

Notes on the Greek New Testament
Week 41 – Acts 9:19b-10:8

Day 201: Acts 9:19b-25**Verse 19b**

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῶ
μαθητῶν ἡμέρας τινάς,

μαθητης, ου m disciple, pupil, follower

Verse 20

καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν
τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ
θεοῦ.

Gal 1:15ff suggests that Paul went to Arabia after his conversion. This was probably after the activity recorded in vv.19-22. Paul's point in Galatians is that he received no instruction or commission *from the other apostles*.

κηρυσσω preach, proclaim

υἱος τοῦ θεοῦ "It is significant that the only occurrence of this title in Ac. should be in a report of Paul's first preaching (cf. Gal 1:16, τὸν υἱὸν αὐτοῦ). The title 'Son of God' or its equivalent is used in the OT

- i) of the nation of Israel (e.g., Ex 4:22; Dt 32:6; Jer 31:9; Hos 11:1),
- ii) of the anointed king of Israel (e.g. 2 Sam 7:14; Ps 2:7; 89:26ff.); this use, especially in the passages in Pss. (see on 4:25f.; 13:33), merges into its application
- iii) to the ideal King, the Messiah (cf. 1 Enoch 105:2; 4 Ezra 7:28f.; 13:32, 37, 52; 14:9).

That our Lord's contemporaries believed that the Messiah was God's Son is evident from the High Priest's question σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ; (Mk 14:61). As applied to Christ, the title 'Son of God' denotes Him as the true representative of the Israel of God (cf. the True Vine, Jn 15:1ff.; and the development of the conception of the Servant of Jehovah), and as God's anointed King, as well as expressing that unique relationship to the Father which is His in the Triune Godhead. Here probably the Messianic sense of the title is uppermost (cf. ver.22)." Bruce.

Verse 21

ἔξισταντο δὲ πάντες οἱ ἀκούοντες καὶ
ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας εἰς
Ἱερουσαλήμ τοὺς ἐπικαλουμένους τὸ
ὄνομα τοῦτο, καὶ ᾧδε εἰς τοῦτο ἐληλύθει
ἵνα δεδεμένους αὐτοὺς ἀγάγη ἐπὶ τοὺς
ἀρχιερεῖς;

ἔξισταντο imperf midd, 3pl ἐξιστημι
intrans be amazed, be surprised
πορθεω destroy, try to destroy, kill

Cf. Paul's use of the same verb in Gal 1:13,23.

ἐπικαλεω call; midd call upon
ᾧδε adv here, in this place
ἐληλύθει Verb, pluperf act indic, 3 s
ἐρχομαι

The pluperfect is used to signify Saul's original purpose in coming to Damascus. The perfect would not have conveyed this sense since this was Saul's purpose no longer.

δεδεμενους αὐτους ἀγαγη see v.2

Verse 22

Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ
συνέχυνεν [τοὺς] Ἰουδαίους τοὺς
κατοικοῦντας ἐν Δαμασκῶ, συμβιβάζων
ὅτι οὗτός ἐστιν ὁ Χριστός.

μαλλον adv more
ἐνδυναμοω strengthen, make strong
συνέχυνεν Verb, imperf act indic, 3 s
συγχεω and συγχυννω confound or
bewilder

κατοικεω live, settle, inhabit
συμβιβαζω bring together, prove

The sense here is that of bringing together the evidence: putting together both the prophecies in Scripture and the evidence of their fulfilment in Jesus. Paul would have been acquainted with these arguments from the OT but had previously fought against them.

Verse 23

Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί,
συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν
αὐτόν·

ἱκανος, η, ον sufficient, many

ὡς δε ἐπληρουντο ἡμεραι ἱκανοι 'as many days were drawing to an end'

"Actually two full years at least elapsed from his conversion to his return to Jerusalem (Gal 1:18 where 'three years' may be reckoned inclusively, as in 20:31). During this time he visited Arabia, the country east of Damascus (Gal 1:17). By Arabia we should understand the Nabataean kingdom. His activity in this region seems to have excited the annoyance of Aretas, the Nabataean king [whose help the Damascus Jews then sought in their attempt to destroy Saul, cf. 2 Cor 11:32f.]." Bruce

συμβουλευω advise, counsel; midd confer, consult, plot

ἀνελεῖν Verb, aor act infin ἀναιρεω do away with, kill, destroy

Verse 24

ἐγνωσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσιν·

ἐγνωσθη Verb, aor pass indic, 3 s γινωσκω ἐπιβουλη, ης f plot

παρατηρεω (act & midd) watch, watch closely

πυλη, ης f gate, door

νυξ, νυκτος f night

ὅπως (or ὅπως ἄν) that, in order that

ἀνέλωσιν Verb, aor act subj, 3 pl ἀναιρεω

Verse 25

λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτὸν χαλάσαντες ἐν σπυρίδι.

'his disciples' mentioned here are probably those who had responded to his preaching in the synagogues.

τείχος, ουσ n wall

I.e. through a window in the wall.

καθῆκαν Verb, aor act indic, 3 pl καθιημι let down, lower

χαλαω lower, let down

σπυρις, ιδος f basket (larger than the κοφινος)

In 2 Cor 11:33 the term used is σαργανη, 'a large woven or network bag or basket suitable for hay, straw or bales of wool.'

Day 202: Acts 9:26-31

Verse 26

Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπέεραζεν κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς.

παραγενόμενος Verb, aor midd dep ptc, m nom s παραγινομαι come, arrive

Cf. Gal 1:18f.

πειραζω test, attempt

κολλᾶσθαι Verb, pres pass infin

κολλαομαι unite oneself with

The 'disciples' mentioned here were those left in Jerusalem. Many had scattered (8:1) and now formed the 'churches of Judea' to which Paul 'was personally unknown' (Gal. 1:22)

φοβεομαι fear, be afraid (of)

Fearing that he was seeking to betray them.

Verse 27

Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.

Bruce suggests Barnabas was previously acquainted with Paul.

ἐπιλαβόμενος Verb, aor midd dep ptc, m nom s ἐπιλαμβανομαι take, take hold of

ἤγαγεν Verb, aor act indic, 3 s ἄγω

"In view of Gal 1:18f., this may be the generalising plural (so μετ αὐτῶν, ver 28). Of the leaders in the church he saw only Peter (with whom he spent a fortnight) and James the Lord's brother. In a certain sense James was also an apostle, being a witness of the Resurrection (1 Cor 15:7); Gal 1:9 is ambiguous, but probably implies his apostleship (see Lightfoot *ad loc.*). The differences between the accounts of Ac. and Gal. will not appear insuperable if we bear in mind the quite different objects in view in the two works." Bruce

διηγεομαι tell, relate

εἶδεν Verb, aor act indic, 3 s ὁραω see

ὅτι ἐλάλησεν αὐτῷ probably told *what* the Lord had said to Paul rather than *that* he had spoken to him.

παρρησιαζομαι speak boldly

A favourite word of Luke.

Verse 28

καὶ ἦν μετὰ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,

I.e. he was going in and out among the Christians in Jerusalem. "Paul was fully accepted into the apostolic circle. He too was a 'witness' for Christ." Polhill

Verse 29

ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν.

συζητεῶ argue, discuss, question
Ἑλληνιστάς see 6:1

Paul was here speaking and contending with that same group with whom Stephen had argued (6:9f), and with the same result. Paul had probably once been a member of this group.

ἐπιχειρεῶ undertake, attempt
ἀνελεῖν Verb, aor act infin ἀναίρεω do away with, kill

Verse 30

ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτόν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτόν εἰς Ταρσόν.

ἐπιγινώσκω perceive, understand
κατήγαγον Verb, aor act indic, 3 pl καταγω bring down, bring

"The first, but not the last time that he had to be taken to Caesarea because of danger in Jerusalem (cf. 23:23ff)." Bruce

ἐξαποστελλῶ send out, send away

Tarsus, Paul's home town (v.11; 21:39) was the capital of Cilicia, part of the province of Syro-Cilicia (cf. Gal 1:21). Along with Athens and Alexandria, Tarsus was one of the three centres of learning in the world of its day – a university city. We have no clear information on the period of Paul's life between 9:30 and 11:25. "Probably during this period he 'suffered the loss of all things' (Phil 3:8) and endured some of the trials encountered in 2 Cor 11:23ff." Bruce

Verse 31

Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην, οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

An unusual use of the singular ἐκκλησία for a number of congregations has given rise to an evidently secondary reading of the plural in many MSS.

οἰκοδομεῶ build, build up
πορευομαι here in sense of 'going on'
παρακλησις, εὐσ f encouragement
πληθυνῶ increase, spread (pass sometimes grow)

Day 203: Acts 9:32-35**Verse 32**

Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα.

ἐγένετο δε followed by the accusative and infinitive is the regular form taken in Acts by the Hebrewism 'and it came to pass that ...'

διερχομαι pass through, go over, go through, go

δια παντων 'through the whole region'
κατελθειν Verb, aor act infin κατερχομαι come down, go down

κατοικεῶ live, settle, inhabit

Maybe they were among those who had fled from Jerusalem, or perhaps that were the product of Philip's ministry (cf. 8:40).

Verse 33

εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν ἐξ ἑτῶν ὀκτώ κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος.

εὗρεν aor εὗρισκω

ἐξ ἑτῶν ὀκτώ either 'for eight years', or 'since eight years old'. Bruce says, "probably the former."

κατακειμαι lie (in bed)
κραβάττος, ου m bed, cot, stretcher
παραλελυμένος Verb, perf pass dep ptc, m nom s παραλυομαι be paralyzed

Luke prefers this medical term rather than παραλυτικός as used by other NT writers.

Verse 34

καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰαταί σε Ἰησοῦς Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. καὶ εὐθέως ἀνέστη.

ἰαομαι **heal, cure, restore**

ἀνάστηθι **Verb, aor act imperat, 2 s**

ἀνίστημι **rise, stand up**

στρώσον **Verb, aor act imperat, 2 s**

στρωννυμι and στρωννυω **spread, make one's bed**

Bruce thinks that the meaning may here be 'get ready to eat' since the phrase can mean 'to prepare a couch for dining'. This would then reflect "the interest shown by Luke and other NT writers in nourishment for convalescents."

Verse 35

καὶ εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

εἶδαν **Verb, aor act indic, 3 pl ὄραω see**
κατοικεω **live, settle, inhabit**

Σαρῶνα The coastal plain of Sharon stretched from Lydda to Mount Carmel and was famed for its fertility.

Of Λυδδα καὶ τὸν Σαρῶνα Bruce writes, "This was not an entirely Jewish district. We see the gradual widening of the circle from its native Palestinian beginnings:

- i) Jews of the Dispersion and Proselytes at Pentecost (2:9ff: cf the Hellenists of 6:1);
- ii) Samaritans (8:5ff);
- iii) the Ethiopian (7:27ff);
- iv) semi-Gentile towns (8:40; 9:32ff). Then there follow
- v) Cornelius (10:1ff) and
- vi) the Greeks of Antioch (11:20)."

οἵτινες – implies a mass movement to Christianity

ἐπιστρεφω **turn back, turn round, turn**

Day 204: Acts 9:36-43**Verse 36**

Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει.

Ἰοππα **modern Jaffa**

μαθήτρια, ας f **female disciple**

This word is found here only in the NT. Elsewhere μαθητης is used for both men and women.

διερμηνευω **interpret, explain, translate**

Tabitha is the Aramaic for gazelle and Δορκας its Greek equivalent.

πληρης, ες (sometimes not declined) **full, complete**

ἐλεημοσυνη, ης f **giving money to a needy person, money given to a needy person**

Verse 37

ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ ἔθηκαν [αὐτὴν] ἐν ὑπερώῳ.

ἀσθενεω **be sick, be ill, be weak**

For the grammatical construction, see note on verse 32. Bruce says that this is an 'Ingressive aorist', meaning 'fell sick'.

ἀποθνησκω **die, face death, be mortal**
λουω **wash, bathe**

Part of the Jewish custom for 'purification of the dead.'

ἔθηκαν **Verb, aor act indic, 3 s τιθημι**
place

ὑπερφων, ου n **upstairs room**

Verse 38

ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες, Μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν.

ἐγγυς **adv near**

Joppa is about 10 miles North West of Lydda.

παρακαλεω **exhort, encourage, urge**

ὀκνεω **delay, hesitate**

διερχομαι **go over, go through, go**

Verse 39

ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερφων, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χήραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὐσα ἡ Δορκάς.

συνήλθεν **aor συνεργομαι come together, come or go with, accompany**

παραγινομαι **come, arrive, appear**

ἀνήγαγον **Verb, aor act indic, 1s & 3pl**

ἀναγω **bring up, lead up**

παριστημι and παριστανω **bring into one's presence, stand before**

χήρα, ας f **widow**

κλαιω **weep, cry**

ἐπιδεικνυμι **show, point out**

Here probably 'showing on themselves'.

χιτων, ωνος m **tunic, shirt; pl. clothes**
ἱματιον, ου n **garment, robe, cloak**

The ἱματιον is worn over the χιτων
 ὅσος, η, ον correlative pronoun, as much
 as, how much

Verse 40

ἐκβαλων δὲ ἔξω πάντας ὁ Πέτρος καὶ θεὶς
 τὰ γόνατα προσηύξατο, καὶ ἐπιστρέψας
 πρὸς τὸ σῶμα εἶπεν, Ταβιθά, ἀνάστηθι. ἡ
 δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ
 ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.

ἐκβαλλω throw out, expel, cast out
 ἔξω out, outside, away

"As he had seen his Master do at the raising of
 Lazarus's daughter (Mk 5:40)." Bruce

θεὶς Verb, aor act ptc, m nom s τιθημι; τ.

τα γονατα = kneel

ἐπιστρέψας Verb, aor act ptc, m nom s
 ἐπιστρεφω turn back

ἀναστηθι see v.34

ἀνοιγω open

ἰδοῦσα Verb, aor act ptc, f nom s ὄραω

ἀνεκάθισεν Verb, aor act indic, 3 s

ἀνακαθίζω sit up

Verse 41

δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν,
 φωνήσας δὲ τοὺς ἀγίους καὶ τὰς χήρας
 παρέστησεν αὐτήν ζῶσαν.

δοὺς Verb, aor act ptc, m nom s δίδωμι

χειρ, χειρος f hand, power

ἀνέστησεν 1 aor ἀνίστημι 1 aor = raise

φωνεω call, call out

Not indicating that the widows were not
 Christians but singling them out as a group
 who served to benefit most from her
 restoration to life.

παριστημι and παριστανω present,
 ζῶσαν Verb, pres act ptc, f acc s ζω live,
 be alive

Verse 42

γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς
 Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν
 κύριον.

γνωστος, η, ον known

Verse 43

Ἐγένετο δὲ ἡμέρας ἱκανὰς μείναι ἐν
 Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

ἡμερας ἱκανας see v.23

μείναι Verb, aor act infin μενω remain,
 stay

For the grammatical construction, see note on
 verse 32.

βυρσευς, εως m tanner, leather worker

Luke shows an interest in places of lodging
 and in people's occupations.

Day 205: Acts 10:1-8**Verse 1**

Ἄνθρω δὲ τις ἐν Καισαρείᾳ ὀνόματι
 Κορνήλιος, ἑκατοντάρχης ἐκ σπειρῆς τῆς
 καλουμένης Ἰταλικῆς,

ἑκατονταρχης, ου and ἑκατονταρχος, ου
 m centurion

"It is remarkable that the first Gentile with
 whom Jesus came into touch (so far as we
 know) was a centurion, with reference to
 whose faith He said, 'Many shall come from
 the east and the west, and shall sit down with
 Abraham and Isaac and Jacob in the kingdom
 of heaven' (Mt 8:11)." Bruce

σπειρα, ης f cohort (tenth part of a Roman
 legion having about 600 men), band of
 soldiers

Ἰταλικος, η, ον Italian

Verse 2

εὐσεβῆς καὶ φοβούμενος τὸν θεὸν σὺν
 παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας
 πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ
 παντός,

εὐσεβης, ες godly, religious

φοβουμενος τον θεον is "generally used in
 Acts to denote those Gentiles who, though not
 fully proselytes, attached themselves to the
 Jewish religion, practicing its monotheistic and
 imageless worship, attending the synagogue,
 observing the Sabbath and food-laws etc."
 Bruce

ἐλεημοσυνη, ης f giving money to a
 needy person, money given to a needy
 person, gift

δεομαι ask, beg, pray

Verse 3

εἶδεν ἐν ὀράματι φανερώς ὥσει περὶ ὥραν
 ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ θεοῦ
 εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ,
 Κορνήλιε.

εἶδεν Verb, aor act indic, 3 s ὄραω trans
 see

ὄραμα, τος n vision, something seen
 φανερωσ openly, publicly, clearly

ὥσει as, about, approximately

ὥραν ἐνάτην ninth hour (the hour of
 evening prayer)

About 3 p.m.

εἰπόντα Verb, aor act ptc, m acc s λεγω

Verse 4

ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος
γενόμενος εἶπεν, Τί ἐστίν, κύριε; εἶπεν δὲ
αὐτῷ, Αἱ προσευχαί σου καὶ αἱ
ἐλεημοσύναι σου ἀνέβησαν εἰς
μνημόσυνον ἔμπροσθεν τοῦ θεοῦ.

ἀτενίζω fix eyes on, look intently at
ἐμφοβος, ον full of fear
γενόμενος Verb, aor ptc, m nom s γινομαι
ἀναβαίνω go up, come up

Like the smoke of sacrifice.

μνημοσυνον memorial, something done
to arouse the memory of another
ἐμπροσθεν before, in front of

Verse 5

καὶ νῦν πέμψον ἄνδρας εἰς Ἴόππην καὶ
μετάπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται
Πέτρος·

πέμψον aor imperat πέμπω send
μετάπεμψαι Verb, aor midd dep imperat, 2 s
μεταπεμπομαι send for, summon
ἐπικαλεω call; midd appeal to

Verse 6

οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ,
ὃ ἐστίν οἰκία παρά θάλασσαν.

ξενίζω entertain as a guest (pass. live,
stay)

βυρσει see 9:43

θαλασσα, ης f sea

A tanner would have used sea-water in his work.

Verse 7

ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ,
φωνήσας δύο τῶν οἰκετῶν καὶ στρατιωτην
εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ,

οἰκετης, ου f house servant, servant

στρατιωτης, ου m soldier

εὐσεβῆ Adjective, m/f acc s εὐσεβης, ες
godly, religious

προσκαρτερεω devote oneself to

"His προσκαρτερουντες were probably the equivalent of his 'orderlies', and, like his οἰκεται, reckoned in his οἶκος ('household': cf v2); it is significant, therefore, that this man, like his officer, is called 'pious'." Bruce

Verse 8

καὶ ἐξηγησάμενος ἅπαντα αὐτοῖς
ἀπέστειλεν αὐτοὺς εἰς τὴν Ἴόππην.

ἐξηγεομαι tell, relate, explain

ἅπας, ασα, αν (alternative form of πας) all

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω