., and is therefore bracketed as doubtful. Its genuineness, however, is recognized by Irenæus, Tertullian, and other primitive writers. Cf. Trollope's note. — τὸν Ἰησοῦν Χριστόν, *Jesus Christ*. In this phrase *Christ* is a proper name.

Vs. 38. 39. στήναι, *to stand = to be stopped*. — ἀμφότεροι is repeated in δε Φίλιππος καὶ ὁ εὐνοῦχος. — ἤρπασε, *snatched away*, i. e. the Spirit caused him to depart suddenly. Nothing miraculous is intended by the expression. — οὐκ—οὐκέτι, *no more*. The reason why the eunuch saw Philip no more, is given in the next clause: *for he went on his way* (homeward) *rejoicing*, and did not return again to Palestine. χαίρων denotes manner, and ὁδὸν is the accusative of the abstract notion of the verb. S. § 181. 2.

V. 40. εἰς gives to εὐρέθη the pregnant sense, *came to Azotus and was there found* (i. e. met with). See N. on 1, 9. Azotus was the ancient Ashdod, one of the five chief cities of the Philistines. It lay on the sea-coast between Joppa and Gaza. — τὰς πόλεις depends on διερχόμενος, and refers to the cities between Azotus and Cæsarea, such as Joppa, Lydda, etc.

CHAPTER IX.

Vs. 1, 2. — ἔτι, *yet*, i. e. from the time of the martyrdom of Stephen. — ἐμπνέων ἀπειλῆς καὶ φόβου, *breathing threatening and slaughter*. The expression is usually referred to the fact, that when men are under the influence of strong emotions, they breathe with quickness and vehemence, and hence, in metaphorical language, they are said to breathe out anger, rage, threats, defiance, or whatever passion or feeling has taken possession of their breasts. Cf. Odyss. 22. 203; Il. 2. 536. See also Milton's *Paradise Lost*, Book 2, 697:

“———— and breathe defiance here, and scorn,
Where I reign king —————.”

ἀπειλῆς and φόβου are genitives of source ; literally, *breathing from or of threatening and slaughter* (cf. K. § 273. 5. d ; Mt. § 376 ; S. § 197. 2), the person spoken of being considered so full of the thing expressed in the genitive, that his very breath partook of its quality. The shade of thought thus imparted to the expression, is not inconsistent with the general sense usually given to it, which is referred to in the former part of the note. — τῷ ἀρχιερεῖ, i. e. Caiaphas. If their chronology is true, who date the apostle's conversion A. D. 37, it was Theophilus the son of Ananus, who was high priest at this time. — ἐπιστολάς, *letters* credential and plenipotentiary. — εἰς is here followed by the accusative of place, in the sense *to be carried to* ; πρὸς, by the accusative of person (τὰς συναγωγὰς = *the assemblies* convened in the synagogues), in the sense of *to be delivered to*. — τῇς ὁδοῦ, *of that sect*, i. e. Christians. This use of ὁδός is quite frequent.

Vs. 3-6. περιήστραψεν, *flashed around* (like lightning), *shone brightly around*. — φῶς. This light was occasioned by the rays of glory which proceeded from the form of Jesus. — φωνήν, not thunder as Kuin. thinks, but an articulate voice. See N. on v. 7. — σκληρὸν . . . λακτίζειν is a proverbial phrase drawn from oxen, which would suffer the more pain should they kick against the goads with which they were driven. — λαληθήσεται. The subject is τί σε δεῖ ποιεῖν.

Vs. 7-9. εἰστήκεισαν. The verb ἵστημι, when joined with an adjective or participle, has oftentimes the signification of εἶναι, only more emphatic. — ἄγνοοι, *dumb* with amazement. — μηδένα δὲ θεωροῦντες. This shows that the φωνή was not thunder, for in that case, they could not have expected to see any person. — οὐδένα ἑβλεπε, *he saw no one*, neither the person who addressed him, nor his companions. That his blindness was not amaurosis is evident from the suddenness of his cure, and the scales which fell from his eyes. Cf. vs. 17, 18. — ἡμέρας. S. § 186. 2. — οὐκ . . . ἐπιεν is not, I think, to be taken of entire abstinence from food, but of eating and drinking comparatively nothing.

Vs. 10-12. ὀνόματι. See N. on γένει, 4, 36. — ἰδοὺ ἐγώ, κύριε

is put by a Hebraism for an affirmative adverb. — ἰδοὺ γὰρ προσέ-
χεται reveals to Ananias the spiritual condition of Saul, and εἶδεν ἐν
ὄφθαλμι κ. τ. λ., that Saul was notified of his coming. It is erroneous
therefore to make προσέχεται καὶ = προσευχόμενος as is done by some
critics. — ὁ κύριος, i. e. Christ. — εὐθείαν, *Straight*. This street
has continued under the same name to the present day. It runs in a
direct line from the eastern to the western gate, a distance of about three
miles. — Σαῦλον. Supply ἄνδρα. — Ταρσέα, a *Tarsean*. Tarsus
was the capital of Cilicia, situated on the banks of the Cydnus, which
flowed through the midst of it. As a seat of learning, it ranked with
Athens and Alexandria. — ἄνδρα ὀνόματι Ἀνανίαν. The proper name
is put for the pronoun σέ, in order to express more distinctly the vision
as it was seen by Saul.

Vs. 13-16. ἀκήκοα is 2 perf. of ἀκούω. — πολλῶν, sc. ἀνθρώπων.
— τοῖς ἁγίοις, the *saints*, i. e. Christians. — ὧδε in Damascus.
— δῆσαι depends on ἐξουσίαν, as an adnominal genitive. S. § 222.
2. — τοὺς . . . σου, i. e. thy disciples. — ἐκλογῆς is the genitive
of quality, and is to be translated as an adjective in agreement with
σκεῦος, a *chosen vessel* (= a selected instrument). Cf. Butt. § 123. N.
4. — τοῦ βαστάσαι denotes the purpose of σκεῦος ἐκλογῆς, and with
ἐνώπιον (in the presence of), has the pregnant sense to *bear and make*
known. See N. on 7, 45. Kuin. says that the metaphor employed in
σκεῦος is continued in βαστάσαι. — αὐτῷ is taken by some in the
sense of ἐν αὐτῷ, but this is too forced to be admissible. — ὅσα=
τοσοῦτα ὅσα, of which the antecedent depends on ὑποδείξω.

Vs. 17, 18. εἰς τὴν οἰκίαν spoken of in v. 11. On the use of the
article, cf. S. § 167. — ὃ ἦρχου, in *which you came*. — ὅπως, in
order that. See N. on 1, 18, 19. — ὥσει λεπίδες. Some take this
expression to mean, that Saul's restoration to sight was as sudden and
complete, as if his vision had been obscured by scales, which then fell
from his eyes. It is more natural to suppose, that something had really
formed upon his eyes, which, when removed in the miraculous way here

spoken of, appeared like scales. — ἀνέβλεψε, *recovered his sight again* (ἀνα-).

Vs. 20-25. ἐκήρυσσε τὸν Ἰησοῦν κ. τ. λ., i. e. ἐκήρυσσε ὅτι Ἰησοῦς ἐστὶν κ. τ. λ. — εἰς τοῦτο refers forward to ἵνα . . . ἀρχιερεῖς, which it renders emphatic. — ἐνεδυναμοῦτο in the Christian faith. — συμβιβάζων, *demonstrating* by comparing the predictions of the Old Testament with their fulfilment in Christ. — ἡμέρας τε καὶ νυκτός. S. § 196. In respect to the thing here spoken of, cf. 2 Cor. 11, 33. — διὰ τοῦ τείχους, i. e. through an aperture in the wall. In 2 Cor. 1. c. it is said to have been διὰ θυρίδος, *through a window* of the wall.

Vs. 26-28. παραγενόμενος . . . Ἱερουσαλήμ. It appears from Gal. 1, 17, that Paul after his conversion went into Arabia, and thence returned again to Damascus, from which place he made his escape in the manner here related. On his leaving Damascus the second time, it would seem that he proceeded directly to Jerusalem. Cf. Gal. 1, 18. — καὶ (before πάντες) = *but*. — μὴ πιστεύοντες. It is somewhat strange that the disciples in Jerusalem had received no tidings of Paul's conversion, although three years had passed since it took place. Trollope after Doddridge refers it to the uncertainty and irregularity of communication between remote places in those times, which would be increased, at this particular period, by the war between Herod and Aratas. — διηγῆσατο refers to Barnabas. Some erroneously refer it to Saul. — εἰσπορευόμενος καὶ ἐκπορευόμενος. See N. on 1, 21. — ἦν παρρησιαζόμενος = ἐπαρρησιάζετο (see N. on 1, 13), and thus connects with ἐλάλει and συνεζήτει which follow.

V. 30. ἐπιγόντες, sc. τοῦτο. — κατήγαγον, *conducted him down*. κατὰ is employed with verbs, to denote direction from the interior to the sea-coast.

Vs. 31-34. αἱ μὲν οὖν ἐκκλησίαι κ. τ. λ. Either the persecution had spent its force, the principal members of the church having been driven into other lands, and one of the leading persecutors having been converted, or the civil commotions, resulting from the order of Caligula to set

up his statue in the temple at Jerusalem, and the approach of the army of Petronius, had turned off the attention of the Jews from the Christians to matters pertaining to their own safety. — διὰ πάντων (sc. τόπων) is to be taken with διερχόμενον. — καί, also. — ὀνόματι. Cf. N. on v. 10. — Αἰνέαν. His name denotes his Greek origin. — κατακείμενον ἐπὶ κραββάτῳ, i. e. (as Bloomf. remarks) he was *bed-ridden*. — στρώσον, sc. κράββατον.

Vs. 36-38. πλήρης ἀγαθῶν ἔργων, *abounding in good works*. S. § 200. 3. — ὧν=ἧ. See N. on 1, 1. — λούσαντες for burial. The use of the masculine participle does not necessarily confine the action to men (S. § 157. 2), and we know that the office was in part at least performed by women. — μὴ ὀκνησαι, *not to delay*. A vague hope perhaps was indulged by them, that Peter would be able to restore the dead body to life. — ἕως, *unto*.

Vs. 39-43. εἰς τὸ ὑπερφῶν where lay the dead body. — ἐποίει, *used to make*. S. § 211. N. 10. — μετ' αὐτῶν οὖσα, *while* (see N. on 1, 2) *she was with them*; i. e. while she was alive. — τοὺς ἁγίους. See N. on v. 13. — ᾤσαν is in the predicate. — γνωστὸν δὲ ἐγένετο, *the thing was known*. "The nominative is omitted when any thing general and indefinite is expressed." S. § 152. 2. a. — παρὰ, *with*=in the house with.

CHAPTER X.

Vs. 1, 2. ἐκ σκείρης, *belonging to the cohort*. — Ἰταλικῆς. Its name would indicate that the cohort was composed, mainly, if not altogether, of native Italians. As Cornelius was one of its principal officers, it is not improbable that he belonged to one of the patrician families at Rome. — εὐσεβής. See N. on εὐλαβεῖς, 2, 5. — τῷ λαῷ. Cf. v. 22. — δεόμενος τοῦ θεοῦ. See N. on 8, 34. — διαπαντός, *continually*. S. § 135. 3.

Vs. 3, 4. *εἶδεν*. The subject is to be supplied from *ἀνὴρ—Κορνήλιος* v. 1. In some MSS. *ἦν* in v. 1 is omitted. — *ἐν ὁράματι φανερώς*, i. e. plainly and distinctly before his eyes. — *ᾤραν ἐννάτην*. See N. on 3, 1. — *τί ἐστι, what is it? = what is your will?* — *ἀνέβησαν εἰς μνημόσυνον, have come up as a remembrance = to keep you in remembrance.* *εἰς* here denotes object or purpose. Cf. K. § 220. 2 (3). a. — *ἐνώπιον* is to be taken with *ἀνέβησαν*.

Vs. 5-7. *μετάπεμψαι, invite to come; literally, send for* (mid. voice). — *ξενίζεται, is entertained = abides, tarries.* — *ἥ—οἰκία, whose house.* S. § 201. 5. — *αὐτῷ* refers to Cornelius. — *τῶν οἰκετῶν* and *τῶν προσκατερούντων* are partitive genitives.

Vs. 9-12. *δοικοποῦντων ἐκείνων* is a genitive absolute denoting time. — *δῶμα, i. e. the house-top*, which was flat. This was the common place of retirement for devotional purposes. — *γεύσασθαι, sc. τῆς τροφῆς.* — *ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις, a trance fell upon him = he fell into a trance.* — *θεωρεῖ τὸν οὐρανὸν ἀνεφγμένον, i. e. the heaven seemed to him to be opened.* — *ἑρχαῖς, extremities, corners.* — *πάντα = various kinds.* — *τοῦ οὐρανοῦ, i. e. the air, where birds fly.* The Jews used the word *οὐρανός* in three senses, (1) the atmospheric heaven, or the region below the firmament; (2) the firmament in which they supposed the sun, moon, and stars to be fixed; (3) the heaven above the firmament, or the upper heaven, where God abides.

Vs. 13-16. *θύσον.* This verb literally signifies *to sacrifice*, but is often used in the simple sense *to kill*. — *οὐδέποτε ἔφαγον πᾶν, I have never eaten any thing.* — *κοινόν, i. e. profane, unclean.* The word is used in a ceremonious sense. — *φορῇ.* Repeat *ἐγένετο* from v. 13. — *ᾧ = ἐκεῖνα ᾧ, of which the antecedent depends on κοίνου.* — *ἐκαθάρισε = has declared to be clean.* — For the use of *μὴ* with the imperative, cf. S. § 229. 2. — *ἐπὶ τρίς, up to three times = three times.* The repetition served to impress the vision more distinctly on Peter's mind. *ἐπὶ* denotes the *terminus ad quem*. Meyer.

Vs. 17, 18. *ἐν ἑαυτῷ διηπόρει, was greatly in doubt* (see N. on

2, 12) *in himself*. ἐν αὐτῷ is added to the verb for the sake of emphasis. — ἂν εἴη, *might signify*. — πυλῶνα, *the large gate* at the entrance of the house. — φωνήσαντες is here used in the absolute sense of *crying out, calling aloud*, as when one wishes to arouse the inmates of a house.

Vs. 20–24. μηδὲν διακρινόμενος, *not hesitating, without hesitation*. — ἐγὼ ἀπέσταλκα αὐτούς, *I have sent them*. ἐγὼ refers to τὸ πνεῦμα (v. 19), and furnishes another proof of the personality of the Holy Spirit. See N. on 5, 4. — μαρτυρούμενος. See N. on 6, 3. — ἐχρηματίσθη, *has been warned, admonished*. — τῇ δὲ ἐπαύριον (sc. ἡμέρᾳ) — τῇ ἐπαύριον. The same day that Cornelius saw the vision, he sent messengers to Peter (v. 8); these persons reached Joppa the next day (v. 9); the day after, they set out on their return to Cornelius (v. 23), and the next day, they reached home (v. 24). — τοὺς ἀναγκαίους φίλους, *intimate friends*, as distinguished from τοὺς συγγενεῖς, *relatives*.

Vs. 25–29. προσεκύνησεν. Cornelius prostrated himself before Peter as a divine messenger, a homage which the apostle prudently and piously declined. — καγὼ αὐτός, *I myself also*. — συνομιλῶν αὐτῷ, *talking with him* as they proceeded into the house. — ἀδέμιτον agrees with κολλᾶσθαι and προσέρχεσθαι the subjects of ἔστιν. — ἀλλοφύλῳ, *one of another tribe or race, a foreigner*. — ἔδειξε, *has taught*. — τίνι λόγῳ, *for what reason*.

Vs. 30–33. μέχρι ταύτης τῆς ὥρας, i. e. until the ninth hour, which was the time of the day in which the present conversation took place. — ἐξαυτῆς, i. e. ἐξ αὐτῆς (sc. ὥρας).

Vs. 34–38. ἀνοίξας τὸ στόμα is a phrase used, when one is about to speak at length on a grave and important subject. — ἐπ' ἀληθείας = ἀληθῶς. Cf. 12, 11. — τὸν λόγον is repeated in the varied expression βῆμα, and is governed by οἴδατε. The repetition results from the parenthesis οὗτός ἐστι πάντων κύριος, which seems to have been thrown in by Peter, in order to show that Jesus Christ, as Lord of all, had power to bestow salvation upon whomsoever he pleased. — διὰ Ἰησοῦ Χριστοῦ

is to be constructed with *εὐαγγελιζόμενος*. — *οἴδατε*—*Ἰησοῦν* . . . *αὐτόν*. The construction is put for *οἴδατε ὡς ὁ θεὸς τὸν Ἰησοῦν ἐχρίσε*. The noun *Ἰησοῦν* is properly in exegetical apposition with *λογὸν* and *ῥῆμα*.

Vs. 39–43. *ὧν*=*ἧ*. See N. on 1, 1. — *ἀνεῖλον*, sc. *οἱ Ἰουδαῖοι*. — *κρεμάσαντες* denotes the manner, *by hanging*. Cf. K. § 312. 4. e. — *ξύλου*. See N. on 5, 30. — *ἐμφανῇ γενέσθαι*, *to be seen openly*. — *μάρτυσι* depends on *ἐμφανῇ*. — *οἵτινες*=*as those who*=*for we*. Cf. Mt. § 480. Obs. 3. — *ἡμῖν* is in apposition with *μάρτυσι*. — *τούτῳ* is the dat. *commodi* (cf. N. on 3, 20) after *μαρτυροῦσιν*. — *λαβεῖν* has for its subject *πάντα τὸν πιστεύοντα*.

Vs. 44, 45. *ἔτι* . . . *Πέτρου*, *while Peter was yet speaking*. S. § 226. — *οἱ ἐκ περιτομῆς*=*οἱ περιτετμημένοι*. Cf. 11, 3.

Vs. 47, 48. *κωλύσαι—μή*. With verbs of hindering, refusing, forbidding, and such others as contain a negative idea, *μή* is often added. Cf. K. § 318. 8; S. § 230. 3. — *τοῦ βαπτισθῆναι* denotes the object or design of the preceding clause. — *ἡμεῖς*. The verb is to be supplied from *ἔλαβον*. — *προσέταξέ τε αὐτοὺς βαπτισθῆναι*. The apostles themselves very rarely administered baptism. — *ἡμέρας τινάς*, *certain days*=*some length of time*.

CHAPTER XI.

V. 1. *οἱ ὄντες κατὰ τὴν Ἰουδαίαν*, *who were* (see N. on 1, 11) *in Judea*, i. e. who remained at Jerusalem, and had not fled from the persecution which arose after Stephen's death. Cf. N. on 8, 1. Meyer takes *κατὰ* in the sense of *throughout*, and *τὴν Ἰουδαίαν* for the land of Judea. — *ἐδέξαντο τὸν λόγον*, i. e. had embraced the gospel.

Vs. 2, 3. *ἀνέβη* from *Cæsarea*. — *οἱ ἐκ περιτομῆς* (see N. on 10, 45). As all of the converts at that time were from those who had been circumcised, *οἱ ἐκ περιτομῆς* refers to those who were strongly attached

to the Jewish rites and ceremonies. — ἀκροβυστίαν ἔχοντας = ἐκ ἀκροβυστίας ὄντας, *being uncircumcised*. — εἰσῆλθες καὶ συνέφαγες αὐτοῖς denotes great intimacy with the persons spoken of.

V. 4. ἀρξάμενος—ἐξετίθετο = ἤρξατο ἐκτιθέναι (*to narrate*). This redundancy of expression is quite common in the sacred writings.

Vs. 12–14. οἱ ἐξ ἀδελφοί. The article is here used δεικτικῶς (see N. on 2, 7), the brethren either being present on this occasion, or if absent, being well known to the apostles and brethren in Judea. The former is the more probable supposition. — διακρινόμενον properly belongs to μοι, but conforms in case to the omitted subject of συνελθεῖν. This construction promotes emphasis. Cf. Mt. § 536; S. § 222. 3. a. — τὸν ἄγγελον. Cf. 10, 3, 22. The article is employed when the noun has been previously spoken of. S. § 167. — ἐν οἷς, *by which*, i. e. by the subject of which, viz. Jesus Christ.

Vs. 15–18. ἀρξασθαι, in ἐν δὲ . . . λαλεῖν, is not to be taken in its strictest sense, for Peter probably spake some minutes before the descent of the Holy Ghost. He was, however, comparatively in the commencement of his address when the thing took place. — ὡσπερ . . . ἡμᾶς, i. e. without the imposition of hands. It is unnecessary with Doddridge and others to suppose, that there was a reappearance of the cloven tongues of fire. The same effect, however, was produced as marked the descent of the Spirit on the Apostles. Cf. 10, 46. — ἐν ἁρχῇ, i. e. upon the day of Pentecost. — ἐμνήσθην τοῦ ῥήματος (S. § 192. 1). Cf. 1, 5. — εἰ οὖν, *since then, inasmuch then as*. — πιστεύσασιν is to be referred to αὐτοῖς, i. e. to Cornelius and his family. — ἐγὼ δὲ τίς ἤμην, i. e. τίς ἤμην ἐγώ. This transposition of τίς is quite common. δὲ = *then*. — δυνατὸς = ὥστε δυνατὸς εἶναι. Bloomf. — ἡσύχασαν from their cavilling. — ἄραγε, *so then*. — τὴν μετένοια—εἰς ζωὴν, *repentance unto life*, i. e. repentance which through the grace of God prepares the soul for everlasting life. — ἔδωκεν, “God is said to *give* what he enables men to acquire.” Trollope.

Vs. 19–21. The preaching and progress of the gospel among the

Gentiles constitute, henceforward, the principal theme of the narration. — οἱ μὲν οὖν διασπαρέντες κ. τ. λ. Cf. 8, 1. — ἀπό, on account of. — ἐπὶ Στεφάνῳ, i. e. after the death of Stephen. ἐπὶ is sometimes used to denote a succession of events. K. § 296. II. 1. b. Cf. Xen. Cyr. II. 3. § 7, ἀνέστη ἐπ' αὐτῷ Φεραύλας, after him Pheraulas rose up. — Φοινίκης καὶ Κύπρου. Places that are well known, or the situation of which is clearly designated on the map prefixed to this volume, will be passed by unnoticed in these notes. — Ἀντιόχειαν, Antioch, the capital of Syria, was situated on the river Orontes. It was founded by Seleucus Nicanor, and called after the name of his father Antiochus. — τοὺς Ἑλληνας, which is the most approved reading, refers to the Gentiles, and not to the Hellenistic Jews, which the rival reading Ἑλληνιστὰς would signify. Here, as Doddridge remarks, we have the first account of preaching the gospel to the idolatrous Gentiles, since τοὺς Ἑλληνας cannot well be limited to the worshippers of the true God. — χεῖρ κυρίου. See N. on 4, 28. — πολλὸς = μέγας. — εἰς τὰ ὅσα is regarded by Kuin. and some others as redundant, but it is better to refer it to the secrecy with which this intelligence was communicated to the church in Jerusalem, which, as Trollope remarks, was rendered necessary by the persecution which was then raging.

Vs. 23, 24. τὴν χάριν τοῦ θεοῦ manifested in this increase of the church. — τῇ προσδέσει, with steadfast purpose. — προσμένειν τῷ κυρίῳ, to remain faithful to the Lord. — ὅτι introduces the ground of this pious zeal of Barnabas, and not, as some think, the cause why he was sent to Antioch. — ὄχλος ἰκανός, a great multitude.

Vs. 25, 26. ἀναζητῆσαι Σαῦλον. Saul was well known to Barnabas (cf. 9, 27, 29), and his peculiar gifts qualified him for laboring in this great city. It will be remembered that Paul had fled to Tarsus in consequence of the persecution, which had been stirred up against him at Jerusalem. Cf. 9, 30. — εὗρων αὐτόν, when he had found him. Cf. N. on 1, 2. — συναχθῆναι ἐν τῇ ἐκκλησίᾳ, "were associated (as colleagues) in the congregation." Bloomf. There is no objection, however,

to the usual translation of this passage. — *χρηματίζειν*. According to the later Greek usage, this verb signifies what is equivalent to doing business *under a name*. Hence it signifies *to take a name, to be named*, the name being in apposition. Cf. Rob. Lex. N. T. sub voce. — *Χριστιανούς* is the predicate. Cf. S. § 185. N. 1. This name, probably, was first given them by others, if not as a term of derision, yet as a distinctive appellation, but it was so appropriate, that it soon came into use among themselves.

Vs. 28–30. *τὴν οἰκουμένην* does not refer here to the whole Roman empire, much less to the whole inhabitable world, but to Judea only. — *καθὼς ἡνέκα ἕκαστος τις*, as each one had means. *χρημάτων* is usually supplied, but the verb may be taken absolutely. For the augment cf. S. § 95. 2. — *ἕκαστος* has a collective signification, and hence takes a plural verb. In such cases, the pronoun may be regarded as in partitive apposition with the subject of the verb. Cf. S. § 150. N. 3. See also N. on 2, 6. — *εἰς διακονίαν*, for the relief, depends on *πέμψαι*. — *ἀποστείλαντες*, sc. *τὴν διακονίαν* from the preceding verse. — *πρεσβυτέρους*, elders or presbyters, to whom was committed the care and government of the individual churches. Cf. Rob. Lex. N. T. — *Βαρνάβας* is the Doric genitive of *Βαρνάβας*. S. § 44.

CHAPTER XII.

Vs. 1–3. *κατ' ἐκεῖνον δὲ τὸν καιρὸν*, i. e. the time when Barnabas and Saul visited Jerusalem. — *ἐπέβαλεν—τὰς χεῖρας* (=endeavored, took in hand) *κακῶσαι τινὰς* = *ἐπέβαλεν τὰς χεῖρας ἐπὶ τινὰς ὥστε κακῶσαι αὐτούς*. Rob. Lex. N. T. sub voce *ἐπιβάλλω*. — *Ἡρώδης*, i. e. Herod Agrippa, grandson of Herod the Great. — *ἀνεῖλε—μαχαίρα*. The Roman procurators, among whom Herod, as holding office under the Roman emperor, may be classed, had the power of life and death.

It is probable that James suffered decapitation, although beheading was sanctioned by the Mosaic law. Cf. Jahn's Bib. Arch. § 257. — τοῖς Ἰουδαίοις refers to the Jewish people, and not to the Sanhedrim alone. — προσέδετο συλλαβεῖν, *he proceeded to apprehend* = *he next apprehended*. This Hebraistic mode of expression denotes repetition, or the sequence of events.

Vs. 4-7. τῶν ἀζύμων, *of unleavened bread*, i. e. of the Paschal feast. — τέσσαρσι τετραδίοις, *four quaternions*, i. e. four detachments of soldiers consisting of four men each, two of whom kept watch over Peter in prison, and two guarded the doors. Each quaternion took a nightly watch of three hours. — ἀναγαγεῖν, *to bring him forth* for trial and subsequent execution. — οὖν, *so then*. — ἐκτενής, *intense, earnest*. The word is literally applied to the tension of a rope, and hence is tropically used to denote intense and protracted mental exercises. — ἦν—γινόμενη has the sense *was made*, and hence is followed by the genitive with ὑπό. — προάγειν, sc. τῷ λαῷ. Cf. v. 4. — τῇ νυκτὶ ἐκέλη, i. e. the night before the day in which he was to be tried and executed. — δεδεμένος (perf. pass. part. of δέω) ἄλύσει δισί. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. In order to render his chance of escape still more hopeless, two of his keepers were stationed at the doors (see N. on v. 10), to prevent any ingress of his friends, or any egress on his part. — οἰκήματι is put euphemistically for δεσμοτηρίφ. — ἀνάστα is the imperative 2 aor. act. for ἀνάστηθι. S. § 126. N. 4.

V. 10. φυλακὴν is here used of the persons keeping guard. One of the soldiers kept guard at the door of Peter's cell, and constituted what is called here, in reference to one going out of the prison, the πρώτη φυλακή. The other, keeping guard at the door leading into the court of the prison, became the δευτέρα φυλακή. — τὴν πύλιν τὴν σιδηρᾶν. This iron gate was probably the one leading (φέρουσαν) from

the court into the city. — *αὐτομάτη* may be rendered adverbially, *of its own accord, spontaneously*. Cf. Butt. § 123. N. 3.

Vs. 11, 12. *γενόμενος ἐν ἑαυτῷ*. Cf. Xen. Anab. I. 5. § 17. — *προσδοκίας* is put by metonymy for the thing expected, viz. the death of Peter. — *συνιδὼν*, *reflecting* on his situation. Some render this word, *having come to himself*. But that idea has been expressed in *γενόμενος ἐν ἑαυτῷ* (v. 11). — *Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου*. He accompanied Barnabas and Paul in their missionary travels, and was probably the one who wrote the gospel bearing his name. — *ἐξελθὼν* from Jerusalem. — *προσευχόμενοι* for the deliverance of Peter.

Vs. 13–17. *τὴν θύραν τοῦ πυλῶνος*, *the door of the porch*, i. e. the outer door, as opposed to the inner one leading from the court into the house. — *ὑπακούσαι*, *to listen and reply to the knocking*. — *ἐπιγνοῦσα*, *having recognized*. — *ἀπὸ τῆς χαρᾶς*, *through joy*. The effect on the damsel of this sudden and excessive joy was very natural. The reply of those within to her statement, *μάλιν, thou art mad*, is to be attributed in like manner to the effect of this joyful and overwhelming surprise. — *δυσχυρίζετο οὕτως ἔχειν*, *vehemently affirmed it to be so*. *ἔχω* with an adverb is often to be translated in the sense of *to be circumstanced, to be*. Cf. Butt. § 130. N. 2; Mt. § 496. — *ὁ ἄγγελος αὐτοῦ ἐστίν*. It was a doctrine of the Pharisees, that to every individual an angel was assigned, who sometimes made his appearance. — *κρούων*, sc. *τὴν θύραν*, elicited from v. 13. — *σιγᾶν* denotes the purpose of *κατασεύσας*. Peter enjoined silence in order that the Jews in the vicinity might not be aroused, and also that he might recount the particulars of his wondrous deliverance. — *Ἰακώβω*, i. e. James the Less, so called to distinguish him from James the son of Zebedee, who had just been slain by Herod. Cf. v. 2. — *εἰς ἕτερον τόπον*. Some have thought by a comparison of Gal. 2, 11, that Antioch was the place to which Peter retired.

Vs. 18, 19. *γενομένης δὲ ἡμέρας*, *when it was day, or as soon as it was day*. — *οὐκ ὀλίγος*, *no small*, by litotes for *very great*. — *τί*

ἦρα ὁ Πέτρος ἐγένετο, what had become of Peter; literally, what Peter was become. — ἀπαχθῆναι, sc. ἐπὶ θανάτῳ. — διέτριβεν, sojourned, abode, is taken absolutely.

Vs. 20-23. πρὸς being a preposition of motion gives to παρῆσαν the sense, *came*. See N. on 1, 9. — τὸν ἐπὶ τοῦ κοιτῶνος, who was over the bed-chamber, i. e. the chamberlain. — ἀπὸ τῆς βασιλικῆς, sc. χώρας. — ἐνδυσάμενος ἐσθῆτα βασιλικήν, being arrayed in royal apparel. For the construction, cf. S. § 184. 1. — βήματος (from βαίνω), an elevated seat (to which one ascends by steps), a throne. — ἀνδ' ὧν (= ἀντὶ τούτου ὅτι), because that.

Vs. 24-25. δὲ in ὁ δὲ is strongly adversative, as it contrasts the prosperity of the church with the awful fate of Herod. — ὑπέστρεψαν to Antioch. — τὴν διακονίαν. Cf. 11. 30.

CHAPTER XIII.

Vs. 1-3. οὖσαν, sc. ἐκεῖ. — προφῆται is to be taken in the sense of *religious teachers*. — δὴ imparts vivacity and emphasis to ἀφορίσατε. Cf. Mt. § 603. — ὃ προσκέκλημαι = πρὸς ὃ κέκλημαι. S. § 233. — ἀπέλυσαν, sc. αὐτούς.

Vs. 4, 5. οὗτοι refers to the persons mentioned in v. 2. — Σελεύκειαν, Seleucia, so called from its founder Seleucus Nicanor, was situated upon the sea-coast near the mouth of the Orontes, whence it was designated, *Seleucia by the sea*. — ἀπέπλευσαν, sailed away. — γενόμενοι, while they were. See N. on 1, 2. — Σαλαμῖνι, Salamis, was on the south-eastern extremity of Cyprus, and is supposed to have been built by Teucer after the Trojan war. It was subsequently called *Constantia*, and later still *Famagusta*. — ὑπηρέτην is in expegetical apposition with Ἰωάννην. There was need of an attendant or private secretary, to assist the apostles in the arrangements and services of their tour.

Vs. 6-8. Πάφου, *Paphos*, was situated on the western extremity of the island, and celebrated for its temple of Venus. — σὺν is here used in the sense of companionship. — ἀνδρὶ συνετῷ, *a man of ability, an intelligent man*. — οὗτος refers to Sergius Paulus. — ὁ μάγος is explanatory of Ἑλύμας, the word *τουτέστιν* being omitted. — οὕτω refers to the explanation of the name just given, and γὰρ serves to introduce this explanatory and parenthetical clause. — ζητῶν denotes the manner in which Elymas withstood Saul and Barnabas. — ἀπὸ τῆς πίστεως, i. e. from the exercise of faith in Christ.

Vs. 9-12. ὁ καὶ Παῦλος, sc. λεγόμενος. This name was evidently bestowed upon Paul, as a token of respect for his illustrious convert, and perhaps for Paul as the instrument of his conversion. The blindness with which Elymas was struck, tended to heighten the fame of the whole transaction. — δόλον. S. § 200. 3. — πάσῃ διαστρέφῳν. See N. on *παύεται λαλῶν*, 6, 13. — τὰς ὁδοὺς, *the ways*, i. e. the counsels or modes of the divine administration. — χεὶρ κυρίου ἐπὶ σὲ (sc. ἔστι), *the hand of the Lord is upon thee* for punishment. — μὴ βλέπων τὸν ἥλιον. The affirmative is frequently strengthened by a denial of its contrary. — ἄχρι καιροῦ, *for a certain season*. Cf. Luke 4, 13. — τῇ διδαχῇ τοῦ κυρίου, i. e. the doctrine respecting Jesus Christ.

V. 13. ἀναχθέντες, *having set sail*. τῇ νητ̃ may be supplied. Cf. ἀνήχθημεν ἐν πλοίῳ. 28, 11. — οἱ περὶ Παῦλον = *Paul and his companions*. S. § 168. 2. — Πέργην τῆς Παμφυλίας, *Perga of* (=belonging to) *Pamphylia*. “Where the place is designated by mentioning both the country and the town, the former as the whole may be put in the genitive.” Crosby, § 361. R. Cf. Mt. § 321. 6. — Ἰωάννης δὲ ἀποχωρήσας κ. τ. λ. Cf. 15, 38.

Vs. 14, 15. Ἀντιόχειαν τῆς Πισιδίας. See N. on v. 13. Seleucus Nicanor founded this city, and named it, as he did the one in Syria (cf. 11, 19), after his father Antiochus. — τῶν σαββάτων. The plural is here put for the singular. — ἐκάθισαν, *sat down*, probably, in the

seat occupied by teachers, or such as expected to address the people. — τοῦ νόμου refers to the five books of Moses, and τῶν προφητῶν, to the prophetic parts of the Old Testament, including also the historical books. — ἀπέστειλαν, sc. ὑπηρέτας. See N. on 5, 21. — παρακλήσεως limits λόγος.

Vs. 16–18. αἱ φοβούμενοι τὸν θεόν. See N. on 2, 5. — ἀκούσατε, i. e. give attention. — τούτου is used δεικτικῶς. See N. on 2, 7. — ὑψωσεν, *exalted, elevated* to a state of honor and prosperity. Some render it *multiplied*, but this idea may be included in the preceding definition. — ἐν τῇ παροικίᾳ, *in their sojourning*, i. e. while they dwelt as strangers, without participation in the rights and privileges of citizens. — μετὰ βραχίονος ὑψηλοῦ, *with a high arm* = with mighty power. — ὥς, *about*. For this use of ὥς with numerals, cf. Hoog. Gr. Particles, p. 189. XIV. — ἐτροποφόρησεν, *bore their manners*, i. e. their rebellion, unbelief, and waywardness. The reading ἐτροφοφόρησεν, *he carried (them) as a nurse*, is adopted by some critics.

Vs. 19–21. ἔθνη ἑπτὰ, i. e. the Canaanites, Hittites, Perizzites, Hivites, Amorites, Girgashites, and Jebusites. Cf. Deut. 7, 1; Josh. 3, 10; 24, 11. — κατεκληρονόμησεν, *distributed by lot* (cf. Josh. 14, 2). αὐτοῖς limits this verb. If, as some think, the translation should be, *obtained an inheritance*, then αὐτοῖς is to be considered as a dat. commodi (see N. on 3, 20), *for them*. — ὥς . . . πενήκοντα. Some connect these words with μετὰ ταῦτα, and translate, *and after these things which lasted about 450 years, he gave them judges*, etc., on the ground that from the covenant made with Abraham to the appointment of judges, there were nearly 450 years. But this construction is forced and inadmissible. Some incline to the opinion, that Paul in this statement followed the same computation which Josephus (Ant. VIII. 3) adopted, and which may have been the commonly received opinion of the Jews, viz. that the temple was built in the five hundred and ninety-second year of the exodus from Egypt, which would allow 339 years for the judges, and 111 years for the oppressions endured

from the heathen kings, to whom the Lord for their punishment had delivered them up. If this method of computation be the true one, the text in 1 Kings 6, 1, must have become corrupted, so far as relates to the time of building the temple. It is the opinion of many eminent critics, that Luke includes here the time of the administration of Samuel. — *Σαμονήλ*, i. e. the time of Samuel. — *κάκειῳ* refers here to time. — *ἐκ* denotes origin or source. — *ἐτη τεσσαράκοντα*.

Vs. 22-25. *μεταστήσας αὐτόν*, having removed him from the kingdom. — *αὐτοῖς* is the dat. commodi. — *εἰς*, for, denotes the purpose of *ἡγειρεν*. Cf. K. § 290. 2. (3) a. — *ᾧ* is the dat. commodi after *μαρτυρήσας*. — *τὸν τοῦ Ἰησοῦ*. S. § 168. 2. — *κατὰ τὴν καρδίαν μου*, after my heart, i. e. "like-minded and therefore beloved." Rob. Lex. — *τούτου* limits *σπέρματος*. — *κατὰ*, in conformity with. — *πρὸ προσώπου* = before. — *εἰσόδου αὐτοῦ*, his entrance upon his ministry. — *τῷ λαῷ* limits *προκηρύξαντος*. — *δρόμον*, course, office-work; literally, race. — *τίνα* is taken by Kuin. in the sense of *ὄντινα* or *ὄν*, his punctuation being *τίνα με ὑπονοεῖτε εἶναι, οὐκ εἰμὶ ἐγώ*, I am not he whom you suppose me to be. I prefer with Bloomf. to take *τίνα* in its usual sense as an interrogative, and supply *οὗτος* with *οὐκ εἰμὶ ἐγώ*. — *οὗ* limits *τὸ ὑπόδημα*. — *ἄξιος*—*λύσαι*, worthy to unloose. S. §§ 200. N. 2; 222. 2.

Vs. 26-28. *οἱ ἐν ὑμῶν φοβούμενοι*. Cf. N. on v. 16. — *ὁ λόγος τῆς σωτηρίας ταύτης* = *ὁ λόγος οὗτος τῆς σωτηρίας*. See N. on 5, 20. — *γὰρ* introduces the ground of the foregoing *ὑμῶν* . . . ἀπεστάλη. — *τοῦτον ἀγνοήσαντες*, not knowing him. This participle is to be repeated with *τὰς φωνάς*, in the sense of *misunderstanding, misapprehending*. — *κρίναντες* (sc. *τοῦτον*), by condemning him. — *ἐπλήρωσαν* the words of the prophets (*τὰς φωνὰς τῶν προφητῶν*). — *εὗρόντες*, although they found. For this concessive use of the participle, cf. S. § 225. 6. — *ἀναιρεθῆναι αὐτὸν* is the second accusative after *ῥητήσαντο*. Cf. S. §§ 184. 1; 179.

V. 29. *ἐτέλεσαν*—*καθελόντες*—*ἔθηκαν*. These words properly refer

to different subjects, as the persons who took Jesus from the cross and buried him, were not those who by crucifying him had fulfilled (ἐτέλεσαν) the predictions respecting him. Yet as the necessity of the burial resulted from the act of those who put Jesus to death, the subjects are blended to give unity to the expression.

Vs. 31-33. ὁφθαλμοῖς συναναβῶσιν. S. § 206. 5. Reference is had not only to the apostles, but to the women and others who accompanied him from Galilee. — εὐαγγελιζόμεθα . . . ὅτι ταύτην κ. τ. λ. Kuinoel constructs: εὐαγγελιζόμεθα, ὅτι τὴν πρὸς τοὺς πατέρας γενομένην ἐπαγγελίαν ὁ θεὸς ἐκπεπλήρωκε. For this species of attraction, by which ἐπαγγελίαν is attracted to the principal clause, and is represented by ταύτην in the subordinate clause, cf. Butt. § 151. 6; K. § 347. 3. Meyer and De Wette, however, reject this construction, and make ὅτι ταύτην κ. τ. λ. contain the explanation or fulfilment of ἐπαγγελίαν. — αὐτῶν refers to τοὺς πατέρας. — ἀναστήσας, *in having raised up*. Cf. S. § 225. 3.

Vs. 34-36. ὅτι δὲ ἀνέστησεν κ. τ. λ., *and that he raised him from the dead, so as that he should never return to corruption* (=die again). The design of the next quotation is to prove, that Jesus Christ would never again be subject to death. For μέλλοντα ὑποστρέφειν, cf. S. § 89. 2. — ὅσια . . . πιστά, *the sure mercies of David*, i. e. the inviolate promises of God to David, that he should have a successor, who should sit upon the throne forever. Cf. 2 Sam. 7, 16; Ps. 89, 3, 4; 132, 11, 12. This quotation is from Isa. 55, 3. — ἐν ἐτέρῳ, sc. ψαλμῷ. The citation is from Ps. 16, 10, which was quoted more fully by Peter, in his address to the multitude on the day of Pentecost. Cf. 2, 25-28. — ἰδίᾳ . . . βουλῇ, *having in his own generation* (i. e. among his contemporaries) *served the will of God*. Meyer without sufficient reason makes ἰδίᾳ γενεᾷ a dat. commodi, *for his own contemporaries having served the will*, etc. Erasmus, Calvin, and some others, construct τῇ τοῦ θεοῦ βουλῇ with ἐκοιμήθη.

Vs. 39-41. ὧν (=ἅφ' ὧν) depends on δικαιωθῆναι, as its antecedent

ἀπὸ πάντων depends on δικαιούται. — ἐν τούτῳ is to be taken with δικαιούται, and not, as some think, with πιστεύων. — μή, *lest*. S. § 229. 3. — τὸ εἰρημένον, *that which was spoken*. S. § 225. 1. — τοῖς προφήταις. The plural is employed for the sake of generalizing the sentiment, although the words quoted are found only in the writings of one prophet (Habbak. 1, 5). — ἔργον—ἐργάζομαι. S. § 181. 2. — οὐ μή, *not at all*. S. § 230. 1.

Vs. 42, 43. ἐξιόντων αὐτῶν (i. e. τῶν ἀποστόλων) from the synagogue. The reading of this passage is various and uncertain. I have referred ἐξιόντων to the apostles, because it seems strange to suppose, that they and the Gentiles remained in the synagogue after the Jews had left it. — τὸ μεταξὺ σάββατον, *the next sabbath*. — τὰ ῥήματα is the subject of λαληθῆναι. — τῶν σεβομένων προσηλύτων. See N. on 2, 6.

Vs. 44-47. τῷ δὲ ἐχομένῳ σαββάτῳ, *upon the next sabbath*. — ἀκοῦσαι denotes the purpose of συνήχθη. — ἐπλησθησαν ζήλου. S. § 200. 3. — ἀναγκῶν in the sense of being right and befitting. — οὐκ ἀξίους—τῆς αἰώνιου ζωῆς, *unworthy of eternal life*. S. § 200. N. 2. — οὕτω refers to στρεφόμεθα εἰς τὰ ἔθνη. — ἐντέταται, 3 pers. perf. pass. of ἐντέλλομαι. — τοῦ εἶναι σε, *in order that you may be*, denotes the purpose of the preceding verb. S. §§ 222. 5; 194. 1. — εἰς. See N. on v. 22.

Vs. 48-51. ἦσαν τεταγμένοι, *had been appointed*; “*destinati erant*.” Kuinoel, Rosenmüller, and Schott. This is not to be taken in such a sense, as to exclude the agency of the persons spoken of, but as denoting the eternal purpose and grace of God, by which they were inclined to the exercise of faith in Christ. Trollope renders, “*who were disposed by the influence of God's grace on their hearts, to embrace the Gospel of eternal life*.” But this interpretation does not reach the full meaning of the word, and has to be shaped by such a lengthy paraphrase to εἰς ζωὴν αἰώνιον, as to render it inadmissible. — τὰς σεβομένας γυναῖκας. See N. on v. 43. — ἐπ’ αὐτούς, i. e. for a testimony against them. Cf. Luke 9, 5.

CHAPTER XIV.

Vs. 1-4. *κατὰ τὸ αὐτό*, *at the same time, together*. Cf. 3, 1. — *ὥστε πιστεῦσαι*. S. § 223. 1. — *ἐκέκωσαν*, *irritated*. — *κατὰ*, *against*. — *τῷ μαρτυροῦντι τῷ λόγῳ*, *who gave testimony to his word* (=in favor of his word). The manner in which this was done is expressed by *διδόντι . . . γίνεσθαι*. — *οἱ μὲν—οἱ δέ*, *some—others*. — *σὺν*=*on the side of*.

Vs. 5, 6. *ὄρμη*, *a rush*, such as is made by an excited multitude. The assault, however, was anticipated by the apostles, and they made their escape. — *τῶν . . . Ἰουδαίων* refers to those who were opposed to the apostles, and who constituted by far the greater portion of the people. — *ὑβρίσαι* and *λιθοβολῆσαι* denote the purpose of *ὄρμη*. — *Δύστρον* and *Δέρβην* are in apposition with *τὰς πόλεις*.

Vs. 8-10. *ἀδύνατος τοῖς ποσίν*, "*helpless in his feet*." Bloomf. The dative here answers the question, 'in what respect?' — *ἐκάθητο* is taken by some commentators in the sense of *dwelt* (cf. Matt. 4, 16; Luke 1, 79). I prefer, however, the usual sense of the word, *sat*, as expressive of his inability to walk, his helpless condition being vividly depicted in this and the following clauses. — *πίστιν—τοῦ σωθῆναι*, *faith for being saved*, i. e. such faith as would render it possible or consistent for the miracle to be wrought upon him. — *ὀρθός* (= *ita ut erectus sis*. Meyer) is to be taken with *ἀνίστηδε*. — *ἤλατο*, *sprang up*. This shows the suddenness and completeness of the cure.

Vs. 11-13. *δ=τοῦτο δ*. S. § 172. 4. — *Λυκαονιστί*, *in the Lycaonic dialect*. S. § 134. 5. — *Δία* is the accusative singular of *Ζεύς*, from the assumed nominative *ΔΙΣ*. Cf. S. § 56. — *ὁ ἡγούμενος τοῦ λόγου*, *the leader of the speech*=*the leading speaker*. — *τοῦ . . . πόλεως* refers to the temple of Jupiter, which probably stood in front of the city. Cf. Æsch. Theb. 150, where Minerva is called *ἄνασσα πρὸ*

πόλεως. The temple of these patron divinities, as Trollope remarks, was ordinarily erected *πρὸ τῆς πόλεως*. — *ταύρους καὶ στέμματα*, i. e. bulls decked with garlands for the sacrifice. — *σὺν . . . θύειν*, *with the people would have offered sacrifice*. *ἤδηλε*, *had in mind, was intending*.

Vs. 14–18. *διαβρῆξαντες*, 1 aor. part. of *διαβρῆγγνμι*. — *ἐξεπήδησαν*, *rushed forth from* (*ἐξ*-) the house in which they were staying. — *κράζοντες*, *shouting aloud*. — *ὁμοιοπαθεῖς—ὑμῖν*, *having like passions with you*. S. § 202. 1. — *ματαίων* (sc. *θεῶν*) is opposed to *τὸν ζῶντα*. — *εἶασε*, *permitted*, i. e. gave up to the darkness of their own minds, without revealing himself in any other way than in the light of nature (cf. v. 17). This does not imply an approval of the thing spoken of. — *ταῖς ὁδοῖς*, i. e. in idolatry. — *καίτοιγε* = *καίτοι*, only it is more emphatic. — *ἀγαθοποιῶν* contains the proof of *καίτοιγε . . . ἀφῆκεν*. — *ἐμπιπλῶν* is from the less usual form *ἐμπιπλάω*. Cf. Butt. § 114, *πῖμπλημι*. — *μὴ* accompanies *θύειν*, on account of the negative idea of *κατέπαυσαν* upon which it depends. See N. on 10, 47.

Vs. 19, 20. *Ἀντιοχείας* in Pisidia. — *λιθάσαντες*, *having stoned*. Cf. 2 Cor. 11, 25. — *ἔσυρον ἔξω τῆς πόλεως*. Kuinoel thinks that this took place previous to the act of stoning, the sense being: *they stoned Paul, when they had dragged him without the city*. But *νομίσαντες αὐτὸν τεθνάναι* seems to refer to *ἔσυρον*. Thinking that he was dead, as a further mark of indignity, they dragged his body out of the city, there to lie exposed to dogs and birds of prey, unless his friends should bestow upon it the rites of sepulture. — *κυκλωσάντων . . . μαθητῶν* is a genitive absolute denoting time. — *ἀναστὰς εἰσῆλθεν*. Paul had probably been stunned by a blow, from which he soon and suddenly recovered, so as to be able to stand up and walk. It is not necessary, therefore, to regard his restoration as miraculously effected, although it can only be attributed to a wonderful interposition of the divine protection that he escaped with his life.

Vs. 21–23. *μαθητεύσαντες ἱκανούς*, *having made many disciples*.

— *ὅτι—δεῖ* depends on *παρακαλοῦντες* to be mentally repeated in the sense of *λέγοντες*. — *χειροτονήσαντες αὐτοῖς*, having appointed for them (dat. commodi). — *κατ' ἐκκλησίαν*, in every church. See N. on *κατ' οἶκον*, 2, 46.

Vs. 25–28. *Ἀτταλείαν*, Attalia, received its name from its founder Attalus king of Pergamos. It lay on the sea-coast (S. W. from Perga), and hence the use of the verb *κατέβησαν*. — *εἰς Ἀντιόχειαν* in Syria. — *ὅθεν ἦσαν κ. τ. λ.* Cf. 13, 3. — *μετ' αὐτῶν* (= αὐτοῖς), by their instrumentality. — *ἤνοιξε—θύραν*, opened a door, i. e. gave opportunity. — *χρόνον οὐκ ὀλίγον* is by litotes put for *πολὸν χρόνον*, for a long time, and is the object of *διέτριβον*.

CHAPTER XV.

Vs. 1, 2. *κατελθόντες* to Antioch. This verb is used, because in a religious sense, Jerusalem had a metropolitan relation to Antioch. — *οὐκ ὀλίγης*, great. A litotes. — *τῷ Παύλῳ* and *τῷ Βαρνάβᾳ* limit *γενομένης*. S. § 201. 3. — *αὐτοὺς* refers to the advocates of circumcision. — *ἔταξαν*, sc. *οἱ ἀδελφοί*. — *αὐτῶν* (sc. *ἀδελφῶν*) refers doubtless to both parties engaged in the controversy. Among this number was Titus. Cf. Gal. 2, 1. — *εἰς Ἱερουσαλὴμ* depends upon *ἀναβαίνειν*.

V. 3. *προπεμφθέντες*, being sent forward with an escort. This mark of honor was usually bestowed upon those who had attained to distinction, or were intrusted with a commission of importance. Cf. Xen. Cyr. 1. 4. § 25. — *ἐκδιηγούμενοι* to the brethren in Phenice and Samaria.

V. 5. *ἐξυνέστησαν δέ τινες κ. τ. λ.* Some commentators think that this verse is the relation by Paul and Barnabas, of what had taken place in Antioch. I am inclined, however, to the belief that it is

Luke's account of an occurrence in Jerusalem. The verb *ἐξανέστησαν* happily expresses the suddenness with which the Judaizers, on hearing the recital, started up to give their opinion of the necessity of circumcision.

Vs. 6, 7. *ἰδεῖν*, to look into, to consider, depends on *συνήχθησαν*. — *πολλῆς* includes the notion of time. The contention here spoken of was among the members of the church, but not among the apostles. — *ἐν ἡμῖν* (= *ἡμᾶς*. Kuin) refers to Peter, the plural pronoun being used *per modestiam*. — *διὰ τοῦ στόματός μου*. See N. on 1, 16. — *ἀκοῦσαι* denotes the purpose of *ἐξελέξατο*.

Vs. 9–12. *δοὺς* (*by giving*) . . . *ἡμῖν*. Cf. 11, 17. — *τὰς καρδίας* stands opposed to external rites and ceremonies, through which legal purification, under the Mosaic ritual, had been effected. — *οὐδὲν διέκρινε*, made no distinction. — *ἐπιθεῖναι* depends on *πειράζετε*. We may supply *ῥοτε* before this epeexegetical infinitive (S. § 223. 1), or consider it as taken in the sense of *ἐπιτιθέντες*, *by placing upon*. In respect to the sentiment contained in *ἐπιθεῖναι ζυγόν*, cf. Gal. 5, 1. — *πιστεύομεν σωθῆναι*. The sense is: we have cast off this unendurable yoke, and yet we hope to be saved. These words, therefore, look back to *οὔτε . . . βαστάσαι* in v. 10. — *καθ' ὃν τρόπον, ας, even ας*. — *κακέῖνοι* refers in sense to *τὰ ἔθνη* in v. 7. — *Βαρνάβα* is the Doric genitive. S. § 44. For the construction with *ἡκουον*, cf. S. § 192. N. 3. In v. 7, *ἀκούειν* is followed by the accusative, because with hearing the idea of obeying is there connected.

Vs. 13–16. *αὐτοὺς* refers to Barnabas and Paul. — *Συμεὼν* is usually written *Σίμων*. — *συμφωνοῦσιν*, harmonize, concur. This word is properly used of musical instruments. — *καθὼς γέγραπται*. The quotation is from Amos 9, 11, 12, according to the version of the LXX. — *ἀναστρέψω* by a Hebraism may be taken adverbially in the sense of *again*. Cf. Butt. § 145. N. 8.

Vs. 17, 18. *ὅπως, in order that*. — *οἱ κατάλοιποι* is explained by *καὶ τὰ ἔθνη, even the Gentiles*. — *ἐφ' οὓς* refers *ad sensum* to the

gender implied in τὰ ἔθνη. S. § 157. 3 (b). — ἐπ' αὐτοὺς is added to ἐφ' οὖς for the sake of emphasis. This pleonastic use of the pronoun is quite common. Cf. Mt. ὁ 472. 2. — γνωστὰ ἀπ' αἰῶνος κ. τ. λ. The prophecy respecting the call of the Gentiles, is here shown to be in accordance with God's eternal foreknowledge and purpose.

Vs. 20, 21. τοῦ ἀπέχεσθαι, *to abstain*, is epexegetical of ἐπιστεῖλαι. — τῶν ἀλισγημάτων, *defilements, pollutions*, refers here to the meats sacrificed to idols, which, after the priests had received their portion, were exposed for sale, and eaten as ordinary food. This genitive depends on ἀπό, but in v. 29, ἀπέχεσθαι takes the genitive without the preposition. — τῆς πορνείας includes incestuous marriages practised by the Gentiles, but forbidden by the Jewish law. — τοῦ πνικτοῦ (*sc. κρέατος*), *strangled meat*, i. e. the meat of animals killed by strangulation, the usual mode of killing fowls. — Μωϋσῆς γὰρ κ. τ. λ. The general meaning of this passage is, that the books of Moses, in which the aforementioned practices are forbidden, were so universally read, that indulgence in them would be attended with great scandal to the church. Hence γὰρ introduces the reason for the prohibition contained in ἀπέχεσθαι.

Vs. 22, 23. ἐκλεξαμένους is put in the accusative with the infinitive, for the dative in agreement with τοῖς ἀποστόλοις. A further change of case is seen in γράψαντες (v. 23). Cf. Butt. § 151. II. 5. Some critics join ἐκλεξαμένους with ἄνδρας in the sense of *men who let themselves be chosen* (cf. Butt. § 135. 8). But the change of construction from the dative after ἔδοξε to the accusative in reference to the omitted subject of the infinitive (see N. on 12, 12), is too common, to justify a resort to such a translation in order to remove the difficulty. The nominative γράψαντες conforms to the subject logically implied in ἔδοξε τοῖς ἀποστόλοις = *the apostles determined*. Cf. K. § 313. 1. See also my note on Thucyd. III. 36. § 2. — Ἰούδαν—Βαρσαβᾶν. This person was probably brother to Joseph called Barsabas, who was a candidate for the apostleship. Cf. Acts 1, 23. — Σίλαν, *Silas*, is called Σιλονανός,

Sylvanus, in 2 Cor. 1, 19. — *τάδε*=*as follows*. — *χαίρειν*, sc. *λέγουσιν*.

Vs. 24, 25. *ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν*, *perverting your minds* from the truth. — *λέγοντες*, *by saying*. — *περιτέμνεσθαι* depends on *δεῖν* understood. — *ἐκλεξαμένους*. See N. on v. 22.

Vs. 27–29. *ἀπαγγέλλοντας*, *in order to declare*, denotes the purpose of *ἀπεστέλλκαμεν*. In this use the future participle is more commonly employed. Cf. S. § 225. 5. — *τὰ αὐτά*, *the same things* as were written in the epistle. — *πλὴν τῶν ἐπ'ἀνάγκης τούτων* (= *τούτων τῶν ἐπ'ἀνάγκης*), *except those things which are necessary*. What these things are is explained in *ἀπέχεσθαι . . . πορνείας*. — *εὖ πράξετε*, *you will do well*, i. e. *act rightly*. Kuinoel, Bloomfield, and some others translate, *you will be happy*.

Vs. 32–35. *καὶ αὐτοί*, *these also* as was Barnabas (cf. 13, 1). — *προφῆται ὄντες* denotes their qualification for the service expressed in *διὰ . . . ἐπεστήριξαν*. — *ποιήσαντες δὲ χρόνον*, *having spent some time*. — *τοὺς ἀποστόλους* at Jerusalem. — *αὐτοῦ*, i. e. at Antioch. — *καὶ* before *εὐαγγελιζόμενοι* is *exegetical*, *even*.

Vs. 36–38. *ἐν αἷς* conforms in number to the idea of plurality contained in the antecedent *πᾶσαν πόλιν*. — *πῶς ἔχουσι* depends on *ἐπισκεψόμεθα*. — *ἡξίου—μὴ συμπαλαβεῖν*, *thought it right not to take*=*thought it not right to take*. — *τὸν ἀποστάντα κ. τ. λ.* Cf. 12, 12. — *ὥστε* denotes the result of *ἐγένετο παροξυσμός*.

CHAPTER XVI.

Vs. 1–4. *ἐκεῖ* refers to *Λύστραν*. — *γυναικός*. Her name was Eunice. Cf. 2 Tim. 1, 5. — *ἐμαρτυρεῖτο*. See N. on 6, 3. — *τὸν πατέρα αὐτοῦ, ὅτι Ἑλλήν ὑπῆρχεν*=*ὅτι ὁ πατὴρ αὐτοῦ Ἑλλήν ὑπῆρχεν*. — *τὰ δόγματα*. Cf. 15, 28, 29.

Vs. 6, 7. Ἀσίᾳ refers to proconsular Asia. See N. on 2, 9. — τὸ πνεῦμα Ἰησοῦ, i. e. the Holy Spirit which Jesus had promised to give to his apostles. Cf. John 14, 26.

V. 10. ἐζητήσαμεν. The first person is employed, because at this time Luke had become a companion of the apostle. — συμβιβάζοντες, *inferring* from a comparison of past circumstances with the present vision. See N. on 9, 22. — προσκέκληται—εὐαγγελίσασθαι. See N. on 13, 2. — εὐαγγελίσασθαι αὐτούς. See N. on 8, 25.

Vs. 11-13. εὐδυσδρομήσαμεν εἰς Σαμοθράκην. Cf. 21, 1, where the construction is fully written. The island Samothracia lay in the Ægean sea, between the Asiatic and Thracian coasts. — τῇ ἐπιούσῃ, sc. ἡμέρᾳ. — ἦτις . . . πόλις, *which is the first city* (in rank and importance) *of that part of Macedonia*. As Amphipolis was the capital of that district of Macedonia, some critics refer πρώτη to the geographical position of Philippi, while others read πρώτης, *of the first district of Macedonia*. But after the victory at Philippi, nothing would be more natural than that Augustus should make that the chief city. — τῇ ἡμέρᾳ τῶν σαββάτων. See N. on 13, 14. — ποταμόν. The name of this stream was Gangas, or Gangites, or as Herodotus writes it, Angites. Cf. Leake's North. Gr. Vol. III. pp. 221, 225. In Kiepert's Larger Atlas, Philippi is placed on a small stream which flows into one of the branches of the Strymon. — οὗ, *where*, i. e. on the bank of the stream. — προσευχῇ is here put for the *place of prayer, an oratory* (cf. v. 16). These *proseuchæ* seem to have been places of devotion, answering the purpose of synagogues, where these were not erected, and differing from them in that they were not especially set apart for divine worship. Cf. Jahn's Bib. Arch. § 345. Sometimes, as here in Philippi, the *proseuchæ* were retired places in the open air, and near some river or the sea-shore. Cf. Rob. Lex. sub voce.

Vs. 14, 15. ὀνόματι Λυδία. *Lydia by name*; not a *Lydian woman*, as some would render by making Λυδία an adjective. — σεβομένη τὸν θεόν. See N. on 2, 5. — διηγοῖε τὴν καρδίαν, i. e.

disposed her heart to receive the message of Paul. — πιστήν τῷ κυρίῳ, i. e. a true believer.

Vs. 16–18. πνεῦμα πύθωνος, *the spirit of Python* (i. e. a soothsaying spirit). The name Python was given to Apollo, after his victory over the dragon of that name, who guarded the oracle of Delphi. — μαντευομένη denotes the means. — οὗτοι οἱ ἄνθρωποι κ. τ. λ. “In like manner the evil spirits bore witness to the divinity of Christ. Cf. Mark 5, 7.” Trollope. — διαπονηθεῖς. See N. on διαπονούμενοι, 4, 2.

Vs. 20–24. τοῖς στρατηγοῖς, *the prætors*, were civil officers, this military title being given them by courtesy. Philippi was a Roman colony (cf. v. 12), Augustus having colonized there many of the adherents of Antony. Cf. Rob. Lex. N. T. sub κολωνία. The dative τοῖς στρατηγοῖς depends on the preposition in προσαγόντες. — οὗτοι. See N. on τούτου, 5, 28. Ἰουδαῖοι is also a term of reproach, and in this sense stands opposed to Ῥωμαῖοις, v. 21. — ἃ depends on the following infinitives. — Ῥωμαῖοις ὁδοι, *inasmuch as we are Romans* (S. § 225. 4), i. e. enjoy the privileges of Roman citizens. — περιβρῆξαντες αὐτῶν τὰ ἱμάτια, *having torn off their* (i. e. the apostles') *garments*. This was done at the order of the magistrates, and hence it is spoken of as their act. — ἐκέλευον. The imperfect is employed to denote the action, as though passing under the eye of the narrator. Cf. Mt. § 505. II. 1. — ἐσωτέραν φυλακὴν where they would be more securely guarded. — τὸ ξύλον, *the stocks*. These were a wooden block or frame with holes, into which the feet, and sometimes the hands and neck of the prisoners, were made fast. Cf. Rob. Lex. sub voce.

Vs. 25–28. προσευχόμενοι ὕμνον, i. e. they prayed and sang alternately. — σεισμός. Cf. 4, 31. — νομίζων. S. § 225. 4. — μηδὲν πράξης. Cf. S. §§ 182 ; 229. 2.

Vs. 29–33. φῶτα, *lights, torches*. — εἰσπηδήσῃ into the prison. — ἐντρομος γενόμενος. See N. on 7, 32. — κύριοι is here a term of respectful address = *masters, sirs*. Meyer connects σὺ καὶ ὁ οἶκός σου with πιστεύσον, as well as with σωθήσῃ. — οἶκος, *household*,

family. — ἔλουσεν ἀπὸ τὴν πληγῶν = ἔλουσεν καθαρίζων ἀπὸ τὴν πληγῶν. Kuin. πληγῶν refers to the blood which had flowed from their wounds. — οἱ αὐτοῦ πάντες = *all his household*.

Vs. 35-37. ἡμέρας γενομένης. See N. on 12, 18. — τοὺς ῥαβ-δούχους, *the lictors*. — δημοσίᾳ ἀκυτακρίτους, ἀνδράποους Ῥωμαίους denotes three respects in which the punishment was unlawful. They had been publicly scourged, had been allowed no legal trial, and were Romans whom, according to the Porcian law, it was unlawful to scourge. — οὐ γάρ, *no, indeed*. — αὐτοί, *they themselves*.

Vs. 38-40. ἀκούσαντες, *when they heard*. — ἐξῆλθον, i. e. Paul and Silas. From the fact that the narrative is carried forward in the third person, it would appear that Silas remained at Philippi.

CHAPTER XVII.

Vs. 1-4. τὴν Ἀμφίπολιν. Amphipolis was situated near the mouth of the Strymon, upon a site now called Marmara. Cf. Leake's North. Gr. Vol. III. p. 183. — Ἀπολλωνίαν. Apollonia lay on the direct route from Amphipolis to Thessalonica (by the pass of Arethusia. Cf. Leake's North. Gr. Vol. III. p. 458), about a day's journey from the former place. — Θεσσαλονίκη. This city, situated at the head of the Sinus Thermaicus, was the capital of the second district of Macedonia, and the residence of the Roman governor. It is now called Salonica, and contains about 80,000 inhabitants. It is the seat of learning and intelligence among the Jews, many of whom came hither, when they were driven out of Spain. — ἡ συναγωγή. The article is employed, because it was the synagogue of the country, the towns around Thessalonica having only proseuchæ or oratories. See N. on 16, 13. — κατὰ . . . εἰσῆλθε = κατὰ δὲ τὸ εἰωθὸς αὐτῷ εἰσῆλθε ὁ Παῦλος. — διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, i. e. he made the Scriptures the basis

of his argument, and drew from them his proofs. — Ἰησοῦς is not to be taken with οὗτος, in the sense of *this Jesus is the Christ*, but *this* (Christ, who must needs have suffered and risen from the dead) *is the Christ Jesus whom I preach unto you*. Cf. 18, 15; 19, 4. The transition from the indirect to the direct oration, as in *ὃν ἐγὼ καταγγέλλω*, is quite frequent both in the sacred and profane writings. — τῶν τε . . . Ἑλλήνων. See N. on 2, 5.

Vs. 5-8. τῶν . . . πονηρῶν. This class of persons, in every age, has furnished the most ready material for a mob. τῶν ἀγοραίων (*idlers, loungers* about the public markets) is the partitive genitive. — αὐτοὺς refers to Paul and Silas. — τὸν δῆμον, *the people* who were assembled in the forum. — τὴν οἰκουμένην = *the Roman empire*. — καὶ ἐνθάδε, *here also* in Thessalonica. — οὗτοι πάντες, *all these*, i. e. Paul and Silas, and their followers. — τὸ ἰκάνον, *security* that they would send away Paul, or give occasion for no further disturbance. — τῶν λοιπῶν refers to the fellow-townsmen of Jason, who had embraced the gospel.

Vs. 10, 11. Βέροϊαν. This city of Macedonia was situated on the river Astræus, about 50 miles S. W. of Thessalonica. It was afterwards called Irenopolis, and more recently still, Verria. Cf. Leake's North. Gr. Vol. III. p. 290. — εὐγενέστεροι refers not here to birth or family descent, but to the qualities of mind and heart. — οἵτινες = *inasmuch as, because that*. — καθ' ἡμέραν. See N. on 2, 46. — ἔχουσι—οὕτως, *were so* (see N. on ἔχω, 12, 15) as the apostle had asserted. Reference is probably had to the Old Testament prophecies respecting the Messiah.

Vs. 13-15. οἱ ἀπὸ τῆς Θεσσαλονικῆς, *those belonging to Thessalonica*. — σαλεύοντες, *exciting* to deeds of violence. — ὥς has here the sense of *unto, even unto*. — ἐκεῖ, i. e. at Bereæ. — οἱ δὲ καθιστῶντες τὸν Παῦλον, *those who conducted Paul*. — ὥς Ἀθηνῶν, S. § 199. — ὥς τάχιστα, *as quickly as possible*.

Vs. 16-18. ἐκδεχομένου—τοῦ Παύλου. This genitive absolute denotes time. — αὐτοὺς refers to Silas and Timothy. Cf. v. 15. —

παρωζύνητο, *was aroused, excited*; literally, *was sharpened*. — θεωροῦντι, *when he saw*. See N. on 1, 2. — κατὰ in κατείδωλον gives intensity = *full of idols*. The expression is chosen to denote the appearance of Athens, as it would strike the eye of a stranger. "A person could hardly take his position any where in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number." Prof. Hackett, *Biblioth. Sac.* Vol. VI. p. 339. — οὖν, *therefore*, is to be referred to παρωζύνητο . . . αὐτῷ. — ἐν τῇ ἀγορᾷ. "Most probably the *Eretrian* or *New Forum*, situated in front of the στοὰ ποικιλῆ, where the Stoics held their disputations." Trollope. — πρὸς τοὺς παρὰτυγχάνοντας, *with those who happened to be present*. — τῶν Ἐπικουρείων. The Epicureans maintained that pleasure constituted the highest happiness, and should be the end of all human exertion. They believed in the atomic theory of the universe, and hence their gods, like every thing else, were atoms, in the full and undisturbed enjoyment of happiness, and having no influence upon the world or its inhabitants. This sect was very numerous at Athens, but the dissemination of their doctrines met with no great success at Rome. Cf. Smith's *Dict. Gr. and Rom. Biog. and Myth.* Vol. II. p. 35. — τῶν Στωϊκῶν. The Stoics were the followers of Zeno, and although they believed in the existence and providence of God, and regarded virtue as the greatest good, yet their pride and arrogance were intolerable, and their morality an ostentatious display concealing oftentimes the most dissolute habits. — συνέβαλλον αὐτῷ (sc. λόγους), *disputed with him*; literally, *brought words together with him*. — τινὲς—οἱ δέ, *some—others*. — τί . . . λέγειν, *what would this babbler say?* = what absurdity and nonsense is this? This class, which we may suppose embraced the Epicureans, affected to find no sense in what the apostle said. ἂν implies an omitted condition, which cannot well be expressed in English, without impairing the delicate shade of indefiniteness which is conveyed in the original. σπερμᾶλόγος, *babbler*; literally, *seed-picker*, a name given to crows, etc. (cf. Aristoph. *Av.* 233, 579),

and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion. — ξένων . . . εἶναι is just such a remark as would suitably come from the proud and conceited Stoics. δοκεῖ does not weaken the assertion, but is spoken in accordance with the Greek urbanity and moderation. — καταγγελεύς, *an announcer*. — ὅτι introduces the ground of the preceding assertion.

Vs. 19-21. ἐπὶ τὸν Ἄρειον λόγον, *to Mars' hill*, in order that he might be heard by the assembled multitude to better advantage. — δυνάμεθα γινῶναι, *can we know? = will you please to inform us?* A shade of irony is discovered by some in this expression, but its peculiarity is referable to the well known usages and forms of Attic politeness. — καινὴ αὕτη belongs to διδασχά, which is the subject. — ξενίζοντα. The theme is ξένος, *a guest, stranger*. Hence this verb takes sometimes the intransitive signification, *to be strange*, part. *being strange, surprising*. — δέλοι—εἶναι, *may mean*. See N. on 2, 12. — οἱ ἐπιδημοῦντες ξένοι, *the resident strangers*. The native citizens of Athens adopted various devices, to signify their descent from the original settlers (οἱ αὐτόχθονες, *aborigines, indigenæ*). See my note on Thucyd. I. 6. § 3. Here they are called by way of distinction Ἀθηναῖοι. The article is omitted with Ἀθηναῖοι, because with πάντες the idea is intended to be taken in its most extensive sense, *all Athenians*, i. e. all to whom the appellation Athenian belongs. Cf. K. § 246. 5. a. — ἕτερον—ἡ. S. § 159. N. 1. — τι—καινότερον, *something newer* than what was last reported. The word, with which the comparison is made, is often omitted, and in such cases the comparative may be rendered as the positive preceded by *too, rather, somewhat*, etc. S. § 159. 3; K. § 323. R. 7.

Vs. 22, 23. κατὰ πάντα, *in all respects*. — ὡς δεισιδαιμονεστέρους, *far (ὡς) more religiously inclined* (than others. See N. on καινότερον, v. 21) = *very religiously inclined*. This word is susceptible of the signification, *too superstitious*, but as the apostle, in the commencement

of his address, would not wish to give needless offence to his hearers, it is to be taken here in its good sense. — γὰρ introduces the ground of the preceding remark. — ἀγνώστῳ θεῷ. Some commentators maintain, that the only living and true God was designated by this inscription, and that it was written by some philosopher or “philosophers initiated in the great mystery.” Bloomf. But not to speak of the absence of the article, which such a designation would have rendered necessary, this interpretation does not so well comport with ὃν . . . εὐσεβεῖτε, as that which refers it to some deity, from whom the Athenians supposed themselves to have received some benefit, and who was unknown to them ; or one to whom, in the excess of their religiousness (δαιοδαιμονία), they had erected an altar or altars, in order to give no offence to the divinity, if any there was, who had been overlooked. This latter explanation is the most consistent with the turn given to the inscription by the apostle, who takes occasion to introduce to their notice the one living and true God, whom they were thus worshipping, although ignorant (ἀγνοοῦντες) of his name, nature, and character. — ὃν refers to τοῦτον, the relative sentence being by inversion put first for the sake of emphasis. S. § 173. — ἀγνοοῦντες, *being ignorant of*.

Vs. 24, 25. ὁ θεὸς—οὗτος. See N. on 1, 21. — ὁ ποιήσας, *who made*. S. § 225. 2. — διαπεύεται, *is ministered unto*. — προσδεόμενός τινος, *because* (S. § 225. 4) *he stands in need of any thing*. S. § 200. 3. — αὐτὸς διδούς, *inasmuch as he himself* (S. § 160. 1 a) *gives*, denotes the reason (S. § 225. 4) of the preceding assertion.

Vs. 26–28. ἐξ ἑνὸς αἵματος, *of one blood*, i. e. of one common origin. This remark of the apostle was perhaps aimed at the excessive pride of descent which characterized the Athenians. See N. on v. 21. — κατοικεῖν denotes the purpose of ἐποίησε. S. § 222. 5. — ὁρίσας . . . αὐτῶν, *having fixed their predetermined times* (i. e. the times of their existence and prosperity), *and the limits of their habitations* (i. e. the regions of the earth which they should inhabit). The divine superintendence over national affairs is here specifically taught, inasmuch as πᾶν

ἔσως is referred to by αὐτῶν. This implies, however, a superintendence over the affairs of the individuals composing a nation, since the one involves the other. — ζητεῖν denotes the purpose of ἐποίησε, or perhaps better of κατοικεῖν κ. τ. λ. — εἰ . . . εὕροιεν, *if indeed they might feel after him* (i. e. search for the evidence of his being, as furnished in the works of nature) *and find him*, i. e. arrive at the knowledge of his existence and character as the true God. ψηλαφᾶω is used of the knowledge acquired by the sense of touch. — καίτοιγε . . . ὑπάρχοντα, *although he is not far from each one of us*. The preceding words imply, that there are difficulties in the way of attaining to a just conception of God from the study of his works. These difficulties are delicately hinted at in this clause, as arising from the perverted vision of men, since the Deity has manifested himself in the works of creation so clearly and intimately to the human family. This idea is further enforced and illustrated by ἐν . . . ἐσμὲν in v. 28, which is introduced by γὰρ illustrantis. — καὶ δ' ὑμᾶς, *with you = your own*. — τοῦ = τοῦτον (sc. τοῦ Θεοῦ). S. § 166. 1. The passage here cited is found in Arat. Phæn. 5, and in Cleanthes' Hymn on Jove, V. 5.

Vs. 29–31. οὐκ ὑπάρχοντες, *since* (S. § 225. 4) *therefore we are*. — χρυσῷ and the following datives limit ὁμοιον. S. § 202. 1. — τὸ θεῖον, *the Godhead, the divine nature*. — τῆς ἀγνοίας of the true God and his worship. — ὑπεριδὼν, *overlooking* = appearing not to notice: "God had hitherto permitted the heathen to pursue their own way, without manifesting his sense of their conduct, either by sending to them special messengers to testify against it, as he did the Jews, or by inflicting upon them at once the punishment deserved." Prof. Hackett, Biblioth. Sac. Vol. VI. p. 354. — πᾶσι πανταχοῦ. Cf. v. 26 supra. — δίδωμι, (and repentance is necessary) *for he hath appointed*, etc. — ἐν δικαιοσύνῃ, *in righteousness*, i. e. with righteous judgment, impartially. — ᾧ is put by attraction for δν. — πίστιν, *a pledge* that he will thus judge the world. — ἀναστήσας, *in having raised*. S. § 225. 3.

Vs. 32–34. The abrupt termination of Paul's speech is to be attrib-

uted to the interruptions of his audience, some of whom openly derided his doctrine, and others were for adjourning the assembly to another time. The Epicureans probably belonged to the former, the Stoics to the latter class. — ἀκουσόμεθα . . . τούτου. Whether this was seriously and honestly spoken, or a polite intimation that they had heard enough on the subject, is a point on which critics differ. Certain it is that Paul made no public address to them after this, and soon left the city, which, as Prof. Hackett remarks, he seems never again to have visited. — οὕτως, *thus*, i. e. the object of ridicule and contempt. — κολλήθεντες. Cf. 5, 13.

CHAPTER XVIII.

Vs. 1-3. Κόρινθον. The situation and celebrity of this city is too well known to need any description. At the time when the apostle went thither, it was the residence of the proconsul of Achaia. — τῷ γένει. See N. on 4, 36. — διὰ τὸ διατεταχέναι κ. τ. λ. As Paul visited Corinth about A. D. 52, the date of this edict was probably about A. D. 50, i. e. in the ninth or tenth year of the reign of Claudius. — δμότεχον, *of the same trade*. The kind of trade is made known in ἦσαν . . . τέχνην (S. § 182).

Vs. 5, 6. συνέχετο τῷ λόγῳ, *was wholly given to the word*, i. e. to preaching the word. The common English version follows the reading συνέχετο τῷ πνεύματι, which is usually rendered *pressed in spirit*. ἐκτιναζόμενος τὰ ἱμάτια. Cf. 13, 51. — τὸ αἷμα, sc. τρέφεται. Meyer supplies ἐλδέτω. — ἀπὸ τοῦ νῦν (sc. χρόνου), *from this time, henceforth*.

Vs. 7-11. ἐκεῖθεν, i. e. from the synagogue. — σεβομένου τὸν θεόν. See N. on 2, 5. — Κρίσπος. Cf. 1 Cor. 1, 14. — ἀκούοντες, *when they heard*. — λάλει καὶ μὴ σιωπήσῃς. The command is

strengthened by its repetition in the negative form. — ἐπιθήσεται σοι (sc. χεῖρας), *shall lay hands upon you*. — τοῦ κακῶσαι is the genitive of purpose. — διότι before λαός ἐστι states the reason of the preceding ἐγώ εἰμι μετὰ σοῦ κ. τ. λ. — λαός ἐστὶ μοι πολὺς, *I have much people*. — αὐτοῖς refers in number to the idea of plurality contained in πόλει.

Vs. 12-14. Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, *when Gallio became proconsul of Achaia*. The riotous proceeding here related, took place on his first entering upon his office. Achaia was one of the two proconsular provinces, into which Augustus divided Greece, embracing all the country except Macedonia Proper, Thessaly, Epirus, and Illyricum, which comprised the Macedonian province. — τὸ βῆμα is here used of a judicial tribunal, *the seat of judgment*. — παρὰ τὸν νόμον, *contrary to the law of Moses*. — ἀνοίγειν τὸ στόμα to make his defence. — κατὰ λόγον, *according to reason, reasonably*. — ἀν ἡνεσχόμεν ὑμῶν, *I would bear with you*, i. e. hear and adjudicate your cause. For the construction of ὑμῶν, cf. S. § 192. For the double augment of the verb, cf. S. § 95. N. 2.

Vs. 15-17. νόμου τοῦ κατ' ὑμᾶς, *the law with you = your law*. — ὤψεσθε αὐτοί, *do you yourselves look to it*; literally, *you yourselves will look to it*, the form being softened for the imperative. — τούτων refers to the points of dispute enumerated in περὶ λόγου . . . νόμου. — ἔμελεν. In prose this verb, when not used impersonally, takes a neuter pronoun for its subject. K. § 274. R. 1. — Σωσθένην. This person was the successor of Crispus, and probably was the chief instigator of the mob. If he be the person mentioned by Paul in 1 Cor. 1, 1, he was subsequently converted to Christianity. Some think that he was converted at this time, and that he was beaten by the Greeks, not from their hatred to the Jews, but because he had embraced Christianity.

Vs. 18, 19. κειράμενος refers to Ἀκύλας. Some refer it to Παῦλος. — εὐχὴν most likely denotes a civil vow, i. e. a vow made in reference to a removal from one place to another, or in view of some impending

danger or calamity. — *κἀκείνους κατέλιπεν αὐτοῦ* (*there*) is employed in reference to the journey of Paul to Jerusalem, and not to his entrance into the synagogue, which was the result of a temporary delay of the ship at Ephesus.

Vs. 21, 22. *εἰς* gives to *ποιῆσαι* the idea of motion = *to go and keep the feast at Jerusalem*. See N. on 1, 9. — *ἀνήχθη* (sc. *ἐν πλοίῳ*. Cf. 28, 11). — *ἀναβὰς* to Jerusalem.

Vs. 24-28. *τῷ γένοι*. See N. on v. 2. — *λόγιος*, *eloquent*. — *δυνατός*, *powerful*, i. e. well-versed. — *ἦν κατηχημένος*, *was instructed in*. — *τὴν ὁδὸν* is the second accusative (S. § 184. 1), which is retained with the passive verb. S. § 177. 3. — *τῷ πνεύματι* denotes in what respect *ζέων* is to be taken. S. § 201. 4. — *τὸ βάπτισμα* depends on *ἐπιστάμενας*. S. §§ 184. 1; 177. 3. — *ἀκριβέστερον* has an adverbial signification. Cf. Butt. 115. 5. — *προτρεψάμενοι . . . αὐτόν*. The exhortation was probably addressed to Apollos, although there is nothing in the construction, to forbid the idea of our English translation, *the brethren wrote exhorting the disciples to receive him*. — *διὰ τῆς χάριτος* (sc. *τοῦ Θεοῦ*) refers probably to *πεπιστευκόσι*, although it may be referred to *συνεβόλετο*. — *τὸν Χριστὸν* is the predicate.

CHAPTER XIX.

Vs. 1-4. *ἐν τῷ τὸν Ἀπολλῶ εἶναι*, *while Apollos was*. For the form Ἀπολλῶ, cf. S. § 53. 6. — *τὰ ἀνωτερικὰ μέρη* in relation to Ephesus, which was a maritime city. — *εἰ* in *εἰ πνεῦμα* is employed in a direct question, and implies a shade of doubt in the mind of the interrogator, whether the answer will be in the affirmative or negative. — *ἀλλ' οὐδέ*, *nay but, not at all*. *ἀλλὰ* strengthens the negation. — *εἰς τί* = *into the profession of what doctrine?* This appears from their reply, *εἰς . . . βάπτισμα*. — *ἐβάπτισε βάπτισμα*. A verb is often followed by an accusative of cognate signification. S. § 181. 2.

— τοῦτ' . . . Ἰησοῦν are the words of Paul, added by way of explanation to what was said by John.

Vs. 5-7. ἐλάλουν . . . προεφίτευον. Cf. 2, 4, 17; 10, 46. — δεκαδύο, Doric for δώδεκα. S. § 80.

Vs. 8-12. Meyer takes πείδων as denoting the effect of διαλεγόμενος. — τίνες refers to the Jews of the synagogue. — τὴν ὁδόν, sc. τοῦ Θεοῦ. — ἀποστὰς refers to a change of the place of worship, which was held afterwards in the school-room of Tyrannus. — ὥστε πάντας κ. τ. λ. is hyperbolically spoken. — οὐ τὰς τυχοῦσας, *not common=uncommon, extraordinary*. — διὰ τῶν χειρῶν. Cf. 5, 12. — ὥστε denotes the result of the extraordinary power given to Paul. — ἀπὸ . . . σιμικίνδια, *handkerchiefs or aprons from his body* (i. e. which had been used or worn by him). σουδάρια, literally, *sweat-cloths*. σιμικίνδια refers primarily to aprons worn by artificers. — ἀπαλλάσσεσθαι . . . ἐκπορεύεσθαι denotes the result of this method of bringing the sick into communication with Paul.

V. 13. περιερχομένων, *roving, wandering about, vagabonds*. This unsettled mode of living is characteristic of all jugglers, fortune-tellers, mountebanks, etc. — ὀνομάζειν depends on ἐπεχείρησαν, and has τὸ ὄνομα for its object. See N. on ἐβάπτισε βάπτισμα, v. 4. — ὀρκίζω . . . Ἰησοῦν. Verbs of adjuring are often followed by two accusatives. The second accusative here is a clause to be mentally supplied, *that you come forth*.

Vs. 14-16. τίνες is constructed by Bloomf. with ἐπτά, *some seven persons*; but De Wette employs it as in v. 9, and takes ἐπτά as epexegetical of it. — τοῦτο refers to the adjuration spoken of in v. 13. — ὑμεῖς δὲ τίνες ἐστὲ = *I know you not, I do not recognize your authority*. The position of ὑμεῖς gives emphasis = *but as for you, who are you*. — Ἰσχυσε κατ' αὐτῶν, *prevailed over them*. — γυμνοί, i. e. with torn garments, so that they were in a manner naked.

Vs. 18, 19. τὰς πράξεις refers especially to their magic arts and practices, although as Bloomf. remarks, it includes sins of every kind

— τὰ περιέργα, literally, *things overwrought, curious*, and hence, *superfluous*, as magic arts and things similar. The article is employed, because the preceding context (vs. 13–16) has introduced the general subject to the reader, or because the Ephesian tricks of jugglery, treatises on magic, and Ἐφέσια γράμματα (i. e. scrolls of parchment, inscribed with letters, and used as amulets) were well-known and celebrated. K. § 244. 6. — ἀργυρίου μυριάδας πέντε. Dr. H. Robinson says, that if the ἀργύριον signifies the Attic drachma, the value is £1875, but if the Roman denarius is meant, the sum will be about £1666.

Vs. 21, 22. ἐν τῷ πνεύματι = εἰς τὸ πνεῦμα. — Μακεδονίαν καὶ Ἀχαΐαν. See N. on 18, 12. — πορεύεσθαι depends on ἔδετο. — ἐκεῖ, i. e. at Jerusalem. — καί, also. — τῶν διακονούντων αὐτῷ, of his attendants. — Ἔραστον. Cf. Rom. 16, 23. — ἐπέσχε χρόνον, i. e. ἐπέσχε ἑαυτὸν κατὰ πολὺν χρόνον. Trollope. — εἰς τὴν Ἀσίαν = ἐν τῇ Ἀσίᾳ (i. e. in Ephesus).

Vs. 23–25. τάραχος, excitement. — τῆς ὁδοῦ, i. e. the Christian religion. — γὰρ introduces the explanation of τάραχος. — ναοὺς ἀργυροῦς Ἀρτέμιδος, silver shrines of Diana, i. e. models of the temple of Diana, on which was the image of the goddess. — ἐργασίαν οὐκ ὀλίγην, no small earnings = great gain. — τοὺς-ἐργάτας refers probably to an inferior class of workmen, who fabricated the shrines after the design furnished by the artificers (οἱ τεχνίται). — τοιαῦτα takes the article, because it refers to the employment by which οἱ ἐργάται are distinguished, and which was mentioned in the preceding verse. Cf. Mt. § 265. 7.

Vs. 27–29. εἰς ἀπελεγμὸν ἐλθεῖν, to come into disesteem. Parallel to this is εἰς οὐδὲν λογισθῆναι in the next clause. Demetrius conceals his avarice, under the mask of a concern for the honor of the goddess. — μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων. This was the usual exclamation of the worshippers of Diana. Cf. Xen. Eph. 1, ὁμνύω τὴν πάτριον ἡμῶν θεόν, τὴν μεγάλην Ἐφεσίων Ἀρτεμιν. — ὥρμησαν. The subject may be supplied from the preceding ἡ πόλις δλη.

Vs. 30-34. εἰσελθεῖν εἰς τὸν δῆμον to make his defence. — οὐκ εἶπον αὐτόν. They justly feared that Paul would fall a victim to the infuriated mob. — Ἀσιαρχῶν, *Asiarchs*. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them, styled the chief Asiarch, resided at Ephesus; the others were his associates and advisers. Cf. Rob. Lex. N. T. sub voce. — μὴ δοῦναι ἑαυτόν, *not to commit himself*=*not to venture*. “Latet in phrasi, quod periculum Paulo in theatro immineat.” Kypke. — ἄλλοι . . . ἔκραζον, *some cried one thing, and some another*. Cf. Xen. Anab. II. 1. § 15, ἄλλος ἄλλα λέγει. — Ἀλέξανδρον. This was probably Alexander the copper-smith, of whom Paul makes mention 2 Tim. 4, 14. It is supposed that the Jews wished him to address the mob, in order to exculpate them, and throw the blame of the public excitement upon the Christians. — κατασεῖσθαι τὴν χεῖρα in order to get the attention of the people. — ἐπιγρόντες—φωνῇ ἐγένετο involves an anacoluthon, the writer departing from the idea of the persons, to the clamor (φωνῇ) raised by them, when they perceived that Alexander was a Jew. Some regard ἐπιγρόντες as a nominative absolute.

Vs. 35-37. γὰρ in τίς γὰρ ἐστὶν implies an ellipsis: there is no need of this uproar, *for what man is there*, etc. — γινώσκει—πόλιν—οὐδσαν=γινώσκει ὅτι πόλις ἐστι. — ἀναντιβῆτων οὐδ ὄντων τούτων, *inasmuch as these things cannot be gainsayed*. — δέον ἐστὶ=δεῖ. Cf. Mt. § 559. a. — γὰρ after ἡγάγετε is confirmatory of προπετές. — τοὺς ἄνδρας τούτους, i. e. Paul and his companions.

Vs. 38-40. ἀγόραι (sc. ἡμέραι) ἀγονταί, *judicial days are appointed*, i. e. days for hearing and adjudicating causes. — ἀνδύπατοι. The plural is put for the singular, by a common usage, when the thing is generically spoken of. — ἐτέρων than those pertaining to private persons. — ἐννόμῳ, *legal*, i. e. legally constituted.

CHAPTER XX.

Vs. 1-3. μετὰ θόρυβον. Cf. 1, 3. — αὐτοῖς, i. e. the brethren. — Ἑλλάδα, i. e. Achaia. Cf. 19, 21. — ποιήσας μῆνας τρεῖς. The construction, which regularly required ποιήσαντι in agreement with αὐτῷ—μέλλοντι, conforms to the subject implied in ἐγένετο γνώμη (sc. αὐτῷ)=*he took counsel*. See N. on 7, 40. The three months here spoken of, were spent by Paul at Corinth, during which time he wrote his epistle to the Romans. — τοῦ υποστρέφειν depends on γνώμη. Cf. 14. 9.

Vs. 5-7. ἡμᾶς. Luke had now again joined the company of the apostle, and hence the employment of the first person plural. — ἄχρις ἡμερῶν πέντε denotes the time consumed in the voyage from Philippi to Troas. — οὐ, i. e. at Troas. — κλάσαι denotes the purpose of συνηγμένων. — μέχρι μεσονυκτίου. S. § 187. 4. — οὐ, *where*. S. § 196.

Vs. 9-12. ἐπὶ πλεῖον, *a long time*. — ἡ . . . ἐστίν. This does not deny the fact of his death, but is a modest way of announcing his restoration to life. — ἐφ' ἱκανὸν (sc. χρόνον), *a long time*. — οὐ μετρίως=*greatly*.

Vs. 13-16. ἀνήχθημεν (cf. 18, 21) εἰς τὴν Ἀσσον, *set sail for Assos*. — ἦν διατεταγμένος (perfect passive for the middle), *had directed*. — πεζεύειν, *to go by land*; literally, *to go on foot*. — εἰς τὴν Ἀσσον. See N. on εἰς Ἱεροσόλυμα, v. 16 infra. — ἀναλαβόντες αὐτόν, *taking him on board*. — ἀποπλεύσαντες, *and thence having sailed away* (ἀπο-). — παρεβάλομεν, *we touched*; literally, *we sent* (the ship) *near*. — τῇ ἐχομένῃ, *the next day*. — παραπλεύσαι, *to sail by*=*not to touch at*. — τὴν ἡμέραν is the accusative of time. — εἰς imparts to γενέσθαι the idea of previous motion=*to reach Jerusalem and be there*. See N. on 1, 9.

Vs. 17-20. *πέμψας, sc. ἀγγέλους.* — ἀπὸ πρώτης—'Ασίαν depends upon ἐπίστασθε, and not upon πῶς—ἐγενόμην, as Kuin. thinks. — ἀφ' ἧς = *in which.* — τὸν πάντα (*whole*) χρόνον. When πᾶς stands between the article and substantive it is emphatic. Cf. Butt. § 127. 6; K. § 246. 5. β. — δακρύων and πειρασμῶν denote manner. S. § 225. 3. — τῶν συμβάντων μοι, *which happened to me.* See N. on ἀναληφθεῖς, 1, 11. — τῶν συμφερόντων is the partitive genitive after οὐδέν. — μὴ ἀναγγεῖλαι. See N. on κωλύσαι μὴ, 10, 47.

V. 22. δεδεμένος τῷ πνεύματι (see N. on τῇ καρδίᾳ, 7, 51), *being bound in spirit*, i. e. under a strong impulse. — ἐν αὐτῇ, *in that place*, i. e. in Jerusalem. — κατὰ πόλιν belongs to διαμαρτύρεται, and not, as some think, to μένουσιν.

Vs. 24-26. οὐδενὸς λόγον ποιούμαι, *I make account of no one* of these things. — ὥς . . . μου, *so that I may finish my course.* Cf. 1 Cor. 9, 24; Heb. 12, 1; 2 Tim. 4, 7. — διμαρτύρασθαι is expegetical of τὴν διακονίαν. — οὐκέτι . . . πάντες is to be taken in the sense of a strong foreboding on the part of the apostle, that he never should return again to Ephesus, as it is quite certain that he visited proconsular Asia, after his liberation at Rome. — ἐν οἷς διῆλδον κηρύσσω, *among whom I have gone preaching* = *to whom I have preached.* — μαρτύρομαι ὑμῖν, *I call you to witness.* — τοῦ αἵματος, i. e. blood-guiltiness. — μὴ ἀναγγεῖλαι. See N. on v. 20.

Vs. 28-31. οὖν, *therefore*, introduces as a deduction from what has just been said of Paul's fidelity, that if any evil happened to the church, it would result from the want of faithfulness on the part of his successors, and hence they were to take special heed to themselves and to their flock. — ἐπισκόπους. These persons are called πρεσβύτεροι in v. 17 supra. — ποιμαίνειν is the infinitive of purpose. — τοῦτο refers forward to ὅτι . . . ποιμνίου. — ἐξ ὑμῶν αὐτῶν includes not only the presbyters, but also the churches over which they were placed. — τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν, *to draw away the disciples after them* = *to draw the disciples away from Christ, and make*

them their followers. For this pregnant construction of the verb, cf. Ns. on 1, 9; 7, 45. — διδ γρηγορεῖτε. See N. on οὖν, v. 28. The idea of προσέχετε ἑαυτοῖς is here repeated, in view of the evils which threatened the church on the departure of Paul. He also stimulates them to watchfulness, by a recurrence again to his own example in μνημονεύοντες ὅτι, κ. τ. λ. — νύκτα . . . ἐπαυσάμην, *I ceased not day and night*, i. e. I made it my whole business. — τῷ δυναμένῳ is referred by some to τῷ δεῶ, but on the whole it seems preferable to connect it with τῷ λόγῳ. Cf. Heb. 4, 12.

Vs. 33–38. ἀργυρίου depends on ἐπεθύμησα. S. § 193. — καὶ τοῖς ὁδοῖς μετ' ἐμοῦ = καὶ ταῖς χρεῖαις τῶν ὄντων μετ' ἐμοῦ. S. § 202. N. 1. — πάντα (sc. κατὰ) = πάντως, omnino. Kuin. — ὑπέδειξα ὑμῖν = ἐπόδειγμα ὑμῖν ἔδωκα (cf. John 13, 15). — οὕτω as I have labored. — τῶν ἀσθενούντων. S. § 193. — τῶν λόγων. S. § 192. 1. — μακάριον—μᾶλλον. S. § 63. 7. This quotation is made to the spirit and tenor of our Saviour's instructions, rather than to any particular passage. — λόγῳ is explained by ὅτι . . . θεωρεῖν. — φ is put by attraction for δν.

CHAPTER XXI.

Vs. 1–3. ἀποσπασθέντες has a middle signification (cf. Butt. § 136. 2; S. § 208. N. 1), and is strongly expressive of the painfulness of the separation. — Κῶ, *Cos*, was one of the Cyclades, and lay S. of Ephesus. For this form of the accusative, cf. K. § 48. R. 1; S. § 46. — Πάταρα was a maritime town of Lycia. — διὰ in διαπερῶν refers to the passing of the ship over the sea. — ἀναφανέντες τὴν Κύπρον, *being shown Cyprus* = *coming in sight of Cyprus*. In the active, this verb is followed by the dative of person and accusative of thing. In the passive, the dative becomes the agent, and the accusa-

tive is retained. Cf. Butt. § 134. 5; Mt. § 424. 2. — *εὐάνυμον* is taken adverbially. S. § 135. 2. — *ἐκεῖσε* is employed instead of *ἐκεῖ*, in the sense of the constructio prægnaans (see N. on 1, 9), to denote the place whither the ship was bound. Cf. K. § 300. R. 7. b; S. § 235 (end). It may be rendered, however, both in this place and in 22, 5, in the sense of *ἐκεῖ*. — *ἦν—ἀποφορτιζόμενον*, *was to unload*.

Vs. 4-7. *αὐτοῦ*, i. e. at Tyre. — *ἔλεγον . . . Ἱεροσόλυμα*. This was not an absolute prohibition, for in that case the apostle would have done wrong in going to Jerusalem, and it would also have conflicted with the direction, which he himself had received from the Spirit (cf. 20, 22). It is to be considered in the light of a vivid portraiture of the dangers, to which Paul would be exposed in his visit to Jerusalem, drawn by the Spirit, in order to prepare him to meet, and as far as practicable to shun them. — *προπεμπόντων ἡμᾶς*. See N. on 15, 3. — *σὺν* (*accompanied by*) . . . *τέκνοις*. This shows their great affection for the apostle. — *εἰς τὰ ἴδια* (sc. *οἰκήματα*), *to their own homes*. — *τὸν πλοῦν διανύσαντες*, *having finished* (literally, *having brought the ship through*) *the voyage*.

Vs. 8-14. *ἑπτος ἐκ τῶν ἑπτὰ*, *being of the number of the seven* (deacons. Cf. 6, 5). — *προφητεύουσai*. Cf. 19, 6. — *Ἀγαθος*. This is probably the same person mentioned in 11, 28. — *τάδε*, *these things=thus*. — *οὕτω* refers to *δήσας . . . εἶπε*. — *οἱ ἐντόπιοι* refers to the Christians whose hospitality Paul was enjoying at Cæsarea. — *τοῦ ἀναβαίνειν* depends on *παρεκαλοῦμεν*. Cf. S. § 194. 1. Winer (§ 12. b) says that the genitive stands here as the simple infinitive. — *τί ποιεῖτε κλαίοντες*, *why do you weep?* literally, *what are you doing, weeping?* *ποιεῖτε* is not pleonastic, as some say, but the participle is added to denote that in which the action of the verb consists. Cf. Xen. Cyr. I. 4. § 13, with my note. — *δεδῆναι* depends on *ἐτοίμως ἔχω*, *I am ready* (see N. on *ἔχω* with an adverb, 12, 15). — *μὴ παιδομένου*, sc. *μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ* from v. 12.

Vs. 15, 16. *ἐπισκευασμένοι*, *packing up our baggage for* (*ἐπι-*)

the journey. — τῶν μαθητῶν, sc. τινές. — ἄγοντες . . . Μνάσωνι, conducting (us) to Mnason with whom, etc. The construction is compressed, as fully written it would be ἄγοντες ἡμᾶς ἐκείνῳ παρ' ᾧ Μνάσωνι ξενισθῶμεν, leading us to him with whom we were to lodge (viz.) to Mnason. Meyer explains it, however, as put by attraction for ἄγοντες παρὰ Μνάσωνα παρ' ᾧ ξενισθῶμεν. Calvin, Beza, Schott, etc. gives as the sense: *adducentes secum apud quem hospitaremur Mnasonem*. This supposes Mnason to have been at Cæsarea, and to have accompanied Paul to Jerusalem, which is not very probable.

Vs. 19-21. ὧν = ἐκείνων &. — πόσαι μυριάδες is regarded by Meyer and De Wette as a hyperbolical expression. There must have been, however, at this time many thousand Jewish Christians in Jerusalem. — τοῦ νόμου refers to the ceremonial law. — ἀποστασίαν is the second accusative after διδάσκεις. S. § 184. 1. — ἀπὸ Μωϋσέως depends on ἀποστασίαν.

Vs. 22-25. τί οὖν ἐστι, "quid ergo est faciendum?" Kuin. — εὐχὴν . . . ἑαυτῶν, having a vow upon them = having bound themselves with a vow. — ἀγνίσθητι σὺν αὐτοῖς, enter upon the same vow of purification with them; literally, be purified with them. — δαπάνησον ἐπ' αὐτοῖς, be at expense for them = assume the expense which they will incur on the completion of their vow. It was supposed by Paul's friends, that such an act of benevolence towards these Nazarites, would turn the tide of public feeling in his favor. Persons who thus assisted Nazarites in indigent circumstances to fulfil their vow, were made parties to it, and became sharers in it. Cf. Jahn's Bibl. Archæol. § 395. — ἵνα . . . κεφαλὴν, in order that they may shear their heads = may cause their heads to be shorn. Cf. Butt. § 135. 8; S. § 209. N. 3. The termination of the vow was indicated by cutting the hair, which had been suffered to grow long. Cf. 18, 18. — ὧν = ἐκείνων &, of which equivalent the antecedent limits οὐδέν, and the relative is the synecdochical accusative with κατήχηνται. — οὐδέν ἐστιν = is false. — For the construction of φυλάσσεσθαι with the

accusative, cf. K. § 279. 1. The accusative is properly speaking synecdochical. — τό, τε is thus written to distinguish it from τότε, then. S. § 37. N. 4. — εἰδωλόθυτον . . . πορνεῖαν, cf. 15, 29.

V. 26. τὴν ἐκπλήρωσιν, i. e. the time of the completion. This notice his fellow Nazarites had been unable to give the priests, on account of their inability to defray the expense of the sacrifice to be offered, at the expiration of the time specified in the vow. See N. on v. 24. Dr. Robinson (Lex. N. T. sub voce) takes ἐκπλήρωσιν in the sense of *full observance*, i. e. that he was about to keep in full the proper number of days. Cf. Num. 6, 9. — ἔως οὗ, at which (time). This was seven days from the time when the notice was given, as appears from the next verse.

Vs. 27–29. ἔμελλον—συντελεῖσθαι, were about to be ended = were almost ended. — ἀπὸ τῆς Ἀσίας. See N. on 2, 9. — βοῶντες, help to apprehend this man. — κατὰ, against. — Ἕλληνας. The plural is used to denote the class or nation, since Trophimus was the only Greek seen with Paul. — ἦσαν γὰρ προεωρακότες, for they had seen. See N. on ἦσαν καταμένοντες, 1, 13. — σὺν αὐτῷ = in his company. — ἐνόμιζον. This shows that their accusation was founded on mere conjecture.

Vs. 30–33. εἶλκον . . . ἱεροῦ. This was done in order that the temple might not be polluted by the murder of Paul. — αἱ θύραι of the temple. — τῷ χιλιάρχῳ. This officer, whose name was Claudius Lysias (cf. 23, 26), had command of the garrison in the castle of Antonia. — συγκέχυται is the perf. pass. 3 pers. sing. of συγχέω. — ἐπαύσαντο τύπτοντες. See N. on 5, 42. — ἐπελάβετο αὐτοῦ (S. § 192. 1), took hold of him. — ἐπυνθάνετο of the persons who had seized Paul.

Vs. 34–36. τὸν θόρυβον of the mob. — ἐκέλευσεν refers to the chief captain. — εἰς τὴν παρεμβολήν, into the fortress of Antonia. — ἀναβαδμοὺς leading from the temple to the tower of Antonia. —

συνέβη βαστάζεσθαι αὐτὸν=ἐβαστάζετο. — αἶρε αὐτόν, sc. ἐκ τῆς γῆς. Cf. 22, 22.

Vs. 37–40. εἰ. See N. on 19, 2. — Ἑλληνιστὶ γινώσκεις. Cf. Xen. Cyr. VII. 5. § 31, τοὺς Συριστὶ ἐπισταμένους. In this phrase there is an ellipsis of λαλεῖν. — οὐκ in the negative interrogative οὐκ ἄρα . . . δ Ἀιγύπτιος, implies the expectation of an affirmative answer. S. § 219. 4. — δ Αἰγύπτιος. This Egyptian impostor, whose name is not given in history, was defeated by Felix, and many of his followers were slain, although he himself escaped. Cf. Joseph. Bell. Jud. II. 13. § 5. — τῶν σικαρίων, *assassins*. They received this name from the short dagger (*sica*), which they concealed under their garments. The article marks their existence as well known at that time. Cf. S. § 167. — οὐκ ἀσήμεν, by litotes for *very celebrated*. — κατέσεισε τῇ χειρί. See N. on 12, 17. — τῇ Ἑβραϊδὶ διαλέκτῳ. See N. on 1, 19.

CHAPTER XXII.

V. 1. ἄνδρες ἀδελφοὶ κ. τ. λ. See N. on 7, 2. — νυνὶ (=νῦν) is here used as an adjective. S. § 169. 1.

Vs. 3–5. τῆς Κιλικίας, sc. πόλει. — παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος=*being educated under Gamaliel*. The seat of the teacher was elevated above those of his pupils, and hence the expression παρὰ τοὺς πόδας. — κατὰ ἀκρίβειαν, *with strictness*. — τοῦ πατρῶου νόμου, *of the traditional law*, depends on ἀκρίβειαν, and not on πεπαιδευμένος, as the older commentators constructed it. — τοῦ Θεοῦ, i. e. the law of God. — ταύτην τὴν ὁδόν. See N. on 9, 2. — ἄχρι θανάτου, i. e. even to causing them to be put to death. — τὸ πρεσβυτέριον refers to the Sanhedrim. Cf. N. on 5, 21. — πρὸς τοὺς ἀδελφούς belongs to ἐπιστολὰς δεξιόμενος, and refers to the Jews, who were called

brethren, because of their common origin. — τοὺς ἐκεῖσε (=ἐκεῖ. See N. on 21, 3) ὄντας, i. e. the followers of Christ.

Vs. 9-12. οἱ δὲ σὺν ἐμοὶ ὄντες = *my attendants*. — ὦν is put by attraction for ἀ. — κατὰ τὸν νόμον, *after* (i. e. in conformity to) *the law* of Moses. — μαρτυρούμενος. See N. on 6. 3.

Vs. 14-16. τὸν δίκαιον. See N. on 3, 14. — ὦν = ἐκείνων ἀ, of which the antecedent limits μάρτυς. — τί μέλλεις, *why do you delay*. Cf. Xen. Cyr. I. 3. § 15, ὁ δὲ οὐκ ἐμέλλησαν, *he did not delay*. — βάπτισαι, *cause yourself to be baptized* — ἀπόλυσαι τὰς ἁμαρτίας = *eis ἁφεσιν ἁμαρτιῶν* (2, 38). De Wette.

Vs. 17-21. ἐγένετο δέ μοι κ. τ. λ. In the opinion of many, this thing took place during Paul's visit to Jerusalem, spoken of in 11, 30; 12, 25. It seems preferable, however, to refer it to the time when he returned from Damascus. Cf. 9, 26. — προσευχομένου μου. The construction is varied from the dative of the preceding participle, to denote more emphatically the change of tense = *when I had returned—and while I was praying*. — αὐτόν, i. e. Jesus Christ. — οὐ . . . ἐμοῦ is euphemistically put for, *they will forcibly prevent you from giving testimony concerning me*. — αὐτοὶ ἐπίστανται κ. τ. λ. Paul's answer is to be regarded as a plea for remaining in Jerusalem, on the ground that his former zeal in persecuting the church, would convince the Jews of the honesty of his present professions, and cause them to listen to him with candor. This expostulation is without effect, and he is answered by his Lord, πορεύου. The expression of opinion that the Jews would listen to him, shows that this ecstasy took place, when he first visited Jerusalem after his conversion, for he was not without abundant evidence of their perverseness, long before he came up to Jerusalem from Antioch. See N. on v. 17. — μακράν, sc. ὁδόν. Butt. § 115. 4.

Vs. 22-24. αἶψα ἀπὸ τῆς γῆς = *kill, slay*. — τὸν τοιοῦτον has here its bad sense = *such a wretch*. — μάστιξιν ἀνετάξασθαι, *to examine by scourging* (literally, *by scourges*). ἀνετάξω is used, in a forensic sense,

of judicial examination. — οὕτως refers to αἶρε ἀπὸ τῆς γῆς. — αὐτῷ is the dat. incommodi. See N. on 3, 20.

Vs. 25–30. προέτειναν αὐτὸν τοῖς ἱμάσι, *as they stretched him out* (to be bound) *with thongs* in order to be scourged. Trollope (adopting the reading προέτεινεν) renders, *was stretching him forward for scourging*. — γάρ implies an ellipsis: (take heed) *for this man*, etc. δρα is found in some MSS. before τί μέλλεις. — πολλοῦ κεφαλαίου is the genitive of price. S. § 200. 4. — γεγέννημαι, sc. πολίτης. — ἀπέστησαν ἀπ' αὐτοῦ, i. e. made no further attempt to examine him by scourging. — παρὰ τῶν Ἰουδαίων. Trollope takes these words with γινῶναι, on the ground that κατηγορεῖται would be more correctly followed by ὑπό. But when the subject is a thing, this verb is followed by παρά. Cf. Rob. Lex. N. T. sub voce.

CHAPTER XXIII.

Vs. 1–3. πεπολίτευμαι, *I have acted the part of a citizen* = *have lived*. — τύπτειν αὐτοῦ τὸ στόμα in order to express abhorrence of what Paul had just said. — τοῖχε κεκονιαμένε. Cf. Matt. 23, 27, where the hypocritical scribes and Pharisees are compared to whited sepulchres. It may be remarked, that six years after this prophetic denunciation, Ananias was killed in a tumult.

Vs. 5–7. οὐκ ᾔδειν. Some explain this of Paul's ignorance that Ananias was performing the functions of high priest at that time, a thing which he did upon the murder of Jonathan by Felix. Others regard it as a strong disclaimer of any acknowledgment of him as high priest, since he had arbitrarily seized the office after Jonathan's death; and others still are of the opinion that he means to say, that he spake with due reflection. The first of these conjectures has the greatest claims upon our adoption. — γέγραπται γάρ, (*had I known this I should not have so addressed*

him) *for it is written*. — ἐστὶ Σαδδουκαίων, *belonged to the Sadducees* (S. § 190). See N. on 5, 17. — τὸ δὲ ἕτερον, *sc. ἐστὶ*. — ἐλπίδος καὶ ἀναστάσεως, *hope of the resurrection*, is a hendiadys. — ἐσχίσθη. Cf. 14, 4.

Vs. 8–10. ὁμολογοῦσι, *i. e. admit the truth of*. — τὰ ἀμφοτέρα refers to the resurrection and the existence of spiritual beings, as the μήτε is copulative, and combines ἄγγελον and πνεῦμα into one generic idea. Cf. Butt. § 149, p. 427. — τοῦ μέρους = *belonging to the part*. — εὐλαβηθεῖς, *fearing*. — τὸ στράτευμα, *a company, detachment*. This word is used in the same limited sense in Eur. Supp. 653, cited in Liddell and Scott. Cf. also Luke 23, 11. — καταβάν from the tower of Antonia. — παρεμβολήν. See N. on 22, 24.

Vs. 12–15. ὡς γὰρ διεμαρτύρω (1 aor. mid. 2 pers. sing. of διαμαρτύρομαι), *for as you have borne witness*. — ἀνεθεματίσαν ἑαυτούς, *anathematized themselves, laid themselves under an oath*. — συναμοσίαν, *conjururation, conspiracy*, is here synonymous with συστροφὴν in v. 12. — ἀναδέματι ἀνεθεματίσαμεν ἑαυτούς, *we have laid ourselves under a most inviolable oath*. Cf. N. on ἀπειλῇ ἀπειλησώμεθα, 4, 17. — μηδεὶς γέυσασθαι. S. § 192. 1. — σὺν τῷ συνεδρίῳ belongs to ὑμεῖς. — αὐτὸν refers to Paul. — τοῦ ἀνελεῖν depends on ἔτοιμοι. S. § 195, 1. — τὴν ἐνέδραν, *the lying in wait*. Cf. Thucyd. III. 90. § 2. — παραγενόμενος, “*ex Hebraismo redundat*.” Kuin. It is better, however, to refer it to a copiousness and circumstantiality of detail, to be found occasionally in all writings.

Vs. 19–22. ἐπιλαβόμενος τῆς χειρὸς αὐτοῦ. See N. on τῆς δεξιᾶς χειρὸς, 3, 7. — κατ’ ἰδίαν, *by himself, privately*. — τοῦ ἐρωτήσαι denotes the purpose of συνέδετο. S. § 194. 1. — ὥς, *as if, under pretence of*. — ἀκριβέστερον = *more accurately*. — ἐπαγγελίαν, *order, command*. — ἐκκαλῆσαι is regarded by Wahl as the infinitive for the imperative (Butt. § 142. N. 5), but Winer (Gram. § 38. 7) prefers to regard it as the infinitive in dependence upon παραγγέλλας.

— *ὅτι ταῦτα ἐνεφάνισας πρὸς με.* Notice the change from the *oratio obliqua* to the *oratio directa*. Cf. K. § 345. II.

Vs. 23–25. *δύο τινάς, some two, i. e. two or three.* — *παραστῆσαι.* The construction is so changed, that it is necessary to supply *δεῖ*, or *ἐκέλευσε*. — *διασώσωσι, may conduct in safety.* Cf. Xen. Anab. II. 3. § 18. For this constructio prægnans of the verb, see N. on 1, 9. — *Φήλικα, Felix,* became procurator of Judea in A. D. 61. His government was extremely oppressive and arbitrary, and he was only saved from punishment, on his recall by Nero A. D. 58, by the influence of his brother Pallas, the emperor's favorite. — *γράφας* is to be referred to the subject of *εἶπεν*, v. 23. — *περιέχουσιν τὸν τύπον τοῦτον*, “*comprised in this form.*” Trollope.

Vs. 27–30. *ἄνδρα* is repeated in *αὐτόν*, in consequence of the words intervening between it and its governing verb. S. § 160. N. 5. — *μαθὼν ὅτι Ῥωμαῖός ἐστι.* It will be recollected that Paul himself informed Lysias of this, in order to avert the threatened examination by scourging. The report made to Felix gives a gloss to the affair, complimentary to the sagacity and clemency of the chief captain, but not strictly in accordance with the truth. — *μηδὲν—ἐγκλημα ἔχοντα, having no accusation = being accused of no crime.* — *ἕξιον θανάτου.* S. § 200. N. 2. — *μηνυθείσης—ἐπιβουλῆς—μέλλειν.* De Wette says that there is a commingling of the constructions *μηνυθείσης—ἐπιβουλῆς τῆς μελλούσης*, and *μηνυσάντων (μηνυθέντος)—ἐπιβουλήν—μέλλειν κ. τ. λ.* — *ὑπὸ* is employed with *ἔσεσθαι*, because it has the passive signification, *to be made.* See N. on 12, 5.

Vs. 32–35. *ἑάσαντες* refers to *στρατῶται διακόσιοι* (v. 23). — *ἀναγνούς, sc. τὴν ἐπιστολήν.* — *ἐπαρχίας* of the Roman empire.

CHAPTER XXIV.

Vs. 1-3. *ῥήτορος* is used here in the sense of *advocate*. Tertullus was probably a Roman orator or advocate, who had come to practise in Judea, and hence, as likely to have influence with Felix, was employed by the Sanhedrim to make these charges against Paul. — *αὐτοῦ* refers to Paul. — *πολλῆς εἰρήνης τυγχάνοντες* (S. § 191. 2), *inasmuch as* (S. § 225. 4) *we enjoy great quiet*. Felix had cleared the country from robbers, yet his government was so oppressive, that we can look upon this address of Tertullus, as nothing but the most sheer and unfounded flattery. — *κατορθωμάτων* depends on *τυγχάνοντες*. — *πάντη τε καὶ πανταχοῦ* is to be taken 'with *γινομένων*, and not with *ἀποδεχόμεθα*, as is done in our English translation.

Vs. 4-6. *συντόμως* qualifies *λεγόντων* to be supplied with *ἡμῶν*. Meyer, however, rejects this ellipsis, and takes *συντόμως* with *ἀκούσαι*. — *εὐρόντες* (sc. *ἔσμεν*) = *εὐρομεν*. For the use of the participle for the finite verb, cf. Mt. § 559. *Obs.* Some prefer to regard the construction as involving an anacoluthon, Luke having employed the participle, as though he intended to have written *ἐκρατήσαμεν αὐτὸν* in v. 6, but from which he deviated by the employment of the relative sentence *ὅς . . . βεβηλώσαι*. — *λοιμόν*. In like manner it is said in common parlance, of a troublesome person, that he is a *plague*, and hence comes the vulgar adjective *plaguey*, in the sense of *troublesome*, *vexatious*. — *τὴν οἰκουμένην*. See N. on 17, 6. — *αἰρέσεως*. See N. on 5, 17. — *ἠδεήσαμεν*, *we purposed, intended*.

Vs. 8, 9. *παρ' οὗ* refers to Paul, and depends on *ἐπιγινῶναι*. — *ὧν* is put by attraction for *ἧς*, the accusative of the thing after *κατηγοροῦμεν*. Cf. Mt. § 370. N. 2; S. § 194, N. 3. — *οὕτως* as Tertullus had said. For the use of *οὕτως* *ἔχειν*, see N. on 12, 15.

Vs. 10-13. *ἐπιστάμενος*, *inasmuch as I know*. S. § 225. 4. — *ἐκ πολλῶν ἑτών*. See N. on 23, 24. — *τὰ ἀπολογοῦμαι*. Cf. Butt.

§ 131. 6; S. § 182. — *δυναμένου σου γνῶναι*, *since you may be able to know*, i. e. the fact can be clearly established. — *οὐ πλείους ἡμέραι ἢ δεκαδύο*. The apostle, as Trollope rightly remarks, did not include the five days in which he had been in Cæsarea (cf. v. 1). The first of the twelve days is that on which he arrived at Jerusalem (21, 15); on the second the elders came together (v. 18); the third and ninth inclusive were those in which he had assumed the vow of the Nazarites (v. 27); on the ninth he was seized by the mob (v. 30); on the tenth he was brought before the Sanhedrim (22, 30); and on the night of the eleventh, he was conveyed to Antipatris (23, 31); and reached Cæsarea on the twelfth. — *ἀφ' ἧς = ἀπὸ τῆς ἡμέρας ἧς* (i. e. *ῆ*). — *ἀνέβην* from Corinth. Cf. 20, 3. — *προσκυνήσων* denotes purpose. S. § 225. — *ἐν Ἱερουσαλὴμ* is to be constructed with *προσκυνήσων*, and not with *ἀνέβην*, as is done in our English version. — *κατὰ τὴν πόλιν*, *throughout the city*. — *περὶ ὧν = ταῦτα περὶ ὧν*. In this part of his reply, Paul shows that he had not been long enough at Jerusalem to have excited sedition, or formed a party for seditious purposes. In vs. 14–16, he replies to the charge of heresy, which Tertullus had made against him, and in vs. 17–21, he confronts the accusation that he had profaned the temple.

Vs. 14–16. *ἦν λέγουσιν αἵρεσιν*. It is evident that *αἵρεσις* is here used in a bad sense, since Paul repudiates its application to Christianity. — *πιστεύων* explains *οὕτω*. — *αὐτοὶ οὗτοι* refers to those of Paul's accusers who were Pharisees. — *ἀνάστασιν . . . ἀδίκων* explains *ἐλπίδα ἔχων εἰς τὸν θρόνον*. — *ἀσκῶ*, sc. *ἐμαυτόν*. Cf. Butt. § 130. N. 2.

Vs. 17–21. *δὲ ἐτῶν πλείονων*, *after many years* (of absence). — *προσφοράς*, *offerings*, refers to the sacrifices which Paul was about to offer on the completion of his vow. Cf. 21, 26. — *ἐν οἷς* (sc. *πραγμασι*), *during which proceedings*, “*in quibus dum occupor*.” De Wette. — *εὗρον—τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι*, *but certain Jews from Asia found me*. The presence of *δὲ* shows that the apostle left something to be mentally supplied, *they found me—neither with a mul-*

titute nor with tumult, but certain Asiatic Jews (pretend that they thus found me). — αὐτοὶ οὗτοι. The context shows that these pronouns refer to the Sadducees who were present. — στάδτος μου, *while I stood*. — ἡ=ἄλλο ἡ. Cf. Vig. Gr. Idioms, p. 143. — ἡs is put by attraction for ἡν.

Vs. 22, 23. ἀκριβέστερον. Felix had doubtless learned more of the Christian religion from this short speech of Paul, than from all the sources of information to which he had previously had access. Hence having a better knowledge of the subject, he was satisfied that the charges against Paul were unfounded, and therefore put off (ἀνεβάλετο) his accusers by referring the decision to a future occasion. — διαταξάμενος, like the preceding εἰπών, belongs to ἀνεβάλετο. — τῷ ἑκατονταρχῇ refers to the centurion who had escorted Paul to Cæsarea, the other having returned to Jerusalem. Cf. 23, 23, 32.

Vs. 24-27. Δρουσίλλῃ. She was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon, in order to an adulterous marriage with himself. — ἐγκρατείας, *continence, self-control*, of which virtue the life of Felix showed him to be wholly destitute. — τοῦ κρίματος refers to the judgment which God will pronounce upon all men at the last day. — ἐμφοβος, *afraid, in a state of alarm*. — τὸ νῦν ἔχον, *for the present, or as the matter now is*. Winer (§ 22. 1) regards this as a nominative absolute, but Kühner (§ 308. R. 3) more correctly explains it as an adverbial accusative. — ἅμα καὶ ἐλπίζων κ. τ. λ. What a picture is here given of the corrupt and avaricious character of Felix! — ἐλπίζων is to be referred grammatically to ἀπεκρίθη in v. 25, although, as DeWette remarks, it has no logical dependence upon it. Bloomfield, however, thinks, that it denotes one of the causes, which induced Felix to give Paul his dismissal. — διδοχον, *a successor*. — χάριτας καταδέσθαι, *to lay up a favor, to confer a favor with a view of receiving one in return*. Cf. Thucyd. I. 128. § 4. — δεδεμένον, *bound, in bonds*.

CHAPTER XXV.

Vs. 1-3. ἐπιβὰς τῇ ἐπαρχίᾳ, *having entered upon the government of the province*. So Kuinoel and others. See N. on ἐπαρχίας, 23, 34. — χάριν is explained by ὅπως . . . Ἱερουσαλήμ. — αὐτοῦ refers to Paul. — ἐνέδραν (see N. on 23, 16) . . . ὁδὸν are the words of Luke, explaining the design of the request. ποιοῦντες=ποιήσοντες. S. § 225. 5.

Vs. 4-6. ἐαυτόν, *he himself*, is the subject of μέλλειν. — οἱ δυνατοί=οἱ πρῶτοι (v. 2). Cf. Thucyd. I. 89. § 3, where οἱ δυνατοί occurs in the sense of *persons in authority*. — εἴ τι ἐστίν, *sc. αἴτιον*. — βήματος. See N. on 18, 12.

Vs. 7-9. αὐτοῦ refers to Paul. — περιέστησαν Paul. — οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες (cf. v. 5) is in explanatory apposition with Ἰουδαῖοι. — ὅτι οὔτε εἰς τὸν νόμον κ. τ. λ. This denial of Paul, shows that his accusers still persisted in charging him with heresy, a profanation of the temple, and sedition. See N. on 24, 11. — χάριν καταδέσθαι. See N. on 24, 27. — ἐκεῖ, i. e. ἃ Jerusalem. — τούτων refers to the charges made against Paul. — ἀπ' ἐμοῦ, *by me*.

Vs. 10-12. ἐπὶ τοῦ βήματος Καίσαρος, *at Cæsar's tribunal*, so called because the procurator or judge was acting in the name and authority of Cæsar. — ἐστὼς εἰμι, *I am standing*. — οὗ με δεῖ κρίνεσθαι, *sc. μόνον*. — κάλλιον, *better* than you seem to admit from your proposal to change the place of judgment to Jerusalem. Such I think is the force of the comparative, by which Paul hints that the governor is fully aware of the falsity of the charges made against him. Some supply the implied comparison thus, *better* than I. Cf. Stuart's Gr. N. T. § 119. 4. Others, among whom is Winer (§ 28. 3. a), translate, *better* than I can tell thee. — ὧν=τούτων &, of which equivalent, the accusative depends on κατηγοροῦσι. See N. on 24, 8. — αὐτοῖς

χαρίσασθαι. See N. on χαρισθῆναι, 3, 14. — ἐπικαλοῦμαι has here the sense of the middle. — τοῦ συμβουλίου, *council*, is put here by meton. for *counsellors*. The governors of provinces, when they sat as judges, were assisted by persons who were called *consilarii*, and according to whose views they pronounced sentence. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 284.

Vs. 13-16. Ἀγρίππας. This was the son of Agrippa, whose miserable death is recorded in 12, 23. In A. D. 53, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz. Batanea, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years. — ἀσπασόμενοι denotes the purpose of κατήνησαν. Cf. § 225. 5. — γενομένου μου, *when I was*. S. § 226. εἰς gives to γενομένου the idea of motion. See N. on 1, 9. — χαρίζεσθαι. See N. on v. 11. — κατὰ πρόσωπον, *face to face*. — πρὶν-ἔχει. The optative is employed here after πρὶν, instead of the Subjunctive with ἄν, to denote an action of usual or frequent occurrence. Cf. S. § 220. 2; K. § 337. 8. — τόπον τε ἀπολογίας λάβοι, *may have opportunity to make his defence*.

Vs. 18-21. περὶ οὗ is to be constructed with οὐδεμίαν αἰτίαν ἐπέφερον. Meyer, referring to v. 7, constructs these words with σταδέντες. But the use of περὶ with the genitive in the sense of *around*, is confined to poetry, and even there is seldom to be met with. Cf. K. § 295. 3. I. 1. — ὧν = ἐκείνων &, of which equivalent the antecedent limits αἰτίαν. — δεισιδαιμονίας is to be taken in the good sense, *religion*, not *superstition*, as our English translation has it. — ἀπορούμενος denotes cause. — τηρηθῆναι. It is unnecessary to make this verb stand for εἰς τὸ τηρηθῆναι, inasmuch as ἐπικαλεσαμένου has the sense of *demanding, claiming by appeal*. — τοῦ Σεβαστοῦ (*the venerable*) = *Augustus*, the title of the early Roman emperors, assumed first by Octavianus. —

διὰ γνώσιν, *determination, decision*, the idea of a *judicial cause* being involved in αὐτόν.

V. 22. ἐβουλόμην . . . ἀκούσαι, *I could wish myself to hear the man*. For this use of the imperfect to express something greatly desired, and yet supposed by the person speaking to be impracticable, cf. Stuart's Gram. N. T. § 126. N. 1. — ἀνδρώπου. S. § 192. 1.

Vs. 23-25. μετὰ πολλῆς φαντασίας, *with much show*. — τὸ ἀκροατήριον refers to the place where causes were heard and decided, *the place of audience, the audience-chamber*. — τοῖς κατ' ἐξοχὴν ὁδοῖς = τοῖς ἐξόχοις. — μὴ—μηκέτι. S. § 230. 2. — καὶ δέ, *and also*. — πέμπειν to Rome.

Vs. 26, 27. ἀσφαλές, *certain, definite* in respect to the crime charged upon him. — τῷ κυρίῳ, *to my lord*. The title *dominus* was rejected by Augustus and Tiberius, as savoring too much of the usage of the ancient kings. The other emperors, especially Domitian, were pleased with the title. — οὐκ ἔχω = *I am unable*. — ἐπὶ σοῦ. Felix thought that Agrippa's intimate acquaintance with Jewish customs (cf. 26, 3), would enable him to write more definitely to Rome concerning Paul. — τὰς κατ' αὐτοῦ αἰτίας, *the crime charged upon him*.

CHAPTER XXVI.

Vs. 1-3. ἐκτείνας τὴν χεῖρα according to the custom of ancient orators, when about to commence their oration. — ὡς ἐγκαλοῦμαι. S. §§ 194. 4; 177. 3. — μακάριον is the predicate. — γνώστην ὄντα σε, *you being skilled*, is an accusative absolute. See N. on 7, 21. — ἐξῶν depends on γνώστην. S. § 187. 2.

Vs. 4-7. ἀπ' ἀρχῆς refers to the time when Paul first came to Jerusalem. — ἀνωθεν = ἀπ' ἀρχῆς. — Φαρισαῖος is in apposition with

the omitted subject of ἔζησα. — πρὸς τοὺς πατέρας depends on γενομένης. — ἕστηκα κρινόμενος, *I stand being judged* = *I stand to be judged*. — εἰς ἣν (i. e. ἐπαγγελίαν) depends on καταντήσαι. — ἐν ἐκτενεῖα = *intently*. — νύκτα καὶ ἡμέραν = *continually*. — ἐλπιδος is suggested by ἐλπίζει.

Vs. 8-11. τί is written in some editions (after the Greek Scholiasts) with a mark of interrogation, τί; *what! is it deemed by you a thing incredible?* As it stands in our text, it is to be translated, *why is it deemed*, etc. — εἰ=δοτι. — ἔδοξα ἐμαντῶ = *I thought*. — πρὸς is here employed in a hostile sense. — τὸ ὄνομα Ἰησοῦ. See N. on τὸ ὄνομα κυρίου, 2, 21. — δεῖν. The subject may be supplied from ἐμαντῶ. — ὃ refers to πολλὰ ἐναντία in the preceding verse. — καὶ πολλοὺς κ. τ. λ. is exegetical of the preceding ὃ . . . Ἱεροσολύμοις. — κατέκλεισα, *I caused to be shut up*. — ἀναιρουμένων αὐτῶν is a genitive absolute denoting time, *when they were put to death*, i. e. when they were led away to execution. The plural is not here employed generically for Stephen alone (see N. on Ἑλληνας, 21, 28), but for other martyrs also whose names are unknown. — κατήνεγκα ψῆφον. Paul was not a member of the Sanhedrim, and therefore this expression must be taken in the sense of *I consented, approved*. — ἠνάγκαζον βλασφημεῖν, *I endeavored to make them blaspheme*. For this conative use of the imperfect, cf. S. § 211. N. 12. — αὐτοῖς is the *dat. incommodi*. — ἐδίωκον . . . πόλεις. An instance of this was his visit to Damascus.

Vs. 16, 17. εἰς τοῦτο is explained in προχειρίσασθαι κ. τ. λ. — ὧν=ἐκείνων &. — ὁφθῆσομαι has a middle signification = *I will shew you, cause you to see*. Bloomfield would take it in the passive sense, making ὧν=ἐκείνων (καθ') &, *of those things in respect to which I shall be revealed*, i. e. will reveal myself to thee. — οὐς in εἰς οὐς refers to τοῦ λαοῦ as well as to τῶν ἑθνῶν.

Vs. 18-20. πιστεῖ is to be taken with τοῦ λαβεῖν, which infinitive denotes the purpose of τοῦ ἐπιστρέψαι, or perhaps in combination with it,

of ἀνοῖξαι ὀφθαλμοὺς αὐτῶν. — ἀπειδέης, like the verb ἀπειδέω, is followed by the dative. — εἰς πᾶσαν τε . . . Ἰουδαίας is taken by Meyer with the preceding τοῖς, but De Wette more correctly makes it depend on ἀπήγγειλον. Cf. Luke 8, 34. — πρόσσοντας conforms in case to the omitted subject of the preceding infinitives. See N. on 11, 13.

Vs. 22, 23. ὧν—μελλόντων=ἐκείνων ἃ μέλλοντα. — εἰ. See N. on v. 8. — παθητός, *destined to suffer* (=must needs suffer), in order that the prophecies respecting him might be fulfilled. Cf. S. 142.

Vs. 24-26. ταῦτα refers especially to the words spoken by Paul in v. 23. — μαίνη, *you are mad*, i. e. you speak like an enthusiast who is beside himself. The doctrine of the resurrection from the dead, must have appeared to Festus like the chimera of a madman, and hence he attributed it to the effect upon Paul of close and long-continued devotion to study. — τὰ πολλὰ—γράμματα. The presence of the article shows that Paul's learning was a matter of celebrity=*the much learning* (which thou hast), i. e. *thy great learning*. Some of the German commentators, as Kuinoel, Meyer, etc., translate: *the many writings* which you have studied. But this is a far less forcible and natural interpretation. — σωφροσύνης, *soundness of mind, sanity*, is opposed to μαίνη . . . περιτρέπει in v. 24. — γὰρ before περὶ τούτων introduces an appeal to Agrippa's knowledge of the transactions referred to, in confirmation of Paul's claim to be considered a man of sane mind. — λανθάνειν—αὐτόν, *are concealed from him*. — τούτων. See N. on ταῦτα, v. 24. — ἐν γωνίᾳ, *in a corner*=*in secret*. The expression is adagial. — τοῦτο refers to these events, considered as a historical unity.

Vs. 28-30. ἐν ὀλίγῳ, *within a little*=*almost*. — ἐν ὀλίγῳ—ἐν πολλῷ. The preposition is repeated in order to give greater distinctness to the expressions. — καὶ in κἀγὼ is *also*. — τῶν δεσμῶν τούτων (δεικτικῶς). Cf. 22, 29; 28, 16. — οἱ συγκαθέμενοι αὐτοῖς,

those who sat with them, i. e. the chief officers and others high in state. Cf. 25, 23. See also N. on 25, 12.

V. 31. ὅτι οὐδὲν θανάτου ἔξιον κ. τ. λ. It has been well remarked that the innocence of Paul was attested in the strongest manner by Lysias (23, 29), Felix (24, 22-27), Festus and Agrippa (26, 31).

CHAPTER XXVII.

Vs. 1-3. ἐκρίθη=ἐγένετο κρίμα, and hence is followed by the genitive τοῦ ἀποπλεῖν. See N. on 3, 12. Kühner (§ 274. R. 3) considers the genitive of punishment after κρίνεται and certain other verbs, as the genitive of price (§ 275. 3). — ἡμᾶς. Luke and Aristarchus (cf. Col. 4, 10) were in the apostle's company. — σπείρης Σεβαστῆς, of the Augustan cohort. Josephus mentions the band of Sebaste at Cæsarea, but whether they bore the imperial title, or were so called from Sebaste, the name given by Herod to Samaria, is uncertain. — πλοῖφ Ἀδραμυττηνῶ, a ship of Adramyttium. This town was on the Æolian coast opposite to Lesbos. — τοὺς . . . τόπους=along the Asiatic coast. τοὺς—τόπους is the accusative of place 'whither.' — Ἀριστάρχου. Cf. 19, 29. — φιλανδρώπως—τῷ Παύλῳ χρησάμενος, treating Paul kindly.

Vs. 4-6. ἀπεπλεύσαμεν. This verb is employed, when one sails under the lee of an island or country, to avoid a gale from the opposite direction. The ship was driven by the wind to the north of Cyprus, whereas the more direct course would have carried them to the south of the island. — τὸ κατὰ τὴν Κιλικίαν, off against Cilicia. — Μύρα τῆς Λυκίας. See N. on 13, 13. — κάκεῖ, i. e. at the port of Myra. — πλοῖον Ἀλεξανδρίνον. It appears from v. 38, that this was a corn-ship from Alexandria, which ships, Smith (cf. Biblioth. Sac. Vol. VI. p.

793) says, were quite as large as the largest class of merchant-ships of modern times. — πλέον εἰς=bound for.

Vs. 7, 8. βραδυπλοοῦντες on account of adverse winds (cf. v. 4). Their slow progress is further denoted by μόλις. — κατὰ τὴν Κνίδον, off Cnidus. This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 130 geographical miles. — ὑπεπλεύσαμεν. See N. on v. 4. — κατὰ Σαλμώνην. See N. on κατὰ τὴν Κνίδον, v. 7. Salmone was the eastern promontory of Crete, and is now called Cape Salomon. A ship's course from Cnidus to Italy would be by the north side of Crete, but the northwest wind compelled the ship in which Paul was, to run down in the direction of Salmone, and thus pass under the lee of Crete. — παραλεγόμενοι, sailing along by, coasting along. — αὐτὴν refers to τὴν Κρήτην. — Καλοὺς λιμένας, Fair Havens, a harbor, or as Smith thinks (Biblioth. Sac. l. c. p. 794), no more than an open roadstead (cf. v. 12), is situated on the south side of Crete, near Cape Matala, about midway between the eastern and western extremities of the island. Λασηα (Λασηά) was a city lying between the harbor and the cape, a short distance inland. Cf. Kiepert's Map of Crete.

Vs. 9-11. τὴν νηστείαν refers to the great day of atonement (cf. Lev. 16, 29-34; 23, 26-30; Num. 29, 1-11), which was observed with fasting from evening to evening. It took place on the tenth day of Tishri (i. e. October), after which, sailing in the Mediterranean would of course be dangerous. — θεωρῶ, ὅτι—μέλλειν ἔσεσθαι. When a parenthesis or a number of words intervene between ὅτι and the following verb, the construction is frequently carried on by the infinitive. Cf. Mt. § 631. 2 (end). — ὕβρεως—ζημίας. Kuinoel refers the former of these words to the violence of the tempest, the latter, to the injury done thereby to the ship and its cargo. — ναυκλήρω, the supercargo.

Vs. 12-14. εἰπὼς, if possibly. — Φοίνικα, Phenice, was a harbor on the south-western coast of Crete a little more than half way from

Cape Matala to the western end of the island. — βλέποντα is employed in a geographical sense = *lying, situated*. — ὑποπνεύσαντος δὲ νότου. From Cape Matala the Cretan coast runs north, and then turns W. N. W. The south wind was therefore so favorable for a ship sailing from Fair Havens to Phenice, that they loosed from the harbor, and sailed along close to the shore, in hopes, as Smith remarks, that they would reach Phenice in a few hours. — τῆς προδέσεως κεκρατηκέναι, *that they had attained to their desire* (to reach Phenice); literally, *had become master of their desire*. For the genitive, cf. S. § 189. — ἄραντες, sc. τὴν ἄγκυραν. — ἄσσον, *nearer* (than before). See N. on 17, 21. Some would read Ἀσσον, but Assus in Crete was an inland town. — ἔβαλε is taken by Meyer in a reflexive sense, *cast itself = blew*. — κατ' αὐτῆς is referred by some to ἡ Κρήτη, to which as the nearest noun it would seem grammatically to belong. But the wind must have blown off the land, or else the ship, when suffered to be driven before it (cf. v. 15), would have been wrecked at once on the coast. Leaving out of consideration also that a northeast wind (see N. on εὐροκλύδων) could not have driven the ship to land, situated as it was in respect to the coast (see N. on ὑποπνεύσαντος νότου, v. 13), it appears that they were carried by this same wind away from Crete to the island Clauda, which lay to the southwest (cf. Kiepert's Map of Crete), under the lee of which they ran (ὑποδραμόντες), and where they prepared the ship to resist the fury of the tempest. I am constrained therefore, to refer κατ' αὐτῆς to the ship, which by a construction not very harsh or forced, may be supplied from ἄραντες ἄσσον παρελέγοντο in the preceding verse. — τυφωνικός, *violent, tempestuous*, in the manner of a hurricane. — εὐροκλύδων, *Euroclydon*, is composed of the words ἔδρος, *northeast wind*, and κλύδων, *a wave*. It is thought to have been the same wind, which is now called a *Levanter*.

Vs. 15–17. ἐπιδόντες ἐφερόμεθα, (sc. τὸ πλοῖον τῷ ἀνέμῳ) *giving the ship to the wind we were driven along*. The sails were doubtless at this time furled, and subsequently the mast itself was taken down.

Cf. v. 17. — Κλαύδην, *Clauda*, is now called *Gozzo*. — περικρατεῖς — τῆς σκάφης, *masters of the boat*. — ἦν ἔραντες, *which having hoisted up*. It is uncertain, whether this refers to the recovery of the boat swept from its fastenings into the sea, or to the raising of it by ropes from the outside of the ship to which it was attached (cf. v. 3. a). Pres. Woolsey (Bib. Repos. Second Series, Vol. VIII. p. 409) thinks that the boat was floating behind the vessel, and as the storm grew harder, it was secured and raised on board. — βοηθείαις refers to the cables or chains with which they *undergirded* (ὕποζωνόντες) the ship, i. e. passed ropes, as some think, under the bottom, and thus girded the vessel to keep it from being broken by the waves. Cf. Thucyd. I. 29. § 3. Arnold remarks that the Russian ships taken in the Tâgus in 1808, were kept together in this manner, in consequence of their age and unsound condition. Sir George Back, when returning from his Arctic voyage in 1837, was forced, on account of the shattered condition of his ship, to undergird her. Cf. Biblioth. Sac. Vol. VI. p. 794. Dr. Schmitz (Smith's Dictionary, Gr. and Rom. Antiq. p. 880) says, that "the ὑποζώματα were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey (Bib. Repos. l. c. p. 408), who well remarks, that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck. — χαλάσαντες το σκεῦος, *having lowered the mast*. The mast in the ships of the ancients, could be erected or taken down as necessity required. Smith interprets, *having lowered their gear*, such as the *suppara* or *top-sails*. — ἐφέροντο. See N. on ἐφερόμεθα, v. 15.

Vs. 18-20. χειμαζομένων. Cf. Thucyd. II. 25. § 4. — τῇ ἐξῆς, sc. ἡμέρᾳ. — ἐκβολὴν ἐποιοῦντο (= ἐκβάλλοντο), *they began to throw the lading overboard*; literally, *began to make a throwing out*. The expression is a nautical one. Only a part of the lading was thrown overboard at this time, as the ship was lightened of the residue of the

cargo, on the night before the shipwreck (cf. v. 38). In lightening the ship, they probably began with articles of the least value and of the greatest incumbrance. — τῇ τρίτῃ (sc. ἡμέρῃ) from the commencement of the tempest. — τὴν σκευὴν refers to the masts, sails, rigging, etc. The expression αὐτόχειρες leads Smith to believe, that by τὴν σκευὴν is meant the main-yard, an immense spar probably as long as the ship, and which might require the united efforts of passengers and men (Biblioth. Sac. l. c. p. 795). — χειμῶνος—οὐκ ὀλίγον, is a litotes for *most violent tempest*.

Vs. 21–24. ἀστίλας, *abstinence from food* through fear and despondency. — μὲν is responded to by καὶ in v. 22. — κερδήσαι, *to gain*=*to avoid*, since to escape danger may be regarded as a *gain*. With this use of κερδαίνω, our expressions *to save trouble, expense*, etc. have been aptly compared. Some explain κερδήσαι τὴν ὕβριν, *to gain this injury* in the sense of *to reap disadvantage or loss*. This rendering, which demands the continuation of the negative from the preceding clause, gives to the verb a tropical sense, which is of common use in our own language. Cf. Liddell and Scott, sub voce. — πλὴν τοῦ πλοίου. Repeat from the preceding clause ἀποβολὴ ἔσται. — οὐ εἰμί, sc. δοῦλος. — κεχάρισται. See N. on 3, 14.

Vs. 25, 26. οὕτως is explained by καὶ ὃν τρόπον λελάληται μοι. — δεῖ by divine appointment.

Vs. 27–29. ὥς, *when*. — ἐν τῇ Ἀδριαῇ, *in the Adriatic*, not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece, called the Mare Ionicum, Creticum, or Siculum. — προσδεῖν τινὰ αὐτοῖς χώραν, *that they drew near to some country*; literally, *that some country drew near to them*, according to a well-known optical illusion, when a place is approached from sea. Smith (Biblioth. Sac. l. c. p. 795) says that no ship can enter St. Paul's Bay in Malta from the east, without passing within a quarter of a mile of the point of Koura; but before reaching it, the land is too low, and too far from the track of a ship driven from the eastward, to be seen in a

dark night. When she does come within this distance, it is impossible to avoid observing the breakers, which are so violent as to form its distinctive character. It was doubtless the roar of these breakers, which caused the seamen to suspect their proximity to land. — *ὀργυιάς*. An *ὀργυιά* or fathom is the distance between the hands, when the arms are extended laterally. — *εἶρον ὀργυιάς δεκαπέντε*. This decrease of depth, indicated that they were approaching land. Smith has shown, from personal examination of the localities here referred to, that in approaching St. Paul's Bay from the direction whence this ship came, the depth decreases as is here stated, and that too at such a rate, as would permit time between the first and second soundings, for making preparations for anchorage. — *τραχεῖς τόπους*=*rocks, breakers*, which are often found in the vicinity of islands. — *ἐκ πρύμνης*. Had they anchored from the prow, the ship might have drifted around, so that her stern would have been towards the breakers, and then when her anchors were cut, her rudder loosed, and her foresail raised, she could not have approached the shore at any precise or selected point, as she could have done with her bow directed to the land, the ship's position with anchors cast from the stern. — *ἀγκύρας τέσσαρας*. The violence of the tempest rendered this number of anchors necessary. Cf. Cæs. Bel. Civ. I. 25. — *ἠύχοντο ἡμέραν γενέσθαι*, *wished for day-light to appear*.

Vs. 30-32. *ζητούντων φυγεῖν ἐκ τοῦ πλοίου* to the land which they supposed was near. — *προφάσει ὡς*, *under pretence that, as if*. — *μελλόντων*, sc. *αὐτῶν*. — *ἐὰν μὴ οὗτοι κ. τ. λ.* The seamen could not be spared, inasmuch as the soldiers and passengers were ignorant of the management of the ship. — *ἐκπεσεῖν* from the ship.

Vs. 33-36. *ἔχρι . . . γίνεσθαι*, *as the day was about to appear*; literally, *until the day*, etc. See N. on *ἔχρις οὐ*, 7, 48. — *ἄσιτοι*. This is not to be taken in its strictest sense, but as implying abstinence from full and regular meals taken in company. — *τοῦτο* refers to *μεταλαβεῖν τροφῆς*. — *πρὸς . . . ὑπάρχει*. By taking refreshment,

they would have strength and spirit to do those things which might be necessary for their safety. — οὐδενὸς . . . ἀπολείται = *shall not receive the slightest injury*. This is a proverbial expression. — εὐδουμοι in consequence of the speech of Paul, and the expectation of soon reaching land. — προσελάβοντο τροφῆς. S. § 191. 2.

Vs. 38–40. ἐκβαλλόμενοι denotes the means by which they ἐκούφιζον τὸ πλοῖον. Their proximity to land rendered it unnecessary to preserve any of their lading or stores. — ἐπεγίνωσκον. This verb is here to be taken in the sense of *to recognize, to know the name of*. Cf. 28. 1. — κόλπον . . . αἰγιαλόν, *a certain inlet having a flat beach*. Cf. Xen. Anab. VI. 4. §§ 1, 4, 7, where αἰγιαλὸς has the sense of *a low shore, sandy beach*. Losing sight of this signification of the word, some critics would invert the construction, so as to read αἰγιαλὸν ἔχοντα κόλπον. — εἰς θν, sc. αἰγιαλόν. Kuinoel, who adopts the inverted construction, refers θν to κόλπον. But cf. Thucyd. II. 90. § 5, where ἐξέωσαν is employed of *driving or thrusting ships* upon the shore. — τὰς ἀγκύρας. Cf. v. 29. These were distributed round about the ship, and hence the use of περὶ in περιελόντες. There is some difference of opinion, as to whether περιελόντες here signifies *having removed* (i. e. cut away), or *having taken up* the anchors. In favor of the former rendering it may be said, that the anxiety of those in the ship to reach the land, would lead them to adopt the most speedy method of removing the impediment to the progress of the vessel toward the shore. The following words, εἶων (sc. ἐκπεσεῖν) εἰς τὴν θάλασσαν, are much like those employed in v. 32, when the boat was cut loose and suffered to fall into the sea. If the latter rendering, however, be the true one, then εἶων εἰς θάλασσαν = εἶων τὸ πλοῖον ἰέναι εἰς τὴν θάλασσαν, *they committed the ship to the sea*, i. e. they let her drive. — τὰς ζευκτηρίας τῶν πηδαλίων, *the bands of the rudders*. The ships of the ancients usually had two rudders, one on either side of the ship. As one helmsman managed both, they were joined by a pole, so that both rudders would always be parallel. The ζευκτηρίαι were the ropes by which

these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 459. — τὸν ἀρτέμονα. Our knowledge of the nautical affairs of the ancients is too limited, to enable us to know certainly what particular sail is meant here. It is generally referred by recent commentators to the dolon, a small sail near the prow, employed to steady the ship when under full sail. — τῇ πνεύσῃ, sc. αὐρᾷ. — κατεῖχον, sc. τὴν ναῦν.

Vs. 41-44. τόπον διδάλασσαν, a place between two currents. The place here spoken of was doubtless a sand-bank. — ἐπώκειλαν τὴν ναῦν, they ran the ship aground in order to be wrecked. — ἐρείσασα, sc. ἐαυτήν. — τῶν δὲ στρατιωτῶν . . . ἀποκτείνωσι. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives (cf. Acts 12, 19; 16, 27). Still the proposal to kill the prisoners was one of savage cruelty. — βουλόμενος διασῶσαι τὸν Παῦλον. Cf. vs. 3, 21-26, 33, 34. — ἀποβρίψαντας, sc. ἐαυτοὺς εἰς τὴν θάλατταν. — τῶν ἀπὸ τοῦ πλοίου, sc. ἀποβρήγματων. The words ἐπὶ τὴν γῆν ἐξίέναι are to be repeated from v. 43. — διασωθῆναι ἐπὶ τὴν γῆν has the pregnant sense, they reached the land in safety. See N. on 1, 9.

CHAPTER XXVIII.

Vs. 1, 2. Μελίτη, Malta. Some have erroneously maintained, that this was a small island in the Adriatic sea, now Melida. But that it was Μελίτη in the Mare Siculum, is evident from v. 12, where in his course to Rome, Paul is said to have sailed to Syracuse, and thence to Rhegium, and so on to Puteoli. The recent investigations of Smith (cf. Biblioth. Sac. l. c.) show conclusively, that the island now called Malta was the scene of the shipwreck. — βάρβαροι. This name was applied by the Greeks and Romans indiscriminately to all foreigners. —

οὐ τὴν τυχοῦσαν. See N. on 19, 11. — τὸν ὑετὸν τὸν ἐφεστῶτα, *the rain which poured upon us*.

Vs 3-6. φρυγάνων πλῆθος, *a bundle of sticks*. — ἀπὸ τῆς δέσμης, *on account of the heat*. The reptile was driven forth by the heat, from the bundle of sticks in which it lay concealed. — θηρίον is often employed of venomous animals especially of the serpent kind — διασωθέντα, *although he has been saved*. S. § 225. 6. — ἡ Δίκη (*vengeance*) is the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis. — πίμπρασθαι. "This verb is frequently applied to denote swelling caused by poisonous inflammation." Trollope. — ἐπὶ πολὺ, *a long time*. The Schol. on Thucyd. VII. 11, where ἐπὶ πολὺ occurs, supplies διδαστημα. — μεταβαλλόμενοι, sc. τὴν γνώμην. — δεδν αὐτὸν εἶναι. They said this, because he had received no injury from the viper.

Vs. 7-10. ἐν . . . ἐκεῖνον = *adjacent to that place* where Paul and his companions were shipwrecked. — Ποπλίφ. He is thought to have been the deputy of the prætor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian prætor. — πυρετοῖς. The plural is here used for the singular. Cf. K § 243. 3 (3). — τιμαῖς is to be taken in the sense of marks of honor, such as *gifts, rewards, favors*.

Vs. 11-15. μετὰ δὲ τρεῖς μῆνας from the time of the shipwreck. — Διοσκούροις, *the Dioscuri* (i. e. Castor and Pollux, the tutelary deities of sailors), is in apposition with παρασήμῳ. — Συρακούσας. The port of this celebrated city was directly in the course from Malta to Italy. — Ῥήγιον, *Rhegium*, was a maritime city in lower Italy, opposite Messina in Sicily. Its present name is Reggio. — δευτεράιοι (= τῇ δευτέρῃ ἡμέρῃ) is used adverbially. Cf. S. § 158. 3. — Ποτιδ-λους. I am indebted to my friend Rev. W. H. Bidwell, who visited Italy in the summer of 1849, for the following interesting description of this place. "Puteoli, or as it is now called Puzzuoli, lies six miles southwest from Naples, and contains about 10,000 inhabitants. It was

founded by the Samians B. C. 470. Anciently it was a seaport, having the finest harbor in Italy, and was the central mart of commerce of the eastern world. It was in a flourishing condition when Paul landed there on his way to Rome, being adorned with temples, the most renowned of which was the temple of Jupiter Serapis, which still remains an object of interest to the traveller. The shores of the beautiful bay about Puteoli were once covered with splendid edifices, marine villas of Roman emperors, temples of Diana, Venus, Mercury, and was the seat and the scene of Roman luxury and magnificence. The remains and ruins of these temples and edifices, are scattered in rich profusion along these shores which they once adorned. The whole coast about Puteoli has been shattered into fragments in past ages by earthquakes, volcanoes, and the war of the elements, by which Puteoli has been several times overthrown. In the bay near Puteoli, the Roman fleet lay at anchor at the time of the eruption of Vesuvius which destroyed Herculaneum and Pompeii, and in which the elder Pliny, commander of the fleet, perished. A short distance from Puteoli are found the classic lakes of Lucrinus and Avernus, the Elysian Fields, the Cave of the Cumæan Sybil, and other poetic ornaments of Virgil." — ἀδελφούς, i. e. Christian brethren. — οὕτως refers to the idea contained in ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἐπτά. — ἤλθομεν, *we proceeded*. — κακῶς, *and thence*, i. e. from Rome.

Vs. 16-18. τῷ στρατοπεδάρχῃ, *the præfectus prætorii*, or commander of the emperor's body-guards. The name of this officer was Afranius Burrhus, who was soon after put to death by Nero. — καθ' ἑαυτόν, *by himself*, i. e. apart from the other prisoners. The reason for this indulgence may be found in the letters of Festus, and the friendship of the centurion Julius. — τῷ φυλάσσοντι αὐτὸν στρατιώτῃ. Paul was probably bound by a chain to this soldier, so as to be unable, if he wished, to make his escape. See N. on 12, 6. — πρώτους in influence and authority. — ποιήσας, *although I had done*. See N. on v. 4. — ἐξ Ἱεροσολύμων, *sc. ἀπαχθείς*. Cf. Bos Ellip. sub.

ἀπάγειν. — τῶν Ῥωμαίων, i. e. the Roman procurators, Felix and Festus.

Vs. 19, 20. ἀντιλεγόντων my release. — οὐχ ὥς . . . κατηγορήσαι, *not that I had any thing of which I would accuse my nation.* τοῦ ἔθνους depends on κατηγορήσαι. S. § 194. N. 3. — ταύτην οὖν τὴν αἰτίαν, i. e. to explain the circumstances under which he was sent to Rome. — τῆς ἐλπίδος τοῦ Ἰσραήλ, i. e. the Messiah. — τὴν ἄλυσιν ταύτην περικείμεαι = ἡ ἄλυσις αὐτὴ περικείται μοι. Kuin.

Vs. 22-24. ἃ (= ταῦτα ἃ) φρονεῖς, i. e. what are your doctrines and peculiar views. The reason why they made this request is given in the next clause, which is therefore introduced by γάρ. — γνωστὴν ἐστὶν ἡμῖν, *it is known to us = all that we know is.* They knew nothing of the merits of the case, only that the Christians were held in universal odium. — εἰς τὴν ξενίαν. Cf. v. 30. — πείδων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Cf. S. § 184. 1.

Vs. 25, 26. εἰπόντος τοῦ Παύλου, *when Paul had spoken.* See N. on 1, 2. — ὅτι stands here before the direct quotation. See N. on 2, 13. — πορεύθητι πρὸς τὸν λαόν, etc. The quotation is from Isa. 6, 9, 10.

Vs. 28-30. τὸ σωτήριον, i. e. the doctrine or gospel of salvation. — μισθώματι, *hired lodging.* The expense was either defrayed by his fellow Christians at Rome, or in part, perhaps, from the presents received in Malta. See N. on v. 10.

LEXICON.

LEXICON.

ἸΑΑΡΩΝ, δ, indec. *Aaron*, son of Amram and Jochebed. Ex. 6, 20.

ἸΑΒΡΑΑΜ, δ, indec. *Abraham*, the father and founder of the Hebrew nation.

ἈΓΑΒΟΣ, ου, δ, *Agabus*, the name of a Jewish Christian.

ἀγαθοεργέω, ὦ, fut. ἤσω (ἀγαθός and ἔργον,) *to do good*. Absol. Acts 14, 17. With an accusative of person, Acts 6, 33.

ἀγαθός, ἡ, ὄν, *good, upright, virtuous*. This word denotes *good in its kind* (cf. Liddell and Scott sub voce), and hence is an epithet applied to all sorts of nouns, as opposed to κακός, *bad in its kind*.

ἀγαθουργέω, ὦ, f. ἤσω, (contr. for ἀγαθοεργέω,) *to do good or well*.

Ἀγαλλίασις, εως, ἡ, *joy, gladness, rejoicing*; from

ἀγαλλιάω, ὦ, (fr. ἄγαν, much, and ἄλλομαι, to leap, dance,) *to exult, to rejoice exceedingly*.

ἀγάπη, ης, ἡ, *love, good will, benevolence*. In the plur. ἀγάπαι, ὧν, αἰ, *agapæ, love-feasts*.

Ἀγαπητός, ἡ, ὄν, (verb. adj. from ἀγαπάω,) *beloved, dear*.

ἄγγελος, ου, δ, (ἀγγέλλω,) *a messenger, an angel*.

ἁγιάζω, f. ἁσω, (ἅγιος,) *to make clean, purify, sanctify*. οἱ ἡγιασμένοι, *those who are sanctified* = Christians.

ἅγιος, ια, ιον, *pure, clean*. Hence ἅγιοι, *saints, Christians*; τὸ ἅγιον, *the sanctuary, temple*.

ἄγκυρα, ας, ἡ, *an anchor*.

ἀγνίζω, f. ἴσω, (ἀγνός,) *to purify, cleanse*. Mid. ἀγνίζομαι, perf. and 1 aor. pass. ἤγνισμαι, ἡγνίσθην, with a mid. signif. *to live like one under a vow of abstinence*, i. e. like a Nazarete.

ἀγνισμός, οὔ, δ, (ἀγνίζω,) *a purifying, expiation; religious abstinence*. Acts 21, 26.

ἀγνοέω, ὦ, ἤσω, (a priv. and νοέω,) *not to know, to be ignorant of; not to acknowledge*, i. e. to reject. Acts 13, 27.

ἄγνοια, ας, ἡ, (ἀγνοέω,) *want of perception, ignorance*.

ἄγνωστος, ου, δ, ἡ, (a priv. and γνωστός,) *unknown*.

ἀγορά, ᾱς, ἡ, (ἀγείρω,) *an assembly, a public place, a forum*.

ἀγοραῖος, ου, δ, ἡ, pertaining to the ἀγορά, forensic; idlers, loungers, Acts 17, 5.

ἀγράμματος, ου, δ, ἡ, (α priv. and γράμμα,) illiterate, unlearned.

ἄγω, f. ἄξω, to lead, conduct, bring; to appoint, hold.

ἀδελφός, ου, δ, α brother, near kinsman, relative, fellow-countryman, fellow-christian.

Ἄιδης, i. e. ἤδης, ου, δ, (for αἰδής, fr. α priv. and ἰδεῖν,) that which is unseen, in darkness; the infernal regions, Hades.

ἀδικέω, ᾧ, f. ἥσω, (ἄδικος,) to do wrong, act unjustly, to transgress, to wrong, to injure.

ἀδίκημα, ατος, τό, (ἀδικέω,) wrong, transgression, iniquity.

ἀδικία, ας, ἡ, (ἄδικος,) wrong, injustice, injury, unrighteousness, wickedness, fraud, deceit.

ἄδικος, ου, δ, ἡ, (α pr. and δίκη,) unjust, wicked, ungodly, false.

Ἀδραμυττηνός, ἡ, όν, of Adramyttium.

Ἀδρίας, ου, δ, with πόρτος to be supplied, the Adriatic sea.

ἀδύνατος, ου, δ, ἡ, (α pr. and δυνατός,) without power, infirm, weak.

ἀεί, adv. ever, always, at all times, every time.

ἄζυμος, ου, δ, ἡ, (α pr. and ζύμη,) unleavened; τὰ ἄζυμα, the days of unleavened bread.

Ἄζωτος, ου, ἡ, Azotus.

ἀήρ, ἀέρος, ἡ, (ἔω, ἡμι,) the air, atmosphere.

ἄδემτος, ου, δ, ἡ, (α pr. and δεμιτός fr. δέμις,) unlawful, lawless, criminal.

Ἀθῆναι, ᾧν, αἱ, Athens, the chief city of Greece.

Ἀθηναῖος, α, ον, Athenian.

αἰγιαλός, ου, δ, (ἄγνυμι, and ἄλς,) the shore, coast.

Αἰγύπτιος, ια, ιον, Egyptian.

Αἴγυπτος, ου, ἡ, Egypt.

Αἰθίοψ, οπος, δ, (αἰδομαι and ὤψ,) an Ethiopian.

αἷμα, ατος, τό, blood, bloodshed, blood-guiltiness, blood-relationship, kindred.

Αἰνέας, ου, δ, Aeneas, pr. name of a man.

αἰνέω, ᾧ, f. ἥσω or ἔσω, to praise, celebrate.

αἰρεσις, εως, ἡ, (αἰρέω,) a taking, conquering, esp. of a town; a taking, or choosing for one's self; a choice; a sect, school, or party. Acts 5: 17.

αἶρω, (for ἀείρω,) f. ἔρῳ, aor. 1 ἦρα, perf. ἦρκα, to take up, to lift, to raise, to elevate, to carry away, to remove, put out of the way, to kill.

αἰτέω, ᾧ, f. ἥσω, to ask, to call for, to require, to demand, to desire.

αἰτία, ας, ἡ, (αἰτέω,) a cause, motive, reason, ground; affair, matter, case; accusation, charge; fault, crime.

αἰτίημα, ατος, τό, charge, crimination, imputed guilt.

αἴτιος, ια, ιον, (αἰτία,) causing, occasioning; δ αἴτιος, the originator or author of any thing; τὸ αἴτιον, a cause, reason, ground.

αἰτίωμα, ατος, τό, (fr. αἰτιδομαι,) charge, accusation.

αἰών, ὦνος, δ, life, age, long space

of time, forever, eternity, of old, from everlasting.

αἰώνιος, *λου*, *δ*, *ῆ*, also αἰώνιος, *ια*, *ιον*, (αἰών,) perpetual, everlasting, eternal.

ἁκαθάρτης, *τητος*, *ῆ*, uncleanness, filth, moral vileness.

ἁκάδατος, *ου*, *δ*, *ῆ*, (α pr. and καθαίρω,) unclean, impure, lewd.

ἁκατάκριτος, *ου*, *δ*, *ῆ*, (α pr. and κατακρίνω,) uncondemned.

Ἀκελδαμῖδ, indec., field of blood.

ἀκοή, *ῆς*, *ῆ*, (ἀκούω,) hearing; the sense of hearing, the ear; the thing heard, report.

ἀκολουθεῖω, *ῶ*, *φ* ἦσω, to follow, to accompany; to follow a teacher, i. e. to become a disciple.

ἀκούω, *φ*. ἀκούσω, to hear, listen to, understand; to give heed to, to obey; to learn, to hear judicially, try, examine.

ἀκριβεία, *ας*, *ῆ*, (ἀκριβής,) accuracy, exactness, precision.

ἀκριβής, *έος*, *ους*, *δ*, *ῆ*, (usually derived from ἀκρος,) exact, precise, accurate.

ἀκριβώς, *adv*. accurately, minutely, exactly.

ἀκροατήριον, *λου*, *τό*, (ἀκροάομαι,) place of hearing, place of public trial.

ἀκροβυστία, *ας*, *ῆ*, (ἀκρον and βύω,) the foreskin, the prepuce; the uncircumcised, the gentiles; the state of uncircumcision, gentilism.

Ἀκύλας, *ου*, *δ*, Aquila, pr. name of a Jew.

ἁκωλύτως, *adv*. (α priv. and κωλύω,) without hindrance, freely.

Ἀλεξανδρεὺς, *έως*, *δ*, an Alexandrine, i. e. a Jew of Alexandria.

Ἀλεξανδρῖνος, *ου*, *δ*, *ῆ*, *adj*. Alexandrian, spoken of a ship.

Ἀλέξανδρος, *ου*, *δ*, Alexander, pr. name of a man.

ἀλήθεια, *ας*, *ῆ*, (ἀληθής,) truth, reality, integrity, sincerity.

ἀληθής, *έος*, *δ*, *ῆ*, *adj*. (α pr. and λήθω,) true, real, certain, sincere.

ἀληθώς, *adv*. (ἀληθής,) truly, really, certainly.

ἀλίσγημα, *ατος*, *τό*, (ἀλίσγῶ,) defilement, pollution, contamination.

ἀλλά, an adversative conjunction, but, nevertheless, yet, notwithstanding.

Ἀλλάσσω, or ἀλλάττω, *φ*. ἄξω, to change, exchange, abrogate.

ἀλλήλων, *gen*. plur. of a reciprocal pron. whose nom. is wanting, each other, one another, mutually.

ἄλλομαι, *φ*. ἀλοῦμαι, 1 aor. ἤλαμην, to leap, spring, jump.

ἄλλος, *η*, *ο*, other, another, different; ἄλλοι — ἄλλοι, some — others; ἄλλος πρὸς ἄλλον, one to another.

ἄλλοτριος, *ια*, *ιον*, (ἄλλος,) of or belonging to another, alien, strange, foreign.

ἄλλοφυλος, *ου*, *δ*, *ῆ*, *adj*. (ἄλλος and φυλή,) of another race or nation, foreign, a foreigner.

ἄλογος, *ου*, *δ*, *ῆ*, *adj*. (α pr. and λόγος,) without reason, unreasonable, irrational, absurd.

ἄλυσις, *εως*, *ῆ*, a bond, a chain.

Ἀλφαῖος, αἰου, *δ*, Alpheus, pr. name of a man.

ἅμα, *adv*. at the same time, together, in company; prep. with, together with.

ἁμαρτάνω, *φ*. ἁμαρτήσω, to err, to

be in fault, to sin, to offend, to wrong.

ἁμαρτία, ας, ἡ, (ἁμαρτάνω), error, sin, fault.

ἁμαρτυρος, ου, ὁ, ἡ, adj. (α priv. and μαρτυρέω,) destitute of evidence, without testimony, unwitnessed.

ἁμνός, οὔ, ὁ, a lamb.

ἁμύνω, f. ὑνῶ, (μύνη,) to avert, to keep off, to repel. Mid. ἁμύνομαι, to avert from one's self, to resist, and hence to aid, assist, defend.

Ἀμφίπολις, εως, ἡ, Amphipolis, a chief city of southern Macedonia.

ἁμφότερος, ἑρα, ερον, each of two, ἁμφότεροι, αι, α, both.

ἄν a particle used with the Opt. Subj. and Indic. moods, to impart uncertainty, possibility, and to render the act of the verb less positive and definite. It may sometimes be rendered *perhaps*, but is often not susceptible of any translation into English.

With relative pronouns or particles it also conveys the idea of *uncertainty*. ὅς ἄν, ὅστις ἄν, ὅσος ἄν, *whoever, whosoever*; ὅπου ἄν, *wheresoever*; ἕως ἄν, *until*; ὅπως ἄν, *that at some time or other*; ὅσοι ἄν, *as many as, however many*.

ἀναβαδμός, οὔ, ὁ, (ἀναβαίνω,) pp. act of ascending, and hence, means of ascent, stairs.

ἀναβαίνω, f. βήσομαι, 2 aor. ἀνέβην, to cause to ascend, to ascend, to go up, to climb, to rise up.

ἀναβάλλω, f. βαλῶ, to raise, lift up; to put back, to put off, to defer.

ἀναβλέπω, f. ψω, to look up, to look upon, to behold, to see again, to recover sight.

ἀναβολή, ἡς, ἡ, (ἀναβάλλω,) earth thrown up, a digging and heaping up. In a forensic sense, a delay, postponement.

ἀνάγειον, ου, τό, (ἀνὰ and γαῖα,) an upper room, chamber.

ἀναγγέλλω, f. γελῶ, 1 aor. ἀνήγγειλα, 2 aor. pass. ἀνηγγέλην, to announce, to make known; to relate, to tell; to teach, to confess.

ἀναγινώσκω, f. ὥσομαι, 2 aor. ἀνέγνων, perf. pass. ἀνέγνωσμαι, 1 aor. pass. ἀνεγνώσθην, (ἀνὰ and γινώσκω,) to know accurately, to distinguish; to know by reading, to read, to learn; to read aloud.

ἀναγκάζω, f. ἄσω, (ἀνάγκη,) to compel, oblige, force; to constrain, to persuade.

ἀναγκαῖος, α, ον, (ἀνάγκη,) necessary, compulsory, right, proper.

ἀναγνωρίζω, f. ἴσω, to recognize, acknowledge; 1 aor. pass. ἀνεγνώρισθην with reflexive meaning, to make one's self known.

ἀνάγνωσις, εως, ἡ, (ἀναγινώσκω,) a reading, the act of reading.

ἀνάγω, f. ἄξω, 2 aor. ἀνήγαγον, 1 aor. pass. ἀνήχθην in mid. signif. (ἀνὰ and ἄγω,) to lead up, to conduct or bring up. Mid. ἀνάγομαι (sc. τῇ νηϊ), to put to sea, to set sail from a place.

ἀναδείκνυμι, 1 aor. ἀνέδειξα, to show, exhibit, to point out, to declare.

ἀναδέχομαι, 1 aor. ἀνεδέξαμην, to take upon one's self, to receive, to embrace.

ἀνάθεμα, ατος, τό, (ἀνατίθημι,) a thing set apart from a common to a

sacred use a votive offering suspended in a temple. In N. T. an accursed thing, one accursed, i. e. excluded from the favor of God and devoted to destruction.

ἀναθεματίζω, f. ἴσω, (ἀνάθεμα,) to anathematize, to pronounce one to be ἀνάθεμα, to bind by a curse.

ἀναθεωρέω, ὦ, f. ἴσω, (ἀνά and θεωρέω,) to behold, to contemplate.

ἀναίρεσις, εως, ἡ, (ἀναίρω,) a taking up or away; a carrying away for burial; a putting to death.

ἀναίρω, ὦ, f. ἴσω, (ἀνά and αἰρέω,) 2 aor. ἀνείλον, to take or lift up; to rear, to educate; to adopt as one's child.

ἀνακαθίζω, f. ἴσω, (ἀνά and καθίζω,) to set up, to seat or place one's self, to sit up.

ἀνακλῆπτω, f. ψω, to turn aside, to bend or turn back; intrans. to turn back, to return.

ἀνακρίνω, f. ἰνῶ, (ἀνά and κρίνω,) to separate, divide up; to examine judicially, to investigate, to inquire.

ἀνάκρισις, εως, ἡ, (ἀνακρίνω,) examination, investigation.

ἀναλαμβάνω, f. λήψομαι, 2 aor. ἀνέλαβον, 1 aor. pass. ἀνελήφθην, to take up, to recover, to take again, to receive.

Ἀνανίας, α, δ, Ananias, pr. name of a man.

ἀναντιρρήτος, ου, δ, ἡ, adj. (α priv. ἀντι and ἔρέω,) that cannot be contradicted, irrefutable, indisputable.

ἀναντιρρήτως, adv. without contradiction, unhesitatingly, promptly.

ἀναπειθω, f. εἰσω, to persuade, to seduce.

ἀνάπτω, f. ψω, to light up, to kindle.

ἀνασκευάζω, f. δσω, (ἀνά and σκευδάζω, fr. σκεῦος,) to pack up baggage in order to remove, to decamp; to lay waste, to destroy, to prevent, unsettle.

ἀνασπῶ, ὦ, f. δσω, to draw up, or out, to raise up.

ἀνδστασις, εως, ἡ, (ἀνίστημι,) a rising up, the resurrection of the dead, the general resurrection at the last day.

ἀναστατώ, ὦ, f. ὠσω, (ἀνδστατος fr. ἀνίστημι,) to drive out, to expel, to excite sedition or tumult, to disturb.

ἀναστρέφω, f. ψω, 2 aor. pass. ἀνεστράφη, to turn, to overturn, to return.

ἀνατίθημι, f. ἀναθήσομαι, to place upon, to lay up, suspend. Mid. 2 aor. ἀνεθέμην, to place before, to declare, to relate.

ἀνατρέφω, f. θρεψω, to nourish, to bring up, to educate.

ἀναφαίνω, f. φανῶ, to light up, to cause to appear, to show. Pass. to be shown, i. e. to have pointed out to one's self.

ἀναχωρέω, ὦ, f. ἴσω, to recede, to go back; to withdraw, to retire.

ἀνάψυξις, εως, ἡ, (ἀναψύχω,) refreshment, rest, recreation.

Ἀνδρέας, ου, δ, Andrew, pr. name of one of the apostles.

ἄνεμος, ου, δ, (ἔω or ἄημι, to breathe,) wind, a breeze.

ἄνεσις, εως, ἡ, (ἀνίημι,) a letting loose, relaxation, rest, repose.

ἀνετάζω, f. δσω, (ἀνά and ἐτάζω,) to examine, to investigate, to inquire strictly.

ἀνεύθετος, ου, δ, ἡ, adj. (a priv. and εὐθετος), *not apposite, unsuitable, incommodious*.

ἀνευρίσκω, f. **ρήσω**, 2 aor. **ἀνεῦρον**, *to find out, to discover*.

ἀνέχω, f. **έξω**, *to hold up, to raise, to sustain*. Mid. **ἀνέχομαι**, 2 aor. **ἡνεσχόμεν**, *to hold one's self upright, to bear up, to endure; to admit, to receive*, i. e. *to listen to*.

ἄνθρω, δ, gen. **ἄνδρός**, *a man*. Joined with an adj. or a noun, it is used periphrastically for a substantive. Indef. *a man*, i. e. *one of the human race, a person*.

ἀνδίστημι, f. **ἀντιστήσω**, (ἀντὶ and ἴστημι,) in N. T. only perf. **ἀνδέστηκα**, 2 aor. **ἀντέστην**, imperf. mid. **ἀνδιστάμην**, *to stand against, mid. to set one's self against, to withstand, to oppose, resist*.

ἄνθρωπος, ου, δ, ἡ, *a man, a person*, i. e. *an individual of the human race*.

ἀνδυπατεύω, f. **εύσω**, (ἀνδύπατος,) *to be proconsul*. Acts 18, 12.

ἀνδύπατος, ου, δ, *a proconsul*.

ἀνίημι, f. **ἀνήσω**, 2 aor. **ἀνῆν**, 1 aor. pass. **ἀνέδην**, (ἀνὰ and ἵημι,) *to send up or forth, to relax, to loosen*.

ἀνίστημι, f. **ἀναστήσω**, (ἀνὰ and ἴστημι,) 1 aor. **ἀνέστησα**, 2 aor. **ἀνέστην**, imp. **ἀνάστηθι**, by apoc. **ἀνάστα**, trans. *to cause to rise up, to raise up, cause to stand, cause to come into existence; intrans. to rise up, to arise, to come into existence, to be, to appear*.

***Ἄννας**, α, δ, *Annas*, a high priest of the Jews.

ἀνολίγω, f. **ἀνολίξω**, (ἀνὰ and οἴγω,) 1 aor. **ἀνέφξα**, 2 perf. **ἀνέφγα** intrans.

1 aor. **ἀνέφξα**, 2 perf. **ἀνέφγα** intrans. 1 aor. pass. **ἀνεφύχθην**, *to open as a door, the mouth, the eyes, etc., to speak, to discourse*.

ἀνοικοδομέω, ὦ, f. **ήσω**, *to rebuild*.

ἄνομος, ου, δ, ἡ, adj. (a pr. and νόμος,) *lawless, without law, not subject to law*.

ἀνορθόω, ὦ, f. **ώσω**, (ἀνὰ and ὀρθόω,) *to set upright, to erect; to erect again, to rebuild*.

ἀντεῖπον, 2 aor. (ἀντὶ and εἶπον,) *to reply, to contradict*.

ἀντί, prep. *over against, in presence of, instead of, on account of, because of*, ἀνδ' ὧν, *because that, because*.

ἀντικρύ, adv. (ἀντὶ,) *opposite to, over against*.

ἀντιλαμβάνω, f. **λήψομαι**, *to take in turn*. Mid. **ἀντιλαμβάνομαι**, *to take to one's self, to interest one's self for; to aid, protect, relieve*.

ἀντιλέγω, f. **έξω**, *to speak against, to contradict*.

ἀντίληψις, εως, ἡ, (ἀντιλαμβάνω,) *aid, relief; helper, reliever*.

ἀντιλογία, ας, ἡ, (ἀντιλέγω,) *contradiction, contumely, reproach*.

***Ἀντιόχεια**, ας, ἡ, *Antioch*, name of two cities, Antioch of Syria, and Antioch of Pisidia.

***Ἀντιοχεύς**, έως, δ, *a citizen of Antioch*.

ἀντιπίπτω, f. **πεσοῦμαι**, *to fall against, to oppose, resist*.

ἀντιτάσσω, f. **έξω**, *to draw up an army against, to arrange in battle array; to war against, to oppose, resist*.

ἀντοφθαλμέω, ὦ, f. **ήσω**, (ἀντὶ and ὀφθαλμός,) *to look at directly or in*

the face. In N. T. spoken tropically of a ship, *to look the wind in the face*, i. e. *to bear up against, to resist, withstand.*

ἄνω, adv. *up, above; as an adj. what is above, upper.*

ἄνωθεν, adv. (ἄνω,) of place, *from above, from a higher place; of time, from the first, from the beginning.*

ἄνωτερός, ἡ, ὄν, (ἄνωτερος,) *upper, higher.*

ἕξις, ἰα, ἰον, *worth, worthy, deserving of, suitable, corresponding to.*

ἕξιός, ὦ, f. ὥσω, (ἕξις,) *to regard as deserving, to deem suitable or proper, to think good.*

ἀπαγγέλλω, f. γελῶ, imperf. ἀπήγγελλον, *to give intelligence, to relate, to inform of, to announce, to report, to exhort.*

ἀπάγω, f. ξω, 2 aor. ἀπήγαγον, 1 aor. pass. ἀπήχθην, *to lead away, to conduct away; to lead or bring before a judge or to prison. Hence absol. ἀπαχθῆναι, to be put to death.*

ἀπαλλάσσω, or ἀττω, f. ἀξω, (ἀπὸ and ἀλλάσσω,) *to remove from. Mid. ἀπαλλάσσομαι, to remove one's self from, intrans. to depart, to leave.*

ἀπαντᾶω, ὦ, f. ἤσω, (ἀπὸ and ἀντᾶω,) *to meet, to fall in with.*

ἀπάντησις, εως, ἡ, (ἀπαντᾶω,) *meeting, encounter.*

ἅπας, ασα, αν, (ἅμα and πᾶς,)=πᾶς, *but stronger, the whole, every, all together.*

ἀπειδέω, ὦ, f. ἤσω, (ἀπειδής,) *to refuse belief, to disbelieve, to be disobedient.*

ἀπειδής, έος, οὖς, ὅ, ἡ, adj. (α pr.

and πείδω,) *unwilling to be persuaded, refusing belief, contumacious.*

ἀπειλέω, ὦ, f. ἤσω, *to threaten, to menace.*

ἀπειλή, ἡς, ἡ, (ἀπειλέω,) *threat, menace.*

ἀπελαύνω, 1 aor. ἀπήλασα, (ἀπὸ and ἐλαύνω,) *to drive away from, to repel.*

ἀπελεγμός, ου, ὅ, (ἀπελέγχω,) *confutation, and hence disesteem, contempt.*

ἀπέναντι, adv. (ἀπὸ and ἐναντι,) *opposite to, before, in the presence of; against, contrary to.*

ἀπερίτμητος, ου, ὅ, ἡ, adj. (α pr. and περιτέμνω,) *not circumcised, uncircumcised.*

ἀπέρχομαι, f. ἀπελεύσομαι, 2 aor. ἀπῆλθον, perf. ἀπελήλυθα, *to go away, to depart, to withdraw, to go apart.*

ἀπέχω, f. ἀφέξω, (ἀπὸ and ἔχω,) *to hold off from, to avert, to restrain; Mid. ἀπέχομαι, to hold back one's self from, i. e. to abstain, to refrain from.*

ἀπιστέω, ὦ, f. ἤσω, (ἄπιστος,) *to withhold belief, to doubt, to distrust.*

ἄπιστος, ου, ὅ, ἡ, adj. (α pr. and πίστις,) pass. spoken of things, *incredible; act. spoken of persons, withholding belief, incredulous, distrustful.*

ἀπό, prep. *from, away from, down from, of.* This prep. is used of objects, which before were *on, by, or with*, another, but are now separated from it, either in respect of place, time, origin, source, etc.

ἀποβολή, ἡς, ἡ, (ἀποβάλλω,) *a casting off, rejection, loss, deprivation.*

ἀπογραφή, ἡς, ἡ, (ἀπογράφω,) *registry, enrolment; a census.*

ἀποδείκνυμι, f. δείξω, to point out, to show; to demonstrate, to prove.

ἀποδέχομαι, f. δέξομαι, mid. depon. to take from another for one's self, to receive, to welcome, to applaud, to extol.

ἀποδίδωμι, f. δώσω, 1 aor. ἀπέδωκα, to give away, to give up, to bestow; mid. to deliver over for one's self, to dispose of, to sell, to restore.

ἀποδνήσκω, f. ἀποθανοῦμαι, 2 aor. ἀπέθανον, to die, to expire; to be put to death.

ἀποκαδίστημι, f. ἀποκαταστήσω, to put back into a former state, to restore. The forms ἀποκαδιστάω and -άνω are sometimes found. Cf. Mark 9, 12; Acts 1, 6.

ἀποκατάστασις, εως, ἡ, (ἀποκαδίστημι,) restoration, restitution.

ἀποκόπτω, f. ψω, to cut off, to amputate.

ἀποκρίνομαι, 1 aor. ἀπεκρινάμην, 1 aor. pass. ἀπεκρίθην, 1 fut. pass. ἀποκριθήσομαι, mid. form from act. ἀποκρίνω, to judge off, to separate out, to separate. In the mid. this verb signifies, to answer, to respond, to reply.

ἀποκτείνω, also ἀποκτένω and ἀποκτένω, f. ἀποκτενῶ, 1 aor. ἀπέκτεινα, 1 aor. pass. ἀπεκτάθην, to kill, to put to death.

ἀπολλυμι, f. ἀπολέσω, 1 perf. ἀπόλωλεκα, 2 perf. ἀπόλωλα, mid. fut. ἀπολούμαι, 2 aor. ἀπωλόμην, to destroy, to put to death, to kill.

Ἀπολλωνία, ας, ἡ, Apollonia, a city of Macedonia.

Ἀπολλῶς, ὡ, δ, Apollos, pr. name of a Jewish Christian, born at Alexandria.

ἀπολογέομαι, οὔμαι, f. ἡσομαι, depon. mid. (ἀπὸ and λόγος,) to speak one's self off, to plead for one's self, to defend one's self.

ἀπολογία, ας, ἡ, (ἀπολογέομαι,) a plea, a defence.

ἀπολούω, f. οὔσω, to wash off; mid. ἀπολούομαι, to wash one's self clean from, i. e. to wash away, to be freed from.

ἀπολύτρωσις, εως, ἡ, (ἀπολυτρώω,) redemption, deliverance.

ἀπολύω, f. ὑσω, to let loose from, to loosen, to unbind; to release, set at liberty; to dismiss, to send away.

ἀποπίπτω, 2 aor. ἀπέπεσον, to fall from.

ἀποπλέω, f. πλεύσω, to sail away, to depart by ship.

ἀπορέω, ὦ, f. ἡσω, (ἄπορος,) and in N. T. mid. ἀπορέομαι, οὔμαι, to be without resource, to hesitate, to be in doubt or uncertainty, to be perplexed.

ἀπορρίπτω, f. ψω, to cast off, throw aside; reflex. to throw one's self off.

ἀποσκευάζω, f. άσω, and mid. ἀποσκευάζομαι, prop. to divest one's self of baggage; hence, to remove, put out of the way.

ἀποσπάω, ὦ, f. άσω, to draw from, to draw away; 1 aor. pass. in mid. sense, to withdraw one's self, to depart, to go away.

ἀποστασία, ας, ἡ, (ἀφίστημι,) defection, apostasy.

ἀποστέλλω, f. στελῶ, 1 aor. ἀπέστειλα, perf. ἀπέσταλκα, perf. pass. ἀπέσταλμαι, 2 aor. ἀπεστάλην, to send

away, to send off, forth or out; to proclaim, to bestow.

ἀποστολή, ἥς, ἡ, (ἀποστέλλω,) a sending off, an expedition; in N. T. the office of an apostle, apostleship.

ἀπόστολος, ου, ὁ, (ἀποστέλλω,) one sent forth, a messenger, ambassador, apostle.

ἀποστρέφω, f. ψω, to turn away from, to turn aside, to avert.

ἀποτάσσω, or τάττω, f. ξω, to arrange off, i. e. to assign to different places, to separate. In N. T. mid. ἀποτάσσομαι, to arrange one's self off, to separate one's self from, i. e. to take leave of, to bid farewell to (Acts 18, 18, 21).

ἀποτίθημι, f. θήσω, to put off, to lay aside; mid. ἀποτίθεμαι, to put off from one's self, to lay aside.

ἀποτινάσσω, ξω, to shake off.

ἀποφθέγγομαι, f. ἐγξομαι, to speak out, to utter aloud, to declare.

ἀποφορτίζομαι, f. ἴσομαι, (ἀπὸ and φόρτος) to unlade.

ἀποχωρέω, ῶ, f. ἴσω, to depart from, to go away.

ἀποχωρίζω, f. ἴσω, to separate off, to designate, to appoint. In N. T. to separate, to disjoin; mid. to separate one's self.

Ἀππίος, ου, ὁ, Appius, i. e. Appius Claudius Cæsar, who built the Appian way from Rome to Brundisium. Hence Ἀππίου φόρου, Forum Appii, a small town situated on the Appian way a few miles from Rome.

ἀπρόσκοπος, ου, ὁ ἡ, adj. (ἀ pr. and προσκόπτω,) not stumbling. Met. not falling into sin, pure.

ἀπωδέω, ῶ, f. ἀπώσω, to thrust away,

to cast off. In N. T. mid. ἀπωδέομαι, 1 aor. ἀπώσαμην, to thrust away from one's self, to cast off, to repulse; to reject, to refuse.

ἀπώλεια, as, ἡ, (ἀπόλλυμι,) loss, destruction, death.

ἄρα or ἄρα, an illative and interrogative particle. As illative, then, now, indeed, perhaps; ἄρα γε, therefore then, so then; εἰ ἄρα γε, if perhaps, if haply. As interrogative at the beginning of a clause, ἄρα serves to denote merely a question like the Latin num, and cannot be expressed in English; ἄρά γε, num, whether, indeed?

Ἀραψ, αβος, ὁ, an Arabian.

ἀργύρεος, ους; ἑα, ᾧ; εον, οὖν, (ἄργυρος,) silver, i. e. made of silver.

ἀργύριον, ιου, τό, (ἄργυρος,) silver, hence by meton. for money in general; a silverling, a piece of silver, i. e. the Jewish shekel.

ἀργυροκόπος, ου, ὁ, (ἄργυρος, κόπτω,) a silversmith.

ἄργυρος, ου, ὁ, (ἀργός, white,) silver, meton. silver work, as images, plate, etc.

Ἀρείος πάγος, G. ἀρείου πάγου, ὁ, Areopagus, i. e. Mars' Hill, campus Martius, a hill in Athens where sat the court of the Areopagus.

Ἀρεοπαγίτης, ου, ὁ, an Areopagite, a judge of the court of the Areopagus.

ἀρέσκω, f. ἀρέσω, 1 aor. ἤρεσα, to please, to be pleasing, to be acceptable. ἀρεστός, ἡ, ὄν, (ἀρέσκω,) pleasing, acceptable, grateful.

ἀριθμός, οὔ, ὁ, number, multitude.

Ἀριστάρχος, ου, ὁ, Aristarchus, a native of Thessalonica, who was a

companion of Paul, and carried with him as a prisoner to Rome.

ἄρμα, ατος, τό, *a chariot.*

ἀρνέομαι, οὔμαι, f. ἡσσομαι, depon. to deny, to contradict; to renounce, to reject.

ἄρπάζω, f. ἄσω, 1 aor. pass. ἡρπάσθην, 2 aor. pass. ἡρπάσθην, to seize upon, to snatch away; to carry away, to hurry off.

Ἄρτεμις, ιδος or ιως, ἡ, Artemis, the Greek name of Diana.

ἀρτέμων, ονος, δ, (ἀρτώω,) *a top-sail, or as some think, a jib.*

ἄρτος, ου, δ, bread, a loaf.

ἀρχαῖος, αία, αἰον, (ἀρχή,) *ancient, old, of former days, of old time.*

ἀρχή, ἡς, ἡ, *beginning, commencement, first, extremity.*

ἀρχηγός, οὔ, δ, (ἀρχή and ἄγω,) *one who makes a beginning, the author, source, cause; a leader, chief, etc.*

ἀρχιερατικός, ἡ, όν, (ἀρχιερεύς,) *belonging to the high priest, pontifical.*

ἀρχιερεύς, εως, δ, (ἀρχι- and ἱερεύς,) *a high priest, chief priest.*

ἀρχισυνάγωγος, ου, δ, (ἀρχι- and συναγωγή,) *a ruler of the synagogue, the presiding elder of the synagogue.*

ἄρχω, f. ξω, (ἀρχή,) *to begin, to make a beginning, to be first; to rule, to reign.*

ἄρχων, οντος, δ, *one who is first in power, authority, dominion; a ruler, lord, prince; a magistrate.*

ἀσάλευτος, ου, δ, ἡ, adj. (α pr. and σαλεύω,) *unshaken, immovable, firm, enduring.*

ἄσημος, ου, δ, ἡ, (α pr. and σῆμα,) *without mark, unstamped; ignoble, mean.*

ἀσδένεια, είας, ἡ, (ἀσδενής,) *want of strength, infirmity, weakness.*

ἀσδενέω, ὦ, f. ἡσω, (ἀσδενής,) *to want strength, to be infirm, weak, feeble; to be sick, to be afflicted, distressed.*

ἀσδενής, έος, οὔς, δ, ἡ, adj. (α pr. and σδένος,) *without strength, infirm, weak, feeble; sick, diseased.*

Ἀσία, as, ἡ, Asia, i. e. in N. T. Asia Minor. Sometimes as in Acts 2, 9; 6, 9, etc. it is put for *proconsular Asia*, i. e. the region of Ionia, of which Ephesus was the capital.

Ἀσιανός, οὔ, δ, ἡ, adj. *Asiatic*, i. e. belonging to Asia Minor.

Ἀσιάρχης, ου, δ, (Ἀσία, ἄρχω,) *an Asiarch.*

ἀσιτία, us, ἡ, (α pr. and σίτος,) *abstinence from food, fasting.*

ἄσιτος, ου, δ, adj. *fasting.*

ἀσκέω, ὦ, f. ἡσω, *to work up with skill; to exercise, to practise; to exercise one's self, to endeavor, to strive.*

ἀσμένως, adv. (ἡδομαι, perf. pass. part. ἡσμένος,) *gladly, with joy.*

ἀσπάζομαι, f. ἄσσομαι, depon. mid. *to draw to one's self; hence to embrace, to salute; to welcome, to greet; to visit, pay one's respects to; to take leave of, to bid adieu.*

ἄσσον, adv. *nearer, next*, i. e. close to.

Ἄσσος, ου, ἡ, Assos, a maritime city of Asia Minor.

ἀστεῖος, ου, δ, ἡ, adj. (ἄστυ,) *urbane, polished, elegant, fair, beautiful.*

ἀστήρ, έρος, δ, *a star.*

ἄστρον, ου, τό, *a constellation, a star.*

ἀσύμφωνος, ου, δ, ἡ, adj. (α pr. and σύμφωνος,) *dissonant, harsh; discordant, disagreeing.*

ἀσύνετος, ου, δ, ἡ, adj. (α pr. and σύνετος,) *void of understanding, dull of apprehension, foolish.*

ἀσφάλεια, ας, ἡ, (ἀσφαλής,) *firmness, fixedness, security.*

ἀσφαλής, έος, οὔς, δ; ἡ, adj. (α pr. and σφάλλω,) *not falling, fixed, immovable, certain.*

ἀσφαλίζω, f. ίσω, (ἀσφαλής,) and mid. depon. ἀσφαλίζομαι, f. ίσομαι, *to make firm, to make fast.*

ἀσφαλῶς, adv. (ἀσφαλής,) *firmly, without falling; certain, assuredly; securely, safely.*

ἀτενίζω, f. ίσω, (ἀτενής, fr. α intens. and τείνω,) *to fix the eyes intently upon, to gaze upon intently.*

ἀτιμάζω, f. δσω, (ἄτιμος,) *to dishonor, to contemn; to abuse, to treat shamefully.*

ἀτμός, ίδος, ἡ, *vapor, exhalation.*

ἄτοπος, ου, δ, ἡ, adj. (α pr. and τόπος,) *out of place, absurd.* In N: T. *improper, evil, wicked; noxious, hurtful.*

Ἀττάλεια, ας, ἡ, *Attalia, a maritime city of Pamphylia.*

αὔγη, ἡς, ἡ, *light, brightness.*

αὔξανω, f. αὔξήσω, 1 aor. ηὔξησα, 1 aor. pass. ηὔξῃσθην, *to increase, to augment;* intrans. αὔξανω and mid. αὔξάνομαι, f. ἥσομαι, 1 aor. pass. with mid. signif. ηὔξῃσθην, *to receive increase, to grow, to grow up.*

αὔριον, adv. *to-morrow.* With the art. ἡ αὔριον (sc. ἡμέρα,) *the morrow, the next day.*

αὐτόματος, η, ον, (αὐτός and μέμαα,

fr. obs. μέμα,) *existing or acting of one's self, spontaneous.*

αὐτός, ἡ, ό pron. *self;* in the oblique cases *him, her, it;* with the art. *the same.*

αὐτοῦ, adv. of place, *here, there, in this or that place.*

αὐτοῦ, ἡς, οὔ, Attic contr. for ἐαυτοῦ, ἡς, οὔ, pron. reflex. of 3d pers. *himself, herself, itself, etc.*

αὐτόχειρ, ρος, δ, ἡ, adj. (αὐτός, χεῖρ,) *self-handed, i. e. doing with one's own hands.*

ἀφανίζω, f. ίσω, (ἀφανής,) *to cause to disappear, to put out of sight; pass. to disappear, to vanish; metaph. to faint with terror, to expire with fear.*

ἀφελότης, τητος, ἡ, (ἀφελής,) *simplicity, sincerity.*

ἄφεσις, εως, ἡ, (ἀφίημι,) *dismissal, a sending away; hence remission, forgiveness, pardon.*

ἀφίημι, (ἀπὸ and ἵημι,) f. ἀφήσω, 2 aor. ἀφῆν, perf. ἀφήκα, 1 aor. pass. ἀφέδην, 1 fut. pass. ἀφεθήσομαι, *to send forth, to dismiss, to let go free; to quit, to leave, to let remain.*

ἄφιξις, εως, ἡ, (ἀφικνέομαι,) *arrival.* In N: T. *departure.*

ἀφίστημι, f. ἥσω, (ἀπὸ and ἵστημι,) trans. and intrans. *to place away from, to separate, to remove, cause to depart; to depart, to go away from, to leave, to desist from, to let alone.*

ἄφνω, adv. *suddenly, unexpectedly.*

ἀφορίζω, f. ἰω, (ἀπὸ and ὀρίζω,) *to set off by bounds, to limit off; to set off apart, to separate; to set apart for, to select, choose.*

ἄφωνος, ου, δ, ἡ, adj. (α pr. and φωνή,) *voiceless, dumb, silent.*

'Αχαΐα, *as, ἡ, Achaia, a region of Greece.*

ἄχλυσ, ὅς, ἡ, *thick mist, cloud, darkness.*

ἄχρι, or ἄχρις, *adv. of time, continually; as a prep. during, until; with verbs, as a conj. so long as until, i. e. until.*

B.

Βαβυλών, ὦνος, ἡ, *Babylon, the capital of Babylonia.*

βαθύς, εἶα, ὅ, *deep, profound.*

βάλλω, *f. βαλῶ, perf. βέβληκα, 2 aor. ἔβαλον, perf. pass. βέβλημαι, 1 aor. pass. ἐβλήθην, 1 fut. pass. βληθήσομαι, to throw, to cast, to fling; to throw forth, to cast away, reject; to rush forward; spoken of a wind, to blow.*

βαπτίζω, *f. ἴσω, to immerse, to sink; to wash, to cleanse by washing, to baptize, to administer the rite of baptism.*

βάπτισμα, ατος, τό, (βαπτίζω,) *something immersed; in N. T. baptism.*

βαπτιστής, οὔ, ὁ, (βαπτίζω,) *a baptizer, i. e. the Baptist, a cognomen applied to John, the forerunner of Christ.*

βάπτω, *f. ψω, to dip in, to immerse, to tinge, to dye.*

βάρβαρος, ου, ὁ, *a barbarian, a foreigner; one who does not speak Greek, one who is not a Greek.*

βαρέως, *adv. (βαρύς,) heavily, with difficulty.*

Βαρθολομαῖος, ου, ὁ, *Bartholomew, one of the apostles.*

Βάρ-ιησοῦς, οὔ, ὁ, *Bar-jesus, the name of a Jewish magician.*

Βαρνάβας, α, ὁ, *Barnabas, an associate of Paul in his labors.*

βάρος, εος, ους, τό, *weight, burden, load.*

Βαρσαβῦς, ᾱ, ὁ, *Barsabas, the surname of two men.*

βαρύς, εἶα, ὅ, (βάρος,) *heavy, weighty, important; violent, fierce.*

βασίλεια, *as, ἡ, (βασιλεύς,) kingdom, dominion, reign.*

βασιλεύς, εως, ὁ, *a king, prince, leader, chief.*

βασιλικός, ἡ, ὅν, (βασιλεύς,) *kingly, royal.*

βασιλίσσα, ης, ἡ, (βασιλεύς,) *a queen.*

βάσις, εως, ἡ, (βαίνω,) *a step, pace; in N. T. the foot.*

βαστάζω, *f. ἄσω, (βάσις,) to raise upon a basis, to support; to take up, to hold, to bear, to carry.*

βάτος, ου, ἡ, or ὁ, *a thorn-bush, bramble.*

βεβηλόω, ῶ, *f. ὥσω, (βέβηλος,) to profane, to violate.*

Βενιαμίν, ὁ, *indec. Benjamin, pr. name of the youngest son of Jacob.*

Βερνίκη, ης, ἡ, *Bernice, daughter of Herod Agrippa first, and sister to the younger Agrippa.*

Βέροια, *as, ἡ, Beræa, a city of Macedonia.*

Βεροιαῖος, α, ου, *of Beræa, Beræan.*

βῆμα, ατος, τό, (βαίνω,) *a step, a pace, foot-step; a step, an elevated place, and hence the tribunal of a judge or magistrate.*

βία, *as, ἡ, strength, impetus, force, violence.*

βίαιος, α, ου, (βία,) *violent, vehement.*

βίβλος, ου, ἡ, *inner rind of the papyrus*. In N. T. a *roll, volume, scroll*.

Βιθυνία, ας, ἡ, *Bithynia*, a province of Asia Minor.

βίωσις, εως, ἡ, (βιώω,) *life, mode of life*.

Βλάστος, ου, ὁ, *Blastus*, a chamberlain of Herod Agrippa.

βλασφημέω, ὦ, f. ἤσω, (βλάσφημος,) *to blaspheme, to slander, defame, revile*.

βλάσφημος, ου, ὁ, ἡ, (βλάπτω or βλάξ and φημή,) *blasphemous, slanderous*.

βλέπω, f. ψω, *to see, to look; to perceive, to discern; to take heed, beware; spoken metaph. of a place, to look, to be situated*.

βοάω, ὦ, f. ἤσω, (βοή,) *to cry aloud, to exclaim*.

βοήθεια, ας, ἡ, (βοηθέω,) *help, aid, succor*.

βοηθέω, ὦ, f. ἤσω, (βοή, θέω,) *to advance in aid of one, to assist, to succor, to come to the rescue*.

βολίζω, f. ἴσω, (βολίς,) *to heave the lead, to sound*.

βουλεύω, f. εὔσω, (βουλή,) *to resolve in council, to decree*. In N. T. only mid. βουλεύομαι, f. εὔσομαι, *to take counsel, to deliberate, to form a plan or purpose*.

βουλή, ἡς, ἡ, *a council; hence will, determination, decree; plan, purpose*.

βούλημα, ατος, τό, (βούλομαι,) *will, intention, purpose*.

βούλομαι, depon. pass. 2 pers. βούλει, imperf. ἐβουλόμην, 1 aor. ἐβουλήθην and ἡβουλήθην, *to will, to wish, be willing; to prefer, to desire; to incline, to be disposed*.

βραδυπλοέω, ὦ, ἤσω, (βραδὺς and πλέω,) *to sail slowly*.

βραχίων, ονος, ὁ, *the arm*. In N. T. by meton. *strength, might, power*.

βραχύς, εἶα, ὁ, *short, small, few*.

βρέφος, εος, ους, τό, *a child, an infant, a babe*.

βρύχω, f. ξω, *to grate, to gnash with the teeth*.

βωμός, οῦ, ὁ, (βαίνω, βάω,) *a step, stand, base; in N. T. an altar*.

Γ.

γάζα, ης, ἡ, *a treasury*.

Γάζα, ης, ἡ, *Gaza*, a city of the Philistines.

Γάιος, ου, ὁ, *Gaius*.

Γαλατικός, ἡ, ὁν, *Galatian*.

Γαλιλαῖος, α, ον, *Galilean, an inhabitant of Galilee*.

Γαλλίων, ωνος, ὁ, *Gallio*, a Roman proconsul of Achaia.

Γαμαλιήλ, ὁ, indec. *Gamaliel*, a distinguished Pharisee and teacher at Jerusalem.

γάρ, a causative particle, *for, because, then, truly; γὰρ καί, for also; οὐ γάρ, no then! no indeed! μὲν γάρ, for indeed; οὔτε γάρ, for neither*.

γέ, an enclitic particle, giving emphasis to the word to which it is appended, and often unsusceptible of translation in English. Its general meaning is, *at least, indeed, even, too*.

γενεά, ἀς, η, (γίνομαι,) *birth, generation, offspring, progeny; an age, time, period; a race, class, generation*.

γεννάω, ὦ, f. ἤσω, (γέννα poet. for

γένος,) to beget spoken of men, to bear spoken of women; pass. to be born.

γένος, εος, ους, τό, (γίνομαι,) race, stock, descent; offspring, posterity; family, lineage; nation, people; kind, sort, species.

γερονσία, ας, ή, (γερούσιος fr. γέρων,) a council of elders, a senate, the Sanhedrim.

γεύω, f. εύσω, to cause to taste, to let taste. In N. T. only mid. γεύομαι, f. εύσομαι, to taste, to eat, partake of.

γῆ, γῆς, ή, earth, land, soil, ground; a country, region, territory.

γίνομαι, γίγνομαι, f. γενήσομαι, 2 aor. ἐγενόμην, 1 aor. pass. ἐγενήθην, depon. mid. to become, to happen, to be born, to be; to be made, to be created; to take place, to come to pass, to occur.

γινώσκω, Attic γιγνώσκω, f. γνώσομαι, 2 aor. ἔγνων, perf. ἔγνωκα, perf. pass. ἔγνωσμαι, 1 aor. pass. ἐγνώσθην, 1 fut. pass. γνωσθήσομαι, to know, perceive, gain a knowledge of; to know by trial, to examine; to learn, to find out; to perceive, to observe; to understand, to have knowledge of.

γλεῦκος, εος, ους, τό, (γλυκύς,) must, new wine; in N. T. sweet wine.

γλῶσσα, ης, ή, the tongue; by meton. speech, language, dialect.

γνωρίζω, f. ἴσω, to make known, to declare, to reveal.

γνώστης, ου, δ, (γινώσκω,) a knower, i. e. one who knows.

γνωστός, ή, όν, (γινώσκω,) known, known of all, incontrovertible.

γογγύζω, f. ὕσω, to murmur.

γογγυσμός, ου, δ, (γογγύζω,) murmur, murmuring, complaint.

γόμος, ου, δ, a load, lading, as of a ship.

γόνυ, γόνατος, τό, the knee.

γράμμα, ατος, τό, (γράφω,) a picture, a letter, writing, an epistle, letters, learning.

γραμματεὺς, έως, δ, (γράφω,) a writer, scribe; a clerk, secretary.

γραφή, ης, ή, (γράφω,) a picture, writing; the Scripture or Scriptures of the Jews, i. e. the Old Testament.

γράφω, f. ψω, to grave or cut in, to sketch out, to write, to compose.

γρηγορέω, ώ, f. ήσω, (ἐγείρω, 2 perf. ἐγήγηρα,) to wake, to keep awake, to watch.

γυμνός, ή, όν, naked, also lightly clad, i. e. in the under garment only.

γυνή, αικός, ή, a woman, maiden, one betrothed, a wife.

γωνία, ας, ή, an angle, a corner.

Δ.

Δαβίδ, δ, indec. also Δαυίδ or Δαυίδ, David, a celebrated Jewish king.

δαιμόνιον, ου, τό, (neut. of adj. δαιμόνιος,) demon, god, deity. In the Jewish sense, a demon, evil spirit, devil.

δάκρυ, υος, τό, and δάκρυον, ου, το, a tear.

δακρύω, f. ὕσω, (δάκρυ,) to shed tears, to weep.

Δάμαρις, ιδος, ή, Damaris, a woman of Athens, who became a convert under Paul's preaching.

Δαμασκός, ου, ή, Damascus, a celebrated city of Syria.

δαπανάω, ὦ, f. ἤσω, (δαπάνη,) to spend, to be at expense.

δέ, a particle properly adversative, but sometimes denoting transition, and serving to introduce something continuative or explanatory of what has gone before. Its general signification is *but, and, also, namely, now*.

δέησις, εὼς, ἡ, (δέομαι,) want; need; supplication, petition, prayer.

δεῖ, imperf. ἔδει, infin. δεῖν, impers. *it needs, there is need of, one must; it is right or proper, it ought, should, etc.*

δείκνυμι and δεικνύω, f. δείξω, to show, to point out, cause to see, exhibit; to teach, direct.

δεισιδαίμων, ονος, ὁ, ἡ, adj. fearing the gods, religiously disposed.

δεισιδαιμονία, ας, ἡ, (δεισιδαίμων,) fear of the gods, religiousness, religion.

δεκαδύο, twelve.

δεκαπέντε, fifteen.

δεκτός, ἡ, ὄν, (δέχομαι,) accepted, and hence, acceptable, approved.

δεξιολάβος, ου, ὁ, (δεξιός, λαμβάνω,) one who takes the right hand; hence a guard, body-guard, or perhaps the name of a kind of light-armed soldiers, spearmen, lancers.

δεξιός, ἄ, ὄν, right, the right hand (χεῖρ being supplied), the right side, the right parts.

δέομαι, f. δεήσομαι, 1 aor. ἐδεήσθην with mid. signif. to need, to want; to make known one's wants, to beseech, to pray.

δέον, οντος, τό, participle of δεῖ, necessary, proper, that which ought to be.

Δερβαῖος, ου, ὁ, belonging to Derbe.

Δέρβη, ἡς, ἡ, Derbe, a city of Lycaonia in Asia Minor.

δέρω, f. δερῶ, 1 aor. ἔδειρα, 2 aor. pass. ἐδάργην, 2 fut. pass. δαρήσομαι, to skin, to flay; in N. T. to beat, to scourge.

δεσμεύω, f. εὐσω, (δεσμός,) to bind.

δέσμιος, λον, ὁ, (δεσμέω,) one bound, a prisoner, captive.

δεσμός, οὔ, ὁ, (δέω,) band, bond, fetter. In the plur. bonds, imprisonment.

δεσμοφύλαξ, ακος, ὁ, (δεσμός, φύλαξ,) a prison-keeper, a jailer.

δεσμοκτήριον, λον, -τό, (δεσμός,) a prison.

δεσμώτης, ου, ὁ, (δεσμός,) a prisoner, one who is in bonds.

δεσπότης, ου, ὁ, a master, the head of a family, as denoting authority, Lord, and in this sense sometimes spoken of God.

δεῦρο, adv. here, hither.

δευτεραῖος, αἶα, αἰον, adj. used adverbially, on the second day.

δευτερος, α, ον, ord. adj. second. Neut. adverbially, τὸ δεύτερον, the second time, again. So ἐκ δευτέρου.

δέχομαι, f. ξομαι, depon. mid. perf. δέδεγμα, to take, to receive, to accept; to admit, to welcome, to follow.

δέω, to want. Cf. δεῖ and δέομαι.

δέω, f. δήσω, 1 aor. ἔδησα, perf. δέδεκα, perf. pass. δέδεμαι. to bind, to bind together, to fasten, to put in bonds.

δή, a particle serving to give to a sentence certainty or reality, in opposition to mere opinion or conjecture; indeed, then, now, truly, really. In

a hortative sense, *now then, come now*, etc.

δημηγορέω, ὦ, f. ἦσω, (δῆμος, ἀγορέω,) to address a public assembly, to harangue.

Δημήτριος, ου, δ, Demetrius, a silversmith at Ephesus.

δῆμος, ου, δ, the people, commons, common people.

δημοσίᾳ, adv. publicly, in public.

δημόσιος, ἰα, ἰον, (δῆμος,) public, belonging to the public, for public use.

διὰ, prep. through, throughout; by, by means of, on account of, because of, for the sake of, etc.

διαβαίνω, f. βήσομαι, to pass through or over.

διάβολος, ου, δ, ἡ, subst. a calumniator, slanderer, accuser; with the art. δ διάβολος, the devil, Satan.

διαγγέλλω, f. γελῶ, (διδ, ἀγγέλλω,) to announce, to publish, proclaim; to give exact and certain intelligence.

διαγίνομαι, 2 aor. διεγενόμην, to be or to go throughout, to be always; hence, to be past, to intervene, to elapse.

διαγινώσκω, f. γνώσομαι, to know accurately, to distinguish; to examine, to investigate.

διάγνωσις, εως, ἡ, (διαγινώσκω,) exact knowledge; in N. T. examination, trial, hearing.

διαδέχομαι, f. δέξομαι, to receive through, to receive in succession, to succeed to.

διαδίδωμι, f. δώσω, to give from hand to hand, to deal out, to divide, to distribute.

διαδοχος, ου, δ, ἡ, (διαδέχομαι,) a successor.

διαθήκη, ης, ἡ, (διατίθημι,) a disposition, arrangement, covenant.

διακατελέγχομαι, f. ἐγξομαι, (διδ, κατελέγχομαι,) to confute in disputation.

διακονέω, ὦ, 1 aor. διεκόνησα, to serve, to attend upon, to minister unto.

διακονία, ας, ἡ, (διακόνος,) service, attendance, ministry, ministration, aid, relief.

διακόσιοι, αι, α, (δύς, ἑκατόν,) two hundred.

διακούω, f. ούσομαι, (διδ, ἀκούω,) to hear through or out, to hear fully.

διακρίνω, f. νῶ, to separate throughout, to distinguish, to make a distinction; mid. διακρίνομαι, 1 aor. pass. with mid. signif. διεκρίθην, to separate one's self; in N. T. to contend with, to dispute with; to doubt, to hesitate.

διαλέγω, f. ξω, to gather out apart, i. e. to select. In N. T. only as depon. mid. διαλέγομαι, 1 aor. pass. διαλέχθην with mid. signif. to speak, to converse with, to dispute, to discuss, reason, argue.

διάλεκτος, ου, ἡ, (διαλέγομαι,) speech, language, dialect, peculiar idiom.

διαλύω, f. ὑσω, to dissolve, to disperse, to break up.

διαμαρτύρομαι, f. οὔμαι, depon. mid. to call the gods or men to witness, to protest or affirm with solemn attestations, to admonish solemnly, to charge earnestly; to testify, to teach, to enforce.

διαμάχομαι, f. ἡσομαι, depon. mid. to fight together, to contend, to dispute.

διαμερίζω, f. ἴσω, to dispart, to separate into parts, to divide up.

διανέμω, f. μῶ, to distribute, portion out; to divulge, spread abroad.

διανοίγω, f. οἶζω, (διδ, ἀνοίγω,) to open, to explain, expound.

διανύω, f. ὅσω, (διδ, ἀνύω,) to bring through to an end, accomplish, finish.

διωπαντός, adv. through the whole time, continually, always.

διαπερνάω, ὦ, f. δῶω, to pass through or over, to go across.

διαπλέω, ὦ, f. εὖσω, to sail through or across.

διαπρονέω, ὦ, f. ἥσω, to labor through, to effect with labor. In N. T. mid.

διαπρονέομαι, οὔμαι, 1 aor. pass. διεπρονήδην with mid. signif. to pain one's self, to be indignant.

διαποφεύομαι, f. εὐσομῶμαι, depon. to go or pass through.

διαπορέω, ὦ, ἥσω, (διδ, ἀπορέω,) to be wholly at loss, to be much in doubt and perplexity, to hesitate greatly.

διαπρίω, f. ἴσω, to saw through or asunder. In N. T. only mid. διαπρίομαι, to be enraged, to be moved with anger.

διαρρήγνυμι or διαρρήσσω, f. ξω, (διδ, ρήγνυμι,) to tear through, to rend asunder.

διασκορπίζω, f. ἴσω, to scatter abroad, to disperse.

διασπάω, ὦ, f. άσω, to pull asunder, to tear in pieces.

διασπείρω, f. epῶ, to sow, to scatter abroad, to disperse.

διαστέλλω, f. εἰλῶ, to put asunder, to set apart; hence mid. to state distinctly, to explain clearly; to command, to charge, to enjoin upon.

διάστημα, atos, τό, (δίστημα,) distance, interval.

διαστρέφω, f. ψω, perf. pass. (διέστραμμαι,) to distort, to twist, turn aside; to pervert, to wrest, corrupt.

διασώζω, f. ὥσω, to save through, to bring safely through, to come to or reach safely.

διαταγή, ἥς, ἡ, (διατάσσω,) a disposing in order, a disposition, arrangement.

διατάσσω or τάττω, f. ξω, to arrange, to dispose in order; to direct, to prescribe, to order, and mid. διατάσσομαι in the same sense.

διατελέω, ὦ, f. έσω, to bring to a full end, to finish, complete; in N. T. to continue, to remain.

διατηρέω, ὦ, f. ἥσω, (διδ, τηρέω,) to watch closely, to keep with care; with εαυτόν, etc. to guard or keep one's self wholly (from a thing), to abstain wholly.

διατίθημι, f. διαθήσω, to place apart, to set out in order, to arrange; in N. T. only mid. διατίθεμαι, f. διαθήσομαι, to arrange in one's own behalf, to make an arrangement, to institute or make a covenant.

διατρίβω, ψω, to rub in pieces, to wear away. In N. T. spoken only of time, to spend, to pass; to remain, sojourn, abide.

διαφέρω, f. διοίσω, 2 aor. διήνεγκον, to bear or carry through, to bear asunder, in N. T. only in the pass. to be divulged, to be published abroad; spoken of a ship, to be borne hither and thither, to be driven about.

διαφεύγω, f. ξω, to flee through, to escape by flight.

διαφορά, ἄς, ἡ, (διαφθείρω,) *corruption, destruction.*

διαχειρίζω, f. ἴσω, to have pass through one's hands, to administer; in N. T. mid. διαχειρίζομαι, to lay hands upon, to kill, to slay.

διαχλεύαζω, f. ἄσω, to deride, to scoff, to mock.

διδάσκαλος, ου, ὁ, (διδάσκω,) a teacher, instructor, master.

διδάσκω, f. ξω, (obsol. δάω,) to teach, to instruct; to direct, to put in mind.

διδασχῆ, ἡς, ἡ, (διδάσκω,) teaching, instruction; precept, doctrine.

δίδωμι, f. δώσω, 1 aor. ἔδωκα, 2 aor. ἔδων, perf. δέδωκα, pluperf. ἔδεδώκειν, to give, to bestow upon, to grant, to impart; to give up, to deliver over, to commit; to perform, to exhibit; to appoint, to constitute, to ordain, to institute.

ἐνδυνμέομαι, οὔμαι, (διά, ἐνδυνέομαι,) to revolve in mind, to consider, to reflect.

ἐρμηνεύω, f. εὔσω, (διά, ἐρμηνεύω,) to interpret, expound, explain.

ἐρχομαι, f. ἐλεύσομαι, (διά, ἔρχομαι,) to come or go through, to pass through; to reach, to arrive at.

ἐρωτῶ, ὦ, f. ἦσω, (διά, ἐρωτῶ,) to inquire through, to inquire out.

διετία, ας, ἡ, (διετής,) space of two years.

διηγέομαι, οὔμαι, f. ἡσομαι, depon. mid. (διά, ἡγέομαι,) to lead or conduct through, to go through with, to recount, tell, declare.

διθάλασπος, ου, ὁ, ἡ, adj. (δῖς, θάλασσα,) between two seas; spoken of a shoal or sand-bank.

διίστημι, (διά, ἵστημι,) 1 aor. διέστησα, to place asunder, to separate; to depart, to pass away.

δισχυρίζομαι, f. ἴσομαι, depon. mid. (διά, ἰσχυρίζομαι,) to affirm strongly, or confidently.

δίκαιος, αἰα, ον, adj. right, just, like, even, equal.

δικαιοσύνη, ἡς, ἡ, (δίκαιος,) justice, equity; piety, righteousness, godliness.

δικαιῶ, ὦ, f. ὥσω, (δίκαιος,) to justify, to regard as just; to absolve, to acquit, to clear.

δικαστής, οὔ, ὁ, (δικάζω,) a judge.

δικη, ἡς, ἡ, right, justice; punitive justice; judgment, sentence.

διό, conj. (= δι' ὅ,) on which account, wherefore.

διοδεύω, f. εὔσω, (διά, ὀδεύω,) to travel through, to traverse.

Διονύσιος, ου, ὁ, Dionysius, an Areopagite of Athens.

διοπετής, ἑος, οὗς, ὁ, ἡ, adj. (Διὸς gen of Ζεὺς, and πέτω=πίπτω,) fallen from Jupiter, heaven-descended.

διόρθωμα, ατος, τό, (διορθόω,) an emendation, reform, improvement.

Διόσκουροι, ων, οἱ, (Διός, κοῦρος,) the Dioscuri, i. e. Castor and Pollux.

διότι, conj. (δι' ὅτι,)=διὰ τοῦτο ὅτι, on account of this that, for this reason that, because.

διωγμός, ου, ὁ, (διώκω,) pursuit of enemies. In N. T. persecution.

διώκω, f. ὥξω, to cause to flee; to pursue after, to pursue with malignity, to persecute.

δόγμα, ατος, τό, (δοκέω,) a decree, edict, ordinance.

δοκέω, ὦ, f. δόξω, 1 aor. ἔδοξα, to

seem, to appear; to be of opinion, to think, suppose, believe; to determine, to resolve.

δόλος, ου, ὁ, (δέλω, δέλεαρ,) *bait; hence fraud, guile, deceit.*

δόξα, ης, ἡ, (δοκέω,) *a seeming, an appearance; praise, applause; dignity, glory, lustre, brightness; excellence, perfection.*

δοξάζω, f. άσω, (δόξα,) *to be of opinion, to think; to praise, celebrate, magnify; to honor, to exalt in dignity, to glorify.*

Δορκάς, άδος, ἡ, *Dorcas, pr. name of a female.*

δουλεύω, f. εύσω, (δοῦλος,) *to be a slave, to serve; to obey, be devoted to.*

δούλη, ης, ἡ, (δοῦλος,) *a female slave, a handmaid.*

δοῦλος, ου, ὁ, *a slave, servant, bondman; as adj. δοῦλος, ἡ, ὄν, serving, enslaved, bound to serve.*

δουλῶ, ῶ, ὦσω, (δοῦλος,) *to make a slave of, to bring into bondage, to enslave; in pass. perf. δεδούλωμαι, to be a slave, to serve.*

δρόμος, ου, ὁ, (δρέμω=τρέχω,) *a running, a race.*

Δρουσίλλα, ης, ἡ, *Drusilla, youngest daughter of Herod Agrippa I, and sister of the younger Agrippa and of Bernice, celebrated for her beauty.*

δύναμαι, f. δυνήσσομαι, depon. imperf. ἔδυνάμην, 1 aor. ἡδυνήθην, *to be able, I can; to be capable, have power, force, ability.*

δύναμις, εως, ἡ, (δύναμαι,) *the being able; ability, power, strength, efficacy, force.*

δυνάστης, ου, ὁ, (δύναμαι,) *one in*

power; a potentate, prince; a minister of court, an officer.

δυνατός, ἡ, ὄν, (δύναμαι,) *able, strong, powerful; skilful, eminent.*

δύο, οί, αἱ, τά, *two.*

δυσεντερία, ας, ἡ, (δυσ, έντερον,) *dysentery, flux.*

δώδεκα, οί, αἱ, τά, indec. *twelve.*

δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) *the twelve tribes of Israel.*

δῶμα, ατος, τό, (δέμω,) *a building, a house.*

δωρεά, ας, ἡ, (δίδωμι,) *a gift.*

δωρεάν, adv. (accus. of δωρεά,) *gratis, gratuitously, freely; groundlessly, without cause.*

E.

ἐάν, conj. (for εἰ, ἔν,) *if, if so be that, in case that.*

ἐαυτοῦ, τῆς, τοῦ, accus. ἐαυτόν, τήν, τό, reflex. pron. 3 pers. of oneself, of itself, accus. himself, herself, itself.

ἐάω, ῶ, f. ἐάσω, 1 aor. εἶασα, imperf. εἶων, *to let, to let be; to suffer, allow, permit; to let alone, to leave; to commit to, to leave in charge.*

ἐβδομήκοντα, οί, αἱ, τά, indeclin. *seventy.*

ἐβδομήκοντάκις, adv. *seventy times.*

Ἑβραῖος, αλα, αἶον, or Ἑβραῖος, ου, ὁ, *a Hebrew.* In N. T. οἱ Ἑβραῖοι, *the Jews of Palestine, who used the Hebrew language.*

Ἑβραῖς, ἴδος, ἡ, (sc. διάλεκτος,) *the Hebrew language.*

ἐγγί'ω, f. ἴσω, (ἐγγί'ς,) *to bring near, to cause to approach; to draw near, to approach.*

ἐγγύς, adv. *near, nigh.*

ἐγείρω, f. ἐγερῶ, 1 aor. ἤγειρα, *to wake, to arouse, to cause to rise up*; mid. ἐγείρομαι, *to awake, to rouse up, to arise*; 1 aor. pass. ἠγέρθην, perf. pass. ἐγήγερμαι with mid. signif. *to rise, to have risen*.

ἐγκαλέω, ᾧ, f. ἤσω, (ἐν, καλέω,) *to cull in, i. e. to demand*. In N. T. *to call in question, to accuse, arraign, bring a charge against*.

ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) *to leave behind in any place, to leave, forsake, abandon*.

ἐγκλημα, ατος, τό, (ἐγκαλέω,) *charge, accusation*.

ἐγκόπτω, f. ψω, (ἐν, κόπτω,) *to strike in, cut in*; metaph. *to impede, hinder*.

ἐγκράτεια, ας, ἡ, (ἐγκρατής,) *continence, temperance, self-control*.

ἐγκρατής, έος, ους, ό, ἡ, adj. (ἐν, κράτος,) *strong, powerful*; in N. T. metaph. *having self-control, continent, temperate, abstinent*.

ἐγώ, gen. ἐμοῦ, μοῦ, I, pron. of the first person; plur. ἡμεῖς.

ἐδαφος, εος, ους, τό, (ἐδος,) *base, bottom, floor, the ground*.

ἐδέλω, see θέλω.

ἔθνος, εος, ους, τό, *a multitude, nation, race*; people, inhabitants. In the Jewish sense, τὰ ἔθνη, *the nations, the gentiles*, i. e. the pagan or heathen nations.

ἔθος, εος, ους, τό, *a custom, usage, manner*.

ἐῶ, only in 2 perf. ἐῶθα with pres. signif. *to be accustomed, to be wont*.

εἰ, conditional conjunction, *if*, distinguished from ἐάν, as denoting a mental supposition, without reference to any real contingency. As an interrog.

particle, *whether*, like the Lat. *an, num, ne*.

εἶδω, *to see*, wholly obsolete in the pres. act. for which ὁράω is used: its tenses form two families, one exclusively in signif. *to see*, the other, *to know*.

I. *To see, behold*, 2 aor. εἶδον, opt. ἴδοιμι, subj. ἴδω, infin. ἰδεῖν, part. ἰδών. These forms are used as the aorist of ὁράω, in the sense of *to see, perceive*, either with the eyes or mentally.

II. *To know*, which signif. comes from the 2 perf. οἶδα, subj. εἰδῶ, infin. εἰδέναι, particip. εἰδώς, pluperf. ἥδειν, fut. εἰδήσω, strictly, *to have seen, perceived, apprehended*, and hence it takes the present signif. *to know* and the pluperf. becomes an imperf. This word is used of *mediate knowledge*, that which is immediate being expressed by σύνοιδα.

εἰδωλόθυτον, ου, τό, (εἰδωλον, θύω,) *idol-sacrifice, any thing sacrificed to idols*.

εἰδωλον, ου, τό, (εἶδος,) *an image, spectre, figure; an idol-image*.

εἴκοσι, οί, αί, τρά, indec. *twenty*.

εἶμι, f. ἔσομαι, (ἔω,) imperf. ἦν, imper. ἴσθι, *to be, to exist, to have existence; to come to pass, to take place*.

εἶπον, 2 aor.; imper. εἰπέ, opt. εἴποιμι, subjunct. εἴπω, inf. εἰπεῖν, part. εἰπών, *to say, to speak; to ask, to inquire; to answer, reply; to tell, declare, to foretell, predict; to direct, bid, command*.

εἰρήνη, ης, ἡ, *peace, state of peace, tranquillity, security; health, welfare, prosperity*.

εἶρω, f. ἐρῶ, see in εἶπον.

eis, prep. governing the accus. *to, toward, upon, into; up to, until; for, in order to or for; in accordance with, conformably to.*

εἷς, μία, ἓν, gen. ἐνός, μιᾶς ἐνός, *one, the first cardinal number. Indef. one, some one, any one, a certain; from the Heb. as an ordinal, first.*

εἰσάγω, f. δῶ, (ἔγω,) *to lead into, to bring in or into; to import, admit, to introduce.*

εἰσακούω, f. οὔσομαι, (ἀκούω,) *to hear to, listen to; to give heed, obey; to hear favorably, to grant.*

εἰσείμι, imperf. εἰσθῆναι, (*eis*, εἰμι,) *to go into, to enter.*

εἰσερχομαι, f. εἰσελεύσομαι, 2 aor. εἰσῆλθον, *to go or come into, to enter.*

εἰσόδος, ου, ἡ, (*eis*, ὁδός,) *way into any place, entrance, access.*

εἰσπηδάω, ᾧ, f. ἤσω, *to leap into, to spring in.*

εἰσπορεύομαι, f. εὔσομαι, depon. *to go into, to enter.*

εἰστρέχω, 2 aor. εἰσέδραμον, (τρέχω,) *run into a house, etc. Absol. to run in.*

εἰσφέρω, 2 aor. εἰσήνεγκον, 1 aor. εἰσήνεγκα, *to bear, bring or lead into.*

ἐκ, before a vowel ἐξ, a prep. governing the genitive with the primary signif. *out of, from, of, forth from.*

ἐκαστος, η, ον, *each, every one, each one.*

ἐκατόν, οἱ, αἱ, τὰ, *a hundred; adverbially, a hundred-fold.*

ἐκατοντάρχης and *ἐκατόνταρχος*, ου, ὁ, (ἐκατόν, ἄρχω,) *a centurion.*

ἐκβάλλω, 2 aor. ἐξέβαλον, f. βαλῶ, *to throw or cast out; to take out, to extract, remove.*

ἐκβολή, ἡς, ἡ, (ἐκβάλλω,) *a casting out, e. g. the lading of a ship.*

ἐκδέχομαι, f. ἔσομαι, *to receive from; in N. T. inchoatively, to be about to receive from, to wait for, look for, expect.*

ἐκδιηγέομαι, οὔμαι, f. ἤσομαι, (διηγέομαι,) *to tell out, to relate in full.*

ἐκδικέω, ᾧ, f. ἤσω, (ἐκδικος,) *to execute right and justice, to defend one's cause; to revenge, avenge, punish.*

ἐκδίκησις, εως, ἡ, (ἐκδικέω,) *a revenging, punishing; a maintaining one's right, defending one's cause.*

ἐκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι,) *given up, delivered over.*

ἐκεῖ, adv. of place, *there, in that place; spoken of the place 'whither,' thither, to that place.*

ἐκεῖθεν, adv. (ἐκεῖ,) *thence, from that place.*

ἐκεῖνος, η, ο, pron. demon. (ἐκεῖ,) *that, that one there, equiv. to an emphatic he, she, it.*

ἐκεῖσε, adv. (ἐκεῖ,) *thither, to that place. by attraction for ἐκεῖ, there, in that place.*

ἐκζητέω, ᾧ, ἤσω, *to seek out, search out; to seek after, to endeavor to gain.*

ἐκθαμβος, ου, ὁ, ἡ, adj. (ἐκ, θάμβος,) *quite astonished, amazed, astounded.*

ἐκθετος, ου, ὁ, ἡ, adj. (ἐκτίδημι,) *exposed, put out.*

ἐκκλησία, ας, ἡ, (ἐκκλητος,) *a convocation, assembly, congregation.*

ἐκκολυμβάω, ᾧ, ἤσω, *to swim out.*

ἐκκαλέω, ᾧ, f. ἤσω, *to speak out, to tell, disclose.*

ἐκλέγω, f. ξω, *to lay out together, to choose out, select.*

ἐκλογή, ἡς, ἡ, (ἐκλέγω,) *choice, election, selection.*

ἐκπέμπω, f. ψω, to *send out, to send forth.*

ἐκπηδάω, ὦ, f. ἡσω, to *leap out, to rush forth.*

ἐκπίπτω, f. ἐκπεσοῦμαι, perf. ἐκπέπτωκα, 2 aor. ἐξέπεσον, 1 aor. ἐξέπεσα, to *fall out of or down from; to lose, fail.*

ἐκπλέω, f. εὐσομαι, to *sail out of, to sail from.*

ἐκπληρώω, ὦ, f. ὠσω, to *fill out, to complete, fulfill.*

ἐκπλήσσω or ττω, f. ξω, 2 aor. pass. ἐξεπλάγην, to *strike out, to bring, or force out by a blow; in N. T. only pass. to be struck with astonishment, to be astonished, to be amazed.*

ἐκπορεύομαι, f. εὐσομαι, to *go out of, to go or come forth; to go forth from, to go away.*

ἐκστασις, εως, ἡ, (ἐξίστημι,) a *putting away, removal; astonishment, amazement; an ecstasy, a trance.*

ἐκταράσσω or ττω, f. ξω, to *stir up, to confound, to agitate.*

ἐκτείνω, f. τενῶ, perf. τέτακα, to *stretch out, extend; to let go, as an anchor.*

ἐκτένεια, ας, ἡ, (ἐκτείνω,) *extension, attention, assiduousness.*

ἐκτενής, εὖος, οὖς, ὁ, ἡ, adj. *extended, intent, earnest, fervent.*

ἐκτίθημι, f. ἐκθήσω, to *place out, to expose; mid. ἐκτίδεται, to set forth, expound, declare (Acts 18, 26).*

ἐκτινάσσω or ττω, δξω, to *shake out or off, to shake violently.*

ἕκτος, η, ον, ordin. num. (ἕξ,) *the sixth.*

ἐκτός, adv. (ἐκ,) *out of, without; as prep. without, except, besides.*

ἐκφέρω, f. ἐξόισω, 1 aor. ἐξένεγκα, 2 aor. ἐξένεγκον, to *bear out, to carry out, to take away.*

ἐκφεύγω, f. εὐξομαι, to *flee out of a place; to flee from, to escape.*

ἐκχέω, also ἐκχύνω, f. ἐκχεῶ, 1 aor. ἐξέχεα, perf. pass. ἐκκέχυμαι, 1 aor. pass. ἐξεχύθην, 1 fut. pass. ἐκχυθήσομαι, to *pour out, to empty out, to shed abroad.*

ἐκχύνω, see in ἐκχέω.

ἐκψύχω, f. ξω, to *breathe out, to expire, to die.*

ἐλαιών, ὠνος, ὁ, (ἐλαία,) *an olive-yard.*

Ἑλαμίτης, ου, ὁ, *an Elamite.*

ἐλεημοσύνη, ης, ἡ, (ἐλεήμων,) *mercy, compassion; by meton. alms, charity.*

ἐλευσις, εως, ἡ, *a coming.*

ἐλκω, f. ἐλκύσω from ἐλκύνω, 1 aor. ἐλκυσα, to *draw, to drag.*

Ἑλλας, δδος, ἡ, *Hellas, Greece.*

Ἑλλην, ηνος, ὁ, *Hellen, a Greek; or Ἑλληνες, the Greeks.*

Ἑλληνίς, ιδος, ἡ, (fem. of adj. Ἑλλην,) *Greek. In N. T. a female Greek.*

Ἑλληνιστής, οὔ, ὁ (ἐλληνίζω,) *a Hellenist.*

Ἑλληνιστί, adv. (ἐλληνίζω,) *in Greek, i. e. in the Greek language.*

ἐλπίζω, f. ἰσω, (ἐλπίς,) to *hope, to hope for, to expect.*

ἐλπίς, ιδος, ἡ, *hope, confident expectation.*

Ἑλύμας, α, ὁ, *Elymas, a magician.*

ἐμβιβάζω, f. δσω, (ἐν, βιβάζω.)

ἐμβλέπω, f. ψω, (ἐν, βλέπω,) to *look in, to look in the face, to look at, to*

fix the eyes upon; to see clearly, to discern.

ἐμμαίνομαι, f. οὔμαι, (ἐν, μαίνομαι,) *to be mad at, to be furious against.*

ἐμμένω, f. ἐνῶ, (ἐν, μένω,) *to remain in a place; to remain in, to continue in.*

Ἐμμόρ, δ, indec. *Emmor.*

ἐμπίπλημι, f. ἐμπλήσω, (ἐν, πίμπλημι,) *to fill, quite full; to make full; to fill, to satisfy, satiate.*

ἐμπνέω, ᾧ, εὐσω, (ἐν, πνέω,) *to blow in or upon, to breathe in; to breathe, to respire.*

ἐμπροσθεν, adv. *forwards, in front, before; as prep. before, in the presence of.*

ἐμφανής, ἐός, οὖς, δ, ἡ, adj. (ἐμφάνω,) *appearing in a thing; apparent, visible, open, plain, distinct.*

ἐμφανίζω, f. ἴσω, (ἐμφανής,) *to make apparent, to show forth; to manifest, to make known, declare, show; to accuse, inform against.*

ἐμφοβός, ου, δ, ἡ, adj. (ἐν, φόβος,) *in fear, terrified, affrighted.*

ἐν, prep. governing the dative, *in, on, upon, at, by, near, with, before, in the presence of.*

ἐναντίον, adv. *over against; before, in the presence of, in sight of.*

ἐναντίος, α, ον, *over against, opposite; contrary, adverse, hostile.*

ἐνδεής, οὖς, δ, ἡ, adj. (ἐνδέω,) *in want, needy, destitute.*

ἐνδεκα, οί, αἱ, τὰ, card. num. *eleven.*

ἐνδυναμώω, ᾧ, f. ὥσω, *to strengthen, to render strong; to acquire strength, to be strong.*

ἐνδύω or ἐνδύω, f. ὥσω, 1 aor. ἐνέδυσσα, 1 aor. pass. ἐνέδυσθην, perf. pass.

ἐνδεδύμαι, *to go in, to enter in, to put on; pass. to be clothed; mid. to clothe one's self.*

ἐνδύω, see ἐνδύνω.

ἐνέδρα, ας, ἡ, (ἐν, ἔδρα,) *a lying in wait, an ambuscade.*

ἐνεδρεύω, f. εὐσω, (ἐνέδρα,) *to lie in wait for, to lie in ambush against.*

ἐνεδρον, ου, τό, = ἐνέδρα.

ἐνεκα, prep. gov. the gen. *on account of, because of, for the sake of.*

ἐνευλογέω, f. ἥσω, *to bless in or through any one. In N. T. only in the pass.*

ἐνθάδε, adv. of place, *where, here, in this place; of place 'whither,' hither, to this place.*

ἐνθυμέομαι, οὔμαι, f. ἥσομαι, depon. mid. (ἐν, θυμός,) 1 aor. pass. with mid. signif. *to have in mind, to revolve in mind, to think upon.*

ἐνθύμησις, εως, ἡ, (ἐνθυμέομαι,) *thought, cogitation, excogitation, invention.*

ἐνιαυτός, οὔ, δ, *a year.*

ἐνισχύω, ὥσω, (ισχύω,) *to be strong in any thing; to be invigorated, to become strong.*

ἐννατος, η, ον, ord. adj. (ἐννέα,) *the ninth, usually in the phrase ἡ ὥρα ἡ ἐννάτη, the ninth hour.*

ἐννεός, ἡ, ὄν, *speechless, dumb.*

ἐννομός, ου, δ, ἡ, (ἐν, νόμος,) *legal, legitimate.*

ἐντέλλομαι, f. τελοῦμαι, depon. mid. perf. pass. ἐντέταλμαι, with mid. or act. signif. *to enjoin upon, to charge with, to command.*

ἐντολή, ἥς, ἡ, (ἐντέλλομαι,) *instruction, charge, command; commission, direction.*

ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος.) *in the place = a resident, an inhabitant.*

ἐντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος.) *in trembling, trembling, terrified.*

ἐντυγχάνω, f. τεύξομαι, *to fall in with, to light upon; to come to, to address, to apply to.*

ἐνυπνιάζω, also ἐνυπνιάζομαι, depon. (ἐνύπνιον,) *to dream.*

ἐνύπνιον, ου, τό, (ἐν, ὕπνος.) *a dream.*

ἐνώπιον, prep. gov. the gen. *in the presence of, before, in the sight of.*

ἐνωτίζομαι, f. ἴσομαι, depon. mid. *to give ear to, listen to.*

ἐξάγω, f. ἀξω, (ἐκ, ἄγω,) *to lead out, to conduct out.*

ἐξαιρέω, ᾠ, f. ἥσω, (ἐκ, αἰρέω,) 2 aor. ἐξείλον, 2 aor. mid. ἐξείλατο, *to take out, to select; mid. to select for one's self, to choose; to rescue, deliver.*

ἐξαίφνης, adv. *suddenly, unexpectedly, at once.*

ἐξαλείφω, f. ψω, (ἐκ, ἀλείφω,) *to smear out, to blot out, expunge; to pardon.*

ἐξάλλομαι, f. αλοῦμαι, (ἐκ, ἄλλομαι,) *to leap out, to spring forth.*

ἐξανίστημι, f. στήσω, (ἐκ, ἀνίστημι,) *to cause to rise up, to raise up; intrans. to rise up from or out of, to stand forth.*

ἐξαποστέλλω, f. στελῶ, (ἐκ, ἀποστέλλω,) *to send away out of, to send forth; to dismiss, to let depart.*

ἐξαρτίζω, f. ἴσω, (ἐκ, ἀρτίζω,) *to complete fully, to finish, to bring to an end.*

ἐξαντῆς, adv. *from this time, forthwith, presently, immediately.*

I. ἔξειμι, (ἐκ, εἰμί,) *see ἔξεστι.*

II. ἔξειμι, (ἐκ, εἰμί,) *to go out of, to go away, to depart from.*

ἐξέρχομαι, f. ἐξελεύσομαι, 2 aor. ἐξῆλθον, *to go or come out of any place, to go or come forth; to go out, go away, depart.*

ἔξεστι, impers. verb, particip. ἐξόν, *it is possible, one can; it is lawful, right, permitted, one may.*

ἐξηγέομαι, οὔμαι, f. ἥσομαι, depon. mid. (ἐκ, ἡγέομαι,) *to lead out, to take the lead, be leader; to bring out, make known, declare; to tell, narrate, recount.*

ἐξῆς, adv. *in order, successively; in N. T. as adj. ἡ ἐξῆς, sc. ἡμέρα, the following day, the next day.*

ἐξίστημι, also ἐξιστάω, 1 aor. ἐξέστησα, 2 aor. ἐξέστην, *to put out of place; to astonish; intrans. to be put out, to be out of place, to recede from; to be beside one's self, to be astonished, amazed, filled with wonder.*

ἐξολοθρεύω, f. εὔσω, *to destroy utterly.*

ἐξομολογέω, f. ἥσω, = ὁμολογέω only stronger, *to confess fully, to concede, admit, acknowledge, profess.*

ἐξόν, *see ἔξεστι.*

ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) *an exorcist.*

ἐξουθενέω, ᾠ, f. ἥσω, (ἐκ, οὐθενέω,) *to set at naught, to despise, contemn, to treat with scorn, to reject.*

ἐξουσία, as, ἡ, (ἔξεστι,) *power, ability, faculty; license, liberty; commission, authority, full power.*

ἐξοχή, ῆς, ἡ, *prominence, projection; eminence, distinction.*

ἐξυπνος, ου, ὁ, ἡ, adj. *out of sleep, awakened, awake.*

ἔξω, adv. of place, *out, without, out of doors, external*; of place 'whither,' *out, forth, out of doors.*

ἐξωδέω, ὦ, f. ἤσω and ἐξώσω, *to thrust out, to drive out; thrust forward, propel.*

ἐορτή, ἡς, ἡ, *a feast, festival, holy-day.*

ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω,) *announcement, announcement; order, mandate; promise.*

ἐπαγγέλλω, f. ἐλῶ, (ἐπί, ἀγγέλλω,) *to bring word to, to tell, proclaim, announce; in N. T. as depon. mid. ἐπαγγέλλομαι, to announce one's self, to promise; to profess, to make profession of.*

ἐπάγω, 1 aor. partic. ἐπάξας, *to lead up to, to bring upon, to introduce.*

ἐπαίρω, f. ἀρῶ, (ἐπί, αἶρω,) *to take up, to raise up, lift up; mid. ἐπαίρομαι, to lift up one's self, to rise up.*

ἐπακροῦμαι, ὦμαι, depon. mid. (ἐπί, ἀκροῦμαι,) *to hear to, to hearken to.*

ἐπανάγκης, adv. *necessarily, on compulsion.*

ἐπαρχία, ας, ἡ, (ἐπαρχος,) *province, prefecture, sc. of the Roman empire.*

ἐπαυλὶς, εως, ἡ, (ἐπί, αὖλις,) *a fold, a stall; a house, dwelling, abode.*

ἐπαύριον, adv. of time, *upon the morrow, to-morrow.*

ἐπεγείρω, f. ἐρῶ, (ἐπί, ἐγείρω,) *to wake up, to rouse up; to excite against.*

ἐπειδή, conj. (ἐπεὶ, δὴ,) *as indeed, as now; since indeed, since now, because now.*

ἐπείδον, 2 aor. *to the present ἐφορῶ, to look upon, to behold; to regard, to attend to.*

ἔπειμι, (ἐπί, εἶμι,) *to go upon, to come on, to approach.*

ἐπέκεινα, adv. *beyond.*

ἐπέρχομαι, f. ἐπελεύσομαι, 2 aor. ἐπῆλθον, *to go or come upon or over any place, to come to, to arrive; to come upon, to befall.*

ἐπερωτάω, ὦ, ἤσω, (ἐπί, ἐρωτάω,) *to ask at or of any one, to inquire of; to question, interrogate.*

ἐπέχω, f. ἐφέξω, 2 aor. ἐπέσχον, (ἐπί, ἔχω,) *to have or hold upon; to fix the mind upon, to give heed to, to mark; to remain, stay.*

ἐπί, prep. gov. the gen. dat. and accus. *on, upon, in; to, towards; before, in presence of; in, during; of, concerning, after, besides; on account of, because of.*

ἐπιβαίνω, f. ἵσσομαι, *to go upon, to tread upon; to arrive at or in; to mount, to ascend.*

ἐπιβάλλω, f. βαλῶ, *to cast upon or over, to lay upon; to seize, to do violence to; to lay hold of, to undertake; to cast one's self upon, to rush upon, to fall upon.*

ἐπιβιβάζω, f. δσω, *to cause to mount.*

ἐπιβοῶ, ὦ, f. ἤσω, *to cry out, to exclaim vehemently.*

ἐπιβουλή, ἡς, ἡ, (βουλή,) *counsel upon or against; plot, conspiracy.*

ἐπιγίνομαι, *to arise upon, to come on; of a wind, to spring up.*

ἐπιγινώσκω, f. γνῶσομαι, *to know fully, to find out, discover; to perceive, to recognize.*

ἐπιγράφω, f. ψω, *to make a mark upon, to inscribe.*

ἐπιδείκνυμι, f. δείξω, *to show up, to*

show before any one, to show, exhibit, demonstrate, prove.

ἐπιδέχομαι, f. δέξομαι, depon. mid. to receive upon, to receive, admit; to admit, assent to.

ἐπιδημέω, ὦ, f. ἦσω, (ἐπιδημος,) to be among one's own people, to be at home; in N. T. to come among a people as a stranger, to reside as a stranger.

ἐπιδίδωμι, f. δώσω, to give upon; to give forth, to give or deliver over, to commit to.

ἐπιείκεια, as, ἡ, (ἐπιεικής,) propriety, gentleness, clemency.

ἐπιζητέω, ὦ, ἦσω, to seek for, to inquire after; to require, demand.

ἐπίδεσις, εως, ἡ, (ἐπιτίδημι,) a laying upon, application, imposition.

ἐπιθυμέω, ὦ, f. ἦσω, (θυμός,) to fix the desire upon, to desire earnestly, to long for.

ἐπικαλέω, ὦ, f. ἔσω, to call upon, to invoke, pray to, worship; to call in addition, to surname.

ἐπικειμαι, f. εἴσομαι, (κεῖμαι,) to lie upon, to lie heavy upon, to press upon.

Ἐπικούρειος, ου, δ, an Epicurean.

ἐπικουρία, as, (ἐπί, κοῦρος,) help.

ἐπιλαμβάνω, f. λήψομαι, to take hold upon, to seize upon, to surprise. In N. T. only mid. ἐπιλαμβάνομαι, to lay hold of, to seize.

ἐπιλέγω, f. ξω, to speak or say upon, to name, call, choose.

ἐπίλυσις, εως, ἡ, (ἐπιλύω,) solution, exposition, interpretation.

ἐπιλύω, f. ὕσω, to let loose upon; in N. T. to solve, explain, interpret.

ἐπιμελεία, as, ἡ, (ἐπιμέλομαι,) care, attention, diligence.

ἐπιμένω, f. νῶ, 1 aor. ἐπέμεινα, to remain, continue; to be constant in, to persevere in.

ἐπινεύω, f. εὖσω, to nod or wink upon, to assent to by a nod or wink; to assent, to consent.

ἐπίνοια, as, ἡ, (ἐπί, νοῦς,) cogitation, purpose.

ἐπιούσα, see ἔπειμα.

ἐπιπίπτω, f. πεσοῦμαι, 2 aor. ἐπέπεσον, perf. ἐπιπέπτωκα, to fall upon, to embrace, to descend upon.

ἐπισκέπτομαι, f. ψομαι, depon. mid. to look upon or at, to look out, seek out; to visit, to look after.

ἐπισκευάζω, f. δσω, (σκευδ(ω),) to get ready, to equip, to make preparation for a journey.

ἐπισκιάζω, f. δσω, (σκιδ(ω),) to cast a shadow upon, to overshadow.

ἐπισκοπή, ἡς, ἡ, (ἐπισκοπέω,) an overseeing, visitation; the duty, charge, office of visiting.

ἐπίσκοπος, ου, δ, (ἐπισκέπτομαι,) an inspector, overseer, guardian.

ἐπίσταμαι, f. στήσομαι, to understand, to know well, to have knowledge of.

ἐπιστέλλω, f. εἰλῶ, to send to, to send word by letter, to give direction by letter.

ἐπιστηρίζω, f. ἴσω, to place firmly upon; pass. or mid. to rest or lean upon, to be supported on.

ἐπιστολή, ἡς, ἡ, (ἐπιστέλλω,) an epistle, letter; a letter of authority, dispatch.

ἐπιστρέφω, f. ψω, 2 aor. pass. ἐπεστρέφω, to turn upon or towards; intrans. with ἑαυτὸν implied and also in mid. to turn one's self upon or to-

wards, to turn towards or unto; to return, to be converted.

ἐπιστροφή, ἥς, ἡ, (ἐπιστρέφω,) *a turning about, conversion.*

ἐπισύστασις, ἑως, ἡ, (ἐπισυνίσταμαι,) *a concourse, crowd, tumult.*

ἐπισφαλής, ἑός, οὗς, ὁ, ἡ, (ἐπί, σφάλ-
λομαι,) *ready to fall, not firm, insecure, dangerous.*

ἐπιτάσσω or ἀντω, f. ξω, *to arrange upon, to marshal in ranks; in N. T. to enjoin upon, charge, command.*

ἐπιτίδημι, f. δήσω, 1 aor. ἐπέδηκα, 2 aor. ἐπέδην, *to place, put or lay upon, to impose, to inflict; to lade with, to supply with; mid. to set upon, to assail.*

ἐπιτρέπω, f. ψω, (τρέπω,) 1 aor. ἐπέ-
τρεψα, 2 aor. pass. ἐπετράπην, *to turn upon, to give over to, commit to; to permit, allow, suffer.*

ἐπιτροπή, ἥς, ἡ, (ἐπιτρέπω,) *commis-
sion, charge, full power.*

ἐπιφαίνω, f. φανῶ, 1 aor. ἐπέφηνα, 2 aor. pass. ἐπεφάνην, *to cause to ap-
pear upon or to, to show, exhibit; mid. or pass. to show one's self, to appear, shine forth.*

ἐπιφανής, ἑός, οὗς, ὁ, ἡ, adj. (ἐπιφαί-
νομαι,) *coming to light, appearing clear, manifest; splendid, illustrious, memorable.*

ἐπιφέρω, f. ἐπόσω, 2 aor. ἐπήνεγκον, *to bear or bring upon or to, to lay a charge upon, to accuse.*

ἐπιφωνέω, ὦ, f. ἡσω, *to cry out, to call to.*

ἐπιχειρέω, ὦ, f. ἡσω, *to lay hands upon; to take in hand, to attempt.*

ἐποικοδομέω, ὦ, f. ἡσω, (ἐπί, οἰκοδο-
μέω,) *to build upon, to build up.*

ἐποκέλλω, f. ἐλῶ, *to drive or force upon, to run aground.*

ἐπτά, οἱ, αἱ, τὰ, indec. seven.

Ἐραστός, ου, ὁ, (ἐράω,) *Erastus*, pr. name of a Christian.

ἐργάζομαι, f. ἀσομαι, depon. mid. (ἐργον,) imperf. ἐργαζόμεν, 1 aor. ἐργασάμην, perf. pass. ἐργασμαι as depon. *to work, labor, perform by labor, to do, to practise.*

ἐργασία, ας, ἡ, (ἐργάζομαι,) *work, labor, occupation, trade, craft; earnings, gain.*

ἐργον, ου, τό, *labor, business, deed, employment, undertaking, attempt, work.*

ἐρεῖδω, f. εἶσω, *to fix firmly, to be-
come fixed, to adhere, stick fast.*

ἐρημος, ου, ὁ, ἡ, adj. *solitary, desert, deserted, desolate.*

Ἑρμῆς, οὐ, ὁ, *Hermes*, the Mercury of heathen mythology; pr. name of a Christian at Rome.

ἐρπετόν, οὐ, τό, *a creeping animal, a reptile.*

ἐρυθρός, δ, ὄν, red; in N. T. only in ἡ ἐρυθρὰ θάλασσα, *the Red Sea.*

ἐρχομαι, f. ἐλεύσομαι, 2 aor. ἦλθον, perf. ἐλήλυθα, pluperf. ἐληλύθειν, *to come, to go, move along.* Special significations arise from the prepositions joined to the verb, and often also from the mere construction.

ἔρω, see in εἶπον.

ἐρωτάω, ὦ, f. ἡσω, *to ask, to inter-
rogate, to inquire of; to request, en-
treat, beseech.*

ἔσθης, ἡτος, ἡ, (ἔννυμι, ἔσθην,) *a garment, raiment, vestment.*

ἐσθίω, 2 aor. ἔφαγον, *to eat, to take food.*

ἑσπέρα, *as, ἡ, evening.*

ἔσχατος, *ἀτη, τον, the last, the extreme, uttermost.*

ἔσω, *adv. of place, into, in, within, used for both the place 'where' and 'whither.'*

ἐσώτερος, *α, ον, inner, interior.*

ἕτερος, *α, ον, the other, another, some other, different, foreign, strange.*

ἔτι, *adv. yet, still, hitherto; more, further, besides.*

ἐτοιμάζω, *ἴσω, (ἐτοιμος,) to make ready, to prepare, put in readiness.*

ἔτοιμος, *η, ον, also ἐτοιμος, ὁ, ἡ, ready, prepared.*

ἐτοιμως, *adv. (ἐτοιμος,) ready, in readiness.*

ἔτος, *εος, ους, τό, a year.*

εὖ, *adv. well, good.*

εὐαγγελίζω, *ἴσω, 1 aor. εὐηγγέλισα, to bring or announce glad tidings; mid. in N. T. to announce, to publish, to preach, to proclaim; pass. to be announced, to be published.*

εὐαγγέλιον, *ου, τό, (εὐάγγελος,) good news, glad tidings, the gospel.*

εὐγενής, *έος, ους, ὁ, ἡ, adj. (εὖ, γένος,) well-born, noble; generous, noble-minded.*

εὐεργεσία, *as, ἡ, (εὐεργέτης,) a good deed, benefit.*

εὐθέως, *adv. straightway, immediately, forthwith.*

εὐθυδρομέω, *ῶ, ἴσω, (εὐθύς, δρόμος,) to run straight, to sail a straight course.*

εὐθυμέω, *ῶ, ἴσω. (εὐθυμος,) to be of good cheer, to be of cheerful mind.*

εὐθυμος, *ου, ὁ, ἡ, adj. (εὖ, θυμός,)*

well-minded, well-disposed, benign, of good cheer, cheerful.

εὐδύμως, *adv. (εὐθυμος,) cheerfully.*

εὐδύς, *εἶα, ὅ, straight, right, true.*

εὐκαιρέω, *ῶ, ἴσω, (εὐκαιρος,) to have good opportunity, leisure or time.*

εὐλαβέομαι, *οὔμαι, ἴσομαι, depon. pass. to act with caution, to fear, to reverence.*

εὐλαβής, *έος, ους, ὁ, ἡ, adj. (εὖ, λαμβάνω,) cautious, timid; in N. T. pious, devout, God-fearing.*

εὐλογέω, *ῶ, ἴσω, (εὖ, λόγος,) imperf. ἡνιόγγον, 1 aor. εὐλόγησα, to speak well of, to commend; to bless, to praise, celebrate; to prosper, make happy.*

εὐνοῦχος, *ου, ὁ, (εὐνή, ἔχω,) a eunuch; a minister of court.*

εὐπορέω, *ῶ, ἴσω, as depon. pass. εὐπορέομαι, οὔμαι, imperf. ἡνιπορούμην, to prosper, thrive, be well to live.*

εὐρίσκω, *ἴσω, perf. εὕρηκα, 2 aor. εὔρον, 2 aor. pass. εὐρέδην, 2 aor. mid. εὐράμην, to find, meet with, light upon; to perceive, find out, discover; mid. to find for one's self, to acquire, get, obtain.*

Εὐροκλύδων, *ωνος, ὁ, Euroclydon, a tempestuous wind.*

εὐσέβεια, *as, ἡ, (εὐσεβής,) piety, reverence; godliness, religion.*

εὐσεβέω, *ῶ, ἴσω, (εὐσεβής,) to be pious towards any one; to reverence, to worship.*

εὐσχήμων, *ωνος, ὁ, ἡ, (εὖ, σχῆμα,) well-formed, comely; honorable, noble.*

εὐτόνως, *adv. intensely, powerfully, vehemently.*

Εὐτυχος, *ου, ὁ, Eutychus, pr. name of a young man.*

εὐφραίνω, f. αὐῶ, (φρῆν, εὐφρων,) to make glad-minded, to make glad, cause to rejoice; mid. and 1 aor. pass. in mid. signif. to be glad, to rejoice, exult.

εὐφροσύνη, ης, ἡ, (εὐφρων,) gladness, joy.

εὐχαριστέω, ὦ, f. ἦσω, (εὐχάριστος,) 1 aor. εὐχαρίστησα and ηὐχαρίστησα, to be thankful, to return thanks, to requite a favor.

εὐχαριστία, ας, ἡ, (εὐχάριστος,) gratitude, thankfulness.

εὐχή, ἥς, ἡ, (εὐχομαι,) prayer, a vow. εὐχομαι, f. ξομαι, depon. mid. imperf. εὐχόμεν and ηὐχόμεν, to pray, to pray for, to desire earnestly.

εὐώνυμος, ου, δ, ἡ, (εὖ, ὄνομα,) a euphemistic expression for ἀριστερός, the left. In N. T. the left, spoken chiefly of the left hand in opposition to the right.

ἐφάλλομαι, f. αλοῦμαι, (ἐπί, ἄλλομαι,) to leap or spring upon, to assault.

Ἐφεσῖος, ἰα, ου, Ephesian, an Ephesian.

Ἐφεσος, ου, ἡ, Ephesus, a celebrated city of Asia Minor.

ἐπίστημι, f. ἐπιστήσω, (ἐπί, ἵστημι,) to place upon or over, to set over; intrans. to stand upon, by or near; to come to or upon, to assail; to fall upon, to befall.

ἐχθρός, δ, ὄν, (ἐχθρός,) hated, odious; inimical, hostile; as a subst. ὁ ἐχθρός, an enemy, adversary.

ἐχίδνα, ης, ἡ, (ἐχίς,) a viper. ἔχω, f. ἔξω also σχήσω, imperf. εἶχον, 2 aor. ἔσχον, perf. ἔσχηκα, to have, to hold, to possess, to regard, to

be able; mid. ἔχομαι, to hold one's self upon or to, to adhere to.

ἕως, adv. until, so long as until, while; as prep. until, unto, as far as to.

Z.

ζῶω, ὦ, ζῆς, ζῆ, infin. ζῆν, to live, to have life, to pass one's life; to prosper, be blessed.

ζευκτηρία, ας, ἡ, a band, a fastening. Ζεὺς, Διός, δ, Jupiter, the supreme deity of the heathen mythology.

ζέω, f. ζέσω, to boil, to be hot; to be fervid, fervent.

ζῆλος, ου, δ, zeal, fervor, ardor, heart-burning, envy, jealousy.

ζηλόω, ὦ, ὥσω, (ζῆλος,) to be zealous towards, to desire ardently, to be eager for.

Ζηλωτής, οὔ, δ, (ζηλόω,) a zealot, Zelotes, a surname of Simon, one of the apostles.

ζημία, ας, ἡ, damage, loss. ζητέω, ὦ, f. ἦσω, to seek, to look after; to endeavor, to try, to strive after, to desire, to wish; to demand, expect.

ζήτημα, ατος, τό, (ζητέω,) an inquiry, a question.

ζήτησις, εως, ἡ, (ζητέω,) act of seeking, search; inquiry, discussion.

ζυγός, οὔ, δ, (ζεύγνυμι,) a yoke. ζωή, ἥς, ἡ, (ζῶω,) life, welfare, happiness.

ζώνη, ης, η, (ζώννυμι,) a zone, belt, girdle.

ζωογονέω, ὦ, f. ἦσω, (ζωογόνος,) to bring forth alive; pass. to be born alive; in N. T. to preserve alive.

H.

ἥ, a disjunctive, interrogative, and comparative particle, 1, disjunctive, *or*, ἢ—ἢ, *either—or*; 2, interrogative, *whether*, in double indirect questions, *whether—or*; 3, comparative, *than*, after the positive, *rather than, more than*.

ἡγεμών, ονος, ὁ, (ἡγέομαι,) a leader, guide, chief, head; a governor, a prefect of a Roman province.

ἡγέομαι, οὔμαι, f. ἡσομαι, depon. mid. (ἄγω,) to lead, to go first; to be leader; to view, regard, esteem.

ἤδη, adv. now, even, now, already; presently, soon.

ἦκω, f. ἦξω, 1 aor. ἦξα, to come, to be here.

ἥλιος, ου, ὁ (ἔλῃ,) the sun; light, day-light.

ἡμέρα, ας, ἡ, day, day-light; time.

ἡμέτερος, α, ου, (ἡμεῖς,) our, our own.

Ἡρώδης, ου, ὁ, Herod, pr. name of four persons in N. T., who in succession were placed by the Romans over the Jewish nation in whole or in part, viz. Herod the Great, Herod Antipas, Herod Agrippa the elder, and Herod Agrippa the younger.

Ἡσαίας, ου, ὁ, Esaias, i. e. Isaiah the celebrated Hebrew prophet.

ἡσυχάζω, f. ἄσω, to be quiet, still.

ἡσυχία, ας, ἡ, (ἡσυχος,) quiet, stillness, tranquillity.

ἦχος, ου, ὁ, sound, noise.

Θ.

θάλασσα, ης, ἡ, the sea, a sea.

θαμβέω, ὦ, f. ἦσω, (θάμβος,) to be astonished, amazed.

θάμβος, εος, ους, τό, (θάβομαι,) astonishment, amazement.

θάνατος, ου, ὁ, (θνήσκω, θανεῖν,) death; used often in the sense of destruction, perdition, misery.

θάπτω, f. ψω, 2 aor. ἐτάφην, to perform funeral rites, to bury, inter.

θαρσέω, ὦ, f. ἦσω, (θάρσος,)=θαρβέω, in N. T. only imperat. θάρσει, θαρσεῖτε, be of good cheer, have good courage.

θάρσος, εος, οὖς, τό, cheer, courage, spirit.

θαυμάζω, f. ἄσομαι, 1 aor. ἐθαύμασα, to wonder; intrans. to be astonished, amazed; to wonder at, to admire.

Θέα, ἄς, ἡ, a goddess.

θεδομαι, f. ἄσομαι, depon. mid. 1 aor. pass. ἐθεόδην, in pass. sense, to see, look at, behold.

θέατρον, ου, τό, (θεδομαι,) theatre; meton. a spectacle, public show.

θεῖος, α, ου, (θεός,) divine; τὸ θεῖον, the divine nature, divinity.

θέλημα, ατος, τό, (θέλω,) will, wish, good pleasure; purpose, counsel, decree, law.

θέλω and ἐθέλω, f. θελήσω, to will, wish, desire; to purpose, intend, please; to be disposed, inclined to any thing; used nearly in the same sense as μέλλω, to be about to.

θεμελιος, ὁ, ἡ, adj. In N. T. used as subst. foundation.

θεομαχέω, ὦ, f. ἦσω, (θεομάχος,) to fight or contend with God.

θεομάχος, ου, ὁ, ἡ, adj. (θεός, μάχομαι,) fighting against God.

Θεός, οὐ, ὁ, God, the divinity; generally God, Jehovah, the supreme

Lord and Father of all; spoken also of Christ as *the Logos*.

Θεόφιλος, ου, δ, *Theophilus*, pr. name of the person, to whom Luke inscribed his Gospel and the book of the Acts.

Θεραπεύω, f. εἶσω, (θεράπων,) *to wait upon, to minister to; to relieve, heal, cure.*

Θέρμη, ης ἡ, (θερμός,) *warmth, heat.*

Θεσσαλονικεύς, ἑως, δ, a *Thessalonian*.

Θεσσαλονίκη, ης, ἡ, *Thessalonica*, a city of Macedonia.

Θευδᾶς, ᾱ, δ, *Theudas*, a Jewish impostor.

Θεωρέω, ὦ, f. ἤσω, (θεωρός, fr. θεωμαι,) *to be a spectator of, to look on, behold, see, mark, note.*

Θηρίον, ου, τό, (=θήρ,) *a beast, a wild beast.*

Θλίψις, εως, ἡ, (θλίβω,) *pressure, compression; affliction, distress.*

Θνήσκω, f. θανούμαι, 2 aor. ἔθανον, perf. τέθνηκα, inf. τεθνάναι. In N. T. only the perf. τέθνηκα, *to have died, i. e. to be dead.*

Θορυβέω, ὦ, f. ἤσω, (θόρυβος,) *to make a noise, uproar, clamor; to wail together; to excite a tumult, make an uproar.*

Θόρυβος, ου, δ, *noise, uproar, tumult.*
Θρησκεία, ας, ἡ, (θρησκεύω,) *a worshipping, worship.*

Θρίξ, τριχός, ἡ, *a hair; plur. τρίχες, the hair.*

Θρόνος, ου, δ, *a seat, throne.*

Θυάτειρα, ων, τά, *Thyatira*, a city of Asia Minor.

Θυγατήρ, τέρος, τρός, ἡ, *a daughter.*

Θυμομαχέω, ὦ, f. ἤσω, (θυμός, μάχο-

μαι,) *to fight fiercely; to be greatly offended, to be enraged against.*

Θυμός, οὔ, δ, (θύω,) *mind, soul; passion, anger, wrath.*

Θύρα, ας, ἡ, *a door, αἱ θύραι, doors.*

Θυρίς, ἰδος, ἡ, *a little door; a window.*

Θυσία, ας, ἡ, (θύω,) *sacrifice, the thing sacrificed, i. e. the victim.*

Θύω, f. ὑσω, perf. pass. τέθυμαι, 1 aor. pass. ἐτύθην, *to sacrifice, to kill for sacrifice, to immolate.*

Θωμᾶς, ᾱ, δ, *Thomas*, one of the twelve apostles.

I.

Ἰακώβ, δ, indec. *Jacob*, the patriarch of the Jewish nation.

Ἰάκωβος, ου, δ, *James*, pr. name of two of the apostles.

ἰδομαι, ὦμαι, f. ἄσομαι, depon. mid. *to heal, to cure, to save.*

ἱασις, εως, ἡ, (ἰδομαι,) *healing, cure.*

Ἰάσων, ονος, δ *Jason*, a kinsman of Paul.

ἴδιος, ἰα, ον, οων, *one's own; privately, by one's self, alone; own, proper, peculiar.*

ιδιώτης, ου, δ, (ἴδιος,) *a private citizen; an individual; plebeian, unlettered, unlearned.*

ἰδοῦ, a demonstrative particle, *lo! behold!*

ἱερεύς, εως, δ, (ἱερός,) *a priest.*

ἱερόν, οὔ, τό, *a temple.* In N. T. always spoken of the temple in Jerusalem, as rebuilt by Herod the Great.

ἱερόσυλος, ου, δ, ἡ, *robbing temples, sacrilegious; as subst. temple-robber.*

Ἱερουσαλήμ, ἡ, indec. *Jerusalem*, the capital of Palestine.

Ἰεσσαί, δ, indec. *Jesse*, the father of David.

Ἰησοῦς, δ, gen. and dat. Ἰησοῦ, acc. Ἰησοῦν, *Jesus*, pr. name of Christ, the Saviour of the world; also of two other persons spoken of in N. T.

ἱκανός, ἡ, ὄν, *sufficient, enough, adequate; abundant, great, much.*

Ἰκόνιον, ου, τό, *Iconium*, a populous city of Asia Minor.

ἱμάς, ἄντος, ὁ, *a thong, strap, a scourge.*

ἱμάτιον, ου, τό, (ἱμα, εἶμα,) *a garment, mantle, outer garment.*

ἱματισμός, οὔ, δ, (ἱματί(ζω), *clothing, raiment.*

ἵνα, conjunct. *that; to the end that, in order that; so that, so as that.*

ἵνατί, or ἵνα τί, *to what end? why? wherefore?*

Ἰόππη, ης, ἡ, *Joppa*, a city and port of Palestine.

Ἰουδαία, ας, ἡ, *Judea*, properly applied to the territory belonging to the tribe of Judah, but usually employed in a more extensive sense, to include the whole southern part of Palestine west of Jordan.

Ἰουδαῖος, αἶα, ον, adj. *Jewish; δ Ἰουδαῖος* as subst. *a Jew.*

Ἰούδας, α, δ, *Judas*, pr. name of eight persons in N. T.

Ἰούλιος, ου, δ, *Julius*, pr. name of the centurion who conducted Paul to Rome.

Ἰουστos, ου, δ, *Justus*, pr. name of a Christian at Corinth, and a surname of Joseph called Barsabas.

ἵππεύς, εως, ὁ, *a horseman; in the plur. ἵππεῖς, horsemen, cavalry.*

Ἰσαάκ, δ, indec. *Isaac*, pr. name of

the son of Abraham and father of Jacob.

ἴσος, ἴση, ἴσον, *like, alike, equal.*

Ἰσραήλ, δ, indec. *Israel*. In N. T. spoken with reference to his posterity.

Ἰσραηλίτης, ου, ὁ, *an Israelite; in N. T.=δ Ἰουδαῖος.*

ἵστημι, f. στήσω, 1 aor. ἔστησα, 2 aor. ἔστην, perf. ἔστηκα, pluperf. ἐστήκειν, 1 aor. pass. ἐστάδην, 1 fut. pass. σταθήσομαι; as trans. *to cause to stand, to place, to set; as intrans. to stand, continue, endure, persist.*

ἰσχύς, ὅς, ἡ, (ἰς, ἰσχω,) *strength, might, power.*

ἰσχύω, f. ὕσω, (ἰσχύς,) *to be strong, robust; to be able, avail, prevail; to spread abroad.*

Ἰταλία, ας, ἡ, *Italy.*

Ἰταλικός, ἡ, ὄν, *Italian.*

Ἰωάννης, ου, δ, *John*, pr. name of four persons in N. T.

Ἰωήλ, δ, *Joel*, one of the minor Hebrew prophets.

Ἰωσῆς, δ, indec. *Joses*, pr. name of Barnabas, the companion of Paul.

Ἰωσήφ, δ, indec. *Joseph*, pr. name of several persons in N. T.

K.

κἀγώ, crasis for καὶ ἐγώ, dat. καμοί acc. καμέ, and I, etc.

καθαίρω, ὦ, f. ἥσω, (κατά, αἰρέω,) 2 aor. καθεῖλον, *to take down, to pull down, to demolish; to overthrow, to conquer.*

καθάπτω, f. ἀψω, (κατά, ἄπτω,) *to adapt, to fit down upon, to bind, fasten upon; to fix one's self upon, to fasten on.*

καθαρός, ὁ, ὄν, adj. *clean, pure, guiltless, innocent.*

καθείζομαι, (κατά, ἔζομαι,) imperf. *καθεζόμεν, to sit down, to sit.*

καδεξής, adv. (κατά, ἐξής,) *successively, consecutively*; with the art. ὁ, *καδεξής, successive, i. e. subsequent, following.*

καθήκω, (κατά, ἤκω,) *to come or reach down to*; impers. *καθήκει, it is becoming, fit, right.*

κάθηναι, (κατά, ἡμαι,) 2 pers. *κάθη, imperat. κάθου, to sit down, to sit*; *to abide, dwell.*

καθημερινός, ἡ, ὄν, (κατά, ἡμέρα,) *daily.*

καθίσω, (κατά, ἵζω,) f. *καθίσω, 1 aor. ἐκάθισα, to cause to sit down, to seat*; intrans. *to sit down, to sit*; *to abide, continue.*

καθίημι, f. *καθήσω, (κατά, ἵημι,) 1 aor. καθήκα, to send or throw down*; *to let down.*

καθίστημι, also *καθιστάω, to set down, to set, place, constitute, accompany*; pass. or mid. *to be set, to be.*

καθόλου, adv. *throughout the whole, i. e. wholly, entirely.*

καθότι, adv. for *καθ' ὅτι, according as, as, for that, because that, inasmuch as.*

καθώς, adv. (κατά, ὥς,) *according as, as, when.*

καί, and, then, after that, and so, and thus; namely, to wit, even; also, too.

Καϊάφας, α, ὁ, Caiaphas, pr. name of a Jewish high priest.

καίγε, see in γέ.

καινός, ἡ, ὄν, new.

καίρος, οὗ, ὁ, right proportion, right

measure; in N. T. time, season; fit time, proper season, opportunity, occasion.

Καῖσαρ, αρος, ὁ, Cæsar, surname of the Julian family at Rome, and applied to the successors of Julius Cæsar, as a title of dignity.

Καيسάρεια, ας, ἡ, Cæsarea, pr. name of two cities in Palestine.

καίτοιγε, see in γέ.

κάκει, crasis for καὶ ἐκεῖ.

κάκειᾶν, crasis for καὶ ἐκείθεν.

κάκεινος, η, ο, crasis for καὶ ἐκείνος, η, ο.

κακία, ας, ἡ, badness, evil, wickedness.

κακολογέω, ὦ, f. ἦσω, *to speak evil of, to revile.*

κακός, ἡ, ὄν, bad, worthless, evil, wicked.

κακῶ, ὦ, f. ὥσω, (κακός,) *to affect with evil, to do evil, maltreat, harm, afflict.*

κάκωσις, εως, ἡ, (κακῶ,) *evil condition, affliction.*

καλέω, ὦ, f. ἑσω, 1 aor. ἐκάλεσα, *to call, to call forth, to summon, to invite*; *to name, to give name to.*

καλλίων, ονος, ὁ, ἡ, (compar. of καλός,) better.

Καλοὶ λιμένες, (καλός, λιμήν,) *Fair Havens, a port in the island of Crete.*

καλῶς, adv. (καλός,) *well, good*; *rightly, suitably, aptly.*

καμνύω, f. ὥσω, *to shut down, to close.*

κάν, crasis for καὶ ἐάν, *and if, also if, even if, although.*

Καναίτης, ου, ὁ, Canaanite.

Κανδάκη, ης, ἡ, Candace, a name common to the queens of Ethiopia.

καπνός, οὔ, δ, *smoke*.
 Καππαδοκία, ας, ἡ, *Cappadocia*, a province of Asia Minor.
 καρδία, ας, ἡ, *the heart, mind, understanding*.
 καρδιογνώστης, ου, δ, (καρδία, γιγνώσκω,) *heart-knower, searcher of hearts*.
 καρπός, οὔ, δ, *fruit, produce*.
 καρποφορέω, ὦ, f. ἤσω, (καρποφόρος,) *to bear fruit, to increase*.
 καρποφόρος, ου, δ, ἡ, adj. *fruitful*.
 κατά, prep. gov. the gen. and accus. *down, down from, upon or in; towards, near to, through; during, in, at; according to, conformably to; because of, for; in respect to, as to; like, after the manner of*.
 καταβαίνω, f. βήσομαι, (βαίνω,) 2 aor. *κατέβην*, inipr. *κατάβηδι* and *κατάβα*, *to go or come down, to descend, to full, drop*.
 καταγγελεῖς, ἔως, δ, (καταγγέλλω,) *an announcer, proclaimer*.
 καταγγέλλω, f. γελῶ, 2 aor. pass. *κατηγγέλην*, *to announce, proclaim, publish; to preach*.
 κατάγω, ἄξω, (ἄγω,) *to lead down, to bring or conduct down*.
 καταδίκη, ης, ἡ, (δίκη,) *sentence against, condemnation*.
 καταδυναστεύω, f. εὔσω, (δυναστεύω,) *to exercise power against one, to overpower, to oppress*.
 κατακαίω, f. καύσω, (καίω,) 2 aor. pass. *κατεκάην*, 1 fut. pass. *κατακαυθήσομαι*, 2 fut. pass. *κατακαήσομαι*, *to burn down (= Eng. to burn up), to consume utterly*.
 κατάκειμαι, f. εἰσομαι, (κεῖμαι,) *to lie down, to lie, to recline*.

κατακλείω, f. εἰσω, (κλείω,) *to shut up, to shut fast, to inclose*.
 κατακληρονομέω, ὦ, f. ἤσω, *to distribute by lot*.
 κατακολουθέω, f. ἤσω, (κατά, ἀκολουθέω,) *to follow closely*.
 κατακυριεύω, f. εὔσω, (κρινεύω,) *to exercise authority over, to get the mastery of, to subdue*.
 καταλαμβάνω, f. λήψομαι, 2 aor. *κατέλαβον*, *to take, to receive, to lay hold of, to seize upon, to comprehend; mid. to comprehend for one's self, to perceive, to find*.
 καταλείπω, f. ψω, (λείπω,) 1 aor. *κατέλειψα*, *to leave behind, to leave, forsake*.
 κατάλοιπος, ου, δ ἡ, (λοιπός,) *left over, remaining*.
 καταλύω, f. ὥσω, (λύω,) *to dissolve, to throw down, destroy, put an end to, render vain*.
 καταμένω, f. νῶ, *to remain fixedly, to abide, to dwell*.
 κατανοέω, ὦ, f. ἤσω, (κατά, νοέω,) *to see or discern distinctly, to perceive clearly; to remark, observe, consider*.
 καταντῶ, ὦ, ἤσω, (κατά, ἀντῶ,) *to come, to arrive; to come upon, to happen to; to attain to, to obtain*.
 κατανύσσω, or ττω, f. ξω, *to prick through, to pierce; to be greatly pained, deeply moved*.
 καταξιόω, ὦ, f. ὥσω, (κατά, ἀξιόω,) *to count' worthy of; in N. T. only pass. to be counted worthy*.
 καταπάυσις, εως, ἡ, (καταπαύω,) *a rest; a place of rest, an abode, dwelling*.
 καταπαύω, f. σω, (παύω,) *to put to*

rest, to cause to cease, to make desist, to restrain.

καταπίπτω, f. πεσοῦμαι, to fall down.

καταπονέω, ὦ, f. ἦσω, (πονέω,) to work down, to wear down, by labor; pass. to be weary, oppressed, afflicted.

καταριθμέω, ὦ, f. ἦσω, (ἀριθμέω,) to count or number among.

κατασειώ, f. εἰσω, to shake violently; to move to and fro, to wave the hand, to beckon.

κατασκάπτω, f. ψω, (κατά, κάπτω,) to dig down under, to undermine, to destroy, to rase.

κατασκηνώ, ὦ, f. ὦσω, (σκηνώ,) to plant down a tent; to sojourn, dwell; to rest, remain.

κατασοφίζομαι, f. ἴσομαι, depon. mid. to be wise against one, to outwit, to deal subtly with.

κατάσχεσις, εως, ἡ, (κατέχω,) a possession.

κατατίθημι, f. θήσω, to put or lay down, deposit, lay up for use.

κατατρέχω, 2 aor. κατέδραμον, to run down, as from a higher to a lower place.

καταφέρω, f. κατοίσω, 1 aor. pass. κατηνέχθην, to bear or bring down; in N. T. only pass. καταφέρεσθαι, to be borne or thrown down, to be oppressed.

καταφεύγω, f. ξομαι, (φεύγω,) to flee down, to flee for refuge.

καταφιλέω, ὦ, f. ἦσω, to kiss tenderly, to caress.

καταφρονητής, οὔ, δ, (καταφρονέω,) a despiser, contemner.

κατείδωλος, ου, δ, ἡ, (κατά, εἰδωλον,) full of idols, given to idolatry.

κατέρχομαι, 2 aor. κατήλδον, to go or come down, to descend.

κατεφίστημι, f. στήσω, (ἐφίστημι,) 2 aor. κατεπέστην, to stand forth against, to rush upon, to assault.

κατέχω, f. καδέξω, 2 aor. κατέσχον, to have and hold fast, to hold firmly, to retain, to possess, to keep in mind.

κατηγορέω, ὦ, f. ἦσω, (κατά, ἀγορεύω,) to speak against, to accuse.

κατήγορος, ου, δ, (κατηγορέω,) an accuser.

κατηχέω, ὦ, f. ἦσω, to sound forth, to teach, to instruct, to inform; pass. to be informed, to be instructed in.

κατοικέω, ὦ, f. ἦσω, (οἰκέω,) to dwell in, to inhabit; to dwell fixedly, to reside.

κατοικία, as, ἡ, (κατοικέω,) dwelling, habitation.

κατόρθωμα, ατος, τό, that which is done rightly, noble deed.

κατώ, adv. downwards, down; below, underneath.

Κεγχρεά, ὦν, αἱ, Cenchrea, the eastern port of Corinth.

κεῖρω, f. κερῶ, to shear, cut off, as the hair.

κελεύω, f. εὖσω, to set in motion, to urge on; to command, to order, to exhort.

κενός, ἡ, ὄν, empty, fruitless, vain, false.

κέντρον, ου, τό, a prick, point, sting, goad.

κερδαίνω, f. ανῶ, (κέρδος,) to gain, acquire; to be spared from, to avoid.

κεφάλαιον, ου, τό, head, chief thing, sum, capital.

κεφαλή, ης, ἡ, *the head, top, summit.*

κηρύσσω or ττω, f. ξω, (κήρυξ,) *to be a herald, to proclaim, announce, publish, preach.*

Κιλικία, ας, ἡ, *Cilicia, a province of Asia Minor.*

κινδυνεύω, f. εὔσω, (κίνδυνος,) *to be in danger, in peril.*

κινέω, ὦ, f. ἤσω, (κίω,) *to move, to put in motion, to stir up, to excite.*

Κίς, δ, indec. *Kis* (i. e. Kish), the father of king Saul.

κλαίω, f. κλαύσομαι, *to weep, wail, lament.*

κλάσις, εως, ἡ, (κλάω,) *a breaking.*

Κλαύδη, ης, ἡ, *Clauda* or *Claude*, a small island off the coast of Crete.

Κλαυδία, ας, ἡ, *Claudia*, pr. name of a Christian female.

Κλαύδιος, ου, δ, *Claudius*, pr. name of Tiberius Claudius Nero Germanicus the fifth Roman emperor; and of Claudius Lysias a Roman tribune.

κλαυδμός, οὔ, δ, (κλαίω,) *weeping, wailing.*

κλάω, f. κλάσω, *to break, to break off or in two.*

κλείω, f. σω, perf. pass. κέκλεισμαι, 1 aor. pass. ἐκλείσθην, *to shut, to close.*

κληρονομία, ας, ἡ, (κληρονομέω,) *inheritance, patrimony, possession.*

κλήρος, οὔ, δ, *lot, part, portion.*

κλίνη, ης, ἡ, *a bed, couch.*

κλίνω, f. νῶ, perf. κέκλικα, *to incline, bend, bow.*

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria.

Κοιλία, ας, ἡ, *the belly, the bowels; the womb.*

κοιμάω, ὦ, f. ἤσω, *to make sleep, to fall asleep, to sleep; to die, to be dead.*

κοινός, ἡ, ὄν, *common; unlawful, unholy, profane.*

κοινῶ, ὦ, f. ὥσω, (κοινός,) *to make common, to communicate; to regard as common, to call unclean.*

κοινωνία, ας, ἡ, (κοινωνέω,) *participation, communion, fellowship.*

κοιτών, ὠνος, δ, (κοίτη,) *a bed-chamber.*

κολάζω, f. ἄσσομαι, *to chastise, correct, punish.*

κολλάω, ὦ, f. ἤσω, *to glue together; in N. T. mid. κολλάομαι, ὦμαι, 1 aor. pass. ἐκολλήσθην, with mid. signif. to adhere, to cleave to, to follow, to accompany, to associate with.*

κόλπος, ου, δ, *the bosom.*

κολυμβάω, ὦ, f. ἤσω, *to swim.*

κολωνία, ας, ἡ, *Lat. colonia, i. e. a Roman colony.*

κονιάω, ὦ, f. ἄσω, *to whiter wash.*

κονιορτός, οὔ, δ, (κονία, ὄρνυμι,) *dust.*

κοπετός, οὔ, δ, (κόπτομαι,) *lamentation, wailing.*

κοπιῶ, ὦ, f. ἄσω, (κοπία,) *to be weary, faint; to weary one's self.*

κορέννυμι, f. κορέσω, perf. pass. κεκόρεσμαι, 1 aor. pass. ἐκορέσθην, *to sate, to satisfy; pass. or mid. to be sated, to be full.*

Κορινθίος, α, ον, *Corinthian, a Corinthian.*

Κόρινθος, ον, ἡ, *Corinth*, a celebrated Grecian city.

Κορνήλιος, ου, δ, *Cornelius*, pr. name of a Roman centurion at Caesarea.

κόσμος, ου, δ, (prob. κομέω,) *order,*

decoration, the world or universe, the earth, the inhabitants of earth, mankind; in the Jewish mode of speaking, the present world, the present order of things as opposed to Christ's kingdom.

κουφίζω, f. ἴσω, (κοῦφος,) *to be light; in N. T. to lighten.*

κράββατος, ου, δ, *a small couch.*

κράζω, f. κεκράξομαι, 1 aor. ἔκραξα, 1 perf. κέκραγα with signif. of the present, *to cry, to cry out; to exclaim, to call aloud.*

κρατέω, ᾧ, f. ἥσω, (κράτος,) *to be strong, mighty, powerful; to have power over, to gain, attain to; to lay hold of, to hold fast, to cleave to.*

κράτιστος, η, ου, *an isolated superl. of κρατός, best, most excellent.*

κράτος, εος, ους, τό, *strength, might, vigor, power.*

κραυγάζω, f. ᾄσω, (κραυγή,) *to cry out, to clamor.*

κραυγή, ἥς, ἡ, (κράζω,) *cry, outcry, clamor.*

κρεμάννυμι, f. κρεμάσω, 1 aor. pass. ἔκρεμάσθην, *to hang, suspend; mid. κρέμαμαι, to hang, to be suspended.*

Κρής, ητός, δ, *a Cretan.*

Κρήτη, ης, ἡ, *Crete, an island of the Mediterranean.*

κρίμα, ατος, τό, *judgment, decision, award, sentence.*

κρίνω, f. ἰνῶ, 1 aor. ἔκρινα, perf. κέκρικα, 1 aor. pass. ἐκρίσθην, *to separate, distinguish, discriminate; to judge, decide, determine; to sit in judgment, to pass judgment upon, to punish, to take vengeance on.*

κρίσις, εως, ἡ, (κρίνω,) *a deciding, judgment, sentence, condemnation.*

Κρίσπος, ου, δ, *Crispus, the ruler of a synagogue at Corinth.*

κριτής, ου, δ, (κρίνω,) *a judge, leader, ruler, chief.*

κρούω, f. σω, *to knock, to rap.*

κτδομαι, ᾧμαι, f. ἥσομαι, depon. mid. *to get for one's self, to acquire, to procure.*

κτῆμα, ατος, τό, (κέκτημαι,) *a possession, property, estate.*

κτῆνος, εος, ους, τό, (κτδομαι,) *possession, property; spec. flocks and herds of every kind, a beast, domestic animal.*

κτῆτωρ, ορος, δ, (κτδομαι,) *possessor, owner.*

κυβερνήτης, ου, δ, (κυβερνάω,) *governor of a ship, i. e. the steersman, pilot.*

κυκλώω, ᾧ, f. ὠσω, (κύκλος,) *to encircle, to surround.*

κύμα, ατος, τό, (κύω,) *a wave, billow.*

Κύπριος, ου, δ, *a Cyprian.*

Κύπρος, ου, ἡ, *Cyprus, a celebrated island of the Mediterranean.*

Κυρηναῖος, ου, δ, *a Cyrenian.*

Κυρήνη, ης, ἡ, *Cyrene, a large and powerful city of Libya Cyrenaica.*

κύριος, ου, δ, (κύρος,) *lord, master, owner; supreme lord, sovereign; in the language of respect to superiors, Master, Sir; spoken of God and Christ as the Supreme Lord of the universe.*

κωλύω, f. ὤσω, (κόλος,) *to hinder, prevent, restrain.*

κώμη, ης, ἡ, *a village, hamlet.*

Κῶς, ἡ, gen. Κῶ, accus. Κῶν and Κῶ, *Cos, a small island of the Ægean sea.*

Λ.

λαγχάνω, f. λήξομαι, 2 aor. ἔλαχον, to obtain by lot, to obtain, receive.

λάθρα, adv. secretly, privately.

λάκω, see λάσκω.

λακτίζω, f. ἴσω, to kick.

λαλέω, ὦ, f. ἤσω, to speak, to talk; to teach, to preach, to declare, to announce.

λαμβάνω, f. λήψομαι, 2 aor. ἔλαβον, perf. εἴληφα, to take, to lay hold of, to choose, to obtain, to receive, to partake of.

λαμπάς, ἄδος, ἡ, (λάμπω,) a light, torch, lamp.

λαμπρός, ἄ, ὄν, (λάμπω,) shining, bright, radiant.

λαμπρότης, τητος, ἡ, (λαμπρός,) brightness, splendor.

λάμπω, f. ψω, to shine, to give light.

λανθάνω, 2 aor. ἔλαθον, to lie hid, concealed, to be unknown.

λαός, οὐ, ὁ, people, a people, nation, tribe; the people, the multitude, the public.

Λασαία, ας, ἡ, Lasæa, a maritime city of Crete.

λάσκω, f. λακήσω, to crack open, to burst.

λατρεύω, f. εὔσω, (λατρίς,) to serve, to worship.

λέγω, f. ξω, to lay, to lay before, to relate, to say. speak, discourse; to ask, inquire; to mean; to call, name.

λειτουργέω, ὦ, f. ἤσω, (λειτουργός,) to serve, to minister.

λεπίς, ἴδος, ἡ, (λέπος,) a scale, crust.

Λευίτης, ου, ὁ, a Levite.

λευκός, ἡ, ὄν, light, shining, glittering, radiant.

λιβερτῖνος, ου, ὁ, a libertine, i. e. a freed-man of Rome.

Λιβύη, ης, ἡ, Libya, a region of Africa.

λιθάζω, f. ἄσω, (λίθος,) to stone, to pelt with stones.

λιθοβολέω, ὦ, f. ἤσω, (λίθος, βάλλω,) to throw stones at any one, to stone.

λίθος, ου, ὁ, a stone.

λιμὴν, ἑνος, ὁ, a haven, harbor, port.

λιμός, οὐ, ὁ, (λείπω, λέλειμμαι,) hunger, famine, want.

λίψ, λιβός, ὁ, the south-west wind; the south.

λογίζομαι, f. ἴσομαι, 1 aor. ἐλογίσάμην, 1 aor. pass. ἐλογίσθην, 1 fut. pass. λογισθήσομαι, to reason, think, consider, reckon.

λόγιον, ου, τό, an oracle.

λόγιος, ου, ὁ, ἡ, adj. learned, erudite, eloquent.

λόγος, ου, ὁ, (λέγω,) a word, a speaking, an utterance; a saying, declaration; a discourse, rumor, report; a reason, ground, cause; the Word, the Logos in reference to the pre-existent nature of Christ.

λοιδορέω, ὦ, f. ἤσω, (λοιδορός,) to rail at, to reproach, to revile.

λοιμός, οὐ, ὁ, pestilence, plague; trop. a pest, pestilent fellow, i. e. a malignant and mischievous person.

λοιπός, ἡ, ὄν, (λείπω,) left, remaining, other; used adverbially, in future, henceforth, finally.

Λούκιος, ου, ὁ, Lucius, a teacher in the church at Antioch.

λούω, f. σω, to bathe, to wash; to cleanse, purify.

Λύδδα, ης, ἡ, Lydda, a large village near Joppa.

Λυδία, *as, ἡ, Lydia*, a woman of Thyatira residing at Philippi.

Λυκαονία, *as, ἡ, Lycaonia*, a region in Asia Minor.

Λυκαονιστί, *adv. Lycaonicè, in the Lycaonic dialect.*

Λυκία, *as, ἡ, Lycia*, a province in Asia Minor.

λύκος, *ov, δ, a wolf.*

λυμαίνομαι, *depon. (λύμη,) to stain, to insult, to injure, make havoc of, destroy.*

Λυσίας, *ov, δ, Lysias*, i. e. Claudius Lysias, a Roman tribune.

Λύστρα, *as, ἡ or ων, τή, Lystra*, a city of Lycaonia.

λυτρωτής, *ov, δ, (λυτρόομαι,) a redeemer, deliverer.*

λύω, *f. λύω, to loose, to loosen; to unbind, untie; to let go, to set free; to dissolve.*

M.

μαγεία, *as, ἡ, (μάγος,) magic.*

μαγεύω, *f. εὐσω, (μάγος,) to practice magic, sorcery.*

μάγος, *ov, δ, magus*, pl. *μάγοι, magi*, the name for the priests and wise men of the Medes, Persians, etc. Spoken also of a *magician, sorcerer, diviner.*

Μαδιὰν or Μαδιάμ, *δ, indecl. Madian*, i. e. Midian, pr. name of an Arabian tribe.

μαθητεύω, *f. εὐσω, (μαθητής,) to disciple, to teach, instruct.*

μαθητής, *ov, δ, (μανθάνω,) a disciple, scholar, follower.*

μαθήτρια, *as, ἡ, (μαθητής,) a female disciple.*

μαίνομαι, *f. μανῶμαι, depon. to be mad, to rave.*

μακάριος, *a, ov, adj. happy, blessed.*

Μακεδονία, *as, ἡ, Macedonia*, a country lying N. of Greece proper, but in later times, one of the two great provinces into which the Romans divided Greece.

Μακεδών, *ov, δ, a Macedonian.*

μακρὰν, *adv. a great way, far, afar off.*

μακροδύμως, *adv. patiently.*

μακρὸς, *δ, ov, long, far, far distant*, used both of space and time.

μάλιστα, *adv. most, most of all, especially.*

Μᾶλλον, *adv. more, rather.*

Μαναήν, *δ, indecl. Manaen*, a Christian teacher at Antioch.

μανθάνω, *f. μαθήσομαι, 2 aor. ἔμαθον, to learn, to be taught, informed.*

μανία, *as, ἡ, (μάλνομαι,) mania, madness, insanity.*

μαντεύομαι, *f. εὐσομαι, depon. mid. to utter responses, to divine, foretell.*

Μαρία, *as, ἡ, or Μαριάμ, ἡ, indecl. Maria, Mary*, pr. name of several females in N. T.

Μάρκος, *ov, δ, Marcus, Mark*, a writer of one of the four gospels, and the companion of Paul and Barnabas.

μαρτυρέω, *ω, f. ἦσω, (μάρτυς,) to witness, to be a witness, to bear witness; to speak well of, to applaud.*

μαρτυρία, *as, ἡ, (μαρτυρέω,) witness, testimony.*

μαρτύριον, *ov, τό, (μαρτυρέω,) witness, testimony.*

μαρτύρομαι, *depon. mid. to call to witness, to invoke as witness; to protest.*

μάρτυς, υρος, ὁ, ἡ, α witness, a martyr.

μαστιζῶ, f. ἔξω, (μάστιξ,) to scourge.

Μάστιξ, ἰγος, ἡ, α whip, scourge.

μάταιος, α, ον, (μάτην,) vain, empty, fruitless; τὰ μάταια, vanities, nothings, i. e. idols.

Ματθαῖος, ου, ὁ, Matthew, the writer of the first gospel, and one of the apostles.

Ματθίας, α, ὁ, Matthias, an apostle chosen in the place of Judas.

μάχαιρα, ας, ἡ, α knife, slaughter-knife; a sword.

μάχομαι, f. ἔσομαι, (μάχη,) to fight, to strive, contend.

μεγαλεῖος, α, ον, (μέγας,) great, glorious, wonderful.

μεγαλειότης, ητος, ἡ, (μεγαλεῖος,) greatness, majesty, glory.

μεγαλύνω, f. υἰῶ, (μέγας,) to make great, to enlarge; to magnify, to praise.

μέγας, μεγάλη, μέγα, gen. μεγάλου, ης, ου; compar. μείζων, superl. μέγιστος, great, large; vehement, violent; distinguished.

μεδερμηνεύω, f. εὔσω, (μετά ἑρμηνεύω,) to translate over, to interpret.

μεδίστημι, f. μεταστήσω, (μετά, ἵστημι,) to transfer, to remove, to depose.

μεθύω, only in pres. and imperf. all the other forms belonging to μεθύσκω, to be drunk, to get drunk.

μέλει, imperf. ἔμελε, fut. μελήσει, impers. forms from μέλω, to be for care and concern to any one; hence μέλει, it concerns, which is usually to be rendered personally, to care for, to take care of.

μελετάω, ᾠ, f. ἦσω, (μέλω,) to care for, to take care for, to meditate.

Μελίτη, ης, ἡ, Melita, now Malta, an island of the Mediterranean.

μέλλω, f. ἦσω, imperf. ἔμελλον and ἤμελλον, to be about to do or suffer any thing, to be on the point of; to have in mind, to intend, purpose. It may often be rendered by ought, should, must, as implying what is certain and destined to take place; or may, can, will, as implying possibility or probability; to be ever about to do a thing, i. e. to linger, delay.

μέν, conjunct. implying affirmation or concession, indeed, truly, and at the same time pointing forward to something antithetic, or at least different, which is commonly subjoined with δὲ or an equivalent particle.

μένω, f. μενῶ, 1 aor. ἔμεινα, perf. μεμένηκα, to remain, continue, abide, wait for.

μέρις, ἰδος, ἡ, (μέρος,) a part, portion, share.

μέρος, εος, ους, τό, a part, portion; a tract, region.

μεσημβρία, ας, ἡ, (μέσος, ἡμέρα,) mid-day, noon.

μεσονύκτιον, ιου, τό, midnight.

Μεσοποταμία, ας, ἡ, (μέσος, ποταμός,) Mesopotamia, a region between the rivers Euphrates and Tigris.

μέσος, ης, ὅν, mid, middle, midst.

μεστώ, ᾠ, f. ὥσω, (μεστός,) to fill, pass. to be filled, to be full.

μετά, prep. gov. gen. and accus. with, among; towards, into; after, behind.

μεταβαίνω, f. βήσομαι, (βαίνω,) to

go or pass over, to remove, to pass away, to depart.

μεταβάλλω, f. αλῶ, (βάλλω,) to *throw* or *turn over*; to *change*.

μετακαλέω, ὦ, f. έσω, (καλέω,) to *call off* or *away*, to *recall*; to *call for*, to *invite*.

μεταλαμβάνω, f. λήψομαι, (λαμβάνω,) to *take a part* or *share* of any thing, to *partake of*, to *share*; to *take*, to *have*.

μετανοέω, ὦ, f. ήσω, (νοέω,) to *perceive afterwards*, to *change one's views* or *mind*, to *repent*.

μετάνοια, ας, ή, (μετανοέω,) *change of mind* or *purpose*, *repentance*, *penitence*.

μεταξύ, adv. μετά, μέσος,) *betwixt*, *between*, *between-whiles*, *meanwhile*, *next following*, *next*.

μεταπέμπω, f. ψω, (πέμπω,) to *send after*, to *send for*, to *invite*.

μεταστρέφω, f. ψω, (στρέφω,) to *turn about*, to *change*, to *pervert*.

μετατίθημι, f. ήσω, (τίθημι,) to *transpose*, *transfer*, *translate*.

μετουκίζω, f. ίσω, to *cause*, to *remove* or *migrate*.

μέχρι, as prep. with gen. unto, as far as to, until; as conjunct. until.

μή, a particle denoting a dependent and conditional negative, *not*; as a conjunct. *that not*, *lest*; it is also used as an interrogative particle, implying the expectation of a negative answer.

μηδαμῶς, adv. *by no means*.

μηδέ, conjunct. *and not*, *also not*; *neither*, *not even*.

μηδείς, μηδεμία, μηδέν, *not even one*,

no one; neut. μηδέν, *nothing*, *not at all*, *in no respect*.

Μῆδος, ου, δ, a *Mede*.

μηκέτι, adv. *no more*, *no further*, *no longer*.

μήν, μηνός, δ, a *month*.

μηνύω, f. ύσω, to *make known*, *show*, *disclose*.

μήποτε, neg. particle, *not even*, *never*; as a conjunct. *that never*, *lest ever*.

μήπως, conjunct. (μή, πως,) *that in no way*, *that by no means*; *lest in any way*, *lest perhaps*.

μήτε, conjunct. *and not*, *also not*, *neither*, *not even*; μήτε—μήτε, *neither—nor*.

μήτηρ, έπος, τρός, ή, a *mother*.

μήτι, neg. partic. *not at all*, *not perhaps*, as an interrog. *whether at all*? i. e. *is or has then*, *perhaps*?

μικρός, δ, όν, *small*, *little*, comparat. μικρότερος, *smaller*, *less*.

Μίλητος, ου, ή, *Miletus*, a maritime city of *Ionian*.

μιμνήσκω, f. μνήσω, to *recall* to one's mind, to *remind*; in the mid. to *recollect*, *remember*; 1 aor. pass. έμνήσθην, to *be remembered*, to *be had in remembrance*.

μισθός, ου, δ, *hire*, *wages*, *recompense*.

μισθωμα, ατος, τό, *hire*, *wages*, *rent*; a thing *hired* or *rented*, e. g. a *lodging*, *hired dwelling*.

Μιτυλήνη, ης, ή, *Mytilene*, the capital of the island of *Lesbos*.

μνάομαι, see μιμνήσκω.

Μνάσων, ωνος, δ, *Mnason*, pr. name of a *Christian*.

μνήμα, ατος, τό, (μιμνήσκω,) a memorial, monument; a tomb, sepulchre.

Μνημεῖον, ου, τό, (μιμνήσκω,) a memorial, monument; a tomb, sepulchre.

μνημονεύω, f. εύσω, (μνήμων, μιμνήσκω,) to remember, call to mind.

μνημόσυνον, ου, τό, a memorial, a monument.

μόλις, adv. with difficulty, hardly.

Μολόχ, δ, indec. Moloch, an idol of the Ammonites.

μόνος, η, ον, only, alone.

μοσχοποιέω, ὦ, f. ήσω, (μόσχος, ποιέω,) to make a calf.

Μύρα, ων, τὰ, Myra, a city of Lycia.

μυριάς, ἄδος, ή, a myriad, i. e. ten thousand.

Μυσία, ας, ή, Mysia, a province of Asia Minor.

Μωσῆς or Μωϋσεύς, έως, δ also Μωϋσῆς, οὔ, Moses, the great Hebrew prophet and lawgiver.

N.

Ναζωραῖος, ου, δ, a Nazarean = Nazarene.

ναί, adv. of affirmation, yea, certainly.

ναός, οὔ, δ, (ναίω,) dwelling, temple, fane.

ναύκληρος, ου, δ, (ναῦς, κληρος,) ship-owner, master of a vessel.

ναῦς, gen. νεώς, accus. ναῦν, ή, a ship, vessel.

ναύτης, οὔ, δ, (ναῦς,) a sailor, seaman.

νεανίας, ου, δ, (νεάν, νέος,) a youth, a young man.

νεανίσκος, ου, δ, a youth, a young man.

Νεάπολις, εως, ή, (νέος, πόλις,) Neapolis, a city and port of Macedonia.

νεκρός, οὔ, δ, (νέκρς,) dead; used also as a subst. dead body, corpse.

νέος, α, ον, young, new, recent.

νεότης, ητος, ή, (νέος,) youth, youthful age.

νεύω, εύσω, to nod, to beckon.

νεφέλη, ης, ή, a small cloud, a cloud.

νεωκόρος, ου, δ, (ναός, Att. νεός, κορέω,) temple-sweeper, one who has charge of a temple; hence worshipper, devotee.

νησίον, ου, τό, a small island, islet.

νήσος, ου, ή, an island.

νηστεία, ας, ή, (νηστεύω,) a fasting, fast.

νηστεύω, f. εύσω, (νήστις,) to fast, abstain from eating.

Νίγερ, δ, indecl. Niger, the surname of Simon, a teacher at Antioch.

Νικάνωρ, οπος, δ, Nicanor, one of the seven primitive deacons.

Νικόλαος, ου, δ, Nicolas, a proselyte of Antioch, and one of the seven primitive deacons.

νομίζω, f. ίσω, (νόμος,) to regard as custom, to be accustomed, to be wont; to regard, think, suppose.

νομοδιδάσκαλος, ου, δ, (νόμος, διδάσκαλος,) a law-teacher.

νόμος, ου, δ, usage, custom, law.

νόσος, ου, δ, ή, sickness, disease.

νοσφίζω, f. ίσω, (νόσφι,) to put away, remove; mid. to separate one's self, to go away; to take away for one's self, to keep back, embezzle, purloin.

νότος, ου, δ, the south wind, or strictly the south-west wind; the south or south-west quarter.

νουθετέω, ὦ, f. ήσω, (νοῦς, τίθημι,) to warn, admonish, exhort.

νῦν, adv. now, just now, presently ;
now then, therefore.

νύξ, νυκτός, ἡ, night.

Ξ.

ξενία, as, ἡ, (ξένος,) hospitality, en-
tertainment, place for a guest, a lodg-
ing.

ξενίζω, f. λσω, (ξένος,) to receive as
a guest, to entertain; to appear
strange, to be strange.

ξένος, η, ον, a guest, stranger,
foreigner; as adj. strange, foreign.

ξύλον, ου, τό, wood, stocks, a tree.

ξυράω, ὦ, f. ἡσω, to shear, to shave.

Ο.

ὁ, ἡ, τό, gen. τοῦ, τῆς, τοῦ, as a
demonst. pron. this, that; as the defi-
nite and prepositive article, the.

ὀγδοος, η, ον, ordin. eighth.

ὀδηγέω, ὦ, f. ἡσω, (ὀδηγός,) to lead
the way, to lead, guide.

ὀδηγός, ου, ὁ, (ὀδός, ἡγέομαι,) way-
leader, i. e. leader, guide.

ὀδοιπορέω, ὦ, f. ἡσω, (ὀδοιπόρος,) to
be on the way, to journey, to travel.

ὀδός, ου, ἡ, way, high-way, road ;
journey; manner, means.

ὀδοός, δόντος, ὁ, a tooth.

ὀδυνάω, ὦ, f. ἡσω, (ὀδύνη,) to pain,
to distress.

ὅθεν, relat. adv. whence.

ὀδόνη, ης, ἡ, fine white linen, linen
cloth, a sheet, sail.

οἰκέτης, ου, ὁ, (οἶκος,) house-com-
panion, a domestic, servant, slave.

οἰκέω, ὦ, f. ἡσω, (οἶκος,) to house,
dwell, abide.

οἶκημα, ατος, τό, (οἰκέω,) a dwelling,
house, building; a prison.

οἰκοδομέω, ὦ, f. ἡσω, (οἰκοδόμος,) to
build a house, to construct, erect;
rebuild, confirm, establish.

οἰκοδόμος, ου, ὁ, (οἶκος, δέμω,)
house-builder, a builder, architect.

οἶκος, ου, ὁ, a house, dwelling,
home; a household, family; the
world, mankind.

ὀκνέω, ὦ, f. ἡσω, (ὀκνος,) to be slow,
tardy, to delay.

ὀκτώ, οί, αἱ, τό, indec. card. num.
eight.

ὀλίγος, η, ον, little, small, short,
brief.

ὀλοκληρία, as, ἡ, (ὀλόκληρος,) whole-
ness, soundness.

ὅλος, η, ον, whole, the whole,
all.

ὀμιλέω, ὦ, f. ἡσω, (ὀμιλος,) to be in
a crowd or in company with, to con-
verse, to talk with.

ὀμνυμι and ὀμνύω, f. ὀμοῦμαι, 1 aor.
ὤμοσα, to swear, to take an oath, to
promise or declare with an oath.

ὀμοθυμαδόν, adv. (ὀμόθυμος,) with
the same mind, with one accord, all
together.

ὀμοιοπαθής, έος, ους, ὁ, ἡ, (ὀμοιος,
πάθος,) like-affected, suffering like
things.

ὀμοιος, α, ον, (ὀμός,) like, resembling;
just like, equal, the same with.

ὀμοιόω, ὦ, f. ὤσω, (ὀμοιος,) to make
like, to become or be like.

ὀμολογέω, ὦ, f. ἡσω, (ὀμόλογος,) to
speak the same with another, to con-
cede, admit, confess, profess.

ὀμότεχνος, ου, ὁ, ἡ, of the same
trade.

ὄνομα, ατος, τό, *name, authority, dignity.*

ὀνομάζω, f. ἄσω, (ὄνομα,) *to name, to call by name.*

ὀπίσω, adv. *behind, back, backwards*; as a prep. *behind, after.*

ὁποῖος, οἷα, οἷον, relat. pron. *what, i. e. of what kind or sort*; with τοι-οὔτος = *as.*

ὀπτάνω, see ὀράω.

ὀπτασία, ας, ἡ, (ὀπτάνω, ὀπτάζω,) *a sight, appearance; a vision, apparition.*

ὀπτω, obsol. theme to fut. ὀψομαι, see in ὀράω.

ὅπως, relat. adv. *in what manner, how*; as a conjunct. *in such manner that, so that, that, to the end that.*

ὄραμα, ατος, τό, (ὀράω,) *a sight, spectacle, vision.*

ὄρασις, εως, ἡ, (ὀράω,) *the sight*; in N. T. *appearance, vision.*

ὀράω, ᾠ, less frequently ὀπτάνω, f. ὀψομαι, 1 aor. ᾠψάμην, 1 aor. pass. ᾠψάην, 2 aor. εἶδον, perf. ἑώρακα, plu-perf. ἑώρακειν, *to see, to perceive with the eyes, to look at; to be aware of, to observe; to take care, to take heed*; pass. 1 aor. ᾠφάην, and pres. part. ὀπτανόμενος, *to be seen, to appear to any one*; as mid. *to show one's self*; 1 fut. pass. ὀφθήσομαι, as causat. *to cause to see.*

ὀργυία, ας, ἡ, (ὀρέγω,) *a fathom.*

ὀρθός, ἡ, ὄν, *straight, right; upright, erect.*

ὀρρος, ου, δ, *morning, day-break.*

ὀρίζω, f. ἴσω, (ὄρος,) *to bound, to make or set a boundary; to mark out, appoint, determine, constitute.*

ὄριον, ου, τό, *a bound, border.*

ὀρκίζω, f. ἴσω, (ὄρκος,) *to put to an oath, to make swear; to adjure.*

ὄρκος, ου, δ, *an oath.*

ὀρμάω, ᾠ, f. ἤσω, (ὀρμή,) *to make rush on, to impel, incite; to rush on, to move forwards impetuously.*

ὀρμή, ῆς, ἡ, (ὀρνυμι,) *a rushing on, onset, impetus.*

ὀροθεσία, ας, ἡ, (ὀροθετέω,) *a setting bounds, a bound, limit.*

ὄρος, εος, ους, τό, plur. τὰ ὄρη, gen. τῶν ὀρέων, *a mountain, hill.*

ὅς, ἥ, δ, relative pronoun, *who, which, what, that*; as demonstr. pron. *this, that*; it is also used in various significations, as a general connective, *and this, these; and he, they, etc.*; as implying purpose = *ἵνα*; as marking result = *ὥστε*; as implying cause = *ὅτι*; as including the idea of time = *ὅτε*, *ὅταν*; neut. gen. οὗ, as adv. of place, *where.*

ὅσιος, α, ον, *holy, pure, sacred.*

ὅσος, η, ον, relat. pron. correl. of τόσος, in N. T. of τοσοῦτος, expr. or impl. *how great, how much, how many, how long, as great as, as much as.*

ὅστις, ἥτις, δ, τι, comp. relat. pron. *any one who, some one who, whoever, whatever*; like ὅς it is used in a wider extent to designate connection, result, cause, etc.

ὀσφύς, ύος, ἡ, and plur. αἱ ὀσφύες, *the loins, hips.*

ὅταν, adv. (ὅτε, ἔν,) *when, whenever, if ever, in case that, as often as.*

ὅτε, adv. of time, *when*, correl. of ποτέ, τότε.

ὅ, τε, ἥ, τε, τό, τε, the prepos. art.

with τέ, so written to distinguish it from the adverbs *ὑτε, τότε*, etc.

ὅτι, conjunct. demonstr. and causat. *that, for that, because, for.*

οὐ, also οὐκ or οὐχ, according as it stands before a vowel which is smooth or aspirated, a neg. part. *not, no*, expressing direct and absolute negation, while μή denotes that which is conditional or hypothetical.

οὐδέ, conjunct. differing from μηδὲ as οὐ from μή, *and not, also not, neither, not even.*

οὐδεῖς, οὐδεμία, οὐδέν, (οὐδέ, εἷς,) declin. like εἷς; as adj. with subst. *no one, no*; as subst. οὐδεῖς, *no one*; neut. οὐδέν, *nothing* and =adv. *in no way, in no respect.*

οὐδέποτε, adv. *not ever, never.*

οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer.*

οὖν, conj. *thereupon, now, then, therefore.*

οὐπω, adv. (οὐ, enclit. πω,) *not even yet, not yet.*

οὐρανός, adv. (οὐρανός,) *from heaven.*

οὐρανός, οὐ, δ, plur. οὐρανοί, ὦν, οἱ, *heaven, the heavens.*

οὖς, ὠτός, τό, *an ear*, plur. τὰ ὦτα, *the ears.*

οὔτε, conj. (οὐ, enclit. τε,) *and not, also not, neither, nor, not even.*

οὗτος, αὕτη, τοῦτο, pron. demonstr. *this, that, this person, this man*, reference being had to the person or thing just before mentioned; or to what immediately follows.

οὕτως, also οὕτω before a consonant demonstr. adv. *in this manner, on this wise, so, thus.*

οφείλω, f. οφειλήσω, *to owe, to be indebted; to be fit, proper, I ought.*

οφθαλμός, οὐ, δ (ὄψομαι,) *an eye.*

ὀχλέω, ὦ, f. ἤσω, (ὄχλος,) *to harass with crowds, tumults; to mob, vex.*

ὀχλοποιέω, ὦ, f. ἤσω, (ὄχλος, ποιέω,) *to gather a crowd, to raise a mob.*

ὄχλος, ου, δ, *a crowd, throng, multitude, great number, the common people, the rabble; and hence, tumult, uproar.*

Π.

παθητός, οὐ, δ, ἦ, adj. (πάσχω, παθεῖν,) *liable to suffering, destined to suffer.*

παιδεύω, f. εὔσω, *to train up a child, to educate, discipline, correct, chasten.*

παιδίσκη, ης, ἥ, *a girl, young maiden; a female servant, a bond-maid.*

παῖς, παιδός, δ, ἦ, *a child, a boy, youth, girl, maiden; an attendant, minister.*

παλιγγενεσία, ας, ἥ, (πάλιν, γένεσις,) *regeneration, renewal, restoration, restitution.*

πάλιν, adv. *back, back again; again, another time.*

Παμφυλία, ας, ἥ, *Pamphylia, a district of Asia Minor.*

πανοικί, adv. (πᾶς, οἶκος,) *with all one's household.*

πανταχοῦ, adv. (πᾶς,) *in all places, every where.*

πάντη, adv. (πᾶς,) *every where, in every way, in all things.*

πάντως, adv. (πᾶς,) *wholly, entirely; by all means, assuredly.*

παρά, prep. gov. gen. dat. and accus.

from, of; near, at, with; nearly, near to, along, contrary to, against, besides, on account of.

παραβαίνω, f. βήσομαι, 2 aor. παρέβην, to go by one's side, to accompany; to go aside from, to transgress.

παραβάλλω, f. βαλῶ, to throw near, to place side by side, to compare, to go or come to a place.

παραβιάζομαι, f. δόσομαι, depon. mid. to force, to do violence, to compel, restrain.

παραγγελία, as, ἡ, (παραγγέλλω,) announcement, declaration; command, charge, precept.

παραγγέλλω, γελῶ, (ἀγγέλλω,) to announce to, to direct, command, charge.

παραγίνομαι, f. γενήσομαι, to come, to approach, to arrive; to be near, to be present.

παραδέχομαι, f. ξομαι, depon. mid. to take near or to one's self, to receive, admit, approve.

παραδίδωμι, f. παραδώσω, to deliver over, to give up; to commit, intrust, to deliver, declare, teach.

παραδεωρέω, ᾠ, f. ἤσω, to consider, examine a thing beside another, to compare; to overlook, neglect, slight.

παραινέω, ᾠ, f. ἔσω, to exhort, to admonish.

παραιτέομαι, οὔμαι, f. ἤσομαι, depon. mid. to ask aside or away, to deprecate, to avert by entreaty, to beg off.

παρακαλέω, ᾠ, f. ἔσω, to call to aid, to beseech, entreat; to exhort, admonish.

παράκλησις, εὖς, ἡ, entreaty, petition; exhortation, admonition, instruction, comfort, consolation.

παραλαμβάνω, f. λήψομαι, to take to or with one's self as an associate or companion, to receive with or to one's self, to receive, to learn.

παραλέγω, f. ξω, to lay near and mid. to lie near; in N. T. mid. παραλέγομαι, to lay one's course near, i. e. to sail near or along by a place or coast.

παρालύω, f. ὑσω, to loosen from the side, to disjoin, to dissolve, relax, enfeeble.

παρανομέω, ᾠ, f. ἤσω, to transgress or violate law.

παραπλέω, f. εὔσομαι, to sail near, by, past a place.

παράσημος, ου, δ, ἡ, used of a false or genuine stamp, in N. T. having a sign or badge.

παρασκευάζω, δσω, to make ready, to prepare at hand, as food.

παρτείνω, f. ἐνω, to stretch out near, by or to, to extend, prolong, continue.

παρατηρέω, ᾠ, f. ἤσω, to have an eye near, to watch closely, to observe carefully.

παρτίδῃμι, f. δῆσω, to put or place near any one, to set or lay before one, as food; to propound, to deliver; mid. to give in charge, to commit, intrust, commend.

παρτυγχάνω, 2 aor. παρέτυχον, to fall in with any one, to happen near.

παραχειμάζω, f. δσω, to winter near or at a place.

παραχειμασία, as, ἡ, a wintering near or at a place.

παραρχήμα, adv. forthwith, immediately.

πάρεμι, f. έσομαι, to be near or present, to have come.

παρεκτός, adv. near by, without, besides, except.

παρεμβολή, ής, ή, array, army, host, camp, quarters.

παρενοχλέω, ώ, ήσω, to trouble or annoy besides.

παρέρχομαι, f. παρελεύσομαι, 2 aor. παρήλθον, intrans. to come near to, to go or pass near, to pass along by.

παρέχω, έξω, to hold out near to any one, to present, to offer; to make or bring gain.

παρθένος, ου, ό, ή, adj. a virgin, maiden.

Πάρδος, ου, ό, a Parthian.

παρίστημι, f. παραστήσω, 2 aor. παρέστην, trans. to cause to stand near, to place near by, to present, to exhibit, to show, to prove; intrans. to stand near, to stand by, to be present, to stand against, to stand before.

Παρμενᾱς, ᾱ, ό, Parmenas, one of the seven primitive deacons.

πάροικος, ου, ό, ή, a sojourner, a foreigner.

παροίχομαι, f. χήσομαι, perf. παρόχημαι, to go along by, to pass along.

παροξύνω, f. νυνώ, to sharpen by or on a thing, to incite, impel; to provoke, rouse.

παροξυσμός, ου, ό, a sharpening, incitement, paroxysm, exasperation, contention.

παροτρύνω, f. νυνώ, to urge on, to stir up, to incite.

παρρησία, us, ή, (πᾱς, ρήσις,) free-spokenness, frankness, boldness.

παρρησιάζομαι, f. άσομαι, to be free-spoken, to speak freely, boldly, to be frank, free, bold.

πᾱς, πᾱσα, πᾱν, all the whole, every.

πάσχα, τό, indec. the passover, the paschal supper, the festival of the passover.

πάσχω, f. πείσομαι, 2 aor. έπαθον, πέπονθα, to suffer, to experience.

Πάταρα, ων, τό, Patara, a maritime city of Lycia.

πατάσσω, f. άξω, to strike, beat, smite.

πατήρ, τέπος, τρός, ό, a father, fore-father.

πατριά, ᾱς, ή, (πατήρ,) lineage, pedigree; a family, race, people.

πατριάρχης, ου, ό, a patriarch.

πατρῷος, ψα, ψον, (πατήρ,) paternal.

Παῦλος, ου, ό, Paulus, Paul, pr. name of two persons in N. T. Sergius Paulus, and Paul the apostle.

παύω, f. παύσω, trans. to make pause, to make leave off, to restrain; intrans. to pause, to leave off, to refrain.

Πάφος, ου, ή, Paphos, a maritime city of Cyprus.

πεζεύω, f. εύσω, (πέζα,) to foot it, to travel on foot.

πειθαρχέω, ώ, f. ήσω, (πειθαρχος,) to obey a ruler, to obey.

Πειθᾱ, όος, ους, ή, Pitho, the goddess of persuasion, and hence persuasion, persuasive discourse.

πειθω, f. πείσω, 2 perf. πέποιθα, perf. pass. πέπεισμαι, 1 aor. pass. έπέειδην, to persuade, convince, to pacify, quiet, to assent to, obey, follow; to confide in, rely upon.

πειράζω, f. άσω, (πειρα,) to make

trial of, to try, attempt; to prove, put to the test.

πειρασμός, οὔ, δ, (πειράζω,) trial, proof, temptation.

πειράω, ὦ, f. ἄσω, to try, to attempt, to essay.

πέλαγος, εὐς, οὐς, τό, the sea.

πέμπω, f. ψω, to send, transmit.

πέντε, οἱ, αἱ, τὰ, indecl. five.

πεντήκοντα, οἱ, αἱ, τὰ, indecl. fifty.

πεντηκοστή, ἡς, ἡ, a fiftieth; in N. T. Pentecost, the day of Pentecost, one of the three Jewish festivals.

Πέργη, ἡς, ἡ, Perga, the chief city of Pamphylia.

περί, prep. gov. gen. dat. and accus. around, about, of, concerning, for, on account of, because of.

περιάγω, f. ἄξω, to lead about, to go about, to go up and down.

περιαίρω, ὦ, f. ἥσω, 2 aor. περιείλον, to take away or up what is round about, to take away wholly.

περιαστράπτω, f. ψω, to flash or shine around.

περιβάλλω, f. βαλῶ, to cast or throw around, to put on, to clothe.

περίεργος, ου, δ, ἡ, adj. careful, diligent, over-careful, over-doing, a busy-body; curious, superfluous.

περιέρχομαι, 2 aor. περιήλθον, to go about, to wander up and down.

περιέχω, f. ξω, 2 aor. περιέσχον, to surround, to environ, to contain.

περιζώννυμι, f. ζώσω, to gird around; to gird one's self around, to be girded around.

περίκειμαι, f. κείσομαι, to lie around, to be circumjacent; as a pass. to be laid or hung around.

περικρατής, εὐς, οὐς, δ, ἡ, adj. con-

quering, having the mastery, becoming wholly master of.

περιλάμπω, f. ψω, to shine around.

περιμένω, f. νῶ, to wait around, to wait for.

περίξ, round about, as adv. with the art. δ, ἡ, τό, surrounding, circumjacent.

περιοχή, ἡς, ἡ, circumference, circuit, a period, section, passage.

περιπατέω, ὦ, f. ἥσω, to walk about, to walk, to live, to pass one's life.

περιπίπτω, 2 aor. περιέπεσον, to fall around, to fall into or among.

περιποιέω, ὦ, f. ἥσω, to lay up, to acquire, in N. T. only mid. to acquire for one's self.

περιρρήγνυμι, f. περιρρήξω, to tear from around, to tear off.

περισσεύω, f. εύσω, to be over and above, to be left over, to superabound.

περισσῶς, adv. (περισσός,) abundantly, exceedingly.

περιτέμνω, f. τεμῶ, 2 aor. περιέτεμον, to cut around, to circumcise; mid. to let one's self be circumcised.

περιτομή, ἡς, ἡ, circumcision.

περιτρέπω, f. ψω, to turn about, to make.

περίχωρος, ου, δ, ἡ, adj. around a place, circumjacent.

πετεινόν, οὔ, τό, a bird, fowl.

πέτρος, ου, δ, a rock, stone; in N. T. Peter, the surname of Simon, one of the apostles.

πηδάλιον, ιου, τό, (πήδον,) a helm, a rudder.

πιδῶ, f. ἄσω, to press, hold fast; to take, to seize.

πικρία, as, ἡ, (πικρός,) bitterness.

Πίλατος, ου, δ, Pilate, i. e. Pontius

Pilate, in the time of whose procuratorship our Saviour was crucified.

πίμπλημι, f. πλήσω, 1 aor. ἐπλήσα, 1 aor. pass. ἐπλήσθην, to fill, to make full; to be filled, to be wholly imbued, affected, influenced.

πύμπρημι, f. πρήσω, to set on fire, to burn, to be inflamed so as to be swollen (Acts 28, 6).

πίνω, f. πίομαι, 2 pers. πίεσαι, 2 aor. ἐπιον, perf. πέπωκα, to drink, to imbibe.

πιδράσκω, perf. πέπρακα, perf. pass. ἐπείραμαι, 1 aor. pass. ἐπράδην, to traffic away, to sell.

πίπτω, f. πεσοῦμαι, 2 aor. ἔπεσον, 1 aor. ἔπεσα, to fall, to fall down or prostrate.

Πισιδία, as, ἡ, *Pisidia*, a district of Asia Minor.

πιστεύω, f. εὖσω, (πίστις,) 1 aor. ἐπίστευσα, perf. πεπίστευκα, pluperf. πεπιστεύκειν, to have faith, to believe, to trust; to intrust, commit.

πίστις, εως, ἡ, faith, belief, trust; faithfulness, sincerity; a pledge, promise.

πιστός, ἡ, ὄν, faithful, trustworthy.

πλατεία, see ἵν πλατύς.

πλατύς, εἶα, ὅ, broad, wide; ἡ πλατεία, sc. ὁδός, a broad way, wide street.

πλείων, ονος, δ, ἡ, neut. πλείον, more, many, very many.

πλευρά, ἄς, ἡ, the side.

πλέω, f. πλεύσομαι, to sail.

πληγή, ἥς, ἡ, (πλήσσω,) a stroke, stripe, blow; a wound.

πλήθος, εος, οvs, τό, (πίμπλημι,) fulness, a multitude, a great number, the multitude, the populace.

πλήν, prep. and adv. more than,

over and above, besides, except, but, nevertheless.

πλήρης, εος, οvs, δ, ἡ, adj. full, filled; complete, perfect.

πληρώω, ὦ, f. ὥσω, to make full, to fill, furnish, impart; to fulfil, to accomplish, to complete.

πλησίον, adv. near, near by.

πλοῖον, ου, τό, (πλέω,) a ship, vessel.

πλός, contr. πλοῦς, gen. δον, οῦ, also gen. πλός, sailing, navigation, voyage.

πνεῦμα, ατος, τό, breath, wind; life, spirit, mind, soul, shade, manes, demon.

πνέω, f. πνεύσομαι, 1 aor. ἔπνευσα, to breathe, to blow.

πνικτός, ἡ, ὄν, (πνίγω,) strangled.

πνοή, ἥς, ἡ, (πνέω,) breath, blast, wind.

ποιέω, ὦ, f. ἥσω, 1 aor. ἐποίησα, perf. πεποίηκα, pluperf. πεποιήκειν, to make to do, to bring about, to occasion, to beget, to bring forth, to labor.

ποιητής, οῦ, δ, a maker, a doer; a poet, a maker of a poem.

ποιμαίνω, f. αἰνώ, (ποιμήν,) to feed a flock or herd, to pasture, to tend, to feed.

ποῖμνιον, ου, τό, a flock.

ποῖος, ποία, ποῖον, correl. pron. interrog. what? of what kind or sort?

πόλις, εως, ἡ, (πόλος, πέλομαι,) a city, a walled town, the inhabitants of a city.

πολιτάρχης, ου, δ, (πόλις, ἔρχω,) a city-ruler, prefect, magistrate.

πολιτεία, as, ἡ, (πολιτεύω,) citizenship, the right of citizenship.

πολιτεύω, f. εὖσω, (πολίτης,) to administer the state, to live as a citizen, to order one's life and conduct.

πολίτης, ου, δ, (πόλις,) *a citizen, an inhabitant of a city.*

πολλάκις, adv. (πολύς,) *many times, often.*

πολύς, πολλή, πολύ, gen. πολλοῦ, ἥς, οὔ, *many, much; great, large; vehement.*

πονηρία, as, ἡ, (πονηρός,) *evil nature, badness; evil disposition, wickedness, malice.*

πονηρός, ὁ, ὄν, (πονέω, πόνος,) *evil, evil-disposed, malevolent, malignant, wicked, bad, vicious.*

Ποντικός, ὁ, ὄν, *belonging to Pontus, a Pontian.*

Πόντιος, ου, δ, *Pontius, the prænomens of Pilate.*

Πόντος, ου, δ, *Pontus, the N. E. province of Asia Minor.*

Πόπλιος, ου, δ, Lat. *Publius, a wealthy inhabitant of Malta.*

πορεύω, f. εὔσω, (πόρος,) *to cause to pass over, to transport; to pass, to go; to walk, to live, to conduct one's self.*

πορδέω, ὦ, f. ἥσω, (πέρδω,) *to lay waste, to ravage, destroy.*

Πόρκιος, οὔ, δ, *Porcius, the prænomens of Festus.*

πορνεία, as, ἡ, (πορνεύω,) *fornication, lewdness.*

πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλέω,) *a seller of purple, a purple dealer.*

πόσος, η, ου, interrog. pron. correl. *how great? how much? how many?*

ποταπός, ὅ, ὄν, *what? of what kind, sort, manner.*

Ποτίοιοι, ων, οί, *Puteoli, a maritime town of Italy.*

πούς, πόδος, δ, *the foot.*

πράγμα, ατος, τό, (πράσσω,) *a thing done, a deed, act, business, affair.*

πραιτώριον, ου, τό, *prætorium, the generals's tent in the camp, a palace.*

πρᾶξις, εως, ἡ, *a doing, action, deed, proctice, business.*

πράσσω or ττω, f. ξω, 1 aor. ἔπραξα, perf. πέπραχα, *to do, to perform, execute.*

πρεσβυτέριον, λου, τό, (πρεσβύτερος,) *an assembly of aged men, council of elders, senate.*

πρεσβύτερος, α, ου, *older, elder; as a subst. an older person, senior; as a title of dignity, an elder, the elders, the Jewish Sanhedrim, the elders of the Christian church.*

πρηνής, έος, οὔς, δ, ἡ, *prone, bending forwards, prostrate, headlong.*

πρίν, adv. of time, *before, formerly.*

Πρίσκα, ης, ἡ, *Prisca; dimin.*

Πρισκίλλα, ης, δ, *Priscilla, the wife of Aquila.*

Πρισκίλλα, see in Πρίσκα.

πρό, prep. gov. gen. *before, above, in preference to.*

προάγω, f. ξω, *to lead forth, to bring forth; to go before, to precede.*

προβάλλω, f. βαλῶ, *to cast or thrust forward, to put forward or forth.*

πρόβατον, ου, τό, *a sheep, plur. sheep.*

προβιβάζω, f. δσω, *to cause to go forwards, to cause to advance.*

προγινώσκω, f. γνώσομαι, *to know before, to be before acquainted with; to foreknow, to fore-determine.*

πρόγνωσις, εως, ἡ, *foreknowledge, fore-determination, eternal purpose, counsel.*

προδότης, ου, δ, (προδίδωμι,) *a betrayer, traitor.*

προεῖδον, 2 aor. (εἶδον,) *to see before, to foresee.*

προεῖπον, aor. 2, perf. προείρηκα, *to say before, to foretell, to predict.*

προέπω, see προεῖπον.

προέρχομαι, f. ελεύσομαι, 2 aor. προήλδον, depon. mid. *to go forward, to go further, to pass on, to go first, to precede.*

πρόθεσις, εως, ἡ, (προτίθημι,) *a setting before, a setting out, exposure; in N. T. spoken of the shew-bread, bread of presence; purpose, counsel, resolve.*

προθυμία, as, ἡ, (πρόθυμος,) *predisposition, readiness, alacrity of mind.*

προκαταγγέλλω, f. ἐλῶ, *to announce beforehand, to foretell.*

προκηρύσσω or ττω, f. ξω, *to proclaim beforehand, to announce or preach beforehand, to have before announced.*

πρόνοια, as, ἡ, *foresight, providence, provision.*

προοράω, ᾠ, perf. προεώρακα, *to foresee, to see before, to have before one's eyes, to have seen before.*

προορίζω, f. ἴσω, *to set bounds before, to predetermine, to predestinate.*

προπέμπω, f. ψω, *to send on before, to send forward, to bring on one's way, to accompany.*

προπετής, εος, ους, ο, ἡ, *falling forwards, prone, inclined; precipitate, headlong, rash.*

προπορεύομαι, f. εἶσομαι, depon. mid. *to pass on before, to go before as a leader, to guide.*

πρός, prep. gov. gen. dat. and accus. *from, of; with, by, at, near; to, in respect to, towards, unto.*

προσάγω, f. ξω, 2 aor. προσήγαγον, *to lead or conduct to any one, to come or draw near, to approach.*

προσασπείλέω, ᾠ, f. ἥσω, *to threaten further.*

προσδέομαι, f. ἥσομαι, depon. pass. *to need besides.*

προσδέχομαι, f. ξομαι, depon. mid. *to receive to one's self, to admit, to expect, to wait for.*

προσδοκᾶω, ᾠ, f. ἥσω, *to look for, to expect, to think, suppose.*

προσδοκία, as, ἡ, *a looking for, expectation.*

προσέδω, ᾠ, f. ἄσω, *to permit or suffer further.*

προσέρχομαι, f. ελεύσομαι, depon. mid. *to come to or near to any place, to approach.*

προσευχή, ἡς, ἡ, *prayer; by meton. a place of prayer.*

προσεύχομαι, f. ξομαι, depon. mid. imperf. προσηυχόμεν, 1 aor. προσηξάμην, *to pray to, to offer prayer, to supplicate.*

προσέχω, f. ξω, *to have in addition, to hold towards; to apply one's mind to, to attend to, to give heed to, to care for, to watch for.*

προσῆλυτος, ου, ο, ἡ, (προσέρχομαι,) *a stranger, sojourner, proselyte.*

προσκαλέω, ᾠ, f. ἔσω, *to call to, to summon, to send for.*

προσκατερέω, ᾠ, f. ἥσω, *to be strong or firm towards any thing, to endure or persevere in, to remain near, to attend upon.*

προσκληρώω, ᾠ, ὥσω, *to give or assign by lot, to allot to.*

προσκλίνω, f. νω, *to incline or lean towards, to favor, to adhere to.*

προσκολλάω, ὦ, f. ἦσω, to glue to, to adhere to, to join one's self to.

προσκυνέω, ὦ, f. ἦσω, to kiss towards, as one's hand towards another person, to do reverence or homage, to worship, to adore.

προσλαλέω, ὦ, f. ἦσω, to speak to or with any one.

προσλαμβάνω, f. λήψομαι, to take thereto, to receive besides, to take to one's self.

ποοσμένω, f. νῶ, to remain at or with, to continue with, to adhere to, to persevere.

πρόσπεινος, ου, δ, ἡ, very hungry.

προσπήγνυμι, f. ἤξω, to fix or fasten to, to affix.

προσπίπτω, f. πεσοῦμαι, to fall towards or upon, to strike against, to fall down to or before.

προσπορεύομαι, οὔμαι, f. εὔσομαι, depon. pass. to go or come to any one.

προστάσσω or ττω, f. ξω, to arrange or set in order towards, to prescribe to, to command.

προστίδημι, f. δήσω, imperf. προσετίδην, to join unto, to add, to do again.

προσφάτως, adv. recently, lately.

προσφέρω, 1 aor. προσήνεγκα, 2 aor. imperat. προσένεγκε, perf. προσενήνοχα, to bear, to bring to, to offer, present.

προσφορά, ἄς, ἡ, (προσφέρω,) an offering, oblation.

προσφωνέω, ὦ, f. ἦσω, to speak to, to address.

προσωπολήπτης, ου, δ, (πρόσωπον, λαμβάνω,) a respecter of persons.

πρόσωπον, ου, τό, (πρός, ὤψ,) the

face, visage, countenance; presence, person; surface.

προτείνω, f. ἐνῶ, to protend, stretch forth or out, to stretch forward, to extend before.

προτίδημι, f. δήσω, to set or put before, to propose to one's self, i. e. to purpose, to set forth, to publish.

προτρέπω, f. ψω, to turn forward, to propel, to impel, to exhort.

προϋπάρχω, f. ξω, to begin before, to do first, to be or exist before.

πρόφασις, εως, ἡ, (προφαίνω,) show, pretence, pretext.

προφητεία, ἄς, ἡ, a prophesying, prophecy.

προφητεύω, f. εὔσω, (προφήτης,) to act as a prophet, to prophesy, to foretell, predict.

προφήτης, ου, δ, (πρόφημα,) a prophet, a foreteller of future events.

προχειρίζομαι, f. ἴσομαι, depon. mid. to hand forth, to appoint, choose, destine.

προχειροτονέω, ὦ, f. ἦσω, to choose before, to choose beforehand.

Πρόχορος, ου, δ, Prochorus, one of the seven primitive deacons.

πρύμνα, ης, ἡ, the hindmost part of a ship, the stern.

πρωί, adv. early, in the morning.

πρώρα, ἄς, ἡ, the forward part of a ship, the prow.

πρώτος, η, ου, foremost, first, the first; neut. πρώτον, as adv. of place, order or time, first, first of all, chiefly, especially.

πρωτοστάτης, ου, δ, (πρώτος, ἵστημι,) one who stands first, a leader.

πτολεμαίς, ἰδος, ἡ, Ptolemais, a maritime city of Palestine.

Πύθων, ινος, δ, Python.

πυκνός, ἡ, ὄν, *thick, firm, solid, frequent, often.*

πύλη, ἡς, ἡ, *a door, gate.*

πυλών, ὠνος, ὁ, *a large door, gate.*

πυνθάνομαι, f. πεύσομαι, 2 aor. ἐπυνθόμην, *to ask, to inquire, to examine, to learn, to hear.*

πῦρ, ρός, τό, *fire.*

πυρά, ἄς, ἡ, (πῦρ,) *a fire, i. e. as burning fuel.*

πυρετός, οὔ, ὁ, (πῦρ), *fiery heat; a fever.*

Πυρρός, ου, ὁ, *Pyrrhus, the father of Sopater.*

πωλέω, ὦ, f. ἤσω, *to trade away, to barter, to sell.*

πῶς, interrog. adv. correl. to πως, ὧς, ὅπως, *how, in what way or manner? by what means?*

P.

παβδί(ζ)ω, f. ἴσω, (πάβδος,) *to beat with rods, to scourge.*

παβδοῦχος, οὔ, ὁ, (πάβδος, ἔχω,) *a rod-holder, a lictor.*

ραδιούργημα, ατος, τό, (ραδιουργέω,) *light work, levity; wickedness, crime.*

ραδιουργία, ας, ἡ, *ease or lightness of doing; levity in doing; in N. T. wickedness, profligate cunning, subtilty.*

Ῥεμφάν or Ῥεφάν, ὁ, indec. *Remphan, Rephan.*

Ῥηγιον, ου, τό, *Rhegium, a city on the coast, near the S. W. extremity of Italy.*

ῤῆμα, ατος, τό, (ῤέω,) *a word, saying, speech, discourse, thing, matter, affair.*

ῤήτωρ, οπος, ὁ, *a speaker, orator.*

ρίπτέω, ὦ, only in pres. and imperf. as a frequentative from ρίπτω, *to throw or cast repeatedly, to throw or toss up.*

ρίπτω, f. ψω, *to throw or cast, to hurl, to jerk, to cast forth.*

Ῥόδη, ἡς, ἡ, *Rhoda, pr. name of a handmaid.*

Ῥόδος, ου, ἡ, *Rhodes, a celebrated island lying off the coast of Caria in Asia Minor.*

ρύμη, ἡς, ἡ, *impetus, impulse, onset; a street, lane, alley.*

Ῥωμαῖος, ου, ὁ, (Ῥώμη,) *a Roman, a Roman citizen.*

Ῥώμη, ἡς, ἡ, *Rome, the capital of Italy, and the chief city of the Roman empire.*

ῤώννυμι, f. ῤώσω, *to strengthen, to make firm.* In N. T. only imperat. ἔῤῥωσο, as a formula at the end of epistles, like the Lat. *vale*, Eng. *farewell*.

Σ.

Σάββατον, ου, τό, *Sabbath, a week, se'nnight.*

Σαδδουκαῖος, ου, ὁ, *a Sadducee.*

Σαλαμίς, ἱνος, ἡ, *Salamis, one of the chief cities of Cyprus.*

σαλεύω, f. εὔσω, *to move to and fro, to shake, to move in mind, to agitate, disturb.*

Σαλμώνη, ἡς, ἡ, *Salmone, a promontory on the eastern side of the island of Crete.*

Σαμάρεια, ας, ἡ, *Samaria, a celebrated city near the middle of Palestine.*

Σαμοθράκη, ἡς, ἡ, *Samothrace, an island in the N. E. part of the Ægean sea.*

Σάμος, ου, ἡ, *Samos*, an island in the Ægean sea.

Σαμουήλ, δ, indec. *Samuel*, a celebrated Hebrew prophet.

σανδάλιον, ου, τό, α *sandal*.

σανίς, ἴδος, ἡ, α *board, plank*.

Σαούλ, δ, indec. *Saul*, the first king of Israel.

Σαπφείρη, ης, ἡ, *Sapphira*, the wife of Ananias.

σάρξ, σαρκός, ἡ, *flesh*.

Σάρων, ωνος, δ, *Saron*, a tract of rich pasture-land on the sea-coast between Cæsarea and Joppa.

Σατάν, δ, indec. also Σατανᾶς, ᾱ, δ, *Satan*, pr. name of the prince of the fallen angels.

Σαῦλος, ου, δ, *Saul*, the Jewish name of the apostle Paul.

σέβασμα, τος, τό, (σεβάσσομαι,) *an object of worship, a god, divinity*.

σεβαστός, ἡ, όν, *venerated, august*, Lat. *Augustus*, an honorary title of the Cæsars, first assumed by Cæsar Octavianus, and retained by his successors as a personal appellation.

σέβω, depon. pass. *to be sly, timid; to reverence, venerate, worship God*.

σεισμός, ου, δ, (σειώ,) *motion, a shaking, concussion; a tempest, an earthquake*.

Σεκοῦνδρος, ου, δ, Lat. *Secundus*, pr. name of a Christian.

Σελεύκεια, ας, ἡ, *Seleucia*, a city of Syria, on the sea-coast, near the mouth of the river Orontes.

σελήνη, ης, ἡ, (σέλας,) *the moon*.

Σέργιος, ου, δ, *Sergius*, i. e. *Sergius Paulus*, a Roman proconsul.

σημαίνω, f. ανώ, (σῆμα,) 1 aor.

ἐσῆμανα, *to give a sign or signal, to signify, make known, declare*.

σημεῖον, ου, τό, (= σῆμα,) *a sign, signal, token, wonder, miracle*.

σήμερον, adv. *to-day, this day; at this time, now*.

σιγῶω, ῶ, f. ἤσω, *to be silent, still, to keep silence, to keep secret*.

σιγή, ης, ἡ, (σιγῶω,) *silence*.

σίδηρος, ου, δ, *iron*.

Σίδων, ὠνος, ἡ, *Sidon*, a celebrated city of Phenicia, situated on the sea-coast north of Tyre. It is now called Saide.

Σιδώνιος, ἰα, ου, *Sidonian*.

σικάριος, ου, δ, *a dagger-man, assassin, robber*.

Σίλας, see in Σιλουανός.

Σιλουανός, ου, δ, *Silvanus*, also contr. Σίλας, ᾱ, δ, *Silas*, pr. name of the companion of Paul in his journeys in Asia Minor and Greece.

σιμικτιδιον, ου, τό, *an apron*, probably of linen, worn by artisans.

Σίμων, ωνος, δ, *Simon*, pr. name of several persons in N. T.

Σινᾱ, τό, indec. *Sinai*, a mountain in Arabia, where the Mosaic law was given.

σιτόν, ου, τό, *grain, corn*.

σίτος, ου, δ, *wheat, grain, corn*.

σιωπάω, ῶ, f. ἤσω, (σιωπή,) *to be silent, still, to keep silence*.

σκάφη, ης, ἡ, (σκάπτω,) *a channel, trench; a skiff, boat*.

Σκευᾶς, ᾱ, δ, *Sceva*, pr. name of a Jew who had been a chief priest.

σκευή, ης, ἡ, (σκεῦος,) *apparatus, equipment, furniture, implements*.

σκεῦος, εος, ους, τό, *a vessel, utensil, implement*.

σκηνή, ἡς, ἡ, a booth, hut, tent; the tabernacle.

σκηνοποιός, οὔ, ὁ, (σκηνή, ποιέω,) a tent-maker.

σκήνωμα, τος, τό, (σκηνώ,) a booth or tent pitched, a tabernacle, a dwelling, temple.

σκιὰ, ἄς, ἡ, shadow, shade.

σκληρός, ἄ, ὁν, (σκληραί, σκέλλω,) dry, hard, stiff, hoarse, harsh, severe.

σκληροτράχηλος, ὁ, ἡ, adj. hard-necked, stiff-necked, perverse.

σκληρόνω, f. υνῶ, to make dry and hard, to harden, to make obstinate, perverse.

σκολιός, ἄ, ὁν, crooked, perverse, wicked.

I. σκότος, ου, ὁ, darkness.

II. σκότος, εος, ους, τό, darkness, ignorance, blindness.

σκοληκόβρωτος, ου, ὁ, ἡ, adj. worm-eaten, devoured of worms.

Σολομών, Solomon, pr. name of the son and successor of David, celebrated for his wisdom, riches, and splendor.

σός, σή, σόν, pron. pass. thy, thine.

σουδάριον, ου, τό, a sweat-cloth, a handkerchief, napkin.

σοφία, ας, ἡ, (σοφός,) wisdom, skill, good management.

σπᾶω, ὦ, f. ὄσω, to draw, to draw out.

σπεῖρα, ας, ἡ, a cord, rope; a band, troop, company.

σπέρμα, ατος, τό, (σπείρω,) seed, as sown, scattered; used tropically for posterity.

σπερμαλόγος, ου, ὁ, ἡ, (σπέρμα, λέγω,) seed-gathering, seek-picking; in N. T. a trifler, babbler, i. e. one who picks up and retails trifling things.

σπεύδω, f. εὔσω, to urge on, to hasten, to make haste.

σπλάγχχον, ου, τό, an intestine, bowel; plur. τὰ σπλάγχχνα, the inwards, bowels. *

σπυρίς, ἴδος, ἡ, (σπεῖρα,) a basket.

στάσις, εως, ἡ, (ἵστημι,) a sitting up, erection; an uproar, sedition, dissension.

σταυρώ, ὦ, f. ὥσω, (σταυρός,) to stake, to drive stakes, pales, etc. In N. T. to crucify, to nail to the cross.

στέμμα, ατος, τό (στέφω,) a fillet, garland, wreath.

στεναγμός, οὔ, ὁ, (στενάζω,) a groaning, sighing.

στερεώ, ὦ, ὥσω, (στερεός,) to make stable, firm, strong, to strengthen.

I. στέφανος, ου, ὁ, (στέφω,) a circlet, chaplet, crown, wreath.

II. Στέφανος, ου, ὁ, Stephen, pr. name of one of the seven primitive deacons, and the first Christian martyr.

στοά, ἄς, ἡ, (ἵστημι,) a portico, porch, piazza.

στοιχέω, ὦ, f. ἥσω, to stand or go in order, to advance in ranks, to walk orderly, to live according to any rule.

στόμα, ατος, τό, the mouth.

στράτευμα, ατος, τό, (στρατεύω,) an army, force, troops; a band, detachment.

στρατηγός, οὔ, ὁ, commander, general; prætor, captain, governor, prefect.

στρατιά, ἄς, ἡ, (στρατός,) an army, host.

στρατιώτης, ου, ὁ, (στρατιά,) a soldier, warrior.

στρατοπεδάρχης, ου, ὁ, (στρατόπεδον, ἄρχω,) prefect of the camp.

στρέφω, f. ψω, to turn, to turn about, to convert, to change.

στρωννύω or -ώννυμι, f. στρώσω, to strow, to spread.

Στωϊκός, ἡ, ὄν, *Stoic*; οἱ Στωϊκοί, the Stoics.

σύ, gen. σου, thou, pers. pron. 2 pers. sing.

συγγένεια, as, ἡ, (συγγενής,) kin, kindred, relationship, kinsmen, family.

συγγενής, ἑός, οὗς, ὅ, ἡ, adj. kin, kindred, related; a kinsman, relative.

συγκάθημαι, to sit down with, to sit with.

συγκαλέω, ὦ, f. ἔσω, to call together, to convoke.

συγκαταβαίνω, f. βήσομαι, to go down with, to descend in company with.

συγκαταψηφίζω, f. ἴσω, to count down with, to reckon or number with others.

συγκινέω, ὦ, f. ἤσω, to move with, to move together, to stir up at the same time.

συγκομίζω, f. ἴσω, to take up and bear together, to bring together, to collect, to bear away together, as a corpse for burial.

συγχέω and συγχύνω, imperf. συνέχεον and συνέχυνον, perf. pass. συνκέχυμαι, 1 aor. pass. συνεχύθη, to pour together, to confound, to confuse, to excite, to put in uproar.

συγχύνω, see in συγχέω.

σύγχυσις, εως, ἡ, confusion, tumult, uproar.

συζητέω, ὦ, f. ἤσω, to seek together, to inquire of one another, to question with; to question or reason with any one.

συζητησις, εως, ἡ, question, reasoning, disputation.

συλλαλέω, ὦ, f. ἤσω, to speak with, to confer with.

συλλαμβάνω, f. λήψομαι, to take together, to seize, to apprehend.

συμβαίνω, f. βήσομαι, 2 aor. συνέβην, to come or happen together.

συμβάλλω, f. βαλῶ, to throw, send, strike together, to discourse with, to dispute with, to consult together, to confer benefit, to contribute, to meet with.

συμβιβάζω, f. ἴσω, to make come together, to join together, to gather, infer, conclude; to prove, demonstrate.

συμβουλεύω, f. εὔσω, to counsel with, to give counsel, to advise.

συμβούλιον, ου, τό, (σύμβολος,) counsel, consultation; a council, meton. counsellors.

Συμέων, δ, indec. Simeon, the second son of Jacob, the pr. name of several persons in N. T.

συμπαράλαμβάνω, 2 aor. -έλαβον, to take along with, as a companion on a journey.

συνπάρειμι, to be present with any one.

συμπίνω, 2 aor. συνέπιον, to drink with any one.

συμπληρώω, ὦ, f. ὥσω, to fill up altogether, to fill wholly.

συμφαγεῖν, see in συνεσθίω.

συνφέρω, 1 aor. συνήνεγκα, to bear or bring together, to collect.

συμφωνέω, ὦ, f. ἤσω, to sound together, to be in unison, to accord; to agree together.

συμψηφίζω, f. ἴσω, to reckon together, to compute.

σύν, prep. gov. dat. *with*, implying near and close connection.

συνάγω, f. ξω, to lead or bring together, to collect, assemble, convene.

συναγωγή, ἡς, ἡ, (συνάγω,) a collecting, gathering; an assembly, congregation; synagogue.

συναθροίζω, f. οἶσω, to gather together, to assemble.

συναβαίνω, 2 aor. συνέβην, to go up with, to ascend together with.

συναπτῶ, f. ἦσω, to meet with, to come together with, to encounter.

συναρπάζω, f. δῶ, to seize or grasp altogether or with violence.

συναυλίζομαι, f. ἴσομαι, depon. mid. to pass the night with, to lodge or remain with.

σύνδεσμος, ου, δ, (συνδέω,) a band, bond; a bundle, an aggregate, mass.

συνδρομή, ἡς, ἡ, (συντρέχω,) a running together, concourse.

συνέδριον, ου, τό, (σύνεδρος,) an assembly, a council, senate, the Sanhedrim or supreme Jewish council.

συνείδησις, εως, ἡ, (σύνοιδα, συνειδέσθαι,) consciousness, and hence conscience.

συνεῖδω, obsol. in the present, see in εἶδω, 2 aor. συνείδον, part. συνιδάν, to see or perceive by the senses, to be aware; 2 perf. σύνοιδα, part. συνειδώς, to know with any one, to be conscious of.

σύνειμι, f. ἔσομαι, to be with, to be present with.

συνέκδημος, ου, δ, ἡ, adj. going abroad together, a fellow-traveller.

συνελαύνω, f. ἔσω, to drive together, to impel or persuade together.

συνεπιτίδῃμι, f. δήσω, to put or lay upon together, to set upon or assail with.

συνέπομαι, depon. mid. to follow with, to accompany.

συνέρχομαι, 2 aor. συνῆλθον, to go or come with any one, to accompany, to come together, convene, assemble.

συνεσθίω, 2 aor. συνέφαγον, to eat with any one.

συνετός, ἡ, δν, (συνίημι,) discerning, intelligent, sagacious.

συνευδοκέω, ῶ, f. ἦσω, to think well of with others, to approve, assent to.

συνεφίστημι, in N. T. only 2 aor. συνεέστην intrans. to stand upon together, to assail together.

συνέχω, f. ξω, to hold or press together, to hold fast, to shut up, to constrain, to compel.

συνθρύπτω, f. ψω, to break together, to crush.

συνίημι, f. συνήσω, 1 aor. συνῆκα, 2 aor. συνῆν; also pres. συνιέω, 3 pers. plur. συνιοῦσι, to send or bring together; to discern, perceive, to be aware of; to understand, comprehend.

συνοδεύω, f. εὔσω, to be on the way with one, to travel or journey with.

συναμιλέω, ῶ, f. ἦσω, to be in company with, to converse with.

συναμορέω, ῶ, f. ἦσω, to border together, to be contiguous with.

συντελέω, ῶ, f. ἔσω, to end or terminate together, to end altogether, to finish wholly, to complete.

συντίδῃμι, f. ἦσω, to set or put together, to agree or covenant together or with, to assent.

συντόμως, adv. concisely, briefly.

συντρέχω, 2 aor. συνέδραμον, to run with, to run together.

σύντροφος, ου, δ, ή, adj. nourished together; in N. T. subst. one brought up or educated with another, a comrade.

συννωμοσία, ας, ή, (συνόμνυμι,) a swearing together, a conjuration, conspiracy.

Συράκουσαι, ὦν, ας, ή, Syracuse, the capital of Sicily.

Συρία, ας, ή, Syria, a large and celebrated country in Asia, in its most extensive sense, lying between the Mediterranean and the river Tigris, thus including Mesopotamia.

σύρτις, ιος or εως, ή, (σύρω,) syrtis, i. e. a sand-bank, a shoal, quicksands.

σύρω, f. ὑρῶ, to draw, drag, haul.

συστέλλω, f. λῶ, to wrap, closely together, to envelop, to shroud for burial.

συστρέφω, f. ψω, to turn, twist, wind together; to gather together, to collect.

συστροφή, ης, ή, a gathering together, a concourse, multitude; combination, conspiracy.

I. Συχέμ or Σιχέμ, ή, Sychem (Heb. Shechem), a city in the mountains of Ephraim.

II. Συχέμ, δ, indec. Sychem (Heb. Shechem), pr. name of the son of Hamar.

σφαγή, ης, ή, (σφάζω,) slaughter, sacrifice.

σφάγιον, ου, τό, (σφάζω,) a victim as slaughtered in sacrifice.

σφόδρα, adv. vehemently, greatly, very much.

σφοδρῶς, adv. vehemently, greatly, very much.

σφυρόν, οὔ, τό, the ankle.

σχεδόν, adv. near, nearly.

σχίζω, f. ἴσω, to split, to rend, divide.

σχοινίον, ου, τό, a cord, rope.

σχολή, ης, ή, leisure, rest, vacation; in N. T. meton. a school.

σώζω, f. σώσω, perf. pass. σέσωσμαι, 1 aor. pass. ἐσώδην, to save, deliver, preserve; to heal, restore to health.

σῶμα, ατος, τό, a body.

Σώπατρος, ου, δ, Sopater, pr. name of a Christian at Berea.

Σωσθένης, ου, δ, Sosthenes, pr. name of a Christian convert.

σωτήρ, ἥρος, δ, a saviour, deliverer, preserver; spoken of Jesus as the Messiah, the Saviour of men.

σωτηρία, ας, ή, (σωτήρ,) safety, deliverance, preservation, salvation.

σωτήριος, ου, δ, ή, (σωτήρ,) adj. saving, bringing salvation.

σωφροσύνη, ης, ή, soundness of mind, sanity.

T.

Ταβέρναι, ὦν, αἱ, only in the phrase, Τρεῖς Ταβέρναι, Lat. Tres Tabernæ, the Three Taverns, a small place on the Appian Way, about 33 miles from Rome.

τακτός, ή, ὄν, (τάσσω,) set in order, arrayed, fixed, appointed.

ταπεινοφροσύνη, ης, ή, (ταπεινόφρων,) lowliness of mind, humility.

ταπεινώ, ὦ, f. ὥσω, (ταπεινός,) to make low, to depress. ●

ταπεινώσις, εως, ή, (ταπεινώ,) a

making low, depression; low estate, humiliation.

ταράσσω or ττω, f. ξω, *to stir up, to trouble, to agitate, to disquiet.*

τάραχος, ου, δ, (τάρασσω,) *stir, commotion, confusion.*

Ταρσεύς, έως, δ, (Τάρσος,) *a Tarsian.*

Τάρσος, ου, ή, *Tarsus, the celebrated capital of Cilicia.*

τάσσω or ττω, f. ξω, *to order, set in order, arrange, appoint.*

ταῦρος, ου, δ, *a bull, bullock.*

τάχιστα, adv. *most speedily, most quickly.*

τάχος, εος, ους, τό, (ταχύς,) *quickness; εν τάχει, adv. quickly.*

ταχύς, εἶα, ύ, *quick, swift, nimble.*

τέ, an enclitic copul. part. *and.*

τείχος, εος, ους, τό, *a wall.*

τεκμήριον, ου, τό, *a fixed sign, certain token, infallible proof.*

τέκνον, ου, τό, (τίκτω,) *a child.*

τελειόω, ώ, f. ώσω, (τέλειος,) *to complete, to make perfect, to finish.*

τελευτάω, ώ, f. ήσω, (τελευτή,) *to end, finish, complete.*

τελέω, ώ, f. έσω, (τέλος,) *to end, finish, accomplish, fulfil.*

τέρας, ατος, τό, *a wonder, prodigy, portent.*

Τέρτυλλος, ου, δ, *Tertullus, pr. name of a Roman orator employed by the Jews against Paul.*

τεσσαράκοντα, οί, αί, τά, indec. *forty.*

τεσσαρακονταετής, έος, ους, δ, ή, adj. *of forty years.*

τέσσαρες, οί, αί, neut. -ρα, gen. ών, card. adj. *four.*

τεσσαρεσκαίδέκατος, η, ου, ordin. adj. *fourteenth.*

τέταρτος, η, ου, ordin. adj. *the fourth.*

τετράδιον, ου, τό, *a quaternion of soldiers.*

τετρακισχίλιοι, αι, α, *four thousand.*

τετρακόσιοι, αι, α, *four hundred.*

τετράπους, οδος, δ, ή, adj. *four-footed, quadruped.*

τετράρχης, ου, δ, *a tetrarch.*

τέχνη, ης, ή, (τίκτω, τεκείν,) *an art, trade, craft, skill.*

τεχνίτης, ου, δ, (τέχνη,) *an artificer, artisan, craftsman.*

τηρέω, ώ, f. ήσω, *to keep an eye upon, to watch, to observe attentively, to guard*

τήρησις, εως, ή, (τηρέω,) *a watching, observance, guard, ward, prison.*

τίδημι, f. θήσω, 1 aor. ἔδηκα, perf.

τέθεικα, *to set, put, place, lay, appoint, constitute.*

τιμάω, ώ, f. ήσω, (τιμή,) *to hold worth, to estimate, esteem, honor, reverence.*

τιμή, ης, ή, (τίω,) *esteem, honor, respect, reverence.*

τίμιος, α, ου, (τιμή,) *held worth, esteemed, honored, estimable, honorable, dear, precious.*

Τιμόθεος, ου, δ, *Timotheus, Timothy, a young Christian of Derbe, selected by Paul as the companion of his travels.*

Τίμων, ωνος, δ, *Timon, pr. name of one of the seven primitive deacons.*

τιμωρέω, ώ, f. ήσω, *to help, to succor, to vindicate, to punish.*

τις, neut. τι, gen. τινός, indef. pron. enclit. *one, some one, a certain one.*

τίς, neut. τί, gen. τίνος, interrog. pron. *who? which? what?*

τοιοῦτος, τοιαύτη, τοιοῦτο, of this kind or sort, such.

τοῖχος, ου, δ, a wall of a house.

τολμάω, ᾧ, f. ἤσω, (τόλμα,) to have courage, boldness, confidence.

τόπος, ου, δ, place, spot, abode, condition.

τοσοῦτος, τοσαύτη, τοσοῦτο, so great, so much, so many.

τότε, adv. demonstr. then, at that time.

τουτέστι, crasis for τοῦτ' ἔστι, that is, id est, i. e.

τράπεζα, ης, ἡ, a table, by meton. food, a broker's bench or office, a bank.

τραυματίζω, f. ἴσω, (τραῦμα,) to wound.

τράχηλος, ου, δ, the neck, nape.

τραχύς, εἶα, ὅ, rough, uneven.

τρεῖς, οἱ, αἱ, card. num. three.

τρέμω, (τρέω,) to tremble at, to fear, to be afraid.

τρέφω, f. θρέψω, to make thick or fat by feeding, to feed, nurse, nourish.

τριετία, ας, ἡ, (τρεῖς, ἔτος,) the space of three years.

τρίς, adv. thrice, three times.

τρισχίλιοι, αι, α, three thousand.

τρίτος, η, ου, ordin. adj. the third.

τρόπος, ου, δ, (τρέπω,) a turning, turn, manner, way, mode; in N. T. in adverbial constructions as καθ' ὃν τρόπον, in what manner, as, even as.

τροποφορέω, ᾧ, f. ἤσω, to bear with the turn of any one.

τροφή, ης, ἡ, food, nourishment, sustenance.

Τρόφιμος, ου, δ, Trophimus, pr. name of a Christian at Ephesus.

Τρῳάς, ἀδος, Troas, a city of Phrygia Minor.

Τρωγύλλιον, ου, τό, Trogyllium, a town and promontory on the western coast of Asia Minor.

τυγχάνω, f. τεύξομαι, 2 aor. ἔτυχον, perf. τετύχηκα, to hit, strike, reach; to attain unto, to obtain, gain, receive, to fall out, to happen, to chance.

τύπος, ου, δ, (τύπτω,) a type, a mark, print, impression, figure, form, pattern.

τύπτω, f. ψω, to beat, to strike, to smite.

Τύραννος, ου, δ, Tyrannus, pr. name of a man at Ephesus.

Τύριος, ου, δ, ἡ, adj. Tyrian.

Τύρος, ου, ἡ, Tyre, the celebrated emporium of Phœnicia.

τυφλός, ἡ, ὅν, blind, ignorant, stupid.

τυφωνικός, ἡ, ὅν, typhonic (i. e. like a whirlwind), violent, tempestuous.

Τύχικος, ου, δ, Tychicus, pr. name of a Christian teacher.

T.

ὕβριζω, f. ἴσω, (ὑβρις,) to act with insolence, wantonness, wicked violence; to treat with insolence, to injure, abuse.

ὑbris, εως, ἡ, pride, arrogance; insolence, contumely; injury, harm, damage.

ὕγις, ἐος, οὗς, δ, ἡ, adj. sound, healthy, well.

ὕδωρ, ὕδατος, τό, water. -

ὕετός, οὐ, δ, (ὑω,) rain.

υἱός, οὐ, δ, a son, a descendant.

ὕμέτερος, α, ου, poss. pron. your.

ὕμνέω, ᾧ, f. ἤσω, (ὑμνος,) to hymn, to sing hymns to any one, to praise in

song; intrans. *to sing a hymn, to sing praise.*

ὑπακούω, f. οὐσώ, (ὑπό, ἀκούω,) *to hear, to listen, to obey.*

ὑπαρξίς, εὼς, ἡ, (ὑπάρχω,) *being, existence, possession, property, goods, substance.*

ὑπάρχω, f. ξω, *to begin, to begin to be, to exist, to be extant, at hand.*

ὑπέρ, prep. gov. gen. and accus. *above, over, beyond, for, for the sake of, in the stead of, because of, about, concerning.*

ὑπερεῖδον, 2 aor. ὑπερορῶ, *to see or look out or over, to overlook, disregard.*

ὑπερφῶς, α, ον, (ὑπερ,) *over, upper, in N. T. an upper chamber.*

ὑπήκοος, ου, δ, ἡ, adj. *listening, obedient.*

ὑπηρέω, ᾧ, f. ἦσω, *to act for any one, to minister, serve, subserve.*

ὑπηρέτης, ου, δ, an *under-rower, a common sailor*; hence generally, *a hand, agent, attendant*; a *licitor, officer, beadle*; a *minister, associate.*

ὑπνος, ου, δ, *sleep.*

ὑπό, prep. gov. gen. and accus. *under, beneath, from under, from, by, through.*

ὑποδείκνυμι, f. ξω, *to show or point out*; *to teach, to signify.*

ὑποδέχομαι, f. ξομαι, depon. mid. *to take to one's self, to receive to one's self, to welcome, to entertain.*

ὑποδέω, f. ἦσω, *to bind under, to put on as sandals, slippers, to shoe*; mid. ὑποδέομαι, *to bind under or put on one's own sandals.*

ὑπόδημα, ατος, τό, (ὑποδέω,) *a sandal, a shoe.*

ὑποζώννυμι, f. ζώσω, *to undergird.*

ὑπολαμβάνω, f. λήψομαι, *to take under, to take or receive up*; *to answer, to reply*; *to suppose, to think.*

ὑπομένω, f. ἐνῶ, *to remain behind, to remain under, to await.*

ὑπονοέω, ᾧ, f. ἦσω, *to suspect, to surmise*; *to conjecture, suppose, deem.*

ὑποπλέω, f. εὐσομαι, *to sail under.*

ὑποπνέω, f. εὐσω, *to blow gently, softly.*

ὑποπόδιον, ου, τό, *a footstool.*

ὑποστέλλω, f. ἐλῶ, *to send or draw under*; in N. T. with *ἐαυτὸν* or *mid.* *to draw one's self back, to withdraw one's self.*

ὑποστρέφω, f. ψω, *to turn behind, to turn back, to return.*

ὑποτρέχω, 2 aor. ὑπέδραμον, *to run under, as a ship under the lee or shelter of an island.*

ὑψηλός, ἡ, ὄν, *high, elevated, lofty.*

ὑψιστος, η, ον, (ὑψι, ὕψος,) *highest, most elevated, loftiest.*

ὑψόω, ᾧ, f. ὥσω, *to heighten, to raise high, to elevate, to lift up.*

✠.

φάγομαι, ἐφαγον, see in ἐσθίω.

φανερῶς, adv. *manifestly, openly.*

φαντασία, ας, ἡ, *an appearing, appearance.*

Φαραώ, δ, indec. *Pharaoh*, i. e. *the king*, common title of the Egyptian kings, used as a pr. name.

Φαρισαῖος, ου, δ, *a Pharisee.*

φάσις, εὼς, ἡ, (φημί,) *speech, word, report.*

φάσκω, imperf. ἔφασκον, defect. *to say, to affirm.*

φείδομαι, f. εἶσομαι, depon. mid. to spare, to use sparingly, to forbear.

φέρω, f. ἄσω, 1 aor. ἤνεγκα, 1 aor. pass. ἠνέχθην, to bear, to bear up, to uphold; to bear about, to carry; mid. φέρομαι, to bear one's self along, to move along, to rush.

φεύγω, f. ξομαι, 2 aor. ἔφυγον, to flee, to fly, to escape.

Φήλιξ, ικος, Felix, pr. name of a Roman procurator of Judæa.

φημί, enclit. and defect. imperf. ἔφην, to say, to speak, to utter.

Φήστος, ου, δ, Festus, (i. e. Porcius Festus,) a Roman procurator of Judæa, who succeeded Felix.

φθέγγομαι, f. γζομαι, depon. mid. to sound, to speak.

φιλανθρωπία, as, ή, philanthropy, love of man.

φιλανθρώπως, adv. philanthropically, humanely.

Φίλιπποι, ων, οί, Philippi, a chief city of Macedonia.

Φίλιππος, ου, δ, Philip, pr. name of several persons in N. T.

φίλος, η, ου, loved, dear, befriended. In N. T. a friend.

φιλόσοφος, ου, δ, ή, a philosopher.

φιλοφρόνως, adv. in a friendly-minded manner, kindly, courteously.

φλόξ, γός, ή, (φλέγω,) flame.

φοβέω, ω, f. ήσω, (φόβος,) to put in fear, to terrify, to frighten, to fear, reverence, honor.

φόβος, ου, δ, (φέβομαι,) fear, terror, affright; reverence, respect, honor.

Φοινίκη, ης, ή, Phenice, Phenicia, a country east of the Mediterranean.

φονεύς, έως, δ, (φονεύω,) a manslayer, a murderer.

φόνος, ου, δ, murder, slaughter.

Φόρον, ου, τό, Forum Appii, a small town on the Appian Way, about 43 miles from Rome, near the Pontine marshes.

φορτίον, ου, τό, (φόρτος,) a burden, load; lading, freight, cargo.

φόρτος, ου, δ, (φέρω,) a burden, load; lading, freight, cargo.

φρονέω, ω, f. ήσω, to have mind, intellect, to think, to mean.

φρυάσσω or ττω, f. ξω, in N. T. to rage, to make a noise or tumult.

φρύγανον, ου, τό, (φρύγω,) a dry stick or twig, dry brushwood.

Φρυγία, as, ή, Phrygia, a province of Asia Minor.

φυλακίζω, ίσω, (φυλακή,) to put in ward, to imprison.

φύλαξ, ακος, δ, (φυλάσσω,) a watcher, keeper, guard.

φυλάσσω or ττω, f. ξω, to watch, to keep watch, to guard, to keep, to observe.

φυλή, ης, ή, a tribe, race, lineage, nation, people,

φωνέω, ω, f. ήσω, (φωνή,) to sound, to utter a sound; to speak to, to address, to call.

φωνή, ης, ή, a sound, tone; a voice, word, speech, language.

X.

χαίρω, f. χαρήσω, to joy, to rejoice, to be glad.

χαλάω, f. άσω, 1 aor. pass. έχαλάσθην, (obsol. χάω,) to let go, to relax, to loosen; to let down, to lower.

Χαλδαῖος, ου, δ, a Chaldean; plur. οί Χαλδαῖοι, the Chaldeans, Chaldees, a people inhabiting Babylonia.

Χαναάν, ὁ, indec. *Canaan*, the ancient name of Judea or Palestine.

χαρά, ἄς, ἡ, (χαίρω,) joy, rejoicing, gladness.

χάραγμα, ατος, τό, (χαράσσω,) a graving, sculpture, stamp, sign.

χαρίζομαι, f. ἴσομαι, depon. mid. (χαρίς,) to gratify, to give, grant, bestow.

χάρις, ιτος, ἡ, acc. **χάριν**, grace, favor, kindness, benefit, agreeableness.

Χαρράν, ἡ, indec. *Charran*, a city of Mesopotamia.

χειμάζω, f. ἄσω, (χεῖμα,) to storm, to raise a storm; in N. T. pass. **χειμάζομαι**, to be storm-beaten, tempest-tossed at sea.

χειμών, ὦνος, ὁ, rain, storm, tempest.

χεῖρ, ρός, ἡ, the hand.

χειραγωγέω, ὦ, f. ἥσω, to lead by the hand.

χειραγωγός, οὔ, ὁ, ἡ, a hand-leader, i. e. one who leads by the hand.

χειροποίητος, ου, ὁ, ἡ, adj. made with hands.

χειροτονέω, ὦ, f. ἥσω, to stretch out the hand, to hold up the hand, as in voting; hence, to vote, to give one's vote.

χήρα, ας, ἡ, bereaved of a husband, a widow.

χθές, adv. yesterday.

χιλίαρχος, ου, ὁ, a chiliarch, captain of a thousand, a commander, military chief.

χιλιάς, ἄδος, ἡ, a chiliad, a thousand.

χίος, ου, ἡ, Chios, a Greek island lying near the coast of Asia Minor.

χιτών, ὦνος, ὁ, a tunic, an inner garment.

χλευάζω, f. ἄσω, (χλευή,) to jest, to deride, to scoff.

χολή, ἡς, ἡ, bile, gall, bitterness, and hence poison, venom.

χόρτασμα, ατος, τό, fodder; in N. T. food, sustenance for persons.

χράω, ὦ, ἥσω, depon. mid. **χράομαι**, χρήσομαι, to use, to make use of, to treat; impers. **χρή**, imperf. **ἐχρήν**, inf. **χρήναι**, it needs, it behooves, it ought.

χρεῖα, ας, ἡ, use, employment, affair, business; need, necessity, want.

χρήμα, ατος, τό, something usable, useful; hence in N. T. profit, riches, wealth.

χρηματίζω, f. ἴσω, (χρήμα,) to do business, to make profit, gain; spoken in respect to a divine oracle or declaration, to give a response, to speak an oracle, to warn from God; to take or bear a name, to be named, called.

χρίσμα, ατος, τό, oil, ointment; an anointing, an unction.

Χριστιανός, οὔ, ὁ, a Christian.

Χριστός, ἡ, ὄν, anointed, ὁ **Χριστός**, the Christ, the Anointed, i. e. the Messiah, properly an appellation of Jesus the Saviour, but often used as his proper name, as Ἰησοῦς Χριστός, *Jesus Christ*.

χρίω, f. ἴσω, to rub gently, to anoint, to consecrate by anointing, to set apart.

χρόνος, ου, ὁ, time, period, season.

χρονοτριβέω, ὦ, f. ἥσω, (χρόνος, τριβω,) to wear away time, to spend time, to delay.

χρυσίον, ου, τό, gold, gold coin, money.

χρυσός, οὐ, δ, *gold*.

χρώς, χρωτός, δ, *the skin, the body*.

χωλός, ἡ, όν, *lame, halt, crippled*.

χώρα, *as, ἡ, a country, land, region, province*.

χωρίζω, *f. ίσω, to put apart, to separate, to sunder*.

χώριον, ου, τό, *a place, country, region*.

Χῶρος, ου, δ, *Corus, the Lat. name for the north-west wind, and hence put for the north-west, the quarter whence Corus blows*.

Ψ.

ψαλμός, οὐ, δ, *in N. T. a psalm, a song, often used of the Psalms, i. e. the book of the Psalms in the O. T.*

ψευδής, έος, οὐς, δ, ἡ, *false, lying, deceiving*.

ψευδοπροφήτης, ου, δ, *a false prophet*.

ψεύδω, *f. σω, to speak falsely, to lie, to deceive*.

ψηλαφάω, ὦ, ήσω, *to touch, to feel, to handle*.

ψηφος, ου, ἡ, *a small stone, a pebble, a vote, suffrage*.

ψυχή, ης, ἡ, *the breath, life, spirit the soul, as the immortal part of man*.

ψύχος, εος, οvs, τό, *cold*.

Ω.

Ω, *interj. O!*

ᾔδε, *demonstr. adv. hither, here*.

ᾔδιν, ὠος, ἡ, *a throe, pain; sorrow, calamity*.

ᾠνόμαι, οὔμαι, *f. ήσμαι, depon. mid. (1 aor. ᾠησάμην,) to buy, to purchase*.

ᾠρα, *as, ἡ, a time, season; spoken of the day, daytime, day*.

ᾠραῖος, α, ον, (ᾠρα,) *timely, seasonably*.

ὥς, *relat. adv. (ός,) correl. to πῶς, τῶς, in which way, in what way, how, how that, as, so that, so as that, like as; as if, as though; as it were, about as, according as; how! how very! how much!*

ὥσεϊ, (i. e. ὥς εἰ), *as if, as though, as it were*.

ὥσπερ, *adv. wholly as, just as, like as, as*.

ὥστε, *as, like as, so as that, so that*.

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