

**Notes on the Greek New Testament**  
**Week 51 – Acts 18:18-19:20**

**Day 251: Acts 18:18-23****Verse 18**

Ο δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχήν.

προσμείνας Verb, aor act ptc, m nom s  
προσμενω remain, stay with  
ἱκανος, α, ον sufficient, a large number, 'some time'

ἀποτασσομαι leave, say 'good bye' to  
ἐκπλεω sail, set sail

κειράμενος Verb, aor midd ptc, m nom s  
κειρω shear (sheep); midd. cut one's hair, have one's hair cut

εὐχη vow, oath

"It is grammatically possible that it was Aquila whose head was shorn ... but the natural emphasis marks Paul as the subject here... a temporary Nazarite vow. The minimum duration of such a vow was 30 days. The shearing of the hair marked the termination of the vow." Bruce

**Verse 19**

κατήνησαν δὲ εἰς Ἔφεσον, κάκεινους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις.

κατανταω come, arrive, reach

"Ephesus was situated near the mouth of the Cayster, on the main route from Rome to the east, and was the capital of the province of Asia. At this time it was the greatest commercial centre of Asia Minor... Ephesus was a free city, with its own Senate and Assembly (see on 19:39), an assize town (see on 19:38), and proud of its title of Warden of the Temple of Artemis (see on 19:35). Jews lived at Ephesus in great numbers." Bruce

κακεινους = και ἐκεινους  
κατέλιπεν Verb, aor act indic, 3 s  
καταλείπω leave, leave behind

"Aquila and Priscilla remained at Ephesus until the end of 55 (1 Cor 16:19); but in 56 they returned to Rome, where they were in the early part of AD 57 (Rom 16:3). We may fairly suppose that Timothy came with Paul to Ephesus, and went on a mission from thence to his native city and the other churches of Galatia." Ramsay

διαλογομαι see v.4

**Verse 20**

ἔρωτωντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μέναι οὐκ ἐπένευσεν,

ἔρωταω ask, request, beg

πλειων, ονος more

μέναι Verb, aor act infin μενω remain, stay

ἐπινευω consent

**Verse 21**

ἀλλὰ ἀποταξάμενος καὶ εἰπων, Πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος, ἀνήχθη ἀπὸ τῆς Ἐφέσου·

ἀποτασσομαι see v.18

The Western text, followed by the Byzantine, adds δει με παντως την ἑορτην την ἐρχομενην ποιησαι εἰς Ἱεροσολυμα "which may well give the true reason for Paul's hasty departure, the feast probably being Passover." Bruce

παλιν again, once more

ἀνακαμπω return

ἀνήχθη Verb, aor pass indic, 3 s ἀναγω bring up, lead up; midd or pass set sail

**Verse 22**

καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,

κατερχομαι come down, disembark

ἀναβάς καὶ ἀσπασάμενος τὴν ἐκκλησίαν "The following words κατέβη εἰς Ἀντιόχειαν make it plain that Jerusalem is intended." Bruce

ἀσπαζομαι greet, visit briefly

"The succession of participles in vv. 22f. gives the impression of haste. In these two verses and 19:1 is compressed a journey of 1500 miles. Note how quickly Luke can cover the ground when describing a journey on which he did not accompany Paul." Bruce

**Verse 23**

καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

ποιεω here in the sense of spend (time), stay

καθεξης adv. in order, in sequence, from place to place

Travelling overland, probably through Tarsus and then visiting again the churches of his first missionary journey.

χωρα, ας f country, region, territory  
 ἐπιστηριζω strengthen  
 μαθητης, ου m disciple, pupil, follower

### Day 252: Acts 18:24-28

#### Verse 24

Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.

There were many Jews at Alexandria.

γένει Noun, dat s γενος, ους n family, race, people  
 λογιος, α, ον eloquent, learned  
 κατανατω see v.19  
 δυνατος, η, ον able, capable; δυνατος ὢν ἐν ταῖς γραφαῖς well versed in the Scriptures

#### Verse 25

οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.

κατηχημένος Verb, perf pass ptc, m nom s  
 κατηχεω inform, instruct

Usually refers to oral instruction.

ζεω boil with enthusiasm

This phrase is used in Romans 12:11 of being animated by the Holy Spirit. Here it probably refers to Appolos' own spirit, so NIV 'He spoke with great fervour'.

ἀκριβως accurately

τὰ περὶ τοῦ Ἰησοῦ 'the story of Jesus'.

ἐπισταμαι know, understand

He had an incomplete understanding of the gospel and yet, unlike the twelve of whom we read in 19:1-7, there is no mention of Apollos being baptised after his instruction: it seems that he was already a baptised believer.

#### Verse 26

οὗτος τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ· ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν [τοῦ θεοῦ].

παρρησιάζομαι speak boldly, speak freely  
 προσελάβοντο Verb, aor midd dep indic, 3 pl προσλαμβάνομαι welcome, accept, receive, take aside

ἀκριβεστερος, α, ον more strictly, more accurately; strictest (Comparitive of ἀκριβης)

ἐξέθεντο Verb, aor midd dep indic, 3 pl

ἐκτιθεμαι explain, expound

"The further instruction may well have included Paul's teaching concerning the Gentile mission. It is noteworthy that Priscilla took an equal role with her husband in further instruction of Apollos." Polhill

#### Verse 27

βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος·

βουλομαι wish, want

The Western text reads, ἐν δε τη Ἐφεσῶ ἐπιδημουντες τινες Κορινθιοι και ακουσαντες αὐτου παρεκαλουν διελθειν συν αὐτοις εἰς την πατριδα αὐτων. συνκατανευσαντος δε αὐτου οἱ Ἐφεσιοι ἐγραψαν τοις ἐν Κορινθῶ μαθηταις ὅπως ἀποδεξωνται τον ανδρα· ὃς ἐπιδημησας εἰς την Ἀχαιαν πολυ συνεβαλλετο ἐν ταῖς ἐκκλησιας. Ramsay says that this account "has all the marks of truth, and yet is clearly not original, but a text remodelled according to a good tradition." Polhill says, "Aquila and Priscilla more likely aroused his interest in Corinth, however, for they surely shared with him their ministry with Paul in that city."

διελθειν aor infin διερχομαι go through, go over

προτρεψάμενοι Verb, aor midd ptc, m nom pl προτρεπομαι encourage

ἔγραψαν τοῖς μαθηταῖς indicates that a church was by now established in Ephesus.

ἀποδέξασθαι Verb, aor midd dep infin  
 ἀποδεχομαι wait expectantly for, welcome, receive, accept

παραγινομαι come, arrive

συμβαλλω midd = help, assist

πολυς, πολλη, πολυ much

πεπιστευκόσιν Verb, perf act ptc, m & n dat pl πιστευω believe/have faith (in)

**Verse 28**

εὐτόνως γὰρ τοῖς Ἰουδαίοις  
διακατηλέγγετο δημοσίᾳ ἐπιδεικνὺς διὰ  
τῶν γραφῶν εἶναι τὸν Χριστὸν, Ἰησοῦν.

εὐτόνως adv **vehemently, vigorously**

Cf. Lk 23:10.

διακαταλεγομαι **refute**

Here alone in NT.

δημοσίᾳ **publicly**

Cf. 16:27; 20:20.

ἐπιδεικνὺς Verb, pres act ptc, m nom s  
ἐπιδεικνυμι **show, point out**

"The extent of Apollos' influence in the church at Corinth may be gauged from references to him in 1 Cor. Some of the Corinthians declared themselves his special followers (1:12ff.), but this partisanship was no doubt as far from his approval as was the existence of the 'I of Paul' party from Paul's. Paul considers that Apollos continued at Corinth the work which he himself had begun (3:6), seems to regard him as an apostle (4:9), and tells how he pressed him to pay a second visit to Corinth." Bruce

**Day 253: Acts 19:1-7****Verse 1**

Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν  
Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ  
μέρη [κατ]ελθεῖν εἰς Ἔφεσον καὶ εὐρεῖν  
τινας μαθητάς,

διελθόντα Verb, aor act ptc, m acc s

διερχομαι see on 18:27

ἀνωτερικος, η, ον **upper, inland**

μερος, ους n **part, piece, in part, partly**

κατελθεῖν Verb, aor act infin **κατερχομαι**  
**come down, come, go down**

μαθητας Bruce argues, "Presumably disciples of Christ, in accordance with the meaning elsewhere of μαθητης thus used absolutely; had they been disciples of John we would have expected this to be explicitly stated. They may have received their knowledge of Jesus in some such way as Apollos received his (see 18:24) or even from Apollos himself (cf. 18:25)" However, vv.4 & 5 suggest that they lacked a real faith in the 'Coming One'.

**Verse 2**

εἶπέν τε πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον  
ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν,  
Ἄλλ• οὐδ• εἰ πνεῦμα ἅγιον ἔστιν  
ἠκούσαμεν.

πιστευσαντες is a 'coincident aorist'  
participle as in 11:17 and Eph 1:13. It gives  
expression to one thing being logically  
consequent upon another rather than following  
on (some time) after the other.

οὐδε used here in the sense **not even**

The meaning is probably that they had not  
heard that the Holy Spirit had been poured out  
or given – as in Jn 7:39.

**Verse 3**

εἶπέν τε, Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ  
εἶπαν, Εἰς τὸ Ἰωάννου βάπτισμα.

εἰς is here used instrumentally, 'with what  
baptism were you baptised ..... with the  
baptism of John'.

"As they knew John's baptism, they might  
have been expected to know John's teaching,  
that his baptism of repentance prepared the  
way for the Coming One who would baptise  
ἐν πνευματι ἁγίῳ, but this apparently they  
did not know." Bruce

**Verse 4**

εἶπεν δὲ Παῦλος, Ἰωάννης ἐβάπτισεν  
βάπτισμα μετανόιας, τῷ λαῷ λέγων εἰς  
τὸν ἐρχόμενον μετ' αὐτὸν ἵνα  
πιστεύσωσιν, τοῦτ• ἔστιν εἰς τὸν Ἰησοῦν.

μετανοια, ας f **repentance**

λαος, ου m **people, nation, Jewish  
people**

"The real deficiency of these twelve or so was  
not their baptism. It was much more serious.  
They failed to recognise Jesus as the one  
whom John had proclaimed, as the promised  
Messiah." Polhill

**Verse 5**

ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα  
τοῦ κυρίου Ἰησοῦ•

"This is the only case of re-baptism in the NT"  
Bruce

**Verse 6**

καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου [τὰς] χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλωσσαις καὶ ἐπροφήτευον.

ἐπιθέντος Verb, aor act ptc, m nom s  
ἐπιτιθημι place on, place

Cf. 8:15ff.

ἦλθε Verb, aor act indic, 3 s ἐρχομαι  
λαλεω speak  
γλωσσα, ης f tongue, language

**Verse 7**

ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δωδεκα.

ὡσεὶ like, as, about, approximately  
δωδεκα twelve

**Day 254: Acts 19:8-12****Verse 8**

Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων [τὰ] περὶ τῆς βασιλείας τοῦ θεοῦ.

Paul had paid an earlier visit to this synagogue, had been urged to stay and had promised to return, cf. 18:19.

παρρησιάζομαι see 18:26  
μην, μηνος m month  
διαλεγόμενος και πειθων see 18:4

**Verse 9**

ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπειθούσιν κακολοῦντες τὴν ὁδὸν ἐνωπίον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφωρίσεν τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου.

οκληρυνω make stubborn, pass = be  
stubborn, be hardened

ἀπειθεω disobey, be an unbeliever  
κακολογεω speak evil of, curse  
ὁδος, ου f way

ὁδος is used of Christianity in 9:2; 19:23; 22:4; 24:14,22. It corresponds to a Hebrew term for 'walk' or 'rule of life'.

For του πληθους as 'the congregation' cf. 4:32; 15:12.

ἀποστάς Verb, aor act ptc, m nom s  
ἀφισταμαι (verb dep in all forms but aorist) leave, go away  
ἀφορίζω separate, take away, set apart  
διαλεγομαι discuss, debate  
σχολη, ης f lecture hall

"Tyrannus no doubt gave his lectures before 11 a.m. at which hour public life in the Ionian cities, as elsewhere, regularly ended... so we must picture Paul spending the hours from daybreak to 11 a.m. at his manual labour (cf. 20:34; 1 Cor 4:12), and then devoting the next five hours to the still more exhausting business of Christian dialectic." Bruce. His hearers would also have forgone the customary siesta.

**Verse 10**

τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ Ἑλληνας.

ἔτη Noun, nom & acc pl ἔτος, ους n year

"Luke said that the witness in the hall of Tyrannus continued for a period of two years. When this is added to the initial three months in the synagogue plus the 'little longer' of v.22, one arrives at the three years or so Paul gave as the length of his Ephesian ministry (20:31)." Polhill

"...probably from autumn of 52 to summer of 55. Many of the events of these years which are not mentioned by Luke can be inferred from Paul's epistles, especially those to Corinth. From these it is evident that, apart from the troubles in the Corinthian church, he had critical experiences in Ephesus of which we learn nothing in Acts: cf 1 Cor 15:30-32; 2 Cor 1:8-10...

"Asia here is probably the district round Ephesus, as in 16:6... The foundation of the churches of the Lycus valley, at Colossae, Hierapolis and Laodicea (cf. Col 4:13) must be dated in this period, although some of these places seem to have been evangelised not by Paul personally, but by his fellow-workers (cf. Col 2:1; Colossae was probably evangelised by Epaphras). The province became one of the chief centres of Christianity; possibly all the Seven Churches of Asia addressed in the Apocalypse were founded during these years." Bruce

Bruce cites Prof GS Duncan who argues that Paul may have been imprisoned three times during this period and that the 'Captivity Epistles' were written at this time. Bruce says that "the case for an Ephesian provenance seems stronger for Philippians than for Ephesians, Colossians and Philemon."

**Verse 11**

Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,

δυναμεις, εως f power, miracle

τυχούσας Verb, aor act ptc, f acc pl  
 τυγχανω receive, experience; οὐχ ὁ  
 τυχων unusual, extraordinary

**Verse 12**

ὥστε καὶ ἐπὶ τοὺς ἀσθενούντας  
 ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ  
 σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι  
 ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ  
 πονηρὰ ἐκπορεύεσθαι.

ἀσθενεω be sick, be ill  
 ἀποφέρεσθαι Verb, pres pass infin  
 ἀποφερω take, carry, carry away  
 χρωσ, ωτος m skin  
 σουδαριον, ου n handkerchief  
 σιμικινθιον, ου n apron (as worn by  
 workmen)

"Both words are of Latin origin, *sudaria*, 'sweat-rags', kerchiefs worn on the head ... and *semicinctia*, 'aprons'. Both would be used by Paul at his work." Bruce

ἀπαλλάσσεσθαι Verb, pres pass infin  
 ἀπαλλασσω trans set free; intrans  
 leave, depart  
 νοσος, ου f disease, illness

Cf. the incident with Jesus' robe (Lk 8:44) and the passing of Peter's shadow (Acts 5:15).

**Day 255: Acts 19:13-20****Verse 13**

ἐπεχείρησαν δὲ τινες καὶ τῶν  
 περιερχομένων Ἰουδαίων ἐξορκιστῶν  
 ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα  
 τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ  
 λέγοντες, Ορκίζω ὑμᾶς τὸν Ἰησοῦν ὄν  
 Παῦλος κηρύσσει.

ἐπιχειρεω try, attempt  
 περιερχομαι travel about  
 ἐξορκιστης, ου m exorcist

"των περιερχομενων Ἰουδαιων  
 ἐξορκιστων 'of the itinerant Jewish  
 exorcists'." Bruce

"A number of magical papyri from the ancient world have been discovered. These consist of various spells that often invoke the names of foreign gods and employ various kinds of gibberish. In the Paris collection of magical papyri, various Old Testament terms are found, such as Iao (for Yahweh), Abraham, and Sabaoth, terms which would have sounded exotic to Greeks and Romans. One spell reads, 'I abjure thee by Jesus, the God of the Hebrews.' Another from the same papyrus reads, 'Hail God of Abraham, hail, God of Isaac, hail, God of Jacob, Jesus Chrestus, Holy Spirit, Son of the Father.' Ancient magicians were syncretists and would borrow terms from any religion that sounded sufficiently strange to be deemed effective." Polhill

ὀνομάζω name, pronounce the name  
 ὀρκίζω command someone (in the name  
 of)

**Verse 14**

ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως  
 ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

ἀρχιερεως, εως m high priest

"It is conceivable that Sceva was related to one of the Jewish high-priestly families; more probably however, ἀρχιερεως is to be regarded as an advertisement. Luke did not have at his disposal the device of quotation-marks or the use of 'sic' to show that he was merely giving Sceva's own account of himself. As a Jewish High Priest had power to enter the Holy of Holies on the Day of Atonement and pronounce the Ineffable Name, a claim to be such a person would be very impressive." Bruce

ἑπτα seven

**Verse 15**

ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν  
 αὐτοῖς, Τὸν [μὲν] Ἰησοῦν γινωσκω καὶ  
 τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ τίνες  
 ἐστέ;

ἀποκριθὲν Verb, aor pass dep ptc, n  
 nom/acc s ἀποκρινομαι answer  
 ἐπίσταμαι know, understand

**Verse 16**

καὶ ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς  
 ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν  
 κατακυριεύσας ἀμφοτέρων ἴσχυσεν κατ'  
 αὐτῶν, ὥστε γυμνοὺς καὶ  
 τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου  
 ἐκείνου.

ἐφαλόμενος Verb, aor midd dep ptc, m nom  
 s ἐφαλλομαι jump on

κατκρυειω overpower  
ἀμφοτεροι both, all

Originally (and normally in the NT)  
ἀμφοτεροι means *both*, but there is good  
evidence that in later Koiné it came to be used  
to mean *all*.

"If, however, this usage seems insufficiently  
literary for Luke, we may conclude that we  
have the vivid description of an eye-witness,  
implying that while seven sons attempted the  
exorcism, only two were attacked by the  
demoniac." Bruce

ἰσχω be strong, defeat  
γυμνος, η, ον naked  
τραυματιζω injure, wound  
ἐκφευγω escape, flee

### Verse 17

τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν  
Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς  
κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν  
φόβος ἐπὶ πάντας αὐτούς, καὶ  
ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

γνωστος, η, ον known  
ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιπτο  
fall upon, come upon

Cf. 2:43; 5:11.

μεγαλυνω enlarge, magnify

### Verse 18

πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο  
ἔξομολογούμενοι καὶ ἀναγγέλλοντες τὰς  
πράξεις αὐτῶν.

πεπιστευκότων Verb, perf act ptc, gen pl  
πιστευω believe (in), have faith (in)  
ἔξομολογεω confess, acknowledge  
ἀναγγελλω tell, report  
πραξις, εως f act, magical practice

"... revealing their spells'; πραξις is used  
technically in this sense. As the potency of  
spells resides largely in their secrecy, their  
disclosure would be regarded as rendering  
them powerless." Bruce

Ephesus had a reputation as a centre for such  
magic arts.

### Verse 19

ἱκανοὶ δὲ τῶν τὰ περιεργα πραξάντων  
συνενέγκαντες τὰς βίβλους κατέκαιον  
ἐνωπιον πάντων· καὶ συνεψήφισαν τὰς  
τιμὰς αὐτῶν καὶ εἶρον ἀργυρίου  
μυριάδας πέντε.

τα περιεργα magic

For use in a non-magic sense, cf. 2 Thess 3:11;  
1 Tim 5:13.

πραξάντων aor ptc πρασσω practice, do

συνενέγκαντες Verb, aor act ptc, m nom pl  
συμφερω bring together  
βιβλος, ου f scroll, book  
κατκαιω burn, burn up  
συμψηφιζω count up  
τιμη, ης f price, value  
ἀργυριον, ου n silver coin, money, silver  
μυριας, αδος f ten thousand, countless  
thousands

I.e. of drachmae, an average daily wage.

### Verse 20

Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος  
ἤξανε καὶ ἰσχυεν.

κρατος, ους n might, power; κατα κ.  
powerfully, effectively  
αὔξανω grow, increase  
ἰσχω be strong, be effective