

Proof of Judgement to Come **Acts 17:29–31**

Acts 17:29–31 (NKJV)

²⁹ Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. ³⁰ Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹ because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

Introduction

In his Sunday morning message of January 7, 1855, a young Charles Haddon Spurgeon addressed the following words to his congregation:

It has been said by someone that “the proper study of mankind is man.” I will not oppose the idea, but I believe it is equally true that the proper study of God’s elect is God; the proper study of a Christian is the Godhead. The highest science, the loftiest speculation, the mightiest philosophy, which can ever engage the attention of a child of God, is the name, the nature, the person, the work, the doings, and the existence of the great God whom he calls his Father....

Would you lose your sorrows? Would you drown your cares? Then go, plunge yourself in the Godhead’s deepest sea; be lost in his immensity; and you shall come forth as from a couch of rest, refreshed and invigorated. I know nothing which

can so comfort the soul; so calm the swelling billows of grief and sorrow; so speak peace to the winds of trial, as a devout musing upon the subject of the Godhead.

("The Immutability of God," in *The New Park Street Pulpit* [Pasadena, Tex.: Pilgrim, 1981], 1)
MacArthur, J. F., Jr. (1994). [Acts](#) (Vol. 2, p. 128). Chicago: Moody Press.

Although spoken well over a century ago, Spurgeon's words speak forcefully to today's church. In this age of liberalism, neoorthodoxy, pragmatism, psychology, emotionalism, experimentalism, and man-centered theology...

(Churches once known for Biblical God centered worship and preaching, now are more concerned with atmosphere, or how church feels. In the context of churches today that are more concerned with flat screens and fog machines, there is no doubt that) the church desperately needs a proper perspective of God.

To the unbelieving world, rife with skepticism, anti supernaturalism, rationalism, mysticism, and the hopeless despair each produces, the Christian rightly grounded in the Biblical God centered Gospel offers the only message of hope.

Man is not a cosmic accident, a personal being trapped in an impersonal universe. There is a God, who is both the creator of the universe and its sovereign ruler. Not only does He exist, but He is

also knowable and has revealed Himself to man. God created men to know Him (John 17:3) and through that knowledge to glorify Him (Matt. 5:16; Rom. 15:6; 1 Cor. 6:20). Man's intimate knowledge of God was lost in the Fall but can be restored through the atoning sacrifice of Jesus Christ. Sin is forgiven, and alienated people are reconciled to God for time and eternity.

MacArthur, J. F., Jr. (1994). [Acts](#) (Vol. 2, p. 129). Chicago: Moody Press.

But did you know, that there is an event in history that is absolutely determinative, as to whether any of what I just told you is true.

All of what Christ has said, Yea all of what God has said, hinges on this one event.

Every Word, every phrase, every confession of faith. Every Baptism, even the very existence of the church itself depends on this event.

What happens to you in this life and what happens to you at death. Your existence and it's purpose all depend on this event.

That event is the Resurrection of Jesus Christ.

Without it all is lost.

1 Corinthians 15:13–19 (NKJV)

¹³ if there is no resurrection of the dead, then Christ is not risen. ¹⁴ And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty. ¹⁵ Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. ¹⁶ For if *the* dead do not rise, then Christ is not risen. ¹⁷ And if Christ is not risen, your faith *is* futile; you are still in your sins! ¹⁸ Then also those who have fallen asleep in Christ have perished. ¹⁹ If in this life only we have hope in Christ, we are of all men the most pitiable.

The Resurrection determines and affirms everything.

But did you also know that for every wrong to be made right, and for every evil deed to be punished,

For every sin to be judged and forgiven

and

For every rebellious unbelieving sinner to be cast into Hell,

The Resurrection is an absolute necessity.

What most don't realize is, that the resurrected Christ is not only proof of life after the Grave and that the Body will be resurrected.

But it is also Proof of Judgment to Come.
It is Proof that Jesus IS coming Back

- I. The Context of Paul
- II. The Character of God Declared
- III. The Command of God to Repent
- IV. The Coming of Jesus to Judge

I. The Context of Paul

Acts 17:16–23 (NKJV)

¹⁶ Now while Paul waited for them at Athens, his spirit was **provoked** within him when he saw that the city **was given over to idols**.

provoked Imperfect Passive continually
being provoked or angered

paroxunó: to sharpen, fig. to stimulate, to provoke

Original Word: παροξύνω

Part of Speech: Verb

Transliteration: paroxunó

Phonetic Spelling: (par-ox-oo'-no)

Definition: to sharpen, to stimulate, to provoke

Usage: I arouse anger, provoke, irritate.

3947 paroksýnō (from 3844 /pará, "alongside" and oxys, "a sharp edge") – properly, cut close alongside, i.e. to incite ("jab") someone and stimulate their feelings (emotions); "become emotionally provoked (upset, roused to anger)" (A-S), as personally "getting to someone"; (figuratively) "to provoke feelings, spurring someone to action" (Souter).

“to become angry, or infuriated.

MacArthur, J. F., Jr. (1994). *Acts* (Vol. 2, p. 130). Chicago: Moody Press.

the city **was given over to idols.**

kateidólos: full of idols

Original Word: κατείδωλος, ον

Part of Speech: Adjective

Transliteration: kateidólos

Phonetic Spelling: (kat-i'-do-los)

Definition: full of idols

Usage: full of images of idols, grossly idolatrous.

...Athens ...was...the philosophical center of the ancient world, and was the home of the world's most famous university. Athens was also a religious center, where almost every god in existence was worshiped. The pagan writer Petronius sarcastically quipped that it was easier to find a god in Athens than a man (R. C. H. Lenski, *The Interpretation of the Acts of the Apostles* [Minneapolis: Augsburg, 1961], 708).

Every public building was dedicated to a god, and statues of gods filled the city (17:16, 23).

MacArthur, J. F., Jr. (1994). *Acts* (Vol. 2, pp. 129–130). Chicago: Moody Press.

17 Therefore **he reasoned** in the synagogue with the Jews and with the *Gentile* worshipers, and in the marketplace daily with those who happened to be there.

he reasoned

Original Word: διαλέγομαι

Part of Speech: Verb

Transliteration: dialegomai

Phonetic Spelling: (dee-al-eg'-om-ahee)

Definition: to discuss, to address, to preach

Usage: I converse, address, preach, lecture; I argue, reason.

18 Then certain **Epicurean** and **Stoic** philosophers encountered

him. And some said, “What does this **babbler** want to say?”

Others said, “He seems to be a _____ proclaimer of foreign gods,” because he preached to them Jesus and the resurrection.

Epicurean and Stoic philosophers. They, along with the Cynics, represented the three most popular contemporary schools of philosophy.

Central to **Epicurean** philosophy was the teaching that pleasure and the avoidance of pain are the chief end of man. They were materialists, who, while not denying the existence of the gods, believed they did not intervene in the affairs of men. They taught that, at death, the body and soul (both composed of atoms) disintegrate; there is no afterlife.

The **Stoic philosophers**, on the other hand, saw self-mastery as the greatest virtue. They believed self-mastery comes from being indifferent to both pleasure and pain, reaching the place where one feels nothing. In contrast to the practical atheism of the Epicureans, the Stoics were pantheists.

The extremes of Stoicism and Epicureanism sum up the futility of man’s existence apart from God. F. F. Bruce writes:

Stoicism and Epicureanism represent alternative attempts in pre-Christian paganism to come to terms with life, especially in times of uncertainty and hardship, and post-Christian paganism down to our own day has not been able to devise anything appreciably better. (*The Book of the Acts*, The New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1971], 351)

MacArthur, J. F., Jr. (1994). [Acts](#) (Vol. 2, pp. 130–131). Chicago: Moody Press.

18 Then certain **Epicurean** and **Stoic** philosophers encountered him. And some said, “What does this **babbler** want to say?” Others said, “He seems to be a _____ proclaimer of foreign gods,” because he preached to them Jesus and the resurrection.

babbler”

Spermologos (**idle babbler**) literally means “seed picker.” The word

evoked images of a bird pecking indiscriminately at seeds in a barnyard. It referred to a dilettante, someone who picked up scraps of ideas here and

there and passed them off as profundity with no depth of understanding at all.

(John B. Polhill, *The New American Commentary: Acts* [Nashville: Broadman, 1992], 367) MacArthur, J. F., Jr. (1994). [Acts](#) (Vol. 2, p. 131). Chicago: Moody Press.

19 And they took him and brought him to the **Areopagus**, saying, “May we know what this new doctrine *is* of which you speak?”

Paul created enough of a stir that finally **they took him and brought him to the Areopagus**. The **Areopagus** was a court, so named for the hill on which it had once met. The power of that tribunal had fluctuated over the centuries but in Roman times was considerable. (Athens was a free city in the Roman Empire, with the right of self-government.) Paul was not formally tried before this court (which several centuries earlier had condemned Socrates), but he was informally required to give an account of his teaching.

MacArthur, J. F., Jr. (1994). [Acts](#) (Vol. 2, pp. 131–132). Chicago: Moody Press.

20 For you are bringing some **strange things** to our

ears. Therefore we want to know what these things mean.”²¹ For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

22 Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious; ²³ for as I was passing through and considering the objects of your worship, I even found an altar with this inscription:

TO THE UNKNOWN GOD

I. The Context of Paul

II. The Character of God Declared

Acts 17:23b–28 (NKJV)

23bTherefore, the One whom you worship without knowing, Him I proclaim to you:

He is a knowable Person

At the very beginning, He sets God in opposition of the gods of Greek mythology.

The True God is a person... a real person.....

Paul says “Him I proclaim to you”

They worshipped, the gods they could never know.

But the True God is knowable. The true God is not detached and distant. He is present and intimate.

This is a good thing and can be a bad thing as we will see...

With Paul’s declaration of God is his proclamation of Theology Proper, i.e. God’s Character. He states that....

God is

The Sovereign Creator, who is the Transcendent, Sufficient, Provider and Ordainer of

all things and the only Savior and Sustainer of all men.

With brevity and profundity, Paul Declares the God of Scripture with such clarity, that even a child could understand it but also with so much depth and Theological Precision, that even the greatest of scholars can appreciate it.

With each statement, he lays waste to the humanly devised, petty gods of Greek mythology

This is not a debate, this is not even a dialog as he did earlier in the synagogues and market place...

This is an open air declaration of who God is and the responsibility of man to this God.

This is a powerful proclamation of the Revealed God of the Bible, without compromise, and without a watered down the truth or making it a man pleasing devotional.

It is brief but deep

It is clear yet confrontational

It is logical and Loving

It is simple yet sobering.

1. Creator

²⁴ God, who made the world and everything in it,
ο Θεος ο ποιησας τον κοσμον και παντα τα
 εν αυτω

The God, ο Θεος
 who made ο ποιησας

Aorist, A. Part. the one having made.

The world and everything have been made. It is done, a completed historical fact. There is not an on going creation, or as some liberal churches and seminaries have adopted... not theistic evolution.

God Created in 6 literal 24hr solar days and it was done. NO more until the New Heavens and earth as recording in Revelation 21.

Genesis 1:1 (NKJV)

1 In the beginning God created the heavens and the earth.

Isaiah 42:5 (NKJV)

⁵ Thus says God the Lord,
 Who created the heavens and stretched them out,
 Who spread forth the earth and that which comes
 from it,

Who gives breath to the people on it,
And spirit to those who walk on it:

Isaiah 45:18 (NKJV)

¹⁸ For thus says the Lord,
Who created the heavens,
Who is God,
Who formed the earth and made it,
Who has established it,
Who did not create it in vain,
Who formed it to be inhabited:
“I *am* the Lord, and *there is* no other.

John 1:3 (NKJV)

³ All things were made through Him, and without Him nothing was made that was made.

Colossians 1:16–17 (NKJV)

¹⁶ For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. ¹⁷ And He is before all things, and in Him all things consist.

Hebrews 1:2 (NKJV)

² has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

Acts 4:24 (NKJV)

²⁴ So when they heard that, they raised their voice to God with one accord and said: “Lord, You *are* God, who made heaven and earth and the sea, and all that is in them,

Acts 14:15 (NKJV)

We ...preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them,

Revelation 14:7 (NKJV)

⁷ “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”

Paul rightly starts here, because, these Greeks, need to know that the true God is the Creator. Their view was that it was by chance and there was no ultimate cause, or reason for it all

This is exactly where our culture is today. There are more that do not have a Biblical world view than do. Most are being raised in homes, and taught in Public schools a Deity deficient worldview. That God is creator is rapidly being removed from our culture and wholly eliminated.

This is what has given us the insanity we have today on male and female genders, the true nature of family, environmentalism, social justice and critical race theory and much more.

It all goes back to Romans 1

Romans 1:18 (NKJV)

¹⁸ men, who suppress the truth in unrighteousness,

Romans 1:21–22 (NKJV)

²¹ because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were

darkened. ²² Professing to be wise, they became fools,

Having the correct and Biblical understanding of God as Creator will lead Paul to the next thought, that since He made everything therefore all is His. He owns everything and everybody.

The true God, therefore is Sovereign over all His creation. He is Lord, He is King, He is master of it all. Nothing happens without his permission and His ordination.

2. Sovereign.

24b**since He is Lord** of heaven and earth,

ουτος ουρανου και γης κυριος υπαρχων

since Pres Act. Part.

huparchó: to begin, to be ready or at hand, to be

Original Word: ὑπάρχω

Part of Speech: Verb

Transliteration: huparchó

Phonetic Spelling: (hoop-ar'-kho)

Definition: to begin, to be ready or at hand, to be

Usage: I begin, am, exist, am in possession.

5225 hypárxō (from 5223 /hýparksis, "under" and 757/arxō, "begin, go first") – properly, already have

(be in possession of); what exists, especially what pre-exists, i.e. is already under one's discretion (note the prefix hypo).

to be in a state v. — to be or exist in a state or condition; often of states that are enduring as opposed to temporary.

He οὗτος

A demonstrative pronoun is a pronoun that is used to point to something specific within a sentence

The near demonstrative οὗτος points to something near at hand;

Lord κύριος – properly, a person exercising absolute ownership rights; lord (Lord).

[In the papyri, 2962 (κύριος) likewise denotes an owner (master) exercising full rights.]

Genesis 14:19 (NKJV)

¹⁹ And he blessed him and said:

“Blessed be Abram of God Most High,
Possessor of heaven and earth;

Psalms 24:1 (NKJV)

¹ The earth *is* the Lord's, and all its fullness,

The world and those who dwell therein.

Daniel 4:35 (NKJV)

³⁵ All the inhabitants of the earth *are* reputed as nothing;
He does according to His will in the army of heaven
And *among* the inhabitants of the earth.
No one can restrain His hand
Or say to Him, “What have You done?”

Psalms 115:3 (NKJV)

³ But our God *is* in heaven;
He does whatever He pleases.

Psalms 135:6–10 (NKJV)

⁶ Whatever the Lord pleases He does,
In heaven and in earth,
In the seas and in all deep places.
⁷ He causes the vapors to ascend from the ends of the earth;
He makes lightning for the rain;
He brings the wind out of His treasuries.
⁸ He destroyed the firstborn of Egypt,
Both of man and beast.

- 9 He sent signs and wonders into the midst of you,
O Egypt,
Upon Pharaoh and all his servants.
- 10 He defeated many nations
And slew mighty kings—

The Sovereignty of God

by A. W. Pink

“The Sovereignty of God. What do we mean by this expression? We mean the supremacy of God, the kingship of God, the god- hood of God. To say that God is Sovereign is to declare that God is God. To say that God is Sovereign is to declare that He is the Most High, doing according to His will in the army of Heaven, and among the inhabitants of the earth, so that none can stay His hand or say unto Him what doest Thou? (Dan. 4:35). To say that God is Sovereign is to declare that He is the Almighty, the Possessor of all power in Heaven and earth, so that none can defeat His counsels, thwart His purpose, or resist His will (Psa. 115:3). To say that God is Sovereign is to declare that He is "The Governor among the nations" (Psa. 22:28), setting up kingdoms, overthrowing empires, and determining

the course of dynasties as pleaseth Him best. To say that God is Sovereign is to declare that He is the "Only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15). Such is the God of the Bible.

How different is the God of the Bible from the God of modern Christendom! The conception of Deity which prevails most widely today, even among those who profess to give heed to the Scriptures, is a miserable caricature, a blasphemous travesty of the Truth. The God of the twentieth century is a helpless, effeminate being who commands the respect of no really thoughtful man. The God of the popular mind is the creation of maudlin sentimentality. The God of many a present-day pulpit is an object of pity rather than of awe-inspiring reverence.

The Sovereignty of the God of Scripture is absolute, irresistible, infinite. When we say that God is Sovereign we affirm His right to govern the universe which He has made for His own glory, just as He pleases. We affirm that His right is the right of the Potter over the clay, i. e., that He may mold that clay into whatsoever form He chooses, fashioning out of the same lump one vessel unto honor and another unto dishonor. We affirm that He is under no rule or law outside of His own will and nature, that God is a

law unto Himself, and that He is under no obligation to give an account of His matters to any.”

3. Transcendent

24cdoes not dwell in temples made with hands.

ΟΥΚ ΕΝ ΧΕΙΡΟΠΟΙΗΤΟΙΣ ΝΑΟΙΣ ΚΑΤΟΙΚΕΙ

Transcendent—-

exist above and independent from; to rise above, surpass, succeed.” By this definition, God is the only truly transcendent Being

God is “**other**,” “**different**” from His creation. He is independent and different from His creatures ([Is 55:8, 9](#)). He is higher than and surpasses in every respect His creation. He is beyond it and not limited by it or to it.

To think accurately about this, however, we must keep in mind that “far above” does not here refer to physical distance from the earth but to quality of being. We are concerned not with location in space nor with mere altitude, but with life.

Isaiah 55:8–9 (NKJV)

⁸ “For My thoughts *are* not your thoughts,

Nor *are* your ways My ways,” says the Lord.

- 9 “For *as* the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.

Romans 11:33–34 (NKJV)

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

³⁴ *“For who has known the mind of the Lord?*

He is not limited in by space or time. He Perfectly pure and Holy and distinct from His Creation. He is infinite, the creation is finite.

He is eternal, creation is temporal.

He is omnipresent, creation is local

He is HOLY, creation is sinful or cursed.

Buildings do not house Him. Nor do temples confine Him. He everywhere and all in all.

The thought of containing the infinite, eternal, omnipresent, omnipotent God who created all thing in some idol or temple made by man is the ultimate of absurdity.

4. Sufficient.

25 **Nor** is He **worshiped** with men's hands, as though He **needed** anything,

ουδε υπο χειρων ανθρωπων θεραπευεται προσδεομενος τινος αυτος διδους πασιν ζωην και πνοην κατα παντα

Another way of saying this is All sufficient or Self sufficient.

Nor oudé (from 3756 /ou, "not" and 1161 /dé, "moreover") – properly, moreover not, neither indeed, not even, nor even.

worshiped — rather served or ministered too.

therapeúō: to serve, cure

Original Word: θεραπεύω

Part of Speech: Verb

Transliteration: therapeúō

Phonetic Spelling: (ther-ap-yoo'-o)

Definition: to serve, cure

Usage: I care for, attend, serve, treat, especially of a physician; hence: I heal.

2323 therapeúō – properly, heal, reversing a physical condition to restore a person having an illness (disease, infirmity).

[2323 (therapeúō), the root of "therapy" and "therapeutic," usually involves natural elements in the process of healing.]

to be served (ministered) v. — to have one's wants or needs attended to by another.

needed

prosdeomai: to want further

Original Word: προσδέομαι

Part of Speech: Verb

Transliteration: prosdeomai

Phonetic Spelling: (pros-deh'-om-ahee)

Definition: to want further

Usage: I want more, need in addition.

to need additionally v. — to need more than what one already has.

deomai: I request, beg

Original Word: δέομαι

Part of Speech: Verb

Transliteration: deomai

Phonetic Spelling: (deh'-om-ahee)

Definition: to want, entreat

Usage: I want for myself; I want, need; I beg, request, beseech, pray.

1189 déomai (from the root deō, "having deep personal need, to be in want," see also [1162](#) /déēsis, "felt-need") – properly, to feel pressing need because of lack – hence, to make urgent appeal; to have deep personal need causing one to beseech (make earnest, specific request).begging.

[S. Zodiates (Dict) emphasizes the Gk middle voice meaning of this term, i.e. the personal, felt-need that drives [1189](#) (déomai).

Psalm 50:9–15 (NKJV)

- ⁹ I will not take a bull from your house,
Nor goats out of your folds.
- ¹⁰ For every beast of the forest *is* Mine,
And the cattle on a thousand hills.
- ¹¹ I know all the birds of the mountains,
And the wild beasts of the field *are* Mine.
- ¹² “If I were hungry, I would not tell you;
 For the world *is* Mine, and all its fullness.
- ¹³ Will I eat the flesh of bulls,
 Or drink the blood of goats?
- ¹⁴ Offer to God thanksgiving,
 And pay your vows to the Most High.
- ¹⁵ Call upon Me in the day of trouble;
 I will deliver you, and you shall glorify Me.”

By His proper sufficiency we mean that He is self-existent, self-sufficient, independently happy

God needs absolutely nothing. He needs no food to sustain Him, He needs No energy to empower Him. He needs No power to protect Him.

He needs No relationships to make Him Happy

He needs NO love to fulfill Him

He needs no Praise to Exalt Him.

He is self Sufficient.

Had there been a need that God had, he would have ceased to be God long Ago.

But if it were even possible for God to have a need. Then that need would have been met for all eternity.

This flies in the face of contemporary evangelicalism. Most believe that God needed you.

That there was a vacancy in Trinity waiting and needing to be filled by you.

And that He was in need of a relationship with You.

As if he was somehow deficient until you came along.

Much of Worship reflects this today. It is sentimental, highly emotional and looks at God as a boyfriend

that needs his girlfriend. It is man centered and all about God needing you, Rather than you needing God.

It dethrones God as the all sufficient God and makes Him dependent on man for His happiness and fulfillment.

All God can do is make a plan and hope that man will come thru for him so God can get the glory for something man did.

The God of this present age does not reflect even a shimmer or the All sufficient God of Scripture. He is an idol of self centered man.

Listen, If God needed you, you would have been around for all eternity.

I know that is hard for our self-centered psyches to handle. But it is true.

You exist because God willed that you exist. You are who you are because God willed who you are. You are vessel of mercy rather than a vessel of His wrath because God willed it so.

Romans 11:35 (NKJV)

³⁵ *“Or who has first given to Him*

And it shall be repaid to him?”

Romans 11:36 (NKJV)

³⁶ For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

1 Corinthians 8:6 (NKJV)

⁶ yet for us *there is* one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.

Once you understand this, it transforms your worship.

He did not need you, He chose you. He chose to create you, He chose to save you, He chose to make you His. Not out of need but Because God is Love and He willed to love you.

5. Provider.

since He gives to all life, breath, and all things.

αυτος διδους πασιν ζωην και πνοην κατα παντα

αυτος—he, himself— emphatic

διδους— — Pres. Ac Part. the one constantly giving.

didómi: to give (in various senses lit. or fig.)

Original Word: δίδωμι

Part of Speech: Verb

Transliteration: didómi

Phonetic Spelling: (did'-o-mee)

Definition: to give

Usage: I offer, give; I put, place.

The point Paul is making here is that God is not the one in need, since He is the one that gives to all others that are in need. He gives them everything. Life, breath and everything else.

Job 12:7–10 (NKJV)

- 7 “But now ask the beasts, and they will teach you;
And the birds of the air, and they will tell you;
8 Or speak to the earth, and it will teach you;
And the fish of the sea will explain to you.
9 Who among all these does not know
That the hand of the Lord has done this,
10 In whose hand *is* the life of every living thing,
And the breath of all mankind?

Job 33:4 (NKJV)

- 4 The Spirit of God has made me,
And the breath of the Almighty gives me life.

Isaiah 42:5 (NKJV)

5 Thus says God the Lord,
 Who created the heavens and stretched them out,
 Who spread forth the earth and that which comes
 from it,
 Who gives breath to the people on it,
 And spirit to those who walk on it:

1 Corinthians 4:7 (NKJV)

7 For who makes you differ *from another*? And what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had not received *it*?

6. Ordainer

26 And He has made from one blood every **nation** of men to dwell on all the face of the earth, and has **determined** their **preappointed** times and the boundaries of their dwellings,

εποιησεν τε εξ ενος αιματος παν **εθνος** ανθρωπων
 κατοικειν επι παν το προσωπον της γης **ορισας**
προτεταγμενους καιρους και τας οροθειας της
 κατοικιας αυτων

nation ethnos: a race, a nation, pl. the nations (as distinct from Isr.)

Original Word: ἔθνος, ους, τό

Part of Speech: Noun, Neuter

Transliteration: ethnos

Phonetic Spelling: (eth'-nos)

Definition: a race, a nation, the nations (as distinct from Israel)

Usage: a race, people, nation; the nations, heathen world, Gentiles.

1484 éthnos (from ethō, "forming a custom, culture") – properly, people joined by practicing similar customs or common culture; nation(s), usually referring to unbelieving Gentiles (non-Jews).

people group (social) n. — a large group of people based on various cultural, physical, or geographical ties.

determined — ορισας Aorist Participle Having determined in the past

horizó: to mark off by boundaries, to determine

Original Word: ὀρίζω

Part of Speech: Verb

Transliteration: horizó

Phonetic Spelling: (hor-id'-zo)

Definition: to mark off by boundaries, to determine

Usage: I separate, mark off by boundaries; I determine, appoint, designate.

3724 horízō (from horos, "boundary, limit") – properly, to set boundaries (limits) – literally, "determine horizons" (boundaries).

3724 /horízō ("designate limits, boundaries") refers to the Lord (literally) "horizoning" all the physical scenes of life before creation. This guarantees God works each in conjunction with His eternal purpose (providence, see **4286** /próthesis).

[The English term "horizon" ("horizoning") comes from **3724** (horízō), "to set limits." **4309** /proorízō ("pre-horizon, pre-determine") emphasizes God's eternity with its correlations, as operating in His perfect wisdom, absolute foreknowledge, etc.).]

26 And He has made from one blood every **nation** of men to dwell on all the face of the earth, and has **determined** their **preappointed** times and the **boundaries** of their dwellings,

preappointed times

προτεταγμενους Perf. Passive Part.

prostassó: to place at, give a command

Original Word: προστάσσω

Part of Speech: Verb

Transliteration: prostassó

Phonetic Spelling: (pros-tas'-so)

Definition: to place at, give a command

Usage: (a) I instruct, command, (b) I appoint, assign.

4367 prostássō (from 4314 /prós, "move towards, with," which intensifies 5021 /tássō, "to place, arrange") – properly, allot, emphasizing the intention of the one assigning (commanding).

to give detailed instructions as to what must be done
— ‘to order, to instruct, to tell, to command.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 424). New York: United Bible Societies.

kairos: time, season

Original Word: καιρός, οὐ, ὁ

Part of Speech: Noun, Masculine

Transliteration: kairos

Phonetic Spelling: (kahee-ros')

Definition: time, season

Usage: fitting season, season, opportunity, occasion, time.

2540 kairós – time as opportunity. 2540 /kairós ("opportune time") is derived from kara ("head") referring to things "coming to a head" to take full-advantage of. 2540 (kairós) is "the suitable time, the right moment (e.g. Soph., El. 1292), a favorable moment" (DNTT, 3, 833).

boundaries

horothesia: a setting of boundaries

Original Word: ὁροθεσία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: horothesia

Phonetic Spelling: (hor-oth-es-ee'-ah)

Definition: a setting of boundaries

Usage: a setting of boundaries, definite limit; plur: bounds.
 3734 horothesía (from horos, "boundary, limit" and 5087 /títhēmi, "to set") – properly, limits pre-set boundaries (used only occurs in Ac 17:26).

It is the True God that Ordains whatsoever comes to pass, whether it be men or their actions. Whether nations or kings. The young and the old, the weak and the strong. All are ordained of God. How, they exist, when they exist, where they exist, where they exist and how long they exist ALL by God.

Deuteronomy 32:8 (NKJV)

⁸ When the Most High divided their inheritance to the nations,
 When He separated the sons of Adam,
 He set the boundaries of the peoples

...

Job 14:1–5 (NKJV)

14 “Man *who is* born of woman
 Is of few days and full of trouble.
² He comes forth like a flower and fades away;
 He flees like a shadow and does not continue.
 ...⁵ Since his days *are* determined,
 The number of his months *is* with You;

You have appointed his limits, so that he cannot pass.

Psalm 31:15 (NKJV)

¹⁵ My times *are* in Your hand;
Deliver me from the hand of my enemies,
And from those who persecute me.

Jeremiah 1:4–5 (NKJV)

⁴ Then the word of the Lord came to me, saying:

⁵ “Before I formed you in the womb I knew you;
Before you were born I sanctified you;
I ordained you a prophet to the nations.”

Galatians 1:15–16 (NKJV)

¹⁵ But when it pleased God, who separated me from my mother’s womb and called *me* through His grace, ¹⁶ to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

Hebrews 9:27 (NKJV)

²⁷ And as it is appointed for men to die once, but after this the judgment,

7. Savior.

²⁷ so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

ζητειν τον Κυριον ει αρα γε **ψηλαφησειαν** αυτον και ευροιεν καιτοιγε ου μακραν απο ενος εκαστου ημων υπαρχοντα

Berean Literal Bible

to seek God, if perhaps indeed they might palpate for Him, and might find Him. And indeed, He is not far from each one of us.

ψηλαφησειαν

v. — to feel about uncertainly or blindly (as if searching).

Here it pictures the blind groping of the darkened heathen mind after God to “find him” (εὐροιεν [*heuroien*], second aorist active optative) whom they had lost. One knows what it is in a darkened room to feel along the walls for the door

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Ac 17:27). Nashville, TN: Broadman Press.

The optative here with εἰ [*eī*] is due to the condition of the fourth class (undetermined, but with vague hope of being determined) with aim also present (Robertson, *Grammar*, p. 1021)

Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Ac 17:27). Nashville, TN: Broadman Press.

The human race was disposed in areas of the earth's surface, and under climatic conditions, calculated to make human life possible; but physical existence was not the final purpose for which men were made. They were intended *ζητεῖν τὸν θεόν*, *to seek God*, whom (it is implied) they would know only if they sought him; the search itself had value and was willed by God

Barrett, C. K. (2004). [*A critical and exegetical commentary on the Acts of the Apostles*](#) (p. 844). Edinburgh: T&T Clark.

If you do not worship the one True God, then you fail in to do what God Desired that you do. To worship Him.

You are created to and placed where you are for there purpose that you worship God.

But

The optative here with εἰ [eī] is due to the condition of the fourth class (undetermined, but with vague hope of being determined) with aim also present (Robertson, *Grammar*, p. 1021)

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Ac 17:27). Nashville, TN: Broadman Press.

This, vagueness, this undetermined hope of success lies in the fallen nature of man.

Man will not seek God on his own.

Romans 3:11–12 (NKJV)

¹¹ *There is none who understands;
There is none who seeks after God.*
¹² *They have all turned aside;*

Because He loves his sin and hates God and righteousness.

John 3:19–20 (NKJV)

¹⁹ And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. ²⁰ For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

Even in light of this.....

Where ever God placed man, he gave him a witness of Himself thru creation and benevolence, goodness, and mercy.

Acts 14:17 (NKJV)

¹⁷ Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from

heaven and fruitful seasons, filling our hearts with food and gladness.”

Romans 1:19–20 (NKJV)

¹⁹ because what may be known of God is manifest in them, for God has shown *it* to them. ²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

8. Sustainer.

28 for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’

[New American Standard Bible](#)

for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His descendants.’

This triad is used ‘to bring out all sides of man’s absolute dependence on God for life’. Some have argued that Paul is citing words originally addressed to Zeus in a poem attributed to Epimenides of Crete, who flourished in the sixth century bc

Peterson, D. G. (2009). *The Acts of the Apostles* (p. 499). Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company.

Paul goes on to quote Aratus of Cilicia (*Phaenomena* 5), a philosopher-poet from the third century bc, who said of Zeus, ‘ “we are his offspring” ’ (*tou gar kai genos esmen*). The poet will have understood these words in a pantheistic sense, but Paul appears to have viewed them in the light of the image of God theology in Genesis 1:26–27 (see further below).

Peterson, D. G. (2009). *The Acts of the Apostles* (pp. 499–500). Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company.

Colossians 1:17 (NKJV)

¹⁷ And He is before all things, and in Him all things consist.

Hebrews 1:3 (NKJV)

³upholding all things by the word of His power,...

I. The Context of Paul

II. The Character of God Declared

III. The Command of God to Repent

Acts 17:29–30 (NKJV)

²⁹ Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.

Paul, point is as he was surrounded in Athens by a panoply of various gods made of gold and silver and stone, that since they where made in the image of God...why should God be different than them, Lower than them.

Since they have life, God has life

Since they can reason, God must can Reason

Since they can think, then God must think.

Since they can feel, then God must feel

Since they are personal beings that are knowable, then God must be the same.

And since they can have a sense of right and wrong then God must have the same.

And since they can understand evil and justice and punishment for evil committed, then God must also understand this.

30 Truly, these **times of ignorance** God **overlooked**, but **now commands all** men everywhere to **repent**,

30 Truly, these **times of ignorance** God **overlooked times**

chronos: time

Original Word: χρόνος, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: chronos

Usage: time, a particular time, season.

5550 χρόνος – time (in general), especially viewed in sequence (a "succession of moments"); time in duration in the physical-space world, sovereignly apportioned by God to each person.

ignorance ἄγνοια, (ας, ἡ (from Aeschylus down), want of knowledge, ignorance, especially of divine

things: such as is inexcusable, Ephesians 4:18 (Wis. 14:22); of moral blindness, Acts 3:17. (Cf. ἀγνοέω.)

sinful ignorance n. — the lack of knowledge or education; especially that leads to reprehensible behavior.

Ephesians 4:18 (NKJV)

¹⁸ having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

1 Peter 1:14 (NKJV)

¹⁴ as obedient children, not conforming yourselves to the former lusts, *as in your ignorance*;

30 Truly, these **times of ignorance** God **overlooked**

overlooked aoist participle

30.49 ὑπεροράω; πάρεσις, εως *f*: to intentionally not regard or be concerned about certain objects or events — ‘to overlook, to purposely pay no attention to, disregard

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 355). New York: United Bible Societies.

What does this mean?

Acts 14:16 (NKJV)

¹⁶ who in bygone generations allowed all nations to walk in their own ways.

Romans 3:25 (NKJV)

²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

forbearance n. — a good-natured tolerance that delays enforcing rights or claims or privileges.

ἀνέχομαι^a; ἀνοχή, ἡς *f*: to be patient with, in the sense of enduring possible difficulty—‘to be patient with, to have patience, patience.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 307). New York: United Bible Societies.

What we don't want to do, is to mistake passivity for inactivity.

Or mistake patience for acceptance.

Or mistake mercy for no justice

That God did not act, does not mean he could not have acted.

He would have been right is consuming the whole of the human race but chose to be patient and merciful.

It is important not to forget, that although God did not act in judgment, in time, they were Judged in eternity.

God may have not acted immediately against them for there sin of rebellion and unbelief but they are without excuse.

The Creation witness is enough to condemn them.

Romans 1:20 (NKJV)

²⁰ For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

And it has been the repeated mistake over the millennia. Men and women have mistaken God's patience and lack of immediate justice for tolerance and acceptance of their sin.

2 Peter 3:3–9 (NKJV)

³ knowing this first: that scoffers will come in the last days, walking according to their own lusts, ⁴ and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.” ⁵ For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, ⁶ by which the world *that* then existed perished, being flooded with water. ⁷ But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

⁸ But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. ⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

30 Truly, these **times of ignorance** God **overlooked**, but **now commands all** men everywhere to **repent**,

but now

nun: now, the present

Original Word: νῦν

Part of Speech: Adverb

Transliteration: nun

Phonetic Spelling: (noon)

Definition: now, the present

Usage: adv. (a) of time: just now, even now; just at hand, immediately, (b) of logical connection: now then, (c) in commands and appeals: at this instant.

3568 νύν (an adverb) – now, as the logical result of what precedes; now, in light of what has gone before.

commands Près Act

paraggelló: to transmit a message, to order

Original Word: παραγγέλλω

Part of Speech: Verb

Transliteration: paraggelló

Phonetic Spelling: (par-ang-gel'-lo)

Definition: to transmit a message, to order

Usage: I notify, **command, charge**, entreat solemnly.

give orders

3853 paraggéllō (from 3844 /pará, "from close-beside" and aggéllō, "inform") – properly, to charge, give a command that is fully authorized because it has gone through all the proper (necessary) channels.

God commands (3853 /paraggéllō) believers to act as He authorizes them through the revelation of faith (His inworked persuasions). Accordingly, 3853 (paraggéllō) and faith (4102 /

πίστις) are closely connected in the NT – see 1 Tim 1:2-4,4:11,12, 5:7,8.

[3853 (paraggéllō) "originally meant to pass on or transmit; hence, used as a military term, of passing a watchword or command; and so generally to command" (WS, 2

, but **now**
commands all men everywhere to
repent,

The times of forbearance had now ended because their ignorance had now ended. Now they knew the one true God through Paul's proclamation. He was no longer an "unknown God"; and should they continue in their false worship and fail to acknowledge his sole lordship of heaven and earth, their sin would no longer be a sin of ignorance but a high-handed sin.

Polhill, J. B. (1992). *Acts* (Vol. 26, pp. 376–377). Nashville: Broadman & Holman Publishers.

The command now is to Repent.

41.52 μετανοέω; μετάνοια, ας *f.* to change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness— 'to repent, to change one's way, repentance.'

μετανοέω: ἐξεληθόντες ἐκήρυξαν ἵνα μετανοῶσιν 'they went out and preached that the people should repent' Mk 6:12.

μετάνοια: ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; ‘do you fail to understand that God is kind because he wants to lead you to repent?’ Ro 2:4.

Though in English a focal component of repent is the sorrow or contrition that a person experiences because of sin, the emphasis in μετανοέω and μετάνοια seems to be more specifically the total change, both in thought and behavior, with respect to how one should both think and act. Whether the focus is upon attitude or behavior varies somewhat in different contexts. Compare, for example, Lk 3:8, He 6:1, and Ac 26:20 Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 509). New York: United Bible Societies.

1 Thessalonians 1:9 (NKJV)

⁹ For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God,

So why the urgency to Repent NOW. When God has been patience in the past.

I. The Context of Paul

II. The Character of God Declared

III. The Command of God to Repent

IV. The Coming of Jesus to Judge

Acts 17:31–34 (NKJV)

31 because He has **appointed a day** on which **He will judge** the world in **righteousness by the Man** whom **He**

has ordained. He has **given assurance** of this to all **by raising Him from the dead.**”

To recognize that God exists, and even understand who He is, will not lead to a saving knowledge of Him. That comes only from an understanding of special revelation. Accordingly, Paul concludes his message by presenting to his hearers God’s special revelation in the Person of Jesus Christ.

MacArthur, J. F., Jr. (1994). *Acts* (Vol. 2, p. 141). Chicago: Moody Press.

31 because He has **appointed a day** on which **He will judge** the world in **righteousness by the Man** whom **He has ordained.**

the world

oikoumené: the inhabited earth

Original Word: οἰκουμένη, ης, ἡ

Part of Speech: Noun, Feminine

Transliteration: oikoumené

Phonetic Spelling: (oy-kou-men'-ay)

Definition: the inhabited earth

oikouménē (from **3611** /oikéō, "to inhabit, dwell") – the inhabited earth, i.e. all people living on the inhabited globe.

2 Thessalonians 1:7–10 (NKJV)

⁷ ... when the Lord Jesus is revealed from heaven with His mighty angels, ⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. ⁹ These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, ¹⁰ when He comes, **in that Day**, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

He will judge the world in **righteousness** by the Man whom **He has ordained**.

John 5:22–29 (NKJV)

²² For the Father judges no one, but has committed all judgment to the Son, ²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

²⁴ “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. ²⁵ Most

assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. ²⁶ For as the Father has life in Himself, so He has granted the Son to have life in Himself, ²⁷ and has given Him authority to execute judgment also, because He is the Son of Man. ²⁸ Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice ²⁹ and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

Romans 2:16 (NKJV)

¹⁶ in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained.

He has **given assurance** of this to all by raising Him from the dead.”

assurance

pistis: faith, faithfulness

Original Word: πίστις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: pistis

Phonetic Spelling: (pis'-tis)

Definition: faith, faithfulness

Usage: faith, belief, trust, confidence; fidelity, faithfulness.

4102 πίστις (from 3982/peithô, "persuade, be persuaded")
 – properly, persuasion (be persuaded, come to trust); faith.

by raising Him from the dead.”

Acts 2:23, 24, 32; —3:15, 16;— 4:10;— 5:30–32; 10:39–41;— 13:30, 31.— Lu. 24:46–48.— 1 Co. 15:3–8.

Blayney, B., Scott, T., & Torrey, R. A. with Canne, J., Browne. (n.d.). *The Treasury of Scripture knowledge* (Vol. 2, p. 97). London: Samuel Bagster and Sons.

The resurrection of Jesus Christ showed God’s approval of Him, and qualified Him as judge. There are no excuses now—the proof of the Word of the Lord is all in. Sinners will be judged by what they do with that truth.

MacArthur, J. F., Jr. (1994). *Acts* (Vol. 2, p. 142). Chicago: Moody Press.

The resurrection of Christ from the Dead, is more than the conquering of the enemy of Death.

Its more than the victory over the grave.

Its even more the the affirmation and confirmation of our Justification.

It is even more than the acceptance by God the Father of the work of Redemption on the Cross.

Its more than the proof of the accomplished atonement.

Its more than fulfilled Prophecy.

It is Proof, and absolute assurance that HE is coming Back and HE is going to JUDGE.

The one who died is alive and will Return to Judge
The One that was put to death by sinners will
Come again to Judge every last one.

Those who rejoice at his death will now face the Resurrected Christ as their Judge.

Acts 10:39–43 (NKJV)

³⁹ And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. ⁴⁰ Him God raised up on the third day, and showed Him openly, ⁴¹ not to all the people, but to witnesses chosen before by God, *even* to us who ate and drank with Him after He arose from the dead. ⁴² And He commanded us to preach to the people, and to testify that it is He

who was ordained by God *to be* Judge of the living and the dead.

⁴³ To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.”

³² And when they heard of the resurrection of the dead, some **mocked**, while others said, “We will hear you again on this *matter*.” ³³ So Paul departed from among them. ³⁴ However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.

Some Mocked

mocked

chleuazó: to jest, mock, jeer

Original Word: χλευάζω

Part of Speech: Verb

Transliteration: chleuazó

Phonetic Spelling: (khlyoo-ad'-zo)

Definition: to jest, mock, jeer

Usage: I mock, scoff, jest, jeer.

5512 xleuázō (from xleuē, "a joke") – properly, to joke (jest), i.e. to scoff (ridicule) using barbed humor and mocking jeers (used only in Ac 17:32).

Some Delayed

while others said, “We will hear you again on this *matter.*”

Some beleived.

34 However, some men joined him and believed,