

Notes on the Greek New Testament Week 50 – Acts 17:22-18:17

Day 246: Acts 17:22-27

Verse 22

Σταθείς δὲ [ὁ] Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·

ἴστημι stand

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

Ἀρείος παγος see v.19.

The sense here is 'in the midst of the *Council* of the Areopagus'. Bruce says "in the first century A.D. the council met in the Agora."

ἔφη Verb, imperf act ind, 3s φημι say
δεισιδαιμονεστερος, α, ον adjective
(comparitive of δεισιδαιμων, ον) very religious

Probably intended to be heard in a complimentary sense rather than (as AV) derogatory. It was customary in oratory to seek to win over the hearers by beginning with a compliment – a *capitatio benevolentiae*. Nevertheless, Paul seems deliberately to have chosen an ambiguous term.

θεωρεω see, watch, observe, notice

Verse 23

διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἄγνωστω θεῷ. ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν.

διερχομαι pass through, go through

ἀναθεωρεω observe closely

σεβασμα, τος n object of worship, place of worship

εὗρον Verb, aor act indic, 1 s & 3 pl

εὕρισκω

βωμος, ου m altar

ἐπεγέγραπτο Verb, pluperf pass indic, 3 s

ἐπιγραφω write on or in

ἀγνωστος, ον unknown

There appear to have been many altars in Athens to 'unknown gods', some where sacrifices had been made in the attempt to halt a plague. Paul may have changed 'gods' to 'God' for the sake of his argument (so Jerome and Didymus) or there may well have been an altar dedicated exactly as Paul here describes (Bruce).

ὁ ... τουτο "Note the neuter (cf. το θειον, ver. 29); Paul starts with his hearers' belief in an impersonal divine essence, pantheistically conceived, and leads them to the Living God revealed as Creator and Judge." Bruce

ἀγνοεω be ignorant, fail to understand

εὐσεβω worship

καταγγελλω proclaim, make known

Verse 24

ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ

ὑπαρχω be (equivalent to εἶμι)

"As at Lystra, Paul begins with the revelation of God in creation (cf. Rom 1:19ff)." Bruce

"Paul began with the basic premise that ran throughout his speech: God is Creator. He referred to God as the maker of the 'world' (κοσμος), a term that would be familiar to every Greek. The concept of God as absolute Creator, however, would not be easy for them to grasp. For them, divinity was to be found *in* the heavens, *in* nature, *in* humanity. The idea of a single supreme being who stood *over* the world, who created all that exists, was totally foreign to them. This was indeed an 'UNKNOWN GOD'." Polhill

χειροποιητος, ον made by human hands

Cf. 1 Kings 8:27; 7:48.

ναος, ου m temple, sanctuary, inner part of Jewish Temple

κατοικεω live, settle, inhabit

Verse 25

οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα·

χειρ, χειρος f hand, power

ἀνθρωπιнос, η, ον human, characteristic of mankind

θεραπευω heal, cure; serve

"Here are combined the Epicurean doctrine that God needs nothing from men and cannot be served by them, and the Stoic belief that he is the source of all life (see on v.28). Paul consistently endeavours to have as much common ground as possible with his audience." Bruce

προσδεομαι need, have need

"Paul's qualifier 'as if he needed anything,' would particularly have resonated with them. It was a commonplace of Greek philosophy to view divinity as complete within itself, totally self-sufficient, totally without need." Polhill

διδούς Verb, pres act ptc, m nom s διδομι
πνοη, ης f wind, breath

ζωην και πνοην "Intentional assonance. The attention paid to style in this speech is marked, as one might expect under the circumstances."

Bruce

Cf. Isa 42:5; Ps 50:7-15.

Verse 26

ἐποίησέν τε ἕξ ἑνὸς πάν ἔθνος ἀνθρωπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὀρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,

ἕξ ἑνος "'from one man' (i.e., Adam)... the unity of the human race as descended from Adam is fundamental to Paul's theology (cf. Rom 5:12ff). This primal unity, impaired by sin, is restored by redemption (Gal 3:28; Col 3:11)." Bruce

The Greeks, and Athenians in particular, considered themselves racially superior to the surrounding 'barbarians'.

ἔθνος, οὺς n nation, people

πρόσωπον, οὐ n face

ὀρίζω decide, determine, appoint

προσ τεταγμένους Verb, perf pass ptc, m
acc pl προστασσω command, order

προσ τεταγμένοι καιροὶ designated times, ordained seasons.

"To what do the 'times' (καιροὶ) refer? They could either refer to the seasons or to historical epochs. The same ambiguity exists in the term 'exact places where they should live.' Does this refer to the habitable areas of the planet or to the boundaries between nations? If Paul was talking of seasons and habitable zones, he was pointing to God's providence in nature. If the reference is to historical epochs and national boundaries, the emphasis is on God's lordship over history. In either instance Paul's point would be the same – the care and providence of God in his creation." Polhill

ὁροθεσία, ας f limit, boundary

κατοικία, ας f place in which one lives

Cf. Dt 32:8.

Verse 27

ζητεῖν τὸν θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὐροῖεν, καὶ γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.

ἄρα thus

γε particle adding emphasis to the word with which it is associated

ψηλαφήσειαν Verb, aor act optative, 3 pl
ψηλαφᾶω touch, feel (pass ptc able to be touched), feel around for

"In ψηλαφᾶω we may see the idea of groping after God in the darkness, when the light of His full revelation is not available." Bruce

εὐροῖεν Verb, aor act opt, 3 pl εὐρισκῶ

μακρὰν far, far off, at some distance

ἕκαστος, η, ον each, every; ἑνὸς ἑκάστου
each one

Day 247: Acts 17:28-34

Verse 28

Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, τοῦ γὰρ καὶ γένος ἐσμέν.

κινεῶ move, shake, remove, stir up;
mild move

ποιητῆς, οὐ m one who does or carries
out, doer, poet

The reference seems to be to Epimenides of Crete, the poem also including a reference to Cretans always being 'liars, evil beasts, slow bellies' which is also quoted by Paul in Titus 1:12.

εἰρήκασιν Verb, perf act indic, 3 s λεγῶ
γένος, οὺς n family, offspring

From Aratus who may be quoting Cleanthes' *Hymn to Zeus*, Stoic poets.

Verse 29

γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν χρυσῶ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.

ὀφείλω owe, ought, must

νομίζω think, suppose

χρυσος, οὐ m gold, gold coin, gold
image

ἀργυρος, οὐ m silver, silver coin, money

λίθος, οὐ m stone, precious stone

χαράγμα, τος n mark, stamp, image,
representation

τέχνη, ης f craft, trade, artistic ability,
craftsmanship

ἐνθυμησις, εως f (inmost) thought, idea,
imagination

Cf. Ps 114:4 (LXX 113:12); 135:15 (LXX 134), also Is 40:18.

το θεῖον the divine (essence or nature)

An idiomatic Greek touch.

ὁμοιος, α, ον of the same nature, like

Verse 30

τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας
ὑπεριδὼν ὁ θεὸς τὰ νῦν παραγγέλλει τοῖς
ἀνθρώποις πάντας πανταχοῦ μετανοεῖν,

χρονος, ου m time, period of time
ἀγνοια, ας f ignorance, unawareness
ὑπεριδων Verb, aor act ptc, m nom s
ὑπεροραω overlook, pass over

Cf. Rom 3:25f. "Judgment was suspended until God's righteousness was demonstrated and vindicated in the Cross." Bruce

παραγγελλω command, instruct
πανταχου everywhere

Cf. 24:3; 1 Cor 4:17; 2 Cor 9:8; Eph 5:20; Phil 1:3.

μετανοεω repent, turn from one's sins

Cf. 2:38.

Verse 31

καθότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν
τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ ᾧ
ᾤρισεν, πίστιν παρασχὼν πᾶσιν
ἀναστήσας αὐτὸν ἐκ νεκρῶν.

καθοτι because, for
ἔστησεν Verb, aor act indic, 3 s ἵστημι
set, establish, fix

Cf. Rom 2:5,16; 1 Cor 1:8; Phil 1:6,10; 1 Thess 5:2,4; 2 Thess 1:10; 2:2; Amos 5:18; Isa 2:12.

μελλω be going, be about
οἰκουμενη, ης f world, inhabited earth,
mankind

δικαιοσυνη, ης f righteousness

Cf. Ps 9:8 (LXX 9:9); 96:13 (LXX 95); 98:9 (LXX 97). "The words in their OT context refer to the Messianic reign, but Paul applies them to the judgment with which that reign is to be inaugurated." Bruce

ὀριζω decide, determine, appoint
πιστις used here in the sense of assurance,
proof

παρασχων Verb, aor act ptc, m nom s
παρεχω act & midd cause, bring about
ἀναστήσας 1 aor ἀνιστημι raise
νεκρος, α, ον dead

"For the connection between resurrection and judgment cf. 10:41f.; Jn 5:25ff.; 1 Thess 1:10." Bruce

Verse 32

Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν
ἐχλεύαζον, οἱ δὲ εἶπαν, Ἀκουσόμεθά σου
περὶ τούτου καὶ πάλιν.

ἀναστασις, εως f resurrection, raising up
χλευαζω sneer, make fun of

"The idea of the immortality of the soul was perfectly familiar to the Greek mind, but their philosophies had no room for the idea of the resuscitation of dead bodies." Bruce

ἀκουσόμεθά Verb, fut midd dep indic, 1 pl
ἀκουω
παλιν again, once more

Verse 33

οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

Verse 34

τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ
ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ
Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις
καὶ ἕτεροι σὺν αὐτοῖς.

The inclusion of Damaris later in the list suggests that ἄνδρες is here (as elsewhere in Acts) not gender specific – it should be translated 'people' rather than 'men' (NIV).

κολληθέντες Verb, aor pass dep ptc, m nom
pl κολλαομαι unite oneself with
Ἀρεοπαγίτης, ου m Areopagite (member
of the court of Areopagus)

"Some later writings under the name of Dionysius the Areopagite exist, but these are the product of a fifth-century Christian monk writing pseudonymously under the name of the New Testament character." Polhill

Day 248: Acts 18:1-6

Verse 1

Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν
ἦλθεν εἰς Κόρινθον.

χωρισθεὶς Verb, aor pass ptc, m nom s
χωριζω separate; pass. depart

In Paul's day, Corinth was the largest and most cosmopolitan city in Greece. On a narrow isthmus, it commanded the east-west trade route and was a major commercial centre with two ports, Lechaem to the west on the Adriatic and Cenchrea to the east on the Aegean. It was noted for its immorality: among the Greeks the word κορινθιαζομαι, literally 'live like a Corinthian' meant *to live immorally*. The temple of Aphrodite commanded the city from the Acrocorinth, a 1900 foot hill on the edge of the city while inside the city wall was the temple of Apollo, the sun god and patron of the city.

Verse 2

καὶ εὐρων τινα Ἰουδαῖον ὀνόματι Ἄκυλαν, Ποντικὸν τῷ γενεῖ, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν αὐτοῖς,

εὐρων Verb, aor act ptc, m nom s εὐρισκω Ποντικός, η, ον of Pontus (Π. τῷ γενεῖ a native of Pontus)

Priscilla is called Prisca by Paul (Rom 16:3; 1 Cor 16:19; 2 Tim 4:19). "Both Luke and Paul usually put her name before he husband's, from which some have inferred that her rank was superior to his." Bruce

προσφάτως adv. recently
ἐληλυθότα Perfect active participle, m acc s
έρχομαι
διατεταχέναι Verb, perf act infin
διατασσω command

"According to Suetonius, Claudius expelled all the Jews because of a tumult instigated by 'Chrestus.' The later church historian Orosius dated this event during the ninth year of Claudius, i.e. between Jan 25, 49 and Jan 24, 50. If Orosius's date can be trusted, this sets a certain date for Paul's arrival in Corinth. Since Aquila and Priscilla preceded him there, it is not likely Paul would have arrived in Corinth before the middle of AD 49.

"The reference in Suetonius is significant for other reasons as well. Likely, his attributing the tumult among the Jews to 'Chrestus' resulted from his confusion over the name 'Christus,' the Latin for Christ. This is evidence that Christianity had already reached Rome by AD 50. How would it have done so? Here is the perfect example before us – by Christians like Aquila and Priscilla travelling the routes of trade and commerce and carrying their faith wherever they went. Priscilla and Aquila likely were Christians already when they left Rome. The Jewish Christians would have been seen as ringleaders in the Jewish unrest over 'Chrestus' and would have received the brunt of Claudius's edict. Luke said nothing about Paul's witnessing to the couple, and one would assume that Paul readily took up with them because they were not only fellow Jews and fellow tentmakers but, most important of all, fellow Christians." Polhill
προσερχομαι come or go to, associate with

Verse 3

καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενον παρ' αὐτοῖς καὶ ἠργάζετο· ἦσαν γὰρ σκηνοποιοὶ τῆ τέχνη.

ὁμοτεχνος, ον of the same trade
σκηνοποιος, ου m tent-maker
τεχνη, ης f craft, trade

"While the etymological sense of σκηνοποιος is 'tent-maker', its actual meaning at the time was leather worker." Bruce
On Paul's support of himself, cf. Acts 20:34; 1 Cor 4:12; 1 Thess 2:9; 2 Cor 11:7.

Verse 4

διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθ' ἐν τε Ἰουδαίους καὶ Ἕλληνας.

διαλεγομαι discuss, debate
πειθω persuade, convince

Verse 5

Ὦς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σιλᾶς καὶ ὁ Τιμόθεος, συνέιχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι τὸν Χριστὸν, Ἰησοῦν.

συνείχετο Verb, imperf pass indic, 3 s
συνεχω pass. be occupied with

Paul "proceeded to devote himself entirely to the preaching"; perhaps supplies brought by Timothy and Silas from Thessalonica and Philippi (cf. 2 Cor 11:8; Phil 4:15) released him from the necessity of manual labour." Bruce

διαμαρτυρομαι declare solemnly and emphatically

Verse 6

ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἔγωγ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.

ἀντιτασσομαι oppose, resist
ἐκτιναξάμενος Verb, aor midd ptc, m nom s
ἐκτινασσω shake off, shake out

"In token of abhorrence at the blasphemy (cf. 13:51)" Bruce

αἷμα, ατος n blood
κεφαλή, ης f head

Compare Matthew 23:35

καθαρος, α, ον clean, guiltless
ἔθνη Noun, nom & acc pl ἔθνος, ους n
nation, people; τα ἔ. Gentiles

Cf. 13:46; 28:28

Day 249: Acts 18:7-11**Verse 7**

καὶ μεταβὰς ἐκεῖθεν εἰσηλθὼν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

μεταβας aor ptc μεταβαινω leave, move, cross over
ἐκειθεν from there

The name Titius Iustus suggests a Roman citizen.

σεβομαι worship; ὁ σ. (τον θεον)
worshiper of God (Gentile who accepted the one God of Judaism and attended synagogue but did not follow all the Jewish law).

συνομορεω be next door to

Verse 8

Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.

Cf. 1 Cor 1:14 for mention of Crispus. Ramsay suggests that the Gaius mentioned there is another name for Titius Iustus (cf. Rom 16:23). Polhill considers this "too conjectural".

ἀρχισυναγωγος, ου m president of the synagogue

Verse 9

εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι• ὄραματος τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης,

νυξ, νυκτος f night
ὄραμα, ατος n dream, vision

Cf. 9:10,12; 10:3ff.; 12:9; 16:9f.

μη φοβου the present imperative carries the sense 'do not continue to be afraid' or 'be fearful no longer'. Compare Paul's words in 1 Cor 2:3 where he speaks of his fear and trembling when he first arrived in Corinth. We are provided with a very 'human' portrait of Paul who seems to have grown tired with the continual Jewish opposition.

σιωπαω be silent

Verse 10

διότι ἔγω εἶμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαί σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.

διοτι because, for

ἐπιθησεται Verb, fut midd indic, 3 s

ἐπιτιθημι place upon, lay hands upon, attack

κακωω treat badly, harm

Not that Paul would suffer no opposition (v.12), but that he would suffer no harm.

λαος, ου m people

λαος "The word regularly used of the Jewish people as distinct from the Gentiles is here used of the new 'chosen people': cf. 15:14 (ἐξ ἔθνων λαον); Tit 2:14; 1 Peter 2:9f." Bruce

Verse 11

Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.

καθιζω here used in the sense of stay, cf. Lk 24:49.

ἐνιαυτος, ου m year

μην, μηνος m month

διδασκω teach

"Probably from late summer of 50 to early spring 52. During this period he wrote 1 and 2 Thess." Bruce

Day 250: Acts 18:12-17**Verse 12**

Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς
Ἀχαΐας κατεπέστησαν ὁμοθυμαδὸν οἱ
Ἰουδαῖοι τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ
τὸ βῆμα,

Gallio was a son of the elder Seneca and brother of Seneca the philosopher and of Mela the father of the poet Lucan.

ἀνθυπατος, ου m pro-consul (official in charge of a Roman senatorial province)
κατεπέστησαν Verb, aor act indic, 3 pl
κατεριστημι attack
ὁμοθυμαδον adv with one accord, together

ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
βημα, ατος n judicial bench, court

Verse 13

λέγοντες ὅτι Παρὰ τὸν νόμον ἀναπειθῆι
οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.

"The Jews probably meant that the apostles were preaching a *religio illicita*. Cf. the charges at Philippi (16:21) and Thessalonica (17:6f.)." Bruce

ἀναπειθω incite, persuade
σεβομαι see v.7

Verse 14

μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ
στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς
Ἰουδαίους, Εἰ μὲν ἦν ἀδίκημά τι ἢ
ῥαδιούργημα πονηρόν, ὧ Ἰουδαῖοι, κατὰ
λόγον ἂν ἀνεσχόμεν ὑμῶν·

μελλω be about to
ἀνοιγω open
στομα, τος n mouth
ἀδικημα, τος n crime, wrong
ῥαδιουργημα, τος n wrongdoing, crime

κατα λογον according to reason – 'it would be reasonable'

ἀνεχομαι give patient attention to

Verse 15

εἰ δὲ ζητήματά ἐστιν περὶ λόγου καὶ
ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς,
ὄψεσθε αὐτοί· κριτῆς ἐγὼ τούτων οὐ
βούλομαι εἶναι.

ζητημα, τος n dispute, questioning
ὄνομα, τος n name
ὄψεσθε Verb, fut act indic, 2 pl ὄραω trans
see, see to
βουλομαι wish

Verse 16

καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

ἀπήλασεν Verb, aor act indic, 3 s
ἀπελαυνω drive away

Verse 17

ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν
ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ
βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ
ἔμελεν.

ἐπιλαμβανομαι take, take hold of, sieze

Σωσθενην τον ἀρχισυναγωγον
"Presumably the successor or colleague of Crispus (v.8). If this is the Sosthenes of 1 Cor 1:1, then he too became a Christian." Bruce

τυπτω beat, strike

"Who beat Sosthenes? Probably the Greeks, taking advantage of the snub Gallio had administered to the Jews to express their own anti-Jewish sentiments." Bruce

ἔμελεν Verb, imperf act indic, 3 s (impers)
μελει impersonal verb it is of concern, it matters