

The Acts of the Apostles

[Wed. Jan. 14, 2015] Acts Series, Acts 17.1-34 - Craig A. Thurman

First, my apologies for a misstatement in our last audio portion of the text, Acts 16.16-40: Clearly I had confounded an issue regarding the 500 witness to the bodily resurrection of the Lord Jesus and with the fact that many, an unspecified number, of the saints who slept in the tombs were raised from the dead to live again. To get the truth reestablished in your minds concerning these two issues, when you get time refer to Mt.27.52 and 1Co.15.6.

To bring us up to speed, Paul and Silas, with Luke and Timothy, had arrived in Philippi. Being confronted many days by a demon possessed damsel, Paul finally cast it out of her. At this the merchantmen succeeded in stirring up the whole city, with the magistrates, and had Paul and Silas publically shamed, beaten and cast into prison. We read of the miraculous earthquake which leads to the salvation of the jailor and his house. And finally, that the magistrates were required of Paul to come and *fetch* them out of the prison, acknowledging the unlawful treatment that they allowed two Roman citizens to suffer while under their jurisdiction. After their release Paul and Silas went back to the house of Lydia, comforted the brethren, and then departed to new areas to preach Christ.

We would summarize chapter 17 into these seven parts:

- 1-4 Paul comes to Thessalonica where the believing consorted to him.
- 5-9 The unbelieving set the city into an uproar with a false report.
- 10-12 Paul comes to Berea and many believe.
- 13-14 The unbelieving from Thessalonica arrive and stir up the people there so that Paul has to leave.
- 15-21 Paul comes to Athens, a city wholly given to idolatry.
- 22-32 He gains an opportunity to preach to the gathered at Mars Hill.
- 33-34 And, but a few in Athens believe on Jesus Christ.

Chapter 17

1-4 Paul comes to Thessalonica where the believing consorted to Paul.

1 ¶ Now δὲ when they had passed through Amphipolis and Apollonia, they came to εἰς Thessalonica,

The Acts of the Apostles

As in Philippi, Paul and his traveling companions soon find lodging in the house of one named Jason, who comes to faith in Jesus Christ. (cf. vss. 5, 6 *Jason and certain brethren*, 9)

where was a synagogue of the Jews:

Paul's manner, as we shall see, is that he preached to the Jew first and then the Gentile. That this is the case does not negate the fact that the church is a totally separate entity from the synagogue. There is always a break from the synagogue. The synagogue is a starting place for the preaching of the gospel of Jesus Christ. The Jewish synagogue is not a church of Christ and a church is not a Jewish synagogue. A synagogue is not a called out assembly of baptized believers in Jesus Christ. A church however is not only a *called out assembly* ἐκκλησία, **ekklēsia**, but it should congregate or synagogue, συναγωγήν, **sunagōgēn**, as well. (Ja. 2.2)

2 *And Paul, as κατὰ his manner was,*

εἰωθὸς; acc sing neu part of εἴωθα; root ἔθος; εἴωθα is translated by the KJV as *wont 2, custom 1, manner 1*. Same for ἔθος, *custom 7, manner 4, wont 1*. From the Greek we have our English words *ethic, ethical*.

went in unto πρὸς them,

Paul has established a pattern of entering into the Jewish synagogues first to preach Jesus Christ. Luke can also cite this as Paul's custom being he knew the overall history of his actions. Remember, that the book of Acts of Luke's account of this history, under the direction of the Holy Spirit of God.

We see this pattern in many places through the book of Acts:

Damascus (9.20); Salamis, Cyprus (13.5); Antioch Pisidia (13.14); Iconium (14.1); Thessalonica (17.1); Berea (17.10); Athens (17.17); and Corinth (18.4); Ephesus (19.8).

Apollos is shown to have had the same practice in Acts 18.26.

The Acts of the Apostles

And καὶ ἐπὶ three sabbath days

While I have been of a mind that Paul's stay was of a relatively short duration in Thessalonica it is true that it was longer than three Sabbaths. The three Sabbaths only represents Paul's preliminary ministry to the Jews. He clearly turned to the gentiles after this as we can glean that most of those who had turned to Christ were in fact from the Gentiles. (1Thes. 1.9 *turned to God from idols*; 2.14 *suffered like things of your own countrymen, even as they have of the Jews*)

Three points which lend credence to a longer stay are:

1. He stayed there long enough to work with his own hands. (1Thes.2.9; 2Thes.3.7, 8)
2. He lodges with Jason, who is mentioned as if we would know who he is.
3. The Philippians, during his stay in Thessalonica, has opportunity to send him aid at least twice. (Phl. 4.16)

reasoned

διελέγετο; 3rd p sing imperf of διαλέγομαι; διά by, through + λέγω to say or tell; with the Gr. preposition added, it is to *speak through*; διαλέγομαι is in the KJV *to dispute, reason, preach, speak*.

with them out of (ἀπὸ, or simply, from) the scriptures,

3 Opening

διανοίγων; nom, sing, masc, part, pres, act of διανοίγω; διά by, through + ἀνοίγω KJV always *open*, 77 times; **cf. 16.14 opening**.

*Lu 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he **opened** διήνοιγεν to us the scriptures?*

...

*45 Then **opened** διήνοιξεν he their understanding, that they might understand the scriptures ...*

The Acts of the Apostles

and alleging,

Is an archaic English word. O.E.D, vol. 1, p. 58, *allege*, 4 – *allege* ... 2. To **cite, quote** (an author or his authority) *for or against*. Arch.

παρατιθέμενος; nom sing ,masc part, pres, mid of παρατίθημι; παρά by, nigh, from with + τίθημι KJV *put, lay, set, purpose, commit, appoint, ordain*; παρατίθημι is in the KJV *put forth, set before, have committed, commend, commit*.

Paul reasoned from the Old Testament Scriptures, and set forth the proposition citing ...

that Christ must needs ἔδει have suffered, and risen again

ἀναστῆναι; aor 2, infin of ἀνίστημι; ἀνά re-, again, new, above + ἵστημι to set, stand, establish; Meaning, to **stand up again** after that he had died.

from ἐκ the dead; and that this

Notice the emphasis of the demonstrative pronoun *this*. Not another, but the same one that died is He who was raised.

Jesus, whom I preach καταγγέλλω unto you, is Christ Χριστὸς.

Paul, citing (*alleging*) from the Old Testament Scriptures as his authority, set forth that this particular man named Jesus, necessarily suffered at the hands of the nation, rose from the dead (which phrase tells first of His death), and that He is the Christ of God. This is the witness and the proof that the Jews needed to have set before them in the gospel. Gentiles, as we shall see, when Paul preaches in Athens, need the gospel as well, but that same gospel message will be given them from another perspective. The emphasis for Gentiles will be that there is a God, who created all things, made from one man all men, predestinated all things, we live by Him, that there is no other God, and all men everywhere are commanded

The Acts of the Apostles

to repent because of coming judgment for sin must be made. All sin must be judged, and it is either judged in Christ, or it is judged in men. And that judge before we shall all stand, whether Jew or Gentile, is He whom God has raised from the dead.

Gentiles, by and large, unless exposed to religion, have no idea of the Jewish concept of Christ, the promises, the fulfillment of the law, etc., etc. In so many words, the gospel meets them on different levels, yet it is the same gospel. It is not a different means of salvation for one, and another for the other. No. It is the same salvation for both the Jews and Gentiles. It is the same gospel, same salvation through the same Lord. Jesus is the Jews Messiah/Christ; He is the Gentiles Man. (vs. 31 by that *God-ordained Man*)

4 *And some of ἐξ them believed, (also, **were** agreed)*

ἐπέισθησαν; 3rd p pl, aor 1, ind, **pass** of πείθω; is translated as *confidence, trust, persuade, obey.*

*Ac 5:40 And to him (to Gamaliel's counsel) they **agreed**
ἐπέισθησαν: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.*

and consorted

προσεκληρώθησαν; 3rd p pl, aor 1, ind of προσκληρώω; προς to, unto, among, by, with + κληρώω Eph. 1.11 inheritance; to obtain a portion by lot or assignment; this is the only time this Greek word is found in the N.T.

The believing *took* their *part* with Paul. God in his grace had assigned these Jews to be identified with Paul and his proclamation of Jesus Christ. Or, perhaps by their profession made it known, that they shall be heirs of God with Paul.

with Paul and Silas; and of the devout (worshipping)

The Acts of the Apostles

σεβομένων; gen pl part, pres of σέβομαι; we find this word used eight times in Acts. Only twice outside of Acts (Mt.15.9; Mk.7.7); Acts 13.43 *religious, 50 devout; 16.14 worshipped; 17.4 devout, 17 devout; 18.7 worshipped, 13 worship; 19.27 worshippeth.* Has to do with *devoted, devotion.*

Only other place σεβομένων is found:

*Ac 13:43 Now when the congregation was broken up, many of the Jews and **religious** σεβομένων proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.*

Again, note the prominent figures of Paul and Silas in our text, yet Timothy and Luke are present with them (*Timothy*, vs. 14; Luke the silent transcriptionist) Paul was the chief speaker, as we have already seen. (Acts 14.12)

Greeks Ἑλλήνων *a great multitude,*

Robertson Word Pictures of the New Testament, vol. 3, p.266, 'There was a synagogue here in this great commercial city, still an important city called Saloniki, of 70,000 population.'

and of the chief

πρώτων, prominent, *The New Greek-English Interlinear New Testament*

women not a few ὀλίγαί.

It was in Acts 13.50 that the unbelieving Jews had stirred up the prominent men and honorable women of the city of Antioch, Pisidia against the servants of God. Here the Lord claims them for His own.

1Co 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called ...

Therefore the unbelieving Jews take a very ugly, alternative tactic ...

The Acts of the Apostles

5-9 The unbelieving set the city into an uproar with a false report.

5 *But the Jews which believed not, (the disobedient, untrusting, disagreeable)*

Here we have the negated form of the word *believed* from verse 4, ἀπειθοῦντες.

ἀπειθοῦντες; nom, pl, masc, part, pres of ἀπειθέω; ἀ negative particle + πειθέω to *trust*, to have *confidence, obedience assurance*; three times this particular verb is used (Acts **14.2** *unbelieving*; 17.5 *which believed not*; 1Pe.2.8 *being disobedient*). The root, ἀπειθέω, is translated in the KJV as *that believeth not, unbelieving, which believed not, do not obey, disobedient, believed not, do not believe, which be disobedient, being disobedient, which be disobedient, obey not, that obey not.*

moved with envy,

ζηλώσαντες; nom, pl, masc, part, aor 1 of ζηλώω

Only other place ζηλώσαντες is found:

Ac 7:9 *And the patriarchs, moved with envy ζηλώσαντες, sold Joseph into Egypt: but God was with him ...*

took unto them (unto themselves)

προσλαβόμενοι; nom pl masc part aor 2, mid of προσλαμβάνω; προς to, unto, with, by, among + λαμβάνω to take, receive.

Only other place προσλαβόμενοι is found:

Ac 27:33 *And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, **having taken** προσλαβόμενοι nothing.*

Certain (also meaning some) lewd fellows of the baser sort,

J. P. Green's *Interlinear Bible*,

The Acts of the Apostles

‘the market-loafers some men wicked’

τῶν ἀγοραίων τινὰς ἄνδρας πονηροῦς

The New Greek-English Interlinear,

‘of the people of the market men some evil’ (obviously the Greek text of this version is arranged slightly different.)

Evidently, these are men who loiter about in the commercial areas with no work to do. (Mt.20.3 ἀγορᾶ ἀργούς, market workless) This seems to be contrasted to the *devout Greeks*, and the *chief women*.

There may have been sufficient numbers of these loiterers in the city, so that in fact some of them might have come to Christ. These would be those who needed prodding by the rebuke of Paul to work with their hands and to cease being *busy bodies* (or *working about* nothing, Or, ***milling around***). (2Thes. 3.6-11 of men; 1Ti.5.13 of women)

Men and women in the Lord have need of involvement in good work. The dangers, for young women, and particularly younger widows, not having good things that occupy their time are set forth clearly in 1Ti.5.11-14. Do not allow yourselves to live idle lives. Be busy about good things. Help others, make things, be industrious, and never allow yourselves the freedom of idle talk. The old adage, *an idle mind is the devil's workshop*, has a lot of truth in it.

Men, both young and old need good work. Retirement? As a Christian there is no such thing as retirement from the service of Christ. If we have nothing good to do we are not helping ourselves or to others. A man without work is a man who is likely depressed, discouraged, and incapable of edifying others in the truth of the Word of God. And by the Word of God it is a life that is disorderly.

The Acts of the Apostles

The Lord in His wisdom gives to those who will do good work a sense of satisfaction and thankfulness. Those without work tend to be grumblers, unthankful, and have a strong sense of uselessness. The work of edifying, building up involves work; faithful, diligent attendance to applying the Word of God to our hearts, our tongues, our hands and our feet.

As we shall see, those that are idle are most susceptible to being stirred up to do things than those who are busy with their own work.

and gathered a company,

ὄχλοποιήσαντες; nom, pl, masc, part, aor 2 of ὄχλοποιέω; ὄχλος KJV *multitude, people, company* + ποιέω to do; in other words they *made a crowd or mob*. Only time used in the N.T.; a form of this word is used in verse 8, *people, ὄχλον*.

and set all the city on an uproar,

ἐθορύβουν τὴν πόλιν
set into turmoil the city, J. P. Green's *Interlinear Bible*.

ἐθορύβουν, 3rd p pl, imperf, act of θορυβέω; KJV *set all on an uproar Acts 17.5; the people making a noise Mt. 9.23; Why make ye this ado, and weep? Mk.5.39; Trouble not yourselves; for his life is in him. Acts 20.10.*

θόρυβος, is translated in the KJV as *uproar, tumult*.

and assaulted

ἐπιστάντες; nom, pl, masc, part, aor 2 of ἐφίστημι; ἐπί KJV *upon, on, unto, at, over, against of, in, to, at* + ἵστημι KJV *stand, establish*; so here, *stood against, stood upon*;

Only other place where ἐπιστάντες is used:

The Acts of the Apostles

*Ac 6:12 And they stirred up the people, and the elders, and the scribes, and **came upon** ἐπιστάντες him, and caught him, and brought him to the council ...*

the house of Jason, and sought ἐζήτουν to bring

ἀγαγεῖν, to lead, aor 1 infin of ἄγω.

them out to

εἰς, simply *unto*; obviously, being they came upon Jason's house they would bring them *out* of it as well, and *unto* the ...

the people.

δῆμον; *Ac 19:30 And when Paul would have entered in unto the people δῆμον, the disciples suffered him not.*

6 And when they found them not, they drew

ἔσυρον, 3rd p pl, imperf of σύρω; KJV Jn.21.8 *dragging* the net with fishes; Acts 8.3 and *haling* men and women; 14.19 having stoned Paul, *drew* him out of; Re. 12.4 his tail *drew* the third part.

Again, it is notable that as Paul had done to the believers when he was in unbelief, so it is done, or attempted to be done to him by unbelievers again and again. We see in him the inviolable law of sowing and reaping. (Gal.6.7)

Jason and certain brethren unto ἐπὶ the rulers of the city, crying,

βοῶντες, nom, pl, masc, part, pres of βοάω; always translated with the English word *cry* (11); *shouting*.

These that have turned the world

The Acts of the Apostles

οἰκουμένην; dat sing of οἰκουμένη; KJV *world 14, earth 1*; this means the commonly understood part of the world; that which men know about.

upside down

*turned ... upside down; ἀναστατώσαντες; nom, pl, masc, part, aor 1 of ἀναστατώ; root ἀνίστημι; perhaps, as we would think, **up-ended** the world.*

ἀναστατώ is found three times in the N.T. *Acts 21.38 madest an uproar; Gal.5.12 which trouble.*

ἀνίστημι; ἀνά + ἵστημι lit. to stand again; KJV *arose, shall rise, be risen again, shall rise again, raise up, rising up.*

are come hither

ἐνθάδε; adverb; found eight times in the N.T. *Lk. 24.41; Acts 16.28; Acts 25.24 here; Jn.4.15, 16; Acts 17.6; 25.17 hither; Acts 10.18 there.*

also;

It sounds like report of these brethren has been spreading very quickly. How did they know anything about other places being similarly affected by the preaching of the gospel except that perhaps travelers had come through and related it to them?

7 Whom Jason hath received:

'This man, say they, took them into his house!'

ὑποδέκται; 3rd p s, perf, ind of ὑποδέχομαι; ὑπο of, under, by + δέχομαι KJV *receive 50, take 5, accept 2*; ὑποδέχομαι always *received 4* (used three times by Luke, once by James);

As A. T. Robertson points out, it means to *entertain*. (cf. Lk.10.38 of Martha; 19.6 of Zacchaeus; Acts 17.7 of Jason; Ja.2.25 of Rahab)

The Acts of the Apostles

and these all do (Or, act)

Paul, Silas, Timothy, Luke, Jason, and certain *unnamed brethren* (vs. 6) all ...

πράττουσι; 3rd p pl, pres, ind, act of πράσσω; has to do with the actions; used in the N.T. most often by Luke: six times in his gospel; 13 times in Acts.

Ac 19:36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do (πράττειν, pres infin act) nothing rashly.

contrary

ἀπέναντι; adverb; ἀπό KJV *from, of, forth, since* + ἔναντι KJV only once, *before*; ἀπέναντι is used six times in the N.T.: *Mt.21.2 over against; Mt. 27.24 before; Mt. 27.61 over against; Acts 3.16 in the presence; Acts 17.7 contrary; Ro.3.18 before.*

ἐναντίον, *before, sight.*

ἐναντίος *contrary; over against; against.*

to the decrees

δογματων; gen pl of δόγμα; Lk.2.1 **decree** of Caesar; Acts 16.4 **decrees** for to keep; Acts 17.7 do contrary to the **decrees** of Caesar; Eph. 2.15 commandments contained in **ordinances**; Col. 2.14 handwriting of **ordinances**.

This is always an official mandate, whether it is the laws of the ruler (the official's words) **or the law of God** (the Word of God).

of Caesar, saying that there is

εἶναι, pres infin of εἰμί, I am

another king, one Jesus.

The Acts of the Apostles

Βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν.

A king saying another to be, Jesus.

This reveals more about the content of the gospel that was preached. Jesus, the Christ of God shall rule the earth one day. How the unbelieving seize upon certain elements of the truth and turn them against the people of God. They only hear what they want to hear, but that is because they cannot hear the truth. Not only are their ears not opened, but they haven't any desire to hear the truth. That is not a fault that lies with God. That rests upon sinful man. And the Lord can justly judge men for their rebellion against him because they do so willingly.

It is always an act of mercy when the Lord opens the heart of a sinner. He never does so because of any compulsion outside of Himself. Whenever He touches the sinner, it is always from a sovereign bestowal of His grace upon whom He will.

8 And they troubled

ἐτάραξαν; 3rd p pl, aor 1, ind, act of ταρασσω; KJV always translates this with the English word *trouble* (17); to *disturb* or *agitate*.

Only other place ἐτάραξαν is used:

Ac 15:24 Forasmuch as we have heard, that certain which went out from us have troubled ἐτάραξαν you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment ...

the people

ὄχλον; meaning *crowd* (cf. vs.5)

and the rulers of the city, when they heard these things.

9 And when they had taken (λαβόντες, part, aor. 2, act) security

The Acts of the Apostles

ἱκανὸν; acc sing neut of ἱκανός; to appease or satisfy a demand (the ideas of Mk.15.15 to *content*; Lk.22.38 *enough*; Acts 19.25 sufficient; Acts 20.11 of time (*long*); 2Co. 2.6 *sufficient*.)

of Jason, and of the other[s?],

λοιπῶν; gen **plural**; normally we would say *others*; the use of the word *other* here refers back to *brethren* in verse 6. We would not say *they drew Jason and certain [others] brethren* would we. Our English today is a little less precise. Today we would say *others*. But there is nothing wrong with the way it is translated here.

they let them go.

ἀπέλυσαν; 3rd p pl aor 1, ind, act of ἀπολύω; ἀπό from, of, forth, since + λύω to *put off, loose, break*; KJV *put away, sent, send away, release, let, dismiss, set at liberty*;

ἀπέλυσαν is used only in Acts, and four times. *Let go* (Acts 4.21; 5.40; 17.9); *sent ... away* (Acts 13.3)

Jason and other brethren were evidently called upon to guarantee that Paul was going to leave their city. The sudden and chaotic uprising is even worse than at Philippi. His life is in danger and these new believers in Christ take it upon themselves to help him escape.

10-12 Paul comes to Berea and many believe.

10 ¶ *And the brethren immediately ἐὺθέως sent away (τε, [both])*

ἐξέπεμψαν, sent out

Paul and Silas by night unto εἰς Berea:

Robertson: ' ... about 50 miles southwest of Thessalonica ...'

Interpreter's Bible: vol. 9, p. 229, '... about 45 miles west of Thessalonica.'

who coming thither

The Acts of the Apostles

παραγενόμενοι, nom, pl, masc, part, aor 2 of παραγίνομαι; παρά of, nigh, by + γίνομαι to be; παραγενόμενοι is used six times in the N.T. (Lk.7.4 *when ... came*, 20 *when ... were come*; Acts 5.22 *came*; 14.27; 15.4 *when ... were come*; 17.10 *coming*;

went into εἰς the synagogue of the Jews.

Again, we notice the custom of preaching Christ to the Jew first wherever opportunity presented itself.

Ro 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

11 *These were more noble than*

εὐγενέστεροι; nom pl masc comparative of εὐγενής; εὖ well + γενός KJV *kind, kindred, stock, offspring, generation*; KJV *nobleman 1, noble 2*; lit. good genes.

B-D-A-G Lexicon, 'well-born, high-born.

LXX:

Job 1.3 ... *and that man was most noble εὐγενής* (KJV *greatest*) *of the men of the east.*

Ecc. 7.8 (KJV vs.7) *For oppression makes a wise man mad, and destroys his noble εὐγενείας heart.* (KJV, the last clause, *and a gift destroyeth the heart.*)

*Interpreter's Bible: "... 'liberal,' in the sense of free from prejudice, in contrast with the bigotry of the Thessalonian Jews" (F. J. Foakes Jackson, *the Acts of the Apostles* [London: Hodder & Stoughton, 1931; "The Moffatt New Testament Commentary"], pp.161-62).'*

The Acts of the Apostles

But let us not be deceived. This nobility in men is found seldom among the elect of God.

1Co 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called ...

Who would deny that intellect, noble graces, strength, might, authority are all wonderful gifts among natural man, especially when it is used to help fellow man, but none of these things are the basis for God's saving some. And there are not many among such persons in humanity having these qualities that are called to Christ by God.

Those

Certainly understood of those Jews that were of the synagogue in Thessalonica.

in Thessalonica, in that they received the word with μετὰ all readiness of mind,

προθυμίας; gen sing of προθυμία; προ before + θυμός ready affections of the nature or ready passion; a ready propensity or predisposition ...

and searched

ἀνακρίνοντες; nom, pl, masc, part, pres, act of ἀνακρίνω; ἀνά re-, again + κρίνω to judge, think; **to reexamine or research the Scriptures.**

the scriptures daily, whether those things were

ἔχου; 3rd p sing pres, **optat**, act of ἔχω to hold, possess, have;

The Greek optative: 'It contains no definite anticipation of realization, but merely presents the action as conceivable.' *A Manual Grammar of the Greek New Testament*, by H. E. Dana and Julius R. Mantey, Copyright 1955 by Tommie P. Dana and Julius R. Mantey.

The Acts of the Apostles

These Bereans reexamined the Scriptures in light of Paul's claims to prove whether the Scriptures **held** or **contained** ἔχουι such things in them.

Robertson, 'if these things had it thus.'

To these Bereans the Scriptures might or might not agree with Paul's gospel. Their rejection of the truth of the gospel in no way diminishes the fact that it is true. We know that all revelation of Scripture is dependent on the Lord opening the heart, and not the capacity of the human intellect. (1Co.2.7-11) Every sinner, even with the greatest powers of intellect, must have received the free bestowal of God's grace in order to understanding the things of God.

so.

12 Therefore many of them believed; (ἐπίστευσαν, cf. vs. 34)

The Lord used the preaching of the apostle Paul, and in their searches some, not all, of the hearts were opened to understand the truth that Jesus Christ came for them to save them from their sins before God; that He is the Messiah of Israel.

If believing were based on intellect, all should have believed that Jesus was the Christ, the Son of the living God. The Word of God is the most logical, rational, intelligent, and reasonable message there is.

*Mt 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: **for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.***

also of ἐξ honourable

εὐσχημόνων; gen pl of εὐσχήμων; εὐ good, well + ἴσχημα fashion; KJV comely, honorable.

women which were Greeks, and of men, not a few ὀλίγοι.

13-14 The unbelieving come from Thessalonica and stir up the people so

The Acts of the Apostles

that Paul has to leave.

13 *But when the Jews of ἀπὸ Thessalonica had knowledge that the word of God was preached of ὑπὸ Paul at Berea, they came thither also, and stirred up*

σαλεύοντες; nom, pl, masc, part, pres, act of σαλεύω; shaken 14, stirred 1, moved 1. (Acts 2.35 *should ... be moved*; 4.31 *was shaken*; 16.26 *were shaken*; 17.13 *stirred up*); **shaken together**, Lk. 6.38.

the people. (ὄχλους, the crowd)

14 *And then immediately the brethren sent away*

ἐξαπέστειλαν; 3rd p pl, aor 1, ind, act of ἐξαποστέλλω; ἐξ + ἀπό + στέλλω to send; to send forth from [them].

Paul to go πορεύεσθαι as it were to ἐπὶ the sea: but Silas and Timotheus abode there still.

Or, *remained*, ὑπέμενον root , to abide, tarry behind, endure, patiently take, suffer, ὑπομένω.

15-21 Paul preaches Christ in Athens, a city wholly given to idolatry.

15 *And they that conducted*

καθιστῶντες; nom pl, masc, part, pres, act of καθιστάω; κατά according to, as, down + ἵστημι establish, set, stand; a very good word here could be **compelled**.

Paul brought (or led, root ἄγω) him unto (ἕως, meaning as far as; until, till, unto) Athens: and receiving (that is, those who conducted him to Athens) a commandment unto (πρὸς, pertaining to, for) Silas and Timotheus for to come to him with all speed (τάχιστα, quickly) , they departed.

16 ¶ *Now while Paul waited for them at Athens, his spirit was stirred (provoked, kindled)*

παρωξύνετο; 3rd p sing, imperf, pass of παροξύνω; παρά by, nigh, beside + ὀξύς KJV *swift* 1, *sharp* 7.

The Acts of the Apostles

LXX

Nu.14.11, 23; 15.30; 16.30; Due. 9.19 ; 32.19, have provoked; Hos. 8.5; Ze. 10.3 kindled; 2Sa. 12.14 provocation; Ps. 106.29 destruction; Is. 5.24 insulted; et al.

in him, when he saw

θεωροῦντι; root θεωρέω; KJV *beholding, seeing, perceiving.*

the city wholly given to idolatry.

κατείδωλον; κατά + εἶδωλον; according to idols; as Paul beheld the city he beheld the idols. To see the one was to see the other.

17 Therefore disputed

διελέγετο, root διαλέγομαι; KJV *dispute, preach, preach unto, reason, reason with, speak.*

he in the synagogue with the Jews, and with the devout (σεβομένοις, cf.v.4 devout) persons, and in the market ἀγορᾶ daily with πρὸς them that met with him.

παρατυγχάνοντα; masc, part, pres; παρά about, near, before + τυγχάνω KJV *be, chance, enjoy, little, obtain.* This was, on the part of Paul, a *random* meeting.

18 Then certain philosophers φιλοσόφων of the Epicureans, and of the Stoicks, encountered

συνέβαλλον; συν with, together, fellow + βάλλω to cast, throw; these *threw in* with Paul to have a discussion of sorts.

him. And some said, What will θέλοι this babbler

literally, *seed-picker*, σπερμολόγος; σπέρμα seed + λέγω, to say, speak, tell; one who travels and picks up bits and pieces of information.

The Acts of the Apostles

say? other some, He seemeth to be a setter forth of strange gods:

Ξένων δαιμόνων δοκεῖ καταγγελιῦς εἶναι
Of strange demons he seems a preacher to be

This is the only time that δαιμόνιον is translated *gods*. All other times it is translated with the English *devil* and *devils*. But it is truly doubtful that these thought of their gods as demons. They relegated evil to demons and good, generally to god, though very flawed with human qualities.

because he preached εὐηγγελίζετο unto them Jesus, and the resurrection.

19 And they took

ἐπιλαβόμενοι; nom, pl, masc, part, aor 2, mid of ἐπιλαμβάνω; ἐπί upon, on + λαμβάνω to take, receive; is used five times in the N.T., *Lk.23.26 laid hold upon; Acts 16.19 caught; Acts 17.19 took; Acts 18.17; 21.30 took;*

him, and brought root ἄγω him unto ἐπι Areopagus Ἄρειον, saying, May we

we may or may we, δυνάμεθα; 1st p pl pres, ind of δύναμαι; The KJV translates this we can, we are able in other places.

know

γινῶναι; aor 2, infin, act of γίνωσκω, to know; Can we know, acknowledge;

what this new doctrine, whereof thou ὑπὸ speakest, is?

20 For thou bringest

Bringest, εἰσφέρεις; bear unto

certain strange things

ξενίζοντα; part, pres of ξενίζω; KJV *lodgeth, lodged, strange, entertained (He.13.2), think it strange, think it ... strange (1Pe.4.4, 12); foreign.*

The Acts of the Apostles

to εἰς *our ears: we would know therefore what these things mean.*

21 (For εἰς *all the Athenians and strangers ξένοι which were there*

ἐπιδημοῦντες; part pres of ἐπιδημέω; that is, *peopled*;

spent their time

εὐκαίρου; imperfect of εὐκαίρῳ; well + καιρός *time, season; having plenty of time to ...*

in nothing else, but either to tell, or to hear some new thing.)

Interpreter's Bible, vol. 9, p.231, '... purely academic spirit, and with no real desire to discover truth for truth's sake.'

22-32 Paul gains an opportunity to preach to those gathered at Mars Hill.

22 ¶ Then Paul stood in ἐν *the midst of Mars' hill (Ἄρειου , vs. 19), and said, Ye men of Athens, I perceive θεωρῶ that in all things ye are too (so, very) superstitious. (KJV Margin, Or, fearful of gods.)*

δεισιδαίμονεστέρους; acc pl, masc, compar of δεισιδαίμων; δείδω *to fear + δαίμων KJV devils; Only time used; **fearing the gods.***

*Ac 25:19 But (Festus to Agrippa saying that Paul) had certain questions against him of their own **superstition** δεισιδαίμονία, and of one Jesus, which was dead, whom Paul affirmed to be alive.*

O.E.D.

Superstitious ... subject or addicted to superstition; believing or practicing superstition. **1526** TYNDALE *Acts xvii. 22 ...*

Superstition ... Latin ... *superstare* to stand upon or over f. *super* – SUPER- 2 + *stare* to stand.

2. An irrational religious system; a false, pagan, or idolatrous religion. Now rare or *obs.* **1526** TYNDALE *Acts xxv. 19 ...*

The Acts of the Apostles

23 For as I passed by, and beheld

ἀναθεωρῶν; ἀνά + θεωρέω; reviewed, considered (He.13.7 only other place used, *considering*)

your devotions,

σεβάσματα, root σέβασμα; objects of devotion. Only other place used, and notice how it relates to the preeminent position of Antichrist in the eyes of men without Christ.

*2Th 2:4 Who opposeth and exalteth himself above all that is called God, or **that is worshipped** σέβασμα; so that he as God sitteth in the temple of God, shewing himself that he is God.*

I found an altar with this inscription, TO THE UNKNOWN

Ἄγνώστῳ; dat sing masc of ἄγνωστος; ἄ negative particle + γνωστός; KJV *acquaintance 2, know, notable 1*. To the him that we are unfamiliar with as a ...

GOD. Whom therefore ye ignorantly (being ignorant)

ἀγνοοῦντες; part, pres, act of ἀγνοέω; ἄ negative particle + γνοέω, root γίνωσκω to know; *Mk.9.32 understood not; Acts 13.27 knew ... not; Ro. 1.13 ignorant; Ro. 2.4 not knowing; Ro. 6.3 Know ... not; 2Co.6.9 unknown.*

*Ro 10:3 For they **being ignorant** ἀγνοοῦντες of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

worship,

εὐσεβείτε; pres, ind of εὐσεβέω; are worshipping

The Acts of the Apostles

him declare I unto you. ἐγὼ καταγγέλλω ὑμῖν

The place the same form of the verb is used:

Ac 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach ἐγὼ καταγγέλλω ὑμῖν unto you, is Christ.

24 God

Paul is not placing God among the gods. He is telling them that The God ὁ Θεὸς ... He wants them to know that this God is The One ...

that made ποιήσας the world κόσμον and all things therein ἐν αὐτῷ, seeing

ὑπάρχων; part pres of ὑπάρχω; ὑπό among, by, from, of, under + ἄρχω KJV reign, rule over; in the KJV is translated as live, have, was, being, were, to be, forasmuch as. This word is used the first time by Luke the evangelist, and extensively by him; and most often in the book of Acts. (Luke, 6 times [once untranslated] ; Acts, 24 times (twice untranslated); only 15 more times is it found from Romans to 2Peter. (vs. 27 be)

that he is Lord κύριος of heaven and earth, dwelleth (κατοικεῖ, pres, ind, vss. 24, 26 twice) not in temples made with hands;

χειροποιήτοις; dat pl of χειροποίητος; χεῖρ + ποιητός.

God cannot be reduced by man to his puny standards, no matter what he does.

25 Neither is worshipped

Θεραπεύεται; 3rd p sing, pres, ind, pass of θεραπεύω; almost always translated with the English word heal, Acts 4.14; 5.16; 8.7; 28.9; and few times cure, Lk.9.1; Jn.5.10; This is the only time θεραπεύω is translated like this. Because of this we can see that their gods have need of being helped in service to have any continuation. The true God has need of nothing. And so Paul continues and preaches this truth to them.

The Acts of the Apostles

Interlinear New Testament, J. P. Green Sr.; The Interlinear Greek-English New Testament, George Ricker Berry; The New Greek English Interlinear New Testament; Greek-English New Testament all have is served.

With ὑπὸ men's hands, as though he needed (from us)

προσδεόμενος; nom, sing, masc, part, pres of προσδέομαι; προς at, unto, toward + δέομαι root δέω necessity, compulsion, requirement [must, δεῖ]. Only used this once in the New Testament.

any thing, seeing he giveth

διδούς; nom, sing, masc, part, pres, act of δίδωμι to give.

to all life, and breath, and all things;

This God is life.

Joh 1:4 In him was life; and the life was the light of men.

Joh 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Ex 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

If there is One who has life in Himself, and there is, then He must be eternal and cannot die.

Joh 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself ...

1Jo 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

The Acts of the Apostles

Therefore He has no need of anything. He is absolutely self-sufficient. And being so is necessarily the Only True God. There can be no others. And if He takes a body as ours and subjects it to death and raises again from the dead, it must be, not for Himself, but for others.

26 And hath made ἐποίησε of ἕξ one blood all nations of men

All men come from the same source; the creative power of the sovereign God. God created man in the beginning.

Ge.1.26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

Ro 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned ...

for to dwell (κατοικεῖν pres, inf, vs. 24, 26 twice) on ἐπὶ all the face πρόσωπον of the earth τῆς γῆς, and hath determined

*ὀρίσας; nom, sing, masc, part, aor 1, act of ὀρίζω vs. 31 **ordained**; from this words we have the English horizon. The limitations and boundaries of ... the times*

Lu 22:22 And truly the Son of man goeth, as it was determined ὀρίζω: but woe unto that man by whom he is betrayed!

Ac 2:23 Him, being delivered by the determinate ὀρίζω counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ...

The Acts of the Apostles

Ac 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained ὀρίζω of God to be the Judge of quick and dead.

Ac 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ὀρίζω; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

Ro 1:4 And declared ὀρίζω to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead...

the times before appointed,

before appointed, προτεταγμένους; acc, pl, masc, part. Perf, pass of προτάσσω; πρό forward + τάσσω KJV appointed, ordained, addicted;

and the bounds

ὄροθεσίας; acc pl of ὄροθεσίας; ὄρος cf. ὄριον KJVcoasts, borders + τίθημι to appoint, set, ordain; God has set for mankind their places to dwell.

of their (man's) habitation; (κατοικίας , vss, 24, 26 twice)

The Almighty God is He who set the times for and the place of all of mankind's dwellings.

27 That they should seek (ζητεῖν, pres infin act) the Lord, if haply (consequence)

ἄρα; Moulton states, 'This particle denotes, first, transition from one thing to another by natural sequence; secondly, logical inference; in which case the premises are either expressed, Mat. 12.28, or to be variously supplied. Therefore, then, consequently; should it so result Ac. 17.27.

they might feel after him,

The Acts of the Apostles

ψηλαφήσειαν; 3rd p pl, aor of ψηλαφάω;;

Lu 24:39 Behold my hands and my feet, that it is I myself: handle ψηλαφάω me, and see; for a spirit hath not flesh and bones, as ye see me have.

Heb 12:18 For ye are not come unto the mount that might be touched ψηλαφάω, and that burned with fire, nor unto blackness, and darkness, and tempest ...

1Jo 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled ψηλαφάω, of the Word of life ...

*and find him, though he be (ὑπάρχοντα, vs. 24 **seeing**) not far from ἀπὸ every one of us:*

All that God has done, that He is manifested openly in His creation (general revelation), men should be able to deduce that God is, that He is alone God, that all things spring from Him, even with sin considered. And yet men stoop to idolatry. The message comes now to every man everywhere: Repent and believe the gospel of Jesus Christ. But they will not.

28 For in him ἐν αὐτῷ we live, and move,

κινούμεθα; 1st p pl, pres, ind, pass of κινέω; KJV *wagging, move*; from which we have our English science *kinetics*, O.E.D. The branch of dynamics which investigates the relations between the motions of bodies and the forces acting upon them ...

and have our being;

Or, *are, ἐσμέν*; see directly below ...

as certain also of your own poets

The Acts of the Apostles

Or, as certain also of the poets among you ... ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν ...

have said, For we are ἐσμέν also his offspring.

Or literally, Of Him we are also offspring. In other words we are originated from Him. The poet derived from natural revelation that man is originated from God. Man was made by God and created after His image. These knew this much truth from the observable evidences about them in creation. (Ro.1.20)

γένος; root γίνομαι to become; KJV *kind (2), kindred (2), offspring (3), generation(1)*.

29 Forasmuch then as we are (ὑπάρχοντες, being, vss. 24, 26) the offspring γένος of God, we ought not

By all of the evidences that are given to us in creation all of mankind is **bound** to conclude these truths! It is a horrible crime against God to attribute him to be *like unto gold, or silver, or stone ...*

Οὐκ ὀφείλομεν; 1st p pl, pres, ind of ὀφείλω First time ὀφείλομεν is used in Scripture, and will be used six more times, and it is translated *ought, bound* (cf. Acts 17.29; Ro.15.1; 2Thes.1.3; 2.13; 1Jn.3.16; 4.11; 3Jn.8);

to think

νομίζειν, pres **infin** of νομίζω; also *thinking, supposing*; most often used in Acts. (7.25; 14.19; 21.29 *supposed*; 8.20 *hast thought*; **16.13 was wont**; 16.27 *supposing*; 17.29 *to think*. **TO REASON**

that the Godhead is like

τὸ θεῖον εἶναι ὅμοιον;

θεῖον; see θεῖος;

The Acts of the Apostles

2Pe.1.3 According as his divine θείας power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine θείας nature, having escaped the corruption that is in the world through lust.

Paul does not draw their minds to consider God like unto them, but to realize that God is so far above all that He hath made, being we have come from His hand.

unto gold, or silver, or stone, graven

χαράγματι; dat sing of χάραγμα; otherwise only used in the book of Revelation: Re.18.16 to receive the *mark*.

by art

τέχνης; KJV *art, occupation, craft*: all only once.

and man's device.

ἐνθυμήσεως; gen sing of ἐνθύμησις; ἐν + θυμός KJV *wrath, fierceness*; referring to the *inward* strong passions, so in this case their *meditations*.

ἐνθύμησις :

*Mt.9.4 Jesus knowing their **thoughts***

*Mt.12.25 Jesus knew their **thoughts***

*He. 4.12 a discerner of the **thoughts** and intents*

Could also refer to: Mt.1.20; 9.4; Acts 10.19, the verb of meditating, ἐνθυμέομαι.

(Read Ro. 1.19-23)

The Acts of the Apostles

30 *And the times χρόνους of this (sinful, depraved, self-willed) ignorance ἀγνοίας God winked at;*

ὑπεριδών; nom, sing, masc, part of ὑπερέϊδον; ὑπέρ above, exceeding, very highly + εἶδον KJV to see, consider, look, perceive

Interlinears (Green's, Berry's, et al.) have '*having overlooked.*'

O.E.D.

6. (b) To disregard, overlook, pass unnoticed (a fact or occurrence). Now rare or obs **1568** (Bible) *Bishops Acts xvii. 30 ...*

What does this mean? It does not in any way mean that God did not regard their sin, because He most certainly did.

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But being gentiles, they were left to themselves to die in their sins. But now, for the grace of God He has gone out into all the world commanding repentance and faith in Jesus Christ.

Ac 11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

but now commandeth

παραγγέλλει; 3rd p s pres, ind of παραγγέλλω; παρά near, about + ἄγγελω messenger; KJV *commands, declares, charges.*

God gives the command to all men everywhere to *repent!*

all men every where to repent:

The Acts of the Apostles

μετανοεῖν; pres infin of μετανοέω; μετά KJV change, after, follow, hereafter + νοέω the verb; KJV understand, perceive, consider & the noun νοῦς, *mind*; this Greek verb is **always** translated with the English word *repent*; and the noun μετάνοια is always translated with the English word *repentance*.

Men are commanded to have a change of mind concerning their sins, but here, of the sin of having other gods in the place of God.

31 Because he hath appointed (set, established)

ἔστησεν; 3rd p s, aor 1, ind of ἵστημι to stand; set.

a day, in the which he will

‘is about to,’ μέλλει, pres, ind. Every interlinear (4) says the same. The KJV translates as *will, shall, should, was about, shalt, are ready, was (margin, is about)*. **This is a certain, inalterable fact!**

judge

κρίνειν; pres, infin, act of κρίνω to judge.

*Joh 8:26 I have many things to say and **to judge** of you: but he that sent me is true; and I speak to the world those things which I have heard of him.*

*Ac 24:6 Who also hath gone about to profane the temple: whom we took, and would have **judged** according to our law.*

*1Co 5:12 For what have I to do **to judge** them also that are without? do not ye judge them that are within?*

*2Ti 4:1 ¶ I charge thee therefore before God, and the Lord Jesus Christ, who shall **judge** the quick and the dead at his appearing and his kingdom ...*

The Acts of the Apostles

the world

οἰκουμένην; acc sing of οἰκουμένη; While it is true that the earth shall be dissolved, it is more certain that the inhabitants shall be judged by Him. This refers to the habitable world, or, **the world of mankind**, meaning, wherever man is found.

Ac 17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world οἰκουμένην upside down are come hither also ...

Ac 24:5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world οἰκουμένην, and a ringleader of the sect of the Nazarenes ...

in ἐν righteousness

δικαιοσύνη; dat sing of δίκη.

The standard is Jesus Christ. It is not our righteousness, our good works that stand before Him. It is whether we have Christ's righteousness standing to our account. Has Christ's righteousness been imputed to us? Those who have believed in Him as their sin-bearer shall stand in the judgments. (Ro.4.3)

Ps 1:5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

Ro.3.21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

The Acts of the Apostles

25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

26 *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

by ἐν *that man whom he hath ordained;*

ὥρισε; 3rd p s aor 1, ind, act of ὀρίζω **vs. 26 determined.** In other words God will judge all men by Jesus Christ.

whereof he hath given (has brought)

παρασχών, nom, sing, masc, part, aor 2 of παρέχω; παρά near, of, by, from + ἔχω to have, possess; 16.16 is the first time used in Acts, but is used another four times (17.31 *hath given*; 16.16 *παρεῖχε*; 3rd p sing, imperf, *brought*; 19.24 *brought*; 22.2 *kept*; 28.2 *shewed*).

Assurance (Or, faith)

πίστιν; acc sing of πίστις; rarely ever translated outside of the word *faith*. Once *believeth, assurance, fidelity*.

This first attests to the truth that God, by raising Christ from the dead, had given undeniable proof to men of accountability to God for sins, and that Jesus Christ is that Man by which all shall be judged.

Second, it tells us that *God has given or brought* faith to all of His elect. (Jn.1.12; 6.29; 8.47; Eph. 2.8; Phl.1.29; 1Ti.1.14; 1Pe.1.21; 2Pe.1.3, 5) Are we of those who have received the faith of Christ and believed in Him?

unto all [men],

Obviously not all men have faith. *2Th 3:2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.* Or, for the faith is not of all men.

The Acts of the Apostles

in that he hath raised him from the dead.

As sure as our Lord Jesus Christ has risen from the dead is as sure as the faith of Christ is given to every man in Him!

32 ¶ *And when they heard of the resurrection of the dead, some mocked:*

ἐχλεύαζον; 3rd p pl imperf of χλευάζω; Only found twice in the N.T.

Ac 2:13 Others mocking said, These men are full of new wine.

and others said,

And this is what we hope for when we speak of our Lord to others. Most often we run into those who say nothing. They're different than before, but they don't say anything. Some mock us, and this is certainly not for us to become angry. This is the Lord's work. Ours is to faithfully witness of Christ.

We will hear

ἀκούσαντες; nom, pl, masc, part, aor 1, act of ἀκούω to hear.

thee again πάλιν of περὶ this [matter, understood].

33-34 And some/few in Athens believe on Jesus Christ.

33 *So Paul departed from ἐκ among them μέσου αὐτῶν.*

34 *Howbeit certain men clave (past of cleave)*

κολληθέντες; nom, pl, masc, part, aor 1, **pass** of κολλάω.

Berry, joining themselves

Gr-Eng. NT, adhering

Green's, adhering

New Gr-Eng, having been joined

unto him, and believed:

The Acts of the Apostles

ἐπίστευσαν; 3rd p pl aor 1 ind of πιστεύω; cf. vs. 12; is used 22 times and is always translated using the English word *believed*.

Ac 4:4 Howbeit many of them which heard the word believed ἐπίστευσαν; and the number of the men was about five thousand.

Ac 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed ἐπίστευσαν.

among ἐν the which was Dionysius the Areopagite, and a woman named Damaris, and others ἕτεροι with them.

Interpreter's Bible, vol. 9, p. 231, 'Athens is the only place where Paul's preaching did not provoke persecution, and, significantly perhaps, the only place also where he met with almost complete failure.'

'... Luke frankly reports the utter meagerness of the results ...' (These remarks meaning that not many are said to have come to Christ in this city.)

Ibid., p. 238, 'Athens may be said to be Paul's one significant failure. ... Paul reminds the Corinthians how he arrived among them "in weakness and in much fear and trembling,' he is recalling the mood in which he left Athens with the sense of failure heavy upon him.' (Which leads us into chapter 18)

I would ask, Failure in what sense of the word? Were any of the elect not brought to Christ because of failure on the part of Paul? That isn't likely, unless it was the will of God to use other ministers at a later time to bring in the harvest. But we can say that all of the elect that were ordained to life at this time certainly came to faith in Christ, whether multitudes or just a handful. But that is not our business to be concerned with numbers. Our business is to faithfully preach the gospel. God's is to bring them to Christ.