THE

ACTS OF THE APOSTLES,

IN THE ORIGINAL GREEK,

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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PREFACE.

This edition of the Acts of the Apostles, is based upon Dr. Robinson's edition of Hahn's Novum Testamentum Graece, which is, perhaps, as accurate a one as can now be found. 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 improved system of modern hermeneutics. 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 acknowledgement is made in the commentary, although sometimes, through a desire of brevity or from inadvertence, it may have been omitted.

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 widespread 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 schools 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, in 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.

ABBREVIATIONS AND EXPLANATIONS.

N. stands for Note.
cf. " " compare, consult.
I. c. " " in the place cited.
κ. ῥ. λ. " " καὶ τὰ λόπωτα = etc. &c.
sc. " " scilicet.
ΠΡΑΞΕΙΣ
ΤΩΝ ἈΠΟΣΤΟΛΩΝ.

1. Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὁ Θεόφιλε, ὡν ἦρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, 2. ἀχρὶ ἡς ἥμερας ἔντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἀγίου, οὐδὲ ἐξελέξατο, ἀνελήφθη. 3. Οἱ καὶ παρέστησαν ἐαυτὸν ξῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι’ ἥμερῶν τεσσαράκοντα ὑπανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. 4. Καὶ συναλιζόμενος παρῆγγειλεν αὐτοῖς ἀπὸ Ἰερουσαλήμ μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἐγκαυσάτε μοι. 5. ὅτι Ἰωάννης μὲν ἐβάπτισεν ὦδατι, ὡμεῖς δὲ βαπτίσθησατε ἐν πνεύματι ἀγίῳ οὐ μετὰ πολλᾶς ταύτας ἥμερας. 6. Οἱ μὲν οὖν συνελήφτων ἐπηρώτων αὐτὸν λέγοντες· κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; 7. Εἴπε δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστι γνώναι χρόνους ἢ καιροὺς, οὐδὲ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 8. ἀλλὰ λήφθησα δύναμιν ἐπελθόντος τοῦ ἀγίου πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθε μοι μάρτυρες ἐν τῷ Ἰερουσαλήμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Ἰουδαίᾳ καὶ ἐώς ἐσχάτῳ τῆς γῆς. 9. Καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. 10. Καὶ ὡς ἀτενίζοντες ἤσαν εἰς τὸν οὐρανὸν πορευμένον αὐτοῦ, καὶ ἰδοὺ,
άνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήτι λευκῇ, 11. οὐ καὶ εἶπον· ἀνδρεὶς Γαλλιαῖοι, τὴ ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληθείς ἀφ’ ύμων εἰς τὸν οὐρανόν, οὗτος ἐλεύσεται, ὅν τρόπον ἔθεασασθε αὐτὸν πορεύομενον εἰς τὸν οὐρανόν.

12. Τότε ὑπέστρεψαν εἰς Ἰερουσαλήμ ἁπλὸ δρόμος τοῦ καλομένου ἐλαίωνος, ὁ ἐστίν ἡγγύς Ἰερουσαλήμ, σαββάτου ἔχον ὄδόν. 13. Καὶ ὁτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερφόν, οὐ ἦσαν καταμένοντες, ὁ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φιλίππος καὶ Ὀωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαῖον καὶ Σίμων ὁ θηλωτὴς καὶ Ἰούδας Ἰακώβου. 14. Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμάδων τῇ προσευχῇ [καὶ τῇ δεήσει] σὺν γυναιξί καὶ Μαρίᾳ τῇ μητρί τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. 15. Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν· ἂν ὁ ἄγιος ὅν ἔκατον εἰκόσιν·

16. ἀνδρεῖς ἀδελφοί, ἐδεί πληρωθῆναι τὴν γραφὴν ταύτην, ἢν προείπε τὸ πνεῦμα τὸ ἀγιόν διὰ στόματος Δαυὶδ περὶ Ἰουᾶ τοῦ γενομένου ὅδηγον τοῖς συλλαβοῦσι τὸν Ἰησοῦν. 17. ὅτι κατηρηθημένος ἦν ἐν ἡμῖν καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. 18. Οὗτος μὲν οὖν ἐκτῆσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας· καὶ πρηνής γενόμενος ἐλάκτης μέσος καὶ ἔξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. 19. καὶ γνωστὸν ἐγένετο πάσι τοῖς κατοικοῦσιν Ἰερουσαλήμ, ὅτι κληθήναι τὸ χωρίον ἐκεῖνο τῇ ἱδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τούτ’ ἐστὶ χωρίον αἶματος. 20. Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· γεννηθήτω ἡ ἐπαυλής αὐτοῦ ἔρημος, καὶ μὴ ἐστω ὁ κατοικῶν ἐν αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἔτερος.
21. Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν δὲ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22. ἀρξάμενος ἀπὸ τοῦ βαπτισμάτος Ἰωάννου ἔως τῆς ἡμέρας ἡς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων.

II. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἄπαντες ὀμοθυμαδόν ἐπὶ τὸ αὐτό. 2. Καὶ ἐγένετο ἄφων ἐκ τοῦ οὐρανοῦ ἤχος ὡς περὶ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οίκον, ὡς ἦσαν καθήμενοι. 3. Καὶ ἀφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡς εἴη πυρός, ἐκάθισεν τε ἐφ' ἐνα ἐκαστὸν αὐτῶν. 4. καὶ ἐπλήσθησαν ἄπαντες πνεύματος ἁγίου καὶ ἠρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθεγματικόυσθαι. 5. Ἡσαν δὲ ἐν Ἰερουσαλήμ κατοικοῦντες Ἰουδαίοι, ἀνδρεῖς εὐλαβεῖς, ἀπὸ παντὸς ἐθνοῦς τῶν ὑπὸ τῶν οὐρανῶν. 6. Γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἦκον αἰς ἐκαστὸς τῇ ἱδίᾳ διαλέκτῳ λαλοῦντων αὐτῶν. 7. Ἐξολοθάντο δὲ πάντες καὶ ἠδαμαζον λέγοντες πρὸς ἄλλους· οὐκ ἤδιον πάντας ὡς εἰσὶν οἱ λαλοῦντες Γαλιλαίοι; 8. καὶ πῶς ἦμεις ἀκούομεν ἐκαστὸς τῇ ἱδίᾳ διαλέκτῳ ἡμῶν, ἐν ἔγγεννθημεν, 9. Πάρθοι καὶ Μῆδοι καὶ Ἑλαμῖται καὶ οἱ κατοικοῦντες τὴν
Μεσοποταμίαν, Ἠουδαίαν τε καὶ Καππαδοκίαν. Πόν τον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν. 10. Ἀνυπτον καὶ τὰ μέρη τῆς Διβύης τῆς κατὰ Κυρηνήν, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἠουδαίοι τε καὶ προσήλυτοι. 11. Κρήτες καὶ Ἀραβεῖς, ἀκούομεν λαλοῦντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεία τοῦ θεοῦ; 12. ᾩδίστανο τε πάντες καὶ διηπόρουν, ἀλλος πρὸς ἀλλον λέγοντες· τί ἂν θέλοι τοῦτο εἶναι; 13. ᾗ ἑτεροὶ δὲ διαχλεύαξοντες ἐλεγον· ὅτι γλεύκους μεμεστωμένους εἰσὶ.

14. Σταθεὶς δὲ Πέτρος συν τοῖς ἐνδεκα ἐπὶ ῥήμα τῆς φωνῆς αὐτοῦ καὶ ἀπεφθάνεικτο αὐτοῖς· ἀνδρεὶς Ἠουδαίοι καὶ οἱ κατοικοῦντες Ἱερουσαλήμ ἀπαντεῖσθαι, τοῦτο ὑμῖν γνωστόν ἔστω, καὶ ἐννοισάσθε τὰ ῥήματά μου. 15. Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὕτω μεθύσοντες· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας. 16. ἀλλὰ τοῦτο ἔστι τοῖς εἰρημένοις διὰ τοῦ προφήτου Ἰωήλ· 17. καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεὸς, ἐκχεῖδ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ νῦν ὑμῶν καὶ οἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁμός ὑμῶν διαφέρειν καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνιοῦσιν ἐνυπνιασθήσονται. 18. καὶ γένη ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῖδ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι. 19. Καὶ δῶσω τερατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα κατον. 20. Ὁ ἄκιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τῇ ἡμέρᾳ κυρίου τὴν μεγάλην καὶ ἐπιφάνει. 21. Καὶ ἔσται, πάς δὲ ἐν ἑπικαλέσῃ ταῖς ἐνυμα κυρίου, σωθήσεται. 22. Ἀνδρείς Ἰσραήλ, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραίον, ἀνδρα ἀπὸ τοῦ θεοῦ ἀποδεδευμένου.
εἰς ὑμᾶς δυνάμεις καὶ τέρασι καὶ σημείοις, οίς ἐποίησε δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οίδατε, 23. τούτων τῇ ὠρισμένῃ θουλῇ καὶ προγνώσει τοῦ θεοῦ ἐκδότον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνέλατε. 24. "Ον ὁ θεὸς ἀνέστησε λύσας τὰς ὀδίνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτῶν ὑπ' αὐτοῦ. 25. Δαυὶδ γὰρ λέγει εἰς αὐτόν· προσωρώμην τὸν κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἣν μὴ σαλευθῶ. 26. Διὰ τούτων εὐφράνθη ἡ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσα μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι, 27. ὅτι οὐκ έγκαταλείψεις τὴν ψυχήν μου εἰς ἄδου, οὐδὲ δόσεις τὸν ὅσιον σου ἰδεῖν διαφθοράν. 28. 'Εγνώρισας μοι ὅδους ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. 29. Ἄνδρες ἄδελφοί, εἴδον εἰπείν μετὰ πάρχησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἑτάφη, καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30. Προφήτης οὗν ὑπάρχων καὶ εἰδώς, ὅτι ἅρκῳ ἁμοσεν αὐτῶν ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31. προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ καταεἰβήθη ἡ ψυχὴ αὐτοῦ, εἰς ἄδου, οὐδὲ ἡ σάρξ αὐτοῦ εἶδε διαφθοράν. 32. Τούτων τῶν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρις. 33. Τῇ δεξιᾷ οὗν τοῦ θεοῦ ὑψωθείς, τὴν τε ἐπαγγελιάν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρός, ἐξέχεε τούτοις, ὅ νῦν ἡμεῖς βλέπετε καὶ ἀκούετε· 34. Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός· εἰπεν ὁ κύριος τῷ κύριῳ μου· κάθων ἐκ δεξιῶν μου, 35. ἐως ἀν θὸς τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου. 36. 'Ασφαλὸς οὖν
37. Ἄκοισαντες δὲ κατενύχησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· τί ποιήσαμεν, ἄνδρες ἄδελφοι; 38. Πέτρος δὲ ἔφη πρὸς αὐτοὺς· μετανοήσατε, καὶ βαπτισθήτω ἐκαστὸς ὑμῶν ἐπὶ τῷ ὄνοματι Ἰησοῦ Χριστοῦ εἰς ἀφεσιν ἀμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἀγίου πνεύματος. 39. Ἡμῖν γὰρ ἑστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πάσι τοῖς εἰς μακράν, ὡσεὶς ἂν προσκαλέσηται κύριος ὁ θεὸς ὑμῶν. 40. Εἴτεροι τὲ λόγοι πλείστοι διεμαρτύρετο καὶ παρεκάλει λέγων· σώθητε ἀπὸ τῆς γενεᾶς τῆς κοιλάς ταύτης. 41. Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ προσετήθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὅσει τρισχίλιαι.

42. Ἡσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ καίς προσευχαῖς. 43. Ἐγένετο δὲ πάση ψυχή φόβος, πολλά τε τέρατα καὶ σημεία διὰ τῶν ἀποστόλων ἐγένετο. 44. Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ ἔλχον ἀπαντα κοινά· 45. καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπτασκον, καὶ διεμέρισον αὐτὰ πᾶσι, καθότι ἂν τις χρείαν ἔλχε, 46. καθ’ ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κληρονομοῦν τε καὶ ὅλον ἄρτον μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφέλοτητι καρδίας, 47. αἰνοῦντες τὸν θεόν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. 'Ο δὲ κύριος προσετίθει τοὺς σωζομένους καθ’ ἡμέραν τῇ ἐκκλησίᾳ.

III. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὧραν τῆς προσευχῆς, τὴν
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ἐννάτην. 2. Καὶ τις ἄνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, διὸ ἐτίθεν αὐτόν καθ’ ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τῆς λεγομένης ὁραλάν, τοῦ αἵτειν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. 3. Ὁ δὲ Πέτρος Πέτρος καὶ Ἰωάννης μέλλοντες εἰσίνεις εἰς τὸ ἱερόν ἡρώτα ἐλεημοσύνην λαβεῖν. 4. Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε· βλέψον εἰς ἡμᾶς. 5. Ὅ δὲ ἐπείχεν αὐτοῖς προσδοκῶν τι παρ’ αὐτῶν λαβεῖν. 6. Εἶπε δὲ Πέτρος· ἀργύριον καὶ χρυσίον ὑπάρχει μοι· δὲ δὲ ἔχω, τοῦτο σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζαραίου ἔχειραι καὶ περιπάτει. 7. Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε, παραχάμη αὐτὸν τῆς δεξιᾶς καὶ τὰ σφυρά. 8. καὶ ἔξαλλόμενος ἔστη, καὶ περιπάτει, καὶ εἰς ἡλικία σύναυτος εἰς τὸ ἱερόν περιπατῶν καὶ ἄλλομενος καὶ αἰνῶν τὸν θεόν. 9. Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα, καὶ αἴνων τὸν θεόν. 10. ἔπεινωσκόν τις αὐτοῦ, ὅτι ὁσίος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὁραλῇ πύλῃ τοῦ ἱεροῦ, καὶ ἐπιλήσθησαν δάμβους 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 Σολομώνος ἐκθαμβοῖ. 12. Ἰδὼν δὲ Πέτρος ἀπεκρίνας· ὁ πρὸς τὸν λαὸν· ἄνδρες Ἰσραήλιται, τι θαυμάζετε· εἰπεὶ τούτῳ; ἡ ἡμῖν τί ἀτενίζετε, ὡς ἢδα δυνάμει ἢ εὐσεβεία πεποίηκόσι τοῦ περιπατεῖν αὐτῶν; 13. Ὁ θεὸς ἡβραίς καὶ Ἰσραήλ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παιδα αὐτοῦ Ἰησοῦν, διὸ ὑμεῖς μὲν παρεδώκατε, καὶ ἡρῴσασθε ἂντων κατὰ πρὸσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. 14. Ὡς ὑμεῖς δὲ τὸν ἄγιον καὶ δίκαιον ἡρῴ-
πραξείς

σασθε, καὶ ἕτησασθε, ἀνδρά φονέα χαρισθήναι ὑμῖν, 15. τὸν δὲ ἄρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὅπο ο θεὸς ἤγειρεν ἐκ νεκρῶν, οὐ ἡμεῖς μάρτυρες ἐσμεν. 16. Καὶ ἔπει τῇ πίστει τοῦ ὄνόματος αὐτοῦ τούτον, ὅπο θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὅνομα αὐκοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἐδώκεν αὐτῷ τὴν ὅλοκληραν ταύτην ἀπέναντι πάντων ὑμῶν. 17. Καὶ νῦν, ἀδελφοί, οίδα, ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὅπερ καὶ οἱ ἀρχιόντες ὑμῶν. 18. Ὁ δὲ θεὸς ἡ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπιλήσασθε οὕτω. 19. Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἀμαρτίας, ὅπως ἃν ξέλωσι καιροὶ ἀναψύξωσι ἀπὸ προσώπου τοῦ κυρίου. 20. καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστὸν. 21. ὃν δὲ οὐρανὸν μὲν δὲξασθαὶ ἁχρὶ χρόνον ἀποκαταστάσεως πάντων, ὅπο ἐλάλησεν ο θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. 22. Μωϋσῆς μὲν πρὸς τοὺς πατέρας ἔστε, ἃτι προφήτην ὑμῖν ἀναστήσει κύριος-ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμὲ· αὐτοῦ ἀκούσεις κατὰ πάντα, ὅσα ἃν λαλήσῃ πρὸς ὑμᾶς. 23. Ἐσται δὲ, πᾶσα ψυχή, ὅτις ἃν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. 24. Καὶ πάντες δὲ οἱ προφηταὶ ἀπὸ Σαμουήλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ κατήγειλαν τὰς ἡμέρας ταύτας. 25. Ἰμεῖς ἔστε οἱ νῦν τῶν προφητῶν καὶ τῆς διαθήκης, ἃς διέθετο ο θεός πρὸς τοὺς πατέρας ὑμῶν, λέγον πρὸς Ἀβραὰμ· καὶ ἐν τῷ σπέρματί σου ἐνυπνησθήσεται πάσαι αἱ πατριαὶ τῆς γῆς. 26. Ἰμεῖν πρῶτον ὁ θεὸς ἀναστήσας τὸν παίδα αὐτοῦ Ἰησοῦν ἀπεστείλεν αὐτῶν ἐνυπνησθήσεται ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηρῶν ὑμῶν.
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IV. Δαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἑρείς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ ὁ Σαδδουκαῖος. 2. διαπονούμενοι διὰ τὸ διδάσκειν αὐτούς τὸν λαόν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. 3. Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τὴν σήμειν εἰς τὴν αὔριον. ἦν γὰρ ἐστὲρα ἡδη. 4. Πολλοὶ δὲ τῶν ἄκουσάν τιν τὸν λόγον ἐπιστευσαν, καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἄνδρῶν ὥσπερ χιλιάδες πέντε. 5. Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβύτερους καὶ γραμματεῖς εἰς Ἰεροσαλήμ, 6. καὶ Ἰωάννη τὸν ἄρχιερα, καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ δοσὶ ἦσαν ἐκ γένους ἀρχιερατικοῦ. 7. καὶ στῆσαντες αὐτούς ἐν τῷ μέσῳ ἐπινῦναντος; ἐν ποιὰ δύναμει ἢ ἐν ποιὼ ὀνόματι ἐποίησατε τοῦτο ὑμεῖς; 8. Τότε Πέτρος πλησθεὶς πνεύματος ἀγίου ἐπὶ πρὸς αὐτοὺς ἄρχοντας τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ, 9. εἰ ἦμεῖς σήμερον ἀνακρίνομεθα ἐπὶ εὐεργεσία ἁθρόποιον ἀσθενοῦς, ἐν τίνι ὡς σεσώσται, 10. γνωστὸν ἐστὼ πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζαρίου, ὃς ὑμεῖς ἐσταυρώσατε, ἵνα τὸ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ ὡς παρέστηκεν ἐνώπιον ὑμῶν ὑγίης. 11. Οὕτως ἐστιν ὁ λίθος ὁ ἐξουθενθεῖς υφ’ ὑμῶν τῶν οἰκοδομοῦντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. 12. Καὶ οὐκ ἐστιν ἐν ἄλλῳ οὐδενὶ ὁ σωτήρια, οὐτε γὰρ ἀνομά ἐστιν ἔτερον ὑπὸ τῶν ὑπαγόν τὸ δεδομένον ἐν ἁθρόποις, ἐν ὃ δεὶ σωθῆναι ἡμᾶς. 13. Ἐσωρούντες δὲ τὴν τοῦ Πέτρου παρῆσιαν καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι ἁθρόποι ἀγράμματοι εἰς καὶ ἰδιώται, ἑθαύμαζον, ἐπεγινόσκον τοῖς αὐτοῖς, ὅτι σῦ τῷ Ἰησοῦ ἦσαν,) 14. τῶν δὲ ἀνθρώπων βλέποντες σὺν αὐτοῖς ἠστώτα τοῖς τεθερα-
πευμένων, οὐδὲν εἴχον ἀντεπεῖν. 15. Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους 16. λέγοντες τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δὲ αὐτῶν, τάσι τοῖς κατοικοῦσιν Ἰερουσαλήμ φανέρων, καὶ οὐ δυνάμεθα ἀρνησάσθαι. 17. ἀλλὰ ἵνα μὴ ἔπι πλείον διανεμηθῇ εἰς τὸν λαὸν, ἀπειλη ἀπειλησάμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὅνοματι τούτῳ μηδὲν ἀνθρώπων. 18. Καὶ καλέσαντες αὐ- τοὺς, παρῆγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὅνοματι τοῦ Ἰησοῦ. 19. Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς ἐίπον· εἰ δίκαιον ἔστιν ἐνόπιον τοῦ θεοῦ ὡς ἀκούειν ἀλλυν ἡ τοῦ θεοῦ, κρίνατε. 20. Οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἱκουσαμεν, μὴ λαλεῖν. 21. Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὑρίσκοντες τὸ πῶς κολάσανται αὐτοῖς, διὰ τὸν λαὸν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγο- νότι. 22. Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος, ἐφ’ δὲ ἐγεγόνει τὸ σημεῖον τούτῳ τῆς ἰάσεως.

23. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἱδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἄρχοντες καὶ οἱ πρεσβύτεροι εἶπον. 24. Οἱ δὲ ἀκούσαντες ὁμοθυμα- δὸν ἦραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπον· δέσποτα, σὺ ο θεός, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, 25. διὰ στόματος Δαυίδ παιδὸς σου εἰπόν· ἵνα τι ἑφρύαξαι ἐθνε 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 ἐπὶ ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἄγιον παῖδα σου Ἰησοῦν, διν
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32. Τού δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἐλεγεν ἰδιον εἶναι, ἀλλὰ ἦν αὐτοῦ ἀπαντακοινά. 33. Καὶ μεγάλη δυνάμει ἀπεδίδον τὸ μαρτύριον οἰ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34. Οὐδὲ γὰρ ἐνδείξει τῆς ὑπήρχεν ἐν αὐτοῖς· ὁσοὶ γὰρ κτήτορες χωρίων ἢ οἰκίων ὑπήρχον, πωλοῦντες ἐφέρον τὰς τιμὰς τῶν πιπρασκομένων, 35. καὶ ἔτθονον παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἐκάστῳ, καθότι ἀν τις χρείαν εἶχεν. 36. Ἰωσὴς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων (ὅ ἐστι μεθερμηνευόμενον ύπὸς παρακλήσεως), Λευτῆς, Κύπριος τῷ γένει, 37. ὑπάρχοντος αὐτῷ ἄγρον, πωλήσας ἤγεγκε τὸ χρῆμα καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

3. Ἀνὴρ δὲ τις Ἀνανίας ἀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησε κτήμα, 2. καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνεδρίας καὶ τῆς γυναικὸς αὐτοῦ· καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3. Εἴπε δὲ Πέτρος Ἀνανία, διὰ τί ἐπλήρωσεν ὁ σατανᾶς τήν
καρδιάν σου, ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; 4. Οὐχὶ μένον σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπήρχε; τί ὅτι ἐθοῦν ἐν τῇ καρδιᾷ σου τὸ πράγμα τοῦτο; οὐκ ἐψευσόμεθα ἀνθρώπως, ἀλλὰ τῷ θεῷ.
5. Ἀκούον δὲ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε. καὶ ἔγενετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 6. Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν.
7. Ἐγένετο δὲ ὃς ὁ ἄρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδοὺ τὸ γεγονός εἰσῆλθεν. 8. Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· εἰπέ μοι, εἰ τοσοῦτον τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπε· ναὶ, τοσοῦτον. 9. Ὁ δὲ Πέτρος εἶπε πρὸς αὐτὴν· τί ὅτι συνεφώνησι ὑμῖν πειράζατο τὸ πνεῦμα κυρίου; ἵδοι, οἱ πόδες τῶν θαυμάτων τὸν ἄνδρα σου ἔπι τῇ θύρᾳ, καὶ, ἐξοίσουσι σε. 10. Ἐπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν. εἰσελθόντες δὲ οἱ γενικοὶ ἐφέν τὴν νεκρον καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. 11. Καὶ ἔγενετο φόβος μέγας ἐφ’ ὅλη τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 12. Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεία καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸς ἀπαντήσεις ἐν τῇ στοᾷ Ἰσολομώνος. 13. τῶν δὲ λοιπῶν οὐδεὶς ἑτοίμα κολλᾶσθαι αὐτοῖς, ἀλλ’ ἐμεγάλυνεν αὐτοὺς ὁ λαὸς, 14. (μᾶλλον δὲ προσέπεσεν πιστεύοντες τῷ κυρίῳ, πλήθη ἄνδρῶν τε καὶ γυναικῶν,) 15. ὥσπερ κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλίνων καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου καὶ ἡ σκιὰ ἐπισκιάζῃ τινὶ αὐτῶν. 16. Συνήρχετο δὲ καὶ τὸ πλήθος τῶν περίξ πόλεων εἰς Ἰερουσαλήμ, φέροντες
ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οίτινες ἐδερπευόντο ἀπαντεῖς.

17. Ἀναστάς δὲ ὁ ἄρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἱρέσεις τῶν Σαδδουκαίων, ἐπιλήθησαν ξῆλου, 18. καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους καὶ ἐδεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. 19. Ἀγγελος δὲ κυρίοι διὰ τῆς νυκτὸς ἦνοιξε τὰς θύρας τῆς φυλακῆς, ἔξαγαγων τε αὐτοὺς εἰπε· 20. πορεύεσθε καὶ σταθέντες ἅλαείτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ξωῆς ταύτης. 21. Ἀκούσαντες δὲ εἰςήλθον ὑπὸ τὸν βρόθρον εἰς τὸ ἱερὸν καὶ ἔδιδασκον. παραγενόμενος δὲ ὁ ἄρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν νῦν Ἰσραήλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθήναι αὐτούς. 22. οἱ δὲ ὑπηρέται παραγενόμενοι ὁχὺ εὗρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες· 23. στὶ τὸ μὲν δεσμωτήριον εὑρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φυλακας ἐστώτας πρὸ τῶν θυρῶν, ἀνοίγαντες δὲ ἔσω οὐδένα εὗρομεν. 24. Ὅς δὲ ἦκορος τοὺς λόγους τούτους ὑπὸ ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἄρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἄν γένοιτο τούτο. 25. Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοὶς [λέγων].· στὶ ῥεὶν, οἱ ἄνδρες, οὗ ἔθεσθε ἐν τῇ φυλακῇ, εἰσίν ἐν τῷ ἱερῷ, ἐστώτες καὶ διδάσκοντες τὸν λαὸν. 26. Τοτε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς οὐ μετὰ βίας· ἐφοβοῦτο γὰρ τὸν λαὸν, ἵνα μὴ λιθασθῶσιν. 27. Ἀγαθοντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ καὶ ἐπηρώτησεν αὐτοὺς ὁ ἄρχιερεὺς. 28. λέγων· οὐ παραγενελιπήν ἐντολακας ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὁμοίῳ τούτῳ; καὶ ῥεὶν, πεπληρώκατε τὴν Ἰερουσαλήμ τῆς διδαχῆς ὑμῶν καὶ βούλεσθε ἐπαγαθον. 
γεϊν ἐφ' ἡμᾶς τὸ αἶμα τοῦ ἀνθρώπου τούτου. 29. Ἀπο-
kriθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον πειθα-
ρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώπους. 30. Ὁ θεὸς τῶν
πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ἤν ἡμεῖς διεχειρίσασθε
κρεμάσαντες ἐπὶ ξύλου. 31. τούτον ὁ θεὸς ἀρχηγὸν
καὶ σωτῆρα ὑψώσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν
τῷ Ἰσραήλ καὶ ἄφεσιν ἀμαρτιῶν. 32. Καὶ ἡμεῖς
ἐσμεν αὐτοῦ μάρτυρες τῶν ρημάτων τούτων,
kαὶ τὸ πνεῦμα δὲ τῷ ἄγιον, δὴ ἔδωκεν ὁ θεὸς τοῖς
πειθαρχοῦσιν αὐτῷ. 33. Οἱ δὲ ἀκούσαντες διεπρέ-
σοντο καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. 34. Ἀναστὰς
dὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὁνόματι Γαμαληλῆ,
νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν
ἐξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι. 35. Εἶπεν
τε πρὸς αὐτοὺς· ἀνδρέεις Ἰσραήλ, προσέχετε ἑαυτοῖς,
ἐπὶ τοῖς ἄνθρωποις τούτοις τὶ μέλλετε πράσσειν. 36.
Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεουδᾶς
λέγων εἰναὶ τινα ἑαυτοῦ, ὦ προσεκολλήθη ἄριθμὸς
ἀνδρῶν ὡσεὶ τετρακοσίων· ὡς ἀνηρέθη, καὶ πάντες,
ὁσοὶ ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς
οὐδέν. 37. Μετὰ τούτον ἀνέστη Ἰουδᾶς ὁ Γαλιλαῖος
ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν
ἰκανὸν ὡς ἑαυτοῦ· κακεῖνος ἀπώλετο, καὶ πάντες,
ὁσοὶ ἐπείθοντο αὐτῷ, διεσκορπίσθησαν. 38. Καὶ τὰ
νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων
καὶ έάσατε αὐτούς,—ὄτι, ἐὰν ἦ ἐξ ἀνθρώπων ἡ βουλὴ
αὐτῇ ἢ τὸ ἔργον τούτῳ, καταλυθήσεται. 39. εἰ δὲ
ἐκ θεοῦ ἐστιν, οὐ δύνασθε καταλῦσαι αὐτό,—μῆποτε
καὶ θεομάχοι εὑρεθήτε. 40. 'Ἐπείσθησαν δὲ αὐτῷ·
kαὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες
παρῆγγελλαν μὴ λαλέιν ἐπὶ τῷ ὅνοματι τοῦ Ἰησοῦ,
kαὶ ἀπέλυσαν αὐτούς. 41. Οἱ μὲν οὖν ἐπορεύοντο
χαλέουντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ
ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

6. Υπόμονας κατηξιώθησαν ἄτιμασθήναι. 42. πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύνοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστὸν.

6. Ἐν δὲ ταῖς ἡμέραις ταυταῖς πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ ἀι χήραι αὐτῶν. 2. Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλήθος τῶν μαθητῶν ἔστων οὐκ ἀρεστὸν ἔστων, ἡμᾶς καταλείπαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζιας. 3. Ἐπισκέψασθε οὖν, ἄδελφοι, ἀνδράς ἐξ υἱῶν μαρτυρούμενος ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὗτος καταστήσομεν ἐπὶ τῆς χρείας ταύτης. 4. ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτέρησομεν. 5. Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντός τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἀνδρὰ πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχέα, 6. οἳς ἐστήσαν ἑνώπιον τῶν ἀποστόλων καὶ προσευχόμενοι ἐπέθηκαν αὐτοῖς τὰς χείρας. 7. Καὶ ὁ λόγος τοῦ θεοῦ ἠνίκαν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλήμ σφόδρα: πολὺς τε ὅχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

8. Στέφανος δὲ πληρὴς χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεία μεγάλα ἐν τῷ λαῷ. 9. Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Διβερτῖνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ασίας συζητοῦντες τῇ Στεφάνῳ, 10. καὶ οὐκ ἰσχυν ἀντιστίχησεν τῇ σοφίᾳ καὶ τῇ πνεύματι, φίλαλεῖ. 11. Τότε ὑπέβαλον ἄνδρας λέγοντας· ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν θεόν. 12. Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμμα-
τεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον. 13. Ἐστησάντες μάρτυρας ψευδείς λέγον- 
τας ὅ ἄνθρωπος οὗτος οὐ παύεται ἢματα 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 ἔθη, καὶ 
παρέδωκεν ἦμιν Μαύσης. 15. Καὶ ἀπενώπισαν εἰς 
αὐτὸν πάντας οἱ καθεξόμενοι ἐν τῷ συνεδρίᾳ εἶδον τὸ 
πρόσωπον αὐτοῦ ὅσει πρόσωπον ἄγγελου.

VII. Εἶπε δὲ ὁ ἀρχιερεὺς· εἰ ἄρα τάχτα οὕτως ἔχει; 2. Ὁ δὲ ἔφη· ἄνδρες ἀδελφοί καὶ πατέρες, 
ἀκούσατε· ὁ θεὸς τῆς δόξης ὁφθη τῷ πατρὶ ἡμῶν 
Ἄβραάμ διότι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἡ κατοικήσαι 
αὐτὸν ἐν Χαρράν, 3. καὶ εἶπε πρὸς αὐτὸν· ἔξελθε ἐκ 
τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς 
τὴν γῆν, ἥν ἂν σοι δείξω. 4. Τότε ἔξελθων ἐκ γῆς 
Χαλδαίων κατέκησεν ἐν Χαρράν· κακεῖθεν, μετὰ τὸ 
ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετόκισεν αὐτὸν εἰς 
τὴν γῆν ταύτην, εἰς ἣν ὤμεις νῦν κατοικεῖτε. 5. Καὶ 
οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα 
ποδός, καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν 
αὐτήν καὶ τὸ σπέρματι αὐτοῦ μετ' αὐτῶν, οὐκ ὄντος 
αὐτῷ τέκνου. 6. Ἐξάληψε δὲ οὕτως ὁ θεός, ὅτι ἔσται 
τῷ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δοῦ-
λόσουσιν αὐτῷ καὶ κακῶσουσιν ἐτῇ τετρακόσιᾳ. 
7. Καὶ τὸ ἔθνος, ὁ ἔαν δουλεύσωσι, κρινῷ ἐγὼ, εἶπεν ὁ 
θεός, καὶ μετὰ τάχτα ἐξελεύσονται καὶ λατρεύσουσί 
μοι ἐν τῷ τόπῳ τοῦτο. 8. Καὶ ἔδωκεν αὐτῷ διαθή-

κην περιτομῆς· καὶ οὗτος ἐγέννησε τὸν Ἰσαὰκ, καὶ 
περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὑμὸν, καὶ ὁ Ἰσαὰκ 
τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. 
9. Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέ-
δοντο εἰς Αἰγυπτον, καὶ ἦν ὁ θεὸς μετ' αὐτοῦ 10. καὶ
εξειλατο αυτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραώ βασιλέως Αἰγυπτίου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπὶ Αἰγυπτίου καὶ ὅλον τὸν ὅλον αὐτοῦ. 11. Ἡλθε δὲ λειμός ἐφ’ ὅλην τὴν γῆν Αἰγυπτίου καὶ Χαναάν, καὶ θλίψεις μεγάλη, καὶ οὐχ εὐρίσκον χορτάσματα οἱ πατέρες ἡμῶν. 12. Ἀκούσας δὲ Ἰακώβ ὑντα σῆτα ἐν Αἰγυπτίῳ ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον. 13. καὶ ἐν τῷ δεύτερῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἁδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραώ τῷ γένος τοῦ Ἰσραήλ. 14. Ἀποστέιλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ καὶ πᾶσαν τὴν συγγενείαν αὐτοῦ ἐν ψυχαῖς ἐβδομήκοντα πέντε. 15. Κατέβη δὲ Ἰακώβ εἰς Αἰγυπτίον, καὶ ἔτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, 16. καὶ μετεΘήσασαν εἰς Συχέμ καὶ ἔτεθησαν ἐν τῇ μνήμῃ, ὁ ὀνόματος Ἀβραὰμ τιμής ἀργυρίου παρὰ τῶν ὑιῶν Ἐμμωρ τοῦ Συχέμ. 17. Καθὼς δὲ ἦγγιξεν ὁ χρόνος τῆς ἐπαγγελίας, ἦς ὤμοσεν ὁ θεὸς τῷ Ἀβραὰμ, ἠξίζεσεν ὁ λαὸς καὶ ἐπλήθυνε ἐν Αἰγυπτίῳ. 18. ἀχρις οὖ ἀνέστη βασιλεὺς ἐτέρος, ὁς οὐκ ἦδει τὸν Ἰωσήφ. 19. Θυτὸς κατασφιάσαμεν τῶν γένος ἡμῶν ἕκακωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεί ἐκθέετα τὰ βρέφη αὐτῶν εἰς τὸ μῆ ξωογονεῖσθαι. 20. ἐν δὲ καὶ ἐγεννήθη Μωύσης, καὶ ἦν ἄστειος τῆς θεοῦ δὲ ἀνετράφη μήνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός [αὐτοῦ]. 21. Ἐκείθεντα δὲ αὐτὸν ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν ἐαυτῇ εἰς νιῶν. 22. Καὶ ἐπαιδεύθη Μωύσης τάσι σοφία Αἰγυπτίων ἦν δὲ δυνάτος ἐν λόγοις καὶ ἐργοῖς αὐτοῦ. 23. ὅσ δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδιὰν αὐτοῦ ἐπισκέψαθαι τοὺς ἁδελφοὺς αὐτοῦ, τοὺς νιῶν Ἰσραήλ. 24. Καὶ ἦδον τίνα ἀδικούμενον ἡμύνατο, καὶ ἐποίησεν
έκδικησιν τῇ καταπονομένῳ πατάξας τὸν Αἰγυπτιον. 25. Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ θεός διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἵ δὲ οὐ συνήκαν. 26. Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὄφη αὐτοῖς μαχαμένοις, καὶ συνήλασεν αὐτοὺς οἷς εἰρήνην εἰπόν· ἄνδρες, ἀδελφοί ἔστε ὑμεῖς· ἵνα τί ἀδικεῖτε ἀλλήλους; 27. ὃ δὲ ἀδικών τὸν πλησίον ἀπόσατο αὐτὸν εἰπόν· τίς σε κατέστησεν ἁρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28. μὴ ἄνελεῖν με σὺ θέλεις· διν τρόπον ἄνειλες χθές τὸν Αἰγυπτιον; 29. Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὐ ἐγέννησεν νίοις δύο. 30. Καὶ πληρωθέντων ἑτῶν τεσσαράκοντα ὄφη αὐτῷ ἐν τῇ ἑρήμῳ τοῦ ὅρους Σινᾶ ἄγγελος κυρίου ἐν φλογὶ πυρὸς βάτου. 31. ὃ δὲ Μωϋσῆς ἴδων ἔθαυμας τὸ ὀραμα· προσερχομένου δὲ αὐτοῦ κατανοήσαι, ἐγένετο φωνὴ κυρίου πρὸς αὐτῶν. 32. ἔγω ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακὼβ· ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοήσαι. 33. Εἴπε δὲ αὐτῷ ὁ κύριος· λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ χαρ τοπος, ἐν ᾗ ἐστηκας, γῇ ἀγία ἐστίν. 34. ἴδων εἰδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναχοῦ αὐτῶν ἥκουσα, καὶ κατέβην ἐξελέσθαι αὐτοὺς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἰγυπτόν. 35. Τούτων τὸν Μωϋσῆν, δὲ ἡρώισαντο εἰπόντες· τίς σε κατέστησεν ἁρχοντα καὶ δικαστήν; τούτων ὁ θεὸς ἁρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἁγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. 36. Οὗτος ἐξήγαγεν· αὐτοὺς, ποιησας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ καὶ ἐν ἐρυθρῇ θαλάσσῃ καὶ ἐν τῇ ἑρήμῳ ἑτη τεσσαράκοντα. 37. Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοὺς νιοὶς Ἰσραήλ· προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ἐκ τῶν ἀδελ.
φῶν ὑμῶν, ὅσε ἐμὲ· αὐτοῦ ἀκούσεσθε. 38. Οὕτως ἔστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὅρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, διὰ ἐδέξατο λόγια ξόντα δοῦναι ἡμῖν, 39. ὥσε ἡθέλησαν ὑπῆκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἰγυπτόν, 40. εἰπόντες τῷ Ἀαρῶν· ποίησον ἡμῖν θεοὺς, οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, διὰ ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγυπτοῦ, ὥσε ὕδαμεν τῇ γέγονεν αὐτῷ. 41. Καὶ ἐρωτήσατο ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφράνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 42. Ἐστρεψε δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοῖς λατρεύειν τῇ στρατῇ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν μῆ σφάγια καὶ θυσίας προσήνεγκατε μοι ἡτί τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἰκὸς Ἰσραήλ; 43. καὶ ἀνελάβετε τὴν σκηνήν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ ἡμῶν Ἡρῴδα, τοὺς τύπους, οὐδὲ ἐπονήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιών ὑμᾶς ἐπέκεινα Βαβυλῶνος. 44. Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθώς διετάξατο ὁ λαλῶν τῷ Μωϋσὶ· ποιήσαι αὐτὴν κατὰ τῶν τύπων, διὸ ἐσώκει· 45. ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰσραήλ ἐν τῇ κατασχέσει τῶν ἐθνῶν, διὸ ἔξωσεν οἱ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἐξω τῶν ἡμερῶν Δαυίδ. 46. Ὁς εὑρε χάριν ἐνώπιον τοῦ θεοῦ καὶ ἤτισαν εὑρεῖν σκήνωμα τῷ θεῷ Ἰακὼβ. 47. Σολομῶν δὲ ἐκκοδόμησεν αὐτῷ οἶκον. 48. Ἀλλὰ οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ, καθὼς ὁ προφήτης λέγει· 49. δο ὑποστόδιον τῶν ποδῶν μου· ποιον οἶκον οἰκοδομήσετε μοι, λέγει κύριος, ἡ τὸς τόπος τῆς καταπαύσεως μου;
50. οὐχὶ η λείρα ουκ ἐποίησε ταῦτα πάντα; 51. Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὄσιν, ὑμεῖς ἂεὶ τῷ πνεύματι τῷ ἀγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. Σώ ντα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαιού, οὐ δὲν ὑμεῖς προδόται καὶ φονεῖς γεγένθε, 53. οἰνίνες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

54. Ἀκούοντες δὲ ταῦτα διειπρόντο ταῖς καρδιαῖς αὐτῶν, καὶ ἔβρυχον τοὺς ὁδόντας ἐπ' αὐτῶν. 55. Ἡπάρχων δὲ πλήρης πνεύματος Ἱησοῦν εἰσὶν ὡς οἱ ὑπὸν ἐδόξαν θεοῦ καὶ Ἰησοῦν ἔστωτα ἐκ δεξιῶν τοῦ θεοῦ, καὶ εἰπεν. 56. ἰδοὺ, θεωρῶ τούς ὑπον ἄνεφρομένους καὶ τὸν καὶ τοῦ Ἰωρόπτου ἐκ δεξιῶν ἔστωτα τοῦ θεοῦ. 57. Κράξαντες δὲ φωνῇ μεγάλῇ συνέσχον τὰ στα αὐτῶν καὶ ὁρμήσαν ὁμοθυ- μαδὼν ἐπ' αὐτῶν, 58. καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοῦς πόλεως νεανίου καλομιθέουν Σαῦλον, 59. καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλομόμενον καὶ λέγοντα· κύριε Ιησοῦ, δέξαι τὸ πνεῦμά μου. 60. Θείς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ κύριε, μὴ στήσῃ αὐτοῖς τὴν ἀμαρτίαν ταῦτην. Καὶ τούτο εἰπών ἐκοιμήθη.

VIII. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ημέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἰεροσολύμωι· πάντες δὲ διεσπάρθησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων. 2. Συνεκόμι- σαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο κοπτεῖν μέγαν ἐπ' αὐτοῦ. 3. Σαῦλος δὲ ἔλυμαιντο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορεύμενον,
σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

4. Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον. 5. Φιλίππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. 6. Προσεῖχον τε οἱ χιλιάδες τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἄκουειν αὐτούς καὶ βλέπειν τὰ σημεῖα, ἔπολει. 7. Πολλῶν γὰρ τῶν ἐχόντων πνεῦμα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἔξηρχετο, πολλοὶ δὲ παραλειώμενοι καὶ χαλοὶ ἑθερπευθήσαν. 8. Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἑκείνη. 9. Ἀνήρ δὲ τις ὁνόματι Σίμων προύπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἠξιστών τὸ ἔθνος τῆς Σαμαρείας, λέγων εἰναι τινα ἐαυτὸν μέγαντος τίς προσεῖχον πάντες ἀπὸ μικροῦ ἐκατομμύριου λέγοντες· οὗτος ἐστὶν ἡ δύναμις· τοῦ θεοῦ ἡ καλομένη μεγάλη. 11. Προσεῖχον δὲ αὐτῷ διὰ τὸ ἱκανὸν χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτοὺς. 12. Ὅτε δὲ ἐπιστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὁνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. 13. Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτίσθησιν ἢν προσκαρτερῶν τῷ Φιλίππῳ θεωρῶν τὰ σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο. 14. Ἀκούσαντες δὲ οἱ ἐν Ἰεροσολύμωι ἀπόστολοι, ὅτε διδεκται ἡ Σαμαρεία τῶν λόγων τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην, 15. ὁτίνες καταβάντες προσηύχαντο περὶ αὐτῶν, ὅπως λάβωσιν πνεῦμα ἄγιον. 16. Οὕτω γὰρ ἦν ἐπ', οὐδὲν αὐτῶν ἐπιπεπτομένος, μόνον δὲ βεβαπτισμένοι υπῆρχον εἰς τὸ ἄνομα τοῦ κυρίου Ἰησοῦ. 17. Τότε ἐπετίθεν οἱ χείρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἁγίου. 18. Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν
τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἄγιον, προσήνεγ-κεν αυτοῖς χρήματα 19. Λέγων δότε κάμοι τὴν ἔξουσιάν ταύτην, ἵνα φ’ ἔαν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ πνεῦμα ἄγιον. 20. Πέτρος δὲ εἶπε πρὸς αὐτόν· τὸ ἀργύριόν σου σὺν σοι εἰς εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. 21. Οὐκ ἔστιν σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἢ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ θεοῦ. 22. Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ ἔστησε τῷ θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου. 23. Εἰς γὰρ χολῆν πυκρίας καὶ σύνδεσμον ἄδικιας ἀρῶ σε ὑντα. 24. Ἀποκρίθης δὲ ὁ Σίμων εἶπε· δεῦθης ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅταν μηδὲν ἐπέλθῃ ἐπ’ ἐμὲ ἀν εἰρήκατε. 25. Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεψαν εἰς Ἰερουσαλήμ, πολλὰς τε κόμισας τῶν Σαμαρείτῶν εὐθυγελίσατο. 26. Ἀγγέλος δὲ κυρίου ἐλάλησε πρὸς Φιλίππων λέγων· ἀναστῆθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλήμ εἰς Γάζαν· αὐτὴ ἐστὶν ἔρημος. 27. Καὶ ἀναστὰς ἐπορεύθη καὶ ἤδει, ἀνήρ Αἰδίωψ, εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰδίωπος, δὴ ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς· δὴ ἐληλύθει προσκυνήσων εἰς Ἰερουσαλήμ, 28. ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαίαν. 29. Εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ· προσέλθε καὶ κολλήθητι, τῷ ἄρματι τούτῳ. 30. Προς ὅραν δὲ ὁ Φιλίππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαίαν, καὶ εἶπεν· ἀραγε γινώσκεις δὲ ἀναγινώσκεις; 31. ὡς δὲ εἶπεν· τὸς γὰρ ἄν δυναίμην, ἐγὼ μὴ τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν Φιλίππον ἀναβάντα καθίσαι σὺν αὐτῷ. 32. Ἡ
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δὲ περιοχὴ τῆς γραφῆς, ἧν ἀνεγίνωσκεν, ἦν αὐτὴ· ὡς πρόβατον ἐπὶ σφαγὴν ἡχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἀφώνοις, οὕτως αὐς ἀνοίγει τὸ στόμα αὐτοῦ. 33. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἡρθη· τὴν δὲ γενέαν αὐτοῦ τίς διηγήσεται; ὅτι αἰρεται ἀπὸ τῆς γῆς ἡ ξωὴ αὐτοῦ. 34. Ἀποκρίθησι δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε· δέομαι σου, περὶ τίνος ὁ προφήτης λέγει τούτῳ; περὶ ἑαυτοῦ, ἡ περὶ ἐτέρου τινός; 35. Ἀνοίξας δὲ ὁ Φιλίππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. 36. Ὅς δὲ ἐπορεύοντο κατὰ τὴν ὄδον, ἤλθον ἐπὶ τι υδάρω· καὶ φησιν ὁ εὐνοῦχος· ἵδοι, υδάρω. 37. τὶ κολύει με βαπτισθῆναι; [Εἴπε δὲ ὁ Φιλίππος· εἰ πιστεύεις εἰς ὅλης τῆς καρδίας εἴξεστιν ἀποκρίθησι δὲ εἶπε· πιστεύω τὸν νῦν τοῦ θεοῦ εἰναι τὸν Ἰησοῦν Χριστὸν.] 38. Καὶ ἐκεῖνοι στήναι τὸ ἄρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ υδάρω, ὥς, τε Φιλίππου καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισαν αὐτὸν. 39."Οτε δὲ ἀνέβησαν ἐκ τοῦ υδάτος, πνεύμα κυρίου ἤρπασε τὸν Φιλίππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὄδον αὐτοῦ χαῖρων. 40. Φιλίππος δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἐως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

IX. Ὅ δὲ Σαῦλος ἔτι ἐμπνεόν ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ 2. ἤτισατο παρ᾽ αὐτοῦ ἑπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως εἀν τινας εὑρη τῆς ὀδοῦ ὄντας, ἀνδρὰς τε καὶ γυναῖκας, δεδεμένους ἀγάγη εἰς Ἰερουσαλήμ. 3. Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραφεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ, 4. καὶ πεσὼν ἐπὶ τὴν γῆν ἢκουσε φωνῆν λέγουσαν αὐτῷ· Σαοῦλ, Σαοῦλ, τι
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με διώκεις; 5. Εἰπε δὲ· τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν· ἐγὼ εἰμί Ἰησοῦς, δυ σὺ διώκεις; [σκληρόν σοι πρὸς κέντρα λακτίζειν. 6. Τρέμων τε καὶ θαμβῶν εἰπε· κύριε, τί με θέλεις ποιήσαι; καὶ ὁ κύριος πρὸς αὐτόν·] ἀνάστηθι καὶ εἰσελθεί εἰς τὴν πόλιν, καὶ λα- ληθήσεται σοι, τί σε δεί ποιεῖν. 7. Οἱ δὲ ἀνδρεῖς οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἐννεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. 8. Ἡγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς, ἀνεφυμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδένα ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσή- γαγον εἰς Δαμασκόν. 9. Καὶ ἦν ἡμέρας τρεῖς μη βλέπον, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. 10. Ἡν δὲ τις μαθήτης ἐν Δαμασκῷ ὁνόματι Ἀνανίας, καὶ εἰπε πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι· Ἀνανία· Ὁ δὲ εἶπεν· ἵδοὺ ἐγὼ, κύριε. 11. Ὁ δὲ κύριος πρὸς αὐτὸν· ἀνασ- τᾶς πορεύθητι ἐπὶ τὴν ρύμην τὴν καλουμένην εὐθείαν, καὶ ζήσῃς ἐν οἶκῳ Ἰουδαία Σαῦλον ὁνόματι, Ταρσεά· ἵδον γὰρ προσεύχεται, 12. καὶ εἶδεν ἐν ὁράματι ἀν- δρα ὁνόματι Ἀνανίαν εἰσέλθοντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. 13. Ἀπεκρίθη δὲ Ἀνανίας· κύριε, ἀκόα ἀπὸ πολλῶν περὶ τοῦ ἄνδρος τούτου, ὥσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἰερουσαλήμ· 14. καὶ ὁδὲ ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δη- σαι πάντας τοὺς ἐπικαλουμένους τὸ ὁνομά σου. 15. Εἰπε δὲ πρὸς αὐτὸν ὁ κύριος· πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἔστιν οὗτος τοῦ βαστάσαι τὸ ὅνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, ὥσπερ τὸ Ἱσραήλ. 16. Ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὁνόματός μου παθεῖν. 17. Ἀπῆλθε δὲ Ἀνανίας καὶ εἰς Ἡλίαν εἰς τὴν αἰκίαν, καὶ ἐπιτεῖς ἐπὶ αὐτῶν τὰς χεῖρας εἶπε· Σαῦλ ἄδελφε, ὁ κύριος ἀρέσταλκέ με, Ἰησοῦς ὁ υἱὸς τοῦ ἀνθρώπου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου.
18. Καὶ εὐθέως ἀπέπεσον ὑπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσει λεπίδες, ἀνέβλεψε τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη. 19. Καὶ λαβὼν τροφὴν ἐνίσχυσεν. Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τεινᾶς. 20. καὶ εὐθεώς ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὐτός ἦστιν ὁ υἱὸς τοῦ θεοῦ. 21. Ἐξίστατο δὲ πάντες οἱ ἄκοινοι καὶ ἐλεγοῦν· οὕχ οὐτός ἦστιν ὁ πορθήσας ἐν Ἰερουσαλήμ τοὺς ἐπίκαιλουμένους τὸ ὄνομα τούτο; καὶ ὁ δὲ εἰς τούτῳ ἐληλύθει, ἵνα δεδεμένος αὐτοὺς ἀγάγη ἢπι τοὺς ἀρ-χιερεῖς. 22. Σαῦλος δὲ μᾶλλον ἐνεδύναμούτο, καὶ συνέχυσεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ συμβιβάζων, ὅτι οὐτός ἦστιν ὁ Χριστός. 23. Ὡς δὲ ἐπηροῦντο ἡμέραι ἤκαναν, συνεβουλεύ-σαντο οἱ Ἰουδαίοι ἀνέλειν αὐτόν· 24. ἐγνώσθη δὲ τῷ Σαῦλῳ ἢ ἐπιβουλή αὐτῶν· παρετραυμένῳ δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέ-λωσι. 25. λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθήκαν διὰ τοῦ τείχους χαλάσαντες ἐν σπυρίδι. 26. Παραγενόμενος δὲ [ὁ Σαῦλος] εἰς Ἰερουσαλήμ ἐπειράτο κολλάσθαι τοὺς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἦστι μαθητής. 27. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἠγαγεί πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς, πῶς ἐν τῇ ὅδε εἰδε τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὄνοματι τοῦ Ἰησοῦ. 28. Καὶ ὁ μετ’ αὐτῶν εἰπορεύμενος καὶ ἐκπορεύμενος ἐν Ἰερουσαλήμ καὶ παρρησιαζόμενος ἐν τῷ ὄνοματι τοῦ κυρίου Ἰησοῦ. 29. Ἐλάλει τε καὶ συνεζήτησε πρὸς τοὺς Ἑλληνισταῖς· οἱ δὲ επεχει-ρουν αὐτὸν ἀνέλειν. 30. Ἐπινόντες δὲ οἱ ἀδελφοὶ καθήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.
31. Αἱ μὲν οὖν ἐκκλησίαι καὶ θὸς τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομοῦμενει καὶ πορευόμενει τῷ φῶς τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἄγιου πνεύματος ἐπληθύνοντο. 32. Ἑγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἄγιους τοὺς κατοικοῦντας Λύδιαν. 33. Εὗρε δὲ ἐκεῖ ἀνθρωπόν τινα Αἰνέαν ὅνοματι, ἐξ ἐτῶν ὡκτῶ κατακείμενον ἐπὶ κραββάτῳ, ὡς ἦν παραλελυμένος. 34. Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἱεταὶ σε Ἰησοῦς ὁ Χριστὸς· ἀνάστηθι καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. 35. Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδιαν καὶ τὸν Σάρωνα, ὁτίνες ἐπέστρεψαν ἐπὶ τὸν κύριον.

36. Ἔν Ἰόππη δὲ τες ἦν μαθητρια ὅνοματι Ταβιθά, ἡ διερμηνευομένη λέγεται Δορκάς· αὐτὴ ἦν πλήρης ἀγαθοῦ ἐργῶν καὶ ἑλπισμοῦν ὡς ἐποεῖ. 37. Ἑγένετο δὲ ἐν ταῖς ἡμέραις ἑκείναι ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσατε δὲ αὐτὴν ἐθηκαν ἐν ὑπερφῳ. 38. Ἐγγὺς δὲ οὐσίς Λύδις τῇ Ἰόππῃ οἱ μαθηται ἄκουσαντες, ὥσπερ Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ἀκνῆσαι διελθεῖν ἐως αὐτῶν. 39. Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· διὸ παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερφῦν, καὶ παρέστησαν αὐτῷ πᾶσας ἐκ χρηα κλαίον- σαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὡς ἐποεῖ μετ᾽ αὐτῶν οὐσία ἡ Δορκάς. 40. Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος θεὶς τὰ γονάτα προσηνέξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε· Ταβιθά, ἀνάστηθι. Ἡ δὲ ἴνοιχτοι τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδούσα τὸν Πέτρον ἀνεκάθισε. 41. Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτὴν φωνήσας δὲ τοὺς ἄγιους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. 42. Γνωστὸν δὲ ἐγένετο καθ᾽ ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ
τον κύριον. 43. Ἐγένετο δὲ ἡμέρας ἵκανας μείναι αὐτὸν ἐν Ἰώσπην παρὰ τινι Σίμωνι βυρσεῖ.
Χ. Ἀνὴρ δὲ τις ἦν ἐν Καισαρείᾳ ὄνοματι Κορνήλιος, ἐκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, 2. εὐσεβῆς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἶκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διαπαντὸς. 3. εἶδεν ἐν ὀράματι φανερῶς, ὡσεὶ δραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ· Κορνήλιε. 4. Ὁ δὲ ἀπενίσας αὐτῷ καὶ ἐμφοβος γενόμενος εἶπε· τί ἐστι, κύριε; εἶπε δὲ αὐτῷ· αἱ προσευχαὶ σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνῶπιον τοῦ θεοῦ. 5. Καὶ νῦν πέμψον εἰς Ἰώσπην ἄνδρας καὶ μετάπεμψαι Σίμωνα, δε ἐπικαλεῖται Πέτρος. 6. οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, φέτιν οἰκία παρὰ θάλασσαν. 7. Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτεροῦντων αὐτῷ, 8. καὶ ἔγιγναμενος αὐτοῖς ἀπαντᾷ ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰώσπην. 9. Τῇ δὲ ἐπαύριον, ὁ δοιοποροῦντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ δραν ἡκτην. 10. Ἐγένετο δὲ πρόσπευνος, καὶ θελει γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων ἐπέπεσεν ἐπὶ αὐτὸν ἐκκατασίμας, 11. καὶ θεωρεῖ τὸν οὐρανὸν ἀνεσυμνενόν, καὶ καταβαίνειν σκεῦος τι ὡς ὅθὸνν μεγάλην, τέσσαριν ἀρχαῖς δεδεμένον, καὶ καθίμενον ἐπὶ τῆς γῆς, 12. ἐν δὲ υπήρχε πάντα τὰ τετράποδα τῆς γῆς [καὶ τὰ θηρία] καὶ τὰ ἐρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 13. Καὶ ἐγένετο φωνὴ πρὸς αὐτοῦ· ἀναστάς, Πέτρε, θῦσον καὶ φάγε. 14. Ὁ δὲ Πέτρος εἶπε· μηθαμῶς, κύριε· ὅτι οὐδέποτε ἐφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. 15. Καὶ φωνὴ πάλιν ἐκ
δευτέρου πρὸς αυτόν· δ' ο θεὸς ἐκαθάρισε, σὺ μὴ κοίνον. 16. Τούτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν υφανόν.

17. Ὡς δὲ ἐν ἐαυτῷ διηπόρει ὁ Πέτρος, τι ἂν εἴη τὸ ὁραμα, δ' εἶδε, καὶ ἴδον, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλόνα. 18. καὶ φωνήσαντες ἐπυθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ἔχει; 19. Τοῦ δὲ Πέτρου διενθυμουμένων περὶ τοῦ ὁραματος, εἶπεν αὐτῷ τὸ πνεύμα· ἴδον, ἄνδρες τρεῖς ζητοῦσι σε. 20. ἄλλα ἀναστὰς κατάβησι, καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος· ὅτε ἐγὼ ἀπέσταλκα αὐτούς. 21. Καταβὰ δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· ἴδον, ἐγώ εἰμι, δι' ἦσθητες· ἢ αἰτία, δ' ἢ πάρεστε; 22. Οἱ δὲ εἶπον· Κορνηλίος ἐκατοντάρχης, ἀνήρ δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενος τε ὑπὸ δολοῦ τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἅγγελου ἄγιου μετατέμφασαι σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκούσαι ρήματα παρὰ σοῦ. 23. Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξέσωσε, τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καὶ τινὲς τῶν ἀδέλφων τῶν ἀπὸ Ἰώππης συνήλθον αὐτῷ. 24. καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνηλίος ἦν προσδοκῶν αὐτοῖς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25. Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνηλίος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26. Ὅ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων· ἀνάστηθι· κἀγὼ αὐτὸς ἀνθρωπός εἰμι. 27. Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὐρίσκει συνεληυθότας πολλοὺς. 28. Ἐφε τε πρὸς αὐτοὺς· ὑμεῖς ἐπιστάσατε, ὡς ἀθέμιτον ἔστιν ἄνδρι Ἰουδαῖῳ κολλᾶσθαι ἡ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ
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θεὸς ἐδείξε μηδένα κοινῶν ἡ ἀκάθαρτον λέγειν ἀνθρωπον. 29. Διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς· πυθόμοι τιν οὖν, τινὶ λόγῳ μετεπέμψατο με·
30. Καὶ ὁ Κορνήλιος ἔφη· ἀπὸ τεταρτῆς ἡμέρας μέχρι ταύτης τῆς ὥρας ἦμην νυστεύων καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἑσθήτη λαμπρῷ. 31. καὶ φησι· Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή καὶ αἱ ἐλεημοσύναι σου ἑννήσθησαν ἐνώπιον τοῦ θεοῦ.
32. Πέμψον οὖν εἰς Ἰούπτην καὶ μετακάλεσαι Σιμωνᾶ, δς ἐπικαλεῖται Πέτρος· οὗτος καὶ ἡμῖν εἴης ἐν οἴκῳ Σιμωνοῦ βυρσέως παρὰ θάλασσαν· δς παραγενόμενος λαλήσῃ σοι. 33. Ἔξαυτῆς οὖν ἐπέμψα· πρὸς σε, σὺ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκούσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ θεοῦ.
34. Ἀνοίξας δὲ Πέτρος τὸ στόμα ἐλπεν· ἐπὶ ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἦστι προσωπολήπτης ὁ θεός, 35. ἀλλ' ἐν παντὶ ἔθνει ὁ φοβοῦμενος αὐτὸν καὶ ἐργαζόμενος δικαίωσῦνας δεκτὸς αὐτῷ ἦστι. 36. Τὸν λόγον, δν ἀπέστειλε τοῖς νιώοις Ἰσραήλ, εὐαγγελίζομεν εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτος ἦστι πάντων κύριος. 37. Ἡμεῖς οἴδαις τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα, ἐκήρυξαν Ἰωάννης. 38. Ἰησοῦ τοῦ ἄπο Ναζαρέτ, ὡς ἐχρίσεις αὐτὸν ὁ θεὸς πνεύματί ἀγίῳ καὶ δυνάμει, δς διήλθεν εὐρέγετων καὶ ἱώμενος πάντας τοὺς καταδύναστενομένους ὑπὸ τοῦ διαβόλου, ὃτι ο θεὸς ἦν μετ' αὐτοῦ. 39. Καὶ ἡμεῖς μάρτυρες πάντων δυν ἐποίησαν ἐν τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱεροσολύμι· δν καὶ ἀνείληκα λογοκρίσαστες ἐπὶ ξύλου. 40. Τούτον ὁ θεὸς ἠγείρει τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γε-
νέσθαι, 41. οὗ παντί τῷ λαῷ, ἀλλὰ μάρτυς τοῖς προκεχειροτομημένοις ύπό τοῦ θεοῦ ἡμῖν, οὕτως συνεφάγομεν καὶ συνεπίστομεν αὐτῷ μετὰ τὸ ἀναστή
ναι αὐτὸν ἐκ νεκρῶν. 42. καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι, ὅτι αὐτὸς ἔστιν ὁ ὁρισμένος ύπὸ τοῦ θεοῦ κριτὴς ζωτῶν καὶ νεκρῶν. 
43. Τούτῳ πάντες οἱ προφήται μαρτυροῦσιν, ἀφεων ἀμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτὸν. 44. Ἐτι λαλούντος τοῦ Πέ
τρου τὰ βήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἁγιὸν ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45. Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ, ὅσοι συνήλθον 
τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δώρεα τοῦ ἁγίου πνεύματος ἐκκέχυται; 46. ἤκουον γὰρ αὐτῶν λα
λοῦντων γλώσσαις καὶ μεγαλυνόντων τῶν θεῶν. 47. Τότε ἀπεκρίθη ὁ Πέτρος: μήτι τὸ ὕδωρ κωλῦσαι 
δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, οὕτως τὸ πνεῦμα τὸ ἁγιόν ἐλαβον καθὼς καὶ ἡμεῖς; 48. Προ
σέταξε τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ 
kυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας 
tινᾶς.

XI. Ἡκούον δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο 
tὸν λόγον τοῦ θεοῦ. 2. Καὶ ἄνεβη Πέτρος εἰς Ἰεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, 
3. λέγοντες· ὅτι πρὸς ἄνδρας ἀκροβυσσίαν ἠχοντας 
eἰς ἄλθες καὶ συνέφαγες αὐτοῖς. 4. Ἀρξάμενοι δὲ ὁ 
Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων. 5. ἐγὼ ἦμιν 
ἐν πόλει Ἰώττη προσευχόμενος, καὶ ἐδον ἐν ἐκτάσει ὅραμα, καταβαίνων σκεῦσις τι ὃς ὀδόνι 
μεγάλην, τέσσαροι ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρα

νοῦ, καὶ ἤλθεν ἄχρις ἐμοῦ· 6. εἰς ήν ἀτενίσας κατε

νόουν, καὶ ἐδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία
καὶ τὰ ἑρπητὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7. Ἡκουσα δὲ φωνῆς λεγούσης μοι· ἀναστὰς, Πέτρε, θύσον καὶ φάγε. 8. Εἶπον δὲ· μηδαμῶς, κύριε· ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. 9. Ἀπεκρίθη δὲ μοι φωνὴ ἐκ δευτέρου ἐκτού οὐρανοῦ· ἀ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοίνῳ. 10. Τούτῳ δὲ ἐγένετο ἐπὶ τρὶς· καὶ πάλιν ἀνεσπάσθη ἢπαντά εἰς τὸν οὐρανὸν. 11. Καὶ ἵδον, ἔξαυτής τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν, ἐν ἦ ἡμῖν, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς μέ. 12. Εἶπε δὲ μοί τὸ πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρίνομεν. Ἡλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοῖς ὦτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἄνδρος. 13. Ἀπῆγγειλε τε ἡμῖν, πῶς εἶδε τὸν ἁγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ· ἀπόστειλον εἰς Ἰώππην [ἀνδρας], καὶ μετάπεμψαι Σιμώνα τὸν ἐπικαλομένου Πέτρον, 14. διε λαλῆσαι ὑμῖν πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἰκὸς σου. 15. Ἐν δὲ τῷ ἄρξασθαι με λαλεῖν ἐπέστη τὸ πνεῦμα τὸ ἁγιον ἐπὶ αὐτοῦ, ὦσπερ καὶ ἐφ’ ἡμᾶς ἐν ἀρχῇ. 16. Ἐμνήσθην δὲ τοῦ ῥήματος κυρίου, ὥς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὑδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17. Εἶ ὁ γὰρ τὴν ἴσην δωρεάν ἐδωκεν αὐτοῖς ὁ θεὸς ὦσπερ καὶ ἡμῖν, πιστεύσας ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγώ δὲ τῆς ἡμῶν δυνατός κωλύσαι τὸν θεόν; 18. Ἀκούσαντες δὲ ταύτα ἡσύχασαν καὶ ἐδόξαζον τὸν θεὸν λέγοντες· ἀραγε καὶ τοῖς ἐθνῶν ἐθνεσιν ὁ θεὸς τὴν μετάνοιαν ἐδωκεν εἰς ζωὴν. 19. Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς Θλύσεως τῆς γενομένης ἐπὶ Στεφάνῳ διηλθον ἐως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδὲν λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20. Ἡσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρήναιοι, οὕτως εἰσελθον
τες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἑλληνας εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. 21. Καὶ ἦν χεῖρ κυρίου μετ' αὐτῶν, πολύς τε ἄριθμος πιστεύσας ἐπέστρεφεν ἐπὶ τὸν κύριον. 22. Ἡκουσθή δὲ ὁ λόγος εἰς τὰ ὅτα τῆς ἐκκλησίας τῆς ἐν Ἰεροσολύμων περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν διδασκάλη εἰς Ἀντιόχειαν. 23. ὦς οἱ παραγενόμενοι καὶ ἰδοὺ τὴν χάριν τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ. 24. ὁτι ἦν ἀνήρ ἀγάθος καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. Καὶ προσετέθη ὅχλος ἰκανός τῷ κυρίῳ. 25. Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητήσας Σαῦλον, καὶ εὐρών αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. 26. Ἐγένετο δὲ αὐτοῖς ἐνιαυτὸν ὅλον συναχθήναι ἐν τῇ ἐκκλησίᾳ καὶ διδάσκαλος ὅχλος ἰκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιόχειᾳ τοὺς μαθητὰς Χριστιανοῦ. 27. Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἰεροσολύμων προφήται εἰς Ἀντιόχειαν. 28. Ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὄνοματι Ἀγαβὸς ἐσήμανε διὰ τοῦ πνεύματος, λαμὼν μέγα καὶ μέλλειν ἔσσεθαι ἀφ' ἀληθείαν τῆς ὕπομνήματος ̓ образом, ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου [Καΐσαρας]. 29. Τῶν δὲ μαθητῶν καθὼς ἡ προφετεία τῆς ὁμολογίας ἐκατότερος εἰς ἡμείς ἐκατοκούσιν πέμψα τοῖς κατοικούσιν ἐν τῇ Ἰουδαίᾳ ἀδεκφοῖς. 30. ὁ δὲ ἐποίησε, ἀποστείλας πρὸς τοὺς προβιβάζοντες διὰ χείρος Βαρνάβα καὶ Σαῦλον. 31. Καὶ ἐκείνοι δὲ τῶν καυρῶν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακώσαι τινας τῶν ἀπὸ τῆς ἐκκλησίας. 2. Ἀνείλε δὲ Ἰάκωβον, τὸν ἄδελφον Ἰωάννου, μαχαλμα. 3. Καὶ Ἰδοὺ, ὅτι ἀρετῶν ἐστὶν τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον, ἦσαν δὲ αἱ ἡμέραι τῶν ἀνύμων, 4. ὃν καὶ πιάσας
ἐθετο εἰς φυλακήν, παραδοὺς τέσσαρις τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτόν τῷ λαῷ. 5. Ὁ μὲν οὖν Πέτρος ἐπηρεῖτο ἐν τῇ φυλακῇ προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν ὑπὲρ αὐτοῦ. 6. "Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἰρώ- δης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμόμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσεις δυσί, φυλακὲς τε πρὸ τῆς θύρας ἔτηρον τὴν φυλακήν. 7. Καὶ ἰδοὺ, ἀγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων· ἀνάστα ἐν τάχει, καὶ ἐξέπεσον αὐτόν αἱ ἀλύσεις ἐκ τῶν χειρῶν. 8. Εἴπε τε ὁ ἀγγελος πρὸς αὐτόν· περὶ ὑπὸ σαν- δάλια σου· ἐποίησε δὲ οὐτω· καὶ λέγει αὐτῷ· περιβαλὸ τὸ ἱμάτιον σου καὶ ἀκολούθει μοι. 9. Καὶ ἔξελθον ἡκολούθει αὐτῷ, καὶ οὐκ ἦδει, ὅτι ἀληθὲς ἦστι τὸ γινόμενον διὰ τοῦ άγγέλου, ἐδόκει δὲ ὅραμα βλέπειν. 10. Διελθόντες δὲ πρὸ τῆς φυλακῆς καὶ δευτέραν ἤλθον ἐπὶ τὴν πύλην τὴν σιδηρὰν, τὴν φεροῦσαν εἰς τὴν πόλιν, ἦτις αὐτομάτη ἡνοίχθη αὐτοῖς· καὶ ἔξελθόντες προῆλθον ῥύμην μιαν, καὶ εὐθέως ἀπεστη ὁ άγγελος ἀπ' αὐτοῦ. 11. Καὶ ὁ Πέτρος, γενόμενος εἰς εαυτῷ ἐστὶν οἶδα ἄληθώς, ὅτι ἐξαπέστειλεν κύριος τὸν ἀγγέλον αὐτοῦ καὶ ἐξέλατο μή ἐκ χειρὸς Ἰρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. 12. Συνιδὼν τε ἤλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου, τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἰκανοὶ συνθρησκεύοντες καὶ προσευ- χόμενοι. 13. Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος προσήλθε παιδίσκη ὑπακούσα, ὁνόματι Ἑρώτη. 14. Καὶ ἐπηγυνώσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἦνοιξε τὸν πυλῶνα, εἰσδραμοῦσα c 2
δὲ ἀπήγγειλεν, ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. 15. Οἱ δὲ πρὸς αὐτὴν εἰπον· μαίνῃ· ὡ δὲ διὸς- χυρίζετο οὖτως ἔχειν· οἱ δὲ ἐλεγον· ὁ ἄγγελος αὐτοῦ ἐστίν. 16. Ὁ δὲ Πέτρος ἐπέμενε κροῦν· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἔξεστησαν. 17. Κατασείσας δὲ αὐτοῖς τῇ χειρὶ συγὰν, διηγήσατο αὐτοῖς, πῶς ὁ κύριος αὐτὸν ἔξηγαγεν ἐκ τῆς φυλακῆς· εἰπε δὲ ἀπαγγέιλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταύτα. Καὶ ἔξελθων ἐπορεύθη εἰς ἑτερον τόπον. 18. Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλύγος ἐν τοῖς στρατιώταις, τῷ ἀρα ο Πέτρος ἐγένετο. 19. Ἡρώδης δὲ ἐπι- ξητήσας αὐτὸν καὶ μὴ εὐρων, ἀνακρίνας τοὺς φύλα- κας ἔκλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαιᾶς εἰς τὴν Κασάρειαν διετριβεν. 20. Ἡν δὲ ὁ Ἡρώδης θυμόμαχον Τυρίων καὶ Σιδωνίων· ὡμο- θυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ πελάντες Βλά- στον, τὸν ἐπὶ τοῦ κοινῶν τοῦ βασιλέως, ἦτοιντο εἰρήνην διὰ τὸ τρέφονται αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. 21. Ταυτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσά- μενος ἐσθήτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήμα- τος, ἐδημηγόρει πρὸς αὐτούς. 22. Ὁ δὲ δήμος ἐπε- φώνει· θεοῦ φανή, καὶ οὐκ ἀνθρώπου. 23. Παρα- χρήμα δὲ ἐπέταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ θεῷ· καὶ γενόμενος σκωλη- κόβρωτος ἐξέψυχεν. 24. Ὁ δὲ λόγος τοῦ θεοῦ ἦλ- ξαε καὶ ἐπληθύνετο. 25. Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς Ἡροουσαλήμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ ἰωάννην τὸν ἐπικλη- θέντα Μάρκον.

XIII. Ἡσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν ὁδὸν ἐκκλησίαν προφήται καὶ διδάσκαλοι, ὁ, το Βαρνάβας καὶ Συμεών, ὁ καλοῦμενος Νῖγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναϊν τε, Ἡρώδου τοῦ τε-
τράρχου σύντροφος, καὶ Σαῦλος. 2. Δειτουργοῦντον· δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπε τὸ πνεῦμα τὸ ἀγιὸν· ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον διὸ προσκέκλημαι αὐτοὺς. 3. Τότε νηστεύσαντες καὶ προσευχόμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. 4. Οὕτω μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου κατῆλθον εἰς τὴν Σελεύκειαν, ἐκείθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. 5. Καὶ γενόμενοι ἐν Σαλαμίνι κατήγγειλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. 6. Διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὑρόν ἀνδρὰ τινὰ μάγον, ψευδοπροφήτην Ἰουδαίον, ὃ ὄνομα Βαρησσοῦ. 7. ὅς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν ἀκούσαι τοῦ λόγον τοῦ θεοῦ. 8. Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, (οὗτος γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 9. Σαῦλος δὲ, ὁ καὶ Παύλος, πλησθεὶς πνεύματος ἁγίου καὶ ἀτενίσας εἰς αὐτόν, 10. εἶπεν· ὁ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας, ὑπὲρ διαθέματος, ἐχθρὸς πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφον τὰς ὅδους κυρίου τὰς εὐθείας; 11. Καὶ νῦν ἰδοὺ, χεῖρ κυρίου ἐπὶ σὲ, καὶ ἐσθανύεις, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέτησεν ἐπὶ αὐτῶν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐξῆτε χειραγωγοὺς. 12. Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός, ἐπιστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου. 13. Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παύλου ἤλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ’ αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.
14. Αὐτὸς 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 αὐτούς λέγοντες· ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε. 16. Ἀναστάς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ εἶπεν· ἄνδρες Ἰσραήλιται καὶ οἱ φοβοῦμενοι τὸν θεόν, ἀκούσατε. 17. Ὁ θεὸς τοῦ λαοῦ τοῦτον Ἰσραήλ ἔξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὑψώσεν ἐν τῇ παροικίᾳ ἐν ἡτὶ Ἀγίωττος, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτούς ἐξ αὐτῆς. 18. καὶ ὁς τεσσαρακοντατέτχρον ἐτροποφόρησεν αὐτούς ἐν τῇ ἐρήμῳ, 19. καὶ καθελὼν ἐθνή ἔπτα ἐν ἡτὶ Χαναὰν κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν. 20. Καὶ μετὰ ταῦτα ὡς ἔτεσε τετρακοσίων καὶ πεντήκοντα ἐδωκε κριτάς ἐς Σαμοῦη τοῦ προφήτου. 21. Κάκειθεν ἦτήσατο βασιλέα, καὶ ἐδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοῦλ νῦν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἐν τῇ τεσσαράκοντα. 22. Καὶ μεταστήσας αὐτὸν ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, ὃ καὶ ἐπε μαρτυρήσας· εὗρον Δαυὶδ, τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδιὰν μου, δὲ ποιήσει πάντα τὰ δελημέρια μου. 23. Τούτῳ ὁ θεὸς ἀπὸ τοῦ στέρματός κατ’ ἐπαγγελίαν ἦγαγε τῷ Ἰσραήλ σωτήρα Ἰησοῦν, 24. προκηρύσσας Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. 25. Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἐλεγε· γίνα τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ, ἀλλ’ ἰδοὺ, ἐρχεται μετ’ ἐμέ, οὗ οὐκ εἰμὶ ἀξιός τὸ ὑπόδημα τῶν ποδῶν λύσαι. 26. ἄνδρες ἀδελφοί, νῦν γένοντο ἀβρααμ καὶ οἱ ἐν ὑμῖν φοβοῦμενοι τὸν θεόν, υμῖν ὁ λόγος
τῆς σωτηρίας ταύτης ἀπεστάλη. 27. Οἱ γὰρ κατοικοῦντες ἐν Ἰερουσαλήμ καὶ οἱ ἄρχοντες αὐτῶν τούτων ἀγνοῦσαντες καὶ τὰς φωνὰς τῶν προφητῶν, τὰς κατὰ πάν σάββατον ἀναγινωσκομένας, κρίναντες ἐπιλήφσαν. 28. καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες ὑτήσαντο Πιλάτον ἀναιρεθήναι αὐτῶν. 29. Ὡς δὲ ἔτελεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μυμεῖον. 30. Ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, 31. ὁ δὲ ὁμήρος πλεοὺς τοὺς συναναβασίσαν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἰερουσαλήμ, οὕτως νῦν εἰς μάρτυρες αὐτοῦ πρὸς τὸν λαόν. 32. Καὶ ἡμεῖς ὑμᾶς εὐαγγελίζομεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, 33. ὅτι ταύτην ὁ θεὸς ἐκεκεκλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ νῦν μου εἰ σὺ, ἐγὼ σήμερον γεγένηκά σε. 34. Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν· ὅτι δῶσω ὑμῖν τὰ ὅσια Δαυίδ τὰ πιστά. 35. Διὸ καὶ ἐν ἑτέρῳ λέγει· οὐ δῶσεις τὸν διὸν σου ἐδείκνυσιν διαφθοράν. 36. Δαυίδ μὲν γὰρ ἔδιδε γενεὰν ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμηθῆ, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἰς διαφθοράν. 37. Ὅτι δὲ ὁ θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. 38. Γνωστὸν οὖν ἐστω ὑμῖν ἀνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσιν ἄμαρτιῶν καταγγέλλεται. 39. Καὶ ἀπὸ πάντων, ἄν οὐκ ἦδυνηθητε ἐν τῷ νόμῳ Μωυσεώς δικαιώθηναι, ἐν τούτῳ πάσας ὁ πιστεύων δικαιοῦται. 40. Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ᾿ ὑμᾶς τὸ εἰρήμενον ἐν τοῖς προφήταις. 41. Ἡδε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμεῖς—
ραίς ὑμῶν ἔργον, ὦ ὦ μῆ πιστεύσητε, ἐάν τις ἐκδηγήται ὑμῖν.

42. Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθήναι αὐτοῖς τὰ ἰῆματα ταῦτα. 43. Δυθείσης δὲ τῆς συναγωγῆς ἥκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλυτῶν τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ. οὕτως προσλαλοῦντες αὐτοῖς ἔσπειρον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ. 44. Τῷ δὲ ἐχομένῳ σαββάτῳ σχεδὸν πάσα ἡ πόλεις συνήχθη ἀκούσαι τὸν λόγον τοῦ θεοῦ. 45. Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὀχλους ἐπλήσθησαν ξῆλου καὶ ἀντέλεγον τοὺς ὑπὸ τοῦ Παύλου λεγομένους, ἀντιλέγοντες καὶ βλασφημοῦντες. 46. Παρῆσιασάμενοι δὲ ὁ Παύλος καὶ ὁ Βαρνάβας ἐπον. ὑμῖν ἢν ἀναγκαίον πρῶτον λαληθήναι τὸν λόγον τοῦ θεοῦ. ἔπειδὴ ἀποθείσθης αὐτὸν καὶ οὐκ ἄξιοις κρίνετε ἕαυτος τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. 47. Οὕτω γὰρ ἐντείνεσθαι ἦμῖν ὁ κύριος· τέθεικα σε εἰς φῶς ἐθνῶν, τοῦ εἰσα ἐν εἰς σωτηρίαν ἐσος ἐσχάτου τῆς γῆς. 48. Ἀκούοντα δὲ τὰ ἔθνη ἤχαρον καὶ ἑδόξαζον τὸν λόγον τοῦ κυρίου, καὶ ἐπιστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. 49. Διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δὲ ὅλης τῆς χώρας. 50. Οἱ δὲ Ἰουδαῖοι παράτρυχαν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παύλου καὶ τὸν Βαρνάβαν, καὶ ἐξέβαιλον αὐτοὺς ἀπὸ τῶν ὅρων αὐτῶν. 51. Οἱ δὲ ἐκτιναξάμενοι τὸν κοινωρὼν τῶν ποδῶν αὐτῶν ἐπὶ αὐτοὺς ἠλθον εἰς Ἰκώνιον. 52. Οἱ δὲ μαθηταὶ ἐπιληφθοῦν χαρᾶς καὶ πνεύματος ἁγίου.

XIV. Ἔγενετο δὲ ἐν Ἰκώνιῳ, κατὰ τὸ αὐτὸ εἰσέλθειν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ
ξί. τών αποστόλων.

λαλήσαι οὕτως, ὅστε πιστεύσαι Ἰουδαίον τε καὶ Ἑλλήνων πολὺ πλῆθος. 2. Οἱ δὲ ἀπευθούντες Ἰουδαίοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3. Ἰκανόν μὲν ὦν χρόνον διέτριψαν παρῆρσιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεία καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4. Ἑσχήθη δὲ τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5. Ὡς δὲ ἐγένετο ὀρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσας καὶ λιθοβολῆσας αὐτούς, 6. συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον. 7. καὶ κεῖ ἦσαν εὐαγγελιζόμενοι.

8. Καὶ τις ἀνήρ ἐν Λύστροις ἀδύνατος τοῖς ποσιν ἐκάθητο, χωλὸς εἰς κοιλίας μητρὸς αὐτοῦ δὲ οὐδέποτε περιπεπατήκει. 9. Οὗτος ἦκουε τοῦ Παύλου λαλοῦντος· δὲ ἀτενίσας αὐτῷ, καὶ ἵδον, ὅτι πίστιν ἔχει τοῦ σωθῆναι. 10. εἶπε μεγάλη τῇ φωνῇ ἀνάστησι ἐπὶ τοὺς τόδος σου ὅρθος. καὶ ἦλατο, καὶ περιεπάτει. 11. Οἱ δὲ ὄχλοι ἠδόντες, δὲ ἐποίησαν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονίστη λέγοντες· οἱ θεοὶ ὁμοιοθέντες ἀνθρώπους κατέβησαν πρὸς ἡμᾶς. 12. Ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παύλον Ἔρμην, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. 13. ὁ δὲ ἱερέως τοῦ Δίως τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. 14. Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱματία αὐτῶν ἔξεπτησαν εἰς τὸν ὄχλον κράζοντες 15. καὶ λέγοντες· ἀνδρες, τι ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμέν ὑμῖν ἀνθρωποί, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν
ματαίων ἐπιστρέφειν ἐπὶ τὸν θεὸν τὸν ξώντα, δὲ ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτῶς, 16. δὲ ἐν ταῖς παραχθημέναις γενεαῖς εἰςαε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν, 17. καὶ τούτῳ ὤς ἀμάρτητον ἐστὶν ἀφήκην ἀγαθοποιών, οὐρανόθεν ὑμῖν ὑστοὺς διδοὺς καὶ καίρους καρποφόρους, ἐμπιπτὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. 18. Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτῶς.

19. Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκόνιου Ἰουδαίων, καὶ πεσάντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἐπομοῦν ἐξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνάναι. 20. Κυκλωσάντων δὲ αὐτῶν τῶν μαθητῶν, ἀναστάς εἰςλθὲν εἰς τὴν πόλιν· καὶ τῇ ἐσπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. 21. Ἐναγγελισάμενοι τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἰκανοὺς υπέστρεψαν εἰς τὴν Αὐστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, 22. ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ οὐτὶ διὰ πολλῶν θλίψεων δεὶ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 23. Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ᾽ ἐκκλησίαν, προσευχόμενοι μετὰ νηστείαν παρέθεντο αὐτοὺς τῷ κυρίῳ, εἰς ὅν πεπιστεύκεισαν. 24. Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν, 25. καὶ καλησάντες ἐν Πέργη τὸν λόγον κατέβησαν εἰς Αττάλειαν. 26. Καὶ καταλήπτεν ἀπεπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον, ὅ ἑπλήρωσαν. 27. Παραγενόμενοι δὲ καὶ συναγάγοντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησεν ὁ θεὸς μετ᾿ αὐτῶν, καὶ ὁ θεὸς τοῖς ἐθνεσι θύραν πίστεως.
28. Δείτριβον δὲ χρόνον οὐκ ὅλιγον σὺν τοῖς μαθηταῖς.

XV. Καὶ τινὲς κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς· ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. 2. Γενομένης οὖν στάσεως καὶ ξητήσεως οὖν ὅλης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτούς, ἐταξαν ἀναβαίνειν Παύλου καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἰερουσαλήμ περί τοῦ ξητήματος τούτου. 3. Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπίστροφην τῶν ἐθνῶν, καὶ ἔποιον χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. 4. Παραγενόμενοι δὲ εἰς Ἰερουσαλήμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλαν τε δόσα ὁ θεὸς ἐποίησε μετ' αὐτῶν. 5. Ἐξανέστησαν δὲ τινὲς τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες· ὡς δὲ περιτέμνειν αὐτούς, παραγγέλλειν τε τὴρείν τὸν νόμον Μωϋσέως.

6. Συνήχθησαν δὲ οἱ ἀποστόλοι καὶ οἱ πρεσβυτέροι ἰδεῖν περὶ τοῦ λόγου τούτου. 7. Πολλὴς δὲ συζήτησες γενομένης ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· ἀνδρεῖς ἀδελφοί, ὡμεῖς ἐπίστασθε, ὅτι ἅφ' ἡμερῶν ἄρχαιον ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθη τοῦ λόγου τοῦ εὐαγγελίου καὶ πιστεύσαι. 8. Καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἁγιόν, καθὼς καὶ ἡμῖν· 9. καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. 10. Νῦν οὖν τί πειράζετε τὸν θεὸν ἐπιθείναι ξυγὸν ἐπὶ τὸν τρόχηλον τῶν μαθητῶν, ἵνα οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; 11. Ἀλλὰ

22. Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, ἰουδαίαν, τὸν ἐπικαλούμενον Βαρσαβάν καὶ Σίλαν, ἄνδρας ἤγομενους ἐν τοῖς ἀδελφοῖς, 23. γράψαντες διὰ χειρὸς αὐτῶν τάδε: οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κυπρίων ἄδελφοῖς τοῖς ἐξ
ἐθνῶν χαίρειν. 24. Ἑσπειδὴ ἠκούσαμεν, ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ἦμᾶς λόγοι, ἀνασκευάζοντες τὰς ψυχὰς ἦμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστελλάμεθα, 25. ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ἦμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβα καὶ Παύλῳ. 26. ἀνθρώπους παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὄνοματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 27. Ἀπεστάλκαμεν οὖν Ἰουδαίαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28. Ἐδοξε γὰρ τῷ ἀγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ἦμῖν βάρος πλῆν τῶν ἐπάναγκος τούτων, 29. ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας, ἐξ ὧν διατηροῦντες ἔαντος εὐ πράξετε. ἔρρωσθε. 30. Οἱ μὲν οὖν ἀπολυθέντες ἠλθον εἰς Ἀντίοχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. 31. Ἀναγνόντες δὲ ἔχαρησαν ἐπὶ τῇ παρακλήσει. 32. Ἰουδαίας τε καὶ Σίλας, καὶ αὐτοὶ προφήται δυντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν. 33. Ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους. 34. Ἐδοξε δὲ τῷ Σίλα ἐπιμείναι αὐτοῦ. 35. Παύλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελίζομενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

36. Μετὰ δὲ τινὰς ἡμέρας ἐπὶ Παύλου πρὸς Βαρνάβαν ἐπιστρέφουσαν δὴ ἐπισκεψόμεθα τοὺς ἀδελφοὺς κατὰ πᾶσαν τόλμην, ἐν αἷς κατηγρεύσαμεν τὸν λόγον τοῦ κυρίου, τῶς ἐγώσει. 37. Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον. 38. Παύλος δὲ ἤξιον τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα
αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. 39. Ἑγένετο οὖν παροξυσμός, ὡστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἄλληλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεύσαι εἰς Κύπρον. 40. Παύλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε παραδοθεῖν τῇ χάριτι τοῦ θεοῦ ύπό τῶν ἀδελφῶν. 41. Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζον τὰς ἐκκλησίας.

XVI. Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἵδον, μαθητῆς τις ἦν ἐκεὶ ὄνοματι Τιμόθεος, ὦδε γυναικὸς Ιουδαίας πιστὴς, πατρὸς δὲ Ἔλληνος, 2. δὲ ἐμαρτυρεῖτο ύπό τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 3. Τούτοις ἡθέλησεν δὲ Παύλος σὺν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τὸς Ιουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκεῖνοις ἦδεισαν γὰρ ἀπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἐλλην ὑπήρχεν. 4. Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ύπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἰερουσαλήμ.

5. Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει καὶ ἐπερίσσευσαν τῷ ἀριθμῷ καθ' ἡμέραν. 6. Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ύπὸ τοῦ ἁγίου πνεύματος, ηλήσατο τὸν λόγον ἐν τῇ Ἀσίᾳ. 7. Διδόντες κατὰ τὴν Μυσίαν ἐπέλαβον εἰς τὴν Βιθυνίαν πορεύεσθαι, καὶ οὐκ ἔιασαν αὐτοὺς τὸ πνεῦμα Ἰησοῦν. 8. Παρελθόντες δὲ τὴν Μυσίαν κατεβιάσαν εἰς Τρόφηδα. 9. Καὶ ὁ ραμα διὰ τῆς νυκτὸς ὄψθη τῷ Παύλῳ ἁνήρ τις ἦν Ἰακεδωνικός ἐστός, παρακαλῶν αὐτὸν καὶ λέγων διαβάσει εἰς Ἰακεδωνίαν βοήθησον ἡμῖν. 10. Ὡς δὲ τὸ ὀνόμα εἶδεν, εὐθέως ἐξητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες, ὅτε προσκέκληται ἡμᾶς ὁ κύοιος εὐαγγελίσασθαι αὐτοὺς.
11. Ἀναχθέντες οὖν ἀπὸ τῆς Τρφαδός εὐθυδρομή-
σαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν·
12. ἐκεῖθεν τε· εἰς Φιλίππους, ζῆτεν ἐστὶ πρῶτη τῆς
μερίδος τῆς Μακεδονίας πόλις, κολωνία. ἦμεν δὲ ἐν
ταύτῃ τῇ πόλει διατρήβοντες ἡμέρας τινας. 13. Τῇ
τε ἡμέρᾳ τῶν σαββάτων ἐξῆλθομεν ἐξω τῆς πόλεως
παρὰ ποταμόν, οὗ ἔνομίζετο προσευχὴ εἶναι, καὶ
καθίσαντες ἐλαλοῦμεν ταῖς συνελθοῦσαις γυναιξί.
14. Καὶ τες γυνη ὁνόματι Λυδία, πορφυρόπωλης
πόλεως Θνατείρων, σεβομένη τὸν θεόν, ἦκουν· ὡς ὁ
κύριος διῆνοιξε τὴν καρδίαν προσέχειν τοὺς λαλομέ-
νους ὑπὸ τοῦ Παύλου. 15. Ὡς δὲ ἐβαπτίσθη, καὶ ὁ
οἶκος αὐτῆς, παρεκάλεσε λέγουσα· εἰ κεκρικατε με
πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου
μείνατε. καὶ παρεβιάσατο ἡμᾶς. 16. Ἐγένετο δὲ
πορευομένων ἡμῶν εἰς προσευχὴν, πανδίκην τινὰ
ἐχούσαν πνεῦμα πῦθωνος ἀπαντήσαι ἡμῖν, ἦτες ἐργα-
σιαν πολλὴν παρεῖχε τοὺς κυρίους αὐτῆς μαντευομένη.
17. Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν
ἐκράξε λέγουσα· οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ
τοῦ υψίστου εἰσίν, οὕτως καταγγέλλουσιν ὑμῖν
ὁδὸν σωτηρίας. 18. Τούτου δὲ ἐποίει εἰπὶ πολλὰς
ἡμέρας. διαπονθείσι δὲ ὁ Παύλος καὶ ἐπιστρέφεις
tῷ πνεύματι εἰπὲ· παραγγέλλω σοι ἐν τῷ ὄνοματι
Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ’ αὐτῆς. καὶ ἐξῆλθεν
αὐτὴ τῇ ἁρα. 19. Ἰδόντες δὲ ὁ κύριος αὐτῆς, ὃτι
ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι
tὸν Παύλον καὶ τὸν Σιλαν εἴλκυσαν εἰς τὴν ἀγορὰν
ἐπὶ τοὺς ἀρχοντας, 20. καὶ προσαγαγόντες αὐτοὺς
tοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταρά-
σουσιν ἡμῶν τὴν πόλιν Ἰουδαίοι ὑπάρχοντες, 21. καὶ
καταγγέλλουσιν ἔθη, ἀ ὡς ἐξεστιν ἡμῖν παραδέχεσ-
θαι οὔδε ποιεῖν, ὡς ἤμοιοι οὕτω. 22. Καὶ συνεπέστη
ὁ δύχος καὶ ἀυτῶν, καὶ οἱ στρατηγοὶ περιρρῆξαντες αὐτῶν τα ἰμάτια ἐκέλευον ῥαβδίζειν. 23. Πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἁσφαλίσας τηρεῖν αὐτούς. 24. ὅς παραγγέλλαν τοιαῦτα εἰληφὼς ἔβαλεν αὐτοὺς εἰς τὴν ἑσωτερικὴν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἁσφαλίσατο εἰς τὸ ἔξυλον. 25. Κατὰ δὲ τὸ μεσονύκτιον Παύλος καὶ Σίλας προσευχόμενοι ὤμοιν τὸν θεόν ἐπηκροῶντο δὲ αὐτῶν οἱ δεσμοὶ. 26. Ἀφων ὃς σεισμὸς ἐγένετο μέγας, ὡστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου ἀνεφύθησαν τὰ παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμά ἀνέθη. 27. Ἐξυπνοὺς δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἤδων ἀνεφυγέναι τὰς θύρας τῆς φυλακῆς σπασμένοις μάχαιραν ἐμελλέν ἐναυτὸν ἀναιρεῖν, νομίζων ἑκατενευγάναι τοὺς δεσμοὺς. 28. Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παύλος λέγων μηδὲν πράξῃς σεαυτῷ κακόν ἀπαντες γὰρ ἐσμὲν ἐνθάδε. 29. Διήγησαν δὲ φῶτα εἰσεπήδησε, καὶ ἐντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ. 30. καὶ προαγαγὼν αὐτοὺς ἐξω ἐφή κύριοι, τι με δεῖ ποιεῖν, ἃνα σωθῶ; 31. Οἱ δὲ ἐπον πιστευσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ σωθῆσῃ σὺ καὶ ὁ οἶκός σου. 32. Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κύριου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33. Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὁρᾷ τῆς νυκτὸς ἔλυσεν ἀπὸ τῶν πληγῶν καὶ ἐβαπτίσας αὐτοὺς καὶ οἱ αὐτοῦ πάντες παραχρῆμα. 34. Ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἑγαλλιᾶσατο πανοκὴ πεπιστευκὼς τῇ θεῷ. 35. Ἡμέρας δὲ γενομένης ἀπεστείλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36. Ἀπήγγειλε δὲ οἱ δεσμοφύλαε τοὺς λόγους τούτους πρὸς τὸν
Παύλων· ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυθῆτε· νῦν οὖν ἔξελθοντες πορεύεσθε ἐν εἰρήνῃ. 37. Ὁ δὲ Παύλος ἐφη πρὸς αὐτούς· δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἐβαλον εἰς φυλακήν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλαλοσιν; οὐ γὰρ ἀλλὰ ἔλθοντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38. Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ Ῥαβδοῦχοι τὰ ρήματα ταῦτα· καὶ ἐφοβήθησαν ἄκουσαντες, ὅτι Ῥωμαίοι εἰσὶν. 39. Καὶ ἔλθοντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρῴων ἔξελθειν τῆς πόλεως. 40. Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἴδοντες τοὺς ἀδελφοὺς παρεκάλεσαν αὐτούς, καὶ ἔξηλθον.

XVII. Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν ἔλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. 2. Κατὰ δὲ τὸ εἰσόθος τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία διελήγετο αὐτοῖς ἀπὸ τῶν γραφῶν, 3. διανοήσας καὶ παρατηθέναι, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὐτός ἦστιν ὁ Χριστὸς Ἰησοῦς, ἔν γεω καταγγέλλω ὑμῖν. 4. Καὶ τινὲς ἐξ αὐτῶν ἐπελεύσαντας, καὶ προσελκυθήσαντας τῷ Παύλῳ καὶ τῷ Σίλα, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρῶτων οὐκ ὀλγαί. 5. Ζηλώσαντες δὲ οἱ Ἰουδαίοι καὶ προσλάβοντες τῶν ἀγοραίων τινὰς ἀνδρὰς πονηροὺς καὶ ὀχλοποιήσαντες ἐθούσησιν τὴν πόλιν ἐπιστάντες τε τῇ οἴκῳ Ἰάσωνος ἔξητον αὐτοὺς ἀγαγεῖν εἰς τὸν δήμον. 6. Μὴ εὕροντες δὲ αὐτοὺς ἔσωσαν τὸν Ἰάσωνα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες· ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὕτως καὶ ἐνθάδε παρείσαν, 7. οὕς ὑποδέδεκτα Ἰάσων· καὶ οὕτω παντεὶς ἀπενεκτεί τῶν δογματῶν Καίσαρος πράττουσι,
βασιλέα λέγοντες έτερον είναι, Ἰησοῦν. 8. Ἐτά-
ραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας
ταῦτα· 9. καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσο-
νος καὶ τῶν λοιπῶν ἄπελυσαν αὐτοὺς. 10. Οἱ δὲ
ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς εξέστησαν τὸν τέ
Παύλου καὶ τὸν Σίλαν εἰς Βέροιαν· οὔτινες παραγενό-
μενοι εἰς τὴν συναγωγήν τῶν Ἰουδαίων ἀπήσαν.
11. Οὗτοι δὲ ἠσαν εὐγενεστεροί τῶν ἐν Θεσσαλονίκη,
οὔτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας,
τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι
tαῦτα ὅστως. 12. Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπι-
στευσαν, καὶ τῶν Ἐλληνίδων γυναικῶν τῶν εὐσχημό-
νων καὶ ἀνδρῶν οὐκ ὄλγοι. 13. Ὡς δὲ ἤγνωσαν οἱ
ἀπὸ τῆς Θεσσαλονίκης Ἰουδαίοι, ὡς καὶ ἐν τῇ
Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ
θεοῦ, ἦλθον κἀκεῖ σαλέουντες τοὺς ὄχλους. 14. Εὐ-
θέως δὲ τότε τὸν Παύλου ἐξαπέστησαν οἱ ἁδελφοὶ
πορεύεσθαι ως ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ,
te Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15. Οἱ δὲ καθιστών-
tες τὸν Παύλου ἠγαγον αὐτὸν ἕως Ἀθηνῶν καὶ λα-
βόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεουν, ἦν ὡς
tάχιστα ἐλθοσι πρὸς αὐτῶν, ἐξῆσαν.
16. Ἔν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ
Παύλου, παραξύνοντα τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεω-
ροῦντι κατείδωλον οὕσαν τὴν πόλιν. 17. Διελέγετο
μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς
σεβομένοις, καὶ ἐν τῇ ἁγορᾷ κατὰ πᾶσαν ἡμέραν
πρὸς τοὺς παρατηροῦντας. 18. Τινὲς δὲ τῶν
Ἐπικουρείων καὶ τῶν Στωικῶν φιλοσόφων συνεβαλ-
λον αὐτῷ· καὶ τινὲς ἐλέγον· τί ἂν θέλοι ὁ σπερ-
μολόγος οὕτως λέγειν· οἱ δὲ· ἔχουν δαιμονίων δοκεῖ
καταγγέλειν εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστα-
sιν αὐτοῖς εὐγγελίζετο. 19. Ἐπιλαβόμενοι τε
αυτοῦ ἐπὶ τὸν Ἀρειον πάγον ἰγαγον λέγοντες· δυνά-
μεθα γνώναι, τις ἡ καὶ ἡ αὕτη ἡ ὑπὸ σοῦ λαλουμένη
didachē; 20. ξενίζοντα γὰρ τινα εἰσφέρεις εἰς τας
ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνώναι, τί δὲν θέλοι
taúta eînai. 21. Ἀθηναίοι δὲ πάντες καὶ οἱ ἐπιθ-
μουντες ξένων εἰς οὔδεν ἐστερον εὐκαλρόν, ἢ λέγειν τι
καὶ ἀκοῦειν καὶ νότερον. 22. Σταθεὶς δὲ ὁ Παῦλος
ἐν μέσῳ τοῦ Ἀρειοῦ πάγου ἔφη· ἀνδρεῖς Ἀθηναίοι,
catὰ πάντα ὡς δεισιδαιμονετέρους ὑμᾶς θεωρῶ.
23. Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα
ὑμῶν εὑρὼν καὶ βωμὸν, ἐν φὸ ἐπεγέγραπτο· ἀγνώστῳ
θεῷ. ἦν οὖν ἀγνοοῦντες εὑσεβείτε, τούτον ἐγὼ κατ-
αγγέλλω ὑμῖν. 24. Ὅ θεος ὁ ποιήσας τὸν κόσμον
καὶ πάντα τὰ ἐν αὐτῷ, οὕτως οὐρανὸν καὶ γῆς κύ-
ριος ὑπάρχων οὐκ ἐν χειροποίητοι ναοῖς κατοικεῖ,
25. οὔτε ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσ-
δεόμενος τινος, αὐτὸς δίδοις πᾶσι ζωὴν καὶ πνοὴν καὶ
τὰ πάντα. 26. ἔποιησέ τε ἐξ ἐνὸς αἵματος ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πάν τὸ πρόσωπον τῆς
γῆς, ὁρίζεις προστατευμένους κατοικοὺς καὶ τὰς ὀροθε-
σίας τῆς κατοικίας αὐτῶν. 27. Ξητεῖν τὸν θεόν, εἰ
ἀραγε ψηλαφήσειαν αὐτὸν καὶ εὑρον, κατοιγε οὐ
μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. 28. Ἐν
αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἑσμέν· ὡς καὶ
tiνες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασί· τοῦ γὰρ καὶ
γένος ἑσμέν. 29. Γένος οὖν ὑπάρχοντες τοῦ θεοῦ
οὐκ ὀφειλομεν νομίζειν, χρυσῷ ἡ ἀργυρῷ ἡ λίθῳ
χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ
θείον εἶναι ὁμοιον. 30. Τοὺς μὲν οὖν χρόνους τῆς
Ἀγγελίας ὑπεριδών ὁ θεὸς τὰ νῦν παραγγέλλει τοῖς
ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν. 31. διότι
ἐστησεν ἡμέραν, ἐν ἣ μέλλει κρίνειν τὴν οἰκουμένην
ἐν δικαιοσύνῃ, ἐν ἀνδρὶ φ' ὄρισε, πλατίνερ παραγχῶν.
ΠΡΑΞΕΙΣ

πᾶσιν, ἀναστήσας αὐτῶν ἐκ νεκρῶν . . . 32. Ἀκούσαν
tes δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαξαν, οἱ δὲ
eἶπον· ἀκοουσόμεθα σοι πάλιν περὶ τούτου. 33. Καὶ
οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. 34. Τινὲς
dὲ ἄνδρες κολληθέντες αὐτῷ ἐπιστέευσαν, ἐν οἷς καὶ
Διωνύσιος ὁ Ἀρεσταγής καὶ γυνὴ ὄνοματε Δάμαρις
καὶ ἔστεροι σὺν αὐτοῖς.

XVIII. Μετὰ δὲ ταῦτα χωρισθεῖς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἤλθεν εἰς Κόρινθον. 2. Καὶ εὐφῶν τινα
Ἰουδαίων ὄνοματε Ἀκύλαν, Ποιτικὸν τῷ γένει, προσ-
φάτως ἐλπιθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν
γυναίκα αὐτοῦ, διὰ τὸ διαταγεῖται Κλαύδιον χω-
ρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,
προσῆλθεν αὐτοῖς. 3. καὶ διὰ τὸ ὀμότεχνον εἶναι
ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο ἃσαν γὰρ σκηνο-
ποιοῖ τὴν τέχνην. 4. Διελέγετο δὲ ἐν τῇ συναγωγῇ
κατὰ πάν σάββατον, ἐπειδὲ τῇ Ἰουδαίους καὶ Ἑλλη-
νας. 5. Ὁς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας δ', τῇ
Σίλας καὶ ὁ Τιμόθεος; συνελέχτη τῷ λόγῳ ὁ Παῦλος,
διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.
6. Ἀντίτασσομένων δὲ αὐτῶν καὶ βλασφημοῦντων,
ἐκτιναξάμενος τὰ ἰμάτια εἶπε πρὸς αὐτούς· τὸ
ἀίμα ύμῶν ἐπὶ τὴν κεφαλὴν ύμῶν· καθαρὸς ἐγώ,
ἀπὸ τοῦ νῦν εἰς τὰ ἐθνὶ πορεύσομαι. 7. Καὶ μετα-
βᾶς ἐκείθεν ἤλθεν εἰς οἰκίᾳ τινὸς ὄνοματε Ἰουστοῦ,
σεβομένου τὸν θεόν, οὐ ἡ οἰκία ἢν συνομορούσα τῇ
συναγωγῇ. 8. Κρίστους δὲ ὁ ἄρχησινάγωγος ἐπίστευσε
tῷ κυρίῳ σὺν ὅλῳ τῷ οἰκῷ αὐτοῦ, καὶ πολ-
λοι τῶν Κορινθίων ἀκούντες ἐπιστέευσαν καὶ ἐβαπτί-
ζοντο. 9. Ἐλπιὲ δὲ ὁ κύριος δὲ ὁ ὀράματος ἐν νυκτὶ
tῷ Παῦλῳ· μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σωπήσῃς.
10. διότι ἐγὼ εἰμὶ μετὰ σοῦ, καὶ ο isNaN επιθυμεῖ
σοι τοῦ κακῶσαι σε· διότι λαὸς ἔστι μοι πολὺς ἐν
τῇ πόλει ταύτη. 11. Ἐκάθισε τε ἐναυτὸν καὶ μῆνας ἐξ, διδάσκασκαν ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.

12. Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαίας κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα. 13. Ἑγοντες· ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν. 14. Μέλλοντος δὲ τοῦ Παύλου ἀνοίγει τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· εἰ μὲν οὖν ἦν ἄδικημά τι ἡ ῥαδιούργημα πονηρὸν, δὲ Ἰουδαῖοι, κατὰ λόγον ἄν ἤνεσχόμην ὑμῶν. 15. εἰ δὲ ξητημά ἢ ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοὶ· κριτῆς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. 16. Καὶ ἀπῆλασεν αὐτοὺς ἀπὸ τοῦ βῆματος. 17. Ἐπιλαβόμενοι δὲ πάντες οἱ Ἑλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἐτυπτόν ἐμπροσθεν τοῦ βῆματος, καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν.

18. Ὁ δὲ Παῦλος ἔτι προσμείνας ἥμερας ἰκανάς, τοὺς ἀδελφοὺς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρόσκιλλα καὶ Ακύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγκρεάις· εἰσε ἡ ἐπὶ εὐχὴν. 19. Κατὴντησε δὲ εἰς Ἐφεσον, κακένως κατέλυσεν αὐτοῦ· αὐτὸς δὲ εἰσδέθων εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20. Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλεύσα τρόφος μεῖναι παρ' αὐτοῖς, σὺν ἐπένευσεν· 21. ἀλλ' ἀπετάξατο αὐτοὺς εἰπών· δὲ με πάντως τὴν ἐορτήν τὴν ἐρχομένην τοὺς ἐις Ἰεροσόλυμα, πάλιν δὲ ἀνακάμψως πρὸς υμᾶς τοῦ θεοῦ θέλωντος, καὶ ἀνήκη αὖ ἐπὶ τῆς Ἐφεσοῦ. 22. Καὶ κατέλθον εἰς Καίσαρειαν, ἀναβας καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατεβας εἰς Απολλονίαν. 23. Καὶ ποιήσας χρόνον τινὰ ἐξήλθε, διερχόμενος καθεξῆς τὴν Γαλατικήν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς. 24. Ἰουδαῖοι δὲ τῆς Ἀπολλωνίδος ὀνόματι, Ἀλεξαν-
δρεύς τῷ γένει, ἀνήρ λόγιος, κατήντησεν εἰς Ἑφεσον, δυνατός ὅν ἐν ταῖς γραφαῖς. 25. Οὕτως ἦν κατη-
χημένος τὴν ὅδον τοῦ κυρίου· καὶ ἐσώρω τῷ πνεύματι ἐδέευ καὶ ἐδιδασκεν ἄκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. 26. Οὕτως τε ἤρξατο παρρησιάζεσθαι εἰς τὴν συναγωγήν· ἀκού-
σαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρόσκιλλα προσέλα-
βοντο αὐτόν, καὶ ἄκριβεστερον αὐτῷ ἐξέθεντο τὴν
tοῦ θεοῦ ὅδον. 27. Βουλομένου δὲ αὐτοῦ διελθεῖν
eἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἅδελφοι ἔγραφαν
tοῖς μαθηταῖς ἀποδέξασθαι αὐτόν. οὗ παραγενόμε-
νος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς
χάριτος. 28. Εὐτύνων γὰρ τοῖς Ἰουδαίοις διακατή-
λέγχετο δημοσία, ἐπιδεικνύς διὰ τῶν γραφῶν, εἶναι
tὸν Χριστὸν Ἰησοῦν.

ΧΙΧ. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶν εἶναι ἐν Ἐκκλησίᾳ, Παύλου διελθόντα τὰ ἰδιερευκή μέρη
ἐδείχθη εἰς Ἑφεσον· καὶ εὐφρῶν τινας μαθητὰς. 2. εἰπὲ πρὸς αὐτούς· εἰ πνεύμα ἄγιον ἐλάβετε πιστεύσα-
ντες; οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὔδε εἰ πνεύμα
ἄγιον ἑστὶν ἢκούσαμεν. 3. Εἰπέ τε πρὸς αὐτούς·
eἰς τῷ οὖν ἐβαπτίσθητε· οἱ δὲ εἶπον· εἰς τὸ Ἰωάννου
βάπτισμα. 4. Εἰπέ δὲ Παύλου· Ἰωάννης μὲν ἐβάπτ-
τισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν
ἐρχόμενον μετ' αὐτὸν ἣν πιστεύουσι, τούτ᾽ ἑστιν,
eἰς τὸν Χριστὸν Ἰησοῦν. 5. Ἀκούσαντες δὲ ἐβαπτίσθη-
σαν εἰς τὸ ὅνομα τοῦ κυρίου Ἰησοῦν. 6. καὶ ἐπὶ-
θέντος αὐτῶν τοῦ Παύλου τὰς χειρὰς ἤλθε τὸ πνεῦμα
tὸ ἄγιον ἐπ' αὐτούς, ἐλάλησεν τὰ γλώσσας καὶ προσεφή-
tευσεν. 7. Ἡσαν δὲ οἱ πάντες ἀνδρεῖς ὁσαὶ δεκαδοῦ.
8. Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο,
ἐπὶ μόνας τρεῖς διαλεγομένους καὶ πελαθὼν τὰ περὶ τῆς
βασιλείας τοῦ θεοῦ. 9. Ὡς δὲ τινες ἐσκληρύνοντο
καὶ ἦπερθον, κακολογούντες τὴν ὅδὸν ἐνωπιον τοῦ πλῆθους ἀποστάς ἀπ’ αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ’ ἥμεραν διαλεγόμενον ἐν τῇ σχολῇ Τυράννου τινός. 10. Τοῦτο δὲ ἐγένετο ἐπὶ ἐτη δύο, ὡστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκούσαι τὸν λόγον τοῦ κυρίου, ἦν τοῖς οὖν τὰς τυχοῦσας ἑποθεῖ ο θεὸς διὰ τῶν χειρῶν Παύλου, 12. ὡστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρονται ἀπὸ τοῦ χρωτὸς αὐτῶν σουδάρια ἡ σιμίκληδα, καὶ ἀπαλλάσσεσθαι ἀπ’ αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. 13. Ἐπεξερήσαν δὲ τινὲς ἀπὸ τῶν περιερχομένων ἦν τοῖς ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἑχοντας τὰ πνεύματα τὰ πονηρὰ τὸ δνομα τοῦ κυρίου Ἰησοῦ, λέγοντες ὅρκιζω ύμᾶς τὸν Ἰησοῦν, ἵνα ὁ Παύλος κηρύσσῃ. 14. Ἡσαν δὲ τινὲς νῦι Σκεύα ἦν τοῖς ἐξορκιστῶν ἐπτα οί τοῦτο ποιοῦντες. 15. Ἀποκριθεὶσον δὲ τὸ πνεύμα τὸ πονηρὸν ἐπτα τὸν Ἰησοῦν γνώσιμον, καὶ τὸν Παύλου ἐπισταμαι. ὡμεῖς δὲ τινὲς ἐστε; 16. Καὶ ἐφάλλομεν δὲ τοῦ αὐτῶν ὁ ἀνθρωπος, ἐν ὁ δὲ τὸ πνεύμα τὸ πονηρόν, καὶ κατακυρεύεσθ’ αὐτῶν ἵσχυσε καὶ αὐτῶν, ὡστε γυμνοῖς καὶ τετραμματισμένους ἐκφυγεῖν ἐκ τοῦ ὄικου ἐκείνου. 17. Τοῦτο δὲ ἐγένετο ἐν Πάσι τοῖς συνοικοῦσιν ἦν ταῖς ἐφεσίας, καὶ ἐπέτεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ δνομα τοῦ κυρίου Ἰησοῦ, 18. πολλοὶ τῶν τῶν πεπιστευκότων ἥρχοντο ἐξομολογούμενοι καὶ ἄναγγέλλοντες τὰς πράξεις αὐτῶν. 19. ἦκαν δὲ τῶν τὰ περιεργὰ πραξάντων συνενεγκάντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων καὶ συνεψηφίζουσας τὰς τιμὰς αὐτῶν, καὶ εὐδοκοῦν ἄργοριον μυριάδας πέντε. 20. Οὗτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ηὗξε καὶ ἱσχυε.
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21. Ὅς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαίαν, πορεύεσθαι εἰς Ἰερουσαλήμ, ἐπὶ τὸ μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. 22. Ἀποστελέσας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διάκονοντῶν αὐτῶν, Τιμόθεον καὶ Ἐραστον, αὐτοῖς ἐπηρέηα χρόνον εἰς τὴν Ἁσίαν. 23. Ἐγένετο δὲ κατὰ τὸν καίρον ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς θητᾶς. 24. Δὴ-μήτριος γὰρ τις ὄνοματι, ἀργυροκόπος, ποιῶν νάοὺς ἀργυρούς Ἄρτεμιδος, παρείχετο τοῖς τεχνίταις ἐργαζόμενοι οὐκ ὀλίγην. 25. Οὐς συνανθρώπους, καὶ τοὺς περὶ τὰ τοιαύτα ἑργατάς, εἰπεν· ἀνόρεσι, ἐπίστασθέ, ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ ἑυπορία ἡμῶν ἐστι. 26. καὶ θεωρεῖτε καὶ ἀκούετε, ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδόν πάσης τῆς Ἁσίας, ὁ Παῦλος οὕτως πείσας μετέστησεν ίκανον ὄχλον, λέγων, ὅτι οὐκ εἰσὶ θεοί οἱ διὰ χειρῶν γινόμενοι. 27. Οὐ μόνον δὲ τούτῳ κινδυνεύει ήμῖν τὸ μέρος εἰς ἄπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθήναι, μέλλειν τε καὶ καθαριεῖσθαι τῇ μεγαλειότητά αὐτῆς, ἢν ὀλὴ ἡ Ἁσία καὶ ἡ οἰκουμένη σέβεται. 28. Ἀκούσαντες δὲ καὶ γενόμενοι πλῆθεις θυμοῦ ἐκραζόν λέγοντες· μεγάλη ἡ Ἀρτεμίς Ἐφεσίων. 29. Καὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὀρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γαίων καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παῦλον. 30. Τού δὲ Παῦλου βουλομένου εἰσελθεῖν εἰς τὸν δήμον, οὐκ εἰσὶν αὐτὸν οἱ μαθηταί. 31. Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32. Ἀλλοι μὲν οὖν ἄλλο τι ἐκραζόν· ἢν γὰρ ἡ ἐκ- κλησία συγκεκριμένη, καὶ οἱ πλείους οὐκ ἤδεισαν, τίνος ἑνεκεν συνεληλύθείσαι. 33. Ἐξ δὲ τοῦ ὄχλου
τῶν ἈΠΟΣΤΟΛΩΝ.

προεβιβάσαν Ἀλέξανδρον, προβαλλόντων αὐτὸν τῶν Ἰουδαίων· ο ἔδε Ἀλέξανδρος κατασελέσας τὴν χείρα ἦθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34. Ἐπιγνόντες δὲ ὅτι Ἰουδαῖος ἦστι, φωνὴ ἑγένετο μία ἐκ πάντων, ὡς ἐπὶ ὅρας δύο κραζόντων· μεγάλη ἡ Ἀρτέμιδος Ἐφεσίων. 35. Καταστείλας δὲ ὁ γραμματεὺς τὸν δύχον φησίν· ἀνδρεῖς Ἐφεσίου, τίς γὰρ ἔστιν ἀνθρώπος, διὸ ὡς νώσκει τὸν Ἐφεσίων πόλιν νεοκόρον οὕσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπτεύς; 36. Ἀναντιρρήτων οὖν όντων τούτων, δέον ἔστιν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπέτες πράττειν. 37. Ἡγάγετε γὰρ τοὺς ἀνδρας τούτους, οὕτε ἱεροσύλους οὕτε βλασφημοῦντας τὴν θείαν υμᾶς. 38. Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνίται ἔχουσι πρὸς τινα λόγον, ἀγόραιοι ἄγονται καὶ ἀνθύπατοι εἰσίν· ἐγκαλεῖτωσαν ἀλλήλους. 39. Εἰ δὲ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40. Καὶ γὰρ κινδύνευσαν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδὲνας αἴτιον ὑπάρχοντος, περὶ οὐ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. 41. καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

XX. Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παύλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἔξηλθε πορευθῆναι εἰς τὴν Μακεδονίαν. 2. Διελθὼν δὲ τὰ μέρη ἑκεῖνα, καὶ παρακάλεσαν αὐτοὺς λόγῳ πολλῷ, ἤθελεν εἰς τὴν Ἑλλάδα· 3. Ποιήσας τε μήνας τρεῖς, γενομένης αὐτῷ ἐπιβούλης ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν ἑγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. 4. Συνελπετὸς δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώτατρος Πύρρον Βεροιαῖος, Θεσσαλονικέων ὁ Ἀρισταρχὸς καὶ Σεκούνδος καὶ Γάιος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχίκος καὶ Τρόφιμος. 5. Οὕτω προελθόντες ἔμε-
νον ἡμᾶς ἐν Τρωάδι. 6. Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀξίμων ἀπὸ Φιλίππων, καὶ ἠλθομεν πρὸς αὐτούς εἰς τὴν Τροάδα ἄχρις ἡμερῶν πέντε, οὕτω διετρήσαμεν ἡμέρας ἐπτά. 7. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένοι ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἔξεναι τῇ ἐπαυριον· παρέτεινε τε τὸν λόγον μέχρι μεσονυκτίου.

8. Ἡσαν δὲ λαμπάδες ἰκαναὶ εἰς τῷ ὑπερῷ, οὕτως συνηγμένοι. 9. Καθήμενος δὲ τὶς νεανίας ὑνώματι Εὐτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπὲρ β(759,706),(991,779)

10. Καταβὰς δὲ ὁ Παῦλος ἔπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε· μὴ ὑθορυβεῖσθε· ἡ γὰρ ψυχή αὐτοῦ ἐν αὐτῷ ἔστιν. 11. Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ᾽ ἰκανὸν τῇ ὀμηλῇ σας ἄχρις αὐὴς, οὕτως ἔξελθεν. 12. Ἡγαγον δὲ τὸν παῖδα ξόντα, καὶ παρεκλήθησαν οὕτως.

13. Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκείθεν μέλλοντες ἀναλαμβάνει τὸν Παύλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεξεύνειν. 14. Ὄς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἠλθομεν εἰς Μιλητῇν. 15. Καὶ κείθεν ἀποπλεύσαντες τῇ ἐπιώσῃ κατηνήσαμεν ἀντικρύ Χίου. τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμων, καὶ μελβάνες ἐν Τρωγυλλῷ τῇ ἐχομένῃ ἠλθομεν εἰς Μιλητῆν. 16. Ἐκρίνε γὰρ ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὡσα μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἰερουσαλήμ.

17. Ἁπὸ δὲ τῆς Μιλητοῦ πέμψας εἰς Ἐφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18. Ὄς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς·
ΤΩΝ ΑΠΟΣΤΟΛΩΝ

υμείς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας, ἢ ἂν ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ᾽ υἱῶν τὸν πάντα χρόνον ἐγενόμην, 19. δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφορούσης καὶ δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων. 20. ὥσ oὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἄναγγείλαι υμῖν καὶ διδάξαι υμᾶς δημοσία καὶ κατ᾽ οἶκους, 21. διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησὶ τῆς εἰς τὸν θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν. 22. Καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἰερουσαλήμ, τά ἐν αὐτῇ συναντήσωντά μοι μή εἰδώς, 23. πλὴν ὅτι τὸ πνεῦμα τὸ ἄγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον, ὅτι δεσμά με καὶ θλιψεῖς μένουσιν. 24. Ἀλλ᾽ οὐδὲν οἶδον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἔμαυτῷ, ὅς τελείωσαι τὸν δρόμον μου μετὰ χαρᾶς καὶ τὴν διακονίαν, ἢν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τῷ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. 25. Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα, ὅτι οὐκέτι ὅφειτο γὰρ πρὸς τὸν αὐτός τῶν ἐπιθυμεῖν ἐν αὐτῷ τοὺς πάντας, ἐν ὅσι δηλοῦν κηρύσσων τὴν βασιλείαν τοῦ θεοῦ. 26. Διὸ μαρτύρομαι υμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ άἵματος πάντων. 27. οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἄναγγείλαι υμῖν πάσαν τὴν βουλὴν τοῦ θεοῦ. 28. Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν δὲ υμᾶς τὸ πνεῦμα τὸ ἄγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ τοῦ άἵματος τοῦ ἱδίου. 29. Εγὼ γὰρ οἶδα τούτο, ὅτι εἰσελύσονται μετὰ τὴν ἀφίξειν μοῦ λύκοι βαρεῖς εἰς υμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. 30. καὶ εἴ υἱῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποστάσαν τοὺς

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μαθητὰς ὁπίσω αὐτῶν. 31. Διὸ γρηγορεῖτε, μημο-
νεύοντες, ὅτι τριετλαν νῦντα καὶ ἥμέραν οὐκ ἔπαι-
σάμην μετὰ δακρύων νουθετῶν ἐνα ἐκαστὸν. 32. Κάλ
τι νῦν παρατίθεμει ὄμας, ἀδελφοί, τῷ θεῷ καὶ
tῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδο-
μήσαι καὶ δοῦναι ὄμων κληρονομιάν εἰν τοῖς ἥγιασμέ-
νοις πᾶσιν. 33. Ἀργυρίου ἡ χρυσίου ἡ ἴματισμοῦ
υφιδενὸς ἑπεθύμησα. 34. αὐτὸν γινώσκετε, ὅτι ταῖς
χρείαις μου καὶ τοῖς οὕτω μετ' ἔμου ὑπηρέτησαν αἱ
χεῖρεσ αὐταί. 35. Πάντα ὑπέδειξα ὄμων, ὅτι οὐτῶ
κοπιώντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενοῦντων,
μημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι
αὐτὸς εἶστε· μακάριον ἔστι μᾶλλον διδῶν, ἡ λαμ-
βάνειν. 36. Καὶ ταῦτα εἰπὼν, θείος τὰ γονάτα αὐτοῦ
σὺν πᾶσιν αὐτοῖς προσηφύξατο. 37. Ἰκανὸς δὲ
ἐγένετο κλαυθμῶς πάντων· καὶ ἐπιπεσόντες ἐπὶ τοῖς
τράχηλοι τοῦ Παύλου κατεφίλουσεν αὐτὸν, 38. διὰ
νόμενοι μάλιστα ἐπὶ τὰς λόγους ἢ εἰρήκει, ὅτι οὐκέτι
μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προσέπιπτον
δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. Ὅς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθὲν-
tάς ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν
Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κακείθεν εἰς Πάταρα.
2. Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην,
ἐπιθάντες ἀνήχθημεν· 3. ἀναφανέντες δὲ τὴν Κύ-
προν καὶ καταλιπόντες αὐτὴν εὐφύσιον, ἐπέλεομεν
εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ
ἡν τὸ πλοῖον ἀποφροτιζόμενον τὸν γόμον. 4: Καὶ
ἀνευρόντες τοὺς μαθητὰς ἐπεμελώσαμεν αὐτοῦ ἡμέρας
ἐπτα· οὕτως τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος,
μὴ ἀναβάσεις εἰς Ἰεροσόλυμα. 5. Ὅτε δὲ ἐγένετο
ἡμᾶς ἐξαρτίσατο τὰς ἡμέρας, ἐξελθόντες ἔπορευόμεθα
προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις
XXI.]

ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

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„ξως ἐξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν ἀγιαλὸν προσημεῖμεθα. 6. Καὶ ἀσπασάμενοι ἀλήξους ἐπεβημέν οἱ κατηκητήσαμεν εἰς τὸ πλοίον, ἔκεινοι δὲ ὑπεστρεψάνου εἰς τὰ ἱδια. 7. Ἡμεῖς δὲ τὸν πλοῖον διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μιᾶν παρ' αὐτοῖς. 8. Τῇ δὲ ἐπαύριον ἐξελθόντες ἦλθομεν εἰς Καϊσαρείαν, καὶ ἐξελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὑντὸς ἐκ τῶν ἐπτά, ἐμείναμεν παρ' αὐτῷ. 9. Τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύοντες. 10. Ἐπιμελοῦντον δὲ ἡμῶν ἡμέρας πλείους, κατηκῆ ὑπὸ τῆς Ἰουναίας προφητης ὁνόματι Ἀγαθος. 11. καὶ ἔλθων πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας εἰπε· τάδε λέγει τὸ πνεῦμα τὸ ἁγιον τὸν ἄνδρα, ὡς ἐστιν ἡ ζώνη αὐτῆς, οὕτω δησοῦσιν ἐν Ἰερουσαλήμ οἱ Ἰουναίοι καὶ παραδώσουσιν εἰς χείρας ἐθνῶν. 12. Ὡς δὲ ἥκουσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἰερουσαλήμ. 13. Ἀπειρίθη δὲ ὁ Παύλος· τί ποιεῖτε κλαώντες καὶ συνθρούπτοντες μου τὴν καρδίαν; ἔγω γὰρ οὐ μόνον δεδήναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἰερουσαλήμ ἐτολμᾶς ἐχω ὑπὲρ τοῦ ὄνοματος τοῦ κυρίου Ἰησοῦ. 14. Μὴ πειθοῦμένου δὲ αὐτῶν ἰσχύσασεν, εἰπόντες· τὸ θέλημα τοῦ κυρίου γενέσθω. 15. Μετὰ δὲ τάς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἰερουσαλήμ. 16. Συνήλθον δὲ καὶ τῶν μάθητῶν ἀπὸ Καϊσαρείας σὺν ἡμῖν, ἄγοντες παρ' ὅ ἐξεισθάμεν, Μνάσων τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. 17. Γενομένων δὲ ἡμῶν εἰς Ἰεροσόλυμα, ἀσμένως ἐδέχαντο ἡμᾶς οἱ ἀδελφοὶ. 18. Τῇ δὲ ἐπιούσῃ εἰςημεν ὁ Παύλος σὺν ἡμῖν πρὸς Ἰάκωβον; ἄγοντες τε παρε
γένοντο οἱ πρεσβύτεροι. 19. Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καὶ ὥδε ἐκαστὸν ὁ ἐποίησεν ὁ θεὸς ἐν τοῖς ἐθνεῖς διὰ τῆς διακονίας αὐτοῦ. 20. Οἱ δὲ ἀκούσαντες ἐδόξαξον τὸν θεὸν, εἰπὸν τε αὐτῷ· θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσίν Ἰουδαίων τῶν πεπιστευκότων, καὶ πάντες ἤλαται τοῦ νόμου ὑπάρχουσι. 21. Κατηχήθησαν δὲ περὶ σοῦ, ὅτε ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίοις, λέγων, μὴ περιτέμενεν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἐθέσει περιπατεῖν. 22. Τὸ οὖν ἔστι; πάντως δὲ πλῆθος συνελθείν ἀκούσονται γάρ, διὸ ἐλήλυθας. 23. Τούτῳ οὖν πολήσων, ὦ σοι λέγομεν, εἰσὶν ἡμῖν ἄνδρας τέσσαρες εὐχὴν ἔχοντες ἐφ’ ἕαυτῶν· 24. τούτους παραλαβῶν ἀγνόθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ’ αὐτοῖς, ἵνα ἕφερσον τὴν κεθαλήν καὶ γνώσονται πάντες, ὅτι δὲ κατήχησαν περὶ σοῦ οὐδὲν ἔστων, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. 25. Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιούτοις τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό, τε εἰδωλοθυτον καὶ τὸ αἷμα καὶ πνεύμων καὶ πορνελάν. 26. Τότε ó Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆγει εἰς τὸ ἱερόν, διαγγέλλων τῆν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἐως ὅτι προσηνέχθη ὑπὲρ ἐνὸς ἐκάστων αὐτῶν ἡ προσφορά. 27. Ὡς δὲ ἐμελλὼν αἱ ἐπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαίοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχειον πάντα τὸν ὄχλον, καὶ ἐπέβαλον ἔπ’ αὐτὸν τὰς χεῖρας, 28. κράζοντες· ἄνδρες Ἰσραήλ· ἄνθρωπος· οὗτος ἐστιν ὁ ἄνθρωπος, ὁ κατά τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τότου τούτου πάντας πανταχοῦ διδάσκουν· ἔτι τε καὶ Ἐξάτης εἰσήγαγεν
Γίνεται προεξοφλητής Τρόφιμος τον Εφέσιον ἐν τῇ πόλει σὺν αὐτῷ, δὲν ἔνομιξον ὅτι εἰς τὸ ιερὸν εἰσῆγαγεν ὁ Παύλος. 30. Ἐκείνη τῇ πόλει δὴ, καὶ ἐγένετο συνδρομή τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου εἰλκον αὐτὸν ἔξω τοῦ ιεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. 31. Ζητοῦντων δὲ αὐτὸν ἀποκτείναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς στρατιᾶς, ὅτι δὴ συγκέχυται Ἰερουσαλήμ. 32. δὲ έξαυτῆς παραλαβὼν στρατιώτας καὶ ἐκατοντάρχους κατέδραμεν ἐπὶ αὐτοὺς. οἱ δὲ ἐδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παύλον. 33. Τότε ἐγνίσασα ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσεις δυσά, καὶ ἐπινυθάνετο, τῆς ἀν εἰ ὁ τῷ ἐστὶ πεποιηκός. 34. Ἀλλοι δὲ ἀλλο τι ἐβόων ἐν τῷ ἅρμῳ. μὴ δυνάμενοι δὲ γηνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἀγεσθαι αὐτὸν εἰς τὴν παρεμβολὴν. 35. "Ωτὸ δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιώτων διὰ τὴν βίαν τοῦ ἅρματος· ἡ κολούθησε γὰρ τὸ πλῆθος τοῦ λαοῦ κραζόν ἀλητῶν αὐτῶν. 36. Μέλλων τε εἰςἀγεσθαι εἰς τὴν παρεμβολὴν ὁ Παύλος λέγει τῷ χιλιάρχῳ· εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἐφη· Ἐλληνιστὶ γινώσκεις. 37. οὐκ ἄρα σὺ εἰ ὁ Αἰγύπτιος, ὁ πρὸ τοῦτον τῶν ἡμερῶν ἀναστάτωσας καὶ ἐξαγαγόν εἰς τὴν ἔρημον τοὺς τετρακισχίλλους ἄνδρας τῶν σικαρίων; 39. Ἐπεὶ δὲ ὁ Παύλος· ἐγὼ ἄνθρωπος μὲν εἰμὶ Ἰουδαίος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δὲ σου, ἐπιτρέψον μοι λαλῆσαι πρὸς τὸν λαόν. 40. Ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παύλος ἔστως ἐπὶ τῶν ἀναβαθμῶν κατέσεις τῇ χειρί τῷ λαῷ, πολλῆς δὲ συγῆς γενομένης προσεφώνησε τῇ Ἑβραίδε
διαλέκτω λέγων· ΧΧΧ. ἀνδρεὶς ἀδελφοὶ καὶ πατεῖρες, ἀκούσατε μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. 2. Ἀκούσατε δὲ ὅτι Ἡ Ἐβραΐδι νοῦς ἀποδεικνύει αὐτοῖς, μᾶλλον παρέσχον ἦσυχαν. καὶ φησίν 3. ἐγὼ μὲν εἰμὶ ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Τάρσῳ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιήλ τεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρίδος νόμου, ζηλωτὴς υπάρχων τοῦ θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον. 4. ὅταν τὴν θὸν ἐδιώκα ἄρη θανάτου, δεσμεύων καὶ παραδίδους εἰς φυλάκιαν ἀνδραὶς τε καὶ γυναῖκας, 5. ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτερίον, παρ' ὅν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορεύθην, ἄξων καὶ τοὺς ἐκεῖσε ὀντας δεδεμένους εἰς Ἰερουσαλὴμ, ἵνα τιμωρηθῶσιν. 6. Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν ἐξαιρηθεὶς ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανόν περὶ ἐμε· 7. ἔπεσον τε εἰς τὸ ἐδάφος καὶ ἠκούσα φωνῆς λεγούσης μοι· Σαουλ, Σαουλ, τί με διώκεις; 8. Ἡγὼ δὲ ἀπεκρίθη· τίς εἰ, κύριε; εἰπέ· τί πρὸς με· ἐγὼ εἰμί Ἰησοῦς ὁ Ναζωραῖος, ὁν σὺ διώκεις. 9. Οἱ δὲ σὺν ἔμοι ὄντες τὸ μὲν φῶς ἐβελάσαντο καὶ ἔμφοβοι ἐγένοντο, τὴν δὲ φωνὴν οὐκ ἠκούσαν τοῦ λαλοῦντός μοι. 10. Εἶπον δὲ· τί ποιήσω, κύριε; ο δὲ κύριος εἶπε· πρὸς με· ἀναστήσεις πόρευόν εἰς Δαμασκόν, κάκει σοὶ λαληθήσεται περὶ πάντων, ὃν τέτακται σοι ποιήσαι. 11. Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγώγομεν ὑπὸ τῶν συνόντων μοι ἢλθον εἰς Δαμασκὸν. 12. Ἀναγίας δὲ τούτοις, ἀνὴρ εὐσέβης κατὰ τὸν νόμον, μαρτυροῦμεν ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίων, 13. ἔλθων πρὸς με καὶ ἐπιστάστας εἰπέ
μοι. Σαουλ άδελφε, ἀνάβλεψον. κἀγὼ αὐτῇ τῇ ὁρᾷ ἀνέβλεψα εἰς αὐτόν. 14. Ὡ δὲ εἶπεν· ὁ θεὸς τῶν πατέρων ἡμῶν προσεχείς τάσις σου, καὶ ἀκούσαι τὸν νόμο μου. 15. ὅτι ἐστὶ σοι μέλλει; ἀναστάς βάπτισαι καὶ ἀπόλουσαι σοι τὰς ἁμαρτίας σου. 16. Καὶ νῦν τί μέλλεις; ἀναστάς βάπτισαι καὶ ἀπόλουσαι σοι τὰς ἁμαρτίας σου. 17. Ἑγένετο δὲ μοι ὑποστρέψαντι εἰς Ἰερούσαλήμ, καὶ προσευχομένου μοι ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκκλησίᾳ. 18. καὶ ἰδεῖν αὐτοῦ λέγοντα μοι· σπεύσον καὶ ἔξελθε ἐν τῇ ἤμῳ Ἰερούσαλήμ, διότι οὐ παραδείης σοι τὴν μάρτυριάν περί ἕμου. 19. Κἀγὼ εἶπον· κύριε, αὐτὸν ἐπιστάγαται, ὅτι ἐγὼ ἡμῖν φυλακίζον καὶ δέρων κατὰ τὰς συν- αγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· 20. καὶ ἔξεκεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρος σου, καὶ αὐτὸς ἡμῖν ἐφεστώς καὶ συνευδοκών [τῇ ἀναίρεσι αὐτοῦ,] καὶ φυλάσσειν τὰ ἱμάτια τῶν ἀναίρεσιν αὐτοῦ. 21. Ἐπεί πρὸς με· πορέουν· ὅτι ἐγὼ εἰς ἐθνη μακρὰν ἐξαποστελῶ σέ.

22. Ἡκούον ἐν αὐτοῦ ἄχρι τοῦτο τοῦ λόγου, καὶ ἐπήραν τὴν φωνήν αὐτῶν λέγοντες· ἄρε ἀπὸ τῆς γῆς τοῦ τοιοῦτον· οὐ γὰρ καθήκεν αὐτὸν ζῆν. 23. Κραυγάζοντι δὲ αὐτῶν καὶ ῥιπτοῦντον τὰ ἱμάτια, καὶ κοινορθῶν βαλλόντων εἰς τὸν ἄερα, 24. ἐκέλευσεν ὁ χιλιάρχος εἰς ἐνεχθῆς αὐτῶν εἰς τὴν παρεμβολήν; εἰπὼν μάστιξην ἀνετάζεσσαν αὐτῶν, ἵνα ἐπιγνωσον· δὲ ἦν αἰτιάν οὕτως ἐπεφώνειν αὐτῷ. 25. Ὡς δὲ προετειναν αὐτὸν τὸς ἰμάσιν, ἐπεὶ πρὸς τὸν ἐστώτα ἐκατόνταρχον ὁ Παύλος· εἰ ἀνθρωπος Ὀρμαῖον καὶ ἀκατάκριτον ἔξετιν ὑμῖν μαστίζειν; 26. Ἀκούονας δὲ ἐν ἐκατόνταρχος, προσελθὼν τῷ χιλιάρχῳ ἀπήγ-
γείλε λέγων, τι μέλλεις ποιεῖν; οὐ γὰρ ἀνθρώπος οὗτος Ῥωμαιός ἐστι. 27. Προσελθὼν δὲ ὁ χιλιάρχης εἶπεν αὐτῷ· λέγε μοι, σὺ Ῥωμαιός εἶ; ὦ δὲ ἐφη· ναλ. 28. Ἀπεκρίθη τε ὁ χιλιάρχης· ἐγὼ πολλοῦ κεφαλαίου τὴν πολίτειαν ταύτην ἐκτησάμην. ὦ δὲ Παῦλος ἐφη· ἐγὼ δὲ καὶ γεγέννημαι. 29. Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάξει· καὶ ὁ χιλιάρχης δὲ ἐφοβήθη ἐπηγύνοις, ὅτι Ῥωμαιός ἐστί, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

30. Τῇ δὲ ἐπαύριον Βουλόμενος γνώναι τὸ ἀσφαλεῖς, τὸ τι κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἐλυσεν αὐτὸν καὶ ἐκέλευσεν συνελθεῖν τοὺς ἁρχιερεῖς καὶ πάν τὸ συνέδριον καὶ καταγγέλων τὸν Παῦλον ἐστη- σεν εἰς αὐτοὺς.

XXIII. Ἀπενλασα δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· ἀνδρεῖς ἀδελφοί, ἐγὼ πάση συνειδήσει ἀγαθή πεπο- λύτευμαι τῷ θεῷ ἅχρι ταύτης τῆς ἡμέρας. 2. Ὁ δὲ ἁρχιερεύς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. 3. Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· τύπτειν σε μέλλει ὁ θεός, τοῖς κεκοιμα- μένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομών κελεύεις με τύπτεσθαι; 4. Οἱ δὲ παρεστῶτες εἶπον· τὸν ἁρχιερέα τοῦ θεοῦ λαυδορεῖς; 5. Ἐφη τε ὁ Παῦλος· οὐκ ἦδεν, ἀδελφοί, διὶ ἐστιν ἁρχιερεύς· γέγραπται γάρ· ἄρχοντα τοῦ λαοῦ σου οὐκ ἔρεις κακῶς. 6. Γνοὺς δὲ ὁ Παῦλος, τοῖς τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τῷ τῶν ἡτορο̅ν Φαρισαίων, ἐκραξεν ἐν τῷ συνεδρίῳ· ἀνδρεῖς ἀδελφοί, ἐγὼ Φαρι- σαῖος εἰμί, νῦν Φαρισαίου· περὶ ἑπίδοσι καὶ ἀνα- στάσεως νεκρῶν ἐγὼ κρίνομαι. 7. Τούτῳ δὲ αὐτοῦ λαλήσαντος ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. 8. Σαδδου- καίοι μὲν γὰρ λεγοῦσι μὴ εἶναι ἀναστασιν, μὴτε ἀγ-
γελον μήτε πνεύμα . Φαρισαίοι δὲ ὁμολογοῦσι τὰ ἀμφότερα . 9. Ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες : οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ . εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος . . . 10. Πολλῆς δὲ γενομένης στάσεως εὐλαβηθεὶς ὁ χιλιάρχος, μὴ διασπασθῇ ὁ Πάυλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρπάζαι αὐτὸν ἐκ μέσου αὐτῶν, ἀγείν τε εἰς τὴν παρεμβολὴν .

11. Τῇ δὲ ἐπισύνη νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπε : θάρσει· ὅσ γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ καὶ εἰς Ἡρῴδην μαρτυρήσαι .

12. Γενομένης δὲ ἡμέρας πτοίσαντες συντροφῶν οἱ Ἰουδαίοι ἀνέθεμασαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πιεῖν εἰς ἀποκτείνωσι τὸν Πάυλον .

13. Ἡσαν δὲ πλεῖους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν τετεινότες , 14. οὕτως προεσβάλοντες τοὺς ἀρχιερεύσι καὶ τοὺς πρεσβυτέρους εἶπον : ἀναθέματε ἀνέθεμασαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἐως οὐ ἀποκτείνωμεν τὸν Πάυλον .

15. Νῦν οὖν ὑμεῖς ἐμφανίζατε τῷ χιλιάρχῳ συν ἑαυτῷ ὑπερδίκω, ὅπως καταγάγῃ αὐτὸν πρὸς ὑμᾶς, ὡς ἀκυρώσεις διαγινώσκειν ἀκριβεστέρον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσαι αὐτὸν ἐτοιμοὶ ἐσμὲν τοῦ ἀνελεύν αὐτὸν .

16. Ἀκούσας δὲ ὁ νύστος τῆς ἄδελφῆς Πάυλου τὴν ενέδραν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπέγγειλε τῷ Πάυλῳ .

17. Προσκαλεσάμενος δὲ ὁ Πάυλος ἔνα τῶν ἐκατοντάρχων ἔφη : τὸν νεανίαν τούτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γὰρ τί ἀπαγγεῖλαι αὐτῷ . 18. Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησὶν : ὁ δὲσμος Πάυλος προσκαλεσάμενος μὲ ἡρώτησε τοῦ τὸν νεανίαν ἤγαγειν πρὸς σε, ἐχοντα τι λαλήσαι
σοι. 19. 'Επιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιαρχὸς καὶ ἀναχαρῆσας κατ' ἰδίαν ἐπυνθάνετο· τι ἔστιν, δὲ ἔχεις ἀπαγγεῖλαί μοι; 20. Ἐπιε δὲ· ὅτι οἱ 'Ιουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αἴροιν εἰς τὸ συνέδριον καταγάγῃς τὸν Παύλον, ὡς μέλλοντες τῇ ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. 21. Σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτῶν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οὗνες ἀνεθεματισάν ἐαυτούς μήτε φαγεῖν μήτε πιεῖν ἐως ὃν ἀνέλοσιν αὐτόν· καὶ νῦν ἔτοιμοι εἰς, προσδέχομενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22. Ὁ μὲν οὖν χιλιαρχὸς ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαθῆσαι, ὅτι ταῦτα ἐνεφάνισας πρὸς μέ. 23. Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἐκατοντάρχων εἶπεν· ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἐως Καισαρείας, καὶ ἰππεῖς ἐβδομήκοντα καὶ δεξιολάβους διακοσίους, ἄπο τρίτης ἀρας τῆς νυκτὸς, 24. κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παύλον διὰσώσωσι πρὸς Φήλικα τὸν ἡγεμόνα. 25. γράψας ἐπιστολὴν περιέχονσαν τὸν τύπον τοῦτον· 26. Κλαύδιος Δυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικε χαίρειν. 27. Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν 'Ιουδαίων, καὶ μέλλοντα αὐτοῖς ὑπ' αὐτῶν, ἐπιστάς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν ὅτι 'Ρωμαίος ἐστι. 28. Βουλόμενος δὲ ἵναναι τὴν αἰτίαν, δὴ ἦν ἐνεκάλουν αὐτῷ, κατηγαγοῦν αὐτὸν εἰς τὸ συνέδριον αὐτῶν· 29. δὲ εὑρὼν ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἐγκλήμα ἔχοντα. 30. Μηνυθείσης δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἐσσεσθαι ὑπὸ τῶν 'Ιουδαίων, ἐξαυτῆς ἐπεμψά πρὸς σε, παραγγείλας καὶ τοὺς κατηγόρους λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἔρρωσο. 31. Οἱ μὲν οὖν στρατιῶται
κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παύλου ἡγαγόν διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατοῦδα. 32. τῇ δὲ ἐπαύριον, ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολὴν· 33. Οὕτως εἰσελθόντες εἰς τὴν Καισάρειαν καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παύλον αὐτῷ. 34. Ἀναγνώσῃ δὲ καὶ ἐπερωτήσῃς, ἐκ πολεῖς ἐπαρχίας ἔστη, καὶ πυθόμενος, ὅτι ἀπὸ Κι- λικίας. 35. διακούσομαι σου, ἡφι, ὅταν καὶ οἱ κατήγοροι σου παραγένωνται. ἐκεῖλεοσε τε αὐτὸν ἐν τῷ πραύτωρῷ τοῦ Ἡρώδου φυλάσσεσθαι.

XXIV. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἄρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ἰητόρος Ἀπολύλ- λου τυνός, οὕτως ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. 2. Κληθέντος δὲ αὐτοῦ ἡρέτῳ κατηγορεῖν ὁ Τέρτυλλος λέγων· 3. πολλῆς εἰρήνης τυχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἐθνικῷ τούτῳ διὰ τῆς σῆς προνοίας πάντη τε καὶ πανταχοῦ, ἀπο- δεχόμεθα, κράτιστε Φήλιξ, μετὰ πάσης εὐχαριστίας. 4. Ἡμᾶς ἡ ἡμέρα τῆς ἴδιας θυσίας τῇ ἱερᾶς ἑτεροκελείας. 5. Εὐ- ρώτες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινοῦντα στάσιν πάσι τοῖς ᾿Ιουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τῆς τῆς τῶν ᾿Αντιπατοῦδος αἰρέσεως, 6. δέ καὶ τὸ ἱερὸν ἐπελέγηται βεβηλωθέν. δὲ καὶ ἐκρατή- σαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἡθελήσαμεν κρί- νευν. 7. Παρελθὼν δὲ Ἀντιπατοῦδας ὁ χιλιάρχος μετὰ πολλῆς βλασ ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, 8. κελεύ- σας τοὺς κατηγορούς αὐτοῦ ἔρχεσθαι ἐπὶ σὲ· παρ' αὐτῷ δυνήσῃ ἀυτὸς ἀνακρίνας περὶ πάντων τοῦτων ἐπιμε- νόναι, ἂν ἡμεῖς κατηγοροῦμεν αὐτοῦ. 9. Συνεπε- θεντο δὲ καὶ οἱ ᾿Ιουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. 10. Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ
πράξεις.

τοῦ ἡγεμόνος λέγειν· ἐκ πολλῶν ἐτῶν δύνα σε κριτήν τῷ ἐδει τούτῳ ἐπιστάμενος εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι, 11. δυναμένου σου γνώ- ναι, ὅτι οὐ πλείους εἰσί μοι ἥμεραι δεκαδύο, ἀφ' ἓς ἀνέβην προσκυνήσων ἐν 'Ἱερουσαλήμ. 12. Καὶ οὔτε ἐν τῷ ίερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἡ ἐπισύ- στασιν ποιοῦντα δχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν, 13. οὔτε παραστήσας δύνανται, περὶ ὧν καὶ καθηγοροῦσι μου. 14. Ὄμολογό δὲ τούτο σοι, ὅτι κατὰ τὴν ὃδον, ἣν λέγονσιν αἴρεσιν, οὔτω λατρεύω τῷ πατρῷ τε θεοῦ, πιστεύω πάσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις γεγραμμένοις, 15. ἐπιτίδα ἔχων εἰς τὸν θεὸν, ἣν καὶ αὐτοὶ οὕτοι προσδέχονται, ἀνάστασιν μέλλειν ἐσεσθαι νεκρῶν, δικαίως τε καὶ ἄδικως. 16. Ἐν τούτῳ καὶ αὐτῶς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεόν καὶ τοὺς ἀνθρώπους διαπαντός. 17. Δι' ἐτῶν δὲ πλείονων παρεγένων ἐξελεγμοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς· 18. ἐν οἷς εὐρόν με ἡγνισ- μένον ἐν τῷ ίερῷ, οὐ μετὰ δχλον οὕδε μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαίων, 19. οἄθει ἐδεί ἐπὶ σοῦ παρέιναι καὶ καθηγορεῖν, εἰ τι ἔχοιεν πρὸς με. 20, Ἡ αὐτοὶ οὕτοι εἰπάτωσαν, τί εὐρον ἐν ἐμοι ἄδι- κημα, στάντος μου ἐπὶ τοῦ συνεδρίου, 21. ἡ περὶ μιᾶς ταύτης φωνῆς ἡς ἔκραξε ἐστῶς ἐν αὐτοῖς· διὰ περὶ ἀναστάσεως νεκρῶν ἐγώ κρίνομαι σήμερον ὕφ' ὑμῶν. 22. Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβε- στερον εἰδὼς· τά περί τῆς ὁδοῦ, εἰπόν· ὅταν Δωρίας ὁ χιλιαρχὸς καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς· 23. Διαταξάμενος τε τῷ ἐκατοντάρχῃ προεῖσθαι αὐτόν, ἔχειν τε ἅνεσιν καὶ μηδένα κολύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ. 24. Μετὰ δὲ ἡμέρας τινὰς παραγεγρόμενος ὁ Φῆλιξ
σὺν Δρουσίλλῃ τῇ γυναίκι, οὕτη Ἰουδαίᾳ, μετεπέμψατο τὸν Παύλον, καὶ ἡκουσάν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. 25. Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μελλοντος ἐσεσθαί, ἐμφύσος γενόμενος ὁ Φήλιξ ἀπεκρίθη τὸ νῦν ἔχον πορεύναι καιρὸν δὲ μεταλαβῶν μετακαλέσωμαι σε. 26. Ἄμα καὶ ἐπίξυων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου [ὅπως λύσῃ αὐτὸν], διὸ καὶ πυρκνότερον αὐτὸν μεταπεμπόμενος ὁμίλει αὐτῷ. 27. Διετίας δὲ πληρωθεὶς ἔλαβε διάδοχον ὁ Φήλιξ Πόρκιον Φήστου, θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φήλιξ κατέλυτε τὸν Παύλον δεδεμένον.

XXV. Φήστος οὖν ἐπιβάς τῇ ἐπαρχίᾳ τρεῖς ἡμέρας ἀνέβη εἰς Ἰεροσόλυμα ἀπὸ Καισαρείας. 2. Ἐνεπάνισαν δὲ αὐτῷ ὁ ἄρχιερες καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, 3. αἰτοῦμεν Χάριν κατ' αὐτοῦ, ὅπως μεταπεμψῃ ταῦτα εἰς Ἰεροσαλήμ, ἐνέδραν ποιώντες ἄνελεῖν αὐτὸν κατὰ τὴν δόν. 4. Ο μὲν οὖν Φήστος ἀπεκρίθη, τηρεῖσθαι τὸν Παύλον ἐν Καισαρείᾳ, ἐαυτὸν δὲ μέλλειν ἐν ταχεὶ ἐκπορεύεσθαι. 5. Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβαντες, εἰ τι ἔστων ἐν τῷ ἀνδρὶ τούτῳ κατηγορεῖτωσαν αὐτοῦ. 6. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὡκτω ἡ δέκα, καταβᾶς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκελευσε τὸν Παύλον ἀχθήναι. 7. Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἰεροσολύμων καταβεβηκότες Ἰουδαίοι, πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ Παύλου, ὁ οὖν ἦχον ἀποδείξει, 8. ἀπολογουμένου αὐτοῦ δὲ οὕτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὕτε εἰς τὸ ἱερόν, οὕτε εἰς Καίσαρά τι ἡμαρτον. 9. Ὁ Φήστος δὲ τοῖς Ἰουδαίοις
θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε. θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τοῦ τῶν κρίνεσθαι ἀπ' ἐμοῦ; 10. Εἶπε δὲ ὁ Παύλος· ἐπὶ τοῦ βήματος Καίσαρος ἐστῶς εἰμί, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὖδὲν ἡδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγυνάκεις. 11. Εἰ μὲν γὰρ ἄδικοι καὶ ἄξιοι θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἄττοθάνειν· εἰ δὲ οὐδὲν ἐστιν διὸ οὐδεὶς κατηγοροῦσί μοι, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἑπικαλοῦμαι. 12. Τότε ὁ Φίλιππος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη. Καίσαρα ἑπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

13. Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βεργίκη κατηγνησαν εἰς Καισάρειαν ἀσπασόμενοι τὸν Φίλιππον. 14. Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φίλιππος ὁ βασιλεύς ἀνέβησε τὰ κατὰ τὸν Παύλον, λέγων· ἀνήρ τίς ἐστι καταλελειμμένος ὑπὸ Φήλικος δέσμιος, 15. περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αὐτούμενοι κατ' αὐτοῦ δίκην. 16. Πρὸς οὓς ἀπεκρίθην, ὅτι οὗκ ἐστιν ἐθος ὁ Ρωμαίους χαρίζεσθαι τινα ἀνθρωπὸν εἰς ἀπώλειαν, πρὸν ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τότον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. 17. Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴ μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθηναί τὸν ἄνδρα. 18. Περὶ οὖ σταθέντες οἱ κατηγοροὶ οὐδεμιᾶν αἰτίας ἐπέφερον, διὸ ὑπενόουν ἐγώ. 19. ζητήματα δὲ τίνα περὶ τῆς ἱδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τίνος Ἰησοῦ τεθηκότος, δὲ ἐφασκεν ὁ Παύλος ξῆν. 20. Ἀποροῦμεν δὲ ἐγὼ εἰς τὴν περὶ τοῦτον ζήτησιν ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱερου-
σφάλμα κάκευ κρίνεσθαι περὶ τοῦτων. 21. Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διέγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἐς οὗ πεμψω αὐτὸν πρὸς Καίσαρα. 22. Ἀγρίππας δὲ πρὸς τὸν Φήστον ἐφη· ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. ὁ δὲ· αὐριον, φησίν, ἀκούσῃ αὐτοῦ.

23. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰςελθόντων εἰς τὸ ἀκροατήριον σὺν τῷ τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ’ ἐνοχήν οὐσὶ τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἡχηθει ο Παύλος. 24. Καὶ φησίν ο Φήστου. Ἀγρίππα βασιλεὺς καὶ πάντες οἱ σύμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τούτον, περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχον μοι ἐν τῇ ἱεροσολύμοις καὶ ἐνθάδε ἐπιβοῶντες, μὴ δεῖν ἔρχοντα αὐτόν μηκέτι. 25. Ἐγὼ δὲ καταλαβόμενος, μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτων ἐπικαλεσαμένου τοῦ Σεβαστοῦ, ἐκρίνα πέμπτειν αὐτὸν. 26. Περὶ οὖν ἄσφαλες τῇ γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προῆγαγοι αὐτὸν ἐφ’ ὑμῶν καὶ μάλιστα ἐπὶ σοῦ. βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῆ τι γράψῃ. 27. Ἀλογον γὰρ μοι δοκεῖ, πέμπτοντα δέσμιον μὴ καὶ τὰς κατ’ αὐτοῦ αἰτίας σημὰναι.

XXVI. Ἀγρίππας δὲ πρὸς τὸν Παύλον ἐφη· ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. τότε ὁ Παύλος ἀπελογεῖτο ἐκτένεις τὴν χείρα. 2. Περὶ πάντων δὲν ἐγκαλοῦμαί ὑπὸ Ἰουδαίον, βασιλεὺς Ἀγρίππα, ἤγημαί ἐμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι, 3. μάλιστα γνώστην ὅντα σε πάντων τῶν κατὰ Ἰουδαίους ἔθνων τε καὶ ξηπτημάτων. διὸ δέομαι σοι μακροθύμως ἀκούσαι μοι. 4. Τῇν
μὲν οὖν βίωσόν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχής
gενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, Ἰσααὶ
πάντες οἱ Ἰουδαίοι. 5. προηγοῦσκοντές με ἄνωθεν,
εὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην
αἴρεσιν τῆς ἡμετέρας ὑθεσκείας ἐξήσσα Φαρισαίοις.
6. Καὶ νῦν ἐπὶ ἐπιτίθε τῆς πρὸς τοὺς πατέρας ἡμῶν
ἐπαγγελλάς γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα κρινό-
μενος. 7. εἰς ἂν τὸ δωδεκάφυλον ἡμῶν, ἐν ἐκτενείᾳ
νῦκτα καὶ ἡμέραν λατρεύον, ἐπιλάξει καταντήσαι
περὶ τῆς ἐπιλογῆς ἐγκαλοῦμαι, βασιλεῖ Ἀγρίππα, ὑπὸ
Ἰουδαίων. 8. Τι ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ
θεὸς νεκροῦς ἐγείρει; 9. Ἑγὼ μὲν οὖν ἐδοξά ἐμαυτῷ
πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ
ἔναντι πρᾶξα. 10. Ὁ καὶ ἐποίησα ἐν Ἱεροσολύ-
μοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κα-
tέκλεισα, τὴν παρὰ τῶν ἁρχιερέων ἐξουσίαν ἱαβῶν,
ἀναρουμένων τε αὐτῶν κατηγορία ψῆφον. 11. καὶ
cατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν
αὐτῶν ἡνάγκαξον βλασφημεῖν, περισσότερον δὲν
ἐμανικοῦν αὐτῶν ἐδίωκον ἐως καὶ εἰς τὰς ἐξω πόλεις.
12. Ἐν οἷς καὶ ποιεῦμεν εἰς τὴν Δαμασκὸν μετ'
ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἁρχιερέων,
13. ἡμέρας μέσης κατὰ τὴν ὄδον εἶδον, βασιλεῖ,
οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περι-
λάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.
14. Πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν,
ἀκουσα φονῆν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ
Εβραϊδι διαλέκτῳ· Σαούλ, Σαούλ, τὸ με διώκεις;
σκληρὸν σοι πρὸς κέντρα λακτίζειν. 15. Ἑγὼ δὲ
eἶπον· τὸς εἰ, κύριε; ὁ δὲ εἶπεν· ἑγώ εἰμι Ἰησοῦς, δι
διώκεις. 16. Ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς
πόδας σου· εἰς τοῦτο γὰρ ᾠφθην σοι, προφετήσασθαι
σε ὑπήτην καὶ μάρτυρα ὅτε τε εἶδες ὅτε τε ᾠφθη-
Σομαί σοι, 17. ἔξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἑθῶν, εἰς οὐς ἔγω σε ἀποστέλλω, 18. ἀνοίξατο ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἀμαρτιῶν καὶ κλήρων ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. 19. Ὁ θεόν, βασιλεὺς Ἀγρίππα, οὐκ ἐγενόμην ἀπειθής τῇ οὐρανίῳ ὀπτασίᾳ. 20. ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἰεροσολύμοις, εἰς πᾶσαν τῇ τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἑθνεσιν ἀπήγγειλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἀξιά τῆς μετανοίας ἐργα πράσσοντας. 21. Ἔνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῇ ἱερῷ ἐπιειρώντο διαχειρίσθαι. 22. Ἐπικυρίας οὖν τυχὼν τῆς παρὰ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἑστηκα, μαρτυρόμενος μικρὰ τε καὶ μεγάλοι οὐδέν ἐκτὸς λέγω ἃν τε οἱ προφήται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωυσῆς. 23. εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἑθνείς.

24. Τάπτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φήστος ἑγάλγη τῇ φωνῇ ἐφή· μαληγ, Παύλε· τὰ πολλὰ σε γράμματα εἰς μανάν περιτρέπει. 25. Ὁ δὲ οὐ μαίνομαι, φησὶ, κράτιστε Φήστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. 26. Ἐπισταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς δὲ καὶ παρῆκ- σιαζόμενος λαλῶ· λανθάνει γὰρ αὐτῶν τοι τούτων οὐ πείθομαι οὐδέν· οὐ γὰρ ἐστιν ἐν γνώμῃ πεπραγμένον τούτο. 27. Πιστεύεις, βασιλεὺς Ἀγρίππα, τοὶς προ- φήταις; οἶδα, ὅτι πιστεύεις. 28. Ὁ δὲ Ἀρίππας πρὸς τὸν Παύλον ἐφή· ἐν ὀλίγῳ με πείθεις Χριστι- ανὸν γενέσθαι. 29. Ὁ δὲ Παύλος εἰπεν· εὐξαίμην ἄν τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σὲ, ἀλλὰ καὶ πάντες τοὺς ἀκούοντάς μου σήμερον.
γενέσθαι τοιούτους, ὅποιος κἀγὼ εἰμί, παρεκτὸς τῶν δεσμῶν τούτων. 30. Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἢ τε Βερνικὴ καὶ οἱ συγκαθήμενοι αὐτοῖς, 31. καὶ ἀναχωρήσαντες ἔλαυνοι πρὸς ἄλληλους λέγοντες· ὃτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἀνθρώπος οὗτος. 32. Ἀγρίππας δὲ τῷ Φήστῳ ἐφή· ἀπολευθήσατε ἑδύνατο ὁ ἀνθρώπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

XXVII. Ὅς δὲ ἐκρήθη τοῦ ἀποπλείν ἡμᾶς εἰς τὴν Ἰταλικὰ, παρεδίδον τὸν τε Παύλου καὶ τινὰς ἐπέρους δεσμῶτας ἐκατοντάρχης, ὁνόμαζε Ποιμένιος σπείρας Σεβαστῆς. 2. Ἐπιβάντες δὲ πλοῖο Ἀδραμυτ-τὴν, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τότος ἀνήχθημεν, οὖν τοὺς ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικεώς. 3. Τῇ τε ἑτέρᾳ κατήχημεν εἰς Σιδῶνα· φιλανθρώπως τοῦ Ἰουλίου τῷ Παύλῳ χρησάμενος ἐστερεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. 4. Κακείθεν ἀναχωρέσωμεν ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἑνάντιον. 5. Τὸ τὲ πέλαγος τὸ κατὰ τὴν Κελλίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας. 6. Κακεὶ εὐρών ὁ ἐκατόνταρχος πλοῖον Ἀλεξάνδρινον πλέον εἰς τὴν 'Ιταλίαν, ἐνεβιβάσεν ἡμᾶς εἰς αὐτὸ. 7. Ἔν οἰκαίδες δὲ ἡμέραις βραδυπλουσώντες καὶ μόλις γενόμενοι κατὰ τὴν Κινδον, μὴ προσευνότος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν. Κρήτην κατὰ Σᾶλμανην. 8. μόλις τε παραλε-γόμενοι αὐτὴν ἔλθομεν εἰς τὸν των καλούμενον Καλοὺς λιμένας, ὃ ἐγγύς ἦν πόλις Δασσία. 9. Ἰκανοῦ δὲ χρῶνον διαγενομένου καὶ οὕτως ἢ ἔπισφαλος τοῦ πλοίου διὰ τὸ καὶ τὴν νυκτεῖαν ἢ ἀνθρωπε-ληθέναι, παρῆνε ο Παύλος, 10. λέγων αὐτοῖς· ἄνδρες, θεωρῶ, ὅτι μετὰ ὑβρέως καὶ πολλὴς ξημίας
οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἁμῶν μέλλειν ἔσεσθαι τῶν πλοίων. 11. Ὁ δὲ ἐκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπελήθη μᾶλλον, ἣ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. 12. Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἦθεντο βουλὴν ἀναχθῆναι κακεῖθεν, εἰπὼς δύναντο κατανεμάντες εἰς Φολικὰ παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ παῦλα καὶ κατὰ χάρον. 13. Ἡποπνεύσαντος δὲ νότον δοξάντες τῆς προθέσεως κεκρατηκέναι, ἀραντες ἁσον παρελέγοντο τὴν Κρήτην. 14. Μετ' οὗ πολὺ δὲ ἠβαλε κατ' αὐτῆς ἀνεμος τυ- φωνικός, ὁ καλούμενος Εὐροκλύδων. 15. Συναρ- πασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεὶν τῷ ἄνεμῳ, ἐπιδόντες ἀφερόμεθα. 16. Νη- σιὸν δὲ τὶ υποδραμόντες καλούμενον Κλαύδην, μόνις ἵσχυσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. 17. ἢν ἀραντες βοηθεῖαι ἐχρῶντο, ὑποζωνύντες τὸ πλοῖον φοβούμενοι τε, μὴ ἐπὶ τὴν Σύρτην ἐκπέσωσι, χαλά- σαντες τὸ σκεῦος οὕτως ἐφέροντο. 18. Σφοδρῶς δὲ χειμαξαμένων ἁμῶν, τῇ ἔξος ἐκβολὴν ἐποιούντο· 19. καὶ τῇ τρίτῃ αὐτῆχερες τὴν σκευὴν τοῦ πλοίου ἐφράσαμεν. 20. Μήτε δὲ ἡλίου μήτε ἀστρον ἐπι- φαινόντων ἐπὶ πλεῖονας ἡμέρας, χειμώνος τε ὑπὸ ὁλγοῦ ἐπικειμένου, λυτον περιηρεῖτο πάσα ἐπιλες τοῦ σοφεσθαί ἡμᾶς. 21. Πολλῆς δὲ ἀσιτίας ὑπαρ- χοῦσας, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· ἐδει μέν, ὡς ἄνδρες, πρεδάρχησαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδησάντας τὴν θυρίν ταύτην καὶ τὴν ξημαλν. 22. Καὶ τὰ νῦν παραινῶν ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμιὰ ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23. Παρέστη γὰρ μοι ταύτη τῇ νυκτὶ ἀγγελος τοῦ θεοῦ, οὐ εἰμί, ὡς καὶ
λατρεύω, 24. λέγων· μὴ φοβοῦ, Παύλε· Καίσαρι σε δεί περαστήναι, καὶ ἵδοι, εκεχάρισταλ σοι ὁ θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. 25. Διὸ εὐθυμεῖτε, ἄνδρεις πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται, καθ’ ὑμᾶς ἐκεῖπείν. 26. Εἰς νῆσον δὲ τινὰ δεῖ ἡμᾶς ἐκπεσείν. 27. Ὡς δὲ τεσσαρεσκαίδεκάτη νυξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρια, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. 28. καὶ βολίσαντες εὐρὸν ὄργυιάς εἰκοσι, βραχὺ δὲ διαστῆσαντες καὶ πάλιν βολίσαντες εὐρὸν ὄργυιάς δεκαπέντε. 29. φοβούμενοι τε, μήπως εἰς τραχείς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἄγκυρας τέσσαρας ήχοντο ἡμέραν γενέσθαι. 30. Τῶν δὲ ναυτῶν ἥξιοντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὅς ἐκ πρόφασις μελλόντων ἄγκυρας ἐκτείνειν. 31. εἶπεν ὁ Παῦλος τῷ ἐκατοντάρχῃ καὶ τοῖς στρατιώταις· ἐδώ ἡμῶν μείνασθαι ἐν τῷ πλοίῳ, ύμεῖς σωθήναι οὐ δύνασθε. 32. Τότε οἱ στρατιώται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴλασαν αὐτὴν ἐκπεσείν. 33. Ἀχρὶ δὲ οὗ ἐμέλλεν ἡμέρα γίνεσθαι, πρεκάλει ὁ Παῦλος ἄπαντας μεταλαβεῖν τροφῆς, λέγων· τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἡσύχουν διατελεῖτε, μηδὲν προσλαβόμενοι. 34. Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὕτως γὰρ ὑμῶν θεῖ ἐκ τῆς κεφαλῆς ἀπολεῖται. 35. Εἰπὼν δὲ ταύτα καὶ λαβὼν ἄρτον εὐχαριστήσει τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας ἥξιον ἐσθείν. 36. Εὐθύμων δὲ γενόμενοι πάντες καὶ αὐτὸ προσελάβοντο τροφῆς. 37. Ἡμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσιαι ἐβδομηκοντα ἐξ. 38. Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοίον,
ΣΤΟΝ ἈΠΟΣΤΟΛΩΝ.

39. "Οτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενώθην ἐχοντα αἰγιαλόν· εἰς δὲ ἐβουλευ-σαντο, εἰ δύναντο, ἔξωσαι τὸ πλοίον. 40. Καὶ τὰς ἀγκύρας περιελόντες εἰσώνεις τὴν θάλασσαν, ἀμα ἀνέντες τὰς ξευκτηρίας τῶν πηδαλῶν· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν. 41. Περιπεσόντες δὲ εἰς τὸ ποὺ διδά-λασσον ἐπόκειλαν τὴν ναῦν· καὶ ἡ μὲν πρώρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύτετο υπὸ τῆς βίας τῶν κυμάτων. 42. Τὸν δὲ στρατιωτῶν θολὴν ἐγένετο, ὅταν τοὺς δεσμώτας ἀποκτεῖνας, μή τις ἐκκολυμβήσῃς διαφύγῃ. 43. Ο δὲ ἐκατοντάρ-χης, βουλόμενος διασώσαι τὸν Παύλουν, ἐκώλυσεν αὐτούς τοῦ βουλήματος, ἐκέλευσεν τε τοὺς δυνάμε-νους κολυμβᾶν ἀπορρήψαντας πρῶτος ἐπὶ τὴν γῆν ἔξεναι. 44. καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὗς δὲ ἐπὶ τὺνων τῶν ἀπὸ τοῦ πλεοῦν· καὶ οὕτως ἐγένετο πάντας διασώθηναι ἐπὶ τὴν γῆν.

ΚΑΤΩΝ ἈΠΟΣΤΟΛΩΝ.

2. Οἱ δὲ βάρβαροι παρ-εἶχον οὓς τὴν τυχοῦσαν φιλανθρωπίαν ἦμῖν· ἀνά-φαντες γὰρ πυρᾶν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑπὸ τὸν ἐφεστῶτα καὶ διὰ τὸ ἴχνος. 3. Συσ-τρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος καὶ ἐπιθετός ἐπὶ τὴν πυρᾶν, ἔχυνα ἀπὸ τῆς θέρμης ἔξελθούσα καθῆπυ καὶ χειρὸς αὐτοῦ. 4. Ὁ δὲ εἶδον οἱ βάρβαροι κρεμάμενο τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἑλέγον πρὸς ἄλληλους· πάντως φονεύσ ἐστιν ἡ ἄνθρωπος οὖς, διὰ διασωθέντα ἐκ τῆς βαλάσ-σης ἡ δύκη ζην οὓς εἰρέεσαι. 5. Ὁ μὲν οὖν ἀποτι-νάζεας τὸ θηρίον εἰς τὸ πῦρ ἐπαθεν οὖν κακόν· 6. οἱ δὲ προσεδόκων αὐτοῦ μέλλεις πιστεύσαι ἢ κατ-
πῆπτεν ἄφνῳ νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσ-
dοκώντων καὶ θεωροῦντων μηδὲν ἄτοπον εἰς αὐτὸν
gινόμενον, μεταβαλλόμενοι ἔλεγον, θεόν αὐτὸν εἶναι.
7. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρὶς
tῷ πρώτῳ τῆς νῆσου, ὁνόματι Ποπλῷ, διὰ ἀναδεξ-
αμένος ἥμας τρεῖς ἡμέρας φιλοφρόνως ἔξενυσεν.
8. Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς
cαὶ δυσεντερία συνεχόμενον κατακεκίσθαι· πρὸς δὲν ὁ
Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς
χεῖρας αὐτῶς, εἰάσατο αὐτὸν. 9. Τούτου οὖν γενομέ-
νου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενεῖς ἔν τῇ νήσῳ
προσήρχοντο καὶ ἐθεραπεύοντο· 10. οἱ καὶ πολλαῖς
tιμαῖς ἐτίμησαν ἥμας καὶ ἀναγομένους ἐπέθεντο τὰν
πρὸς τὰν χρείαν.
11. Μετὰ δὲ τρεῖς μῆνας ἀνῆχθημεν ἐν πλοίῳ
παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίω, παρα-
σήμων Διοσκούριος. 12. Καὶ καταχθέντες εἰς Ἑυρ-
κοῦσας ἐπεμείναμεν ἡμέρας τρεῖς. 13. δὲν πε-
ριελθόντες κατηνησάμεν εἰς 'Ῥηγιον· καὶ μετὰ μίλιν
ἡμέραν ἐπιγενομένου νότου δευτεραιοί ἢλθομεν εἰς
Ποτίόλους, 14. οὐ εὐρόντες ἀδελφοὺς παρεκλήθη-
μεν ἐπ' αὐτοῖς ἐπιμείναι ἡμέρας ἐπτά· καὶ οὕτως
eἰς τὴν 'Ῥώμην ἤλθομεν. 15. Κἀκεῖθεν οἱ ἀδελφοὶ
ἀκούσαντες τὰ περὶ ἡμῶν ἐξῆλθον εἰς ἀπάντησιν
ἡμῖν ἀχρίς Ἀππλίου φόρου καὶ Τριῶν ταβερνῶν·
οὕς ἱδὼν οὐ Παῦλος εὐχαριστήσας τῷ θεῷ ἐλάβει
θάρσος.
16. Ὁτε δὲ ἢλθομεν εἰς 'Ῥώμην, ὁ ἐκατονταρχὸς
παρέδωκε τοὺς δεσμοὺς τῷ στρατοπεδάρχῃ. τῷ δὲ
Παύλῳ ἐπετράπη μένειν καθ' ἐαυτὸν σὺν τῷ φυ-
λάσσοντι αὐτὸν στρατιώτῃ. 17. Ἐγένετο δὲ μετὰ
ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς δυτικάς τῶν
Ἰουδαίων πρώτους. συνελθόντων δὲ αὐτῶν ἔλεγε
ΤΩΝ ΑΠΟΣΤΟΛΩΝ

πρὸς αὐτούς· ἄνδρες ἀδελφοί, ἐγώ σοὶ ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἰερουσαλήμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων. 18. οὕτως ἀνακρίναντες μὲ ἐβουλοῦντο ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 19. Ἀντιλεγόντων δὲ τῶν Ἰουναίων, ἦν γ. κάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἐθνος μου ἔχων τι καθηγορήσῃ. 20. Διὰ ταύτην οὖν τοῖς αἰτίαι παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσκαλήσαι· ἔνεκεν γὰρ τῆς ἀλήθειας τοῦ Ἰσραήλ· τῆν ἀληθήν ταύτην περίκειμαι. 21. Οἱ δὲ πρὸς αὐτὸν ἐπιτυχεῖν ἤμείς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουναίας, οὔτε παραγενόμενος τίς τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησε τι περὶ σοῦ πονηρόν. 22. Ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι, ἢ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστὸν ἠστὶν ἡμῖν, ὅτι πανταχοῦ ἀντιλέγεται. 23. Ταξάμενοι δὲ αὐτῷ ἠμέραν ἥκον πρὸς αὐτὸν εἰς τὴν ἑξελεῖν πλείονες, οἷς ἐξετιθέτο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πειθὼν τε αὐτούς τὰ περὶ τοῦ Ἱσοῦ ἀπὸ τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ προῖ ἔσω ἐσπέρας. 24. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἐπίστον. 25. Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύσατο, εἰσόντος τοῦ Παύλου ῥήμα ἐν. ὅτι καλῶς τὸ πνεῦμα τὸ ἄγιον ἐλάλησε διὰ Ἰησοῦ τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, 26. λέγων· πορεύθητε πρὸς τὸν λαὸν τούτον καὶ εἰπόν· ἀκοῦστε, καὶ οὐ μὴ συνήτε καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. 27. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ωσι βαρέως ἦκουσαν, καὶ τοὺς ὀφθαλμούς αὐτῶν ἐκάμμυσαν, μήποτε ἔδωσι τοῖς ὀφθαλμοῖς καὶ τοῖς ὑσίν ἀκουσαὶ καὶ τῇ καρδίᾳ συνῴσου καὶ ἑπιστρέψωσι, καὶ
λάσωμαι αὐτοῖς. 28. Γνωστὸν οὖν ἦστω ὑμῖν, ὅτι τοῖς ἐθνεσιν ἀπεστάλη τὸ σωτηρίον τοῦ θεοῦ· αὐτὸι καὶ ἀκούσονται. 29. Καὶ ταῦτα αὐτοῖς εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

30. Ἔμεινε δὲ ὁ Παῦλος διετίαν ἐλπὶν ἐν ἰδίῳ μυθώματι· καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, 31. κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκον τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παραβίασις ἀκωλύτως.
NOTES.

CHAPTER I.

Πράξεως 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—πρῶτερον, as the comparative is usually employed when two things are spoken of.—λόγον, history, treatise, is figuratively employed, as in Xen. Anab. II. 1. § 1. Reference is made to the gospel of Luke, dedicated to Theophilus.—ἐπιστολάμην, 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.—όν is put by attraction with πάντων for ἀ.

—ἡρῴος—ποιεῖν τε καὶ διδάσκειν (= ἐπιστολάμην τε καὶ ἔδωκεν) is a Hebraism, the verb ἔρχομαι 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 labour, difficulty, or importance of the work in question.

V. 2, 3. ἄχρι ἡς ἡμέρας (ἐν ἡ), until the day when. Cf. 27, 33.

—ἐνειλάμενος, when he had given command. The participle is often equivalent to a verb, with a relative pronoun or a relative adverb of time.—διὰ πνεύματος ἄγιον is to be constructed with ἐνειλά-
μενος, and not, as some think, with ἐξελέξατο.—ἀνελήφθε (sc. εἰς τον οὐρανόν, cf. Mark 16, 19) is to be taken with ἄχρι ἦς ἡμέρας. — παρίστησεν ταύτων ζώντα, showed himself alive = proved himself to be alive. Мετὰ τὸ πάθειν αὐτόν, after his passion properly follows παρίστησεν, although it can also be referred to ζώντα. — ἐν denotes the means. — τεκμηρίωσ, 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.—διπλανόμενος (from διπλάνομαι = διπλομαί), being seen, appearing to.—τὰ περι, the things relating to.—βασιλείας τοῦ θεοῦ, Kingdom of God, ... o the spiritual kingdom of the Messiah.

Vs. 4, 5. συναλιζομενος (sc. αὐτούς), having assembled them.—μὴ χωρίζονται, not to depart. Τὴν ἐκατεροῦ μετὰ τοῦ παρθένου in reference to the gift of the Holy Ghost. Cf. Luke 24, 49; John 14, 17, 26; 15, 26. — ἔν ἡκούσας 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. "Οὐ τὴν ἰδάνην εἰς τ. λ. These words of Jesus refer to what is said in Luke 3, 16; John 1, 33. —υδατος denotes means or instrument.—οὐ μετὰ πολλὰς ταύτας ἡμέρας, (= οὖ πολὺ μετὰ πολλὰς 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 ὁμος 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 συνελθάντες, when now they had come together. See N. on ἐντελέχειαν, v. 2. οὖν is here a particle of continuation = so then, now (cf. 8, 4), and refers back to συναλιζομενος, 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, his ipsis diesbus.—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. Οὐχ ὕμων ἐκατεροῦ γνώναι, it is not yours to know, i.e. it is not fit that you should know. The genitive depends on ἵστη.—χρόνος η καιροῦ. 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.—ἔδειξε..... ἔδειξε, has appointed by his own power, i.e. of his own authority and will.
V. 8. ἵπποντος — πνεύματος is a genitive absolute denoting time. Some construct πνεύματος in dependence upon δύναμιν. But τοῦ ἁγίου πνεύματος, as Bloomf. remarks, is here taken in a personal sense. — μοι ἐν μοι μέρος is the dative for the possessive genitive, my witnesses. — τῷ Ἰουδαίῳ refers here to the southern part of Palestine. In the time of our Saviour, Palestine was divided into Judæa, Samaria, and Galilee. — Ἰσχαρίου (sc. μι- ρους) τῆς γῆς, the extremity of the earth. Some, without reason, limit this to the remaining portion of Palestine, viz. Galilee.

V. 9. εἰρήνων denotes time. See N. on v. 2. — ἵπποθ, was taken up. In v. 1, we have ἀνελήφθη, which expresses the whole act of his ascension, while ἵπποθ refers rather to the commencement of his flight upward. — ὑπελαβεῖν αὐτόν, received him by forming itself under him. ἀπό gives to ὑπελαβεῖν also the signification, away from. For this constructio prægnans, by which motion is imparted to a verb of rest by a preposition.

Vs. 10, 11. εἰς τὸν οὐρανὸν belongs to δεινιζέται. — Kuinoel renders πορευομένου αὐτοῦ, postquam abierat, but it is better to translate it, while he was departing, although, doubtless, they continued to gaze after he had departed out of their sight. — ταρασσόμενος, has the signification of the imperfect intransitive, were standing. — ἀνδρεῖς Γαλιλαίων, men of Galilee, Galileans. — τι λέγετε, why do you stand. — τι is the synecdochical accusative, and λέγετε has the signification of the present intransitive — οὗτος ὁ Ἰησοῦς, this Jesus. — ἀνελήφθεις is an adjunct of ὁ Ἰησοῦς, and therefore the article is repeated. It may be translated as a relative clause, who has been taken up. — οὗτος — ὁ τρόπον, i.e. in clouds. Cf. v. 9. This accusative is synecdochical. — λεγομαι = ἰπαναλεόνται. Kuinoel.

V. 12. ἀπὸ . . . . ἡλιαυνός, from the mount called Olivet. The Mount of Olives lay about seven furlongs east of Jerusalem, from which it was separated by the valley of Jehoshaphat. — σαββάτου ἤχον ὄνομαν, being distant a sabbath day's journey. ἤχον = ἀπίχον, a use quite rare. De Wette, however, takes it in the sense of being situated.

Vs. 13, 14. εἰσήλθον, sc. εἰς τὴν πέλαν. — το ὑπερῷον, 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. — ὡς ἡ πόρπερα καταμίζωντες, where were remaining, is not employed here of a fixed residence, but of a common place of resort for the purpose of prayer. — ὁ Κηλαγείας. This surname was probably given to Simon from his having been one of
the Zealotæ, an association that professed great attachment to the Jewish institutions. Cf. Rob. Lex. sub voce. ἤσαν προσκαρτε-ρίντες (cf. preceding note), continued in, persevered in; literally, were strong in or towards.—δύοθεν, with one mind. Cf. 2, 42, 46; 6, 4; Rom. 12, 12.—οὖν γυναικὶ, with the women, i.e. the wives and female relatives of the apostles, and 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.—δυνάμεως—persons.—ἔκ τὸ αὐτὸ, in the same place, together. They doubtless assembled in the ἄνεμον spoken of in v. 13.

Vs. 16, 17. ἄνδρες ἄδελφοι. See N. on v. 11.—διὰ στόματος Ἀνατολὴς διὰ Ἁρμιθ.—ὁ Ἰουδαὶ is to be taken with προσέπτε, and not, as some think, with πληρωθῆναι. The reference is the one spoken of in v. 20, infra.—τοῦ γενομένου δόγματος, who was (see N. on v. 11) guide; literally, way-leader.—οὖ, for, seeing that, not although, as some render it. The sense of this verse is rendered complete by subjoining ἵνα παρίσης προευθήναι εἰς τὸν ἱδρύν τῶν found in v. 25, and which Bloomf. thinks the Apostle had in his mind.—ἐπλάξε (2 aor. of λαγχάνω) τὸν κλήρον, 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 κλήρος.

Vs. 18, 19. These verses contain the words of Luke and not of Peter.—οὖν, i.e. Judas.—οὖν, now, here serves as a general connective. See N. on v. 6.—ἐκσῆσαρο. A man is often said to do that of which he is the cause, or for the accomplishment of which he furnishes the means.—μυσθοῦ τῆς ἁδικίας—inhumous wages.—πρῃνὲς...μίσος, 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. ἐλάχιστος is 1 aor. of λάθεω, and the adjective μίσος is here taken adverbially.—ἐκχύθη, 1 aor. pass. of ἔχθω. —ἐγίνετο. The subject is to be supplied from the preceding context.—ὡσα, so that, denotes result, and is therefore followed by the infinitive. S. § 223. 1. This use of ὡσα is called ecbatæc (ἐκβαταῖς), but when it denotes end or purpose, its use is said to be telic (τελικῶς).—ἰδία, own, peculiar. The dialect of the Jews at this time was the Aramaic or Syro-Chaldaic.—αὕτων 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.

—"Ἄξελθαμὰ" is from the Syro-Chaldaic word נַפֶּל, field of blood.

V. 20. γέγραπται . . . ψαλμῶν. Reference is made in this part of the quotation to Ps. 69, 25.—ἵππαλης, house, dwelling; literally, a fold, stall.—ἱππομος, desolate, i.e. without any inhabitant.—καὶ . . . αὐτῷ is an exephegetical parallelism of the foregoing clause.—καὶ is followed by a colon because it introduces τὴν . . . ἔρεος, another quotation from Ps. 109, 8.—λάβοι ἔρεος, let another take. For this use of the optative.

Vs. 21, 22. οὖν, therefore, i.e. in view of the passages cited from the Psalms.—τοῦ ἀνθρώπου, repeated by τούτων, depends on ἔνα in v. 22.—ἰεσήλθεν καὶ ἱερεῖθεν is a Hebrew mode of expression = was with us, performed the duties of life with us. Cf. 9, 27.—ὁ ἡμῶν conforms to ιεσήλθεν, since ἱερεῖθεν would demand ὁ ἡμῶν.—ἀρχαίονος refers to Ἰσοῦς.—βαπτίζομαι 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.—ὁς is put by attraction for ὁ. 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. ἔνατης, they caused to stand forth for the purpose of the lot or choice.—δς ἱεσελήθη Ἰούστος.—προσευξάμενος ἐπον, praying they said = they prayed saying.—καρδιογνώστα is the vocative in apposition with σῦ, κύριε.—ὅν—ἔνα, which one.

Vs. 25, 26. λαβέων depends on ἱεσελέω (1 aor. mid. 2 sing. of ἱελέω), and denotes purpose or object.—πορευθήναι . . . ἔναν 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 παρίζη—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 . . . πεντηκοστῆς, when the day of Pentecost had fully come; literally, was completed. πεντηκοστῆς, sc. ἡμίρας. "Ad πεντηκοστῆς non sub intell. est, ut plures voluerunt, ἡμίρας, sed ἐορτῆς." Kuinoel. The expression πεντηκοστῆς ἡμίρα 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. ἀπαντες (ἴπαντες only stronger) refers to the 120 spoken of in 1, 15. ἵπο τῷ αὐτῷ, See N. on 1, 15.

V. 2. ἐκ denotes the direction whence the sound came.—ήχος. Some think that it was thunder, but it is better to regard it as a rushing, soughing sound, such as is made by a very high wind, to which it is compared in the following clause, ὁσπερ . . . βιαίας. It is evident, as Kuinoel remarks, that there was no word to express the sound accurately, or ὁσπερ . . . βιαίας would not have been added.—φερομίνης, rushing. Cf. Virg. Æn. i. 86, as venti—ρωμίνης, blast.—ἐπιλήψαν—was diffused throughout, filled every part.—τον ἀκον, i. e. the upper chamber where they had assembled for worship.—ἡσαν καθήμενοι (see N. on 1, 13), i. e. were remaining, tarrying.

Vs. 3, 4. ὁφθησαν αὐτοῖς, appeared to them. This took place before the appearances rested upon them.—διαμεριζόμεναι, divided, i. e. distributed from one common source, so as to rest on each person.—γλῶσσας. These nery appearances were pointed so as to resemble tongues.—ὡσεὶ πυρὸς. Not real fire, but having the resemblance of fire. ἐκάθες (sc. ἐκάστη τῶν γλωσσῶν). sat, rested upon, the verb being used in a tropical sense.—ἐκλήθησαν, were cried, i. e. were wholly imbued or influenced.—ἐγέρθησαν than their mother tongue.—καθὼς . . . ἀποφθέγματα, 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. ἰδίδου, imperf. 3 sing. of διδώμι.

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. We think, however, that its more appropriate rendering here would be sojournings, which word would include those who came to Jerusalem on account of the feast, and those who had, for the purpose above-mentioned, made provisions for a longer residence in the city.—ανδρες ειλαστεις, 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) οι φοβολουμενοι, των θεων, and (13, 43) οι σεβολουμενοι (ac. των θεων) προσηλυται. 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 οι σεβολουμενοι των θεων.—υπό...οδρανον is a hyperbolical expression, not to be taken in its strictest signification. With των supply διαθρωσιν, and with the clause, δοθων. The phrase υπό των οδρανον; under the heaven, is equivalent to on the whole earth. Cf. 6, 12.

Vs. 6, 7. φωνης is regarded by some interpreters as equivalent to ηχους 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 rumour or report of the transaction. In reference to the first interpretation, ηχους is too remote to be referred to by φωνης, 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. We are inclined, therefore, to adopt the more commonly received translation, rumour, report, although we should have expected instead of γενομινης, some such word as ερχομινης. This sense of the word corresponds well with the context. —το πληθος. In the multitude thus gathered together, would naturally be found many of the foreign Jews (cf. v. 5).—συνεχηθη, literally signifies to be poured together, and hence to be confused, confounded, perplexed through fear or astonishment.—εις έκκαστος is in partitive apposition with the subject of ήκουν. —διαλεκτα, 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. —αιτων depends on ήκουν. —δισταναν, were astonished. —οβτων is here used δευτερως, i.e. to point out the person or thing present, to the eye or to the
mind.—Γαλιλαίοι who spoke the Jewish language as their mother tongue. We 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, ἴδον then seeing that they are Galileans.—ἐκαστὸς. See N. on ἐκαστος, v. 6.—τῇ ἑδικῇ διαλέκτῳ ἡμῶν is repeated in ταῖς ἡμετέραις γλώσσαις, v. 11, where we find ἄνωνομον also repeated. This arises from the remoteness of λαλοῦντων αὐτῶν from ἄνωνομον in v. 8, upon which it properly depends.—διαλέκτῳ ἐν ᾧ ἤγεννηθημεν, the dialect (i. e. the language of the country) in which we were born—our native language.

V. 9. Παρθον. 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.—Μῆδος. 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.—Ἐλαμίται. Elam comprised the southern part of Persia, and constituted a part of the district of Susiana, of which Susa was the capital.—Μεσοποταμία. 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.—Ἰουδαιαν. 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 dullness 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.—Ἄγυπτον. 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.—Δισύν. Libya was a region of Africa, lying on the Mediterranean coast, S. W. of Crete.—τής 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 cities which it contained, viz., Apollonia, Arsinoe, Berenice, Cyrene, and Ptolemais. In all these cities, there dwelt many Jews.—οἱ ἐπιδημοῦντες Ρωμαίοι, 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 Ἰουδαῖος, v. 9 supra. Some construct Ἰουδαῖοι τε καὶ προσήλυτοι in apposition with Ρωμαίοι.—προσήλυτοι, proselytes, i. e. converts from Paganism to Judaism.

V. 11. Κρήτης. 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 Epi- menides one of their own poets.—Ἀραβείς. Arabia embraces the desert and peninsula lying between Syria and Palestine, the Arabian and Persian gulfs, and the Indian Ocean. In the above enumeration, we 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. ἔχισταντο. Cf. v. 7. Emphasis is laid upon the word by this repetition.—διπτόρους, were in great (dia-) perplexity, were wholly at a loss.—ἄλλος is in partitive apposition with the subject of ἔχισταντο and διπτόρους. See Ns. on vs. 6, 8. πρὸς ἄλλον λέγοντες. Cf. λέγοντες πρὸς ἄλληλους, v. 7.—τί ἔνθιλο τοῦτο εἶναι, what will this probably be?—what will this come to? θίλω with the infinitive is sometimes taken in the sense of μίλω, to be about to do the thing spoken of, thus serving as an auxiliary.—ὑπέροι, as opposed to ἄνδρες εὐλαβεῖς, refers to those of the multitude who were native Jews, and to whom all the apostles uttered in other languages was mere jargon.—διαχειλεύσοντες, scoffing, mocking. The theme is χλεῦν, a joke, jest, usually in scorn. Hence Vaickenser derives it from χελύνη (from χελίς), lips twisted in scorn.—δρισε serves here as the sign of a quotation, and in such cases is not to be translated. —γλυκοῦς, 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 Archzol. § 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.—μεσοτισμόνοι εἰσι (from μεστοῦ.) See N. on 1, 13.

V. 14. σὺν τοῖς ἑυάκισι. 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.—ισηρε... αὐτοῦ =spoke with a loud voice, so that his audience might hear his discourse.
ἀνδρεὶς Ἰουδαίοι. Cf. v. 5.—οἱ ... ἄπαντες 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 δικτικῶς. 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,—τοῦτο ἐστιν, 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.

V. 17. ἐν ταῖς ἑκάστης ἡμέρας, in the last days, i. e. in the times of the Messiah. Cf. Heb. 1, 1.—ἐκεῖ πᾶσαι σάρκα, upon all flesh, i. e. upon all classes of men, without respect of rank or nation.—οἱ οἱ τοῖς ὃμιν ... ὃμιν, i. e. your descendants.—νεανίσκοι stands opposed to πρεσβύτεροι, these terms being employed to embrace all within the extremes of youth and old age.—ὁράσεις is the cognate causative after διορθάω. —ἐννυξίως ἐννυστιθήσονται, shall dream dreams. The dative is employed here, because the verb is in the passive voice. In some editions we find ἐννυστιθήσονται.

Vs. 18, 19. καὶ γενομένοις, and even, yea also.—δοῦλοις, i. e. those who serve and honour God. Some take τοῖς δοῦλοις μοι in the sense of servants among my people.—τίτρατα, wonders, prodigies.—οὐρανός means here the atmospheric heaven, or the heaven below the firmament, the region of clouds, storms, meteors, etc. See N. on 10, 12. —ομια is often joined to τίτρατα, in the sense of signs, wonders, miracles.—ἡμα is here used in a figurative sense, for that which has the colour of blood.—πῦρ, i. e. of a fiery colour.—ἀγμίδα
κατόν, cloud of smoke — cloudy vapour. These words all denote the appearance of the prodigies and wonders spoken of in the prediction.

Vs. 20, 21. μεταστραφήσεται εἰς σκότος, shall turn into darkness, i. e. shall become dark.—εἰς αἷμα, i. e. into the colour 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 και εἰκάσιν. When nouns or adjectives are in the same case and gender, the article is usually omitted after the first.—πᾶς ὁς, every one who = whoever. πᾶς gives emphasis to the pronoun.—τὸ ὅνομα κυρίου, the name of the Lord is a periphrasis for the Lord. Ἰσραήλην. This was a term of honour, the effect of which was doubtless to conciliate Peter's hearers, and prepare them to receive with candour the argument he was about to make.—Ἰσραήλ is repeated in τοῦτον (v. 23). Cf. N. on τῶν ἄνδρῶν, 1, 21.—τὸν Ναζαρηνόν. 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. ἀποδεικνύμιν (perf. pass. part. of ἀποδεικνύμι), demonstrated, proved. Our Saviour by his miracles was proved to have been sent from God.—ἀπὸ τοῦ θεοῦ—νῦν τοῦ θεοῦ.—οἷς is put by attraction for αἱ, See N. on ὅν, v. 1. — εἰμίσθυ ὑμῶν = among you.—αὐτοὶ = ὑμεῖς αὐτοῖ, you yourselves.

Vs. 23, 24. τοῦτον, i. e. Jesus.—ὁρισμένη, determined, decreed; literally, marked out, bounded. — προγνωστικά, foreknowledge, and hence predetermination.—λαβὸντες agrees with the subject of ἀνελάθη.—διὰ χειρῶν ἄνδρων, with (i. e. by means of) lawless hands, i. e. by the hands of the gentile or pagan men.Cf. I Cor. 9, 21. These words are to be taken with προσψήκοντες, with which supply σταυρῷ. —λύσας . . . τανάνω, having loosed the pains of death. The Hebrew word, of which ὁδίν is the translation, signifies oftentimes a hand, 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.—καθότι, inasmuch as.—οὐκ ἦν δυνατόν, it was impossible
from the relation in which Jesus stood to God as his Son. — αὕτω, i. e. τοῦ θεανάου.

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 γάρ is employed to introduce the citation.—εἰς, in respect to, concerning.—προσωράμην ... διαπαντὸς, 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 ... ἵστιν, 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 γλῶσσα, tongue. 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.”—σάρξ here means body, as opposed to the preceding words καρδία and γλῶσσα, which are representative of the mind.—καταπεκηνώσει, shall rest in the sepulchre.—ἐν’ ἑκάστῃ, i. e. in hope of a resurrection. This is evident from the following context.

Vs. 27, 28. ἵγκαθάλειψες, wilt leave, abandoned.—τὴν ψυχὴν refers here to the departed soul, the shade, manner.—δῶνος, (sc. οἰκον,) hades, the place of the dead, which the ancients believed to be somewhere in the bosom of the earth, the infernal regions.—οὕδε ... διαφθοράν is a parallelism of the preceding clause, according to the structure of Hebrew poetry, of which this is a quotation. δώσεις—ἰδέιν, will give to see = permit to see. This sense of διδώμι is not unusual in the Greek classic writers.—ἰδέιν has here the sense to experience.—ὅσον σου, thy holy, One, is spoken of Christ.—δόος ἡμῆς, way of life, i. e. the means of obtaining life or happiness —ἐφροσύνης.—μερά τοῦ προσώπου σου, in thy presence. This figurative use of πρόσωπον is derived from the Hebrew word of which it is the translation.

V 29-31. ἀνάθες ἀδιέκριτοι. Another conciliatory expression.—ἐλέν (part. of ἐκοίμη) it is lawful, one can.—μερὰ παράρθησις, with frankness, freely. μερὰ with its case is often used adverbially.—τοῦ πατριάρχου Δαβίδ. As the head and founder of the Jewish line of kings, David might properly be called a patriarch.—ὅτι depends upon εἰσείν — 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.—
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Μακρυ... θεός. Cf. 2 Sam. 7, 12-16; Ps. 89, 3, 4; 132, 11.—εκ καρποῦ τῆς δοφύς—of his children.—τὸ κατὰ σαρκα, according to the flesh, i. e. in his human nature. Cf. Rom. 1, 3, 4.—τὸν Χριστόν, i. e. the Messiah.—καθίσαμεν denotes the purpose of ἀναστήσειν τὸν Χριστόν.—ιδίαςες has for its object the sentence beginning with ὅτι οὐ κατελεῖθη.

Vs. 32, 33. τοῦτον τὸν Ἰησοῦν = this Jesus being that Christ; or this Christ, viz. Jesus. We 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... ὑψωθεὶς refers to the highest state of exaltation in heaven. τῇ δεξιᾷ limit ὑψωθείς.—τὴν ἐκ ἐγγαγελίαν. See N. on 1, 4.—τοῦτο is explained by ὅ... ἄκουσεν which follows.—βλέπετε refers to the fiery appearances which rested on the apostles, and ἄκουσεν, to the various languages spoken.

Vs. 34-36. Peter now confirms the idea advanced in τῇ δεξιᾷ... ὑψωθείς, 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.—ὑποπόδιον... σου, the footstool of thy feet, thy footstool. Allusion is made 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 οἱ οἱ κατὰ γενούς καὶ οἱ Ἰσραήλ.—δι... Ἰησοῦν. The order is: δι’ τοῦτον τὸν Ἰησοῦν, δι’ ὑμεῖς ἵστασθαι, δὲ θεὸς ἐκοίμησε αὐτὸν κύριον καὶ Χριστόν. The pronoun αὐτόν, which Kuinoel and some others regard as redundant, imparts emphasis to the assertion.

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

Vs. 38, 39. μετανοησαν. This verb signifies to change one’s mind, and hence, to repent, to exercise godly sorrow for sin.—ἐκκατορκος is in partitive apposition with the subject of μετανοῆσαν. See N. on 2, 6.—εἰς ἄφεσιν ἰμαρτών, for (=in order to obtain). the remission of sins.—ὑμῖν—ὑστοῦ, is to you—is yours. The pronoun here denotes that to which the subject of the verb belongs.—ὑ ἐκαγγελία refers to the promise contained in the quotation from Joel (cf. vs. 17,
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18, supra). — τοὺς ἥμισυ, descendants, posterity. — πᾶσι... μακρὰν, 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. Kunoel 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. αὐθητε, be saved—save yourselves. Cf. 16, 30.—ἀπὸ... τοῦτο, from this perverse generation, i. e. from the wickedness of this generation. *The collocation of the words is highly emphatic.

Vs. 41—43. ὁν is here a particle of transition.—οἱ διπλῆς ἀποβιβάζονται, those who joyfully received—embraced.—προσεκλησίαν, sc. τῇ ἐκκλησίᾳ. Cf. v. 47, infra.—προσκαίρεσθαις. See N. on 1, 14.—τῷ διδαχῆς, the teaching. The word has the same sense in Matt. 7, 28; Mark 4, 2; 1 Tim. 4, 13.—τῷ κοινωνικ, in communion with the apostles and one another.—ἀρτοῦ... ἀρτοῦ, in the breaking of bread, refers probably to ordinary repasts. Cf. vs. 44, 46.

—ψυχῆς is employed here, as in v. 41, for person.

V. 44. ἐν παντὶ... τῷ αὐτῷ, in the same place, Cf. 1, 18. ἐν gives to ᾧσεν the idea of motion, they came together. See N. on 1, 9. Some erroneously refer ἐν παντὶ τῷ αὐτῷ to the union and concord which existed among the converts.—κοινός, 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, where 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. καθοριστε... εἰς, v. 45. The act was also voluntary, as is evident from what Peter said to Ananias, 5, 4.

Vs. 46, 47. καὶ ἡμέραν, day by day, daily.—κλαδινεῖς... ἄρτον. Cf. N. on v. 42.—καρ' οἴκον, from house to house, i. e. sometimes in one house and sometimes in another. καρ' is here used distributively. —ἀφελόντες καθοδίας, simplicity of heart, i. e. with a sincere heart. —καὶνυνεῖς... λαβόν, having favour with all the people. Their blameless deportment secured for them the good-will of all. Cf. 4, 33.—τοὺς σωζόμενους, those who were saved, i. e. those who by embracing the gospel were placed in a state of salvation.
CHAPTER III

Vs. 1, 2. ἵνι τῷ αὐτῷ, together or at the same time. Cf. 1, 16.
—ἵνι, about, at, as applied to time often denotes the limit of quantity.—τὴν ἡμέραν (sc. ἐραυ), i.e. at three o'clock P.M., at which hour the evening sacrifice was offered.—ἰσασφαλέω, 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 ἵνι (Imp. of ἱδιαῖ) we have the idea of customary action.
—παρ' ἡμῖν, daily.—ὑπαίτιν. 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 αἰτέιν denotes the purpose of ἵνι.

Vs. 3-5. ὡς, he.—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.—ἀτένησας, looking intently, fixing the eyes intently upon. βλέψων εἰς ἡμᾶς. De Wette thinks that this direction was given, to see if the man was worthy of the favour about to be bestowed. It was done, more probably, to gain his attention, and render him fully acquainted with the circumstances of his restoration.—κτείχεν αὐτός, sc. τον νοῦν. Some may prefer to supply τοῦς ὄφθαλμοὺς, as more harmonious with βλέψων εἰς ἡμᾶς.

V. 6. οὖν ὑπάρχει μου, 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.—γειραῖ. 1 aor. mid. imperat. of γειρω.

Vs. 7-10. τῆς δεξιᾶς χειρὸς depends on πάσας, taking him by the right hand.—γειρᾶς is here used causatively.—αὐτῶ belongs to τὰ σφυρά, as well as to αἱ βάσεις. This latter word signifies steps, and hence by meton. feet. σφυρά, ankle-bones, “so called from their resemblance to σφυρά, a hammer.” H. Robinson.—ἐκαλλόμενος, 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.—περιπατέω, walked about in all the pleasure of his new-born freedom.—στηρίζωσιν τοῦ θανάτου, 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. κρατούντος (holding or clinging fast to) αὐτοῦ. This gen. abs. denotes time.—ἐκθαμβοῦσι is in the plural, because λαός is a collective noun.—στηρὶ τῷ καλομίνῳ Σολομῶν. 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.—ἀπερίνατο (==σώζω) is here followed by πρὸς with the accusative, according to the Hebrew idiom, instead of having its usual construction with the dative. —ἄνδρας Ἰσραήλίτων. See N. on 2, 22.—ὡς—πεποιηκόσι τοῦ περιπατεῖν αὐτῶν, as though we had affected that he should walk (==caused him to walk). The infinitive is epexegetical of πεποιηκόσι, which agrees with ἡμῖν. Trollope explains the genitive by resolving πεποιηκόσι into ποιητάς 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. —ἐδίδασκε, i. e. has advanced to honour and dignity. Opposed to this is δυν ἡμίης μὲν παρεδώκατε (εἰς θάνατον), which is thus rendered highly emphatic.—τὴν Ἀγίαν καὶ δίδασκον, the Holy and Just One. "A title which the Jews applied κατ' ἐξοχήν to the Messiah" Trollope.—ἀνδραφονία, i. e. Barabbas.—χαρισθήναι, to be given, or as the word more literally signifies, to be given as a favour.—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 φονία, a murderer, one who takes away life.—οὖ... ἵσομεν. Cf. 2, 32.

Vs. 16, 17. ἵνα τῷ πιστεύ, through faith of Peter and John. The lame man had given no evidence of faith in Christ, previously to his cure.—τοῦ ὑψωτάτου αὐτοῦ is the objective genitive, and is put after
the Hebrew idiom for Christ, as is also ῶδομα αὐτοῦ, the subject of the sentence.—καὶ ἐκτὸς, 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.—ὑμῖν depends on ἀπιναντί.—ἀδίσταλοι. A term of respect and affection.—καὶ ἀγνοεῖν, 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 ἵππαξαν from the preceding clause.

Vs. 18, 19. ἂ refers to ἠκαίνα understood, the omitted object of ἀπλήρωσεν.—στόματος is redundant after the Hebrew usage, or is put figuratively for words, discourses.—πάντως—ὑπάλλως, since not all the prophets predicted the sufferings of Christ.—παθεῖν τὸν Χριστὸν is epexegetical of ἠκαίνα, the omitted antecedent of ἂ.—οὖν in the suffering and death of Christ, as it actually took place.—οὖν, therefore, i. e. in consequence of having put Jesus to death.—πιστοποιήσατε, turn—be converted. The verb is here used figuratively of a return to good.—εἰς ᾧ ἀμαρτίας, that your sins may be forgiven (literally, blotted out, expunged). εἰς here denotes purpose or end.—δωκεί, in order that (see N. on ὕστερ, 1, 19), Some prefer to translate δωκεί, when, but it is less consonant with the usual meaning of the word in the N. T. Moreover, if we give to κατοι διαφύλαξις 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 δωκεί points to a conditioning sentence, which is here to be mentally supplied, in order that (if it please God) times of refreshing may come.—ἄν δὲ προσώπον is a periphrasis after the Hebrew idiom, for the simple preposition.

Vs. 20, 21. ἀποπτεῖται (sc. ὁ κόριος) depends upon δωκεί, and refers to the coming of Christ to judge the world.—τὸν προκεχειρισμένον, destined, appointed beforehand, is limited by ὑμῖν as the dative of advantage (dat.commodi).—διν . . . διεξάσθαι. 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. ἄν depends on διεξάσθαι, and διε has the sense of ἓν.—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.
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—δὲ is put for ἄνα by attraction. See N. on 1, 1.—ἀν’ ἀλῶνος, of old, from ancient times.

Vs. 22, 23. δὲ. See N. on 2, 13.—ἀδελφῶν, i. e. fellow-countrymen, a sense in which this word is often used by us.—ὡς here denotes comparison, i.e. as.—ἵνα (sc. ἄνυστησιν) refers to Moses; and the resemblance of the Messiah to him consisted, among other things, in his ability to make known to the people the will of God.—ἀκούσωσιν, ye shall hear = shall obey.—καὶ πάντα, in all respects, i. e. in all things.—καὶ ἔσται δὲ, and it shall be, shall come to pass.—πᾶσα Ψυχή. See N. on 2, 43.—ἐξολοθρεύς, shall be wholly destroyed.—ἐκ τοῦ λαοῦ, i. e. from the number of the people.

Vs. 24-26. καὶ—δὲ, and also. δὲ responds to μίν in v. 22.—Kuinoel makes τῶν to depend on τῷ, but De Wette stigmatizes this as a forced construction. Trollope thus constructs and fills out the sentence: καὶ πάντες δὲ οἱ προφήται ἀπὸ Σαμουήλ καὶ (even) τῶν καθεδρίμων (ἴσων), ὥσιν ἡλίκοι καὶ προκατήγγελαν τὰς ἡμᾶς ταύτας, εἴπον περὶ αὐτῶν.—καθεδρίμων, successively, in connected order.—ἡμᾶς ταύτας, have uttered predictions.—τὰς ἡμᾶς ταύτας, i. e. the events of these times.—οἱ οἱ τῶν προφητῶν, i. e. those to whom these prophecies were announced, and to whom they pertained. In like manner some of the covenant (οἱ οἱ τῆς διαθήκης) means those to whom the covenant with its blessings belongs.—ἡς is put by attraction for ἄν. See N. on 1, 1.—ἐν denotes the instrument.—ἐν παρθεὶς = people, nations.—ἐν εἰς 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. —ἀναστήσος, 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 ἀποστέφειν ἐς τὸ ἀποστέφειν κ. ὁ. 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. λαλοῦντων—αὐτῶν, while they were speaking. The genitive absolute here denotes time.—ἵπτεσαν 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.—διαπονοοῦμενοι, being indignant, is referred by De Wette to οἱ ἁιδοκαίει, 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 ἁιδοκαίει 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. ἰπιβαλον αὐτοῖς τὰς χεῖρας, they laid hands upon them = they apprehended them.—τήρησαν, a place of custody, prison; literally, watching, safe-keeping.—τὴν αὐριον, sc. ἡμέραν.—ην . . . ἡν. 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 ἀνθρώπων, of the persons who believed. This includes women and youth also, since ἄνηπ 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.—ὡριν, about.

Vs. 5, 6. συναχθήναι has for its subject τοῦ δικαίου, πρεσβυτέρους, γραμματέας, etc. These constituted the Sanhedrin or great council of the Jewish nation.—αὐτῶν. Supply τῶν ἱεραίων from the context.—εἰς before Ἱερουσαλήμ is taken by some in the sense of in, 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 τῶν ἄρχειρα. Anna 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.—γίνοντας, 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 con-
fined.—αὐτῶν, i. e. the apostles.

Vs. 7, 8. ἐν, by, through. See N. on 3, 24. ἐν ποιεῖ δύναμις is
taken by Kuinoel and De Wette in the sense of by what force or
virtue? = was it by some medical process or by magical art? So ἐν
ποιεῖ δύναμις, 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.—πληθυσμὸς πνεύματος ἅγιον. This will account for the
freedom and boldness with which Peter addressed the highest council
of the nation.

V. 9. εἰ ( = εἰς) is followed by the indicative, because the condi-
tion expressed in the verb is a fact or reality. The protasis is contained
in γνωστὸν ἦτο—ἀνακριβώς, is forensically used in the sense of
to be examined by questions.—ἐπὶ, in respect to.—ἀνθρώπου is the
objective genitive = εἰς ἀνθρώπον, conferred upon the man.—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.—οὕτως refers to the
man who had been healed. See N. on οὕτως, 2, 7.

Vs. 10, 11. ἔστω. The subject is the proposition beginning with
ὅτι ἐν τῷ ὀνόματι.—Ἰησοῦ Χριστοῦ τοῦ Ναζαρέττου. Peter gives
to our Saviour the appellation of honour (Christ), and of reproach (of
Nazareth). The boldness, which he manifested in uniting these terms
in the presence of the Sanhedrin, is worthy of note.—ἐν τούτῳ is
epexegetical and confirmatory of ἐν τῷ ὀνόματι Ἰησοῦ, by the author-
ity (see N. on 3, 6) of Jesus—by him (I say). De Wette repeats
ὁνόματι with ἐν τούτῳ, but this does not harmonise well with οὕτως
(v. 11), which is evidently employed of Ἰησοῦς and not of ὀνόμα.
οὕτως ἐστιν ὁ λίθος κ. τ. λ. This is a quotation from Ps. 118, 22.
—ἐξευθενθεῖς, made nothing of, set at nought—rejected.—ὁ
gενόμενος is in apposition with οὕτως, 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 ἰ, 9.
NOTES.

V. 12. ἡ σωτηρία, salvation from sin and its consequences.—δύναμι, ἐν ἀνθρώπων = human being. δύναμι, person, being, is used by Peter to promote concinnity with ἐν ποιε ὄνματι, v. 7 supra.—ἐπὶ τὸν οὐρανὸν = on the face of the earth.—τὸ δεδομένον = δ ἄδωναι.

V. 13. θεωροῦντες, when they saw. See N. on 1, 2.—παρρησία, boldness of speech, freedom of utterance, as appears from the following context.—ἀγράμματος, unlettered, uneducated, in the learning of the scribes and Pharisees.—ἰδιωταί, plebeians, common persons, as opposed to those who held public stations as the priests and scribes.—ἐπηγινωσκόν = καὶ ἐπηγινωσκόν ὡς οὖν τῷ Ἰησοῦ οὖν, and knew that they had been with Jesus, i. e. they recognised them as the disciples of Jesus. Kuinoel takes τῇ in the sense of nam, quia, and thus makes the clause denote the reason of ὃιμακαζέν, they wondered, because they recognised them as the followers of Jesus. The commonly received interpretation is the best.

Vs. 14. 15. ἀνθρωποι, the man who had been healed. See N. on ἀναληφθέεις, 1, 11.—οὐδὲν εἰχον, they had not = were not able.—αἱροῦς 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 figuratively of the place where the Sanhedrim met.—συνῆβαλον (sc. βουλεύομα), they conferred with.

Vs. 16-18. γνωστόν, well-known, notable.—πάσι limits φανερόν, which adjective agrees with the proposition ὅτι . . . αὐτῶν. In the construction of the sentence ὅτι is to be supplied.—ἄλλα, nevertheless. Cf. 7, 49.—διανεμηθη, sc. τὸ σημεῖον. Some would supply διδαχή.—ἀπελευθερώθη, let us strongly threaten (literally, threaten them with a threat, a Hebrew mode of expression) = let us strictly prohibit.—τὸ . . . φθιγγεθαι is the object of παρῄγγελαν. τὸ καθόλου μή, not at all. This use of the neuter article in adverbial phrases is very common.—ἐπὶ is taken by Kuinoel in the sense of de, concerning, about. Perhaps the better signification is upon, i. e. based or grounded upon. 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 λαλέων, we are unable not to speak—wave cannot refrain from speaking.—ἄλλα ἵσειν ἅ,—ἀλλὰ εἰδόμενες refers to the miracles, resurrection, and ascension of Christ, and ἰδεόμενος, to his doctrines and instructions.

Vs. 21, 22. προσπειρασμένοι, having further (προσ-) threatened
—τὸ ἀντίκειστος is a substantive phrase after ἐφεδρικούς, and hence takes the neuter article —πῶς, in what way.—διὰ τῶν λαῶν belongs to ἀπέλυσαν ἀντίκειστος.—ἐπὶ τῷ γεγονότι, on account of what had taken place, i. e. the restoration of the lame man.—ἐτῶν depends on ἦν.

Vs. 23-25. τοὺς ἱδίους, their friends, i.e. the other apostles, and the disciples.—οἱ δὲ ἀκολούθων, but when they heard it. See N. on 1, 2.—ἡμεῖς φώνησαμεν = prayed.—διὰ σωτηρίαν, Lord, as denoting one possessed of supreme power and authority, is here spoken of God.—οὐ δὲ θεὸς. The copula εἰς is to be supplied.—διὰ στόματος. See N. on 1, 16. The reference is to Ps. 2, 1, 2.—ὤνα τῷ, wherfore, is elliptically put for ὥνα τῷ γίνηται.—βρύαζον. 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 —ἐθνος, nations, i.e. Gentiles.—ἐμελετῆσαι, meditate, plan.—κανά, vain, fruitless.

Vs. 26-28. ἐπὶ τὸ ἀντίκειστος. See N. on 2, 1.—κατά, against, in a hostile sense.—τοῦ Χριστοῦ ἀντίκειστος, his Christ, i.e. his Anointed One.—γράφεται implies an ellipsis: and this was truly predicted for, etc. —ἐπὶ διήθεσις, truly. ἐπὶ with its case is often used adverbially. ἐν τῇ πόλει ταύτης = in this very city.—ἐξουσίας, didest anoint = didest constitute king.—Κρίνοντο τι καὶ τ. τ. λ. It will be seen how remarkably the Gentiles (i.e. Romans), Jews, Herod, Pontius Pilate, and Jesus, respond to θεόν, λαοῖ, βασιλείας, ἄρχοντας, and Χριστὸς in the prediction, as quoted in v. 26.—λαοίς is put for λαοῖ, in order to correspond with the word as quoted from the Psalm. —πονηρά depends upon συνήχθησαν, not as denoting the intention or purpose of Herod, Pilate, etc., but the accomplishment of God’s purpose in the transaction.—χείρ and βουλή are generally regarded as an endidiys (= thy powerful will), but we 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 κατά τὰ νῦν δύνατα πράγματα, under present circumstances. Trollope. We prefer to take it in the sense of καὶ νῦν, 3, 17.—ἵππος, look upon = render vain their threats.—τοῖς δοῦλοις σου, thy servants = us, the expression being customary in addressing a superior.—πᾶντας gives emphasis to μετὰ παρὰνικιας. —ἐν . . . ἐκτείνω, while stretching forth thine hand = while exerting thy power.—εἰς τάσιν, for healing, i.e. to give the power of healing to the apostles.—καὶ . . . γίνεσθαι denotes the result of the gift spoken of in εν τῷ . . . τάσιν.
V. 31. δεσθήσαντων αὐτῶν. This genitive absolute denotes time, while they were praying.— ἴσαλεθήνη, 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. πλήθος depends on καρδία and ψυχή, which words denote the closest intimacy and union.— τῶν ὑπαρχόντων αὐτω, 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.—ἐν gives to ἦν the pregnant sense, came and abode upon. See N. on 1, 9.

Vs. 34-37. γὰρ introduces an illustration of the favour in which the believers where held.—δικαί. . . . ὑπόρχον, 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), δικαί is to be taken indefinitely, otherwise it would have been πάντες δικαί, as many as, all who had, etc.—τὰς τιμὰς, the price.—παρὰ τοῖς πόδας = at the disposal.—διεισδότο εἰσάγετ, it was distributed to each one.—ἐν—ἐῖχεν, might have.—νίς παρακλήσεως, son of exhortation, i. e. one whose talent for exhortation and persuasion was of a superior order.—Κόπρως τῷ γένει, a Cyprian by birth.—τὸ χρήμα, 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.—τίς = α. — ἐνοσφίσκοντο, kept back, appropriated to his own use. μῖρος τι is to be supplied after this verb from the next clause.—τιμῆς, See N. on 4, 34.—συνυπεύρα, 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.—ψευδοσεβαί σε, that you should deceive (i. e. attempt to deceive).—τὸ πνεῦμα τὸ ἁγίου. The personality of the Holy Ghost is here
distinctly recognised.—οὐχὶ μὴν οὐκ ἦμεν (τὸ χύμιον), 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 μὴν denotes time (see N. on 1. 2), and is opposed to πραθίν (from πιπρᾶκω) in the next clause. οὐκ is the dat. commodi. See N. on 3, 20.—ἐν τῇ σῇ ἡμοιω, under your own control.—ὑπηρέξει, sc. τοι.—τὶ ὅτι (= τὶ γίγονεν ὅτι), why is it that?—ὁθον (2 aor. mid. 2 sing. of ὕπημι) ἐν τῇ καρδίᾳ, you have placed in your heart = you have resolved.—οὔκ — ἀλλὰ = not so much.—ας. In form the expression is absolute, but in sense comparative.—ὑστερον 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.—τῇ 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 οὶ νεανίσκοι.—συνεσταλάγ, wrapped up, swathed for burial.—ἐξενεκανεις ἔθαψαν. By this it would appear that the Jews interred the body very soon after death. Cf. v. 10.

Vs. 7-11. ὅς, about.—καὶ = ὅτι, when. Among other places where καὶ has this signification, we would cite Thucyd. I. 50. § 5 — ἀπεκρίθη αὐτῷ. See N. on 3, 12.—τοσοῦτος is the genitive of price.—τὶ ὅτι. See N. on v. 4.—συνεςυνήθης υμῖν, it has been agreed upon by you = you have conspired.—παράκως by losing sight of his power to detect and punish.—οἱ πόδες τῶν θαφάντων = οἱ θαφάντες,—εἰρήν 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.—ἄπαντες is referred by Kuinoel 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 ὑπερφυον (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 λαοῦτων refers, probably, to persons of rank and influence, inasmuch as a distinction is made between them and the people (ὁ λαὸς). 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 in-
crease their power and influence. τῶν λοιπῶν depends on οὖν ὁ δὲ,
but the more. Cf. 9, 22; Luke 5, 15; Mark 14, 31.
—προετείθεντο, sc. τῷ ἐκκλησίᾳ.—ὤστε is here used ἐκβατικῶς.
See N. on 1, 19.—κατά, throughout, in all, is here used in a
distributive sense.—κραββάτων refers to couches of a smaller and
cheaper kind than the κλίνας. The use of these two words shows,
that persons of all conditions in life brought their sick to be healed.
—καὶν, by crasis for καὶ εἶαν, if even, at least.—ἐπισκίασαν.
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 mul-
titude, the people.—τὸ πείριξ πόλεων, the surrounding cities.

V. 17. οἱ σὺν αὐτῷ. "Formula σὺν τινι εἴναι adhibitur etiam
de ipsis, qui a partibus alienus stant." Kuinoel. We 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 Sad-
ducees.

Vs. 18-21. ἵππαραν τὰς χήρας κ. τ. λ. See N. on 4, 3.—
σταθήστες λαλῆτε = 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.—τὰ βῆματα τῆς ζωῆς ταύτης, the words of this life,
i.e. the eternal life which results from the death and resurrection of
Christ. Kuinoel says that these words are put by hypallage for
βῆματα ταύτα τῆς ζωῆς. So also Winer constructs the passage.
—υπὸ τοῦ θόρυβος, at dawn, morning twilight.—ἰδίασκον, began
to teach. The imperfect tense often expresses inceptive action.—
παραγενόμενος to the council-hall.—τὴν γερονυόταν is epexegetical
of τὸ συνεδρίων, and καὶ may be rendered even, namely.—ἀχθήνα
denotes the purpose of ἀπίστευλαν (sc. ὑπηρεταῖς).

Vs. 22-24. οἱ ὑπηρεταί. These were the officers of the Sanhedrim.
Cf. 4, 1.—παραγενόμενοι to the διεμοντήρων.—ὅτι is the sign of
a quotation. See N. on 2, 13.—ἐν πάσῃ ἄσφαλείᾳ, "firmis
simé." Kuinoel.—ἀνοικαίτες the prison-door.—δὲ, τε ἵστοι,
i.e. the high priest. ὁ στρατηγὸς τοῦ ἱεροῦ. See N. on 1, 1.
diēpóron. See N. on 2, 12.—τι ἄν γένοιτο τοῦτο (= τι ἄν 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. παραγγέλμαν. 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 γάρ explicantis.— latina μη λιθασθῶσιν depends, as de Wette rightly says, upon οὐ μετὰ βίας, and not upon ἰδοβούντο γάρ τὸν λαόν, which is parenthetical.—παραγγελία παραγγελώματε. See N. on ἀνείλῃ ἀπελθώσωμεθα, 4. 17.—πεπληρώκατε . . . ὑμῖν, you have filled Jerusalem with your doctrine, 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 τοῦτον. The name of Jesus is contemptuously omitted, and τοῦτον here denotes reproach.

Vs. 29-32. ἀποκριθεὶς. . . . ἐπον. Peter spoke 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.—πεθαρχεῖν is used of obedience to a superior. The sentiment is like that in Peter’s answer, 4, 19.—ὁ θεός τῶν πατέρων ἡμῶν. See N. on 3, 13.—διεχερισάσθη, laid violent hands upon.—ξίλου = cross.—ἀρχηγὸν and σωτῆρα are predicates of τοῦτον. See N. on 2, 32.—τῇ δεξαίᾳ αὐτοῦ. See N. on 2, 33.—δοῦναι (in order through him) to give.—τῶν ῥήματων τούτων, to these things. The genitive is objective, the preceding genitive αὐτοῦ, which depends upon the same noun, being subjective.—καὶ—δὲ, and also. Cf. 3, 24.—τὸ πνεῦμα—τὸ ἄγιον, sc. μάρτυς ἵπτε τῶν ῥήματων τούτων supplied from the preceding clause.—τοῖς πεθαρχοῦσιν, to those who believe, not to us who believe, as Kuinoel translates, since the idea is one of general application.—αὐτῷ. Calvin refers this pronoun to Χριστῷ, but it is more natural to refer it to θυᾷ.

V. 33. διεπρίοντο (sc. ταῖς καρδίαις, cf. 7, 54), were exceedingly enraged; literally, were sown through, cut through with a saw.—ἔβουλεύοντο, 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 Sanhedrin. He was distinguished for his learning, moderation, and pious observance of the Jewish law.—ἐξο—ποίησαι = to put forth, i. e. to remove from the presence of the Sanhedrin.—βραχύ τι. Supply διδότημα χρόνου.—προσίγειτε λαυτοῖς, take heed to yourselves = beware.—ἐπὶ τοῖς ἀνθρώποις τούτοις. We prefer to
take these words with τι μίλλετε πράσσων, and have so punctuated the passage.

Vs. 36-39. εἶναι τινα, that he was somebody, i. e. a person of consequence.—προσεκολλήθη, joined themselves to. The passive has here the sense of the middle.—ἐγένοντο εἰς οὐδὲν, came to nothing. εἰς gives to ἐγένοντο the idea of motion. See N. on 1, 9. —'Ιούδας ὁ Γαλιλαίος, 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 ἱκανὸν, caused much people to revolt.—τὰ νῦν. See N. on 4, 29.—ἀπόστησε ἀπὸ τῶν ἄνθρωπων, desist from these men, i. e. refrain from punishing them. λάτατε ἄντι, sc. ἀπελθεῖτε.—ις ἄνθρωπων, i. e. of human origin. —Opposed to this is ἐκ θεοῦ infra. —μὴ ἔχει depends on ἀπόστησε . . . αὐτοῦς, the intermediate words being parenthetic. —θεομάχοι, fighters against God, i. e. opposers of the will of God.

V. 40. ἵπποθησαν ἐκ αὐτῶ. 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.—δείπναντες. Although scourging was a common punishment among the Jews, yet it was called by Josephus τιμωρία αλαχίστης.

Vs. 41, 42. ὑπὲρ, for, on account of.—διόματος of Jesus.—ἀγιασθήναι stands as genitive of the thing after κατηγίζωσθησαν.—πᾶσαν ἡμέραν, every day, daily.—καὶ ἔκειν. See N. on 2, 46. —ἰπαύνοντο διδάκοντες, cease teaching.—'Ἰησοῦν τὸν Χριστὸν, Jesus as the Christ = that Jesus was the Christ.
CHAPTER VI.

V. 1. πληθυνόντων τῶν μαθητῶν, the number of the disciples increasing. πληθύνων is here taken intransitively.—γογγυσμός. The sound of this word expresses its sense.—Ἑλληνιστῶν, Hellenists, i. e. foreign Jews who spake the Greek language.—παρεθεωροῦντο, 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 τῷ διακονία, in the distribution of alms.

Vs. 2-4. τῷ πλήθος τῶν μαθητῶν refers to all the believers, and is not to be limited, as Lightfoot thinks, to the 120.—οὗτος ἄριστος ἄνωτέρω, it is not right, proper.—τὸν λόγον, i. e. preaching the gospel.—διακονία πραπίζως, to serve money matters.—ισιωτικήσας, search out, find by searching.—μαρτυρομένους, well-spoken of, approved.—σοφίας, prudence in reference to business-transactions.—ἐν τῇ κρατίᾳ τῆς τεύχης, over this business, i. e. the ministration of alms.—προσευχῇ includes here not only prayer, but also religious meditation.—τῷ διακονία τῷ λόγῳ = preaching the word.

Vs. 5, 6. άρεσεν—ἀνώτιτων παντός, was pleasing to all; literally, was pleasing in the sight of all. The idiom is Hebrew.—πίστεως. Faith is here specified, as lìγιν at the foundation of all the other Christian graces.—Νικόλαου προσήλυτος. 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.—Ἄντιοχία, a citizen of Antioch. See N. on 20.—ἐστησαν. The subject is to be supplied from ἐξέλθων, ν. 5.—προσευχόμενος refers to the apostles.—ἐπέθηκαν αὐτοῖς τὸς χιίρας. This custom was practised under the Jewish dispensation, when any one was set apart for a religious office.

V. 7. ὁ λόγος . . . ἔδαξε (from αὐξάνω), i. e. the gospel was preached with increasing success.—πολὺς το ὅλος τῶν ἱερῶν. 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. — ὑπήκοουν τῷ πίστει = embraced the gospel.

Vs. 8, 9. χάριτος. This is the reading which Hahn has adopted in place of πίστεως. — δυνάμεως here refers to the power to work miracles. — τῆς λεγομένης, that which was called. — Λιβρίπρινων, 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 ardour and energy with which Stephen refuted the arguments of his opponents. — ὁ takes the gender of πνεύματι, but belongs also to σοφία. — ὑπέβαλον, subdued (as witnesses); literally, thrust under. — εἰς, against. — Μωϋσῆν, i. e. the Mosaic institutions.

Vs. 12-15. συνεχήσεως, they stirred up at the same time (συν-) by reports that the Mosaic ritual was in danger of being overturned. — τοὺς προσβυτέρους καὶ τοὺς γραμματεῖς. These constituted a part of the Sanhedrin (cf. 4, 5). It is not to be supposed, that all the scribes and elders in the nation were members of the Sanhedrin, but only such as had been elected or appointed to the station. — ψευδής in what they testified concerning Stephen. — ὁ ἄνθρωπος οὗτος. See N. on τοῦ ἄνθρωπον τούτου, 5, 28. — κανίται — ἀλών. See N. on 5, 42. — τοῦ τέπου refers to the temple, and τοῦ νόμου, to the Mosaic law.

— ότι 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. — τῷ Ἰω π. . . . . Μωϋσῆς, i. e. the ceremonial observances of the law, contained in the Pentateuch, or handed down by tradition. — ὡς . . . . 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. *ei ára...* εἰς, are these things indeed so? ára in a direct question is employed, like the Latin *nunc, ne*, to express doubt whether an affirmative or negative answer is to be expected. ταύτα, i.e. these charges or accusations. οὖτως, thus as was testified by the witnesses, cf. 6, 13, 14. On the use of εἰς with an adverb, see N. on 12, 15.

Vs. 2, 3. ἀνδρεῖς ἀδελφοί (cf. N. on 1, 11) καὶ πατέρες. This commencement is both dignified and respectful.—ἀκούσατε = give attention.—ὁ θεός τῆς δόξης, the God of glory = the glorious God. The genitive here denotes quality.—ὁφθη, was seen, appeared. ὄντι εν τῷ 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 harmonises with the call as narrated in Gen. 12, 1.—πρὶν ἡ κατοικήσαι.—δὲύροι is an adverb, but is used as a particle of exhortation, ἓλθε being understood.

Vs. 4, 5. κάκειθεν... 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 = ὥσπερ κατέχειν αὐτῆν.—οὐκ ἐντὸς αὐτῆς τείνον, when (at that time) he had no child.

Vs. 6, 7. οὖτως, thus, refers forward to ὅτι ἐσται 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 γῆ ἀλλοτρίῳ, in a foreign land, i.e. in Egypt.—δουλώσουσιν, sc. οἱ τῆς γῆς ἀλλοτρίας ἄνθρωποι elicited from ἐν γῆ ἀλλοτρίῳ.—ἐν τηρακόσια. This is put in round numbers for 430 years (cf. Ex. 12, 4; Gal. 3, 17; Josephus' Antiquities 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 τῷ τόπῳ τοῦτῳ, 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 ἐπετείᾳ.—πατριάρχας = φύλαρχας, heads of tribes.—ζηλώσαντες, envenying, on account of the partiality which their father manifested for Joseph.—ἀπίδοντο εἰς Αἰγυπτον. Bloomfield supplies κομμαθησόμενον, Βοι. κατάγεσθαι, Trollope, ὥστε ἀπαγορεύσαι αὐτόν. This kind of breviloquence is quite common, both in the ancient and modern languages.—ἡν—μετ' αὐτοῦ, was with him, i.e. protected and favoured him.—χάριν καὶ σοφίαν. Most commentators regard this as a hendiadys for χάριν σοφίας. Bloomfield prefers to take ἰναννίον with both nouns, q. d. "both favour in the sight of Pharaoh, and wisdom in his sight, so as to be esteemed also wise." —κατάστησον refers to Φαραώ.—οἶκον = household-affairs.

VS. 11-14. χορδασματα is used properly of food for cattle, but here embraces the idea of sustenance for persons.—ἀκούσας—δυνα σίτα = ἀκούσας ὑπὶ ἡν σίτα. Constructed with the participle, ἀκούσαν implies an immediate, or if indirect, a well-grounded perception; with the infinitive, a perception not direct but derived by hearsay.—πρῶτον = the first time. To this is opposed τῷ δευτέρῳ (sc. χρόνῳ) in the next verse.—ἀνεγνωρίσθη, made himself known. The passive has here the force of the middle.—τῷ Φαραώ λίμπη φανερῶν.—ἐν ψυχὰς ἱδρομήκοντα πίνετε. Some of the best commentators supply συνισταμένην, but Bloomfield finds fault with the ellipsis as being too arbitrary, and would take ἐν in the sense of σιν. 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.—Αβραὰμ. As the place here spoken of was purchased by Jacob (cf. Gen. 33, 19), and not by Abraham, it is evident that the reading 'Αβραὰμ is spurious. The true construction is to refer μετέρθησαν and ἵναθησαν to οἱ πατέρες ἡμῶν only, as Jacob was buried in the cave of Maopelah (cf. Gen. 50, 13). With ὄψησαρε we may then supply from the subject of the preceding verbs κατίσθη and ἵππευσαρε—
σῦν, the noun 'Iakôb. — ὃς = ἧς — τιμής is the genitive of price.

Vs. 17-19. καθός, when. — ὁ χρόνος τῆς ἱππαγολίας, the time of the promise, i. e. of the fulfilment of the promise. — ἢς is put by attraction for ἣν. See N. on 1, 1. — ἀχρις οὗ (i. e. ἀχρι χρόνου οὗ) until the time when — until — ἀνέστη Βασιλεὺς ἐτερος. another king rose up = another person became king. He belonged also to a different dynasty of kings. Cf. Josephus' Antiquities II. 9. § 1. — οὖν ἦσα, did not know = paid no respect to the memory of Joseph. — κατασφιασάμενος, 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 πουτίν ἑθέθανε 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 ὧν καραφ, in which time, i. e. in the time of this oppression. — δινοῦσ τῷ θεῷ, beautiful to God (= beautiful in the sight of God), i. e. very beautiful. The adjective is often rendered superlatively in sense, by subjoining the name of God in the genitive or dative. — ὃς = and. — ἱκτεθυντα, when he was exposed by the river's side. Cf. Ex. 2, 3. — αὐτῶν is regarded by some as pleonastic, while others explain ἱκτεθυντα αὐτῶν as an accusative absolute. — ἀνείλατο αὐτῶν, took him up and adopted him. — θαυτὸς εἰς νιόν, for her son = as her own son.

Vs. 23-25. πάση σοφίᾳ Αἰγυπτίων. "The wisdom or learning of the Egyptians comprised astrology, music, medicine, arithmetic, geometry, sacred hieroglyphics, etc." Trollope. — δύνατος 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 Thucydides I. 139. — ὡς δὲ, but when. — ἐπιληπτόν, was completed. The simple idea of the clause is, when he was forty years old. — αὐτῷ depends on ἐπιληπτόν. — ἀνέβη ἐπὶ τὴν καρδίαν, it came into his heart = he resolved. The subject of ἀνέβη is ἐπισκέψαθαι ... αὐτοῦ. Some supply διάλογοις, 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. — ἥμιναρ, sc. τῷ ἄδεικνυόν. — ἀναθε- σιν ἐκδίκησιν, "a Hellenistic phrase for ἔξεικησιν." Bloomfield.
NOTES.

τῷ κατακοπομένῳ, the one aggrieved.—παράκας. It appears from v. 28, that Moses killed the Egyptian.—ὅς, for.—διὰ χειρὸς αὐτοῦ = by his instrumentality.

Vv. 26-29. τῇ δὲ ἡμέρᾳ ἡμῖν, but on the following day.—αὐτοῖς refers to ἀδελφοῖς which precedes, although the following context shows that the quarrel was between two Israelites. Cf. Ex. 2, 13.—συνήλασεν refers here to a moral compulsion, δει τῆς ἐξορθοτ. —αὐτόν refers to Moses.—διὰ τρόπου, like as; literally, in what manner. See N. on 1, 11.—ἐν τῷ λόγῳ τούτῳ, on account of (ἐν = διὰ) this. remark. Μαδιάμ, 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.—οὐ, where.

V. 30. τοῖς δροσις 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 βάτων (= βάτον πυρομένου), in the flame of a burning bush. πυρὸς is to be translated as an adjective.

Vv. 31-33. προσερχομένου αὐτοῦ is a genitive absolute denoting time.—κατανοήσαι, to observe (i.e. to investigate the cause of this wondrous appearance), denotes the purpose of προσερχομένου. —ἐν τρομοθείας γενόμενος, 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 πολέων is the genitive of separation after λύσων. 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. ἵδων ἵδον, seeing I have seen = I have surely seen. This is a Hebrew idiom.—κατίβαν from heaven. This is spoken more humano.—ἐξελέβας denotes the purpose of the preceding verb.—καὶ νῦν . . . . Αἰγυπτον. Stephen here signifies his belief in the divine legation of Moses, and thus confutes the charge made in 6, 14.

Vv. 35, 36. ἵνα ἴσησαντο, whom they rejected as liberator. Cf. v. 27.—τοῦτον is emphatically repeated. See N. on 1, 21.—ἄρα ἄρχοντα καὶ λυτρωτῆν, a leader and deliverer. λυτρωτῆς is properly one who pays a ransom for the redemption of another, and hence = a redeemer.—ἐν χειρὶ ἀγγέλου (= δί τοῦ 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 ὁ τότος in v. 36.
37. — ἐν ἵππῳ ἡμῶν κ. τ. λ. See N. on 3, 22. — ἐν τῇ ἱκκλησίᾳ refers to the assembly of the people, when the law was given at Mount Sinai, who then constituted the church of God. — δι' ἁγίων — μετὰ τοῦ ἀγγέλου. — καὶ τῶν πατέρων ἡμῶν, λεωντικός 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. — ζωντα, living, i. e. having the authority of the living God. Some render ζωντα, life-giving. But cf. Gal. 3, 21.— ἵσταρεσσαν . . . Αἰγυπτίων, turned back in their heart to Egypt, i. e. to the idolatry of Egypt, as appears from the subsequent context.— θεοῖς, gods, i. e. images of gods. It appears that Aaron made only one image, that of a calf. Cf. Ex. 32, 4. — προσέρεσονται, shall lead the way, go before as a leader. — ἂν γὰρ Μωυσῆς οὗτος is a nominative absolute, the construction being as though it were written τῷ γὰρ Μωυσῆς τοῦτον οὐκ οἴδαμεν τί γέγονεν. In respect to the use of οὗτος, see N. on 5, 28.

V. 41. ἐμοσχοποιήσαν, i. e. ἐκοίμησαν μόσχον: Cf. Ex. 1, e. 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.

V. 42, 43. ἵσταρεσσε (sc. οἱ ποταμοὶ), turned himself away, i. e. was angry with the people.— παραδοκεῖν, gave them up, i. e. left them to do the thing spoken of. He did not, by so doing, sanction their sin, nor afford them any excuse for indulging in it. — τῷ στρατιῶτα τοῦ οὐρανοῦ, the host of heaven, i. e. the sun, moon, stars, etc. These were objects of worship among the Egyptians. — ἐν βιβλίῳ 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.— ἀνελάβητε τὴν σκηνὴν τοῦ Μολὼν, 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. — τοῦ . . . Ἐρμφάν, 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 Μολὼν, which was another name for the idol deity.— τοῦ . . . Ἐρμφάν, images.— προσκυνεῖν denotes
the purpose of ἐποίησε. —καὶ = and therefore.—καίκεινα (i. e. ἐν' ἑκείναι), beyond.

V. 44. ἡ σκηνή 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 Ἰσραήλ (i. e. Joshua) is to be constructed immediately after οἱ πατέρες ἡμῶν.—ἐν (=εἰς) . . . ἔθνων, into the possession of (i. e. the country possessed by) the Gentiles, viz. into Canaan. In such a case the predominant idea is that of rest in the place spoken of. Some render ἐν τῇ καταξίας, while they were taking possession of.—ὁμι are put by attraction for ἐν. See N. on 1, 1.—ἀπὸ προσώπου, from the presence of = from.—ἡς . . . Δαυίδ is to be constructed with ἐξωτερ. The Canaanites were not fully exterminated until the time of David.—ἐὑρεῖν, found, i. e. obtained.—ἐὑρεῖν, to find = to prepare, build. —τῷ θεῷ is the dat. commodi (see N. on 3, 20), as is also αὕτῳ in the next verse.

Vs. 47-50. δὴ 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 his hands. ναῶς is added in some MSS.—μοι is used for the subjective genitive.—ὑποτόδιον τῶν ποδῶν μου, footstool of my feet = my footstool.—ποίον ὄρον, what house suitable to the greatness and glory of the Most High.—τὸ ποιοῦ τῆς καταξίας μου = my fixed abode.—ἡ χειρ. 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.—σκληροτραχύλη, stiff-necked. The metaphor is taken from refractory oxen which refuse to submit to the yoke.—ἀπερίτμητοι . . . ᾧτις, uncircumcised in heart and ears, i. e. covered over with the ἀκροβυσσιομονία of sin, so as to be insensible to every truth.—τῷ καρδίᾳ shows in what respect ἀπερίτμητοι is to be taken.—ὁμεῖς ἄγιον—ἀντικιντεῖ, you continually resist; literally, fall against —καὶ = ὁμοῦς.—τίνα . . . ὁμοῦ, which of the prophets have not your fathers persecuted = all the prophets have been persecuted by your
The assertion is to be taken in a general sense. — τοῦ δικαίου, the Just, i.e. the Messiah. See N. on 3, 14.—προδότα. The guilt of Judas attached itself also to those who set him on to betray Christ.—εἰς διαταγάς 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 says that εἰς διαταγάς = ἐν διαταγαῖς, but this does not remove the obscurity of the passage. — ἠφυλάξατε. 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. διεδρίσθη ταῖς καρδίαις. Cf. N. on 5, 33.—ἐβρυ-χον. Cf. Hom. II. 13, 393; 16, 486.—δόξα, i.e. the Shechinah. — θεωρῶ shows that Stephen really saw what he is said to have seen.— ἔστωτα. 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. συνείδον τὰ ὡτα. Bloomfield thinks that an absolute stoppage of the ears is not here meant, but a drawing together of the outward extremities, as a symbol of their abhorrence of the things spoken. — εἰς 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. — ἀπέθανε. 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. ἐλαθοῦσαν. 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 . . . σου. 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.— ἰκουσθη, 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. — ἔγνωσε δὲ ἐν ἑκάστῳ κ. τ. λ. These words properly 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 Sanhedrin 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. συνεκκόμησαν, 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. — ἀνδρεῖς εὐλαβεῖς. See N. on 2, 5. — κοπεῖν, lamentation such as is accompanied by beating the breast, which was done by the Jews in case of violent grief. — ἔλυμαινον, made havoc; literally, ravaged as a wild beast, or spoiled as when one defiles or damages a thing, the word being used both of beast and persons. — σύρων, dragging before the magistrates.

Vs. 5-7. Φιλαπτοῦς, the deacon. Cf. Acts 6, 5. — εἰς πόλιν τῆς Σαμαρείας, i.e. the city Samaria, which was then called Sebastia in honour of Augustus. — προσείξατο (sc. τὸν νοῦς), attended to. — ἐν τῷ ἁκοῦσθαι αὐτοῦ, while they heard, on their hearing. — εὐριον here denotes time. — πολλῶν γὰρ τῶν ἐχόντων κ. τ. λ. Kuinoel constructs thus: πνεύματα γὰρ ἀκάθαρτα (ἐκ) πολλῶν τῶν ἐχόντων (αὐτά), βοώντα μεγάλη φωνῇ ἐξῆρχετο. It would be a more natural construction to make πολλῶν τῶν ἐχόντων depend on ἐξῆρχετο. Cf. 16, 39.

Vs. 9-13. ἔξωτῶν, astonishing; literally, making them beside themselves. — τινὰ—μήγαν, some great one. See N. on 5, 36. — ἀπὸ μικροῦ ἐως μεγάλου. from the least to the greatest — of every age and condition. — ὅτι ὁ βασιλεὺς τοῦ κόσμου. — μεγάλη, this is the mighty power of God; literally, this is the power of God (viz.) that which is great. — καλοῦμαι = being regarded, being. — τὰ . . . θεοῦ, i.e. the doctrines and
duties of the religion of Christ. — τοῦ ὄνοματος. See N. on 3, 16.
— Σίμων καὶ αὐτός, Simon himself also. — ἤν προσκαρτερῶν. See N. on 1, 13.

Vs. 14-19. ἔδεικται has a middle significance.— ἤ Σαμάρεια, i. e. the Samaritans.—ἐπ' οὐδενὶ αὐτῶν ἐπιτετωτέος. A preposition in composition is often followed by the same preposition with its case.—βεβαπτισμένοι ὑπῆρχον. See N. on ἰδαν καταμινοντες, 1, 13.— ἰδάμβασαν, sc. ίδιοι referring to αὐτῶν.—προσήγγειν αὐτῶς 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 perjuries. — καμι (i. e. καὶ μοι), to me also.—ψε λάν, whomsoever. The participle λάν after relative pronouns stands for ἄν, and gives to them an indefiniteness of idea expressed in English by ever or soever.

Vs. 20-24. τὸ ἄργυρον . . . 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.—ὑν δωρεὰν τοῦ θεοῦ οὖν δωρεὰν τοῦ ἄγιου 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 εὐθεία, thy heart is not right, i. e. your profession of Christianity is hypocritical.—μετανόησον . . . ταύτας (by constructio prægnans. See N. on 1, 9) = repent and turn from this evil.—εἰ δὲ, 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 χολήν = ἐν χολῇ.—χολήν πικρίας, gall of bitterness = very bitterness of sin, the most offensive state of wickedness. The expression is very strong and forcible.—δρόῳ σε ὀντα = δρόῳ ὦτι σό εἰ.—δων = εἰκείων δὲ, of which the antecedent is the partitive genitive after μὴ ἔδον.

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

Vs. 26-28. καταβαίνοντες, leading down. With similar usage we speak of a way leading to or from a place.—Γάζαν, Gasa. This town was situated about 60 miles S. W. of Jerusalem.—αὕτη (=ἡ) refers to τὴν δόξαν. Some refer it to Γάζα because it is the nearest subject. But cf. 4, 11, where the pronoun ὁδὸς evidently refers to the more remote noun Ἰησοῦ Χριστοῦ. The words αὕτη ἡσὺν ἐρμος are those of Luke and not of the angel.—ἐρμος 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.—δς . . . αὐτὴς. He was treasurer to the queen, and a proselyte, as is evident from his visit to Jerusalem for devotional purposes (of δς . . . Ἰερουσαλήμ), and his reading the Jewish Scriptures while journeying.—ἡ ὑποστρέφων, was returning from Jerusalem.—ἄρματος is used here of a pleasure or travelling-carriage, and not of a war-chariot.

Vs. 36, 31. ἀραγα, whether indeed?—ἀλὰ εἰσίνα αλ. See N. on 1, 1.—Kuinoel finds an elegant paronomasia in γνώσεις and ἀναγνώσεις.—γραφ implies an ellipsis: (certainly not) for how can I, etc. —ἐδησβαμ. This verb is figuratively 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 αὐτὴ is the subject. This passage is quoted from the Septuagint version of Isa. 53, 7, 8. —ἡ κρίσις αὐτοῦ ἡμθῇ, 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. Bloomfield 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 . . . διηγησαντα. 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 harmonises with the following clause οὗτος . . . αὐτοῦ, which refers to his violent and unmerited death.

Vs. 34, 35. ἄστροπαθεῖς is to be referred to the question proposed by Philip in v. 30.—δίομαι σου.—περὶ ἱέρου. The preposition is repeated in consequence of the disjunctive ἢ, which makes the pronouns antithetic.—ἀφέξαμενας . . . ταύτης, i.e. making the passage referred to, the theme of his remarks.

Vs. 36, 37. καὶ δὲ ἀλογ.—ἐκ τις ὑδωρ. This was probably some branch of the Eschol, or as Bloomfield suggests, a pool formed by
some bend of the Eschol itself.—ἰδού, ὄμωρ, behold! water. There is an ellipsis of ἐστι in this expression.—τι καλύτερα με, what hinders me—why should I not.—εἰπε δὲ ὁ Φιλίππος . . . Χριστόν. This verse is wanting in several of the best MSS., and is therefore bracketed as doubtful. Its genuineness, however, is recognised by Irenaeus, 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—be stopped.—ἀμφότεροι is repeated in ὃ, τε Φιλίππος καὶ ὁ εὐνοῦχος.—ἠρπασε, 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 ὀδὸν is the accusative of the abstract notion of the verb.

V. 40. ἐίς gives to ἐφέθη the pregnant sense, came to Αζωτοῦ and was there found (i.e. met with). See N. on 1, 9. Αζωτοῦ 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 Αζωτοῦ and Τεσσαρεία, such as Joppa, Lydda, etc.

CHAPTER IX.

Vs. 1, 2. ἦτα, yet, i.e. from the time of the martyrdom of Stephen.—ἐμπνευμένων ἀπειλής καὶ φόνου, 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. Odysse. 22. 203; II. 2. 536. See also Milton’s Paradise Lost, Book 2, 697:

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

dειλής and φόνου are genitives of source; literally, breathing from or of threatening and slaughter, 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 ἀρχηγεῖ, i. e. Caiphas. If their chronology is true, who date the apostle’s conversion A. D. 37, it was Theophilus the son Ananus, who was high priest at this time. —ἐπιστολάς, letters credential and plenipotentiary. —τὸς 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. —τῆς ὄνομα, of that sect, i. e. Christians. This use of ὄνομα is quite frequent.

V. 3-6. περιθυσαρὲν, flashed around (like lightning), shone brightly around. —φῶς. This light was occasioned by the rays of glory which proceeded from the form of Jesus. —φωνή, not thunder as Kuinoel thinks, but an articulate voice. See N. on v. 7. —σεληνόν . . . Λακτίσθην is a proverbial phrase drawn from oxen, which would suffer the more pain should they kick against the goads with which they were driven. —αἰληθήσεται. The subject is τί σοι δεῖ ποιῆν.

Vs. 7-9. ἐστήσεσαν. The verb ἐστήσεσαν, when joined with an adjective or participle, has oftentimes the signification of εἶναι, only more emphatic. —ἐννευόμενος, dumb with amazement. —μηδένα δὲ θεωροῦντες. This shows that the φωνὴ was not thunder, for in that case, they could not have expected to see any person. —οὐδὲν έξέπεσε, 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. —ἡμίρας. —οὐκ . . . ἐπειδὴ is not, I think, to be taken of entire abstinence from food, but of eating and drinking comparatively nothing.

Vs. 10-12. ἀνάματι. See N. on γίνει, 4, 36. — ἵδοι ἵγε, κύριος is put by a Hebraism for an affirmative adverb. —ἵδοι γὰρ προσεύχεται reveals to Ananias the spiritual condition of Saul, and εἶδεν ἐν ὄραμα εἰ. τ. λ., that Saul was notified of his coming. It is erroneous therefore to make προσεύχεται καί = 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. —Σαῦλος. Supply ἀνδρα. —Ταρσία, a Tarsian. 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. —ἀνδρα ἀνόματι Ἀνανιαν. The G
proper name is put for the pronoun στ, in order to express more distinctly the vision as it was seen by Saul.

Vs. 13-16. ἀκόμη is 2 perf. of ἀκούω.—πολλῶν, sc. ἀνθρώπων.— τοῖς άγλοις, the saints, i. e. Christians.—ἐν in Damascus.—ὁσις depends on ἔξωσιαν, as an adnominal genitive.—τοὺς . . . . σου, i. e. thy disciples.—ἐκλογής is the genitive of quality, and is to be translated as an adjective in agreement with σκεῦος, a chosen vessel ( = a selected instrument).—τοῦ βαστάσατε denotes the purpose of σκεῦος ἐκλογής, and with ἰνώπιον (in the presence of), has the pregnant sense to bear and make known. See N. on 7, 45. Kuinoel says that the metaphor employed in σκεῦος is continued in βαστάσατε.—αὐτῷ is taken by some in the sense of ἐν αὐτῷ, but this is too forced to be admissible.—ὁσα = τοσοῦτα ὁσα, of which the antecedent depends on ὑποδηξάω.

Vs. 17, 18. εἰς τὴν ολιγάν spoken of in v. 11.—ὑπὸ ἔρχομαι, in order to appear. See N. on 1, 18, 19.—ὡς εἰς 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 ύπὲρ Ἰησοῦς ἰστιν κ. τ. λ.—εἰς τοῦτο refers forward to ἧνα . . . . ἠρμαρεῖς, which it renders emphatic.—ἐνέκνωσεν ἐκ τοῦ in the Christian faith.—συμβιβάζων, demonstrating by comparing the predictions of the Old Testament with their fulfilment in Christ.—ἡμᾶς τε καὶ νυκτός. In respect to the thing here spoken of, cf. 2 Cor. 11, 33.—ἀπὸ τοῦ τείχους, i. e. through an aperture in the wall. In 2 Cor. 1, c. it is said to have been ἀπὸ θυρίδος, through a window of the wall.

Vs. 26-28. παραγενώμενος . . . Ἰερουσαλήμ. 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 πάντας) = 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 a communication between remote places in those times, which would be increased, at this particular period, by the war be-
tween Herod and Aratas.—διηγήσατο refers to Barnabas. Some erroneously refer it to Saul.—εἰσπορευόμενος καὶ εκπορευόμενος. See N. on 1, 21.—ἡν—παρρησιαζόμενος = ἐκάθεμεν τῶν (see N. on 1, 13), and thus connects with ἰδάς and συνεζήτητι which follow.

V. 30. ἵππηγόντες, 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 σὺν ἡκλησίαις 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. τῶν) is to be taken with διερχόμενον.—καὶ, also.—οὖν. Cf. N. on v. 10.—Δινᾶν. His name denotes his Greek origin.—καρακειμένον ἐστι καρασβάτη, i. e. (as Bloomfield remarks) he was bed-ridden.—οὕστων, sc. καράσβατον.

Vs. 36-38. πλήρης ἀγαθῶν ἰργών, abounding in good works.—οὐ = ἐ. See N. on 1, 1.—λαύσαντες for burial. The use of the masculine participle does not necessarily confine the action to men, and we know that the office was in part at least performed by women.—μὴ ὀκνήσατε, not to delay. A vague hope perhaps was indulged by them, that Peter would be able to restore the dead body to life.—καὶ, unto.

Vs. 39-43. εἰς τὸ ὀνειροῦν where lay the dead body.—ἐποίει, used to make.—μετ' αὐτῶν οὖσα, while (see N. on 1, 2) she was with them, i. e. while she was alive.—ὑπὸς ἄγιους. See N. on v. 13.—Ὡς ὁ is in the predicate.—γνωστὸν δὲ ἐγένετο, the thing was known. "The nominative is omitted when any thing general and indefinite is expressed."—παρά, with = in the house with.
CHAPTER X.

Vs. 1, 2. ἐκ στείρης, 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.—ἐνσεβής. See N. on ἐναλβεῖς, 2, 5.—γε λαμφ. Cf. v. 22. —δεῦμανος τοῦ θεοῦ. See N. on 3, 34. —διαπαντός, continually.

Vs. 3, 4. εἶδεν. The subject is to be supplied from ἀνήρ—Κορνήλιος v. 1. In some MSS. Ἕν in v. 1 is omitted.—ἐν ὀράματι φανερῶν, i. e. plainly and distinctly before his eyes. —ὅπου ἐννάγην. See N. on 3, 1.—τι εἶσαι, what is it? = what is your will? —ἀνιβησαν εἰς μνημόσυνον, have come up as a remembrance = to keep you in remembrance. εἰς here denotes object or purpose.—ἐνώπιον is to be taken with ἀνιβησαν.

Vs. 5-7. μετάπεμψαι, invite to come; literally, send for (mid. voice). —ἐνείλεται, is entertained = abides, tarries. —ὁ—οἰκία, whose house. —ἀπὶ refers to Cornelius.—τῶν οἰκετῶν and τῶν προσκαρτέρουντων are partitive genitives.

Vs. 9-12. ὀδοιποροῦντων 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.—γεῦσασθαι, so. τῆς τροφῆς.—ἐπίτευσαν ἐπ᾽ αὐτῶν ἑκατον, a trance fell upon him = he fell into a trance.—ὕπνοι ὁρῶν οὐρανοῦ ἀνέφημινόν, i. e. the heaven seemed to him to be opened. —ἀρχαις, extremities, corners. —πάντα = various kinds. —τοῦ οὐρανοῦ, i. e. the air, where birds fly. The Jews used the word οὐρανοῦ 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. θύσῃ. This verb literally signifies to sacrifice, but is often used in the simple sense to kill.—οὐδέποτε ἔφαγον πάν, I have never eaten any thing.—κοινός, i. e. profane, unclean. The word is used in a ceremonious sense. —φυζ. Repeat ἵγενε τοι v. 13. —ἐκ = ἐκεῖνα ὅ, of which the antecedent depends on κοινόν. —ἐκαθέρσες = has declared to be clean. —ἴ τι γρίς, up to three times =
three times. The repetition served to impress the vision more distinctly on Peter's mind. ἵνα denotes the terminus ad quem. Meyer.

Vs. 17, 18. ἐν ἡλεύῳ διηνόρευε, was greatly in doubt (see N. on 2, 12) in himself. ἐν ἡλεύῳ is added to the verb for the sake of emphasis.—ἂν εἰ, might signify.—πύλων, 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.—ἦν ἀπίσταλκα αὐτοὺς, I have sent them. ἦν 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.—ἐχομαχίσθη, has been warned, admonished.—τῷ δὲ ἵππαριον (sc. ἡμῖν)—τῷ ἵππαριον. 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. προσκυνήσεν. Cornelius prostrated himself before Peter as a divine messenger, a homage which the apostle prudently and piously declined.—καὶ ἰδὼν, I myself also.—συνομιλῶν αὐτῷ, talking with him as they proceeded into the house.—ἀδίμων agrees with κολλᾶσθαι and προσερχεσθαι the subjects of ἂστιν.—ἀλλοφύλῳ, one of another tribe or race, a foreigner.—ἠδείξε, has taught.—τίνι λόγῳ, for what reason.

Vs. 30-33. μέχρι ταῦτα 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. ἵν τέχνης (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.—ἐκ ἀληθείας = ἀληθῶς. Cf. 12, 11.—τὸν λόγον is repeated in the varied expression ὅμοια, and is governed by οἴδατε. The repetition results from the parenthesis οὗτος ἦστι 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 εἰσαγελεύομαι, 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 εἰσαγελεύομαι, 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 . . . αὐτῶν. The construction is put for οἴδατε ὡς ὁ θεὸς τὸν Ἰησοῦν ἐξέστη. The noun Ἰησοῦν is properly in epexegetical apposition with λόγον and ὅμοια.

Vs. 39-43. ΄ὲν = ἢ. See N. on 1, 1.—ἀνείλουν, sc. οἱ Ἰουδαῖοι.—κρεμάσαντες denotes the manner, by hanging.—ξύλου. See N.
on 5, 30.—ιμανή γενέσθαι, to be seen openly.—μετρυτοί depends on ιμανή.—οίτινες = as those who = for us.—ήμιν is in opposition with μετρυτοί.—τοῦτο is the dat. commodi (cf. N. on 3, 20) after μαρτυροῦν.—λαβεῖν has for its subject πάντα τὸν πιστεύοντα.

Vs. 44, 45. έτι . . . Πάτρον, while Peter was yet speaking.—οὐ ἐσε περιτομῆς = ὁ περιτετμημένοι. Cf. 11, 3.

Vs. 47, 48. κωλύσας.—μή. With verbs of hindering, refusing, forbidding, and such others as contain a negative idea, μή is often added.—τοῦ βαπτισθῆναι: denotes the object or design of the preceding clause.—ἡμεῖς. The verb is to be supplied from Δαβεών.—προεταξέ τε αὐτοῦς βαπτισθῆναι. The apostles themselves very rarely administered baptism.—ἡμέρας τινάς, certain days = some length of time.

CHAPTER XI.

V. 1. οἱ δὲ τῆς κατὰ τὴν Ἰουδαίαν, who were (see N. on 1, 11) ἐν Ῥωμαίοις, 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 Judæa.—ἀφέντο τὸν λόγον, i. e. had embraced the gospel.

Vs. 2, 3. ἀνάδειξις from Cæsarea.—οἱ ἐν περιτομῆς (see N. on 10, 45). As all of the converts at that time were from those who had been circumcised, οἱ ἐν περιτομῆς refers to those who were strongly attached to the Jewish rites and ceremonies.—ἀκροβυστίαν ἔχουσα = ἐν ἀκροβυστίᾳ δονας, being uncircumcised.—εἰς ἑαυτῶς καὶ συνέφαγεν αὐτοῖς, denotes great intimacy with the persons spoken of.

V. 4. ἀρείαμενος—ἐκείθεν—ἡμέρα ἐκείθεναι (to narrate). This redundancy of expression is quite common in the sacred writings.

Vs. 12-14. οἱ ἐν ἀδελφοί. The article is here used δικτυκῶς (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 Judæa. The former is the more probable supposition.—διακρινόμενον properly belongs to μοι, but conforms in case to the omitted subject of συνελθέν. This construction promotes emphasis.—τὸν Ἀγγελον. Cf. 10, 3, 22. The article is employed when the noun has been previously spoken of.—ἐν οἷς, by which, i. e. by the subject of which, viz. Jesus Christ.
Vs. 16-18. ἀρχαῖα, in ἐν τῇ . . . λαλῶν, is not to be taken in its strictest sense, for Peter probably spoke some minutes before the descent of the Holy Ghost. He was, however, comparatively in the commencement of his address when the thing took place.—ὡσπέρ . . . 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 ἀρχαῖ, i.e. upon the day of Pentecost.—ἱμνησθήν τοῦ ἁμαρτός. Cf. 1, 5.—οἱ οὖν, since then, inasmuch then as.—πιστεύσασιν is to be referred to ἀφοί, i.e. to Cornelius and his family.—ὑμῶν δὲ τις ἡμῖν, i.e. τις ἡμῖν ὑμῶς. This transposition of τις is quite common. δὲ = then.—δυνατός = ὅστε δυνατός ἀναι. Bloomfield.—πονηράςαν from their cavilling.—ἀραγε, so then.—τὴν μετάνοιαν—εἰς ἵνα, repentance unto life, i.e. repentance which through the grace of God prepares the soul for everlasting life.—ἐδωκεν, “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 διασκαρέντες κ. τ. λ. Cf. 8, 1.—ἀπό, on account of—ἡπὶ Στεφάνῳ, i.e. after the death of Stephen. ἡπὶ is sometimes used to denote a succession of events. Cf. Xen, Cyr. II. 3, 5 7, ἄνισθα ἤκιν αὐτῷ Φεραῦλας, after him Phereclus rose up.—Φοινίκης καὶ Κύπρουν. Places that are well known, will be passed by unnoticed in these notes.—Ἀννόχεαν, 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.—τοῖς Ἐλληναῖς, which is the most approved reading, refers to the Gentiles, and not to the Hellenistic Jews, which the rival reading Ἐλληνοστὰς, would signify. Here, as Doddridge remarks, we have the first account of preaching the gospel to the idolatrous Gentiles, since τοῖς Ἐλληναῖς cannot well be limited to the worshippers of the true God.—χειρ κυρίου. See N. on 4, 28.—πολὺς = μιγας.—εἰς τὰ ἄτα is regarded by Kuinoel 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 προσβοσθε, with steadfast purpose.—προσφευνὼν τῷ κυρίῳ, to remain faithful to the Lord.—οἱ introduces
the ground of this pious zeal of Barnabas, and not, as some think, the cause why he was sent to Antioch. — δχλος ἰκανός, a great multitude.

Vs. 25, 26. ἀναζητήσας Σαῦλον. Saul was well known to Barnabas (cf. 9, 27, 29), and his peculiar gifts qualified him for labouring 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.—εὐρων αὐτὸν, when he had found him. Cf. N. on 1, 2.—συναχθήναι ἐν τῇ ἐκκλησίᾳ, “were associated (as colleagues) in the congregation.” Bloomfield. There is no objection, however, to the usual translation of this passage. — χρηματίσαι. 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. —Χριστιανός is the predicate. 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 habitable world, but to Judaea only. — καθὼς ἡγομένος τις, as each one had means. Χρημάτων is usually supplied, but the verb may be taken absolutely.—ἐκαστος, 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. See N. on 2, 6. — εἰς διακοινίαν, for the relief depends on πέμψατε. — ἀποστειλαντες, sc. τὴν διακοινίαν from the preceding verse.—πρεσβύτερους, elders or presbyters, to whom was committed the care and government of the individual churches.—Βαρνάβας is the Doric genitive of Βαρνάβας.

CHAPTER XII.

Vs. 1-3. καὶ ἐκείνου δὲ τὸν καυρὸν, i. e. the time when Barnabas and Saul visited Jerusalem.—ἐπέβαλεν—τὰς χεῖρας (＝indeed, took in hand) κακώσας τινὰς—ἐπέβαλεν τὰς χεῖρας ἐν τινὰς ὡσε κακώσαι αὐτοὺς. — Ἡρώδης, i. e. Herod Agrippa, grandson of Herod the Great. — ἀντίλε—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. — τοῖς Ἰουδαίοις refers to the Jewish people, and not to the Sanhedrim alone. — προσέθετο συλλαβεῖν, he proceeded to apprehend = he next apprehended. This Hebraistic mode of expression denotes repetition, or the sequence of events.

Vs. 4-7. τῶν ἄζυμων, of unleavened bread, i.e. of the Paschal feast. — τίσσαρας τετραδίους, 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. — ἄναγγεῖν, to bring him forth for trial and subsequent execution. — οὖν, so then. — ἔρειν, intense, earnest. The word is literally applied to the tension of a rope, and hence is figuratively used to denote intense and protracted mental exercises. — ἄν — γνωμίνη has the sense was made, and hence is followed by the genitive with ὄν (πδ. — προάγειν, sc. τῷ λαῷ. Cf. v. 4. — τῷ νυκτί ἐσκόμεν, i.e. the night before the day in which he was to be tried and executed. — δεδεμένος (perf. pass. part. of δίω) ἀλυσεὶ δυσι. 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. — ὀψήματι is put euphemistically for δισμοτηρίῳ. — ἄνάστα is the imperative 2 aor. act. for ἄναστη. 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 φυλακῆ. The other, keeping guard at the door leading into the court of the prison, became the δευτέρα φυλακῆ. — τὴν πύλην τὴν σιδηρᾶν. This iron gate was probably the one leading (φέροντας) from the court into the city. — αὐτομάκη may be rendered adverbially, of its own accord, spontaneously.

Vs. 11, 12. γενόμενος ἐν λαυρῷ. Cf. Xen. Anab. I. 5. § 17. — προσδοκιας is put by metonymy for the thing expected, viz. the death of Peter. — συνιδών, reflecting on his situation. Some render this word, having come to himself. But that idea has been expressed in γενόμενος ἐν λαυρῷ (v. 11.) — Ιωάννου τοῦ ἱστιακοῦ Μάρκου. He accompanied Barnabas and Paul in their missionary travels, and was probably the one who wrote the gospel bearing his name. — ἰδαμὼν from Jerusalem. — προσπυχόμενοι 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.—ἡ διακούσας, to listen and reply to the knocking.—ἐγνώσας, having recognised.—καὶ τῆς χαρᾶς, through joy. The effect on the dame of this sudden and excessive joy was very natural. The reply of those within to her statement, μακρὺς, thou art mad, is to be attributed in like manner to the effect of this joyful and overwhelming surprise.—δι’ χυμιρίζοντος οὕτως ἦσαν, vehemently affirmed it to be so. ἦσαν with an adverb is often to be translated in the sense of to be circumstanced, to be.—δ ἄγγελος αὐτοῦ ἦσαν. It was a doctrine of the Pharisees, that to every individual an angel was assigned, who sometimes made his appearance.—κροῆς, sc. τὴν θυραν, elicited from v. 13.—σείαν denotes the purpose of κατασκόντας. 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.—Ἰακώβῳ, 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 ἑτερον 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 ἡμίρας, when it was day, or as soon as it was day.—οὐχ ἄλγος, no small, by litotes for very great.—τι ἀνὰ ό Πέτρος εἶνας, what had become of Peter; literally, what Peter was become.—ἀπαχθήνας, ἢ, ἢι θανάτῳ—διήπαιν, sojourned, abide, is taken absolutely.

Vs. 20-23. πρὸς being a preposition of motion gives to παρῆκας the sense, came. See N. on 1, 9.—τὸν ἐπὶ τοῦ κοιτῶνα, who was over the bed-chamber, i.e. the chamberlain.—ἀπὸ τῆς βασιλικῆς, sc. χώρας.—ἐνδυσάμενος ἵσθητα βασιλικὴν, being arrayed in royal apparel.—βῆματος (from βαινω), an elevated seat (to which one ascends by steps), a throne.—καὶ ἦν (= καὶ τοῦτο ὤν), 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.—ὑπεστρέφαν to Antioch.—ἐν διακονίαν. Cf. 11. 30.
CHAPTER XIII.

VS. 1-3. οὖσαν, sc. ίκτι.—προφῆται is to be taken in the sense of religious teachers.—ἡ ἡμῖν, vivacity and emphasis to ἄφοριστα. —δὶ προσκύνημα = πρὸς δὲ κέκλημα. —ἄπλωσαν, sc. αὗτος.

V. 4, 5. οὗτοι refers to the persons mentioned in ν. 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 οὗτος, sailed away.—γενόμενοι, while they were. See N. on 1, 2.—Σαλαμῖνι, Salaminis, was on the south-eastern extremity of Cyprus, and is supposed to have been built by Teneaer after the Trojan war. It was subsequently called Constantia, and later still Famagusta.—ὑπηρέτην is in expository 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.—σῶν 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 Ἕλληνας, the word τοπιστὶν being omitted. —οὗτω 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, τοῦ, 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.—δῆλον. —παῦσῃ διαστρέφων. See N. on παῦται λελών, 6, 13.—τῶς ὄρον, the ways, i. e. the counsels or modes of the divine administration.—χεῖρ κυρίου ἐπὶ σὲ (sc. Ἰωάννη), the hand of the Lord is upon thee for punishment. —μὴ βλιτών τῶν ἵλιον. The affirmative is frequently strengthened by a denial of its contrary.—ἀχρί καρποῦ, for a certain season. Cf. Luke 4, 13.—τῇ διδασκαλίᾳ τοῦ κυρίου, i. e. the doctrine respecting Jesus Christ.
V. 13. ἀναχώκεις, having set sail. τὴν νῆσι may be supplied. Cf. ἀνήχθημεν ἐν πλοῖῳ. 28, 11. — οἱ περὶ Παύλου — Paul and his companions. — Πέργην τῆς Παμφυλίας, Perga of (= belonging to) Pam-phylia. Where the place is designated by mentioning both the country and the town, the former as the whole may be put in the genitive. — Ἰωάννης δὲ ἀποκωρύθησας κ. τ. λ. Cf. 15, 38.

Vs. 14-15. Ἄντιδοξιαν τῆς Πανδιακάς. 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. — ἱκάθσεν, 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. — ἀπίστευταν, sc. ὑπηρίτας. See N. on 5, 21. — παρακλήσεως limits λόγος.

Vs. 16-18. οἱ φοβοῦμεν τὸν θεόν. See N. on 2, 5. — ἀκούσατε, i. e. give attention. — τοῦτον is used διεκτικῶς. See N. on 2, 7. — ὑψωσεν, exalted, elevated to a state of honour and prosperity. Some render it multiplied, but this idea may be included in the preceding definition. — ἐν τῷ παρωκία, in their sojournings, i. e. while they dwelt as strangers, without participation in the rights and privileges of citizens. — μετὰ βραχιόνον υψήμου, with a high arm — with mighty power. — ὡς, about. For this use of ὡς with numerals, cf. Hoog. Gr. Particles. — ἑρωτοφόρησαν, bore their manners, i. e. their rebellion, unbelief, and waywardness. The reading ἑρωτοφόρησαν, he carried (them) as a nurse, is adopted by some critics.

Vs. 19-21. ἔθνη ἔπετα, i. e. the Canaanites, Hittites, Perizzites, Hivites, Amorites, Gergashites, and Jebusites. Cf. Deut. 7, 1; Josh. 3, 10; 24, 11. — κατακληρονομήσαν, distributed by lot (cf. Josh. 14, 2). αὐτῶν limits this verb. If, as some think, the translation should be, obtained an inheritance, then αὐτῶν is to be considered as a dat. commodi (see N. on 3, 20), for them. — ὡς ... πεντήκοντα. Some connect these words with μετὰ ταῦτα, and translate, and after those 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. — Σαμουήλ, i. e. the time of Samuel. — καθεῖτεν refers here to time. — ἐς denotes origin or source. — ἔτη τεσσαράκοντα.

Vs. 22-25. μεταστήσας αὐτόν, having removed him from the kingdom.—αὐτός is the dat. commodi.—σις, for, denotes the purpose of ἔγειρεν.—σὺ is the dat. commodi after μαρτυρίαις.—τὸν τοῦ Ἰσραήλ.—κατὰ τὴν καρδίαν μου, after my heart, i. e. “like-minded and therefore beloved.” Rob. Lex.—τοῦτον limits σπέρματος.—κατὰ, in conformity with.—πρὸ προσώπων = before.—εἰσόδου αὐτοῦ, his entrance upon his ministry.—τῷ λαῷ limits προκηρύξαντος.—δρόμον, course, office-work; literally, race.—τίνα is taken by Kuinoel in the sense of δύναναι or ὅν, his punctuation being τίνα με ὑπονοεῖεν εἶναι, oυκ εἰμὶ ἐγώ, I am not he whom you suppose me to be. We prefer with Bloomfield to take τίνα in its usual sense, as an interrogative, and supply οὕτως with οὐκ εἰμὶ εγώ. —οὕ limits τὸ ὑπόδημα.—ἀξιος—λύσαι, worthy to unioose.

Vs. 26-28. οὐ εἰν υἱῶν φοβοῦμεν. Cf. N. on v. 16. — ὁ λόγος τῆς σωτηρίας ταύτης — ὁ λόγος οὕτως τῆς σωτηρίας. See N. on 6, 20.—γάρ introduces the ground of the foregoing υἱῶν . . . ἀπεστάλη.—τοῦτον ἀγνοήσαντες, not knowing him. This participle is to be repeated with τὰς φωνὰς, in the sense of misunderstanding, misapprehending.—κρίνοντες (sc. τοῦτον), by condemning him.—ἐκλήρωσαν the words of the prophets (τὰς φωνὰς τῶν προφητῶν).—εὐρόντες, although they found.—ἀναιρεθῆναι αὐτὸν is the accusative after ἴπτησαν.

V. 29. ἵτιλεσαν—καθελόντες—θηκαν. 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 (ἵτιλεσαν) 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. ἦθη—τοῖς συναναβαίνουν. Reference is made not only to the apostles, but to the women and others who accompanied him from Galilee.—εὐαγγελιζόμεθα . . . ὧν ταύτην κ. τ. λ. Kuinoel constructs: εὐαγγελιζόμεθα, ὧν τὴν πρὸς τὸς πάτερα γενομένην ἐπαγγελίαν ὃς θεὸς ἐκπεπλήρωκε. Meyer and De Wette, however, reject this construction, and make ὧν ταύτην κ. τ. λ. contain the ex-
pliation or fulfilment of ἱσαγωγήν.—αὐτῶν refers to τοὺς πατη-
ρας.—ἀναστήσας, in having raised up.
Vs. 34-36. ὁτί δὲ ἅφεσις εἶ τῷ 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.—ὅσια . . . πιστὰ, the sure mer-
cies of David, i.e. the inviolate promises of God to David, that he
should have a successor, who should sit upon the throne for ever. Cf.
2 Sam. 7, 16; Ps. 89, 3, 4; 132, 11, 12. This quotation is from
Isa. 53, 3.—ἐν, ἐγέρσα, sc. ἀναλυόμενος. The citation is from Ps. 16, 10, which was quoted more fully by Peter, in his address to the mul-
titude on the day of Pentecost. Cf. 2, 25—28.—ἐὰν . . . βούλῃ,
having in his own generation (i.e. among his contemporaries) served
the will of God. Meyer without sufficient reason makes ἐὰν γενέσθαι a
dat. commodi, for his own contemporaries having served the will, etc.
Erasmus, Calvin, and some others, construct τῷ τουθροῦν βουλῇ with
ἐκκυμψήθη.
Vs. 39-41. ὁτί (ἐν ἐτέρῳ ὅτι) depends on δικαιωθήναι, as its ante-
cedent ἀπὸ πάντων depends on δικαιώται.—ἐν τούτῳ is to be
taken with δικαιώται, and not, as some think, with πιστεύων.—
μὴ, lest.—τὸ εἰρημένον, that which was spoken.—τοῖς προφηταῖς.
The plural is employed for the sake of generalising the sentiment,
although the words quoted are only found in the writings of one
prophet (Habakk. 1, 5).—οὐ μὴ, not at all.
Vs. 42, 43. ἐξιὼντων αὐτῶν (i.e. τῶν ἀποστόλων) from the syna-
gogue. The reading of this passage is various and uncertain. We have
referred ἐξιὼντως to the apostles, because it seems strange to suppose,
that they, the Gentiles, remained in the synagogue after the Jews
had left it.—τὸ μεταχεῖ σαββάτων, the next sabbath.—τῷ ἤμερα
is the subject of ἀληθήναι.—τῶν σεβομένων προσηλώνων. See
N. on 2, 6.
Vs. 44-47. τῷ ἐν ἑχομένῳ σαββάτῳ, upon the next sabbath.—
ἀκούσας denotes the purpose of συνήχθη.—ἐπιλήσθησαν ἦλθου.—
ἀναγκαῖον in the sense of being right and befitting.—οὖκ ἐξίους—τῆς
αιωνίου ζωῆς, unworthy of eternal life.—οὐρω refers to στρεφόμεθα
eis τῷ Θεῷ, ἐντελεθοῦσα, 3 pers. perf. pass. of ἐντελέσκομαι.—τοῦ
eλειτε σε, in order that you may be, denotes the purpose of the preced-
ing verb.—eis. See N. on v. 22.
Vs. 48-51. ἦναν τεταγμένον, 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 denot-
ing 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 ἡσαυρίαν αἰώνων, as to render it inadmissible. ——τὰς σεβομένας γυναίκας. See N. on v. 43. ——ἐν' αὕτῳς, i. e. for a testimony against them. Cf. Luke 9, 5.

CHAPTER XIV.

Vs. 1-4. κατὰ τὰ αὐτῶ, at the same time, together. Cf. 3, 1. ——ὑστε πιστεύσα. ——ἐκάκωσαν, irritated. ——κατά, against. ——τῷ μαρτυροῦντι τῷ λόγῳ, who gave testimony to his word ( = in favour of his word). The manner in which this was done is expressed by διδόντι ... γινεθαι. ——οἱ μίον—οἱ οἱ, some—others.—συν = on the side of.

Vs. 5, 6. ὅρμη, 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 λιθοβολήσαι denote the purpose of ὅρμη. ——Δύστραν and Δίρβην are in apposition with τὰς πόλεις.

Vs. 8-10. ἀδύνατος τοῖς προσίν, "helpless in his feet." Bloomfield. The dative here answers the question, 'in what respect?' ——ἐκάθησαι is taken by some commentators in the sense of dwell (cf. Matt. 4, 16; Luke 1, 79). We 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. ——ὁρθὸς (= .listView erectus siv. Meyer) is to be taken with ἀνάστησθε. ——ἐλάτων, sprang up. This shows the suddenness and completeness of the cure.

Vs. 11-13. ο = τοῦτο ὁ. ——Ἀνκασιμιτῆ, in the Lycaonian dialect. ——Δίς is the accusative singular of Διός, from the assumed nominative ΔΙΣ. ——ὁ ἡγοῦμενος 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. Ἐσχ. Theb. 150, where Μίνεως is called ἄνασσα πρὸ πόλεως. The temple of these patron divinities, as Trollope remarks, was ordinarily erected πρὸ
NOTES. [CHAP. XIV]

τῆς πέλας. — ταύρον καὶ στίρματα, i. e. bulls decked with garlands for the sacrifice. — σεν . . . θειν, with the people would offered sacrific. ἤθελε, had in mind, was intending.

Vs. 14-18. ἴδαρθέσαντες, I aor. part. of ἴδαρθήσαντα — ἵξεπη- δησαν, rushed forth from (ἵξ-) the house in which they were staying. — κρᾶζοντες, σπουδαιόντες. — ὁμοσπαθεῖς — ὁμία, having like passions with you. — ματαίων (οἱ θεῖον) is opposed to τὸν ζωντα — εἴσα, 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. — — παῖς ὁδός, i. e. in idolatry. — καίτως = καίτω, only it is more emphatic. — ἄγαθοποιοῦν contains the proof of καίτω . . . . ἄφηκεν. — ἔμπιπλῶν is from the less usual form ἔμπιπλῶν. — μὴ accompanies θείον, on account of the negative idea of κατέπανουν upon which it depends. See N. on 10, 47.

Vs. 19, 20. Ἀντιφειλίς in Pisidia. — λοιπάντες, having stoned. Cf. 2 Cor. 11, 25. — ἑυρον ἐξ τῆς πόλεως. Kuidaol thinks that this took place previously 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 ἑυρον. 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-ἀναστάσεις εἰσῆλθεν. Paul had been suddenly 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 to 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 ἱκανοῦς, having made many disciples. — δι—διε depends on παρακαλοῦντες to be mentally repeated in the sense of λέγοντες. — χειροτονήσαντες αὐτοῖς, having appointed for them (dat. commodi). — κατ' ἱκανίαν, in every humble. See N. on κατ' οίκον, 2, 46.

Vs. 25-28. Ἀτταλίαν, 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 κατίβησαν. — εἰς Ἀντιφειλίαν in Syria. — δέων ἦσαν κ. τ. ὁ. Cf. 13, 3—μετ' αὐτῶν (καὶ αὐτοῖς), by their instrumentality. — ἤνοιξα—θύραν, opened a door, i. e. gave opportunity. — χρόνον οὖν δύναν is by ὅτοτε put for πολὺν χρόνον, for a long time, and is the object of διέπρεπον.
CHAPTER XV.

Vs. 1, 2. κατελθόντας to Antioch. This verb is used, because in a religious sense, Jerusalem had a metropolitan relation in Antioch. —οὐκ ὀλίγης, great. A diatessaron. —τῷ Παύλῳ πρὸς τῷ Βαρνάβῃ limit γενομένης. —αὐτοὺς refers to the advocates of circumcision. —ἐκατέρθαν, sc. οἱ ἅρμανοι. —αὐτῶν (sc. ἅρμανοι) refers doubtless to both parties engaged in the controversy. Among this number was Titus. Cf. Gal. 2, 1. —εἰς Ἱερουσαλήμ depends upon ἀναβαίνειν.

V. 3. προσεμφθέντες, being sent forward with an escort. This mark of honour was usually bestowed upon those who had attained to distinction, or were intrusted with a commission of importance. Cf. Xen. Cyro. I. 4. § 25. —ἐκδηγούμενοι to the brethren in Phenice and Samaria.

V. 5. ἰδανέστησαν δὲ εἰς τ. λ. Some commentators think that this verse is the relation by Paul and Barnabas, of what had taken place in Antioch. We are inclined, however, to the belief that it is Luke's account of an occurrence in Jerusalem. The verb ἰδανέστησαν 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 (ὡς ἡμᾶς. Kuin.) refers to Peter, the plural pronoun being used per modestiam. —διὰ τοῦ αὐτοῦ κατεργασεῖ. See N. on 1, 16. —ἀκούσαν denotes the purpose of ἵκελέσαση.

Vs. 9-12. δῶς (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. —καταθήσατε depends on περάζετε. We may supply ὡςτε before this epexegetical infinitive or consider it as taken in the sense of καταθήσατε, by placing upon. In respect to the sentiment contained in καταθήσατε ζυγόν, cf. Gal. 5, 1. —πιστεύομεν σωθῆναι. The sense is: we have cast off this intolerable yoke, and yet we hope to be saved. These words, therefore, look back to ὡςτε . . . βαστάσαι in v. 10. —καθ’ ὑπ’ ἁρπαξαί, as, even as. —κάκεινοι
refers in the sense to τὰ ἱδρυμα v. 7.—Barabbas is the Doric genitive. In v. 7, ἁκοῦσα is followed by the accusative, because with hearing the idea of obeying is there connected.

Vs. 13-16. αὐτοῦ refers to Barnabas and Paul. — Σεμεὼν is usually written Σιμών. — συμφωνεῖται, harmonize, concur. This word is properly used of musical instruments. — καθὼς γέγραφαται. The quotation is from Amos 9, 11, 12, according to the version of the LXX.—ἀναστρίψω by a Hebraism may be taken adverbially in the sense of again.

Vs. 17, 18. ἢ ποιεῖ, in order that.—οἱ κατάλοιποι is explained by καὶ τὰ ἱδρυμα even the Gentiles. — ἐφ' οὖς refers ad consent to the gender implied in τὰ ἱδρυμα. — ἐπ' αὐτοῖς is added to ἐφ' οὖς for the sake of emphasis. This pleonastic use of the pronoun is quite common. — γνωστὰ ἐπ' ἀλήθειας κ. τ. λ. The prophecy respecting the call of the Gentiles, is here in accordance with God's eternal foreknowledge and purpose.

Vs. 20, 21. τὸν ἀπίστησα, to abstain, is expository of ἀποτελεῖ. —τῶν ἁλογημάτων, detestations, 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, ἀπίστησα takes the genitive without the preposition.—τῆς πορνείας includes incestuous marriages practised by the Gentiles, but forbidden by the Jewish law.—τοῦ πνευτοῦ (sc. κρίματος), strangled meat, i. e. the meat of animals killed by strangulation, the usual mode of killing fowls. — Μωσῆς γαρ 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 γαρ, introduces the reason for the prohibition contained in ἀπίστησα.

Vs. 22, 23. ἐκλεξαμῖνος is put in the accusative with the infinitive, for the dative in agreement with τοῖς ἁποτελέσι. A further change of case is seen in γράφαντες (v. 23). Some critics join ἐκλεξαμῖνος with ἄνδοσ in the sense of men who let themselves be chosen. But the change of construction from the dative after ἠδοξε 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 γράφαντες conforms to the subject logically implied in ἠδοξε τοῖς ἁποτέλοις—the apostles determined. — Τοῦδα—Barassaín. This person was probably brother to Joseph called Barsabas, who was a candidate for the apostleship. Cf. Acts I, 23. — Σιλαν, Silas, is called Σιλουανός,
Sylvanus, in 2 Cor. 1, 19. — τάδε — as follows. — καίρειν, sc. λέγοντες.

Vs. 24, 25. ἀνασκεπάζοντες τὰς ψυχὰς ὑμῶν, perverting your minds from the truth. — λέγοντες, by saying. — περιτίμινσθαι depends on δειν understood. — ἐκλεξαμένους. See N. on v. 22.

Vs. 27-29. ἀπαγγέλλοντας, in order to declare, denotes the purpose of ἀποστάλθαμεν. In this use the future participle is more commonly employed. — τὰ ἀντά, the same things as were written in the epistle. — πλην τῶν ἐπάναγκες τούτων (= τούτων τῶν ἐπάναγκες), except those things which are necessary. What these things are is explained in ἀπείκοσιν. — εἰ πράξεις, you will do well, i. e. act rightly. — Kuinoel, Bloomfield, and some others translate, you will be happy.

Vs. 32-35. καὶ αὐτὸς, these also as was Barnabas (cf. 13, 1). — προφητεύσων δινεῖς denotes their qualification for the service expressed in διὰ . . . ἵστημι διακαν. — 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. εἰν αἷς conforms in number to the idea of plurality contained in the antecedent πᾶσαν πόλιν. — πῶς ἔχοντες depends on ἐπισκεφώμεθα. — ἦθος — μὴ συμπαραλαβεῖν, thought it right not to take — thought it not right to take. — τὸν ἀποστάντα κ.τ.λ. Cf. 12, 12. — διότι denotes the result of ἑγκεντροποιοῦμαι.
the construction is fully written. The island Samothrace lay in the Aegean sea, between the Asiatic and Thracian coasts.—τῇ ἐπόου, sc. ἡμῖρα.—ἡτὸς . . . 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 πρῶτη to the geographical position of Philippi, while others read πρῶτης, 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 ἡμῖρᾳ τῶν καβάλων. See N. on 13, 14.—ποιμόν. The name of this stream was Ganges, 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.—προσευχή is here put for the place of prayer, an oratory (cf. v. 16.) These proseuchae 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. Sometimes, as here in Philippi, the proseuchae were retired places in the open air, and near some river or the sea-shore.

Vs. 14, 15. ὁνύματι Λυδία. Lydia by name; not a Lydian woman, as some would render by making Λυδία an adjective,—συνδέομεν τὸν θεόν. See N. on 2, 5.—διηνοεῖ τὴν καρδίαν, i. e. disposed her heart to receive the message of Paul.—πιστὴν 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 ἄθρωποι κ. τ. λ. "In like manner the evil spirits bore witness to the divinity of Christ. Cf. Mark 5, 7." Trollope.—διαπονθεῖς. See N. on διαπονθεῖμεν, 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 colonised there many of the adherents of Antony. The dative τοῖς στρατηγοῖς depends on the preposition in προσαγόντες.—οὕτω. See N. on οὕτω, 5, 28. "Iouvdain is also a term of reproach, and in this sense stands opposed to 'Ῥωμαῖοι, v. 21. —attività depends on the following infinitives.—'Ῥωμαῖοι οὕτωι, inasmuch as we are Romans i. e. enjoy the privileges of Roman citizens. —περίφρηξιντες αὐτῶν τὰ ἴματα, 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.—ἰσχίενον. The imperfect is employed to denote the action, as though passing under the eye of the narrator.—ἰσωτήραν φυλακὴν where they would be more securely guarded.—τὸ ἐξίλων, the stocks. These were wooden blocks or frame with holes, into which the feet, and sometimes the hands and neck of the prisoners, were made fast.

Vs. 25-28. προσευχόμενοι θυμοῦν, i.e. they prayed and sang alternately.—σὺναμός. Cf. 4, 31.—νομίζον.—μηδὲν πράξεις.

Vs. 29-33. φῶτα, lights, torches.—εἰσεφήδησαν into the prison.—ἐντρομὸς γενόμενος. See N. on 7, 32.—κύριος is here a term of respectful address = masters, sirs. Meyer connects σὺ καὶ ὁ οἶκος σου with πιστευσον, as well as with σωθήσον.—οἶκος, household, family.—Δούσαν ἀπὸ τῆς πληγῆς = Δούσαν καθαρίζων ἀπὸ τῆς πληγῆς. Kunoel. πληγῶν refers to the blood which has flowed from their wounds.—οὐ οὕτω πάντες = all his household.

Vs. 35-37. ἡμῖνας γενόμενης. See N. on 12, 18.—τοὺς ῥαβδοῦχους, the taxers.—δημοσίᾳ ἀκατακρίτους, ἀνθρώπους 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 γὰρ, no, indeed.—αὐτοὶ, 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.
the towns around Thessalonica having only processions or oratories. See N. on 16, 13. — κατὰ . . . εἰσῆλθε = κατὰ δὲ τὸ εἰσόθες αὑτῷ εἰσῆλθε ὁ Παύλος. — διελάβοντο 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 ὄφτως, 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. The transition from the indirect to the direct oration, as in ὃν ἦγεραν καταγγέλω, is quite frequent both in the sacred profane writings. — τῶν τε . . . Ἑλλήνων. See N. on 2, 5.

Vs. 5-8. τῶν . . . ποιητῶν. This class of persons, in every age, has furnished the most ready material for a mob. τῶν ἄραπαίων (idlers, loungers about the public markets) is the participative genitive. — αὐτοῖς refers to Paul and Silas. — τῶν δήμων, the people who were assembled in the forum. — τὴν οἰκουμένην = the Roman empire. — καὶ ἐνάντια, here also in Thessalonica. — οὕτως πάντες, all these, i.e. Paul and Silas, and their followers. — τῇ Ἰάννῃ, security that they would send away Paul, or give occasion for no further disturbance. — τῶν λαῶν refers to the fellow-townsmen of Jason, who had embraced the gospel.

Vs. 10, 11. Βίρονε. This city of Macedonia was situated on the river Astræus, about 50 miles S. W. of Thessalonica. It was afterwards called Ereopolis, and more recently still, Verria. Cf. Leake’s North. Gr. Vol. III. p. 290. — εὐγενείστρος refers not here to birth or family descent, but to the qualities of mind and heart. — εἰς τὰς ἰδίας, because that. — καὶ ἠμέραν. See N. on 2, 46. — ἐξορεύκει—εὐτυχῶς, were so (see N. on ἐχόμε, 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 Θεσσαλονίκης, those belonging to Thessalonica. — σαλέουντες, exciting to deeds of violence. — ὅς has here the sense of ὧς, unto, even unto. — ἦτε, i.e. at Berea. — οἱ δὲ καθιστῶντες τὸν Παύλον, those who conducted Paul. — ὧς Ἀθηνῶν, — ὃς τάχιστα, as quickly as possible.

Vs. 16-18. ἐκδόχωσαν—τοῦ Παύλου. This genitive absolute denotes time. — αὐτοῖς refers to Silas and Timothy. Cf. v. 15. — παρεξένησα, was aroused, excited; literally, was sharpened. — ἑωροῦσα, when he saw. See N. on 1, 2. — κατὰ in κατασκόλου 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."—οὖν, therefore, is to be referred to παρωξύνεο . . . . αὐτῷ.—ἐν τῇ ἄγορᾷ. "Most probably the Etruscan or New Forum, situated in front of the σταδίον τουκῆ, where the Stoics held their disputations." Trollope.—πρὸς τοὺς παρά-
τυχάνοντας, with those who happened to be present.—τῶν Ἐπι-
κουρίων. 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 Στρώκεων. 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 in-
tolerable, and their morality an ostentations display concealing of-
times the most dissolute habits.—συνιστάλλον αὐτῷ (sc. λόγους),
disputed with him; literally, brought the words together with him.—
τις—οἱ δὲ, 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. ἄν implies an omitted condition, which cannot
well be expressed in English, without impairing the delicate shade of
indefiniteness which is conveyed in the original. σκιρμαλόγος; bab-
bler; literally, seed-picker, a name given to crows, etc. (cf. Aristoph.
Av. 233, 579), and applied to a person who picks up scraps of know-
ledge, which he impart to others without sense or purpose, and upon
any and every occasion.—ξίνως . . . ἐίναι is just such a remark as
would suitably come from the proud and conceited Stoics. does does
not weaken the assertion, but is spoken in accordance with the Greek
urbaniy and moderation.—καταγγελώς, an announcer.—ὁς introduces the ground of the preceding assertion.

Vs. 19-21. ἐν τῷ "Ἀρεον πάγων, to Mars’ hill, in order that he
might be heard by the assembled multitude to better advantage.—
δύναμθα γενόναι, can we know?—will you please to inform us? A
shade of irony is discovered by some in this expression, but its pecu-
liarity is referable to the well known usages and forms of Attic polite-
ness.—καὶ πάντα αὕτη belongs to διδαχῆ, which is the subject.—
ζητοῦντα. The theme is ζήνος, a guest, stranger. Hence this verb
takes sometimes the intransitive signification, to be strange, part.
being strange, surprising.—θέλω—ἐίναι, may mean. See N. on
2. 12. —οι ἐπιδημοῦντες ξίνοι, the resident strangers. The native citizens of Athens adopted various devices, to signify their descent from the original settlers (οἱ αὐτόχθονες, aborigines, indigens). 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, αἱ Ἀθηναῖοι, i.e. all to whom the appellation Athenian belongs. — τι—καυὼντας, something newer than what was last reported. The word, which with the comparison is made, is often omitted, and in such cases the comparative may be rendered as a positive preceded by τοῦ, rather, somewhat, etc.

Vv. 22, 23. κατὰ πάντα, in all respects.—ὡς δεισιδαιμονεστίρον, far (ὡς) more religiously inclined (than others. See N. on καυὼντας, 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 τεῷ. 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." Bloomfield. 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 δὲ... εὐσβείτες, 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 (δεισιδαιμωνία), 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 given 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. — δὲ refers to τοῦτον, the relative sentence being by inversion put first for the sake of emphasis.—ἀγνοοῦντες, being ignorant of.

Vv. 24, 25. ὁ θεὸς—οὖς. See N. on 1, 21. — ὁ ποιητας, who made. — θεραπευόμαι, is ministered unto. — προσδεχόμενος τινος, because he stands in need of any thing. — αὐτὸς διδόσις, inasmuch has he himself gives, denotes the reason of the preceding assertion.

Vv. 26–28. ἐξ ἐνὸς 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 characterised the Athenians. See N. on v. 21.—
κατορθοφία denotes the purpose of ἵπποιοις. — 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 πάν ἐθνος 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.—Στηριστι διν denotes the purpose of ἤποιοις, or perhaps better
of κατορθοφία κ. τ. λ.—εἰ . . . εἴρησεν, 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. ψηλαφάω, is used of
the knowledge acquired by the sense of touch.—καὶ τοῦτος . . . ὑπάρ-
χοντα, 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 . . . τοιοῦ, in v. 28, which is introduced
by γάρ illustrantis.—καθ' ὑμᾶς, with you = your own.—τοῦ =
tοῦτον (sc. τοῦ θεοῦ). The passage here cited is found in Arat. Phæn.
5, and in Cleanthes’ Hymn on Jove, V. 5.
Vs. 29-31. οὖν ὑπάρχοντις, since therefore we are.—κρυσφί
and the following datives limit δυνούν.—τῷ θείῳ, the Godhead, the
divine nature.—τῆς ἄγνοιας of the true God and his worship.
ὑπερπλήκτων, 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 messen-
gers to testify against it, as he did the Jews, or by inflicting upon
them at once the punishment deserved,” Prof. Hackett.—πάσιν
πάντας αὐτοὺς. Cf. v. 26 supra.—διότι, (and repentance is necessary)
for he hath appointed, etc. —ἐν δικαιοσύνῃ, in righteousness, i.e.
with righteous judgment, impartially.—ὁ is put by attraction for ὅν.
—πιστίν, a pledge that he will thus judge the world.—ἀναστήσας,
in having raised.
Vs. 32-34. The abrupt termination of Paul’s speech is to be attri-
buted 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.—ἀκούσαμεν . . . τοῦτον. Whether this was seri-
oualy 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.—οὗτος, ἀυτός, i. e. the object of ridicule and contempt.—κολλήθηκενς. Cf. 5, 18.

CHAPTER XVIII.

Vs. 1-3. Κόρινθον. The situation and celebrity of this city are 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 γενέσει. See N. on 4, 36.—διὰ τὸ διατεταγμένον 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.—διμήνυχον, of the same trade. The kind of trade is made known in ἰσαν...

Vs. 5, 6. συνεῖχεν τῷ λόγῳ, was wholly given to the word, i. e. to preaching the word. The common English version follows the reading συνεῖχεν τῷ Πνεύματι, which is usually rendered pressed in spirit. Ικτιναξάμενος τὰ ἱμάτια. Cf. 13, 51. —τῷ ἀλμα, sc. τρίφερα, Meyer supplies ἀλλήλω. —ἀπὸ τοῦ νῦν (sc. χρόνου), from this time, henceforth.

Vs. 7-11. ἵετεν, i. e. from the synagogue. —σεβημένου τῶν θεών. See N. on 2, 5.—Κρίσιμος. Cf. 1 Cor. 1, 14.—ἀκοδοντες, when they heard. —λάλητε καὶ μὴ συναίνετε. The command is strengthened by its repetition in the negative form.—ικτιναξάμενος τα ἱμάτια (sc. χείρας), shall lay hands upon you.—τοῦ κακοῦσαι is the genitive of purpose. —διότι before λαὸς ἑστι states the reason of the preceding ἵνα εἰμι μετὰ σοῦ κ. τ. λ.—λαὸς ἑστι μοι πολὺς, I have much people.—αὕτοις refers in number to the idea of plurality contained in πολεῖ.

Vs. 12-14. Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς 'Αχαιας, 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 βίον is here used of a judicial tribunal, the seat of judgment.
nόμον, contrary to the law of Moses. — ἀνοίγειν τὸ στῆμα to make his defence. — κατά λόγον, according to reason, reasonably. — ἐν ἡμε- σχόμεν ὑμᾶς, I would bear with you, i. e. hear and adjudicate your cause.

Vs. 15-17. nόμον τοῦ καθ ὑμᾶς, the law with you — your law. — δψεσθε αὑτοί, do you yourselves look to it; literally, you yourselves will look to it, the form being softened for the imperative. — τοῦτων refers to the points of dispute enumerated in περὶ λόγον . . . nόμον. — ἵμαλεν. In prose this verb, when not used impersonally, takes a neuter pronoun for its subject. — ἑωθίνην. 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. καπάμενος refers to Ἀκόλαζ. Some refer it to Παῦλος. — εὐχήν 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. — κατακαίνος κατάληψιν αὑτοῦ (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. έις gives to ποιησαι the idea of motion — to go and keep the feast at Jerusalem. See N. on 1, 9. — ἀνήθη (sc. εἰς πλούσιον. Cf. 28, 11). — ἀναβάςας to Jerusalem.

Vs. 24-28. τῷ γίνε. See N. on v. 2. — λόγος, eloquent. — δυνάτος, powerful, i. e. well-versed. — ἐν κατηχητέον, well instructed in. — τὴν ὁδὸν is the second accusative which is retained with the passive verb. — τῷ πνεύματι denotes in what respect ζηω is to be taken. — τὸ βάπτισμα depends on καπάμενος. — ἐκριβιστέρον as an adverbial signification. — προτρεπάμενοι . . . αὐτόν. The exhortation was probably addressed to Apollos, although their 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 πεπιστευκόσα, although it may be referred to κυνεβάλετο. — τὸν Χριστὸν is the predicate.
CHAPTER XIX.

Vs. 1-4. ἐν τῷ τῶν Ἀπολλών ἦσαν, while Apollon was. — *ta ἀνωτέρω καθέν* in relation to Ephesus, which was a maritime city. — *ei* in *ei πνεύμα* 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' οὐδὲ, nay but, not at all. ἀλλ' strengthens the negation. — *ei* ἐς ἐς into the profession of what doctrine? This appears from their reply, *ei* . . . βάπτισμα. — βάπτισμα βάπτισμα. A verb is often followed by an accusative of cognate signification. — *τοῦ* . . . Θεόν are the words of Paul, added by way of explanation to what was said by John.

Vs. 5-7. ἐλάλουν . . . προεφήτευον. Cf. 2, 4, 17; 10, 46. — δεκαδό, Doric for δεκάδεκα.

Vs. 8-12. Meyer takes πείθων as denoting the effect of διάλογισμος—τίνες refers to the Jews of the synagogue. — τὴν ὕδων, sc. τοῦ θεοῦ. — ἀποστάζει refers to a change of the place of worship, which was held afterwards in the school-room of Tyraunus. — ὡστε πάντας κ. τ. λ. is hyperbolically spoken. — οὐ τάς τυχόνσις, not common = uncommon, extraordinary. — διὰ τῶν χειρῶν. Cf. 5, 12. — ὡστε denotes the result of the extraordinary power given to Paul. — ἀτό . . . συμμίμησα, handkerchiefs or aprons from his body (i.e. which had been used or worn by him). σουδάρια, literally, sweat-cloths. συμμίμησα refers primarily to aprons worn by artificers. — ἀποστάζεισθαι . . . ἐκτερέψασθαι denotes the result of this method of bringing the sick into communication with Paul.

V. 13. περευρχομένων, roaming, wandering about, vagabonds. This unsettled mode of living is characteristic of all jugglers fortune-tellers, mountebanks, etc. — δνουμένα depends on ἰπτείρησαν, and has το δυνα for its object. See N. on ἰπτείρησε βάπτισμα, v. 4. — ἰπτείρον . . . Θεόν. Verbs of abjuring 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 Bloomfield with ἵπτο, some seven persons; but De Wette employs it as in v. 9, and takes ἵπτο, as epexegetical of it. — τοῦρο refers to the adjuration spoken of in v. 13. — ὑμεῖς δι τίνες ἵπτο = I know you not, I do not recognise your authority. The position of ὑμεῖς gives emphasis = but as for
you, who are you. — ἵσχυε καὶ αὐτῶν, prevailed over them. —— γυμνοίς, 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 Bloomfield remarks, it includes sins of every kind. —— τὰ περίεργα, literally, things overwrought, curious, and hence, superhuman, 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 Ἑφεσια γράμματα (i. e. scrolls of parchment, inscribed with letters, and used as amulets) were well-known and celebrated.—ἀργυρίου μυριάδας πίντε. Dr. H. Robinson says, that if the ἀργυρίων signifies the Attic drachma, the value is 175s., but if the Roman denarius is meant, the sum will be about 1666½.

Vs. 21, 22. ἐν τῷ πνεύματι = εἰς τὸ πνεύμα.——Μακεδονίαν καὶ Ἀχαίαν. See N. on 18, 12. —— πορεύεσθαι depends on θέτο. —— ἰστι, i. e. at Jerusalem.——καὶ, also.——τῶν διακονοῦντων αὐτός, of his attendants.——Ἐραστών. Cf. Rom. 16, 23. —— ἐπίσχει χρόνον, i. e. ἐπίσχει ἱερὰν κατὰ πόλιν χρόνον. Trollope.——εἰς τὴν Ἀσίαν = εἰς τῇ Ἀσία (i. e. in Ephesus).

Vs. 23-25. τάραξος, excitement. —— τῆς ὁδοῦ, i. e. the Christian religion. —— γὰρ introduces the explanation of τάραξος. —— ναυς ἀργυροῦς Ἀρτέμιδος, silver shrines of Diana, i. e. models of the temple of Diana, on which was the image of the goddess. —— ἱρασίαν οὐκ ὀλίγην, no small earnings = great gain. —— τοὺς ἱρασίας refers probably to an inferior class of workmen, who fabricated the shrines after the design furnished by the artisteers (οἱ τεχνῖται).——τοιαύτα takes the article, because it refers to the employment by which οἱ ἱράσιαι are distinguished, and which was mentioned in the preceding verse.

Vs. 27-29. εἰς ἀπελέγμον ἠλθείν, to come into disesteem. Parallel to this is εἰς οὐδὲν λογοθησία in the next clause. Demetrius conceals his avarice, under the mask of a concern for the honour of the goddess. —— μεγάλη ἡ Ἀρτέμις Ἑφεσίων. This was the usual exclamation of the worshippers of Diana. Cf. Xen. Ephesiaca 1, ἄμνων τὴν πάτρων ἡμῖν θεῖον, τὴν μεγάλην Ἑφεσίων Ἀρτεμιν.—ἀρμήσαν. The subject may be supplied from the preceding ἡ πόλις ὀλη.

Vs. 30-34. εἰσαθίεσθαι εἰς τὸν δήμον to make his defence. —— οὗ εἰσὶν οὖν αὐτῶν. They justly feared that Paul would fall a victim to the infuriated mob. —— Ἀσιαρχῶν, Asiarche. 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 έαυτόν, not to commit himself—not to venture. “Latet in phrasi, quod periculum Paulo in theatro imminet.” Kypke. —ἄλλοι . . . ἵκραζον, 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 5 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.—κατασκέυας τῆν χειρα in order to get the attention of the people.—ἐπιγενόντες—φωνῇ ἑγένετο involves a break in the construction, the writer departing from the idea of the persons, to the clamour (φωνῇ) raised by them, when they perceived that Alexander was a Jew. Some regard ἐπιγενόντες as a nominative absolute.

Vs. 35-37. γὰρ ἐν τίς γὰρ ἑστιν implies an ellipsis: there is no need of this uproar, for what man is there, etc.—γινώσκει—πάλιν—οὖν = γινώσκει ὃτι πόλες ἔστι.—ἄναπτόμητων οὖν δυναμωτῶν, inasmuch as these things cannot be gainsaid.—διὸν ἕστι = δει.—

γὰρ after ἡγάγεται is confirmatory of προπετέοις.—τοὺς ἄνδρας τούτους, i. e. Paul and his companions.

Vs. 38-40. άγραμαί (sc. ἡμεραί) ἠγονταί, judicial days are appointed, i. e. days for hearing and adjudicating causes.—ἀνθρώπου. The plural is put for the singular, by a common usage, when the thing is generically spoken of.—ἐτίρων than those pertaining to private persons.—ἰννόμω, legal, i. e. legally constituted.

CHAPTER XX.

Vs. 1-3. μετὰ . . . θερμοῦν. Cf. 1, 3. —αὐτοῦς, i. e. the brethren.—Ἐλλάδα, i. e. Achaea. Cf. 19, 21.—ποιήσασι μήνας τρεῖς. The construction, which regularly required ποιῆσαντι in agreement with αἰτῶ—μὴ λλοντι, conforms to the subject implied in ἑγέρερο γνώμη (sc. αὑτῷ) = 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 ὑποστρίφειν depends on γνώμη. Cf. 14. 9.
Verses 5-7. ἧμᾶς. Luke had now again joined the company of the apostle, and hence the employment of the first person plural. — ἄρχοι ἡμῶν πάντας denotes the time consumed in the voyage from Philippi to Troas. — οὗ, i. e. at Troas. — κλάσας denotes the purpose of συναγμένων. —οὗ, where.

Verses 9-12. ἐπὶ πλείων, a long time. — ἦ ... ἵστατο. This does not denote the fact of his death, but is a modest way of announcing his restoration to life. — ἵππεικαν (sc. ἀργόν), a long time. — οὐ μετρίως — greatly.

Verses 13-16. ἀνήχθησαν (cf. 18, 21) εἰς τὴν Ἀργον, set sail for Assos. — ἦν διατεταγμένος, (perfect passive for the middle), had directed. — πεζεύσας, to go by land; literally, to go on foot. — εἰς τὴν Ἀσσον. See N. on εἰς Ιεροσόλυμα, v. 16 infra. — ἀναλείποντες αὐτόν, taking him on board. — ἀναπλεύσαντες, hence having sailed away (ἀπο-). — παρεβάλομεν, we touched; literally, we sent (the ship) near. — τῇ ημέρᾳ, the next day. — παραπλεύσας, to sail by = not to touch at. — τὴν ἡμέραν is the accusative of time. — εἰς imports to γενέσθαι the idea of previous motion — to reach Jerusalem and be there. See N. on 1, 9.

Verses 17-20. πᾶσας, sc. ἀγγέλους. — ἀπὸ τρόπης Ἰσαίαν depend upon ἐπισταθείς, and not upon πῶς—ἐγενόμην, as Kuinoel thinks. — ἄφ ἦς = in which. — τὸν πάντα (ὅλος) χρόνον. When πᾶς stands between the article and substantive it is emphatic. — διαφέρων and περισσῶν denote manner. — τῶν συμβάντων μου, which happened to me. See N. on ἁνάληθείς, 1, 11. — τῶν συμβεβέλτων is the partitive genitive after οὕτων. — μὴ ἀναγγεῖλαι. See N. on κωλύσαι νῦ, 10, 47.

Verse 22. δεδεμένος τῷ πνεύματι (see N. on τῷ καρδίας, 7, 51), being bound in spirit, i. e. under a strong impulse. — ἐν αὐτῷ, in that place. — i. e. in Jerusalem. — κατὰ τόλμη belongs to διαμαρτύρεται, and not as some think, to μένουν.

Verses 24-26. οὐδενὸς λόγον ποιοῦμαι, I make account of no one of these things. — ὃς . . . . μου, so that I may finish my course. Cf. 1 Cor. 9, 24; Heb. 12, 1; 2 Tim. 4, 7. — διαμαρτύρεσθαι is explanatory of τὴν διακοινίαν. — οὐκ . . . . 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 διήλθον κυρίσσων, among whom I have gone preaching — to whom I have preached. — μαρτυρομαι, οὐ, I call you to witness. — τοῦ αἵματος, i. e. bloodguiltiness. — μὴ ἀναγγεῖλαι. See N. on v. 20.

Verses 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.—ἐπισκόποις. These persons are called πρεσβυτέροι in v. 17 supra. —πομαίνειν is the infinitive of purpose. —τούτο refers forward to διτ...πομαίνειν.—ἐξ ὑμῶν αὐτῶν includes not only the presbyters, but also the churches over which they were placed.—τού ἀποστάεσθαι τοὺς μαθητὰς ὑπίστω αὐτῷ, 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.—διό γρηγορεῖτε. See N. on ὅσον, v. 28. The idea of προσέχεισιν ἱεροῦ 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 to his own example in μημνημένοις ὅτι, κ. τ. λ.—νύκτα...ἐπανάληψην, I ceased not day and night, i. e. I made it my whole business.—τῷ δυναμένῳ is referred by some to τῷ θεῷ, but on the whole it seems preferable to connect it with τῷ Λόγῳ. Cf. Heb. 4, 12.

Vs. 33-38. ἀγαπητὸν depends on ἱκεθόμενα. —καὶ τοῖς ὦδει μετ' ἢμοι = καὶ τοῖς χρείας τῶν ὄντων μετ' ἢμοι. —πάντα (συ. κατὰ) = πάντως, ommneo. —ὑπόθεσι αὐτῶν = ὑπόθεσιν ὑμῶν ἑσσα (cf. John 13, 15).—οὕτω as I have laboured. This quotation is made according to the spirit and tenor of our Saviour's instructions, rather than to any particular passage. —λόγῳ is explained by διτ...θεωρεῖν.—ψι is put by attraction for ὅν.

CHAPTER XXI.

Vs. 1-3. ἀποσκασθήνεις has a middle signification and is strongly expressive of the painfulness of the separation. —Κῷ, Κōs, was one of the Cyclades, and lay S. of Ephesus.—Πάραρα was a maritime town of Lycia. —διὰ in διαπεράων refers to the passing of the ship over the sea. —ἀναφανάντες 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 accusative is retained.—εἰσάνυσίην is taken adverbially.—ἐκεῖς is employed instead of ἐκδ, in the sense of the constructio præmens (see N. on 1, 9), to denote the place whither
the ship was bound. It may be rendered, however, both in this place and in 22, 5, in the sense of ἐκτείνεται — ἐκτείνεται ἀποφορτιζόμενον, was to unload.

Vs. 4, 7. αὐτοῦ, i. e. at Tyre.—ἐλεγον . . . Ἰερουσαλήμα. 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 portrayal 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.—προσεκλήσασθαι ἡμᾶς. See N. on 16, 3.—τοῦ (accompanied by) . . . τέκνων. This shows their great affection for the apostle.—εἰς τὰ ἱδία (sc. οἰκήματα), to their own homes.—τὸν πλοῦν διανύσαντες, having finished (literally, having brought the ship through) the voyage.

Vs. 8-14. ὄντως ἐκ τῶν ἑπτά, being of the number of the seven (deacons. Cf. 6, 5).—προφητεύουσαν. Cf. 19, 6.—Ἀγαθός. This is probably the same person mentioned in 11, 28.—τάδε, these things = thus.—οὕτως refers to δῆσας . . . ἐπερ. —οἱ Ἐννόησις refers to the Christians whose hospitality Paul was enjoying at Cæsarea.—τοῦ ἀναβαλλείν depends on παρακαλοῦμεν. Winer says that the genitive stands here as the simple infinitive.—τί ποιεῖτε ἐπίλογοι, why do you weep? literally, what are you doing, weeping? ποιεῖτε is not plenastic, as some say, but the participle is added to denote that in which the action of the verb consists.—δεθήσαι depends on ἐτοίμως ἐγὼ, I am ready.—μὴ πεθόμενον, sc. μὴ ἀναβαλεῖν εἰς Ἰερουσαλήμ from v. 12.

Vs. 15-16. ἐπισκευασάμενοι, packing up our baggage for (ἐπὶ-) the journey.—τῶν μαθητῶν, sc. τινώς.—ἀγονίσεται . . . Μασώνων, conducting (us) to Μασώνων with whom, etc. The construction is compressed, as fully written it would be ἀγονίσεις ἡμᾶς ἐκείνων παρ' ὑμήν Μασώνων ἔξοικονἀν, leading us to him with whom we were to lodge viz. to Μασώνων. Meyer explains it, however, as put by attraction for ἀγονίζεται παρὰ Μασώνων παρ' ὑμήν ἔξοικονἀν. Calvin, Beza, Schott, etc. give as the sense: adducentes secum arum quem hospitaremur Μασώνων. This supposes Μασώνων to have been at Cæsarea, and to have accompanied Paul to Jerusalem, which is not very probable.

Vs. 19-21. δὲ = ἐκείνων δ. —πόσαι μυρίας is regarded by Meyer and De Wette as an 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.—ἀπὸ Μωϋσίως depends on ἀποστασιαν.

Vs. 22, 25. τί οὖν ἦτο, "quid ergo est faciendum?" Kulmoel.
—εἰςχήν... ἑαυτῶν, having a vow upon them = having bound themselves with a vow.—ἀγνοθητι-οὖν αὐτῶς, enter upon the same vow of purification with them; literally, be purified with them.—δακάνηςου ἐν αὐτῶς, 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 favour. 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.—ἰνα... κεφαλὴν, in order that they may shear their heads = may cause their heads to be shorn. The termination of the vow was indicated by cutting the hair, which had been suffered to grow long. Cf. 18, 18.—ὁμέν = ἐκείνων ἄ, of which equivalent the antecedent limits οὐδέν, and the relative is the synecdochical accusative with κατῄχηναι.—οὐδέν ἑστιν = is false.—The accusative is properly speaking synecdochical. —τό, τέ is thus written to distinguish it from τότε, then.—εἰδωλοθυτον... πορνεῖαν, cf. 15, 29.

Vs. 26. τὴν ἐκπληρωσιν, 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 ἐκπληρωσιν 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.—ἐως οὖ, at which (time). This was seven days from the time when the notice was given, as appears from the next verse.

Vs. 27-29. ἐμελλον—συντελεῖσθαι, were about to be ended = were almost ended.—ἀπὸ τῆς' Ασιᾶς. See N. on 2, 9.—βοηθεῖε, help to apprehend this man.—κατά, against.—Ἐλληνας. The plural is used to denote the class or nation, since Trophimus was the only Greek seen with Paul.—ὁςαν γὰρ προεωρακότες, for they had seen. See N. on ὁςαν καταμάζωντες, 1, 13.—σὺν αὐτῷ = in his company.—ἰνόμιζον. This shows that their accusation was founded on mere conjecture.

Vs. 30-33. ἐπικον... ἵππος. 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, 28), had command of the garrison in the castle of An-
tonia. — ουγκίχωναι is the perf. pass. 3 pers. sing. of ουγκίσω. —
ικαύςαντο τύπτοντες. See N. on 5, 42.—ικελάβσετο αὐτοῦ, took
hold of him.—ικυπάθνεο of the persons who had seized Paul.
Vs. 34-36. τῶν δόρυσον of the mob. — ικιλευσεν refers to
the chief captain. — εἰς τὴν παρεμβολήν, into the fortress of Antiochia.
—ἀναβασθημοῦς leading from the temple to the tower of Antiochia.—
συνίβη βαστάζοντοι αὐτὸν = ιβαστάζετο.—αἰβι αὐτὸν, sc. ἐκ τῆς
γῆς. Cf. 22, 22.
Vs. 37-40. εἰ. See N. on 19, 2.—'Ελληνιστὶ γυνώσκεις. Cf.
Xen. Cyr. VII. 5. § 31, τοὺς Σουριστὶ ἑπισταμένους. In this phrase
there is an ellipsis of λαλεῖν.—οὔκ in the negative interrogative oύκ
ἄρα . . . ὁ 'Αγγέλιος, implies the expectation of an affirmative
answer.—ὁ Αγγέλιος. 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.—πῶν αὐχαρίων, assassines. They received this name from
the short dagger (sias), which they concealed under their garments.
The article marks their existence as well known at that time.—οὖν
ἀφέμου, by lites for very celebrated. — κατισχα τῇ χυρί. See
N. on 12, 17.—τῇ 'Εβραϊκῇ διαλέκτῳ. See N. on 1, 19.

CHAPTER XXII.

V. 1. ἀνδρεὶς ἄδελφοι κ. τ. λ. See N. on 7, 2.—νυνι (νῦν) is
here used as an adjective.
Vs. 3-5. τῆς Κλεοκρίας, sc. πόλει.—παρὰ τοὺς πόδας Γαμαλίηλ
πεπαιδευμένος = being educated under Gamaliel. The seat of
the teacher was elevated above those of his pupils, and hence the expres-
sion παρὰ τοὺς πόδας. —κατὰ ἀκρίβειαν, with strictness. — τοῦ
πατρίου νόμου, of the traditional law, depends on ἀκρίβειαν, and
not on πεπαιδευμένος, as the older commentators constructed it.—
tοῦ θεοῦ, i. e. the law of God.—ταύτην τὴν ὁδὸν. See N. on 9, 2.
—ἀχρι διανατό, i. e. even to causing them to be put to death.—
tο πρεσβυτέρων refers to the Sanhedrim. — Cf. N. on 5, 21.—
πρὸς τοὺς ἄδελφοὺς belongs to ἑπιστολὴς δεξάμενος, and refers to
the Jews, who were called brethren, because of the common origin.
—τοῦ ίσεία (ἰσεί. See N. on 21, 3) δντας, i. e. the followers
of Christ.
Vs. 9-12. οἱ δὲ σὺν ἰμάς δνρεῖς = my attendants.—ὁν is put by
attraction for δ.—κατὰ τὸν νόμον, after (i. e. in conformity to) the
law of Moses.—μαρτυροῦμενος. See N. on 6, 3.
Vs. 14-16. τῶν δίκαιων. See N. on 3, 14.—δῶν = ἵκεινων ἧ, of
which the antecedent limits μάρτυς.—τὶ μήλεις, why do you delay;
Cf. Xen. Cyr. I. 3. 115, ὁ δὲ οὐκ ἢκέλησαν, he did not delay.—
βάπτισαι, cause yourself to be baptized.—ἀπόλουσαι τὸς ἁμαρτίας =
elç ἀφεῖν ἁμαρτίῶν (2, 38). De Wette.
Vs. 17-21. ἐγίνετο δὲ 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 re-
turned — and while I was praying.—αὐτῶν, i. e. Jesus Christ.
ob . . . ἐμοὶ is euphemistically put for, they will forcibly prevent you
from giving testimony concerning me.—αὕτοι ἐκπιστευόμενος 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 candour. This expostulation is without
effect, and he is answered by his Lord, παρέοιν. 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,
ec. δδόν.
Vs. 22-24. αἰτιὸν ἀπὸ τῆς γῆς = kill, slay.—τὸν τουτὸν has
here its bad sense = such a wretch.—μᾶλλον ἄνεαξα φᾶμαι, to ex-
amine by scourging (literally, by scourges). ἀνεαξάω is used, in a
forensic sense, of judicial examination.—οὕτως refers to αἰτιὸν ἀπὸ
tης γῆς.—αὐτῷ is the dat., incommodi. See N. on 3, 20.
Vs. 25-30. προτείνειν αὐτῶν τοῖς ἴμασι, as they stretched him
out (to be bound) with thongs in order to be scourged. Trollope
(adopting the reading προτείνειν) renders, was stretching him forward
for scourging.—γὰρ implies an ellipsis: (take heed) for this man,
etc. ὅρα is found in some MSS. before τὶ μήλεις. —πολλοῦ
κεφαλαίου is the genitive of price.—γεγέννημαι, ec. πολίτης.—
ἀπεστημην αὐτῷ, i. e. made no further attempt to examine him
by scourging.—παρὰ τῶν Ἰουδαίων. Trollope takes these words
with γνώνω, on the ground that κατηγορήται would be more cor-
rectly followed by ἤπο. But when the subject is a thing, this verb is
CHAPTER XXIII.

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

Vs. 5-7. οἷς ἔδειν. 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. — γεγραπται γάρ, (had I known this I should not have so addressed him) for it is written. — ἵστι Σαδδουκαίων, belonged to the Sadducees. See N. on 5, 17. — το ἰτέρον, sc. ιστί. — ἀλιτὸς καὶ ἀναστάσεως, hope of the resurrection, is a hendiadys. — ἐσχίσθη. Cf. 14, 4.

Vs. 8-10. ὁμολογοῦσι, i. e. admit the truth of. — τὰ ἀμφότερα refers to the resurrection and the existence of spiritual beings, as the μήτε is copulative, and combines ἀγγελον and πνεύμα into one generic idea. — τῶν μίρων = belonging to the part. — εὐλαβθείσις, fearing. — τὸ στρατεύμα, 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. — καταβαίνη from the tower of Antonia. — παρεμβολῆν. 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. — ἀνθρωπόν ἄναρως ἔσχατον their own selves, laid themselves under an oath. — ἑννυνοιαί, mutual oath, conspiracy, is here synonymous with συντροφία in v. 12. — ἀναθίματι ἀνθρωπόσιμον ἔσχατον, we have laid ourselves under a most inviolable oath. Cf. N. on ἀπεκδηλωμεθα. 4, 17. — μηδὲν γευσάσθαι. — σὺν τῷ συνεδρίῳ belongs to ὑμῖς. — αὐτὸν refers to Paul. — τὸν ἀνελείν depends on ἵνα μοι. — τὴν ἐνίδραν, the lying in wait. Cf. Thucyd. III. 90. § 2. — παραγεγένομενος, “ex Hebraismo redundat.” Kuinoel. 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’ ἑαυτὸν, by himself, privately.—τοῦ ἐρωτήσας denotes the purpose of συνίστατο. —ως, as if, under pretence of.—ἀκριβότερον = more accurately.—ἐπιγγίζων, order, command.—ἐκλαμβάνας is regarded by Wahl as the intensive for the imperative, but Winer prefers to regard it as the intensive in dependence upon παραγγείλας.—ὅτι ταῦτα ἐνεφάνισαν πρὸς με. Notice the change from the oratio obliqua to the oratio directa.

Vs. 23-25. δύο τινὰς, some two, i. e. two or three.—παραστήσας. The construction is so changed, that it is necessary to supply δει, or ἐκλαμβάνει.—διασώσωσα, may conduct in safety. Cf. Xen. Anab. II. 3. § 18. For this constructio praegnans 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 favourite.—γράφας is to be referred to the subject of ἔσπερ, v. 23.—περιέχουσαν τὸν τύπον τοῦτον, “comprised in this form.” Trollope.

Vs. 27-30. ἀνάρα is repeated in αὐτοῦ, in consequence of the words intervening between it and its governing verb.—μαθὼν ὅτι ἦν Ρωμαίος ἐστί. 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.—μφεῦ—ἐχειλήμα ἐχοντα, having no accusation = being accused of no crime.—ἀξίον θανάτου.—μηθεισις—ἐπιβολῆς—μέλλειν. De Wette says that there is a commingling of the constructions μηθεισις—ἐπιβολῆς τῆς μελλοῦσας, and μηνυσάντων (μηνυθέντος)—ἐπιβολῆν—μέλλειν κ. τ. λ.—ὑπὸ is employed with ἔσπερα, because it has the passive signification, to be made. See N. on 12, 5.

Vs. 32-35. ἐσπαντεῖ refers to στρατηγοῖς διακόσιοι (vs. 23).—ἀναγνοῦς, sc. τὴν ἐπιστολὴν. —ἐπαρχίας of the Roman empire.
CHAPTER XXIV.

V. 1-3. ὕγορος 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, ἰνασμωθ ὡς we enjoy great quiet. Felix had cleared the country of 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.—πάντες 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 ἕμων. Meyer, however, rejects this ellipsis, and takes συντόμως with ἀκούσαι.—εἰρόντες (sc. ἑσμὲν) = εἰρομέν. 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... βεβηλῶσαι. —λοιμῶν. 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, vexations.—τὴν οἰκουμένην. See N. on 17, 6.—αἰρέσως. See N. on 6, 17.—ἡθελήσαμεν, we purposed, intended.

Vs. 8, 9. παρ' οὗ refers to Paul, and depends on ἐπιγνώσατε.—ὢν is put by attraction for οἱ, the accusative of the thing after κατηγοροῦμεν.—οὕτως as Tertullus had said. For the use of οὕτως ἵκαν, see N. on 12, 16.

Vs. 10-13. ἐκπαύσαμεν, ἰνασμωθ ὡς I know. —ε ἡ πολλῶν ἰτων, See N. on 23, 24.—δυναμένον οὐν γινώσκετε, since you may be able to know, i.e. the fact can be clearly established.—οὐ πλείον ἡμῖρα ἡ δεκαδή. The apostle, as Trollope rightly remarks, did not include the five days in which he had been in Caesarea (cf. v. 1). The first of the twelve days is that on which he arrived at Jerusalem (21, 18); 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 Cesarea on the twelfth. — ἀπ' Ἡσὶ = ἀπὸ τῆς ἡμέρας Ἡς (i. e. Ἡς) — ἀνέβην from Corinth. Cf. 20, 3. — προσευκησθὼν denotes purpose.—ἐν Ἰεροουσαλήμ is to be constructed with προσ- ευκησθὼν, and not with ἀνέβην, as is done in our English version.—κατὰ τὴν πόλιν, throughout the city.—περί ὧν = παῦτα περι 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 αἰρεσίν. It is evident that ἀἱρεσίς is here used in a bad sense, since Paul repudiates its application to Christianity.—παντεύων explains οὕτω.—αὐτοὶ οὗτοι refers to those of Paul's accusers who were Pharisees.—ἀνάστασιν . . . ἀδίκων explains ἐκπίδα ἤσων εἰς τὸν θεόν.—ἀσκεῖα, sc. ἰμαντόν.

Vs. 17-21. δὲ οὖν πλείων, 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. πράγμασι), during which proceedings, "in quibus dum occupor." De Wette.—ἐδοκοῦν—τινὶς δὲ ἀπὸ τῆς Ἁσίας Ἰουδαίων, 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 multitude 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.—στάντος, μον, while I stood.—ὠς = ἔκλει έ.—ὥς is put by attraction for ἦν.

Vs. 22, 23. ἀκεραίστερον. Felix had doubtless learnt 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.—διαπράξαμενος, like the preceding εἴπων, belongs to ἀνεβάλετο. —τῷ ἅγαντάρχῃ refers to the centurion who had escorted Paul to Cesarea, the other having returned to Jerusalem. Cf. 23, 23, 32.

Vs. 24-27. Δροσομάλης. 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.—ἵμαραίας, 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.—ἐμφθαλώς, afraid, in a state of alarm.—ῥῆ νῦν ἵχον, for the present, or as the matter now is. Winer regards this as a nominative absolute, but Kühner more correctly explains it as an adverbial accusative.—ἄμα καὶ ἐλπίζων κ. τ. λ. What a picture is here given of the corrupt and vicious character of Felix!—ἐλπίζων is to be referred grammatically to ἀπεκρίθη in v. 25, although, as de Wette 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.—διάδοχον, a successor.—χάριτας καταθέσας, to lay up a favour, to confer a favour with a view of receiving one in return. Cf. Thucyd. I. 128. § 4.—δεδεμένων, bound, in bonds.

CHAPTER XXV.

Vs. 1-3. ἔπιστάς τῆς ἱστορίας, having entered upon the government of the province. So Kuinoel and others. See N. on ἱστορίας, 23, 34.
—χάριν is explained by δύνας . . . Ἰερουσαλήμ. —αὐτῷ refers to Paul.—ἰνείδραν (see N. on 23, 16) . . . ὀδὸν are the words of Luke, explaining the design of the request. ποιοῦντες = ποιήσουντες.

Vs. 4-6. έαυτόν, he himself, is the subject of μιλλέων.—οἱ δυνατοί = οἱ πρόσωποι (v. 2). Cf. Thucyd. I. 89. § 3, where οἱ δυνατοὶ occurs in the sense of persons in authority.—εἰ τι ἱστιν, sc. αὐτοῦ. —βήματος. See N. on 18, 12.

Vs. 7-9. αὐτῷ refers to Paul.—περιστημάνθαι Paul.—οἱ ἀπὸ Ἰερουσαλήμ καταβεβηκότες (cf. v. 5) is in explanatory apposition with Ἰουδαίοι.—ὅτι οὕτω 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 καταθήσας. See N. on 24, 27.—ἐκεῖ, i.e. at Jerusalem.
—τούτων refers to the charges made against Paul.—ἀπ’ ἐμοῦ, by me.

Vs. 10-12. ἐπὶ τοῦ βήματος Καίσαρος, at Caesar's tribunal, so called because the procurator or judges was acting in the name and authority of Caesar.—ἰστός εἰμι, I am standing.—οὐ με δεῖ κρίνεσθαι, sc. μόνον. —καλλίον, 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 th
government is fully aware of the falsity of the charges made against him. Some supply the implied comparison thus, better than I. Others, among whom is Winer, translate, better than I can tell thee. — ὃν = τούτων ἐ, of which equivalent, the accusative depends on κατηγο- ροῦσι. See N. on 24, 8.—ἀντίφως χαρίσασθαι. See N. on χαρίσ- θηναι, 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 set as judges, were assisted by persons who were called consiliarii, and according to whose views they pronounced sentence. Cf. Smith's Dict. Gr. and Rom. Antiq.

Vs. 18-16. 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, 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.—ἀποστάσιμον denotes the purpose of κατηγορήσαν.—γενομένου μον, when I was. eis gives to γενομένου the idea of motion. See N. on 1, 9.—χαρίζεσθαι. See N. on v. 11. — καθ' πρόσωπον, face to face. — πρὶν—ἐχοι. The optative is employed here after πρὶν, instead of the subjunctive with ἂν, to denote an action of usual or frequent occurrence.—τότον τι ἀπολογίας λάβοι, may have opportunity to make his de- fence.

Vs. 18-21. περὶ οὗ is to be constructed with οὐδεμιαν ἀτρίαν ἐπι- φερον. Meyer, referring to v. 7, constructs these words with στα- θέντες. 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. — ἃν—καίνων ἐ, of which equivalent the antecedent limits ἀτρίαν. — διασκαμονίας is to be taken in the good sense, religion, not superstition, as our English translation has it.—ἀποροφένος denotes cause. —τηρηθήναι. It is unnecessary to make this verb stand for εἰς τὸ τηρηθήνα, inasmuch as ἐπικαλεσαμίνων has the sense of demanding, claiming by appeal.—τοῦ Σεβαστοῦ (the venerable) = Augustus, the title of the early Roman emperors, assumed first by Octavianus. — διάγνωσιν, determination, decision, the idea of a judicial cause being involved in αὐτόν.

Vs. 22. ἵσουλόμην . . . ἄκουσαι, I could wish myself to hear the man. The imperfect is here used to express something greatly desired, and yet supposed by the person speaking to be impracticable.

Vs. 23-25. μετὰ πολλῆς φαντασίας, with much show. — το ἀποστήμιον refers to the place where causes were heard and decided,
the place of audience, the audience-chamber.—τοῖς κατ’ ἱδρυμὶν ὁδοὶ = τοῖς ἱδρυμισι.—καὶ δὴ, 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 savouring too much of the usage of the ancient kings. The other emperors, especially Domitian, were pleased with the title.—οὐκ ἵχω = I am unable.—τῷ 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’ αὕτοῦ αἰρίας, the crime charged upon him.

CHAPTER XXVI.

Vs. 1-3. ἱκτείνας τὴν χείρα according to the custom of ancient orators, when about to commence their oration.—μακάριον is the predicate.—γνώστην διὰ σε, you being skilled, is an accusative absolute. See N. on 7, 21.—ἰθαν depends on γνώσην.

Vs. 4-7. ἀπὸ ἀρχῆς refers to the time when Paul first came to Jerusalem.—ἀνωθεν = ἀπὸ ἀρχῆς. —Φαρισαῖος is in apposition with the omitted subject of ἔσησα.—πρὸς τοὺς πατίρας depends on γενομένης.—ἐστηκα κρινόμενος, I stand being judged = I stand to be judged.—εἰς ἐν (i. e. ἐπαγγελίαν) depends on καταντήσαι.—ἐν ἱκτείνῃ = intently.—νῦντα καὶ ἡμέραν = continually.—ἐλπιδος is suggested by ὑπήκου.

Vs. 8-11. τι is written in some editions (after the Greek Scholiasts) with a mark of interrogation, τι; 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.—τι = ὄτι.—ἐδεξαὶ ἱμαντῷ = I thought.—πρὸς is here employed in a hostile sense.—τὸ ὄνομα Ἰησοῦ. See N. on τὸ ὄνομα κυρίου, 2, 21.—ἀεὶν. The subject may be supplied from ἱμαντῷ.—ὁ refers to πολλά ἐννοια in the preceding verse.—καὶ πολλοὺς κ. τ. λ. is epechegetical of the preceding ὃ, τὸ Ἰεροσολύμως. —κατίκλεισα, I caused to be shut up.—ἀναρρομένων αὕτων 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 Ἔλληνας, 28, 28), but
for other martyrs also whose names are unknown. — κατηγορεῖται ψηφόν. Paul was not a member of the Sanhedrin, and therefore this expression must be taken in the sense of I consented, approved. ἡνδιακατέβαλεν ἐπιτηδεύεται, I endeavoured to make them blaspheme.— αὐτοὺς is the dat. in commodi.— ἐδιώκων . . . πόλεις. An instance of this was his visit to Damascus.

V. 16, 17. εἰς τὸῦρο is explained in προχειρισάσθαι κ. τ. λ.— ἰόν = ἰκείνων ἄ. — δῆθαίμαι has a middle signification = I will show you, cause you to see. Bloomfield would take it in the passive sense, making ἰόν-ἰκείνων (καθ') ἄ., of those things in respect to which I shall be revealed, i. e. will reveal myself to thee.—οὖς in εἰς οὖς refers to τοῦ λαοῦ as well as to τῶν ἔθνων.

V. 18-20. πίστα is to be taken with τοῦ λαβεῖν, which infinitive denotes the purpose of τοῦ ἰπιστρέψαη, or perhaps in combination with it, of ἀνοιξαί δοθαλμοῦς αὐτῶν.— ἀπεθάνης, like the verb ἀπεθανέω is followed by the dative.— εἰς παῖς τε . . . Ιωάννας is taken by Meyer with the preceding τοῖς, but De Wette more correctly makes it depend on ἀπήγγειλον. Cf. Luke 8, 34. — πράσσοντας conforms in case to the omitted subject of the preceding infinitives. See N. on 11, 13.

V. 22, 23. ἰόν — μελλόντων = ἰκείνων ἄ μελλοντα. — εἰς. See N. on v. 8.—παθητικός, destined to suffer (= must needs suffer), in order that the prophecies respecting him might be fulfilled.

V. 24-26. ταύτα 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—ἀντίχο, are concealed from him. —τούτων. See N. on ταύτα, v. 24.— ἐν γωνία, in a corner = in secret. The expression is proverbial.— τοῦτο refers to these events, considered as a historical unity.

V. 28-30. ἐν ὀλίγῳ, within a little = almost, — ἐν ὀλίγῳ — ἐν
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πολλῷ. The preposition is repeated in order to give greater distinctness to the expressions. — καὶ in κἀγὼ is also. — τῶν δισμῶν τούτων (δικτυκῶν). Cf. 22. 29; 28. 16. — οἱ συγκαθήμενοι αὐτοῖς, those who sat with them, i. e. the chief officers and others high in state. Cf. 25. 23. See N. on 25. 12.

V. 31. ἦγαν οὕδεν θεανατόν ἐξιον 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. ἱκριθη = ἵγεντο κρίμα, and hence is followed by the genitive τοῦ ἄπολλειν. See N. on 3. 12. Kühner considers the genitive of punishment after κρίνεσθαι and certain other verbs, as the genitive of price. — ἡμᾶς. Luke and Aristarchus (ac. Col. 4. 10) were in the apostle’s company. — ἱκρίτης Σεβαστῆς, of the Augustan cohort. Josephus mentions the band of Sebaste at Cesarea, but whether they bore the imperial title, or were so called from Sebaste, the name given by Herod to Samaria, is uncertain. — πλοῖον Ἀδραμυττίαμ, a ship of Adramyttium. This town was on the Αἰολιον coast opposite to Lesbos. — τοῖς . . . τόπον = along the Asiatic coast. τοῖς — τόπον = the accusative of place, whither. — Ἀριστάρχου. Cf. 19. 29. — φιλανθρώπως = τῷ Παύλῳ χρησάμενος, treating Paul kindly.

Vs. 4-6. ὑπεπλέουσαμεν. 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. — τῷ κατὰ τὴν Κιλικίαν, off against Cilicia. — Μύρᾳ τῆς Λυκίας. See N. on 13. 13. — κακαί, 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 says, were quite as large as the largest class of merchant-ships of modern times. — πλοῖον εἰς = bound for.

Vs. 7, 8. βραδυπλούωντες on account of adverse winds (cf. v. 4). Their slow progress is further denoted by μόλις. — κατὰ τὴν Κυ-δον, 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. — παραλεγήμενοι, sailing along by, coasting along. — αὐτήν refers to τὴν Κρήτην. — Καλοῦς λιμίνας, Fair Havens, a harbour, or as Smith thinks, 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. La-σσα (Lassia) was a city lying between the harbour and the cape, a short distance inland.

Vs. 9-11. τὴν νησίειαν 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 — μέλλωμεν ἔσσεθαι. When a parenthesis or a number of words would intervene between ὅτι and the following verb, the construction is frequently carried on by the infinitive. — ὑβρεῖς — 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. — ναυκλήψις, the supercargo.

Vs. 12-14. εἰπώς, if possibly. — Φοίνικα, Phénice, was a harbour 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. — ὑποπνείσαντος δὲ νότον. From Cape Matala the Cretan coast runs north, and then turns W. N. W. The south wind was therefore so favourable for a ship sailing from Fair Havens to Phénice, that they loosed from the harbour, and sailed along close to the shore, in hopes, as Smith remarks, that they would reach Phénice in a few hours. — τὴς προθεσεως κεκρατηκίναι, that they had attained to their desire (to reach Phénice); literally, ὅλως became master of their desire. — ἄραντες, sc. τὴν ἄγκυραν. — ἄσιον, nearer (than before). See N. on 17, 21. Some would read "Ἀσσον, but Assus in Crete was an inland town. — ἐβάλε is taken by Meyer in a reflexive sense, cast itself = beth. καὶ αὐτῆς is referred to 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
eufoklýdosphí̂no) could not have driven the ship to land, situated as it was in respect to the coast (see N. on ὑπονεόραντος νότον, v. 18), it appears that they were carried by this same wind away from Crete to the island of Clauda, which lay to the southwest, under the lee of which they ran (ὑποδραμόντες), and where they prepared the ship to resist the fury of the tempest. We are constrained therefore, to refer καὶ αὐτὴς to the ship, which by a construction not very harsh or forced, may be supplied from ἀραντες ἅσσον παρελθοντο in the preceding verse.—τυφωμένης, violent, tempestuous, in the manner of a hurricane.—eufoklýdosphí̂no, Euryclydon, is composed of the words ἔφος, northeast wind, and κλῦνων, a wave. It is thought to have been the same wind, which is now called Levanter.

Vs. 15-17. ἐπιδόντες ἐφερόμεθα, (sc. τὸ πλοῖον τῷ) giving the ship to the wind we were driven along. The sails were doubled at this time furled, and subsequently the mast itself was taken down. Cf. v. 17.—Κλαβὸν, Claudia, is now called Gogo. —περιμαγείς —τῆς σκάφης, masters of the boat.—ἡ ἢ αραντες, which having hoisted up. It is uncertain, whether this refers to the recovery of the boat swept from the 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 thinks that the boat was floating behind the vessel, and as the storm grew harder, it was secured and raised on board.—βονθείας, refers to the cables or chains with which they undergirded (ὑποξοωμένης) 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 Tagus 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. Dr. Schmitz (Smith's Dictionary, Gr. and Rom. Antiq.) says, that "the ὑποξοωματα 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, 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 τὸ σκέφος, 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 suppers or top-sails. —ἐφεροντο. See N. on ἐφερόμενα, v. 15.

Vs. 18-20. χαμαζωμίνων. Cf. Thucyd. II. 25. § 4.—τῷ ἔκορ
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sc. ἡμίρᾳ. — 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 (ο. v. 38). In lightening the ship, they probably began with articles of the least value and of the greatest incumbrance.—τῷ τρίγῳ (sc. ἡμίρᾳ) from the commencement of the tempest.—τὴν σκεύην refers to the masts, sails, rigging, etc. The expression αὐτόχειρες leads Smith to believe, that by τὴν σκεύην 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.—χειμώνος—οὐκ ὀλίγου, is a litotes for most violent tempest.

Vs. 21, 24 ἀστιαῖς, abstinence from food through fear and despondency.—μίν is responded to by καὶ in v. 22.—κερδήσατε, to gain = to avoid, since to escape danger may be regarded as as a gain. With this use of κερδαίνω, our expressions to save trouble, expense, etc. have been aptly compared. Some explain κερδήσατε τὴν ὑβρίν, 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.—πλῆκτον πλοίων. Repeat from the preceding clause ἀποβολὴ ἔσται.—οὔ εἰμί, sc. δοῦλος.—κεχάρισται. See N. on 3, 14.

Vs. 25, 26. οὕτως is explained by καθὼς ὑπὸ τρόπον λεκάληται μοι.—δεῖ by divine appointment.

Vs. 27-29. ὡς, when. — ἐν τῷ Ἀδριατικῷ, 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. —προσάγων τινα αὐτοῖς χωραν, 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 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.—ὀργυνάς. An ὄργυνα or fathom is the distance between the hands, when the arms are extended laterally.—ζῷον ὄργυνάς διακατίνη. This decrease of depth, in-
dicated 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. — ἰερόμυης. 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 anchor’s cast from the stern. — ἀγκόρας θύσαρας. The violence of the tempest rendered this number of anchors necessary. Cf. Caes. Bel. Civ. I. 25. — ἢκοντο ἡμέραν γενισθαί, wished for daylight to appear.

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

Vs. 33-36. ἂρχι . . . γινεσθαί, as the day was about to appear; literally, until the day, etc. See N. on ἄρχεις οὐ, 7, 18. — ἀργοι. 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 προφής — πρὸς . . . ὑπάρχει. By taking refreshment, they would have strength and spirit to do those things which might be necessary for their safety. — ὁδεινὸς . . . ἀπελείται = shall not receive the slightest injury. This is a proverbial expression. — εἰδιμοῖν in consequence of the speech of Paul, and the expectation of soon reaching land. — προελάβοντο προφής.

Vs. 38-40. ἐκβαλλόμενον denotes the means by which they ἐκοῦ- φίζον τό πλοίον. Their proximity to land rendered it unnecessary to preserve any of their lading or stores. — ἐπετίγυμνον. This verb is here to be taken in the sense of to recognise, to know the name of. Cf. 28, 1. — κόλπον . . . αἰγαλόν, a certain inlet having a flat beach. Cf. Xen. Anab. VI. 4. §§ 1, 4, 7, where αἰγαλός 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 αἰγα- λόν ἠχοῦντα κόλπον. — εἰς δὲ, sc. αἰγαλόν. Kinoel, who adopts the inverted construction, refers δὲ to κόλπον. But cf. Thucyd. II. 90. § 5, where ἐξεσώσαν is employed of driving or thrusting ships upon
the shore. — τὰς ἄγιαρας. 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 favour 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, εἰών (sc. ἐκπηγεῖν) 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 εἰών εἰς θάλασσαν — εἰών τὸ πλοῖον ἵνα 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.— 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. ἀνέβας.— κατείχον, sc. τὴν ναύν.

Vs. 41, 44. τὸν πον διδάλασσον, a place between two currents. The place here spoken of was doubtless a sand-bank.— ἡ πάλιν τὴν ναύν, they ran the ship aground in order to be wrecked.— ἔφεσαν, sc. ἑαυτήν.,— τὸν δὲ στρατιωτῶν . . . ἀποκτείνων. 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 διασώσαι τὸν Παύλον. Cf. v. 3, 21-26, 33, 34.— ἀπορρίζεται. sc. ἑαυτοῦ εἰς τὴν θάλασσαν.— τὸν ἄπο τοῦ πλοίου, sc. ἀπορρηματών. The words ἔτι τὴν γῆν ἔλαβαν are to be repeated from v. 43.— διασωθήσαντι ἐπὶ τὴν γῆν has the pregnant sense, they reached the land in safety. See N. on 1, 9.
CHAPTER XXVIII.

Vs. 1, 2. Melitē, Malta. Some have erroneously maintained, that this was a small island in the Adriatic sea, now Melida. But that it was Melitē 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 show conclusively, that the island now called Malta was the scene of the shipwreck.—βάρβαρος. This name was applied by the Greeks and Romans indiscriminately to all foreigners.—ον της τυχόσαν. See N. on 19, 11.—τὸν δεκα τὸν ἐφεστότα, the rain which poured upon us.

Vs. 3-6. φρυγάνων πλῆθος, a bundle of sticks.—ἀπὸ τῆς θήρμης, 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.—ἡ Δίκη (vengeance) is the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis.—πίμπρασθαί. “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 διάστημα.—μεταβάλλομενοι, sc. τὴν γνώμην.—θην αὖθιν ἔδω. They said this, because he had received no injury from the viper.

Vs. 7-10. ἐν . . . ἐκείνων = adjacent to that place where Paul and his companions were shipwrecked.—Ποπλῖψ He is thought to have been the deputy of the praetor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian praetor.—πορευόμαι. The plural is here used for the singular.—τιμᾶς is to be taken in the sense of marks of honour, such as gifts, rewards, favours.

Vs. 11-15. μετὰ δὲ τρεῖς μῆνας from the time of the shipwreck. —Διοσκοῦρος, the Dioscuri i.e. Castor and Pollux, (the tutelary deities of sailors), is in apposition with παρασήμων.—Συρακοῦσας. The port of this celebrated city was directly in the course from Malta to Italy.—Ῥηγοῦ, Rhegium, was a maritime city in lower Italy, opposite Messina in Sicily. Its present name is Reggio.—διεναρημένοι (=τῷ διενήργῳ ἡμέρᾳ) is used adverbially.—Πυριόλυσε. We
are indebted to the 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 Pazzuoli, lies six miles south-
west 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 harbour in Italy, and was the central mart of com-
merce 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 mag-
nificence. 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 ele-
ments, 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 Cumean Sybil, and other
poetic ornaments of Virgil." —διελθων, i. e. Christian brethren.
—οβτωσ refers to the idea contained in ἐν' αὐτῶις ἐπηκεῖναι ἡμῖτας
κτῆσιν.—ἐλθομεν, we proceeded. —κάκισθαι, and hence, i. e. from
Rome.

Vs. 16-18. τῷ στρατωπεδάρχῳ, the praefectus praetorii, or com-
mander of the emperor’s body-guards. The name of this officer was
Afranius Burrhus, who was soon after put to death by Nero.—καθ’
εαυτόν, 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 αὐτόν στρα-
tιώτη. 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.—
πρώνοις in influence and authority. —πούσας, although I had done.
See N. on v. 4. —ἐξ ἑρεσολύμων, sc. ἀπαρχεῖς. Cf. Bos Ellip.
sub. ἀπαίγειν.—τῶν Ἐρωμαίων, i. e. the Roman procurators, Felix
and Festus.

Vs. 19, 12. ἄντιλεγόντων my release. —οὐχ ὡς . . . κατηγο-
ρησαί, not that I had any thing of which I would accuse my nation.
τοῦ θεοῦ depends on κατηγορῆσαι.—τατην οὖν τήν ἀληθίαν, i. e.
to explain the circumstances under which he was sent to Rome.—τής ἐλπίδος τοῦ Ἰσραήλ, i. e. the Messiah.—τὴν ἀλυσιν ταύτην περικεμαί = ἡ ἀλυσις αὕτη περικυται μου. Kuinoel.

Vs. 22-24. ἄ (= ταῦτα ἄ) 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 γὰρ,—γνωστὸν ἐστιν 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.

Vs. 25, 26. εἰπὼν γὰρ τοῦ Παύλου, when Paul had spoken. See N. on 1, 2.—ὅτι stands here before the direct quotation. See N. on 2, 13.—πορεύθη τῷ πρὸς τὸν λαόν, etc. The quotation is from Ἰσ. 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.
LEXI

CON.

Ἀαρων, ὁ, indec. Aaron, son of Amram and Jochebed. Ex. 6, 20.

Ἀβραάμ, ὁ, indec. Abraham, the father and founder of the Hebrew nation.

Ἄγαβος, ou, ὁ, Agabus, the name of a Jewish Christian.


ἀγαθός, ὁ, ὁν, 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.

ἀγαθοργέω, ὁ, f. ἡσω, (contr. for ἀγαθοργίω,) to go good or well.

Ἄγαλλισσος, εως, ἡ, joy, gladness, rejoicing; from

ἀγαλλιάω, ὁ, (fr. ἀγαλ, much, and ἄλλομα, to leap, dance,) to exult, to rejoice exceedingly.

ἀγάπη, ἡς, ὁ, love, good will, benevolence. In the plur. ἀγάπαι, ὅν, al, agape, love-feasts.

Ἅγαπητός, ἡ, ὁν, (verb adj. from ἄγαπαω,) beloved, dear.

ἄγγελος, ou, ὁ (ἀγγέλλω), a messenger, an angel.

ἀγιάω, f. ἀσω, (ἀγιος,) to make clean, purify, sanctify. ol ἡγιασμε- νοι, those who are sanctified = Christians.

ἄγιος, ia, iou, pure, clean. Hence ἦγιος, saints, Christians; τὸ ἄγιον, the sanctuary, temple.

ἄγιορα, ας, ἡ, an anchor.

ἀγνίζω, f. ἵσα, (ἀγνύος,) to purify, cleanse. Mid. ἀγνίζομαι, perf. and 1 aor. pass. ἡγισμαι, ἡγιόσθην, with a mid. signif. to live like one under a vow of abstinence, i. e. like a Nazarite.


ἅγιον, ὁ, ἡ, (ἀγιόν,) not to know, to be ignorant of; not to acknowledge, i. e. to reject. Acts 13, 27.

ἀγνοια, ας, ἡ, (ἀγνοὶω,) want of perception, ignorance.

ἀγνωστός, ou, ὁ, ἡ, (a priv. and γνωστός,) unknown.

ἄγορα, ας, ἡ, (ἀγοῖω,) an assembly, a public place, a forum.
'Αθήνας, ὥσ, αἱ, Αθῆναι, the chief city of Greece.

'Αθηναῖος, ἁ, ὁ, Ἀθηναίος, Athenian.

αἰγυπτός, οὖ, ὁ, (αἰγυπτικός, ὁ) the shore, coast.

Αἰγύπτιος, ια, ἢν, Egyptian.

Αἰγύπτος, οὖ, ἤ, Egypt.

Αἰθιόπ, οὐκ, ὁ, (αἰθιοματικός, οἶκος) an Ethiopian.

αἷμα, ἄρος, τῷ, blood, bloodshed, blood-guiltiness, blood-relationship, kindred.

Ἀνέκας, ὅν, ὅ, Ἐνεας, pr. name of a man.

αἰνεῖ, ὃ, f. ἄνεος, ὁ, to praise, celebrate.

αἴρεσις, έως, ἦ, (αἴρημα), 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.

αἴρεσις, f. ἄρος, to take up, to lift, to raise, to elevate, to carry away, to remove, put out of the way, to kill.

αἰρέω, ὃ, f. ἀνομία, to call for, to require, to demand, to desire.

αἰρία, αῖα, ἦ, (αἰρία), a cause, motive, reason, ground; affair, matter, case; accusation, charge; fault, crime.

αἰριματα, ἄρος, τῷ, charge, crimination, imputed guilt.

αἰριμάτως, ἅ, ὁ, (αἰριματικός, οἶκος) causing, occasioning; ὁ αἴριμα, the originator or author of any thing; τῷ αἴριμα, a cause, reason, ground.

αἰρίματα, ἄρος, τῷ, (fr. αἴριματα), charge, accusation.

αἰών, ἄνος, ὁ, life, age, long space
of time, for ever, eternity, of old, from everlasting.

αἰώνιος, ου, ὁ, ἡ, also αἰώνιος, 
la, iou, (αἰών,) perpetual, everlasting, eternal.

ἀκαθάρτης, της, η, uncleanness, filth, moral vileness.

ἀκαθαρτος, ou, ο, η, (α pr. and καθαρω,) unclean, impure, ungod.

ἀκατάκριτος, ou, ο, η, (α pr. and κατακρίνω,) uncondemned.

Ἀκελασμά, indec., field of blood.

ἀκοή, ης, η, (ἀκοίω,) hearing; the 

sense of hearing, the ear; the thing 

heard, report.

ἀκολουθίω, ᾨ, f. ης, to follow, to 

accompany; to follow a teacher, i. e. 
to become a disciple.

ἀκόω, f. ἀκοόμαι, to hear, listen 
to, understand; to give heed to, to 

obey; to learn, to hear judicially, try, 

examine.

ἀκριβεία, ας, η, (ἀκριβῆς,) accuracy, 
exactness, precision.

ἀκριβῆς, τος, ους, ο, η, (usually 
derived from ἀκρος,) exact, precise, 
accurate.

ἀκριβῶς, adv. accurately, minutely, 
exactly.

ἀκροατήριον, ιω, το, (ἀκροαόμαι,) 
place of hearing, place of public 
trial.

ἀκροβυστία, ας, η, ἄκρον and 
βύστιω,) the foreskin, the prepuce; the 
uncircumcised, the Gentiles; the state of 
uncircumcision, Gentilism.

Ἀκίλας, ou, ὁ, Aquila, pr. name 
of a Jew.

ἀκωλύτως, adv. (α priv. and 
κωλω,) without hindrance, freely.

'Ἀλεξανδρίνος, ιω, ο, Ἐλεφθέω, ὁ, an Alexandrine, i. e. a Jew of Alexandria.
τέως, τέσσομα, to err, to be in fault, to sin, to offend, to wrong.

ἀμαρτία, ἂς, ἥ, (ἀμαρτάνω,) error, sin, fault.

ἀμάρτωμος, ου, ὅ, ἥ, adj. (a priv. and μαρτφρω), destitute of evidence, without testimony, unwitnessed.

ἀμφότερος, ένα, έρων, each of two, ἀμφότεροι, αύ, α, both.

ἀν 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. ὡς ἀν, ὡςς ἀν, ὡςς ἀν, whoever, whosoever; ὡς εἰς, wherefore, wheresoever; ὡς ἄν, until; ὡςς ἄν, that at some time or other; ὡςς ἄν, as many as, however many.

ἀναβαθμός, οῦ, ὅ, (ἀναβαίνω,) pp. act of ascending, and hence, means of ascent, stairs.

ἀναβαίνω, f. βάσσω, 2 aor. ἀναβην, to cause to ascend, to ascend, to go up, to climb to, to rise up.

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

ἀναβίσσω, f. ἐν, to look up, to look upon, to behold, to see again, to recover sight.

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

ἀνάγαγων, ου, τό, (ἀνδ and γαία,) up upper room, chamber.

ἀναγγέλλω, f. γελλω, 2 aor. ἀναγγέλλω, to announce, to make known; relate, to tell; to teach, to confess.

ἀναγνωσκόμαι, 2 aor. ἀναγγέλλων, perf. pass. ἀναγγέλλω, 1 aor. pass. ἀναγγέλλω, (ἀνδ and γινώσκω,) to know accurately, to distinguish; to know by reading, to read, to learn; to read aloud.

ἀναγκάζω, f. ἄν, (ἀναγκαζέω,) to compel, oblige, force; to constrain, to persuade.

ἀναγκαίος, α, εν, (ἀνάγκη,) necessary, compulsory, right, proper.

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

ἀναγνώσεις, ἡς, ἥ, (ἀναγνώσκω,) a reading, the act of reading.

ἀνάγω, f. ἀδω, 2 aor. ἀνάγαγων, 1 aor. pass. ἀνάγω, in mid. signif. (ἀνδ ἐν ἀγω,) to lead up, to conduct or bring up. Mid. ἀνάγομαι (sc. τι νη) to put to sea, to set sail from a place.

ἀναδείξωμαι, 1 aor. ἀνίδωξα, to show, exhibit, to point out, to declare.

ἀναδείχομαι, 1 aor. ἀναδείκαμεν, to take upon one's self, to receive, to embrace.

ἀνάθεμα, ατος, τό, (ἀναθήματος,) a thing set apart from a common to a acre's use, a votive offering suspended
in a temple. In N.T. an accursed thing, one accursed, i.e. excluded from the favour of God and devoted to destruction.

ἀναθεματίζω, f. ἵσω, (ἀνάθεμα,) to anathematise, to pronounce one to be ἀνάθεμα, to bind by a curse.

ἀναθερπήσω, ὁ, f. ἱσω, (ἀνά and ἰσω,) to behold, to contemplate.

ἀναπρος, εὔς, ἡ, (ἀναρίψω,) a taking up or away; a carrying away for burial; a putting to death.

ἀναρίψω, ὁ, f. ἱσω, (ἀνά and ἰσω,) 2 aor. ἀνέφηλον, to take or lift up; to rear, to educate; to adopt as one’s child.

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

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

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

ἀνακρίνως, εὔς, 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, ὁ, Ananias, pr. name of a man.

ἀναπτύρησως, οὖ, ὁ, ἡ, adj. (a priv. ἀντί and ἐρχω,) that cannot be contradicted, irrefutable, indisputable.

ἀναπτυρήσως, adv. without contradiction, unhesitatingly, promptly.

ἀναπείθω, f. εἰσω, to persuade, to seduce.

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

ἀνασκευάζω, f. ἁτούς, (ἀνά and σκευάζω, fr. σκεύος,) to pack up baggage in order to remove, to decamp; to lay waste, to destroy, to prevent, unsettle.

ἀνάσπασω, ὁ, f. ἱσω, to draw up, or out, to raise up.

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

ἀναστάτω, ὁ, f. ἵσω, (ἀνάστατως fr. ἀνίστημι,) to drive out, to expel, to excite sedition or tumult, to disturb.

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

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

ἀνατρέψω, f. τρέψω, to nourish, to bring up, to educate.

ἀνατρίνω, f. φανώ, to light up, to cause to appear, to show. Pass. to be shewn, i.e. to have pointed out to one’s self.

ἀναχωρήσω, ὁ, f. ἱσω, to recede, to go back; to withdraw, to retire.

ἀναψυχής, εὔς, ἡ, (ἀναψύχω,) refreshment, rest, recreation.

Ἀνδρέας, α, ὁ, Andrew, pr. name of one of the apostles.

ἀνεμος, οὖ, ὁ, (ἀν ἀνημος, to breathe,) wind, a breeze.

ἀνεσίς, εὔς, ἡ, (ἀνεσίμα,) a letting loose, relaxation, rest, repose.

ἀνεργίας, f. ἁτούς, (ἀνά and ἐργίω,) to examine, to investigate, to inquire strictly.
ἀνευθετος, ου, ὁ, η, adj. (a priv. and εὐθετος), not opposite, unsuitable, incommodious.

ἀνευπισκοπη, f. ῥήσω, 2 aor. ἀνευ-ρουν, to find out, to discover.

ἀνίχω, f. ἵξω, to hold up, to raise, to sustain. Mid. ἀνίχομαι, 2 aor. ἰνισχόμην, to hold one's self upright, to bear up, to endure; to admit, to receive, i. e. to listen to.

ἀνήρ, ὁ, gen. ἀνδρός, 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.

ἀνθίστημι, f. ἀντιστήσω, (ἀντὶ and ἵστημι,) in N. T. only perf. ἀνθίστηκα, 2 aor. ἀντίστην, imperf. mid. ἀνθίσταμαι, to stand against, mid. to set one's self against, to withstand, to oppose, resist.

ἀνθρωπος, ου, ὁ, η, a man, a person, i. e. an individual of the human race.

ἀνθυπατεύω, f. ἐσω, (ἀνθύπα-τευ-,) to be proconsul. Acts 18, 12. ἀνθύπατος, ου, ὁ, a proconsul.

ἀνητι, f. ἀνήςω, 2 aor. ἀνήν, 1 aor. pass. ἀνέθην, (ἀνά and ἑκά), to send up or forth, to relax, to loosen.

ἀνίστημι, f. ἀναστήσω, (ἀνά and ἵστημι,) 1 aor. ἀναστήσα, 2 aor. ἀνί-στην, imp. ἀναστήθη, by apoc. ἀνά-σται, 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.

"Ἀννας, α, ὁ, Ἄννας, a high priest of the Jews.

ἀντίγω, f. ἀντίξω, (ἀνά and σῖγω,) 1 aor. ἀνίστα, 2 perf. ἀνίσταμαι intrans, 1 aor. pass. ἀν᾽όσχην, to open as a door, the mouth, the eyes, etc. to speak, to discourse.

ἀνουκοδομεύω, ὃ, f. ἴσω, to re-build.

ἀνομος, ου, ὁ, η, adj. (a pr. and νόμος, lawful, without law, not subject to law.

ἀνορθῶ, ὃ, f. ὄσω, (ἀνά and ὀρθῶ, to set upright, to erect; to erect again, to rebuild.

ἀντεπον, 2 aor. (ἀντὶ and ἐπον,) to reply, to contradict.

ἀντὶ, prep. over against, in the presence of, instead of, on account of, because of, ἀνθ᾽ ὄν, because that, because.

ἀντιφέρω, 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. ἵξω, to speak against, to contradict.

ἀντιληψις, ῖς, ἡ, (ἀντιλαμβάνω,) aid, relief; helper, reliever.

ἀντιλογία, ας, ἡ, ἀντιλέγω, contradiction, contumely, reproach.

'Ἀντιώχα, ας, ἡ, Antioch, name of two cities, Antioch of Syria, and Antioch of Pisidia.

'Ἀντιοχεὺς, ἢς, ὁ, a citizen Anti-och.

ἀντιπίπτω, f. πεσώμαι, to fall against, to oppose, resist.

ἀντιδάσκαλος, f. ἴω, to draw up an army against, to arrange in battle array; to war against, to oppose, resist.

ἀντιφθαλμος, ὃ, f. ἴσω, (ἀντὶ and ὀφθαλμός,) to look at directly or in
'Δως — 'Αποσβολή.

the face In N. T., spoken figuratively of a ship, to look the wind in the face, i.e. to bear up against, to resist, withstand.

ἀνω, adv. up, above; as an adj. what is above, upper.

ἀνωθεν, adv. (ἀνω,) of place, from above, from a higher place; of time, from the first, from the beginning.

ἀνωτέρως, ἡ, ὁ, (ἀνωτέρος,) upper, higher.

ἀξιός, ἡ, ὁ, worth, worthy, deserving of, suitable, corresponding to.

ἀξίω, ὁ, f. ἄξω, (ἀξιος,) to regard as deserving, to deem suitable or proper, to think good.

ἀπαγγέλλω, f. γελάω, imperfect. ἀπαγγέλνον, to give intelligence, to relate, to inform of, to announce, to report, to exhort.

ἀπάνω, f. ἐξω, 2 aor. ἀπήγαγον, 1 aor. pass. ἀπήδηθην, to lead away, to conduct away; to lead or bring before a judge or to prison. Hence absol. ἀπαρχὴνα, to be put to death.

ἀπαλλάσσω, or ἀπάω, f. ἄξω, (ἀπαταὶ ἀλλάσσω,) to remove from. Mid. ἀπαλλάσσομαι, to remove one’s self from, intran. to depart, to leave.

ἀπαντάω, ὁ, f. ἄπω, (ἀπό and ἀντάω,) to meet, to fall in with.

ἀπαντησίς, ἐως, ἡ, (ἀπαντάω,) meeting, encounter.

ἀπας, ἀπα, ἀπα, ἀμα (ἀμα and πᾶς,) = πᾶς, but stronger, the whole, every, all together.

ἀπειθῶ, ὁ, f. ἵσω, (ἀπειθῆς,) to refuse belief, to disbelieve, to be disobedient.

ἀπειθής, ἐος, οὖς, ὁ, ἡ, adj. (a pr.

and πείθω,) unwilling to be persuaded, refusing belief, contemptuous.

ἀπειλῶ, ὁ, f. ἵσω, to threaten, to menace.

ἀπειλη, ἡ, ἢ, (ἀπειλίω,) threat, menace.

ἀπελεύνω, 1 aor. ἀπελεύσα, (ἀπό and ἐλαύνω,) to drive away from, to repel.

ἀπελεγμός, ou, ὁ, (ἀπελέγχω,) contumation, and hence disesteem, contempt.

ἀπιγνω, adv. (ἀπό and ἐναντι,) opposite to, before, in the presence of; against, contrary to.

ἀπεριμμιτος, ou, ὁ, ἡ, adj. (a pr. and περιτέμων,) not circumcised, uncircumcised.

ἀπέρχομαι, f. ἀπελεύσομαι, 2 aor. ἀπήλθον, perf. ἀπελεύθηθα, to go away, to depart, to withdraw, to go apart.

ἀπίσω, f. ἀπίσω, (ἀπό and ἐξω,) to hold off from, to avert, to restrain; Mid. ἀπίσχομαι, to hold back one’s self from, i.e. to abstain, to refrain from. ἀπίστω, ὁ, f. ἄπω, (ἀπίστος,) to withhold belief; to doubt, to distrust.

ἀπίστος, ou, ὁ, ἡ, adj. (a pr. and πιστεύω,) 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, originary, source, etc.

ἀποβολή, ἡς, ἡ, (ἀποβάλλω,) a casting off, rejection, loss, deprivation.
"Ἀπογραφή—Ἀποστέλλω.

ἀπογραφή, ὑς, ἦ (ἀπογράφω,) registry, enrolment; a census.
ἀποδεικνυμι, f. δείξω, to point out, to show; to demonstrate, to prove.
ἀποδιδομι, f. δίδομι, mid. dep. to take from another for one’s self, to receive, to welcome, to applaud, to extol.
ἀποδίδωμι, f. δῶσω, 1 aor. ἀπίδωκα, to give away, to give up, to bestow; mid. to deliver over for one’s self, to dispose of, to sell, to restore.
ἀποθνῄσκω, f. ἀποθανόμαι, 2 aor. ἀπιθανοῦν, to die, to expire; to be put to death.
ἀποκαθίστημι, f. ἀποκαθαστήσω, to put back into a former state, to restore. The forms ἀποκαθιστῶ and ἀνῶν are sometimes found. Cf. Mark 9, 12; Acts 1, 6.
ἀποκαθάστασις, ἐς, ἡ, (ἀποκαθιστημίῳ) restoration, restitution.
ἀποκόπτω, f. ψω, to cut off, to amputate.
ἀποκρίνωμαι, 1 aor. ἀπεκρινάμην, 1 aor. pass. ἀπεκρίθην, 1 fut. pass. ἀποκριθήκαμι, mid. form from act. ἀπεκρίνω, to judge off, to separate out, to separate. In the mid. this verb signifies, to answer, to respond, to reply.
ἀποκτέινω, also ἀπόκτεινω and ἀποκτένω, f. ἀποκτένω, 1 aor. ἀπίκτεινα, 1 aor. pass. ἀπεκτάθην, to kill, to put to death.
ἀπόλλυμι, f. ἀπολλῶ, 1 perf. ἀπολλόλεκα, 2 perf. ἀπόλαλα, mid. fut. ἀπολλύμαι, 2 aor. ἀπώλομαι, to destroy, to put to death, to kill.
'Απολλονία, ας, ἡ, Ἀπολλονία, a city of Macedonia.
'Ἀπόλλως, ὁ, ὁ, Ἀπόλλω, pr. name of a Jewish Christian, born at Alexandria.
ἀπολογίομαι, ὑμι, ἡ, ἱσώμαι, dep. ἀπὸ and λόγος, to speak one’s self off, to plead for one’s self, to defend one’s self.
ἀπολογία, ας, ἡ, (ἀπολογίομαι,) a plea, a defence.
ἀπολούω, f. ὄσω, to wash off; mid. ἀπολούμαι, to wash one’s self clean from, i. e. to wash away, to be freed from.
ἀπολυτρωσίς, ἐς, ἡ, (ἀπολυτρών,) redemption, deliverance.
ἀπολύω, f. ἄσω, to let loose from, to loosen, to unbind; to release, set at liberty; to dismiss, to send away.
ἀποσπάσω, 2 aor. ἀπίστασον, to fall from.
ἀποπλέω, f. πλέω, to sail away, to depart by ship.
ἀπορίω, ὁ, ἡ, ἡ, (ἀποροῦ,) and in N. T. mid. ἀποροῦμαι, ὑμεῖ, 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. ἄσω, and mid. ἀποσκευάζωμαι, prop. to divest one’s self of baggage; hence, to remove, put out of the way.
ἀποσπάω, ὁ, ἡ, ἡ, Ἀποσπάω, ἄσω, 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, (ἀπόστασι,) defection, apostasy.
ἀποστέλλω, f. στέλω, 1 aor. ἀπίστελα, perf. ἀπίσταλε, perf. pass. ἀπίσταλμαι, 2 aor. ἀπίσταλθαι, 2
send away, to send off, forth or out; to proclaim, to bestow.

ἀποστολή, ἥς, ἡ, (ἀποστόλῳ,) a sending off, an expedition; in N. T. the office of an apostle, apostleship.

ἀπόστολος, ou, ὁ, (ἀποστόλῳ,) one sent forth, a messenger, ambassador, apostle.

ἀπόστρφω, f. ὑψ., to turn away from, to turn aside, to avert.

ἀποράσσω, or ῥάσσω, f. ἐσ., to arrange off, i. e. to assign to different places, to separate. In N. T. mid. ἀποράσσομαι, to arrange one’s self off, to separate one’s self from, i. e. to take leave off, to bid farewell to (Acts 18, 18, 21).

ἀποτίθημι, f. θήσω, to put off, to lay aside; mid. ἀποτίθημαι, to put off from one’s self, to lay aside.

ἀποτίνασσω, ἐσ., to shake off.

ἀποθύγγυμαι, f. ἤγγαμαι, to speak out, to utter aloud, to declare.

ἀποφορίζομαι, f. ἰσομαι, (ἀπό and φόρος,) to unladen.

ἀποχωρίζω, ὁ, f. ἔσω, to depart from, to go away.

ἀποχωρίζομαι, f. ἐσ., to separate off, to designate, to appoint. In N. T. to separate, to disjoin; mid. to separate one’s self.

Ἀπίτος, ou, ὁ, Appius, i. e. Appius Claudius Cæsar, who built the Appian way from Rome to Brundusium. Hence Ἀπίτιος φόρος, Forum Appii, a small town situated on the Appian way a few miles from Rome.

ἀπρόσκοπος, ou, ὁ, ὁ, adj. (ἐγρ. and προσκόπτω,) not stumbling. Met. not falling into sin, pure.

ἀπωθίω, f. ἀπωθώ, to thrust away, to cast off. In N. T. mid. ἀπωθήσομαι, I aor. ἀπωθῆσαμι, to thrust away from one’s self, to cast off, to repulse; to reject, to refuse.

ἀπώλεια, ας, ἡ, (ἀπόλλυμι,) loss, destruction, death.

ἀρά or ἄρα, an illative and interrogative particle. ἀσ illative, then, now, indeed, perhaps; ἄρα γε, therefore then, so then ἄρα γε, if perhaps, if happily. As an interrogative at the beginning of a clause, ἄρα serves to denote merely a question like the Latin num, and cannot be expressed in English; num, whether, indeed?

Ἄρα, ἄβος, ὁ, an Arabian.

ἀργύρος, οὗς; τοῖς, ἄ; κοῦν, οὖν, (Ἀργυρός,) silver, i. e. made of silver.

ἀργύριον, οὐ, τὸ, (Ἀργυρός,) silver, hence by meton. for money in general; a silverling, a piece of silver, i. e. the Jewish shekel.

ἀργυροσκότος, ou, ὁ, (Ἀργυρός, κάτω,) a silversmith.

ἀργυρος, ou, ὁ, (Ἀργός, white,) silver, meton. silver work, as images, plate, etc.

Ἄρσιος πάγος, G. ἀριανὸν πάγαν, ὁ, Areopagus, i. e. Mars’ Hill, campus Marsius, a hill in Athens where sat the court of the Areopagus.

Ἀρισταγίτης, ou, ὁ, an Areopagites, a judge of the court of the Areopagus.

ἀρίσκω, f. ἄρισσω, I aor. ἄρισσα, to please, to be pleasing, to be acceptable.

ἀριστός, ὁ, ὁ, (ἀρίσκω,) pleasing, acceptable, grateful.

ἀριθμός, οὗ, ὁ, number, multitude.

Ἀρισταρχος, ou, ὁ, Aristarchus, a
native of Thessalonica, who was a companion of Paul, and carried with him as a prisoner to Rome.

Δραμα, ἀρτός, τὸ, a chariot.

Δρόμωμα, οὖμα, f. ἴσομα, depon. to deny, to contradict; to renounce, to reject.

Δράχαιωτς, f. ὁ ἄσω, 1 aor. pass. ἔρθαν, ἐρήμων, to seize upon, to snatch away; to carry away, to hurry off.

"Ἄρτεμις, ὁς or ὅς, ἡ, Artemis, the Greek name of Diana.

Δρήμην, ὁνος, ὁ, (ἀράμω) a topsail, or as some think, a jib.

Δρος, ὁ, δ, bread, a loaf.

Δραχαιος, αία, αῖον, (ἀρχή) ancient, old, of former days, of old time.

Δραχή, ἡς, ἡ, beginning, commencement, first, extremity.

Δραχηγός, οῦ, ὁ, (ἀρχή) and ἀγω, one who makes a beginning, the author, source, cause; a leader, chief, etc.

Δραχυμαρικός, ἡ, ὁ, (δραχυμετός) belonging to the high priest, pontifical.

Δραχυμετός, εῶς, ὁ, (ἀρχή- and ἱερεύς) a high priest, chief priest.

Δραχυσυνάγωγος, οῦ, ὁ, (ἀρχή- and συναγωγή) a ruler of the synagogue, the presiding elder of the synagogue.

Δρόμω, f. Ἠ, (ἀρχή) to begin, to make a beginning, to be first; to rule, to reign.

Δρως, ὁ, ὁνος, ὁ, one who is first in power, authority, dominion; a ruler, lord, prince; a magistrate.

Δράσελευτος, οῦ, ὁ, ἡ, adj. (ἀρχή and συμβολω) unshaken, immovable, firm, enduring.

Δρομος, οῦ, ὁ, ἡ, (α πρ. and σῆμα) without mark, unstamped; ignoble mean.

Δαθίνεος, εῖς, ἡ, (ἀδυνάτης) want of strength, infirmity, weakness.

Δαθενεως, ὁ, f. ἴσος, (ἀδινής) to want strength, to be infirm, weak, feeble; to be sick, to be afflicted, distressed.

Δισενής, ἡς, ὁς, ὁ, ἢ, adj. (α πρ. and σῆμα) without strength, infirm, weak, feeble; sick, diseased.

'Ασία, ἀς, ἡ, Asia, i. e. in N. T. Asia Minor. Sometimes as in Act 2, 9; 6, 9, etc. it is put for proconsular Asia, i. e. the region of Ionia, of which Ephesus was the capital.

'Ασιανός, οὖ, ὁ, ἡ, adj. Asiatic, i. e. belonging to Asia Minor.

'Ασιάρχης, οῦ, ὁ, (Ἀσία, ἀρχω) an Asiarch.

Δοτησία, ἀς, ἡ, (α πρ. and σῖτος) abstinence from food, fasting.

Δοτης, οῦ, ὁ, adj. fasting.

Δουλεως, ὁ, ὁνος, ὁ, to work up with skill; to exercise, to practise; to exercise one's self, to endeavour, to strive.

Δοτήμως, adv. (διόμα, perf. pass. part. ἴσομενος) gladly, with joy.

Δοταζωμα, f. ἴσωμα, 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.

Δοτης, adv. nearer, next, i. e. close to.

" Δωτης, οὖ, ἡ, Δωτης, a maritime city of Asia Minor.

Δωτής, οῦ, ὁ, ἡ, adj. (ἀστυ) urban, polished, elegant, fair, beautiful.

Δοτηρ, ἐρος, ὁ, a star.
"Αστρον—'Αφορίζω.

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άστρον, ou, τό, a constellation, a star.
άσυμφωνος, ou, δ, η, adj. (α pr. and σύμφωνος;) dissonant, harsh; discordant, disagreeing.
άσυνένοος, ou, δ, η, adj. (a pr. and σύνενος;) void of understanding, dull of apprehension, foolish.
άσφαλεια, ας, η, (άσφαλής,) firmness, steadiness, security.
άσφαλής, ινς, οἱς, δ, η, adj. (a pr. and σφάλω;) not falling, fixed, immovable, certain.
άσφαλις, f. ις, (άσφαλής,) and mid. depon. ασφαλίζομαι, f. ισομαι, to make firm, to make safe.
άσφαλῶς, adv. (άσφαλής,) firmly, without falling; certain, assuredly; securely, safely.
ἀστρειῶ, f. ις, (ἀστειής, fr. a intens. and τείω,) to fix the eyes intently upon, to gaze upon intently.
ἀκμάζω, f. ἀω, (ἀκμος,) to disgrace, to confound; to abuse, to treat shamefully.
ἀμίς, ινς, η, vapour, exhalation.
ἀντικ, ou, δ, η, adj. (a pr. and τοκος,) out of place, absurd. In N. T. improper, evil, wicked; noxious, hurtful.
'Αστάλλα, ας, η, Attalia, a maritime city of Pamphylia.
ἀυγή, ης, η, light, brightness.
αυξάνω, f. αυξήσω, 1 aor. ἄνθεσα, 1 aor. pass. ηνίχηθην, to increase, to augment; intran. αυξάνω and mid. αυξάνομαι, f. ησμαι, 1 aor. pass. with mid. signif. ηνίχθην, to receive increase, to grow, to grow up.
ἀφιον, adv. to-morrow. With the art. η αφιον (ος. ημίρα), the morrow, the next day.
αὐτόμαρος, η, ou, (αυτός and μάρας, fr. obs. μαω,) existing or acting of one's self, spontaneous.
αυτός, η, δ, 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.
αυτοῦ, ης, οὖ, Attic contr. for ταυτοῦ, ης, οὖ, pron. reflex. of 3d pers. himself, herself, itself, etc.
αὐτόχεω, ρος, δ, η, adj. (αυτός, χείρ,) self-handed, i. e. doing with one's own hands.
ἀφανίζω, f. ις, (ἀφανής,) to cause to disappear, to put out of sight; pass. to disappear, to vanish; metaphor. to faint with terror, to expire with fear.
ἀφελός, γης, η, (ἀφελής,) simplicity, sincerity.
ἀφεσις, εως, η, (ἀφημι,) dismissal, a sending away; hence remission, forgiveness, pardon.
ἀφήμι, (ἀπώ and ἵππω,) f. αφήσω, 2 aor. ἄφην, perf. ἄφηκα, 1 aor. pass. ἄφηθην, 1 fut. pass. ἄφεθομαι, to send forth, to dismiss, to let go free; to quit, to leave, to let remain.
ἀφίξω, εως, η, (ἀφιέμαι,) arrival. In N. T. departure.
ἀφίσημος, f. ὡς, (ἀφύς and ἰσήμι-) trans. and intran. 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.
ἀφων, adv. suddenly, unexpectedly.
ἀφορίζω, f. ις, (ἀφύς and ἀρίζω,) to set off by bounds, to limit off; to set

pace, foot-step; a step, an elevated place, and hence the tribunal of a judge or magistrate.

βία, ac, η, strength, impetus, force, violence.

βίαιος, α, ου, (βία,) violent, vehement.

βιβλιος, ου, η, inner rind of the papyrus. In N. T. a roll, volume, scroll.

Βηθνία, ας, η, Bithynia, a province of Asia Minor.

βιωτις, εως, η, (βιωτω,) life, mode of life.

Βλάστης, ου, ο, Blastus, a chamberlain of Herod Agrippa.

Βλασφημίω, ο, η, Βλασφημους, (βλάσφημος,) to blaspheme, to slander, defame, revile.

βλάσφημος, ου, η, (βλάσπημω or βλασ and φημη,) 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.

βοδιω, ω, f. ήσω, (βοή,) to cry aloud, to exclaim.

βοηθεια, ας, η, (βοηθειω,) help, aid, succour.

βοηθω, ω, f. ήσω, (βοή, θω,) to advance in aid of one, to assist, to succour, to come to the rescue.

βολιζω, f. ισω, (βολίζω,) to heave the lead, to sound.

βουλευω, f. ευω, (βουλή,) to resolve in council, to deliberate, to solve. In N. T. only mid. Βουλευομαι, f. ευομαι, to take counsel, to deliberate, to form a plan or purpose.

βουλή, η, η, a council; hence will, determination, decree; plan, purpose.

βοῦλημα, ατος, το, (βουλομαι,) will, intention, purpose.

βουλομαι, depon. pass. 2 pers. βουλευω, imperf. βουλομαι, 1 aor. βουλήθην and ηβουλήθην, to will, to wish, be willing; to prefer, to desire; to incline, to be disposed.

βραδυκλω, ο, η, οω, (βραδες and πλω,) to sail slowly.

βραχιον, ους, ο, the arm. In N. T. by meton. strength, might, power.

βραχύς, εια, η, short, small, few.

βρής, εος, ους, το, a child, an infant, a babe.

βρύξω, f. ξω, to grate, to gnash with the teeth.

βωμός, ου, ο, (Βαιων, βων,) a step, stand, base; in N. T. an altar.

Γ.

γάζα, ης, η, a treasury.

Γαζα, ης, η, Gaza, a city of the Philistines.

Γαίος, ου, ο, Gaius.

Γαλατικος, έι, ον, Galatian.

Γαλαλαίος, α, ου, Galilean, an inhabitant of Galilee.

Γαλλιον, ους, ο, Gallio, a Roman proconsul of Achaia.

Γαμαλη, ο, indec. Gamaliel, a distinguished Pharisee and teacher at Jerusalem.

γάρ, a causative particle, for, because, then, truly; γάρ χαί, for also; ου γάρ, no then! no indeed! μην, γάρ, for indeed; oüe γάρ, for neither.

γε, 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, t.o.

γενεάς, ἡ, (γίνομαι), birth, generation, offspring, progeny; an age, time, period; a race, class, generation.

γεννάω, ῥ, f. ἡσω, (γέννα, poet. for γίνος), to beget spoken of men, to bear spoken of women; pass. to be born.

γίνος, εος, ους, τό, (γίνομαι), race, stock, descent; offspring, posterity; family, lineage; nation, people; kind, sort, species.

γερουσία, ας, ἡ, (γερούσιος fr. γέρων), a council of elders, a senate, the Sanhedrin.

γευώ, f. εύω, to cause to taste, to let taste. In N. T. only mid. γεύομαι, f. εύομαι, to taste, to eat, partake of.

γῆ, γῆς, ἡ, earth, land, soil, ground, a country, region, territory.

γίνομαι, γίγνομαι, f. γενόμοι, 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, θ occur.

γινώσκω, Attic γιγνώσκω, f. γνώσμαι, 2 aor. ἐγνών, perf. ἐγνώκα, perf. pass. ἐγνώσμαι, 1 aor. pass. ἐγνώσθην, 1 fut. pass. γνωσθέσαι, 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.

γλυκός, εος, ους, τό, (γλυκός), must, new wine; in N. T. sweet wine.

γλῶσσα, ης, ἡ, the tongue; by meton. speech, language, dialect.

γνωρίζω, f. ἵσω, to make known, to declare, to reveal.

γνώστη, ου, ὁ, (γινώσκω), a knower, i. e. one who knows.

γνωστός, ἡ, ὁ, (γινώσκω), known, known of all, incontrovertible.

γογγύζω, f. ὑσω, to murmur.

γογγυσμός, οῦ, ὁ, (γογγύζω), murmur, murmuring, complaint.

γόμος, ου, ὁ, a load, lading, as of a ship.

γόνον, γόνατος, τό, the knee.

γράμμα, ατος, τό, (γράφω, a picture, a letter, writing, an epistle, letters, learning.

γραμματέως, ἡς, ὁ, (γράφω), a writer, scribe; a clerk, secretary.

γραφή, ἡ, η, (γράφω), a picture, writing; the Scripture or Scriptures of the Jews, i. e. the Old Testament.

γράφω, f. ὑω, to grave or cut in, to sketch out, to write, to compose.

γρηγοριώ, ῥ, f. ἡσω (ἐγιρω, 2 perf. ἐγιρήσα), to wake, to keep awake, to watch.

γυμνός, ὁ, ὁν, naked, also lightly clad, i. e. in the under garment only.

γυνῆ, αὐς, ἡ, a woman, maiden, one betrothed, a wife.

γυνία, ας, ἡ, an angle, a corner.

Δ.

Δαβίδ, ὁ, indec. also Δαυίδ or Δαυίδ, David, a celebrated Jewish king.

dαμόνιον, ου, τό, neut. of adj.
Δάκ—Δευ.

-development, demon, god, deity. In the Jewish sense, a demon, evil spirit, devil.

δάκρυ, νος, τό, and δάκρυν, νου, το, a tear.

δακρύνω, f. ὑσσο, (δάκρυν) to shed tears, to weep.

Δαμαρις, η, ἦ, Damaris, a woman of Athens, who became a convert under Paul's preaching.

Δαμασκός, οὖ, ἦ, Damascus, a celebrated city of Syria.

dεπανάω, ὃ, f. ἡν, (δαπανή) to expend, to be at expense.

δει, a particle properly adver- tiive, 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.

δέης, εως, ἦ, (δειμα) want, need; supplication, petition, prayer.

δεῖ, imperfect. ἐδεῖ, infinit. δεῖν, imperat. it needs, there is need of, one must; it is right or proper, it ought, should, etc.

δείκνυμι and δεικνύω, f. δεῖξω, to show, to point out, cause to see, exhibit; to teach, direct.

δείκνυμι and δεικνύω, f. δείξω, to show, to point out, cause to see, exhibit; to teach, direct.

δεισείδαιμων, osw, δ, ἦ, adj. fearing the gods, religiously disposed.

δεισείδαιμον, ας, ἦ, (δεισείδαιμων) fear of the gods, religiousness, religion.

δέκα, δέκατο, δέκατος, δέκατος, δέκατος, δέκατος.

δέκατος, ἦ, τό. (δείχνομαι), accepted, and hence, acceptable, approved.

dεξιολάβος, ou, ὅ, (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.

dεξιός, ὅ, ὅν, right, the right hand (χεῖρ being supplied,) the right side, the right parts.

dείσμα, f. δείσμωμαι, 1 aor. ἐδεάθην with mid. signif. to need, to want; to make known one's wants, to beseech, to pray.

δίευ, ονος, τό, participle of δεί, necessary, proper, that which ought to be.

Δερβαίος, ou, ὁ, belonging to Derbe.

Δερβή, ἦ, ἦ, Derbe, a city of Lycia in Asia Minor.

dέρω, f. δερώ, 1 aor. ἐδερά, 2 aor. pass. ἐδέρα, 2 fut. pass. δαρήσουμαι, to skin, to flag; in N. T. to beat, to scourge.

δεσμευω, f. εύσω, (δεσμος, ) to bind.

δεσμος, οἱ, ὁ, (δεσμῶι, ) one bound, a prisoner, captive.

δεσμός, oū, ὁ, (δεσμῶ) band, bond, fetter. In the plur. bonds imprisonment.

δεσμοφύλαξ, ακος, ὁ, (δεσμός, φύλαξ) a prison-keeper, a jailer.

δεσμωτήριον, οὐ, τό, (δεσμῶν, ) a prison.

δεσμωτήρης, ou, ὁ, (δεσμῶν, ) a prisoner, one who is in bonds.

δεσπότης, ou, ὁ, a master, the head of a family, as denoting authority, Lord, and in this sense sometimes spoken of God.

δεύτ, adv. here, hither.
Deuteraios — Dialew.

diaynomyai, 2 aor. dieynthēsen, to be or to go throughout, to be always; hence, to be past, to intervene, to elapse.

diaygnwskw, f. gnwsmoiai, to know accurately, to distinguish; to examine, to investigate.

diaygnwsh, ews, h, (diaygnwskw,) exact knowledge; in N. T. examination, trial, hearing.


diaykor, f. díxomai, to receive through, to receive in succession, to succeed to.


diaxisth, f. dísw, to give from hand to hand, to deal out, to divide, to distribute.


diayxh, ou, o, h, (diayxhmai,) a successor.


diaythē, ews, h, (diaythēmai,) a disposition, arrangement, covenant.


diakalegnh, f. exxomai, (di, kaleghomai,) to confuse in disputation.


diakonē, ews, 1 aor. diakōnhsa, to serve, to attend upon, to minister unto.


diakonia, ews, h, (diakōnhs,) service, attendance, ministry, ministration, aid, relief.


diakosai, ai, a, (di, icsati,) two hundred.


diakouw, f. óswmapi, (di, akgw,) to hear through or out, to hear fully.


diakrw, f. vú to separate thoroughly, to distinguish, to make a distinction; mid. diakronm, 1 aor. pass. with mid. signif. diekrifh, to separate one's self; in N. T. to contend with, to dispute with; to doubt, to hesitate.


diaklyw, f. ëw, to gather out apart, i. e. to select. In N. T. only as de-
 pon. mid. διαλίγομας, 1 aor. pass. διαλίγησθιν with mid. signif. to speak, to converse with, to dispute, to discuss, reason, argue.

διάλεκτος, ου, η, (διαλέγομαι, speech, language, dialect, peculiar idiom.

διαλέω, f. τσω, to dissolve, to dispense, to break up.

διαμαρτήρομαι, f. ευμαι, depon. mid. to call the gods or man to witness, to protest or affirm with solemn attestation, to admonish solemnly, to charge earnestly; to testify, to teach, to enforce.

διαμάχομαι, f. ήσομαι, ισομαι, and ούμαι, depon. mid. to fight together, to contend, to dispute.

διαμερίζω, f. ισω, to separate into parts, to divide up.

διανισμος, f. μιθ, to distribute, portion out; to divulge, spread abroad.

διανοιγω, f. οίκω, (διά, άνοιγω,) to open, to explain, expound.

διανόω, f. έσω, (διά, άνώ,) to bring through to an end, accomplish, finish.

διαπανός, adv. through the whole time, continually, always.

διαπεράω, ά, f. ασω, to pass through or over, to go across.

διαπλάτο, ά, f. εύσομαι and ευσούμαι, to sail through or across.

διαπονω, έ, f. ήσω, to labour through, to effect with labour. In N. T. mid. διαπονίμοιμαι, ούμαι, 1 aor. pass. διαπονήσθιν with mid. signifi. to pain one's self, to be indignant.

διαποφέμομαι, f. εύσομαι, depon. to go or pass through.

διαπορίω, ά, ήσω, (διά, άπορίω,) to be wholly at a loss, to be much in doubt and perplexity, to hesitate greatly.

διαπρέπω, f. τσω, to saw through or asunder. In N. T. only mid. διαπρόθοιμαι, to be enraged, to be moved with anger.

διαφρήγνυμι or διαφρήςω, f. ή, (διά, ρήγνυμι,) to tear through, to rend asunder.

διασκορίζω, f. ισω, to scatter abroad, to disperse.

διασπάω, ά, f. ασω, to pull asunder, to tear in pieces.

διασπερώ, f. ερώ, τσω, to scatter abroad, to disperse.

διαστήλω, f. ελω, to put asunder, to set apart; hence mid. to state distinctly, to explain clearly; to command, to charge, to enjoin upon.

διάστημα, ατος, τό, (διάστημα,) distance, interval...

διαστρίφω, f. ψω, perf. pass. (δια-

στραμμαται,) to distort, to twist, turn aside; to pervert, to wrest, corrupt.

διασώζω, f. έσω, to save through, to bring safely through, to come to or reach safely.

διαταγή, ή, η, (διατάσσω,) a disposing in order, a disposition, arrangement.

διατάσσω or τάτω, f. ή, to arrange, to dispose in order; to direct, to prescribe, to order, and mid. δια-

tάσσομαι in the same sense.

διατελώ, ά, f. άσω, to bring to a full end, to finish, complete; in N. T. to continue, to remain.

διατηρέω, ά, f. ήσω, (διά, τηρώ,) to watch closely, to keep with care; with laurόν, 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. διατίθημαι, f. διαθέσομαι, to arrange in one's own behalf, to make arrangement, to institute or make a covenant.

Διαριβάω, to rub in pieces, to wear away. In N. T. spoken only of time, to spend, to pass; to remain, sojourn, abide.

Διαφέρω, f. διόλω, 2 aor. διήνεξ-κον, 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.

Διαφέρων, f. ξομαί and ξομαί, to flee through, to escape by flight.

Διαφθεράω, ας, η, (διαφθείρω,) corruption, destruction.

Διαχωρίζω, f. ἵσω, to have pass through one's hands, to administer; in N. T. mid. διαχωρίζομαι, to lay hands upon, to kill, to slay.

Διαχθενάω, f. ἁσω, to deride, to scoff, to mock.

Διδάσκαλος, ου, ὁ, (διδάσκω,) a teacher, instructor, master.

Διδάσκω, f. ἔως, (obsol. δᾶω,) to teach, to instruct; to direct, to put in mind.

Διδάχης, ἤς, ἡ, (διδάσκω,) teaching, instruction; precept, doctrine.

Διδώμι, f. δῶσω, 1 aor. Δώκα, 2 aor. Δῶνω, perf. δίδωκα, pluperf. διδότωκεν, 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.

Διεσθεμόμαι, οὖμαι, (δια, ἐνθυμό-μαι,) to revolve in mind, to consider, to reflect.

Διερμηνεύω, f. εὐσω, (δια, ἐρμη-νεύω,) to interpret, expound, explain.

Διέρχομαι, f. διέβομαι, (δια, ἐρ-χομαι,) to come or go through, to pass through; to reach, to arrive at.

Διερωτάω, ὃ, f. ἦσω, ὄδι, ἔρωταίς, to inquire through, to inquire out.

Διετής, ας, ἡ, (διετής,) space of two years.

Διεγέρομαι, οὖμαι, f. ἕσομαι, depon. mid. (δια, ἤγεμον,) to lead or conduct through, to go through with, to recount, tell, declare.

Διδάλασσος, ου, ὁ, ἡ, adj. (δίς, θά-λασσα,) between two seas; spoken of a shoal or sand-bank.

Διέστημι, (δια, ἵστημι,) 1 aor. δι-στημα, to place asunder, to separate; to depart, to pass away.

Διαχωρίζομαι, f. ἵσωμαι, depon. mid. (δια, διαχωρίζομαι,) to affirm strongly, or confidently.

Δίκαιος, α, ου, adj. right, just, like, even, equal.

Δίκαιος, ης, ἡ, (δίκαιος,) justice, equity; piety, righteousness, godliness.

Δικαίω, ο, f. ἰσώ, (δίκαιος,) to justify, to regard as just; to absolve, to acquit, to clear.

Δικαστής, οὐ, ὁ, (δίκασω,) a judge.

Δίκη, ης, ἡ, right, justice; punitive justice; judgment, sentence.

Διὸ, conj. (= δι, ὅ,) on which account, wherefore.

Διοδόω, f. εὐσω, (διά, ἰδοῦω, to travel through, to traverse.
Διονύσιος, ου, ὁ, Dionysius, an
Apologete of Athens.

ἄικης, ἵος, οὐς, ὁ, ἥ, ἂν, adj. (Διός
gen. of Ζεύς, and πέτω = πείπτω,) fallen from Jupiter, heaven-descended.

δίκηναι, ἄτος, τό, (διορθᾶν,) an
emendation, reform, improvement.

Διόκουρος, ὠν, ὁι, (Διός, κοῦρος,)
the Dioscuri, i.e. Castor and Pollux.

δίτι, conj. (δι' δεικτ.), = dia τοῦτο
δεικτ., on account of this that, for this
reason that, because.

διωγμός, ου, ὁ, (διώκω), pursuit of
enemies. In N. T. persecution.

διώκω, f. όξω, to cause to flee; to
pursue after, to pursue with malignity,
to persecute.

δόγμα, ἄτος, τό, (δοκιμός,) a decree,
cadit, ordinance.

δοκίμω, ὁ, f. δοκίμω, 1 aor. ἐδοκίμα, to
seem, to appear; to be of opinion,
to think, suppose, believe; to deter-
mine, to resolve.

δόλος, ου, ὁ, (δίκλω, δίκειμω,) bait;
hence fraud, guile, deceit.

δόκα, ἡ, η, (δοκίμω,) a seeming,
an appearance; praise, applause; digni-
ty, glory, lustre, brightness; ex-
cellence, perfection.

δοξάζω, f. ἄσω, (δοξάζω,) to be of
opinion, to think; to praise, celebrate,
magnify; to honour, to exalt in
dignity, to glorify.

Δορκάς, ἄδος, ἦ, Dorcas, pr. name of
a female.

δουλέω, f. εύσω, (δοῦλος,) to be a
slave, to serve; to obey, be devoted to.

δουλή, ης, ἡ, (δοῦλος,) a female
slave, a handmaid.

δοῦλος, ου, ὁ, a slave, servant,
bondman; as adj. δοῦλος, ἡ, ὁ, on,
serving, enslaved, bound to serve.
'Εδω—Είδω.

τήν, τῇ, reflex. pron. 3 pers. of one-
self, of itself, accus. himself, herself, itself.

ἰδώ, ἰδώ, f. ἱδά, 1 aor. ἱδα, imperf. ἱδὼν, to let, to let be; to suffer, allow, permit; to let alone, to leave; to commit to, to leave in charge.

ἱδομηκοντα, oi, ai, ra, indeclin.

ἱδομηκοντάκς, adv. seventy times.

'Εβραίος, αία, αῖον, or 'Εβραῖος, οῦν, ὁ, a Hebrew. In N. T. of 'Εβραίος, the Jews of Palestine, who used the Hebrew language.

'Εβραῖος, ἵδω, ἥ, (sc. διάλεκτος,) the Hebrew language.

ἐγγίζω, f. ἰσώ, (ἐγγύς,) to bring near, to cause to approach; to draw near, to approach.

ἐγγύς, adv. near, nigh.

ἐγείρω, f. ἐγερῶ, 1 aor. ἐγείρον, to wake, to arouse, to cause to rise up; mid. ἐγείρομαι, to awaken, to rouse up, to arise; 1 aor. pass. ἐγείρομαι, perf. pass. ἐγείρομαι with mid. signif. to rise, to have risen.

ἐγκαλέω, ἐκάλεω, f. ἐκαλέω, (ἐκαλώ,) to call in, i.e. to demand. In N. T. to call in question, to accuse, arraign, bring a charge against.

ἐγκαταλιπτω, f. ψω, (ἐκαταλείπω,) to leave behind in any place, to leave, forsake, abandon.

ἐγκλημα, ατο, το, (ἐγκαλέω,) charge, accusation.

ἐγκόπτω, f. ψω, (ἐκόπτω,) to strike in, cut in; metaph. to impede, hinder.

ἐγκράτεια, ας, ἥ, (ἐγκρατής,) continence, temperance, self-control.

ἐγκρατής, ἵσις, ὁς, ἥ, ἄδικ. (ἐκ, κράτος,) strong, powerful; in N. T. 

metaph. having self-control, continence, temperance, abstinence.

τύω, gen. ἱπόθ, μοῦ, I, pron. of the first person; plur. ἱμις.

ἵδαις, ἵς, ὁ, (ἵδος,) base, bottom, floor, the ground.

ἵδιος, see ἰδιός.

ἵθος, ἵς, ὁ, ὁ, a multitude, nation, race; people, inhabitants. In the Jewish sense, ἰδιός, the nations, the gentiles, i.e. the pagan or heathen nations.

ἵδος, ἵς, ὁ, ὁ, a custom, usage, manner.

ἵδω, only in 2 perf. ἱδόθα with pres. signif. to be accustomed, to be wont.

ἐλ, conditional conjunction, if, distinguished from τάρ, as denoting a mental supposition, without reference to any real contingen-
cy. As an interrogat. particle, whether, like the Lat. an, num, ne.

ἐιδῶ, to see, wholly obsolete in the pres. act. for which ὁδίω is used: its tenses form two families, one exclusively in signif. to see, the other, to know.

I. To see, behold, 2 aor. ἵδομ, opt. ἰδομ, subj. ἰδω, infin. ἵδον, part. ἱδών. These forms are used as the aorist of ὁδίω, in the sense of to see, perceive, either with the eyes or mentally.

II. To know, which signif. comes from the 2 perf. ἵδα, subj. ἵδω, infin. ἵδον, particip. ἵδω, pluperf. ἰδειν, fut. ἵδισον, strictly, to have seen, perceived, apprehended, and hence it takes the present signif. to know and the pluperf.
Εἰδωλόθυτον—'Εκδίκησος. 195

becomes an imperf. This word
is used of mediate knowledge, that
which is immediate being expressed by σύνοψ.

Εἰδωλόθυτον, οὐ, τὰ, (εἰδωλόν, 
θεύω,) idol-sacrifice, any thing sacrificed
to idols.

Εἰδωλον, οὐ, τὰ, (εἰδός,) an image,
spectre, figure; an idol-image.

Εἰδος, ο, α, η, indec. twenty.

Εἰμι, f. ἐσομαι, (ἐω,) imperf. ἦν,
imper. ἐσθ, to be, to exist, to have
existence; to come to pass, to take
place.

Εἰσών, 2 aor.; imper. εἰσί, opt.
ἐσώμη, subjunct. εἰσώμαι, inf. εἰσών,
part. εἰσῶν, to say, to speak; to ask,
to inquire; to answer, reply; to tell,
declare, to foretell, predict; to direct,
bid, command.

Εἰρήνη, η, ἡ, peace, state of peace,
tranquillity, security; health, wel-
fare, prosperity.

Εἰρέω, f. ἐρέω, see in εἰσών.

Εἰς, prep. governing the accus. to,
toward, upon, into; up to, until; for,
in order to or for; in accordance with,
conformably to.

Εἷς, μία, εν, gen. ἐνός, μιᾶς ἐνός;
one, the first cardinal number. In-
def. one, some one, any one, a certain;
Heb. as an ordinal, first.

Εἰσάγω, f. ἐξω, (ἐγώ,) to lead into,
to bring in or into; to import, admit,
to introduce.

Εἰσαχοῦσα, f. ὑσσαμαι, (ἐσκοῦ,) to
hear to, listen to; to give heed, obey;
to hear favourably, to grant.

Εἰσέμαυ, imperf. εἰσέγων, (εἶς, εἴμι),
to go into, to enter.

Εἰσίρχομαι, f. εἰσελέγομαι, 2 aor.
εἰσῆλθον, to go or come into, to enter.

Εἴσωδος, οὐ, ἡ, (εἰς, ὑδῶς,) way into
any place, entrance, access.

Εἰσπορεύομαι, f. εἰσομαι, depon.
to go into, to enter.

Εἰστίχω, 2 aor. εἰσίδραμαν, (τρι-
χω,) to run into a house, etc. Absol.
to run in.

Εἰσφέρω, 2 aor. εἰσήνεγκα, 1 aor.
eisænegka, to bear, bring or lead
into.

Εἰς, before a vowel ἔς, a prep.
governing the genitive with the
primary signif. out of, from, of,
forth from.

Εἴκαστος, η, οὗ, each, every one,
each one.

Εἰκανόν, οἶ, α, τὰ, a hundred; ad-
verbially, a hundred-fold.

Εἰκανταρχης and Εἰκανταρχος,
ου, ο, (εἰκανόν, ἀρχω,) a centurion.

Εἰκεῖλλω, 2 aor. εἰκεῖλλον, f. βαλὼ,
to throw or cast out; to take out, to
extract, remove.

Εἰκόλη, ης, ἡ, (εἰκεῖλλω,) a cast-
ing out, e. g. the lading of a
ship.

Εἰκόναμαι, f. ξαμαι, to receive from;
in N. T. inchoatively, to be about to
receive from, to wait for, look for,
expect.

Εἰκονικώμαι, οὐμαι, f. ἡσομαι,
(δησεωμαί,) to tell out, to relat in
full.

Εἰκνίω, ὁ, f. ἡσω, (ἐκνικος,) to
execute right and justice, to defend
one's cause; to revenge, avenge,
punish.

Εἴδεισθαι, εἰς, ἡ, (εἰδεικω,) a re-
venging, punishing; a maintaining
one's right, defending one's cause.
Εκδότος, ου, ὁ, ἡ, adj. (ἐκδιδωμι,) given up, delivered over.

ἐκ, adv. of place, there, in that place; spoken of the place 'whither,' thither, to that place.

ἐκείθεν, adv. (ἐκεῖ,) thence, from that place.

ἐκέινος, ἦ, o, pron. demon. (ἐκεῖ,) that, that one there, equiv. to an emphatic he, she, it.

ἐκείς, adv. (ἐκεῖ,) thither, to that place, by attraction for εἰς, there, in that place.

ἐξεργαίω, ὦ, ἡν, to seek out, search out; to seek after, to endeavour to gain.

ἐκθαμβος, ου, ὁ, ἡ, adj. (ἐκ, θάμβως,) quite astonished, amazed, astounded.

ἐκθετος, ου, ὁ, ἡ, adj. (ἐκθέθηκι,) exposed, put out.

ἐκλησια, ας, ἡ, (ἐκλητος,) a convocation, assembly, congregation.

ἐκκλησία, ας, ἡ, (ἐκκλητη,) a putting away, removal; astonishment, amazement, an ecstasy, a trance.

ἐκτράσσω, το γω, ἡ, to stir up, to confound, to agitate.

ἐκσείω, f. reviω, perf. τίμαζα, to stretch out, extend; to let go, as an anchor.

ἐκτίνα, ας, ἡ, (ἐκτινω,) extension attention, asiduity.

ἐκτεταμ, ὁς, oυς, ὁ, ἡ, adj. extended, intent, earnest, fervent.

ἐκθέθηκι, f. ἐκθέσω, to place out, to expose; mid. ἐκθέτηκα, to set forth, expound, declare (Acts 18, 26).

ἐκμαθάω, το γω, ἡ, to shake out or off, to shake violently.

ἐκτος, ἦ, oν. ordin. num. (ἐκ,) the sixth.

ἐκτές, adv. (ἐκ) out of, without; as prep. without, except, besides.

ἐκφέω, f. ἐκφέω, 1 aor. ἐκφάνοντα, 2 aor. ἐκφάνεσκον, to bear out, to carry out, to take away.

ἐκφένω, f. ἐκφεύμαται and εὐκψίωμαι, to flee out of a place; to flee from, to escape.

ἐκφεύω, also εκφέω, f. ἐκφύεω, 1 aor. ἐκφύησθαι, perf. pass. ἐκφύησμαι, 1 aor. pass. ἐκφύησθη, 1 fut. pass. ἐκφύησμαι, to pour out, to empty out, to shed abroad.

ἐκφύνω, see in ἐκφύω.
ἐξόχω, f. ἴω, to breathe out, to expire, to die.

ἄνων, ὄνοι, ὅ, (ἐλαία) an olive-yard.

'Ελαμίτης, ου, ὁ, an Elamite.

ἐλεμονήν, ς, η, (ἐλεμών) mercy, compassion; by meton. alms, charity.

Δευτε, ες, η, a coming.

ἐκλο, f. ἐκθεσιν ἐκτοῦ, 1 aor. ἐκεύσα, to draw, to drag.

'Ελλας, ᾠδς, η, Hellas, Greece.

'Ελλην, ηνος, ὁ, Hellen, a Greek; oι 'Ελληνες, the Greeks.

'Ελληνις, ιδος, η, (fem. of adj. 'Ελλην) Greek. In N. T. a female Greek.

'Ελληνιστής, οῦ, ὁ (ἀλληλικως) a Hellenist.

'Ελληνιστής, f. adv. (ἀλληλικως) in Greek, i.e. in the Greek language.

ἐλπίζω, f. ἵσω, (ἐλπίζω) to hope, to hope for, to expect.

ἐλπίς, ιδος, η, hope, confident expectation.

'Ελύμας, α, ὁ, Elumas, a magician.

ἐμβαδίζω, ἀνω, (ἐμβαδίζω) to look in, to look in the face. to look at, to fix the eyes upon; to see clearly, to discern.

ἐμπαινομαι, f. οὕμαι, (ἐμπαινο-) to be mad at, to be furious against.

ἐμμοῦ, f. ἐνω, (ἐμ, μινω) to remain in a place; to remain in, to continue in.

'Εμμόρ, ὁ, indec. Emmor.

ἐμπτύπημ, f. ἐμπλήσω, (ἐμ, πιμπλήματο) to fill, quite full; to make full; to fill, to satisfy, satiate.

ἐμπνεῦ, ὁ, εὔσω, ευσόμαι, and εὐσομαι, (ἐμ, πνευμα) to blow in or upon, to breathe in; to breathe, to expire.

ἐμπροσθεν, adv. forwards, in front, before; as prep. before, in the presence of.

ἐμπυνῆς, ἵς, οὐς, ὁ, η, adj. (ἐμπυνής) appearing in a thing; apparent, visible, open, plain, distinct.

ἐμπανίζω, f. ἴσω, (ἐμπανίζω) to make apparent, to show forth; to manifest, to make known, declare, show; to accuse, inform against.

ἐμφοβος, ου, ο, η, adj. (ἐμφοβός) 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, a, ov, over against, opposed; contrary, adverse, hostile.

ἐνδειος, οὑς, ὁ, η, adj. (ἐνδειος) in want, needy, destitute.

ἐνδεικα, οι, α, τα, card. num. eleven.

ἐνδυναμω, ὁ, ὄς, to strengthen, to render strong; to acquire strength, to be strong.

ἐνδύω οτι ἐνδώ, f. ἰσω, 1 aor. ἐνδύςα, 1 aor. pass. ἐνδύοντης, perf. pass. ἐνδύομαι, to go in, to enter in, to put on; pass. to be clothed; mid. to clothe one's self.

ἐνδύω, see ἐνδύω.

ἐνδύρα, ας, ἡ, (ἐν, ἑδρα,) a lying in wait, an ambuscade.

ἐνδρευω, f. ἐυσω, (ἐνδρα) to lie in wait for, to lie in ambush against.

ἐνδρον, ου, το, ἐνδρα.

ἐννεκα, prep. gov. the gen. on account of, because of, for the sake of.
Ενυπνιον, ou, τέ, (ἐν, ἕως, a dream.

Ενωπιόν, prep. gov. the gen. in the presence of; before, in the sight of.

Ενώπιοτότα, f. ἑορτά, depon. mid. to give ear to,listen to.

Εξάγω, f. ἐκεῖ, (ἐκ, ἐκεῖ,) to lead out, to conduct out.

Εξαιρέω, o, f. ἐκεῖ, (ἐκ, ἐκείνῳ,) 2 aor. Eξελέγον, 2 aor. mid. Eξελέχον, to take out, to select; mid. to select for one's self, to choose; to rescue, deliver.

Εξαιρετῆς, adv. suddenly, unexpectedly, at once.

Εξαλείψω, f. ψω, (ἐκ, ἐλέησω,) to smear out, to blot out, expunge; to pardon.

Εξελλομαι, f. ἀλλοιμαι, (ἐκ, ἄλλοιμα,) to leap out, to spring forth.

Εξανίστημι, f. στῆνει, (ἐκ, ἀνίστημι,) to cause to rise up, to raise up; intrans. to rise up from or out of, to stand forth.

Εξαποστέλλω, f. στελῶ, (ἐκ, ἀποστέλλω,) to send away out of, to send forth; to dismiss, to let depart.

Εξάπριτω, f. ἑαυτώ, (ἐκ, ἀπρίτω,) to complete fully, to finish, to bring to an end.

Εξαιρήτης, adv. from time time, forthwith, presently, immediately.

I. Εξεμι, (ἐς, ειμί,) see Εἰμι.

II. Εξεμι, (ἐς, ειμί,) to go out of, to go away, to depart from.

Εξερχομαι, f. Εξερχομαι, 2 aor. Εξήλθον, to go or come out of any place, to go or come forth; to go out, go away, depart.

Εξειρί, imper. verb particp. Εξήν, it is possible, one can; it is lawful, right, permitted, one may.
ἐξηγόμας, ὑμαι, f. ὁσομαι, depon. mid., ἵκε, ἡγόμαι,) to load 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. ἐκ ἐξῆς, sc. ἡμέρα, the following day, the next day.

ἐξείσημημ, also ἐξείσημαι, 1 aor. ἐξ- ἐστημα, 2 aor. ἐξείσην, 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.

ἐξολοθρεῖω, f. εὐσω, to destroy utterly.

ἐξομολογώ, f. ἡσώ, ὑπομολογώ only stronger, to confess fully, to concede, admit, acknowledge, profess.

ἐξόν, see ἐξος.

ἐξορτιζόμαι, οὐ, ὃ, (ἐξορτίζω,) an exorcist.

ἐξουθενεῖω, ὃ, f. ἡσω, (ἐκ, οὐθενεῖω,) to set at naught, to despise, contempt, to treat with scorn, to reject.

ἐξουσία, ἀσ, ἡ, (ἐξουσία,) power, ability, faculty; license, liberty; commission, authority, full power.

ἐξοχή, ἡς, ἡ, prominence, projection; eminence, distinction.

ἐξπνοος, οὐ, ὃ, ὃ, adj. out of sleep, awakened, awake.

ἐξω, adv. of place, out, without, out of doors, external; of place 'whither,' out forth, out of doors.

ἐξωθεῖω, ὃ, f. ἡσω and ἐξωσω, to thrust out, to drive out; thrust forward, propel.

ἰορτή, ἡς, ἡ, a feast, festival, holy-day.

ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω,) announcement, announcement; order, mandate; promise, announce, announce one's self, to promise; to profess, make profession of.

ἐπάγω, 1 aor. partic. ἐπάξας, to lead up to, to bring upon, to introduce.

ἐπαιρω, f. ἀρώ, (ἐπι, αἰρω,) to take up, to raise up, lift up; mid. ἐπιαρμαί, to lift up one's self, to rise up.

ἐπαρκοδῶμαι, ὑμαι, depon. mid. (ἐπι, ἀκρόδωμαι,) to hear to, to hearken to.

ἐπάναγε, adv. necessarily, on compulsion.

ἐπαρχία, ας, ἡ, (ἐπαρχία,) province, prefecture, sc. of the Roman empire.

ἐπαυλις, ὡς, ἡ, (ἐπι, αὐλις,) a fold, a stall; a house, dwelling, abode.

ἐπαύριον, adv. of time, upon the morrow, to-morrow.

ἐπεγεῖρω, f. ἐρω, (ἐπι, ἐγείρω,) to wake up, to rouse up; to excite against.

ἐπειδή, conj. (ἐπικ, ὅ,) as indeed, as now; since indeed, since now, because now.

ἐπειδον, 2 aor. to the present ὑφοράω, to look upon, to he hold; to regard, to attend to.

ἐπέμε, (ἐπι, ἕμυ, to go upon, to come on, to approach.

ἐπείκειμαι, adv. beyond.

ἐπέρχομαι, f. ἐπελεύσομαι, 2 aor ἐπέλθθω, to go or come upon or over.
any place, to come to, to arrive; to come upon, to befall.

ἐπιρωτάω, ὦ, ἡ, ὑποτοῖ, ἐπιρωτάω,) to ask at or of any one, to inquire of; to question, interrogate.

ἐπίγω, f. ἐφίξω, 2 aor. ἐπίγχου, (ἐπί, ἐγώ,) to have or hold upon; to fix the mind upon, to give heed to, to mark; to remain, stay.

ἐπὶ, prep. gov. the gen. dat. and accus. on, upon, in; to, towards; before, in the presence of; in, during; of, concerning, after, besides; on account of, because of.

ἐπιβάινω, f. ἡσομαι, 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.

ἐπιβάζω, f. ἀσω, to cause to mount.

ἐπιβοάω, ὦ, f. ἡσω, 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. γνώσομαι, to know fully, to find out, discover; to perceive, to recognize.

ἐπιγράφω, f. ψω, to make a mark upon, to inscribe.

ἐπιδικίνυμι, f. δίκω, to show up, to show before any one, to show, exhibit, demonstrate, prove.

ἐπιδικομαί, f. δίκομαι, depon. mid. to receive upon, to receive, admit; to admit; assign to.

ἐπιδημίω, ὦ, f. ἡσω, (ἐπιδήμως,) to be among one's own people, to be at home; in N. T. to come among a stranger, as a stranger.

ἐπιδίδωπι, f. δῶσω, to give upon; to give forth, to give or deliver over, to commit to.

ἐπιδικεία, ας, ἡ, (ἐπιδικής,) propriety, gentleness, clemency.

ἐπιζητεῖω, ὦ, ἡσω, to seek for, to inquire after; to require, demand.

ἐπιθεῖς, εως, ἡ, (ἐπιθήμι) a laying upon, application, imposition.

ἐπιθυμία, ὦ, f. ἡσω, (θυμός,) to fix the desire upon, to desire earnestly, to long for.

ἐπικαλέω, ὦ, f. ἑσω, to call upon, to invoke, pray to, worship; to call in addition, to surname.

ἐπικατωμαι, f. εἰσωμαι, (κείμαι,) to lie upon, to lie heavy upon, to press upon.

Ἐπικοῦρεος, ou, ὁ, an Epicurean. ἐπικούρια, ας, (ἐπί, κοῦρος,) help. ἐπιλαμβάνω, f. ἡσομαι, to take hold upon, to seize upon, to surprise.

In N. T. only mid. ἐπιλαμβάνωμαι, to lay hold of, to seize.

ἐπίλγω, f. ἐλω, to speak or say upon, to name, choose.

ἐπιλονεις, εως, ἡ, (ἐπιλονίω,) solution, exposition, interpretation.

ἐπιλῦω, f. ἕλω, to let loose upon; in N. T. to solve, explain, interpret.

ἐπιμελεία, ας, ἡ, (ἐπιμελομαι,) care, attention, diligence.

ἐπιμένω, f. νῦν, 1 aor. ἐπιμίνω, to remain, continue; to be constant in, to persevere in.

ἐπινεύω, f. εὐω, to nod or wink upon, to assent to by a nod or wink; to assent, to consent.
Embrava, pr. n. (Christian). Bélate.

Return, to turn, to turn towards or unto; or towards, to turn towards or unto; to return, to be converted.

Interrumpo, to interrupt; or, to interrupt, to turn upon or towards; to interrupt, to interrupt, to turn upon or towards; or towards, to turn towards or unto; to return, to be converted.

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εργασμα as depon. to work, labour; perform by labour, to do, to practice.
εργασία, ac, η, (εργαζομαι,) work, labour, occupation, trade, craft; earnings, gain.
εργον, ου, το, labour, business, deed, employment, undertaking, attempt, work.
ισωδ, f. εισω, to fix firmly, to become fixed, to adhere, stick fast.
ερημος, ου, ο, η, adj. solitary, desert, deserted, desolate.
Ερμής, oú, ο, Ημες, the Mercury of heathen mythology; pr. name of a Christian at Rome.
ερπετόν, ου, το, a creeping animal, a reptile.
ερυθρός, ά, έν, red; in N. T. only in ή ερυθρά ἀλάσσα, the Red Sea.
ερχομαι, f. έλευσομαι, 2 aor. ήλθον, perf. ἥλθον, pluperf. ἠλήλθεν, to come, to go, move along.
Special significations arise from the prepositions joined to the verb, and often also from the mere construction.
εἰω, see in εἰπον.
ερωτάω, ο, f. ησω, to ask, to interrogeate, to inquire of; to request, entreat, beseech.
εἴθης, ήτος, η, (εἴνημι, εἴθην) a garment, vailment, vestment.
εἴδω, 2 aor. έφαγον, to eat, to take food.
εἰσήρα, ac, η, evening.
εἴσχατος, α, την, τον, the last, the extreme, uttermost.
εἰσω, adv. of place, into, in, within, used for both the place 'where' and 'whither.'
εἴσωτερος, a; ου, inner, interior.

ετερος, α, ου, the other, another, some other, different, foreign, strange.
ετι, adv. yet, still, hitherto; more, further, besides.
ετομάζω, f. άσω, (έτομος,) to make ready, to prepare, put in readiness.
έτομος, η, ου, also έτομος, ο, η, ready, prepared.
έτομος, adv. (έτομος,) ready, in readiness.
ετος, εος, ους, το, a year.
εφ, adv. well, good.
ευαγγελίζω, f. ισω, 1 aor. ευηγγέλισα, 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.
ευαγγέλιον, ου, το, (εύαγγελος,) good news, glad tidings, the gospel.
ευγενής, έος, οις, ο, η, adj. (εφ, γενος,) well-born, noble; generous, noble-minded.
ευγέργεσια, ας, η, (ευεργήτης,) a good deed, benefit.
εὐθείως, adv. straightway, immediately, forthwith.
εὐθυδρομίω, ο, f. ήσω, (εὐθύς, ὁδόμος,) to run straight, to sail a straight course.
εὐθυμίως, ο, f. ήσω, (εὐθυμος,) to be of good cheer, to be of cheerful mind.
εὐθυμος, ου, ο, η, adj. (εφ, θυμος,) well-minded, well-disposed, benign, of good cheer, cheerful.
εὐθυμώς, adv. (εὐθυμος,) cheerfully.
εὐθύς, εία, ύ, straight, right, true.
εὐκαίριον, ο, f. ήσω, (εὐκαιρος,) to have good opportunity, leisure or time.
εὐλαβέομαι, οὖμα, f. ἡσομα, depon. pass. to act with caution, to fear, to reverence.

εὐλαβής, ἔσσ, ous, ἄ, ἴ, adj. (εὐ, λαμβάνω,) cautious, timid; in N.T. pious, devout, God-fearing.

εὐλογίω, ὁ, ἵσω, (εὐ, λόγος,) imperf. ἡλόγον, 1 aor. εὐλόγησα, to speak well of, to commend; to bless, to praise, celebrate; to prosper; make happy.

εὐνοοῦχος, οὐ, ὁ, (εὐνή, ἵχω,) a eunuch; a minister of court.

εὐπορίω, ὁ, f. ἴς, as depon. pass. εὐπορέομαι, οὖμα, imperf. ἑποροῦμην, to prosper, thrive, be well to live.

εὐρίσκω, f. εὐρήσω, perf. εὐρέσκω, 2 aor. εὐρόν, 2 aor. pass. εὐρίδην, 2 aor. mid. εὐρόμην, to find, meet with, light upon; to perceive, find out, discover; mid. to find for one's self, to acquire, get, obtain.

Εὐροκλύδων, άνος, ὁ, Euroclydon, a tempestuous wind.

εὐσεβεία, ας, ἴ, (εὐσεβῆς,) piety, reverence; godliness, religion.

εὐσεβείω, ὁ, f. ἴσω, (εὐσεβῆς,) to be pious towards any one; to reverence, to worship.

εὐσχήμων, ονος, ὁ, ἴ, (εὐ, σχῆμα,) well-formed, comely; honourable, noble.

εὐτύχως, adv. intensely, powerfully, vehemently.

Εὐτυχος, οὐ, ὁ, Eutychus, pr. name of a young man.

εὔφρατις, f. αὐτῷ, (φρήν, εὔφρων,) to make glad-minded, to make glad, cause to rejoice; mid. and 1 aor. pass. in mid. signif. to be glad, to rejoice, exult.
Z̄aw, ζ̄ω, ζ̄ός, infin. ζ̄ήν, to live, to have life, to pass one’s life; to prosper, be blessed.

Zeucyria, aς, ή, a band, a fastening.

Zeus, Δίος, ή, Jupiter, the supreme deity of the heathen mythology.

ζ̄ω, f. ζ̄ισιος, to boil, to be hot; to be fervid, fervent.

ζ̄ηλος, πο, ή, zeal, fervour, ardour, heart-burning, envy, jealousy.

ζ̄ήλως, ου, ις, (ζ̄ηλος,) to be zealous towards, to desire ardently, to be eager for.

Ζηωνης, ou, ί, (Ζηλως,) a zealot, Zealotes, a surname of Simon, one of the apostles.

ζ̄ημια, aς, ή, damage, loss.

ζητεω, ου, f. ήσιος, to seek, to look after; to endeavour, to try, to strive after, to desire, to wish; to demand, expect.

ζ̄ητημα, αρος, το, (ζητηω,) an inquiry, a question.

ζητησς, ες, ή, (ζητηω,) act of seeking, search; inquiry, discussion.

ζυγος, ou, ις, (Ζυγυμμι, a yoke.

ζωη, ής, η, (ζ̄ωω,) life, welfare, happiness.

ζωνη, ης, η, (ζ̄ωνυμι,) a zone, belt, girdle.

ζωγονω, ου, f. ήσιος, (ζωγονος,) to bring forth alive; pass. to be born alive; in N. T. to preserve alive.

H.

η̄ς, a disjunctive, interrogative, and comparative particle, 1, dis-

junctive, or, ή—ή, either—or; 2, interrogative, whether, in double indirect questions, whether—or; 3, comparative, than, after the positive, rather than, more than.

ήγεμων, όνος, οις (ήγεμων,) a leader, guide, chief, head; a governor, a prefect of a Roman province.

ήγεμων, ουμοι, f. ήςομαι, depon. mid. (άγω,) to lead, to go first; to be leader; to view, regard, esteem.

ήδη, adv. now, even, now, already; presently, soon.

ήκω, f. ήκω, 1 aor. ήκα, to come, to be here.

ήλιος, πο, ή, (Ελη,) the sun; light, day-light.

ήμερα, aς, ή, day, day-light, time.

ήμερος, a, πο, (ήμεις,) our, our own.

'Ηρωδης, πο, ή, 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.

'Ησαάς, πο, ή, Εσαάς, i. e. Isaiah the celebrated Hebrew prophet.

ήσυχαζω, f. άσιω, to be quiet, still.

ήσυχια, aς, ή, (ήσυχος,) quiet, stillness, tranquillity.

ήχος, πο, ή, sound, noise.

Θ.

θαλασσα, aς, ή, the sea, a sea.

θαμβηω, ου, f. ήσαμ, (θαμβος,) to be astonished, amazed.
θάμβος, εος, ους, τό, (θάομαι,) astonishment, amazement.
θάνατος, ου, ὁ, (θνήσκω, θναίνω,) death; used often in the sense of destruction, perdition, misery.
θάπτω, f. ψω, 2 aor. ἱδάρην, to perform funeral rites, to bury, inter.
θαρσίω, ὁ, f. ἴσω, (θάρσος,) = θαρρέω, in N. T. only imperative. θαρσεῖ, θαρσίτε, be of good cheer, have good courage.
θάρσος, εος, οὐς, τό, cheer, courage, spirit.
θαναμάζω, f. ἀσομαί, 1 aor. θαναμασά, to wonder; intr. to be astonished, amazed; to wonder at, to admire.
θεά, ἄς, ἦ, a goddess.
θεάματα, f. άσομα, deponent. mid. 1 aor. pass. θεάθην, in pass. sense, to see, look at, behold.
θιατρον, ου, τό, (θεάματα,) theatre; meton. a spectacle, public show.
θείος, α, ον, (θεός,) divine; τό θείον, the divine nature, divinity.
θίλμα, ατος, τό, (θέλω,) will, wish, good pleasure; purpose, counsel, decree, law.
θέλω and ηθέλω, f. θελήσω, to will, wish, desire; to purpose, intend, please; to be disposed, inclined to any thing; used nearly in the same sense as μήλλω, to be about to.
θεμίλος, ος, ἦ, adj. In N. T. used as subset. foundation.
θεομαχέω, ἤ, f. ἴσω, (θεομάχος,) to fight or contend with God.
θεομάχος, ου, ὁ, ἦ, adj. (θεός, μάχομαι,) fighting against God.
θεός, οὐ, ὁ, God, the divinity; generally God, Ἰησοῦς, the su-
preme Lord and Father of all; spoken also of Christ as the Logos.
θεαπτέω, f. εὔσω, (θεαπτώ,) to wait upon, to minister to; to relieve, heal, cure.
θύμη, νη, ἦ, (θεμός,) warmth, heat.
θεσσαλονίκης, ἦς, ἦ, Thessalonica, a city a Macedonia.
θεοδας, ᾗ, ὁ, Theudas, a Jewish impostor.
θεωρέω, ὁ, f. ἴσω, (θεωρός, fr. θεομαί,) to be a spectator of, to look on, behold, see, mark, note.
θηριόν, ου, τό, (= θήρ,) a beast a wild beast.
θλίψις, εώς, ἦ, (θλίβω) pressure, compression; affliction, distress.
θνήσκω, f. θανοῦμαι, 2 aor. θανόν, perf. τιθυμά, inf. τθνάναι.
In N. T. only the perf. τιθυμάνα, have died, i. e. to be dead.
θορυβίω, ᾗ, f. ἴσω, (θορυβος,) to make a noise, uproar, clamour; to wait together; to excite a tumult make an uproar.
θόρυβος, ου, ὁ, noise, uproar, tumult.
θρησκεία, ας, ἦ, (θρησκεύω,) a worshipping, worship.
θρίξ, τριχός, ἦ, a hair; plur. τρίχες, the hair.
θρόνος, ου, ο, ὁ, a seat, throne.
θυάτερα, ου, τά, Thyatira, a city of Asia Minor.
θυγατήρ, τέρος, τρός, a daughter.
Θυμομαχία—Ιουδας.

Θυμομαχία, ó, f. ἡ ἴμα, (θυμός, μάχεμαι,) to fight fiercely; to be greatly offended, to be enraged against.

Θυμός, οὖ, ὁ, (θω,) mind, soul; passion, anger, wrath.

Θύρα, ας, ἡ, a door; αἱ θύραι, doors.

Θυρίς, ἴδος, ἡ, a little door; a window.

Θυσία, ας, ἡ, (θω,) sacrifice, the thing sacrificed, i. e. the victim.

Θυω, f. ὑω, perf. pass. τίθυμαι, I aor. pass. ἔτυθην, to sacrifice, to kill for sacrifice, to immolate.

Θωμᾶς, ᾳ, ὁ, Thomas, one of the twelve apostles.

Jerusalem, as rebuilt by Herod the Great.

ἱερόνυλος, ὁ, ὁ, ὁ, robbing temples, sacrilegious; as subst. temple-rober.

Ἱεροσαλήμ, ἡ, indec. Jerusalem, the capital of Palestine.

Ἱεροσαλῆμ, ἡ, indec. Jesse, the father of David.

Ἱερουσαλῆμ, ἡ, gen. and dat. Ιερουσαλῆμ, acc. Ιερουσαλημ, Jesus, pr. name of Christ, the Saviour of the world; also of two other persons spoken of in N. T.

ἱκανός, ὁ, ὁ, sufficient, enough, adequate; abundant, great, much.

Ἱκώνιον, οὐ, τὸ, Iconium, a populous city of Asia Minor.

ἱμάς, ἰνος, ὁ, a thong, strap, a scourge.

ἱμάτιον, οὐ, τὸ, (ἱμα, ἵμα,) a garment, mantle, outer garment.

ἱματισμός, οὖ, ὁ, (ἱματιζω,) clothing, raiment.

ἵνα, conjunct., that; to the end that, in order that; so that, so as that.

ἵνα, or ἵνα τί, to what end? why? wherefore?

Ἰάππης, 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, αία, α, adj. Jewish; ὁ Ἰουδαῖος as subst. a Jew.

Ἰουδαίας, α, ὁ, Judas, pr. name of eight persons in N. T.
'Iσώτιος—Καθότι.

'Ισώτιος, ou, ò, Julius, pr. name of the centurion who conducted Paul to Rome.

'Ισώτιος, ou, ò, Justus, pr. name of a Christian at Corinth, and a surname of Joseph called Barsabas.

ιππεύς, εως, ò, a horseman; in the plur. ἰππεῖς, horsemens, cavalry.

'Ισαὰκ, ò, indec. Isaac, name of the son of Abraham and father of Jacob.

ἰς, ἵν, ἵσον, like, alike, equal.

'Ισραήλ, ò, indec. Israel. In T. T. Spoken with reference to his posterity.

'Ισραηλίτης, ou, ò, an Israelite; in Ν. Τ. = ò 'Ιουδαῖος.

"Ἰσημη, f. στήσω, 1 aor. ἵσησα, 2 aor. ἵσην, perf. ἵσηκα, pluperf. ἵσηκεν, 1 aor. pass. ἵσηθη, 1 fut. pass. σταθήσομαι; as trans. to cause to stand, to place, to set; as intrans. to stand, continue, endure, persist.

ἰσχύς, ύπος, ἢ, (ἰς, ἵσχω,) strength, might, power.

ἰσόν, f. ὑπό, (ἰσχύς,) to be strong, robust; to be able, avail, prevail; to spread abroad.

'Ἰταλία, χρ., ἡ, Italy.

'Ἰταλικός, ò, ὁ, Italian.

'Ἰωάννης, ou, ò, John, pr. name of four persons in Ν. Τ.

'Ἰωὴ, ò, Joel, one of the minor Hebrew prophets.

'Ἰωάννης, ò, indec. Joseph, pr. name of Barnabas, the companion of Paul.

'Ἰωάφ, ò, indec. Joseph, pr. name of several persons in Ν. Τ.

Κ.

cάγώ, crasis for καὶ ἵγώ, dat. κάμοι acc. κάμι, and I, etc.

καθαιρώ, ò, f. ἧσω, (κατά, ἄφρω,) 2 aor. καθίλου, to take down, to pull down, to demolish; to overthrow, to conquer.

καθάπτω, f. ἀφω, (κατά, ἄφτω,) to adapt, to fit down upon, to bind, fasten upon; to fix one's self upon, to fasten on.

καθαρές, ἡ, ὁ, ὁν, adj. clean, pure guiltless, innocent.

καθίζομαι, (κατά, ἵζομαι,) impart, ἱκαθεζόμην, to sit down, to sit.

καθεξῆς, adv. (κατά, ἤξῆς,) successively, consecutively; with the art. ὁ, καθεξῆς, successive, i. e. subsequent, following.

καθήκω, (κατά, ἤκω,) to come or reach down to; imperf. καθήκω, it is becoming, At, right.

καθήμαι, (κατά, ἤμαι,) 2 pers. κάθυ, imperat. κάθου, to sit down, to sit; to abide, dwell.

καθημερινός, ἡ, ὁ, (κατά, ἡμέρα,) daily.

καθίζω, (κατά, ἵζω,) f. καθίσω, 1 aor. ἵκαθησο, to cause to sit down, to seat; intrans. to sit down, to sit; to abide, continue.

καθήμη, f. καθήςω, (κατά, ἤμη,) 1 aor. καθήκα, to send or throw down; to let down.

καθιστήμι, also καθιστώ, 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
Καθώς—Καταγγέλλω.

καθώς, adv. (κατά, ὅς,) according as, as, when.
καὶ, and, then, after that, and so, and thus; namely, to wit, even; also, too.
Καΐδαφας, α, ὁ, Καιάφας, pr. name of a Jewish high-priest.
καίγε, see in γέ.
κανώς, ἡ, ὁ, now.
καρός, οὐ, ὁ, right proportion, right measure; in N. T. time, season; fit, time, proper season, opportunity, occasion.
Καίσαρ, α, ὁ, Καίσαρ, surname of the Julian family at Rome, and applied to the successors of Julius Caesar, as a title of dignity.
Κασαρία, ας, ἡ, Κασαρία, pr. name of two cities in Palestine.
καίνοιγε, see in γέ.
κάκει, crisis for καὶ ἐκέι.
κάκειθεν, crisis for καὶ ἐκείθεν.
κάκεινος, ἦ, ὁ, crisis for καὶ ἐκείνος, ἦ, ὁ.
κακία, ας, ἡ, badness, evil, wickedness.
κακολογεῖν, ὁ, f. ἡ, to speak evil of, to revile.
κακός, ἦ, ὁ, ὁ, on, bad, worthless, evil, wicked.
κακωκέων, ὁ, f. ὁ, (κακώκς,) to affect with evil, to do evil, maltreat, harm, afflict.
κακοφαίνων, ες, ἡ, (κακὸς,) evil condition, affliction.
καλέω, ὁ, f. ἐσώ, 1 sor. ἐκάλεσα, to call, to call forth, to summon, to invite; to name, to give name to.
καλλίων, ὁονος, ὁ, ἡ, (compar. of καλός,) better.

Καλοὶ λιμένες, (καλός, λεμένη,) Fair Havens, a port in the island of Crete.
καλῶς, adv. (καλὸς,) well, good; rightly, suitably, aptly.
καμικώ, f. ὅσω, to shut down, to close.
κἂν, crisis for καὶ ἐκέι, and if, also if, even if, although.
Κανανής, ου, ὁ, Canaanite.
Κανάκη, ἦ, ἡ, Candace, a name common to the queens of Ethiopia.
καπνός, οὐ, ὁ, smoke.
Καταιγιστία, ας, ἡ, Cappadocia, a province of Asia Minor.
καρδία, ας, ἡ, the heart, mind, understanding.
καρδιογνώστης, ου, ὁ, (καρδία, γνώστης,) heart-kNOWer, searcher of hearts.
καρπός, οὐ, ὁ, fruit, produce.
καρποφόρω, ὁ, f. ἡ, (καρπο- φόρος,) to bear fruit, to increase.
καρποφόρος, οὐ, ὁ, 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. βῆσομαι, (βαινω,) 2 sor. κατάβηςν, imper. κατάβησθι, and κατάβα, to go or come down, to descend, to fall, drop.
καταγγέλλω, ἐως, ὁ, (καταγγέλλω,) an announceR, proclaimer.
καταγγέλλω, f. γελώ, 2 sor. pass. κατηγγίζων, to announce, proclaim, publish; to preach.
κατάγω, ἀξω, (ἀγω,) to lead down, to bring or conduct down.
καταδίκη, ἡ, ἡ (δίκη,) sentence against, condemnation.
καταδυναμεύω, f. εύσω, (δυνα- στεύω,) to exercise power against one, to overpower, to oppress.
κατακαίω, δ. καίω, (καίω,) 2 aor. pass. κατεκάνυ, 1 fut. pass. κατα- καυθήσομαι, 2 fut. pass. κατακαή- σομαι, to burn down (= Eng. to burn up), to consume utterly.
κατάκειμαι, f. εἰσορμι, (κείμαι,) to lie down, to lie, to recline.
κατακλείω, f. εἰσω, (κλείω,) to shut up, to shut fast, to inclose.
κατακληρονομεῖ, ὁ, f. ἥσω, to dis- tribute by lot.
κατακλονθείω, f. ἥσω, (κατά, ἀκο- λουθίω,) to follow closely.
κατακυρεύω, f. εύσω, (κυριεύω,) 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.
κατάλειπω, f. ψω, (λειπω,) 1 aor. κατέλειψα, to leave behind, to leave, forsake.
κατάλειπω, ου, ὁ, ἡ, (λειπός,) left over, remaining.
καταλύω, f. ὑσω, (λύω,) to dis- solve, to throw down, destroy, put an end to, render vain.
καταμίμων, f. νῶ, to remain fixedly, to abide, to dwell.
κατανω, ὁ, f. ἤσω, (κατά, νοω,) to see or discern distinctly, to perceive clearly; to remark, observe, consider.
κατανώ, f. ὁ, ἡ, (κατά, ἀν- τώ,) to come, to arrive; to come upon, to happen to; to attain to, to obtain.
κατανύσω, οτ ττω, f. ἔω, to prick through, to pierce; to be greatly pained, deeply moved.
καταξίω, ὁ, f. ὑσω, (κατά, ἀξιω,) to count worthy of; in N. T. only pass. to be counted worthy.
κατάπανος, εἰς, ἡ, (καταπάνω,) a rest; a place of rest, an abode, dwelling.
κατατίτω, f. πεσοῦμαι, to fall down.
καταπονέω, ὁ, f. ἥσω, (πονέω,) to work down, to wear down, by labour; pass. to be weary, oppressed, afflicted.
καταρθῆμω, ὁ, f. ἥσω, (ἀρθημίω,) to count or number among.
κατασείω, f. εἰσω, to shake violently; to move to and fro, to wave the hand, to beckon.
κατασκάπτω, f. ψω, (κατά, σκάπ- τω,) to dig down under, to undermine, to destroy, to rase.
κατασκηνῶ, ὁ, f. υσω, (σκηνῶ,) to plant down a tent; to sojourn, dwell; to rest, remain.
κατασφίζω, f. ισομαι, depon. mid. to be wise against one, to outwit, to deal subtly with.
κατάσχεσις, εἰς, ἡ, (κατέχω,) a possession.
κατατίθημι, f. θησω, to put or lay down, deposit, lay up for use.
καταρχή, 2 aor. κατάρχαι, to
καταφέρω, f. κατοίσιω, 1 aor. pass. καταγίγεθην, to bear or bring down; in N. T. only pass. καταφέρεσθαι, to be borne or thrown down, to be oppressed.

καταφένω, f. ξομαί (φένω), to flee down, to flee for refuge.
καταφιλίω, ὁ, f. ἡ σω, to kiss tenderly, to caress.
καταφρονητής, ὁ, ὁ, (καταφρονέω,) a despiser, contemner.
κατειδωλος, ὁ, ἥ, (κατά, εἰδωλος,) full of idols, given to idolatry.
κατέχομαι, 2 aor. κατέλθον, to go or come down, to descend.
κατεψεύτημι, f. επιστήσω (ἐφίστημι,) 2 aor. κατεψευσθην, to stand forth against, to rush upon, to assail.
κατέχω, f. καθίζω, 2 aor. κατέσχον, to have and hold fast, to hold firmly, to retain, to possess, to keep in mind.
κατηγοριώ, ὁ, f. ἡ σω, (κατά, ἀγορεύω,) to speak against, to accuse.
κατηγοροῖς, ou, ὁ, (κατηγορίω,) an accuser.
κατηχέω, ὁ, f. ἡ σω, to sound forth, to teach, to instruct, to inform; pass. to be informed, to be instructed in.
κατουκίω, ὁ, f. ἡ σω, (οἰκίω,) to dwell in, to inhabit; to dwell fixedly, to reside.
κατοικία, ἅ, ἧ, (κατοικίω,) dwelling, habitation.
κατόρθωμα, ατός, τό, that which is done rightly, noble deed.
κατώ, adv. downwards, down; below, underneath.

Κεγχρεά, ὅν, α, Ομοθρεα, the eastern port of Corinth.
κιρω, f. κερω, to shear, cut off, as the hair.
κελεύω, f. εύσω, to set in motion, to urge on; to command, to order, to exhort.
κενός, ὁ, ὃν, empty, fruitless, vain, false.
κιντρον, οὐ, τό, a prick, point, sting, goad.
κερδαινω, f. ανώ, (κέρδος,) to gain, acquire; to be spared from, to avoid.
κεφαλαίον, οὐ, τό, head, chief thing, sum, capital.
κεφαλή, ἡ, ἡ, the head, top, summit.
κηρύσσω or ττω, f. ξω, (κήρυξ,) to be a herald, to proclaim, announce, publish, preach.
Κελλίκα, ας, ἡ, Κελλία, a province of Asia Minor.
κινδυνεύω, f. εύσω, (κίνδυνος,) to be in danger, in peril.
κινεώ, ὁ, f. ἡ σω, (κίω,) to move, to put in motion, to stir up, to excite.
Κίς, ὁ, indec. Κίς (i. e. Kish), the father of king Saul.
κλαίω, f. κλαύσομαι, to weep, wail, lament.
κλάσσως, εις, ἡ, (κλάω,) a breaking.
Κλαύδη, ἡς, ἡ, Claudia or Claude, a small island off the coast of Crete.
Κλαύδια, ας, ἡ, Claudia, pr. name of a Christian female.
Κλαύδιος, ὁ, ὁ, Claudius, pr. name of Tiberius Claudius Nero Germanicus, the fifth Roman em-
Klaouthmos—Kratistos.

perox; and of Claudius Lysias, a Roman tribune.

Klaouthmos, ou, ὦ, (κλαίω,ωινο,οι) weeping, wailing.

Kλάω, f. κλάω, to break, to break off or in two. 

Kλέω, f. σο, perf. pass. κλέσθαι, 1 aor. pass. ἱκλείσθην, to shut, to close.

Kληρονομία, ac, ἣ, (κληρονομίω) inheritance, patrimony, possession.

Kλῆρος, ou, ὄ, lot, part, portion.

Kλήνη, ἦ, ἡ, a bed, couch.

Kλίνω, f. νώ, perf. κλίκεια, to incline, bend, bow.

Kνίδος, ou, ᾿Η, Κνίδος or Κνίδιος, a town and peninsula of Doris in Caria.

Kοιλία, ac, ἡ, the belly, the bowels; the womb.

Kομαίω, ὄ, f. ἴσω, to make sleep, to fall asleep, to sleep; to die, to be dead.

Kοινός, ὁ, ὁ, common; unlawful, unholy, profane.

Kοινόω, ὁ, f. ἴσω, (κοινός,) to make common, to communicate; to regard as common, to call unclean.

Kοινωνία, ac, ἡ, (κοινωνίω) participation, communion, fellowship.

Kοινός, ὁ, ὁ, ὁ, (κοινός) a bed-chamber.

Kολάζω, f. ἀσομαί, to chastise, correct, punish.

Kολλάω, ὃ, f. ἴσω, to glue together; in N.T. mid. κολλάωμαι, ὑμαῖ, 1 aor. pass. ἰκολλήθην, with mid. signif. to adhere, to cleave to, to follow, to accompany, to associate with.

Kόλπος, ou, ὁ, the bosom.

Kολυμβάω, ὃ, f. ἴσω, to swim.

Kολωνία, ac, ἡ, Lat. colonia, i.e. a Roman colony.

Kονιάω, ὁ, f. ἴσω, to white-wash.

Kονιώτος, ou, ὁ, (κονία, ὅρνημα) dust.

Kοπητός, ou, ὁ, (κόπτομαι) lamentation, wailing.

Kοπιάω, ὁ, f. ἴσω, (κοπία,) to be weary, faint; to weary one's self.

Kορίννυμι, f. κορίσω, perf. pass. κορίσθημαι, 1 aor. pass. ἱκορίσθην, to sate, to satisfy; pass. or mid. to be sated, to be full.

Kορίνθιος, α, ὁ, Corinthian, a Corinthian.

Kόρυβος, οὐ, ὃ, Corinth, a celebrated Grecian city.

Kορυνίας, οὐ, ὃ, Cornelius, pr. name of a Roman centurion at Caesarea.

Kόσμος, οὐ, ὁ, (prob. κοσμίω,) 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.

Kοφίζω, f. ἵσω, (κοφῆς,) to be light; in N.T. to lighten.

Kράββατος, οὐ, ὁ, a small couch.

Kράζω, f. κράζωμαι, 1 aor. ἱκράζω, 1 perf. κράζαμα with signif. of the present, to cry, to cry out; to exclaim, to call aloud.

Kραίω, ὃ, f. ἴσω, (κράτος,) to be strong, mighty, powerful; to have power over, to gain, attain to; to lay hold of, to hold fast, to cleave to.

Kράιστος, ἦ, ὁ, an isolated superl. of κράτος. best, most excellent.
κράτος, еος, оυς, τό, strength, might, vigour, power.
κραυγάζω, ύν, άς, (κραυγή,) to cry out, to clamour.
κραυγή, ης, η, (κράζω,) cry, outcry, clamour.
κρεμάνυμι, κρεμάω, 1 aor. pass. крёмάθηνυ, to hang, suspend; mid. кρίμαμαι, to hang, to be suspended.
Крής, ητός, ο, a Cretan.
Крήτη, ης, η, Crete, an island in the Mediterranean.
κρίμα, аτος, τό, judgment, decision, award, sentence.
κρίνω, ύν, ύν, 1 aor. κρίνωνιν, to separate, distinguish, discriminate; to judge, decide, determine; to sit in judgment, to pass judgment upon, to punish, to take vengeance on.
κρίσις, эвς, η, (κρίνω,) a deciding, judgment, sentence, condemnation.
Крίστος, ου, ο, Οριεπός, the ruler of a synagogue at Corinth.
κριτής, ού, ο, (κρίνω,) a judge, leader, ruler, chief.
κρόω, ύν, to knock, to rap.
kтάομαι, ομα, f. ήσομαι, depon.
mid. to get for one's self, to acquire, to procure.
kτήμα, аτος, τό, (κικτήματι) a possession, property, estate.
kτήνος, эις, ους, τό, (κτάωμα,) possession, property; spec. flocks and herds of every kind, a beast, domestic animal.
kτήνωρ, орος, ο, (кτάομα,) possessor, owner.
κυβερνήτης, ου, ο, (κυβερνώ,) governor of a ship, i.e. the steersman, pilot.
λαμπάς, ἄδος, ἦ, (λάμπω,) a light, torch, lamp.
λαμπρός, ὁ, ὁν, (λάμπω,) shining, bright, radiant.
λαμπρότης, της, ἦ, (λαμπρός,) brightness, splendour.
λάμπω, f. ψω, to shine, to give light.
λανθάνω, 2 σχ. θάνω, to lie hid, concealed, to be unknown.
λαός, οὗ, ὁ, people, a people, nation, tribe; the people, the multitude, the public.
Λασσαία, ας, ἦ, Lassea, a maritime city of Crete.
λάσκω, f. λακήσω, to crack open, to burst.
λατρέω, f. εὐσω, (λαρπίς,) to serve, to worship.
λέγω, f. έξω, to lay, to lay before, to relate, to say, speak, discourse; to ask, inquire; to mean; to call, name.
λειτουργέω, ὁ, f. ἡω, (λειτουργός,) to serve, to minister.
λεπτός, ἵδος, ἦ, (λίπος,) a scale, crust.
λευτήσε, ου, ὁ, a Levite.
λευκός, ἦ, ὁν, light, shining, glittering, radiant.
λιβερτίνος, ου, ὁ, a libertine, i. e. a freed-man of Rome.
Λιβύη, ης, ἦ, Libya, a region of Africa.
λιθάζω, f. ἀσω, (λίθος,) to stone, to pelt with stones.
λυθοβόλω, ὁ, f. ἡσω, (λίθος, βάλλω,) to throw stones at any one, to stone.
λίθος, ου, ὁ, a stone.
λιμήν, ἵνος, ὁ, a haven, harbour, port.
λιμός, οὗ, ὁ, (λίπω, λίπεμαι,) hunger, famine, want.
λίφ, λιβός, ὁ, the south-west wind; the south.
λογίζομαι, f. ἵσωμαι, 1 σχ. ἱλο-
γιζάμην, 1 σχ. pass. ἱλογίζω, 1 fut. pass. ἱλογιζέσσομαι, to reason, think, consider, reckon.
λόγον, ου, τό, an oracle.
λόγος, ου, ὁ, ἦ, adj. learned, erudite, eloquent.
λόγος, ου, ὁ, (λέγω,) a word, a speaking, an utterance; a saying, declaration; a discourse, rumour, report; a reason, ground, cause; the Word, the Logos in reference to the pre-existent nature of Christ.
λοιδορίω, ὁ, f. ἠσω, (λοίδορος,) to rail at, to reproach, to revile.
λομός, οὗ, ὁ, pestilence, plague; trop. a pest, pestilent fellow, i. e. a malignant and mischievous person.
λοιπός, ἦ, ὁν, (λείπω,) left, remaining, other; used adverbially, in future, henceforth, finally.
Λούκιος, ου, ὁ, Lucius, a teacher in the church at Antioch.
λοῦν, f. ἄσω, to bathe, to wash; to cleanse, purify.
Λύδδα, ης, ἦ, Lydda, a large village near Joppa.
Λυδία, ας, ἦ, Lydia, a woman of Thyatira residing at Philippi.
Λυκαιονία, ας, ἦ, Lycaonia, a region in Asia Minor.
Λυκαιονίτι, adv. Lycaonice, in the Lycaonian dialect.
Λυκία, ας, ἦ, Ly西亚, a province in Asia Minor.
λύκος, ου, ὁ, a wolf.
λυμαῖνομαι, depon. (λύμη,) to
magni, acs, η, (μαγιον,) magia.
magnês, f, ἐνω, (μάγος,) to prac-
tise magic, sorcery.
mágos, ou, ὁ, magus, pl. mágor, magi, the name for the priests and wise men of the Medes, Persians, etc. Spoken also of a magician, sorcerer, diviner.

Mádián or Madiám, ὁ, indecl. Masidian, i. e. Midian, pr. name of an Arabian tribe.

μαθητεύω, ὁ, εὐω, (μαθητής,) to disciple, to teach, instruct.

μαθητής, οὖ, ὁ, (μαθάνω,) a disciple, scholar, follower.

μαθήτρια, ας, η, (μαθητής,) a fe-
male disciple.

μαίνομαι, f, μανδόμαι, depon. to be mad, to rave.

μακάριος, α, ον, adj, happy, blessed.

Makedónia, ας, η, Macedonia, a country lying N. of Greece proper, but in later times, one of the two great provinces into which the Romans divided Greece.

Makedůn, ὁ, ὁ, a Macedonian.

máro, adv. a great way, far, afar off.

μακρόθυμως, adv. patiently.

μακρός, ὁ, ὁν, long, far, far distant, used both of space and time.

μάλιστα, adv. most, most of all, especially.

Mállon, adv. more, rather.

Maván, ὁ, indecl. Manas, a Christian teacher at Antioch.

máthano, f, μαθήσομαι, 2 aor. émavon, to learn, to be taught, in formed.

μανία, ας, η, (μανιοναι,) mania, madness, insanity.

μαντεύομαι, f, εὐσομαι, depon. mid. to utter responses, to divine, fore-
tell.

Méria, ας, η, or Maríam, η, indec. Maria, Mary, pr. name of several females in N. T.

Márko, ou, ὁ, Marcus, Mark, a writer of one of the four gospels, and the companion of Paul and Barnabas.

μαρτυρέω, ὁ, f, ἤςω, (μάρτυς,) to witness, to be a witness, to bear wit-
ness; to speak well of, to upbraid.

μαρτυρία, ας, η, (μαρτυρίω,) wit-
ness, testimony.

μαρτύρων, ou, τό, (μαρτυρίω,) wit-
ness, testimony.

μαρτυρομαι, depon. mid. to call to witness, to invoke as witness; to protest.

μάρτυς, ὁ, ὁ, ὁ, a witness, a martyr.

μαστίζω, ὁ, εἰω, (μάστις,) to scourge.

μάστις, ἵγος, η, a whip, scourge.

μάσταγος, α, ον, (μάστην,) vain, empty, fruitless; τα μάσταγα, vanities, nothings, i. e. idols.

Marthaios, ou, ὁ, Matthew, the
writer of the first gospel, and one of the apostles.

[Mathias; ou, ó, Matthias, an apostle chosen in the place of Judas.

μάχαιρα, ας, η, a knife, slaughter-knife; a sword.

μάχομαι, f. ἢσσωμαι, (μάχη,) to fight, to strive, contend.

μεγάλειος, α, ον, (μεγας,) great, glorious, wonderful.

μεγάλειος, ης, η, (μεγαλειος,) greatness, majesty, glory.

μεγαλώνω, f. νυώ, (μεγας,) to make great, to enlarge; to magnify, to praise.

μέγας, μεγάλα, μέγα, gen. μεγά- λου, ης, ou; comparator μεγάς, superl. μίγαστος, great, large; vehement, violent; distinguished.

μετερημένω, f. εύσω, (μετά, ἑρη- νεύω,) to translate over, to interpret.

μετατηρησω, 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, imperfect. μέλε, fut. μέλησα, 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.

μετατάσαι, ὧ, f. ἤσσω, (μέλω,) to care for, to take care for, to meditate.

Μελίτη, ης, η, Meilia, now Melita, an island of the Mediterranean.

μέλλω, f. ἤσσω, imperfect. ἔμελλων and ἐμελλον, 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.

μία, 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 δέ or an equivalent particle.

μένω, f. μενω, 1 aor. ἱμενα, perf. μεμινηκα, to remain, continue, abide, wait for.

μερίς, ιδος, η, (μιρος,) a part, portion, share.

μέρος, ἴος, ὄς, τό, a part, portion; a tract, region.

μεσημβρια, ας, η, (μίσος, ημίρα,) mid-day, noon.

μεσονύκτιον, ιου, τό, midnight.

Μεσοποταμία, ας, η, (μίσος, ποταμός,) Mesopotamia, a region between the rivers Euphrates and Tigris.

μίσος, η, ον, mid, middle, midst.

μεσός, ὁ, f. ὤς, (μεσος,) to fill, pass. to be filled, to be full.

μέτρα, prep. gov. gen. and accus. with, among; towards, into; after, behind.

μεταβάνω, f. βήσομαι, (βαίνω,) to go or pass over, to remove, to pass away, to depart.

μεταβάλλω, f. ἄλω, (ταλλω,) to throw or turn over; to change.

μετακαλεῖ, ὃ, f. ἵσω, (καλῶ,) to call off or away, to recall; to call for, to invite.

μεταλαμβάνω, f. λήψομαι, (λαμ-
βαίνει) to take a part or share of any thing, to partake of, to share; to take, to have.
μετανοεῖ, o, f. ἔσω, (νοεῖ) to perceive afterwards, to change one's views or mind, to repent.
μετάνοια, ac, ἡ, (μετανοεῖω) change of mind or purpose, repentance, penitence.
μεταξύ, adv. (μετά, μέσος) betwixt, between, between-whiles, meanwhile, next following, next.
μεταχειρίζεται, f. ψω, (πέρα) to send after, to send for, to invite.
μετάστηλον, f. ψω, (στρίφω) to turn about, to change, to pervert.
μετατίθημι, f. ἔσω, (ἰδίαν) to transpos, transfer, translate.
μεταφέρει, f. ἔσω, to cause to remove or migrate.
μέχρι, as prep. with gen. unto, as far as to, until; as conjunct. until.
μὴ, 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, μηδεία, μηδέν, not even one, no one; neut. μηδέν, nothing, not at all, in no respect.
Μήδος, ou, ὁ, a Mede.
μηκέτε, adv. no more, no further, no longer.
μήν, μηνός, ὁ, a month.
μήνω, f. ὑσω, to make known, show, disclose.
μήπορος, 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, ἠρώτημα, τρός, ἡ, a mother.
μήτης, neg. partic. not at all, not perhaps, as an interrog. whether at all? i. e. is or has then, perhaps?
μικρός, ἄ, ὁν, small, little, compar. μικρότερος, smaller, less.
Μίλης, ou, ἡ, Miletus, a maritime city of Ionia.
μμήνσκω, f. μνήσω, to recall to one's mind, to remind; in the mid. to recollect, remember; 1 aor. pass. εμμήνσθην, to be remembered, to be had in remembrance.
μισθωμαι, αρός, τό, hire, wages, recompen.
μισθώμαι, αρός, τό, hire, wages, rent; a thing hired or rented, e. g. a lodging, hired dwelling.
Μιτυλήνη, ἡς, ἡ, Mytilene, the capital of the island of Lesbos.
μνάσω, see μνήσκω.
Μνάσων, ὁνος, ὁ, Mnason, pr. name of a Christian.
μνήμα, αρός, τό, (μμήνσκω,) a memorial, monument; a tomb, sepulchre.
Μνημείον, ou, τό, (μμήνσκω,) a memorial, monument; a tomb, sepulchre.
μημοσύνω, f. ἔσω, (μήμιων, μμήνσκω,) to remember, call to mind.
μημοσύνω, ou, τό, a memorial, a monument.
μόλις, adv. with difficulty, hardly. 
Μολόχ, ὁ, indec. Moloch, an idol of the Ammonites.
μένος, ἦν, ov, only, alone.
μοσχοποιώ, ὁ, f. ἦσο, (μόσχος, 
ποιῶ,) to make a calf.
Μύρα, ὄν, τα, Μύρα, a city of Lycia.
μυριάς, ἄδος, ἥ, a myriad, i. e. ten thousand.
Μυσία, ας, ἥ, Μυσία, a province of Asia Minor.
Μύσης or Μυδιστῆς, ἡ, ὁ, also Μύσης; οὖ, Μωσῆ, the great Hebrew prophet and lawgiver.

Ν.

Ναζαραῖος, οὐ, ὁ, a Nazarite = Nazarene.
ναῖ, adv. of affirmation, yes, certain.
ναῶς, οὖ, ὁ, (ναῦς,) dwelling, temple, fanes.
ναῦκληρος, οὖ, ὁ, (ναῦς, κλήρος, 
σκηλεστός, master of a vessel.
ναῦς, gen. ναώς, accus. ναῦν, ἥ, 
a ship, vessel.
ναυτής, οὐ, ὁ, (ναῦς,) a sailor, seaman.
ναυιας, οὐ, ὁ, (ναῖ, νιός,) a youth, a young man.
ναυίσκος, οὖ, ὁ, a youth, a young man.

Νάπολις, εως, ἥ, (νιός, πόλις,) Neapolis, a city and port of Macedonia.
νεκρός, οὖ, ὁ, (νέκυς,) dead; used also as a subst. dead body, corpse.

νήος, ἂ, ov, young, now, recent.
νέωτης, ἦτος, ἡ, (νεώς,) youth, youthful age.

νεώ, εὖσω, to nod, to beckon.
νεῖλη, ἦς, ἥ, a small cloud, a cloud.
νεκόρος, οὖ, ὁ, (ναῦς, Δατ. νεός, 
κορίω,) temple-sweeper, one who has charge of a temple; hence wor-
dshipper, devotee.

νησίων, οὐ, τά, a small island, islet.

νήσος, οὐ, ἥ, an island.
νηστεία, ας, ἡ, (νηστεύω,) a fast-
ing, fast.
νηστεύω, f. εὔσω, (νηστικός,) to fast, abstain from eating.

Νίγερ, ὁ, indec. Niger, the surname of Simon, a teacher at Antioch.

Νικάνωρ, ορός, ὁ, Nicomor, one of the seven primitive deacons.

Νικόλαος, οὖ, ὁ, Nicolas, a pros-
elyte of Antioch, and one of the seven primitive deacons.

νομίζω, f. ἴσω, (νόμος,) to regard 
as custom, to be accustomed, to be wont; to regard, think, suppose.

νομιδάσκαλος, οὖ, ὁ, (νόμος, δι-
δάσκαλος,) a law-teacher.

νόμος, οὐ, ὁ, usage, custom, law.

νόμος, οὖ, ἡ, sickness, disease.

νοσφίζω, f. ἴσω, (νοσφίς,) to put 
away, remove; mid. to separate one's self, to go away; to take away for one's self, to keep back, embezzle, pur-
loin.

νότος, οὖ, ὁ, the south wind, or 
strictly the south-west wind; the 

south or south-west quarter.

νουθετήω, ὁ, f. ἴσω, (νοῦς, τίθημι,) 
to warn, admonish, exhort.

L
νῦν, adv. now, just now, presently; now then, therefore.

νύξ, νυκτός, ἡ, night.

κενία, ας, ἡ, (κίνος,) hospitality, entertainment, place for a guest, a lodging.

κενίζω, f. ἵσω, (κίνος,) to receive as a guest, to entertain; to appear strange, to be strange.

κίνος, ἡ, on, a guest, stranger, foreigner; as adj. strange, foreign.

κύλων, ou, τό, wood, stocks, a tree.

κυράω, ὁ, f. ἡσο, to shear, to shave.

ὁ, ἡ, τό, gen. τοῦ, τῆς, τοῦ, as a demonstr. pron. this, that; as the definite and prepositive article, the.

ὀδος, ἡ, on, ordin. eighth.

ὀδηγεῖν, ὁ, f. ἡσο, (ὀδηγός,) to lead the way, to lead, guide.

ὀδηγός, οῦ, ὁ, (ὀδός, ἡγίασμα,) way-leader, i. e. leader, guide.

ὀδισσορίω, ὁ, f. ἡσο, (ὀδισσόρος,) to be on the way, to journey, to travel.

ὀδός, οὐ, ὁ, way, high-way, road; journey; manner, means.

ὀδοὺς, ὁ, ὁ, a tooth.

ὀδυνάω, ὁ, f. ἡσο, (ὀδυνη,) to pain, to distress.

οἷς, relat. adv. whence.

οἴνη, ἡ, white linen, linen cloth, a sheet, sail.
to speak the same with another, to concede, admit, confess, profess.

ομότεχνος, ou, ὁ, ἡ, of the same trade.

οὐνομα, atos, τέ, name, authority, dignity.

οὐνομάζω, f. ἄνω, (οὐνομα) to name, to call by name.

οὔνω, adv. behind, back, backwards; as a prep. behind, after.

οὔσης, oia, οἶνον, relat. pron. what, i.e. of what kind or sort; with τοιούτος as.

οὔταν, see οὗτω.

οὔτασα, ας, ἡ, (οὔταν, οὔταζω,) a sight, appearance; a vision, apparition.

οὔτω, obsol. theme to fut. ὄφειμαι, see in ὄφαω.

οὔτως, relat. adv. in what manner, how; as a conjunct. in such manner that, so that, to the end that.

ὄραμα, atos, ῥό (ὅραω,) a sight, spectacle, vision.

ὄρασις, εως, ἡ, (ὅραω,) the sight; in N. T. appearance, vision.

ὁρᾶω, ὁ, less frequently ὄρανω, f. ὄρημα, 1 aor. ὄραμα, 1 aor. pass. ὄρησα, 2 aor. ἐλθὼν, perf. ὄρασα, pluperf. ὄρασαν, 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. ὄρθησα, and pres. part. ὄραν-όραμος, to be seen, to appear to any one; as mid. to show one's self; 1 fut. pass. ὄφθησομαι, as causat. to cause to see.

ὀργύλα, ας, ἡ, (ὀργύλω,) a fathom.

ὀρθὸς, ὁ, ὁ, straight, right; up-right, erect.

ὀρϑός, ou, ὁ, morning, day-break.

ὅριζω, f. ἱσω, (ὅρος,) to bound, to make or set a boundary; to mark out, appoint, determine, constitute.

ὁρών, ou, τό, a bound, border.

ὁρκίζω, f. ἱσω, (ὁρκος,) to put to an oath, to make swear; to adjure.

ὁρκος, ou, ὁ, an oath.

ὁρμᾶω, ὁ, f. ἴσω, (ὁρμή,) to make to rush on, to impel, incite; to rush on, to move forward impetuously.

ὁρμή, ἡς, ἡ, (ὁρμος,) a rushing on, onset, impetus.

ὁροθεσία, ας, ἡ, (ὁροθετίω,) a setting bounds, a bound, limit.

ὁρος, εος, ους, τό, plur. τά ὄρος, gen. τῶν ὄρων, a mountain, hill.

ὁς, ὁ, ὁ, relative pronoun, who, which, what, that; as demonst. 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 = ἔσται; as implying cause = ἐρι; as including the idea of time = ὅτε, ὅτι; neut. gen. οὗ, as adv. of place, where.

ὡς, a, on, holy, pure, sacred.

ὡς, ὁ, ὁ, relat. pron. correl. of ὡς, in N. T. of τοιοῦτος, expr. or impl. how great, how much, how many, how long, as great as, as much as.

ὡς, ὁς, ἡ, ὁ, τι, comp. relat. pron. any one who, some one who, whoever, whatever; like ὡς it is used in a wider extent to designate connection, result, cause, etc.

ὁδούς, ὅς, ἡ, and plur. at ὅδες, the loins, hips.

ὁδῷ, adv. (ὅτε, ἄν,) when, whenever, if ever, in case that, as often as.
"Ote—Πανοικί.

ὁρε, adv. of time when, correl. of πορε, τὸρε.

ὁ, ἔ, ἥ, τε, το, τῷ, τῷ, the prepos. art. with το, so written to distinguish it from the adverbs ὅτε, τῶρε, etc.

ὅτε, conjunct. demonst. and causat. that, for that, because, for.

οὐ also οὐκ or οὖχ, according as it stands before a vowel which is smooth or aspirated, a neg. part. not, no, expressing direct and absolute negation, while μὴ denotes that which is conditional or hypothetical.

οὐδὲ, conjunct. differing from μηδὲ as ὁβ from μὴ, and not, also not, neither, not even.

οὐδείς, οὐδεμία, οὐδίν, (οὐδεί, εἰς,) declin. like εἰς; as adj. with subst. no one, no; as subst. οὐδείς, no one; neut. οὐδίν, nothing and = adv. in no way, in no respect.

οὐδέτερος, adv. not ever, never.

οὐκήτε, also οὐκ ἐτε, adv. no more, no further, no longer.

οὐν, conj. therefore, now, then, hencefor.

οὐσω, adv. (οὐ, enclit. πω,) not even yet, not yet.

οὐσώδες, adv. (οὐρ εώς,) from heaven.

οὐσώδες, οὐ, ὁ, plur. οὐσώδει, οὐν, οὐ, heaven, the heavens.

οὐς, ὡς, τό, an ear; plur. τὰ ὡτα, the ears.

οὐτε, conj. (οὐ, enclit. τε,) and not, also not, neither, nor, not even.

οὐτος, αὐτης, τοῦτος, pron. demonst. this, that, this person, this man, reference being had to the person or thing just before men-
tioned, or to what immediately follows.

οὐτως, also οὔτω before a con-
sonant, demonstr. adv. in this manner, on this wise, so, thus.

ὁδειν, f. οδεινησω, to owe, to be indebted; to be fit, proper; I ought.

ὁδηλομός, οὗ, οὐ (ὁδομας,) an eye.

ὁδιλεώ, ὃ, f. ἢσω, (ὁδιλος,) to harass with crowds, tumults; to mob, vex.

ὁδιλοποιεω, ὃ, f. ἢσω, (ὁδιλος, 
ποιεω,) to gather a crowd, to raise a mob.

ὁδιλος, οὐ, ο, a crowd, throng, mul-
titude, great number, the common people, the rabble; and hence, tu-
mult, uproar.

II.

παθητός, οὐ, ὁ, ἦ, adj. (πάσχω, παθίνω,) liable to suffering, destined to suffer.

παθείνω, f. εύσω, to train up a child, to educate, discipline, correct, chasten.

παθίσκῃ, ἦσ, ἦ, a girl, young maiden; a female servant, a bond-
maid.

παις, παιδός, ὁ, ἦ, a child. a boy,
youth, girl, maiden; an attendant, minister.

παλιγγενεσία, ἦσ, ἦ, (πάλιν, γέ-
νεσις,) regeneration, renewal, restoration, restitution.

παλιν, adv. back, back again; again, another time.

Παμφυλία, ἔς, ἦ, Pamphylia, a district of Asia Minor.

πανουκί, adv. (πᾶς, ὅλος,) with all one's household.
πανταχοῦ, adv. (τὰς,) in all places, everywhere.

πάντη, adv. (πᾶς,) everywhere, 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. παρίζην, to go by one's side, to accompany; to go aside from, to transgress.

παραβάλλει, f. βαλῶ, to throw near, to place side by side, to compare, to go or come to a place.

παραβάλλομαι, f. ἀσομαι, depon. mid. to force, to do violence, to compel, restrain.

παραγγελία, ας, ἦ, (παραγγέλλω,) announcement, declaration; command, charge, precept.

παραγγέλλω, f. γελῶ, (ἀγγέλλω,) to announce to, to direct, command, charge.

παραγινομαι, f. γενήσομαι, to come, to approach, to arrive; to be near, to be present.

παραδίχομαι, 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.

παραθεωρῶ, ὦ, f. ἄσω, to consider, examine a thing beside another, to compare; to overlook, neglect, slight.

παρανεώ, ὦ, f. ἐσω, to exhort, to admonish.

παρατίσομαι, οὐμαι, f. ἡσομαι, depon, mid. to ask aside or away, to deprecate, to avert by entreaty, to beg off.

παρακαλέω, ὦ, f. ἒσω, to call to aid, to beseech, entreat; to exhort, admonish.

παράκλησις, εως, ἦ, 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.

παράλειψις, εως, ἦ, to lay near, and mid. to lie near; in N. T. mid. παράλιγομαι, to lay one's course near, i. e. to sail near or along by a place or coast.

παράλυσις, εως, f. ὕσω, to loosen from the side, to disjoin, to dissolve, relax, enfeebles.

παρανομεῖ, ὦ, f. ἦσω, to transgress or violate law.

παραπλάσω, f. εὔσομαι, to sail near, by, past a place.

παράσημος, ou, ὡ, ἦ, used of a false or genuine stamp, in N. T. having a sign or badge.

παρασκευάζω, f. ἀσω, to make ready, to prepare at hand, as food.

παρατίθειν, f. ἵνω, to stretch out near, by or to, to extend, prolong, continue.

παρατηρέω, ὦ, f. ἔσω, to have an eye near, to watch closely, to observe carefully.

παρατίθημι, f. θησω, 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.

παραγγελχανω, 2 aor. παρέγχον.
πειθαρχεύω, ὦ, ἡ, ἡς, (πειθαρχεύος,) to obey a ruler, to obey.

Πηθώ, ὁς, ους, η, Πίθω, the goddess of persuasion, and hence persuasion, persuasive discourse.

πείθω, f. πείθω, 2 perf. πείθεθα, perf. pass. πείθεμεν, 1 aor. pass. πείθοντα, to persuade, convince, to persuade, quiet, to assent to, obey, follow; to confide in, rely upon.

περαίζω, f. ἀσώ, (πείρα-) to make trial of, to try, attempt; to prove, put to the test.

περασμός, oú, o (περαίζω,) trial, proof, temptation.

περάω, ὦ, f. ἀσώ, to try, to attempt, to essay.

πελάγος, ᾗς, ους, τό, the sea.

περίππος, f. ψώ, to send, transmit.

πεντε, οί, αἱ, τά, indecl. Ἰεος.

πεντάκοστα, οἰ, αἱ, τά, indecl. fifty.

πεντηκοστή, ἡς, ἡ, a Jewish; in N. T. Pentecost, the day of Pentecost, one of the three Jewish festivals.

Πέργα, ἡς, ἡ, Perge, the chief city of Pamphylia.

περί, prep. gov. gen., dat., and accus. around, about, of, concerning, for, on account of, because of.

περίαγω, ἢς, ἂς, to lead about, to go about, to go up and down.

περιαρχεύω, ὄ, ἡ, ἡς, 2 aor. περιαρχεύω, to take away: ex: up what is round about, to take away wholly.

περιστρέφω, ἡς, ἢς, to flash or shine around.

περιβάλλω, f. βαλλω, to cast or throw around, to put on, to clothe.

περιφέρω, οὖ, ὦ, ἡ, adj. careful,
περιτρίπνω, f. ἴω, to turn about, to make.
περίχωρος, ου, ὁ, ἡ, adj. around a place, circumjacent.
πεταυνόν, οurrect, τι, a bird, fowl.
πίτρος, ου, ὁ, a rock, stone; in N. T. Peter, the surname of Simon, one of the apostles.
πιδάλων, ιου, τό, (πηδόν), a helm, a rudder.
πιάζω, f. ἄσω, to press, hold fast; to take, to seize.
πιπρία, ας, ἡ, (πιπρό), bitterness.
Πιλατός, ου, ὁ, Pilate, i.e. Pontius Pilate, in the time of whose procuratorship our Saviour was crucified.
πιπλημμύρ, f. πλήσω, 1 aor. ἵππησα, 1 aor. pass. ἵππησθην, to fill, to make full; to be filled, to be wholly imbued, affected, influenced.
πιπρημη, f. πρῆμω, to set on fire, to burn, to be inflamed so as to be swollen (Acts 28, 6).
πίνω, f. πιόμαι, 2 pers. πίσσαι, 2 aor. ἓπιν, perf. πίπωκα, to drink, to imbibe.
πιπράσκω, perf. πιπρασκα, perf. pass. πιπρασκαί, 1 aor. pass. ἵππράσκηθην, to traffic away, to sell.
πίπτω, f. πεπόμαι, 2 aor. ἵπτεσα, 1 aor. ἵπτεσα, to fall, to fall down or prostrate.
Πισιδία, ας, ἡ, Pisidia, a district of Asia Minor.
πιστεύω, f. ἐνσώ, (πιστις), 1 aor. ἵπτεσα, perf. πεπιστεύκα, pluperf. πεπιστεύκεια, (Att. for πεπιστεύκεια) to have faith, to believe, to trust; to intrust, commit.
πίστις, εσώ, ἡ, faith, belief, trust; faithfulness, sincerity; a pledge, promise.
πιστός, ὁ, ἡ, ἰν, faithful, trustworthy.
πλατεία, see in πλατές.
πλατές, εία, ὁ, broad, wide; ἡ πλατεία, ες, ὁδός, a broad way, wide street.
πλείων, ους, ὁ, ἡ, neut. πλεῖον, more, many, very many.
πλευρά, ἄς, ἡ, the side.
πλέω, f. πλέομαι, to sail.
πληγή, ἡ, ἡ, (πλήγωσα), a stroke, stripe, blow; a wound.
πληθός, εος, ους, τό, (πληθημυ), fullness, a multitude, a great number, the multitude, the populace.
πληγή, prep. and adv. more than, over and above, besides, except, but, nevertheless.
πληρης, εος, ους, ὁ, ἡ, adj. full, filled; complete, perfect.
πληρῶ, ὁ, f. ἄσω, to make full, to fill, furnish, impart; to fulfill, to accomplish, to complete.
πλησιον, adv. near, near by.
πλεῖον, ου, τό, (πλέω), a ship, vessel.
πλόος, contr. πλούς, gen. ὅου, οὗ, also gen. πλόος, sailing, navigation, voyage.
πνεῦμα, ατος, τό, breath, wind; life, spirit, mind, soul, shade, manes, demon.
πνεύω, f. πνεύσαμαι, 1 aor. ἰνευεισά, to breathe, to blow.
πνευτός, ὁ, ὁντι, (πνεύω), strangled.
πνοή, ἡ, ἡ, (πνεύω) breath, blast, wind.
πνεύω, ὁ, f. ἴςω, 1 aor. ἵπτεσα, perf. πεπνεύσα, pluperf. πεπνεύσκεια, to make, to do, to bring about, to oc-
casion, to beget, to bring forth, to labour.

πουτής, oū, ð, a maker, a doer; a poet, a maker of a poem.

ποιμάνω, f. άνω, (ποιμήν,) to feed a flock or herd, to pasture, to tend, to feed.

ποιμινον, ou, το, a flock.

ποιος, ποτα, ποινον, corre1. pron. interro1. what? of what kind or sort?

πόλις, εως, η, (πόλις, πέλομα,) a city, a walled town, the inhabitants of a city.

πολιτάρχης, ou, ð, (πόλις, ἀρχω) a city-ruler, prefect, magistrate.

πολιτεία, ας, η, (πολιτείων,) citizenship, the right of citizenship.

πολιτεύω, f. ευς, (πολίης,) to administer the state, to live as a citizen, to order one’s life and conduct. πολίης, ou, ð, (πόλις,) a citizen, an inhabitant of a city.

πολλάκις, adv. (πολύς,) many times, often.

πολύς, πολλή, πολύ, gen. πολλῷ, ης, ο, many, much; great, large; vehement.

πονηρία, ας, η, (πονηρός,) evil nature, badness; evil disposition, wickedness, malice.

πονηρός, ð, ο, (πονέω, πόνος,) evil, evil-disposed, malevolent, malignant, wicked, bad, vicious.

Ποντικός, η, ον, belonging to Pontus, a Pontian.

Πόντιος, ou, ð, Pontius, the praenomen of Pilate.

Πόντος, ou, ð, Pontus, the N. E. province of Asia Minor.

Πόπλιος, ou, ð, Lat. Publius, a wealthy inhabitant of Malta.

πορεύω, f. εύς, (πόρος,) to cause to pass over, to transport; to pass, to go; to walk, to live, to conduct one’s self.

πορθέω, ð, f. ήςω, (πέρθω,) to lay waste, to ravage, destroy.

Πόρκιος, ou, ð, Porcius, the praenomen of Festus.

πορνεία, ας, η, (πορνεύω,) fornication, lewdness.

πορφυρόσωλις, εως, η, (πορφύρα, πωλέω,) a seller of purple, a purple-dealer.

πόσος, η, ou, interro1. pron. corre1. how great? how much? how many?

ποταπός, η, ον, what? of what kind, sort, manner?

Ποσιλοι, ou, o, Puteoli, a maritime town of Italy.

πός, πόδος, ð, the foot.

πράγμα, ας, το, (πράσσω,) a thing done, a deed, act, business, affair. πραγματώον, ou, το, praetorium, the general’s tent in the camp, a palace.

πράξις, εως, η, a doing, action, deed, practice, business.

πράσσω ο ττω, f. εω, 1 aor. ἔπραξα, perf. πέραξα, to do, to perform, execute.

πρεσβύτερον, ίου, το, (πρεσβύτερος,) an assembly of aged men, council of elders, senate.

πρεσβύτερος, α, ον, older, elder; as a subst. an older person, senior; as a title of dignity, an elder, the elders, the Jewish Sanhedrin, the elders of the Christian church.

πρηνής, ιος, ους, η, προς, bending forwards, prostrate, headlong.
πρίον, adv. of time, before, formerly.

Πρίσκα, ης, ἡ, Priscia; dimin. Πρίσκιλλα, ης, ἡ, Priscilla, the wife of Aquila.

Πρίσκιλλα, see in Πρίσκα.

πρό, prep. gov. gen. before, above, in preference to.

προάγω, f. ἐξ, to lead forth, to bring forth; to go before, to proceed.

προβάλλω, f. βάλλω, to cast or thrust forward; to put forward or forth.

πρόβατον, ou, τό, a sheep, plur. sheep.

προβιβάζω, f. ἀνά, to cause to go forwards, to cause to advance.

προφητικός, f. γνώσις, to know before, to be before acquainted with; to foreknow, to fore-determine.

προφητεύω, εν, ὅ, foreknowledge, fore-determination, eternal purpose, counsel.

προδότης, ou, ὁ, (προδίδωμι,) a betrayer, traitor.

προείδων, 2 aor. (ἰδων,) to see before, to foresee.

προείπων, aor. 2, perf. προείρηκα, to say before, to foretell, to predict, προείω, see προείπων.

προέρχομαι, f. ελέυσομαι, 2 aor. προῆλθον, depon. mid. to go forward, to go further, to pass on, to go first, to proceed.

προθέσεις, εως, ἦ, (προτίθημι,) a setting before, a setting out, exposure; in N. T. spoken of the show-bread, bread of presence; purpose, counsel, resolve.

προθυμία, ας, ἡ, (πρόθυμος,) predisposition, readiness, alacrity of mind.

προκαταγγέλλω, f. ἐλεύς, to announce beforehand, to foretell.

προκατάρασφα, f. τρώγω, f. ἐξ, to proclaim beforehand, to announce or preach beforehand, to have before announced.

πρόνοια, ας, ἡ, foresight, providence, provision.

προοδεύω, ὁ, perf. προείρηκα, to foresee, to see before, to have before one's eyes, to have seen before.

προοπερίω, f. ἐν, to set bounds before, to predetermine, to predestinate.

προφητεύω, f. ὄνω, to send on before, to send forward, to bring on one's way, to accompany.

προφητής, ἔος, αὐς; ὁ, ἡ, falling forwards, prone, inclined; precipitate, headlong, rash.

προφέρεωμαι, f. εύσομαι, 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. ἐξ, 2 aor. προσήγα-γων, to lead or conduct to any one, to come or draw near, to approach.

προσαπελλώ, ὁ, ἢ, to threaten further.

προσέρχομαι, f. ἔσομαι, depon. pass. to need besides.

προσέχομαι, f. ἔρωμαι, depon. mid. to receive to one's self, to admit, to expect, to wait for.

προσδοκάω, ὁ, ἢ, to look for, to expect, to think, suppose.

προσδοκία, ας, ἡ, a looking for, expectation.

προσεῖω, ὁ, ἢ, to permit or suffer further.

προσέρχομαι, f. ἔσομαι, depon.
Προσευχή—Προφήτης.

mid. to come to or near to any place, to approach.  
προσευχή, ἤς, ἡ, prayer; by meton, a place of prayer.
προσεύχομαι, f. ἔσομαι, depon. mid. imperf. προσηυχόμην, 1 aor. προσηυχάμην, to pray to, to offer prayer, to supplicate.
προσέχω, f. ἔσω, 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.
προσήλυτος, ου, ὁ, ἡ, (προσέρχεσθαι) a stranger, sojourner, presbyter.
προσκαλέω, ὁ, f. ἔσω, to call to, to summon, to send for.
προσκαρτερέω, ἡ, f. ἡσώ, to be strong or firm towards any thing, to endure or persevere in, to remain near, to attend upon.
προσκελεσθώ, ὁ, f. ἐσω, to give or assign by lot, to allot to.
προσκλίνω, f. νῦν, to incline or lean towards, to favour, to adhere to.
προσκολλάω, ὁ, f. ἡσώ, to give to, to adhere to, to join one’s self to.
προσκυνέω, ὁ, f. ἡσώ, to kiss towards, as one’s hand towards another person, to do reverence or homage, to worship, to adore.
προσκλαίω, ὁ, f. ἡσώ, to speak to or with any one.
προσταμβάνω, f. λήψομαι, to take thereto, to receive besides, to take to one’s self.
προσεύμων, f. νῦν, to remain at or with, to continue with, to adhere to, to persevere.
πρόσεπεινος, ου, ὁ, ἡ, very hungry.
προσεχήγυμνος, f. ἔσω, to fix or fasten to, to affix.
προσπέπτω, f. πέσειμαι, to fall towards or upon, to strike against, to fall down to or before.
προσπορεύομαι, οὐμαι, f. εὐσομαι, depon. to go or come to any one.
προσάγων αὐτῶ, f. ἔσω, to arrange or set in order towards, to prescribe to, to command.
προσετίθημι, f. θήσω, imperf. προσετίθην, to join unto, to add, to do again.
προσφάτως, adv. recently, lately.
προσφέρω, 1 aor. προσήνεγκα, 2 aor. imperat. προσένεγκε, perf. προσήνεγχα, to bear, to bring to, to offer, to present.
προσφορά, ἡ, ἡ, (προσφέρω,) an offering, oblation.
προσφεύνω, ὁ, f. ἡσώ, to speak to, to address.
προσωπολήπτης, οῦ, ο, (πρόσωπον, λαμβάνω,) a respecter of persons.
πρόσωπον, ου, τὸ, (πρός, ὑψί,) the face, visage, countenance; presence, person; surface.
προσείνω, f. εἰσώ, to pretend, stretch forth or out, to stretch forward, to extend before.
προσθηθήμι, f. θήσω, to set or put before, to propose to one’s self, i.e. to purpose, to set forth, to publish.
προστίθω, f. ψώ, to turn forward, to propel, to impel, to exhort.
προϋπάρχω, f. ἔσω, to begin before, to do first, to be or exist before.
πρόφασις, εἰς, ἡ, (προφαίνω,) εἰςω, premise, pretext.
προφητεία, ας, ἡ, a prophesying, prophecy.
προφητεύω, f. εἰσώ, (προφήτης,) to act as a prophet, to prophesy, to foretell, predict.
προφήτης, οῦ, ὁ, (προφήμι,) a
prophet, a foreteller of future events.

προφητής, f. ισων, depon. mid. to hand forth, to appoint, choose, destine.

προφετονεύω, ά, f. ήσω, to choose before, to choose beforehand.

Πρόχορος, ου, ά, Προχωρος, one of the seven primitive deacons.

πρύμνας, ης, ή, the hindmost part of a ship, the stern.

πρωτός, adv. early, in the morning.

πρώτα, άς, ή, the forward part of a ship, the prow.

πρώτος, ης, ου, foremost, first, the first; neut. as adv. of place, order, or time, first, first of all, chiefly, especially.

πρωτοστάτης, ου, ά, (πρώτος, ισημι) one who stands first, a leader.

Πτολεμας, ίδς, ή, Πτολεμας, a maritime city of Palestine.

Πύθων, ονος, ά, Python.

πυρπός, ής, άν, thick, firm, solid, frequent, often.

πύλη, ης, ή, a door, gate.

πυλών, άνος, ου, a large door, gate.

πυρθανόμαι, f. πεσομαι, 2 aor. ἐπιθυμην, to ask, to inquire, to examine, to learn, to hear.

πῦρ, ρός, τό, fire.

πυρᾶδι, ἄς, ή, (πῦρ,) a fire, i. e. as burning fuel.

πυρετός, οῡ, ά, (πῦρ,) febrile heat; a fever.

Πυρρός, ου, ά, Πυρρός, the father of Sophater.

πώλω, ου, f. ήσω, to trade away, to barter, to sell.

πῶς, interrog. adv. correl. to πῶς, ὡς, ὡς, how? in what way or manner? by what means?

P.

ρᾶβδις, ά, ισω, (ράβδος,) to beat with rod, to scourge.

ρᾶβδούχος, ου, ά, (ράβδος, ἔχω,) a rod-holder, a lister.

ρᾶβδουργία, ας, ή, ἕως, light work, levity; wickedness, crime.

ρᾶβδουργία, ας, ή, ease or lightness of doing; levity in doing; in N. T. wickedness, profligate wonning, subtlety.

'Ρέθαιαν or 'Ρεθαίαν, ου, ά, indec. Remphan, Rephan.

'Ρηγίου, ου, τό, Rhegium, a city on the coast, near the S. W. extremity of Italy.

ρῆμα, ονος, τό, (δώ,) a word, saying, speech, discourse, thing, matter, affair.

ρήτωρ, ορος, ά, ος speaker, orator.

ρίπτω, ω, only in the 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.

'Ρόδη, ης, ή, Rhoda, pr. name of a handmaid.

'Ρόδος, ου, ή, Rhodes, a celebrated island lying off the coast of Caria in Asia Minor.

ῥόμη, ης, ή, impetus, impulse, onset; a street, lane, alley.

'Ρωμαῖος, ου, ά, (Ρώμη,) a Roman, a Roman citizen.

'Ρώμη, ης, ή, Rome, the capital of
Italy, and the chief city of the Roman empire.

\( \rho \omega \nu \mu \mu \), f. \( \rho \omega \appa \), to strengthen, to make firm. In N. T. only imperat. \( \iota \rho \rho \omega \sigma \), as a formula at the end of epistles, like the Lat. \( \textit{vale} \), Eng. farewell.

Σ.

\( \Sigma \alpha \beta \beta \alpha \alpha \), ou, τό, \textit{Sabbath}, a week, se'night.

Σαδδουκαίος, ou, ὁ, a Sadducee.

Σαλαμίς, ἵνα, Ἁ, Salamis, one of the chief cities of Cyprus.

σαλέω, f. εἰσίν, to move to and fro, to shake, to move in mind, to agitate, disturb.

Σαλμών, ης, ἥ, Salmone, a promontory on the eastern side of the island of Crete.

Σαμαρία, ας, ἥ, Samaria, a celebrated city near the middle of Palestine.

Σαμοθράκης, κας, ἡ, Samothrace, an island in the N. E. part of the Ægean sea.

Σάμος, ou, ἡ, Samos, an island in the Ægean sea.

Σαμουήλ, ὁ, indec. \textit{Samuel}, a celebrated Hebrew prophet.

σαμάλων, ou, τό, a sandal.

σανίς, ἴδος, ἢ, a board, plank.

Σαούλ, ὁ, indec. Saul, the first king of Israel.

Σαφείρη, ης, ἡ, Sapphira, the wife of Ananias.

σάρξ, σαρκός, ἡ, flesh.

Σάρων, ὁ, ὁ, Saron, a tract of rich pasture-land on the sea-coast between Cesarea and Joppa.

Σαραίν, ὁ, indec. also \textit{Σαραγάς}, ἄ, ὁ, Satan, pr. name of the prince of the fallen angels.

Σαῦλος, ou, ὁ, Saul, the Jewish name of the apostle Paul.

σιβασμα, τος, τό, (σιβάςκομαι,) an object of worship, a god, divinity.

σεβαστός, ἢ, ὁ, venerated, august, Lat. \textit{Augustus}, an honorary title of the Cæsars, first assumed by Cæsar Octavianus, and retained by his successors as a personal appellation.

σιβω, depon. pass. to be sly, timid; to reverence, venerate, worship God.

σιμως, οῦ, ὁ, (σίω,) motion, a shaking, concussion; a tempest, an earthquake.


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, ou, ὁ, Sergius, i. e. Sergius Paulus, a Roman proconsul.

σήμαινω, f. αὖ, (σῆμα,) 1 aor. ἵσημαι, to give a sign or signal, to signify, make known, declare.

σημεῖον, ou, τό, (= σήμα,) a sign, signal, token, wonder, miracle.

σημερον, adv. to-day, this day; at this time, now.

σιγάω, ὁ, f. ἡσιω, to be silent, still, to keep silence, to keep secret.

σιγή, ης, ἡ, (σιγάω,) silence.

σιδήρος, ou, ὁ, iron.

Σιδών, ὁ, ὁ, Sidon, a celebrated city of Phenicia, situated on the sea-coast north of Tyre. It is now called Saide.
**Σιδώνιος—Σταυρός.**

Σιδώνιος, ια, ουν, Sidonian.  
σιδώνιος, ου, ο, a dagger-man, assassin, robber.

Σιλας, see in Σιλωανός.  
Σιλωανός, ού, ο, Silenus, also contr. Σιλας, α, ο, Silas, pr. name of the companion of Paul in his journeys in Asia Minor and Greece.

συμμίσθιον, ου, το, an apron, probably of linen, worn by artisans.

Σίμων, ονος, ο, Simon, pr. name of several persons in N. T.

Σινα, τό, indec. Sinai, a mountain in Arabia, where the Mosaic law was given.

σινόν, ου, τό, grain, corn.
σινός, ου, ο, wheat, grain, corn.
σινώδως, σινώδως, ο, τό, (σινώδως) to be silent, still, to keep silence.

σκάφη, ης, η, (σκάφω) a channel, trench; a skiff, boat.

Σκευάς, ά, ο, Sceva, pr. name of a Jew who had been a chief priest.

σκηνή, ης, η, (σκηνώ) apparatus, equipment, furniture, implements.
σκηνώς, ος, ους, τό, a vessel, utensil, implement.

σκηνή, ης, η, a booth, hut, tent; the tabernacle.

σκηνοτοπίος, ου, ο, (σκηνή, ποιεῖ) a tent-maker.

σκήνωμα, τος, τό, (σκήνωμα) a booth or tent pitched, a tabernacle, a dwelling, temple.

σκία, ας, η, shade, shade.

σκληρός, ο, ον, (σκληρύναι, σκίλλω) dry, hard, stiff, hoarse, harsh, severe.

σκληροτάχηλος, ο, η, adj. hard-necked, stiff-necked, perverse.

σκληρόνω, f. νῦν, to make dry and hard, to harden, to make obstinate, perverse.

σκλόνος, ο, ο, crooked, perverse, wicked.

I. σκότος, ου, ο, darkness.
II. σκότος, σος, σος, τό, darkness, ignorance, blindness.

σκωληκόβρωτος, ου, ο, η, adj. worm-eaten, devoured of worms.

Σολομών, Solomon, pr. name of the son and successor of David, celebrated for his wisdom, riches, and splendour.

σός, σή, σόν, pron. poss. thy, thine.

σοῦδαρον, ου, τό, a sweat-cloth, a handkerchief, napkin.

σοφία, ας, η, (σοφός) wisdom, skill, good management.

σωτήρ, ος, ο, savior, to draw, to draw out.

σύκα, ας, η, a cord, rope; a band, troop, company.

σύρμα, ατος, τό, (σύρμω) seed, as sown, scattered; used tropically for posterity.

συρμαλόγος, ου, ο, η, (συρμαλόγο) seed-gathering, seed-picking; in N. T. a trister, babbler, i.e. one who picks up and retails trifling things.

σπίτι, ος, τό, to urge on, to hasten, to make haste.

σπάδαγχανον, ου, τό, an intestines, bowels; plur. τα σπάδαγχανα, the inwards, bowels.

σπυρις, ιδος, η, (σπυρί) a basket!

στάσις, εως, η, (στάσιμο) a setting up, erection; an uproar, sedition, dissension.

σταυρός, ο, η, ά, ου, (σταυρός) to stake, to drive stakes, pales, etc. In
Στέμμα—Συμβαίνω.

N. T. to arrange, to nail to the cross.

στέμμα, aroç, τό, (στέφω,) a fillet, garland, wreath.

συγγένευ, ὁ, ἡ, (συγγενής,) a kinsman, kindred, relationship, kinmen, family.

συγγενής, ές, ές, oúς, oúς, ὁ, ἡ, adj. kin, kindred, related; a kinmen, relative.

συγκάθημαι, to sit down with, to sit with.

συγκαλίω, ὁ, f. ἐσω, to call together, to convene.

Συγκαταβαίνω, f. βησομαι, to go down with, to descend in company with.

συγκαταυπηρίζω, f. ἐσω, to count down with, to reckon or number with others.

συγκατασκευάζω, ὁ, f. ἐσω, to move with, to move together, to stir up at the same time.

συγκομίζω, f. ἐσω, to take up and bear together, to bring together, to collect, to bear away together, as a corpse for burial.

συγκώ, and συγκίνω, imperf. συγκίνοι and συγκίνον, perf. pass. συγκίνημαι, 1 aor. pass. συγκίνηθην, to pour together, to confound, to confuse, to excite, to put in uproar.

συγκίνων, see in συγκίνω.

σύγχυσις, ἔσω, ἡ, confusion, tumult, uproar.

συνηπτίζω, ὁ, f. ἔσω, to seek together, to inquire of one another, to question with; to question or reason with any one.

συνήπτησις, ἔσω, ἡ, question, reasoning, discussion.

συλλαλίω, ὁ, f. ἔσω, to speak with, to confer with.

συλλαμβάνω, f. λήψομαι, to take together, to seize, to apprehend.

συμβαίνω, 1. βησομαι, 2 aor.
Συμβάλλω—Συνέρχομαι.

Συνίβην, to] come or happen to-gether.

Συμβάλλω, f. βαλω, to throw, send, strike together, to discourse with, to dispute with, to consult together, to confer benefit, to contribute, to meet with.

Συμβάλλαζω, f. ασω, to make come together, to join together, to gather, infer, conclude; to prove, demonstrate.

Συμβούλεω, f. εισεω, to counsel with, to give counsel, to advise.

Συμβούλιον, ου, τό, (σύμβολος,) counsel, consultation; a council, meton. counsellors.

Συμών, ὁ, indec. Simeon, the second son of Jacob, the pr. name of several persons in Ν. Τ.

Συμπαραλαμβάνω, 2 aor. ἔλαβον, to take along with, as a companion on a journey.

Συμπάρεμι, to be present with any one.

Συμπίνω, 2 aor. συνίπον, to drink with any one.

Συμπληρῶ, ὥ, f. ωσω, to fill up altogether, to fill wholly.

Συμφαγεῖν, see in συνεθέω.

Συμφέρω, 1 aor. συνήνεγκα, to bear or bring together, to collect.

Συμφωνώ, ὥ, f. ἤσω, to sound together, to be in union, to accord; to agree together.

Συμψηφίζω, f. ἰσω, to reckon together, to compute.

Σύν, prep. gov. dat. with, implying near and close connexion.

Συνάω, f. ἵω, to lead or bring together, to collect, assemble, convene.

Συνανωγή, ἥς, ἡ, (συνάγω,) a col-
go or come with any one, to accompany, to come together, converse, assemble.

συνεσθίω, 2 aor. συνίφαγον, to eat with any one,

συνεσθίω, ἵνα, ὀν, (συνήματος), discerning, intelligent, sagacious.

συνενδοκώ, ὁ, f. ἡ, now, to think well of with others, to approve, as sent to.

συνεφίστημι, in N. T. only 2 aor. συνεπίστητος, intran, to stand upon together, to assail together.

συνίκω, f. ζω, to hold or press together, to hold fast, to shut up, to constrain, to compel.

συνθρόνω, f. ψω, to break together, to crush.

συνίμμι, f. συνήσω, 1 aor. συνήκα, 2 aor. συνή; also pres. συνίω, 3 pers. plur. συνιώνε, to send or bring together; to discern, perceive, to be aware of; to understand, comprehend.

συνοδεύω, f. εἰσω, to be on the way with one, to travel or journey with.

συνομιλώ, ὁ, f. ἡς, to be in company with, to converse with.

συνομορίω, ὁ, f. ἡς, to border together, to be contiguous with.

συντελέω, ὁ, f. ἵσω, to end or terminate together, to end altogether, to finish wholly, to complete.

συνίθησις, f. ἡς, to set or put together, to agree or covenant together or with, to assent.

συντόμως, adv. concisely, briefly.

συντρέχω, 2 aor. συνίδραμον, to run with, to run together.

συντρόφος, ou, ὁ, ἡ, adj. nourished together; in N. T. subst. one brought up or educated with another, a comrade.

συνυφαζόμαι, ας, ἡ, (συνυφαζόμαι) to swear together, a conjuration, conspiracy.

Συράκουσαι, ἄν, al, Syracuse, the capital of Sicily.

Συρία, ας, ἡ, Syria, a large and celebrated country in Asia, in its most extensive sense, lying between the Mediterranean and the river Tigris, thus including Mesopotamia.

σύρως, ὑς or εν, ἡ, (σύρως), syrtis, i. e. a sand-bank, a shoal, quicksand.

σύρω, f. υρῶ, to draw, drag, haul.

συστίλλω, 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, ἦς, ἡ, a gathering together, a concourse, multitude; combination, conspiracy.

I. Συχήμι or Σχήμι, ἡ, Sychem (Heb. Shechem), a city in the mountains of Ephraim.

II. Συχήμ, ἵ, indec. Shechem (Heb. Shechem), pr. name of the son of Hamar.

σφάγη, ἦς, ἡ, (σφάζω), slaughter, sacrifice.

σφάγων, ou, τό, (σφάζω), a victim as slaughtered in sacrifice.

σφόδρα, adv. vehemently, greatly, very much.

σφοδρός, adv. vehemently, greatly, very much.

σφυρή, οὖ, τό, the ankle.
Σχεδόν—Τέσσαρες.

σχεδόν, adv. near, nearly.
σχίζω, s. low, to split, to rend, divide.
σχονίων, ou, τό, a cord, rope.
σχολή, ἡς, ἡ, leisure, rest, vacation; in N. T. σχολή, school.
σώζω, f. σώσω, perf. pass. σώσαμε, i sacc. pass. ισώθηκα, to save, deliver, preserve; to heal, restore to health.
σώμα, ατόμο, τό, a body.
Σώπαρσος, ου, ὁ, Σωπάτωρ, pr. name of a Christian at Beroea.
Σωθινίς, ου, ὁ, Σωθηνα, pr. name of a Christian convert.
σωτήρ, ἡρός, ὁ, a saviour, deliverer, preserver; spoken of Jesus as the Messiah, the Saviour of men.
σωτηρία, ας, ἡ, (σωτήριον, safety, deliverance, preservation, salvation.
σωτήριον, ou, ὁ, ἡ, (σωτήριον) adj. saving, bringing salvation.
σωφροσύνη, ἡς, ἡ, soundness of mind, sanity.

Τ.

Ταβίρνα, ὁν, αὐτός, only in the phrase Τρεῖς Ταβίρναι, Lat. Τρεῖς Ταβέρναι, the Three Taverns, a small place on the Appian Way, about 33 miles from Rome.

τακτός, ὁ, ὁν, (τάσσω, τάσσομαι) set in order, arranged, fixed, appointed.

ταπεινοφροσύνη, ης, ἡ, (ταπεινοφροσύνη) lowliness of mind, humility.

ταπεινών, σε, ὁ, ἡ, (ταπεινών) to make low, to depress.

ταπεινώσον, εἰς, ἡ, (ταπεινώσαι, a making low, depression; low estate, humiliation.

ταράσσω or τρω, f. ἐω, to stir up, to trouble, to agitate, to disquiet.

τάραχος, ou, ὁ, (τάραχος) stir, commotion, confusion.

Τάρσος, ἵως, ὁ, (Τάρσος) a Tarionic.

Τάρσος, ou, ἡ, Tarso, the celebrated capital of Cilicia.

τάρσω or ττω, f. ἐω, to order, set in order, arrange, appoint.

τάρτος, ou, ὁ, a bull, bullock.

τάρταρον, adv. most speedily, most quickly.

ταχύς, ταχύς, ἄτιον, τό, (ταχύς, ταχύτης) quickness; τον τάχυ, adv. quickly.

ταχύς, εἰς, ὃ, quick, swift, nimble.

τε, an enclitic copul. part. end.

τάχος, εἰς, εἰς, τό, a wall.

ταχύμαιν, ou, τό, a short sign, certain token, infallible proof.

τάκτων, ou, τό, (τάκτω) a child.

τελεως, ὁ, f. ἡ, (τελεος) to complete, to make perfect, to finish.

τελευτάω, ὁ, f. ἡ, (τελευτή) to end, finish, complete.

τελεος, ὁ, f. ἡ, (τελεος) to end, finish, accomplish, fulfill.

τεινάς, αρός, τό, a wonder, prodigy, portent.

Τετρακύλλος, ou, ὁ, Τετρακύλλος, pr. name of a Roman orator employed by the Jews against Paul.

τεταράκοντα, oί, αἱ, ἅ, indec. forty.

τεταράκοντας, ἵως, εἰς, εἰς, ἤ, adj. of forty years.

τέσσαρες, oί, αἱ, neut. -ης, gen. oν, card. adj. four.
Τεσσαρεσεκαίδεκατος—Τρόπος.

τεσσαρεσεκαίδεκατος, η, ου, ordin. adj. fourteenth.
πίσταρπα, η, ου, ordin. adj. the fourth.
τετράδιον, ου, τέ, a quaternion of soldiers.
τετραμεσίλων, αυ, α, four thousand.
τετραθέων, αυ, α, four hundred.
τετράκτυος, εν, ο, a tetarch.
τίγχη, ης, ης, (τίγχε, τίγχη) an art, trade, craft, skill.
τιγχίτης, εν, ο, (τιγχη) an artificer, artisan, craftsman.
τιμέω, ὃ, τιμ, to keep an eye upon, to watch, to observe attentively, to guard.
τίγχις, εν, ἡ, (τιγχίς) a watching, observance, guard, ward, prison.
τίθημι, τιθημ, 1 aor. θίθημα, perf.
τιθέμαι, το θημ, put, place, lay, appoint, constitute.
τιμάω, ὃ, τιμ, (τιμάω) to hold worth, to esteem, esteem, honour, reverence.
τιμή, ης, ης, (τιμα) esteem, honour, respect, reverence.
τιμος, α, ου, (τιμά) hold worth, esteemed, honoured, estimable, honourable, dear, precious.
Τιμόθεος, ου, ο, Timotheus, Timothy, a young Christian of Derbe, selected by Paul as the companion of his travels.
Τίμων, ὁμο, ο, Timon, pr. name of one of the seven primitive deacons.
τιμωρώ, ὃ, τιμ, to help, to succour, to vindicate, to punish.
τίς, neut. τι, gen. τίνα, indef. pron. enclit. one, some one, a certain one.
τίς, neut. τι, gen. τινός, interrog. pron. who? which? what?
tις, τινυτις, τινύτιο, of this kind or sort, such.
τόιχος, ου, ο, a wall of a house.
τεμμίων, ο, τιμίων, τεμμύρα, to have courage, boldness, confidence.
τόπος, ου, ο, place, spot, abode, condition.
τούτοις, τούτῳ, τούτῳ, so great, so much, so many.
τότε, adv. demonst. them, at that time.
τονύριος, crisis for τούρι los, that is, id est, i. e.
τραχεία, ης, η, a table, by meton. food, a broker's bench or office, a bank.
τραχυμάχεω, τραχυμάχη, to wound.
τραχυλός, ου, ο, the neck, neck.
τραχύς, τραχυς, ο, rough, unpolished.
τρείς, τρεῖ, τρει, card. num. three.
τρέψω, (τρέψω), to tremble at, to fear, to be afraid.
τρέψω, τρέψω, to make thick or fat by feeding, to feed, nurse, nourish.
τριψία, ας, ης, (τριές, τριες) the space of three years.
τρίς, adv. thrice, three times.
τρισχίλιος, αυ, α, three thousand.
τρίτος, η, ου, ordin. adj. the third.
τρόπος, ου, ο, (τρόπω) a turning, turn, manner, way, mode; in N. T. in adverbial constructions, as καθ' ἐν τρόπον, in what manner, as, even as.
τροποφόρεω, ὁ, f. ἡσώ, to bear with the turn of any one.
τροφή, ἡ, ὢ, food, nourishment, sustenance.
Τρόφιμος, οῦ, ὁ, Tropheimus, pr. name of a Christian at Ephesus.
Τρωάς, ἄδος, ἡ, Troas, a city of Phrygia Minor.
Τρωγύλλιον, οὐ, τό, Trogyllium, a town and promontory on the western coast of Asia Minor.
τυγχάνω, f. τυχόμαι, 2 aor. ἴτυχ- χώ, perf. τυγχάνειν, to hit, strike, reach; to attain unto, to obtain, gain, receive, to fall out, to happen, to chance.
τύπος, οῦ, ὁ, (τύπτω,) a type, a mark, print, impression, figure, form, pattern.
τύπτω, f. ἢς, to beat, to strike, to smite.
Τύραννος, οῦ, ὁ, Tyrianus, pr. name of a man at Ephesus.
Τύρις, οὐ, ἦ, adj. Tyrian.
Τύρος, οὐ, ἡ, Tyre, the celebrated emporium of Phenicia.
τυφλὸς, ἡ, ὁν, blind, ignorant, stupid.
τυφωνικός, ἡ, ὁν, τυφωνικός (i.e. like a whirlwind), violent, tempestuous.
Τύχικος, οὐ, ὁ, Tycheius, pr. name of a Christian teacher.

γ.

ὑβρίζω, f. ἴσω, (ὑβρίς,) to act with insolence, wantonness, wicked violence; to treat with insolence, to injure, abuse.
ὑβρίς, εῶς, ἡ, pride, arrogance; insolence, contumely; injury, harm, damage.
ὑγίης, ἵος, ὦς, ὁ, ἦ, adj. sound, healthy, well.
ὕδρα, ὑδάτος, τό, water.
ὕερος, οὖ, ὁ, (ὑώ,) rain.
ὑλός, οὖ, ὁ, a son, a descendant.
ὑμῖν, Ῥωμᾶς, ἔοι, poss. pron. your.
ὑμνῶ, ὁ, f. ἡσώ, (ὑμνος,) to hymn, to sing hymns to any one, to praise in song; intr. to sing a hymn, to sing praise.
ὑπακοῦω, f. ὑπάκου, (ὑπό, ἄκου,) to hear, to listen, to obey.
ὑπαρξις, ἔσω, ἡ, (ὑπάρχω,) being, existence, possession, property, goods, substance.
ὑπάρχω, f. ἔω, 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.
ὑπερείδω, 2 aor. ὑπεροπαίω, to see or look out or over, to overlook, disregard.
ὑπερφος, αἱ, οὗ, (ὑπέρ,) over, upper; in N. T. an upper chamber.
ὑπήκος, οὐ, ὁ, ἦ, adj. listening, obedient.
ὑπηρετής, οὗ, ὁ, an under-ranker, a common sailor; hence generally, an agent, attendant; a lictor, officer, beadle; a minister, associate.
ὑπνός, οὗ, ὁ, sleep.
ὑπό, prep. gov. gen. and accus. under, beneath, from under, from, by, through.
ὑποδεικνύμε, f. ἔω, to show or point out; to teach, to signify.
Τποδέχομαι—Φιλοφρόνως.

υποδέχομαι, f. ξομαι, depon. mid. to take to one’s self, to receive to one’s self, to welcome, to entertain.

υποδίω, f. ἤσω, to bind under, to put on as sandals, slippers, to shoe; mid. υποδίομαι, to bind under or put on one’s own sandals.

υπόδημα, atos, τό, (υποδέχω,) a sandal, a shoe.

υποζωνυμι, f. ζώσω, to under-gird.

υπολαμβάνω, f. λήψωμαι, to take under, to take or receive up; to answer, to reply; to suppose, to think.

υπομένω, ἣ, τό, to remain behind, to remain under, to await.

υπονοεῖ, ᾗ, τό, to suspect, to surmise; to conjecture, suppose, deem.

υποπλέω, f. εύσωμαι, to sail under.

υπεννέω, f. εύσω, to blow gently, softly.

υποπόθιον, ou, τό, a footstool.

υποστέλλω, f. εἶλω, to send or draw under; in N.T. with λαοῦ or mid. to draw one’s self back, to withdraw one’s self.

υποστρίφω, f. ψω, to turn behind, to turn back, to return.

ὑποτρίχω, 2 aor. ὑπεδραμον, to run under, as a ship under the lee or shelter of an island.

ὑψηλός, ἡ, ὡς, high, elevated, lofty.

ὑψιστός, ἡ, ὡς, (ὑψη, ὑψος,) highest, most elevated, loftiest.

ὑψώ, ᾗ, f. ἔσω, to heighten, to raise high, to elevate, to lift up.

Φ.

φάγομαι, ἤφαγον, see in ἰσθίω. φανερῶς, adv. manifestly, openly.

φαντασία, ας, ἡ, an appearing, appearance.

Φαραώ, ὁ, indec. Παραση, i. e. the king, common title of the Egyptian kings, used as a pr. name.

Φαρισαίος, ου, ὁ, a Pharisee.

φάς, εως, ἦ, (φημι,) speech, word, report.

φάσκω, imperfect. ἤφασκον, defect. to say, to affirm.

φείδομαι, f. εἰςομαι, depon. mid. to spare, to use sparingly, to forbear.

φέρω, f. οἴσω, 1 aor. ἤνεγκα, 1 aor. pass. ἤνεψαν, 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. ἤφυγον, to flee, to fly, to escape.

Φῆλιξ, ἢ, ὁ, Φιλίξ, pr. name of a Roman procurator of Judæa.

φημι, enclit. and defect. imperfect. ἤθαν, to say, to speak, to utter.

Φήστους, ου, ὁ, Φεστας, (i. e. Porcius Festus,) a Roman procurator of Judæa, who succeeded Felix.

φθιγγομαι, f. γξομαι, depon. mid. to sound, to speak.

φιλανθρωπία, ας, ἡ, philanthropy, love of man.

φιλανθρώπως, adv. philanthropically, humanely.

Φιλιπποι, ὁ, οἱ, Philippi, a chief city of Macedonia.

Φιλιππος, ου, ὁ, Philip, pr. name of several persons in N. T.

φιλος, ἡ, ὁ, loved, dear, befriended. In N. T. a friend.

φιλόσοφος, ου, ὁ, ὁ, a philosopher.

φιλοφρόνως, adv. in a friendly-minded manner, kindly, courteously.
Φυλώ, γέγ., ὦ, (φύλαγω,) θέμε.  
φοβήω, ὦ, f. ἡσ., (φοβήσομαι) to put in fear, to terrify, to frighten, to fear, reverence, honour.
φόβος, ou, ὦ, (φόβομαι) fear, terror, affright; reverence, respect, honour.

Φωνή, ἡ, η, η, η, a sound, tone; a voice, word, speech, language.

χαίρω, f. χαίρεσις, to joy, to rejoice, to be glad.

χαλάω, f. ἄνω, l. ἀορ. pass. ἤχαλάθεσμος (obso. χαλ. ἄθ.) to let go, to relax, to loosen; to let down, to lower.

Χαλδαῖος, ou, ὦ, (χαλδαῖος) Chaldean; plur. τιν. Χαλδαῖοι, the Chaldaeans, Chaldees, a people inhabiting Babylonia.

Χαναάν, ὁ, indec. Canaan, the ancient name of Judæa or Palestine.

χαρέω, ἄγ. ὦ, (χαίρω,) joy, rejoicing, gladness.

χάραγμα, atos, τό, (χαράγματος) a graving, sculpture, stamp, sign.

χαρίζω, f. ἵσμος, δεσμ. mid. (χαρής) to gratify, to give, grant, bestow.

χάρας, ἄγ. ὦ, ἄν. χάρα, grace, favour, kindness, benefit, agreeableness.

Χαφρᾶν, ὄ, indec. Charran, a city of Mesopotamia.

χοιρίζω, f. ἄνω, (χεῖρα) to storm, to raise a storm; in N.T. pass. χοιρίζομαι, to be storm-beaten, tempest-tossed at sea.

χοιρίων, ὄνος, ὦ, rain, storm, tempest.

χειρ, ρές, ὦ, the hand.

χειραγωγίς, ὦ, f. ἡσ., to lead by the hand.

χειραγωγός, ὦ, ὦ, ὦ, a hand-leader, i.e. one who leads by the hand.
χειροποιήτος—Ψευδοπροφήτης.

Χριστιανός, οῦ, ὁ, a Christian.
Χριστός, ἡ, ἡν, anointed; ὁ Χριστός, the Christ, the Anointed, i. e. Messiah, properly an appellative of Jesus the Saviour, but oftens used as his proper name, as Ἰησοῦς Χριστός, Jesus Christ.
χρίω, f. iow, to rub gently, to anoint, to consecrate by anointing, to set apart.
χρόνος, οὐ, ὁ, time, period, season.
χρονοτριβέω, ὁ, f. ἡ ὅω, (χρόνος, τρίβω,) to wear away time, to spend time, to delay.
χρυσίων, οὐ, τό, gold, gold coin, money.
χρυσός, οὐ, ὁ, gold.
χρώς, χρώτος, ὁ, the skin, the body.
χυλός, ὁ, ὁ, ὁ, λάμα, halt, hait, crippled.
χώρα, ας, ἡ, a country, land, region, province.
χωρίζω, f. iow, to put apart, to separate, to sunder.
χωρίων, οὐ, τό, a place, country, region.
Χώρος, οὐ, ὁ, Corpus, the Lat. name for the north-west wind, and hence put for the north-west, the quarter whence Corpus blows.

Ψ.

ψαλμός, οὗ, ὁ, in N. T. a psalm, a song, often used of the Psalms, i. e. the book of the Psalms in the O. T.
ψευδής, ἰος, οὔς, ὁ, ἡ, false, lying, deceiving.
ψευδοπροφήτης, οὐ, ὁ, a false prophet.
ψεύδω, f. οὐ, to speak falsely, to lie, to deceive.
ψηλαφάω! ὦ, f. ὅσω, to touch, to feel, to handle.
ψήφος, οῦ, ὃ, a small stone, a pebble, a vote, suffrage.
ψυχή, ὑ, ἡ, the breath, life, spirit, the soul, as the immortal part of man.
ψυχός, ὑς, ὅς, τό, cold.

Ω.

Ω, interj. Ο !
ως, demonstr. adv. θυελλο, here.
ωδίν, ἰνός, ὃ, a throe, pain; sorrow, calamity.

Ωνόμα, οὐμαί, f. ήσομαι, depon. mid. (I sor. ὄνησάμην,) to buy, to purchase.
ὀρα, ας, ἡ, a time, season; spoken of the day, daytime, day.
ὀραῖος, α, οῦ, (ὀρα,) timely, reasonably.
ὡς, relat. adv. (ὡς) correl. to τοις, τος, 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!
ὡς, (i.e. ὡς εἶ,) as if, as though as it were.
ὡσερ, adv. wholly as, just as, like as, as.
ὡσε, as, like as, so as that, as that.