Review: 1st declension nouns. Decline: ἡ κοιλία - "church" and ὁ προφήτης - "prophet". Singular Nom. ἡ κοιλία ὁ προφήτης
Plural ἡ κοιλίαι ὁ προφήται

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Review: 1st declension nouns. Decline: ἡ κοιλία - "church" and ὁ προφήτης - "prophet". Singular Nom. ἡ κοιλία ὁ προφήτης
Plural ἡ κοιλίαι ὁ προφήται

Review: 2nd declension nouns (Athenaze 213). Define: ὁ νόμος and τὸ δίκαιοτέρον.

Plural

Nom. ὁ νόμος τὸ δίκαιοτέρον

Singular

Gen. ὁ νόμος τὸ δίκαιοτέρον

Acc.

Notes:

13:13 ἀν-αχθέντες (ἀν-ἀχγομαι - "set out to sea") - see note on 13:11. ἀχθέντες is the aorist passive participle; see Athenaze II 5-6

13:15 ἀναγύνωσκο - "I read" ἀνάγνωσα - "reading"

ἀνα-στάλλον - "send as a messenger"

ἡ παράκλησις ἐκ παρα-καλεῖ - "encourage"

ὁ λαός, "the people"

13:16 ἄνα-στά - see Athenaze 252.


13:17 ἐκ-λέγωμαι - "select, choose." This is the same root word as ἐκλέγομαι. In εἰς ὁμοθποιεῖν: λέγω has two senses, "say" and "choose."

ὑψηλος - "high, exalted; ψωφε - "lift high"

ἡ παρ-κοιτίς - "residence in"

ὁ βραχίονος, τοῦ βραχίονος - "arm"

Skip to 13:42

13:42 For ἔξωθοντων (genitive absolute) see Athenaze II 38-9; the form is the present participle of ἔξωθωμαι. λεγω - colloquial for λέγω. Translate the aor. passive infinitive (Athenaze II 5) here as present tense: "that these words be spoken to them..."

13:43 ἄκολουθος - "follower" σέβομαι - "worship"

προ-μενο - Note the sense similar to μενο in I John

13:45 ὁ ὄχλος, "crowd" ἐπηρεάσθην - cp. 13:9 ὁ ἕθος, "jealousy, zeal"

13:46 λαμπράσιν is an aorist passive infinitive. See Athenaze II 5. ἀπ-αθομο - "push away"

ἐπτυκτος - later Gk. ἐκ ἐμός αὐτός, ὡς αὐτός τὰ ἔθνη - "the nations" (=Gentiles)

13:47 ἐντελλόμενοι - "to command" ἐντολή - "a command"

τεθυκα - "I have put/made" perfect tense of τεθηκα = "put, place" τοῦ εἰς σε ἐς... - "in order for you to be..."

13:48 χαίρω - "rejoice" ἡ χαίρε - "joy" (13:52)

ἡ δοξή - "glory" from δοξάζω - "to glorify"

ὁς - "those who"

τάξιν, τάξιν, ἢ τάξιν - "appoint, station, assign," cp. Eng. tactics=the arranging of forces. cp. Athenaze 248 line 2.

13:50 παρ-οπτήρων - "stir up" εὐχηθῶν, εὐχηθῶνος - "of high social standing" ἐπ-εὐγείρομεν - "stir up, raise up"; for εὐγείρομεν see Athenaze 122.

ὁ διαγγέλλω is a noun from διαγγέλλω - "a chasing, pursuit, persecution"

13:51 ἐκ-τυπάσασα - "shake off"

ὁ κοινοτέρος ἢ κόινος - "dust"
Review: 3rd declension nouns (Athenaze 288-299). Decline: ο ὁ ποιός (root: ποι-) - "foot", τὸ πνεῦμα "spirit" (like τὸ ὄνομα), τὸ ἔθος "nation, people" (like τὸ πλῆθος): Plural

Nom. ὁ ποιός τὸ πνεῦμα τὸ ἔθος

Gen. τοῦ ποιοῦ πνεῦματος ἔθνους

Dat. τοῦ ποιοῦ πνεῦματος ἔθνους

Acc. ο ποιός τὸ πνεῦμα τὸ ἔθος

Notes:

14:1 kατὰ τὸ αὐτὸ - "together"

14:2 οἰκονομεῖτε is from οἰκονομικός - "to disobeys, not believe"

14:3 άκοβος = πολος

14:5 δριμόν = "movement, impulse"

14:6 σφυρετέον - for this form see Athenaze 189.

14:8 κάθημαι - "sit"

14:9 καθάλλα - "womb"

14:9 λαλέω - "speak" āτενόσας - see 13:9

14:10 ἀλοίμαι, ἀλοίμαι, Ἀλαίμαι - "leap"

14:11 ἐπίτοιον Παῦλος - a relative clause: (that) which...

14:12 ἐγώθωμαι - means "consider" and "lead"; here it is the latter.

14:13 ὁ ταύρος - cp. Spanish "el toro"

14:14 ἑνύλημα - "garlands, wreaths"

14:15 κράζω - "shout, cry out"

14:15 διαφόροτημα - "tell up, tip"

14:16 παρατηθεμένοι (from παράθεμα) - "past, previous"

14:16 γενεα - "generation, age" εἰσαίεν is the 1st aorist of εἴασω, εἴασα - "allow, let".
αφίημι, ἰδεῖν, ἡκα—“leave, let go, release from”
ά-μαρτυρος—*without evidence or witness*
ἀγαθονυγώσω (ἀγαθός + ὑγώσω) — cp. ἑργάζομαι
ὁ ὑδός—“rain”
ὁ καρπός—“fruit”
ἐμπιπλῶν is a participle from ἐν-πίππλημι (13:9).
ἡ τροφή—“food”
ἡ εὐφροσύνη—“gladness, joy”
Lesson 4: 14:19-28, 15:1-5

Nom. ἐγώ σύ ἡμεῖς

Gen.

Dat.

Acc.

Notes:

14:19 What form is πισταντες? See Athenaze 199

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

14:22 ἐπιστηρίζεω, "strengthen"

παρακαλέω "encourage"

καὶ ἔγωντες ὁ πλοῦς θλίψεως δὲ κ.λ. The word ἔγωντες is understood.

14:23 χειροτονῶ, "appoint"

ηπιοτείνω - see 13:2

προεσβητερίζω "elder", cp. English "Presbyterian"

παρα-τίθιμαι "dedicate" πεποιθεκέσσαν - bluperfect tense of πιστεύω (Athenaze II 200-210) "they had come to believe"

14:27 ἀναλογίκως, ἀναλογία, ἀναλογίαν, ἀναλογίας, ἀναλογίας "numerous, extraordinary" Περισσότερος - the verb from this

Skip chapter 15

15:1 κατ-αντών, "arrive"

15:2 ἐξατμιστέριο is a passive "he was certified by/he was witnessed for by...

(by=παρά)

15:3 ἦσαν - imperfect tense of ἦσαν "they knew" (Athenaze 220)

περι-τέμνω "circumcise"

ὑπάρχοντας - see 11:4, 12:4, 15:2, "he was"

τὰ κρίσιμα "decided by" perfect participle of κρίνω - "judge, decide"

στερεός - solid, firm στερεά - "make strong" (ό-ω verbs are often formed from adjectives)

περισσότερος - "numerous, extraordinary" Περισσότερος is the verb from this
Lesson 5: 16:6-15
Review: Prepositions (Athenaeus 89, Workbook I, 120-122)
Translate:
κατὰ τοὺς κόσμους
κατὰ θελητῶν
παρὰ τὴν νῆσον
ἐπὶ γῆς
περὶ τοῦ άγίου πνεύματος
ἀπὸ Δέρβης
ὑπὸ γῆς
μετὰ τοῦ Παύλου
κατα θελήταινα
παρὰ τῶν ἄποστόλων
ἐπὶ τοὺς ἄποστολούς
περὶ τήν πόλιν
ὑπὲρ τῆς ἐκκλησίας
πρὸς τῶν θεῶν
μετὰ ταῦτα

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

Lesson 6: 16:16-34
Review: Participles (summary of uses in Athenaeus II 144-5; summary of forms in Ath. II 284-7)
Decline on a separate sheet: present ptcl: ἀκούον, ἀκούοσσα, ἀκούον (μ/θ) and the aorist ptcl: ἀκούοσα, ἀκούοσσα, ἀκούοσαν.
Notes:
16:16 ἥπατος - female παῖς, "slave girl"
ποθέω, ποθόνος - "fortune-telling"
ὑπάτας - "meet," (cp. 16:1)
η ἔργασια - "gain, profit"
παντεύομαι - "tell fortunes," μαντής - "soothsayer"
16:17 κατ-φολοκοθέτω - 13:43
ἐχειρίζων - 14:14
ὕψιστος - "highest"
16:18 δια-πονούμαι - "become annoyed"
16:19 ἐλκ. ἐλκόν ἐλκείμα - "drag"
16:20 οἱ ὀστρατηγοὶ - the town magistrates
ὑπάρχοντες - see nce on 16:3
16:21 τὸ ἔθος - "custom," not τὸ ἔθνος - "tribe"
16:22 κατά - "against"
συν-μ. ἰστημι - "attack (ἐπὶ together with) (σοῦ), join in an attack"
περὶ-πήγαρις/πηγαῖος, βηχῶς, ἔρρηξα, ἔρημισα, ἔπερικηθέν - "rip, break"
ῥαβδίσω - "beat"
16:23 ἡ φυλακή - cp. φυλακα, φυλάττω
τερέξ - "keep," ὁ δεσμοφύλαξ - "jailer"
16:24 ἐστιτέρος - "more ἐστιν (inside), ἀσφαλίζω - "fasten securely;" ἀσφαλής - "secure, assured"
τὸ εἴλον - "wood, stocks" (cp. "xylophone")
16:25 ἐπ' ἀκροάσιμοι = ἄκουσα, what tense is ἐπικροαστό? ὁ δεξιός - "prisoner"
16:26 ὁ οἰκομένης - 13:16
16:27 ὣτες σαλαθιθύμα (αλαθῦμα - "shake") - result clause; see note on 14:1.
τὰ θεμέλια - "founding"
αὐ-ημι, ἀνέθη (aor. pass.) - "were cast off"; see 14:17
16:28 ἐξεπτέομαι - "awake"
πάντοις - "draw a sword"
μάλα - "to be about to."
ἐπιστροφὴν ἀναφέρεται "to take himself off?"
16:29 μήπετα πρεσβύτη - up plus aorist subj. is used for the negative imperative
(Athenaze II 78) See Kattā Λούκας 18:20 and for contrast Kattā Μάθαίου 19:18. What is the difference between the two passages?
Lesson 7: 16: 35-17:9
Conjugate on 3 separate sheet: μεθέω in the present subjunctive, γίγνομαι in the aorist
Notes:
16.35 ἁρμαδοὺχος (ἁρματος "stick" + ἵματος) - "policeman"
16.36 ἀπεσταλκαίνα - perfect tense of ἀποστέλλω
16.37 δείχνω - "to skin, beat"
ἀ-κατά-κριτος - "without a trial" from κρίνω
λάθος - "secretly"
ἐξαγαγέτωσαν - a third person imperative "Let them be led out".
16.39 παρακαλέσαν - "summoned" (παρακάλω), in 16.40 below the word means "encouraged".
16.40 τὴν Λυδίαν - "Lydia's house"
17.1 See map of N. Greece at end of NT text. ἕω-οδεύσα - cp. ὁδεύει.
17.2 κατὰ τὸ ἐλωθός - "as usual" + daue
17.3 ἔδει is the imperfect of ἔδει.
17.4 προ-κληρόω - "join, cast their lot (κλήρος) with".
17.5 ζηλῶν - "be jealous of, resent"
ἀγοραίος - "hanging around the marketplace, public, a loafer"
ὁ ὅρθος - "mob"
ἐπι-οστοντες - "standing around"
17.6 ἔσωρον - see 14.19
ἀναστατώσα - "agitato, unsettle" ἢ ὀλκουμένη (γῆ) - "the inhabited world"
17.7 ὑπο-δέχομαι - "receive, welcome"
ἀπέναντι ἰ- genitive - "opposite"
17.9 τὸ ἱερών (14.3) τῆμα - "peace bond"

Lesson 8: 17:10-21
Review: Infinitives (Study the paradigms in Athenee 301-303, II 220).
Write the infinitives of: εἰλ (present future) ὠδί (perfect with present meaning):

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fut.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aor.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perf.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:
Lesson 9: 17:22-34

Notes:
17:22 δεισίδαιμονέστερος - "fearing (δείδω - "fear") the gods," hence "superstitious."
17:23 τὰ αἰσθήματα - "objects of worship" εὐσεβέσι - "worship" ὅτι...οὕτος - "that which...this one."
17:24 ὑπάρχω = ὄν χειροποίητος - ἢ κείπ + ποίησαν ὁ ναός - "temple"
17:25 θαρσεῖλα = "serve" προσ-δέουσαι + gen. - "need, want" ἢ πνεῦμα - "breath."
17:26 Group these words: ἐποίησαν τῶν θεῶν...κατοικεῖν...ζητεῖν... Ἰνός - Athenaeus 128, εἰς, μία, ἐν ὄριον - 13:2 προσ-τάσασαι - "appoint" (13:48) ἡ ἄρδευσις - "boundary" ἡ κατοικία - "place where one lives"
17:27 Put a comma after τῶν θεῶν ὑπηλαμάχω = "touch, feel around for" 17:28 Τοῦ - poetic for αὐτοῦ τὸ γένος - "family, offspring" 17:29 τὸ χάραγμα - "carving"
17:30 ἡ ἐνθυμήσει - "creativity, imagination"
17:31 καθότι - "because"
17:31 μετά - "overlook, disregard"
17:32 καθότι - "because"
17:32 ή δικαιοσύνη - "righteousness"
17:32 τὸν ἀνδρὸν ὃ... - the relative pronoun ὃ (that you might expect to be accusative) is attracted into the case of its antecedent "in/with a man whom."
17:32 ὁ πίστις - "Faith", here "proof, believable evidence"
17:32 ἀλήθεια - "truth"
17:32 γλώσσα - "mock"
17:34 καταλήξεως - "stick to, remain with"; cp. Eng. coloquial

Lesson 18: 18:1-17
Decline: διος, ἀθλητικός, δικαιμένων, εὐσκημον (like ὁσόφρος p. 293) singular and plural:
Nom. διος ἀθλητικός δικαιμένων (n) εὐσκημον (n)
Dat.
Acc.

Notes:
18:1 χαράζομαι = ἀποχαρέω
18:2 ὁ Πόντος - North coast of Asia Minor
18:3 χρήστος - "Occupy" from ὁ καθότι - "because of Claudius' decreeing..."
18:4 ἀντιόσσος - "be held by, be occupied by", τῷ λόγῳ - "his preaching"
18:5 εὐσκημον - "descend on, seize"
18:6 καθ' ἐστίν - "in order to harm you;" cp. 13:47
18.14 τὸ ῥαδιούγημα - cp. 13:10 ἡ ῥαδιουργία. ἡμα words tend to be a concrete example of whatever is referred to, here "an evil deed". ἡμα words tend to be abstract; in 13:10 "wickedness".
κατὰ λόγον - "patiently, with reasonableness"
ἀνέσχεσθαι - "be patient with". What tense? What mood? What person and number?
18.15 τὸς ζήτημα - "question, matter at issue"
ὁ κριτής - "a judge"
18.16 ἀπελαύνω, ἀλά, ἢλασσα, ἢλάσσα, ἢλαθν - "drive, drive away"
18.17 ἐμελεῖν is from μέλει - an "impersonal verb" (Athenaeus 170, II 168) like δεῖ and ἔσται. "(these things) were not a concern to Gallio" = "Gallio didn't care".