

Acts 17

written and compiled by Gary Kukis

Acts 17:1–34

2nd Missionary Tour (Thessalonica, Berea, Athens)

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, *by means of*] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 17 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

• Acts 17: Second Trip

- Thessalonica & Berea
- Jewish persecution
- Paul preaches in Athens about “the unknown God”



Preface: Paul, as a missionary, goes to Thessalonica, Berea and Athens. In Thessalonica, the Greeks respond to Paul’s teaching with **positive volition**, but the leaders of the **Jewish synagogue** organize a mob and blame the actions of the mob on Paul. Paul and Silas then go down to Berea, where the people are very interested in Paul’s teaching. However, the **Jews** from Thessalonica come to Berea and organize against Paul there. Paul, by himself, is guided over to Athens. Here, Paul teaches at the synagogue; but during the week, he studies the Greek culture there and teaches in their marketplace. He is taken to Mars Hill and he proclaims the Greeks’ own unknown God to them. He receives a mixed reaction there.

Bible Summary: They taught in Thessalonica and Berea. In Athens Paul said, “I proclaim the God who gives life to all. He will judge the world.”¹

The “Key” & Main Points of Chapter 17 (a chart); from **Slide Player**; accessed June 30, 2022.

This should be the most extensive examination of Acts 17 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from **Light of the Word**; accessed April 22, 2022).

Dates	Reference	Events	Books Written	Historic Events	Rome
51–54 AD	Acts 16:1–18:23	2nd Missionary Journey Paul & Silas (2 yrs in Corinth)	1&2Thessalonians	51–52 AD Claudius expels Jews from Rome	Claudius (41–54 AD)

Quotations:

Outline of Chapter 17:

Preface
Introduction

- vv. 1–9 **Paul and Silas in Thessalonica (Greeks Respond; Jewish Leaders Form a Mob)**
- vv. 10–14 **Paul and Silas in Berea (with a More Positive Response than in Thessalonica)**

¹ From <https://biblesummary.info/acts> accessed March 20, 2022.

vv.	15–34	Paul in Athens
vv.	16–18	Paul in the synagogues and in the marketplace
vv.	19–31	Paul’s sermon on Mars Hill
vv.	32–34	The mixed response of the Greeks

Chapter Summary Addendum

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Summary	
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Addendum	Kretzmann's Commentary Note for Acts 17:1–4
Addendum	Kretzmann's Commentary Note for Acts 17:5–9
Addendum	Lengthy Note on the Bereans Double-Checking Paul (The 2001 Commentaries)
Addendum	Kretzmann's Commentary Note for Acts 17:10–14
Addendum	Footnote for Acts 17:16 (The Christian Community Bible)
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www.kukis.org	Exegetical Studies in Acts	

Doctrines Covered or Alluded To			
	Human Spirit and the Human Soul		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
		Acts 16	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);

Definition of Terms	
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Divine institutions	A <i>divine institution</i> is an absolute social structure instituted by God for the entire human race—for believers and unbelievers alike. The term <i>divine</i> emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These are (1) the volitional function of the human soul; (2) work; (3) marriage; (4) family; and (5) human government. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ. ² For more information, see Divine Institutions (HTML) (PDF) (WPD).
Evil	Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good. <i>The word "Evil" has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word "Evil" refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> ³ This definition is probably right out of R. B. Thieme, Jr.'s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).
God Consciousness	God Consciousness is the point in a person's life when he becomes aware of God. This does not mean that he believes in God, but has some sort of concept of God.

² A portion of this definition comes from: <http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm>

³ From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

Definition of Terms	
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD).
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
The Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).

Definition of Terms	
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ⁴ It is reasonable to suppose that there were formal and informal gatherings prior to this.
The Trinity	God exists in three Persons (God the Father, God the Son, God the Holy Spirit), All with the same divine essence. Doctrine of the Trinity in the Old Testament (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Jack Ballinger (Maranatha Church); Grace Bible Church (Trinity ; Trinity Diagram ; Trinity Expressed); Doctrine of the Trinity (Grace Bible Church).

⁴ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

Chapter Outline

Charts, Graphics and Short Doctrines

An Introduction to Acts 17

Introduction: Acts 17 picks up where **Acts 16** ([HTML](#)) ([PDF](#)) ([WPD](#)) left off. This is a continuation of the second missionary tour. Acts 17 has Paul (and Silas) teaching in 3 different cities (Thessalonica, Berea and Athens); getting a mixed response from the people. Luke concentrates on the **gentiles** as much as the Jews and upon women as much as men. The highlight of this chapter is Paul's extended message on Mars' Hill.

Paul and Silas have come to Europe (represented by Macedonia), and they are moving more and more towards the gentiles. In Thessalonica, Paul teaches three Saturdays in a row in the synagogue, receiving, generally speaking, a positive response. However, the Jewish leaders of the synagogue who do not believe Paul's message plot against them. They pay off a mob, which causes some destruction, which is then blamed on Paul and Silas. Paul's opposition continues to work dishonestly against Silas and him.

They both go to Berea next and the Bereans spend a great deal of time checking up on the Scriptures to which Paul refers when teaching them. They respond well to Paul's teaching, but the Jews from Thessalonica come down to Berea and stir up trouble against Paul (he appears to be the primary speaker of this group).

Paul, then, by himself, goes down to Athens (he is guided there). Although he speaks in the **synagogues** on Saturday, Paul goes to the marketplace on the other days. He both speaks to the people there and absorbs the Greek culture. He is taken to council of Areopagus, and they seem to give him a relatively free hearing (that is, he is allowed to speak freely and this is not a pretext by which they imprison him). Having spoken a marvelous sermon to the people on Mars' Hill (= Areopagus), there is a mixed response to Paul. Some believe in Jesus and many do not.

A title or one or two sentences which describe Acts 17.

Titles and/or Brief Descriptions of Acts 17 (by Various Commentators)

New Matthew Bible: *Paul goes to Thessalonica, where the Jews set the city on a roar. Paul escapes and goes to Athens, where he preaches the true and unknown God.*⁵

Kretzmann's commentary: *Paul and Silas preach the Gospel in Thessalonica and Berea, Paul traveling ahead of his companions from the latter city to Athens, where he also preaches the truth of the Scriptures and faith in Jesus.*⁶

Chapter Outline

Charts, Maps and Short Doctrines

⁵ From <https://www.biblegateway.com/passage/?search=Acts%2017&version=NMB> accessed November 12, 2023.

⁶ From <https://www.studydrive.org/commentaries/eng/kpc/acts-17.html> accessed November 12, 2023.

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 17 (various commentators)

Chapter Outline

Charts, Maps and Short Doctrines

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 17

Some of these questions may not make sense unless you have read Acts 17. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel to Acts 17

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Acts 17

Characters

Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 17	
Place	Description
Chapter Outline	
Charts, Graphics and Short Doctrines	

By the Numbers	
Item	Date; duration; size; number
Chapter Outline	
Charts, Graphics and Short Doctrines	

At this point, we begin to gather up more details on this chapter.	
A Synopsis of Acts 17	
Chapter Outline	
Charts, Graphics and Short Doctrines	

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 17 (Various Commentators)

Kretzmann's Commentary:⁷

Verses 1-4

Paul and Silas in Thessalonica and Berea.

Preaching at Thessalonica:

Verses 5-9

The tumult raised by the Jews:

Verses 10-14

Preaching in Berea:

Verses 15-21

Paul in Athens.

The arrival and the first discussions:

Verses 22-28

The first part of Paul's speech:

Verses 29-34

The conclusion of Paul and the effect of his sermon:

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 17 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 17 (edited).

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[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 13–18)

Scripture	Text/Commentary
13	Barnabas, Simeon Niger, Lucius of Cyrene, Manaen, and Saul begin the first missionary journey traveling from church in Antioch (which appears to have been a home base) to Cyprus and then to Antioch of Pisidia. Beginning with v. 9, Saul will be called Paul. When in Pamphylia, John Mark deserted them, returning to Jerusalem.
14	Paul and Barnabas continue the missionary journey in Iconium, then Lystra. Paul is stoned in Lystra and thought to be dead. They travel back to Antioch (of Syria), having appointed elders at the local churches which they had established.

⁷ From <https://www.studydrive.org/commentaries/eng/kpc/acts-17.html> accessed November 12, 2023.

The Big Picture (Acts 13–18)

Scripture	Text/Commentary
15	<p>The believers in Jerusalem began to dispute the things happening outside of Jerusalem. They believed that believers needed to be circumcised and follow the Law of Moses. Although Peter stood up against them, still a legalistic compromise document is put together and sent up north to Antioch to Saul, Barnabas and the church there.</p> <p>Paul and Barnabas then discuss a second missionary tour, but Barnabas wants to bring John Mark, and Paul absolutely refuses. As a result, Paul and Barnabas will go their separate ways. The second missionary tour begins in the final few verses of this chapter. Paul and Silas travel to Syria and Cilicia.</p>
16	<p>The second missionary tour goes through Lystra, Macedonia and Philippi. Timothy joins the team, Paul has a vision of Macedonia, Paul and Silas arrested in Philippi, conversion of their jailer.</p>
17	<p>The second missionary tour continues through Thessalonica, Berea and Athens. Paul went three times to the local synagogue in Thessalonica, and is finally repudiated by the Jewish leaders there, who worry that these “have turned the world upside down.” The people were more receptive in Berea, checking Paul’s references in the night after he spoke. In Athens, Paul addresses the Areopagus and gives a talk on the unknown god.</p>
18	<p>Paul completes the 2nd missionary journey, going next to Corinth and then returning to Antioch. Paul meets Priscilla and Aquila, who had come there from Rome, since Claudius expelled the Jews from Rome at that time. Jewish leaders bring Paul before Gallio, but Gallio refused to rule on religious matters. It appears that Paul should have remained longer in Ephesus, but did not. However, he left Priscilla and Aquila there. A Jewish teacher named Apollos also taught the eager Ephesians.</p> <p>At the end of this chapter, Paul begins the 3rd missionary tour.</p>

Chapter Outline

Charts, Graphics and Short Doctrines

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

Paragraph Divisions of Modern Translations for Acts 17

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Paragraph Divisions of Modern Translations for Acts 17

NASB

NKJV

NRSV

TEV

NJB (FOLLOWS MT)

From www.biblegateway.com/passage/?search=Acts%205&version=NASB;NKJV;NRSV;CEB;CEV; concept inspired by Dr. Bob Utley.

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Changes—additions and subtractions:

After adding the Worrell New Testament, I first placed it with the Weird/Anachronistic translations. I have decided to move it to the literal translations group.

When I began the 2nd draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

The [Dictionary of Terms](#) has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...*

In the past, I used to translated dé (δέ) [pronounced *deh*] as, *but*. However, most of the time, there was no actual contrast being made. More often, this particle simply moved the action along. Therefore, I will begin to translate it, *now* or *then*.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Paul and Silas in Thessalonica (Greeks Respond; Jewish Leaders Form a Mob)

Kukis slavishly literal:

Now passing through the Amphipolis and the Apollonia, they went towards Thessalonica, where was a synagogue of the Jews. Now, according to the habit for Paul, he entered in face to face with them, and over Sabbaths three he discussed with them from the Scriptures, opening [them] up and placing beside [them] that the Christ was necessary to keep being affected and to be raised up out from deaths. "And keeps on being the Christ the Jesus, Whom I keep on proclaiming to you [all]."

Acts
17:1–3

Kukis mostly literal translation:

Having passed through Amphipolis and Apollonia, they traveled towards Thessalonica, where [there] was a synagogue of the Jews. According to Paul's custom, he entered in [to the synagogue and spoke] directly to them [that is, to the Jews there]. Over three Sabbaths, he reasoned with them from the Scriptures, opening [them] up and placing [them beside the advent of Jesus, saying] "It was necessary for the Messiah to have suffered and to be raised up from among the dead ones. Jesus keeps on being the Messiah, Whom I keep on proclaiming to you [all]."

Kukis paraphrase

Paul and company first passed through Amphipolis and Apollonia, traveling towards Thessalonica, where there was a synagogue of the Jews. Paul continued his custom of entering into the synagogue and proclaiming the message of Jesus directly to the Jews in attendance. Over three consecutive Sabbaths, Paul reasoned with the Jews in attendance from the Scriptures by reading specific passages and then setting these readings right next to the life and acts of Jesus. He told them, "It was necessary for the Messiah to suffer and to be raised up from the dead. Jesus continues being the Messiah of the Scriptures; the One I keep on proclaiming to you."

Here is how others have translated this passage:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁸ and George Lamsa's

⁸ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	Now passing through the Amphipolis and the Apollonia, they went towards Thessalonica, where was a synagogue of the Jews. Now, according to the habit for Paul, he entered in face to face with them, and over Sabbaths three he discussed with them from the Scriptures, opening [them] up and placing beside [them] that the Christ was necessary to keep being affected and to be raised up out from deaths. “And keeps on being the Christ the Jesus, Whom I keep on proclaiming to you [all].”
Complete Apostles’ Bible	Now traveling through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And according to Paul's custom, he went in to them, and for three Sabbaths he reasoned with them from the Scriptures, interpreting and pointing out that it was necessary for the Christ to suffer, and to arise from the dead, and saying that "This is the Christ, Jesus, whom I proclaim to you."
Douay-Rheims 1899 (Amer.)	And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And Paul, according to his custom, went in unto them. And for three sabbath days he reasoned with them out of the scriptures: Declaring and insinuating that the Christ was to suffer and to rise again from the dead; and that this is Jesus Christ, whom I preach to you.
Holy Aramaic Scriptures ⁹	And they passed by Amphipulis {Amphipolis} and Apalunia {Apollonia} cities, and they came unto Thesaluniqui {Thessalonica}, where there was a Kenushtha d'Yehudaye {a Synagogue of Judeans/the Jews}. And Paulus {Paul} went in unto them, as was his custom, and for three Shabe {Sabbaths} was speaking with them from The Kathabe {The Scriptures}, where he was explaining and was showing that Meshikha {The Anointed One} had been destined that He should suffer, and that He should rise from the place of the dead, that is to say, Eshu Meshikha {Yeshua, The Anointed One}, this One whom I am Declaring unto you.
James Murdock’s Syriac NT	And they passed through the cities of Amphipolis and Apollonia, and came to Thessalonica, where was a synagogue of the Jews. And Paul, as was his custom, went in to them; and during three sabbaths he discoursed with them from the scriptures; expounding and showing, that the Messiah was to suffer, and to arise from the dead, and that this Jesus whom I announce to you is the Messiah.

⁹ From <https://theholyscriptures.weebly.com/>

Original Aramaic NT¹⁰

They passed unto the cities Amphipolis and Apollonia and they came to Thessalonica where there was a synagogue of the Jews.
 And Paulus entered as he was accustomed with them, and on the third Sabbath he spoke with them from the Scripture,
 As he was expounding and showing: "The Messiah was going to suffer and rise from the grave, and he is Yeshua The Messiah, this one whom I proclaim to you."

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English

Now when they had gone through Amphipolis and Apollonia they came to Thessalonica, where there was a Synagogue of the Jews:
 And Paul, as he generally did, went in to them, and on three Sabbath days had discussions with them from the holy Writings,
 Saying to them clearly and openly that Christ had to be put to death and come back to life again; and that this Jesus, whom, he said, I am preaching to you, is the Christ.

Bible in Worldwide English

Paul and Silas went through the cities of Amphipolis and Apollonia. Then they reached the town of Thessalonica. Here the Jews had a meeting place. As he had done in other places, Paul went into it. On three Sabbath days he explained what was written in the holy writings. He proved these things from the writings. He said. It was necessary for the Christ to suffer and to rise again from death. And this Jesus, whom I am talking about, is the Christ.

Easy English

What happened in Thessalonica

Paul and his friends continued their journey. They went through the two towns called Amphipolis and Apollonia. Then they arrived in the city of Thessalonica. There was a Jewish meeting place there. Paul went to the meeting place, as he usually did on a Jewish day of rest. On three rest days, he spoke God's message to the people there. He read from the Bible and he explained what it meant. He told the people what was true about God's Messiah. He used the Bible to show them clearly that the Messiah had to suffer and die. He also showed them that the Messiah had to become alive again. Paul said to them, 'I have been telling you about Jesus. He is the Messiah that God has sent to us.'

| Amphipolis and Apollonia were in the country called Greece.

Easy-to-Read Version—2008

Paul and Silas traveled through the cities of Amphipolis and Apollonia. They came to the city of Thessalonica, where there was a Jewish synagogue. Paul went into the synagogue to see the Jews as he always did. The next three weeks, on each Sabbath day, he discussed the Scriptures with them. He explained the Scriptures to show them that the Messiah had to die and then rise from death. He said, "This Jesus that I am telling you about is the Messiah."

God's Word™

Paul and Silas traveled through the cities of Amphipolis and Apollonia and came to the city of Thessalonica, where there was a synagogue. As usual, Paul went into the synagogue. On three consecutive days of worship, he had discussions about Scripture with the synagogue members. He explained and showed them that the

¹⁰ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher.
<http://www.aramaicnt.com/> ©2006.

Good News Bible (TEV)	<p>Messiah had to suffer, die, and come back to life, and that Jesus, the person he talked about, was this Messiah.</p> <p>Paul and Silas traveled on through Amphipolis and Apollonia and came to Thessalonica, where there was a synagogue. According to his usual habit Paul went to the synagogue. There during three Sabbaths he held discussions with the people, quoting and explaining the Scriptures, and proving from them that the Messiah had to suffer and rise from death. "This Jesus whom I announce to you," Paul said, "is the Messiah."</p>
J. B. Phillips	<p>Bitter opposition at Thessalonica—</p> <p>Next day they journeyed through Amphipolis and Apollonia and arrived at Thessalonica. Here there was a synagogue of the Jews which Paul entered, following his usual custom.</p> <p>On three Sabbath days he argued with them from the scriptures, explaining and quoting passages to prove the necessity for the death of Christ and his rising again from the dead. "This Jesus whom I am proclaiming to you," he concluded, "is God's Christ!"</p>
The Message	<p>Thessalonica</p> <p>They took the road south through Amphipolis and Apollonia to Thessalonica, where there was a community of Jews. Paul went to their meeting place, as he usually did when he came to a town, and for three Sabbaths running he preached to them from the Scriptures. He opened up the texts so they understood what they'd been reading all their lives: that the Messiah absolutely had to be put to death and raised from the dead—there were no other options—and that "this Jesus I'm introducing you to is that Messiah."</p>
NIRV	<p>Paul and Silas Arrive in Thessalonica</p> <p>Paul and those traveling with him passed through Amphipolis and Apollonia. They came to Thessalonica. A Jewish synagogue was there. Paul went into the synagogue as he usually did. For three Sabbath days in a row he talked with the Jews about the Scriptures. He explained and proved that the Messiah had to suffer and rise from the dead. "This Jesus I am telling you about is the Messiah!" he said.</p>
New Life Version	<p>Paul and Silas Start a Church in Thessalonica</p> <p>After Paul and Silas had gone through the cities of Amphipolis and Apollonia, they came to the city of Thessalonica. The Jews had a place of worship there. Paul went in as he always did. They gathered together each Day of Rest for three weeks and he taught them from the Holy Writings. He showed them that Christ had to suffer and rise again from the dead. He said, "I preach this Jesus to you. He is the Christ."</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible¹¹

ACTS 17

PAUL WORKING THE GREEK CROWD

LOCATION THESSALONICA: PAUL STIRS UP ANOTHER RIOT

Paul and Silas headed southwest and passed through the coastal towns of Amphipolis and Apollonia. [1] They came to the town of Thessalonica. [2] Jews worshiped at a synagogue there. Paul did his usual thing: he went to synagogue services every Sabbath day. He did that for three weeks, trying to reason with the people by supporting his arguments with Scripture. He pointed out Bible passages that said the Messiah had to suffer, die, and rise from the dead. [3] Paul told the people, "This Jesus I'm telling you about is the Messiah."

¹¹17:1 Both towns were near the northern coast of the Aegean Sea, a body of water that lies between what is now Turkey in the east and Greece in the west. The towns

¹¹ From <https://www.casualenglishbible.com/>

were on a famous Roman road called the Via Egnatia, which ran east and west across northern Greece.

²17:1 Thessalonica was a fishing town directly on the northern coast of the Aegean Sea. Now called Thessaloniki, it was roughly a 300-mile (482-km) walk along the coastal roads north of Athens. It was about the same distance by sea. The walk would take a couple of weeks. The voyage, with favorable winds, could take just three or four days.

³17:3 One of the Bible passages Paul may have used to support his argument that the Messiah needed to suffer and die: Isaiah 52:13—53:12. Some Bible experts call this the “Suffering Servant” passage. Many Jews who read this passage, however, say they don’t believe it refers to Jesus. They argue that the suffering servant is the Jewish nation.

Contemporary English V.

After Paul and his friends had traveled through Amphipolis and Apollonia, they went on to Thessalonica. A Jewish meeting place was in that city. So as usual, Paul went there to worship, and on three Sabbaths he spoke to the people. He used the Scriptures to show them that the Messiah had to suffer, but that he would rise from death. Paul also told them that Jesus is the Messiah he was preaching about.

New Berkeley Version
New Living Translation

Paul Preaches in Thessalonica

Paul and Silas then traveled through the towns of Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish synagogue. As was Paul’s custom, he went to the synagogue service, and for three Sabbaths in a row he used the Scriptures to reason with the people. He explained the prophecies and proved that the Messiah must suffer and rise from the dead. He said, “This Jesus I’m telling you about is the Messiah.”

The Passion Translation

After passing through the cities of Amphipolis and Apollonia, Paul and Silas arrived at Thessalonica. As they customarily did, they went to the synagogue to speak to the Jews from the Torah scrolls. For three weeks Paul challenged them by explaining the truth and proving to them the reality of the gospel—that the Messiah had to suffer and die, then rise again from among the dead. He made it clear to them, saying, “I come to announce to you that Jesus is the Anointed One, the Messiah!”

Plain English Version¹²

Paul told people in Thessalonica about Jesus

Paul and Silas went through the towns called Amphipolis and Apollonia, and they got to a town called Thessalonica. There was a Jewish meeting house there, so Paul went to that meeting house on the next Saturday to tell the people about Jesus. He used to do that in all the towns and cities that he went to. Paul went to that meeting house in Thessalonica each Saturday for 3 weeks, and he read some parts of God’s book and talked about them to the people there. They were the parts where God’s men wrote about the special man that God promised to send, called the Christ. They wrote that people will hurt God’s special man, and kill him, but then God will make him alive again. And Paul said, “Jesus is that special man that God sent to save us. People killed him, but God made him alive again.”

UnfoldingWord Simplified T.

They traveled through the cities of Amphipolis and Apollonia and came to the city of Thessalonica. There was a Jewish meeting place there. On the sabbath Paul went to the meeting place as he usually did. For three weeks he went there on each sabbath day. He spoke to the people about how the scriptures said that Jesus would be the Messiah. He showed from the scriptures that the prophets wrote that the Messiah would have to die and come alive again. He said, “This man Jesus is the Messiah. He died and became alive again, just like the prophets said he would.”

¹² From <https://www.bible.com/versions/2530-PEV-plain-english-version>

Williams' New Testament¹³ Now they traveled on through Amphipolis and Apollonia until they reached Thessalonica. Here there was a Jewish synagogue. So Paul, as he usually did, went to the synagogue, and for three sabbaths discussed with them the Scriptures, explaining them and proving that the Christ had to suffer and rise from the dead, and said, "This very Jesus whom I proclaim to you is the Christ."

Partially literal and partially paraphrased translations:

American English Bible	From there they traveled through AmphiPolis and Apollonia to ThesSalonica , where there was a Jewish synagogue. And as it was Paul's custom, he went inside and reasoned with [the Jews] from the Scriptures for three Sabbaths. He opened [the scriptures] and proved that the Anointed One had to suffer and be resurrected from the dead. Then he said: 'This Jesus whom I'm preaching to you is that Anointed One!'
Beck's American Translation . Breakthrough Version	After making their way through Amphipolis and Apollonia, they went into Thessalonica where there was a synagogue of the Jewish <i>people</i> . According to what had been a custom for Paul, he went in to them and over three Sabbaths had discussions with them out of the <i>Old Testament</i> writings, completely opening and placing beside <i>them</i> that it was necessary for the Anointed King to suffer and to come back to life from <i>the</i> dead. And, "This is the Anointed King Jesus whom I announce to you."
Common English Bible	More troubles for Paul Paul and Silas journeyed through Amphipolis and Apollonia, then came to Thessalonica, where there was a Jewish synagogue. As was Paul's custom, he entered the synagogue and for three Sabbaths interacted with them on the basis of the scriptures. Through his interpretation of the scriptures, he demonstrated that the Christ had to suffer and rise from the dead. He declared, "This Jesus whom I proclaim to you is the Christ."
Len Gane Paraphrase ¹⁴	Now after they had passed through Amphipolis and Apollonia, they came to Thessalonica where there was a Jewish synagogue. Then Paul, as was his habit, went in to them and for three Sabbath days reasoned with them out of the Scriptures, explaining and proving that Christ must have had to suffer and rise again from the dead, and that this Jesus whom I preach to you is Christ.
A. Campbell's Living Oracles	And taking their journey through Amphipolis and Apollonia, they came to Thessalonica; where there was a synagogue of the Jews. And according to Paul's custom, he entered in among them, and discoursed to them for three Sabbaths from the scriptures; opening them, and evidently showing that the Messiah ought to suffer, and to rise from the dead; and that this is the Messiah, even Jesus, whom I declare to you.
New Advent (Knox) Bible	They continued their journey through Amphipolis and Apollonia, and so reached Thessalonica. Here the Jews had a synagogue, and Paul, as his custom was, paid them a visit there. Over a space of three sabbaths he reasoned with them out of the scriptures, expounding these and bringing proofs from them that the sufferings of Christ and his rising from the dead were fore-ordained; the Christ, he said, is none other than the Jesus whom I am preaching to you.
NT for Everyone	Another king! Paul and Silas traveled through Amphipolis and Apollonia, and came to Thessalonica, where there was a Jewish synagogue. Paul went there, as he usually did, and for three sabbaths he spoke to them, expounding the scriptures,

¹³ William's New Testament - 1937 by Charles B. Williams.

¹⁴ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

interpreting and explaining that it was necessary for the Messiah to suffer and to rise from the dead, and that "This Jesus, that I am announcing to you, is the Messiah."

20th Century New Testament After passing through Amphipolis and Apollonia, Paul and Silas came to Thessalonica. Here the Jews had a Synagogue; And, following his usual custom, Paul joined them, and for three Sabbaths addressed them, drawing his arguments from the Scriptures. He laid before them and explained that the Christ must undergo suffering and rise from the dead; and "It is this man," he declared, "who is the Christ--this Jesus about whom I am telling you."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>A Short Ministry in Thessalonica</p> <p>After they passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. As usual, Paul went into the synagogue, and on three Sabbath days reasoned with them from the Scriptures, explaining and proving that it was necessary for the Messiah to suffer and rise from the dead: "This Jesus I am proclaiming to you is the Messiah."</p>
Conservapedia Translation	<p>Now when they has traveled through Amphipolis and Apollonia, they came to Thessalonica, where a Jewish synagogue was located. Paul, as usual, went in to them, and debated with them on three Sabbath days, arguing from Scripture, explaining and showing logically, "Christ had to suffer, and rise again from the dead, and this Jesus, Whom I preach to you, is Christ."</p>
Ferrar-Fenton Bible	<p>Persecution at Thessalonica.</p> <p>Travelling then through Amphipolis, and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. And Paul, as was his custom, went in among them, and for three Sabbaths discussed with them from the Scriptures, illustrating and proving that the Messiah must suffer, and rise again from the dead; "and that this Jesus, whom I proclaim to you, is the Messiah."</p>
God's Truth (Tyndale)	<p>As they made their journey through Amphipolis, and Apollonia, they came to Thessalonica where was a Synagogue of the Jewes. And Paul as his manner was went in unto them, and three Saboth days declared out of the scripture unto them, opening and alleging that Christ must needs have suffered and risen again from death, and that this Jesus was Christ, whom (said he) I preach to you.</p>
International Standard V	<p>Paul and Silas in Thessalonica</p> <p>Paul and Silas [Lit. They] traveled through Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish synagogue.</p> <p>As usual, Paul entered there and on three Sabbaths discussed the Scriptures with them. He explained and showed them that the Messiah [Or Christ] had to suffer and rise from the dead: "This very Jesus whom I proclaim to you is the Messiah." [Or Christ]</p>
Weymouth New Testament	<p>Then, passing through Amphipolis and Apollonia, they went to Thessalonica. Here there was a synagogue of the Jews.</p> <p>Paul--following his usual custom--betook himself to it, and for three successive Sabbaths reasoned with them from the Scriptures, which he clearly explained, pointing out that it had been necessary for the Christ to suffer and rise again from the dead, and insisting, "The Jesus whom I am announcing to you is the Christ."</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹⁵ **Difficulties in Thessalonica**

¹⁵ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

• Paul and Silas took the road through Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish synagogue. As Paul used to do, he went to the synagogue and on three Sabbaths he held discussions with them about the Scriptures. He explained and proved to them that the Messiah had to suffer and rise from the dead, and he said, “Such a Messiah is this Jesus whom I am proclaiming to you.”

The **footnote** for Acts 16:1 has been placed in the **Addendum**.

1Thes 2:2

13:14

9:20; 18:5

The Heritage Bible

And traveling through Amphipolis and Apollonia they came into Thessalonica, where was a synagogue of the Jews;

And according to custom with Paul, he went in to them, and upon three Sabbaths spoke thoroughly with them from the Scriptures,

Opening thoroughly and setting forth that Christ must have suffered, and to have risen again out of the dead, and that he is the Christ, Jesus, whom I preach to you.

New American Bible (2011)

Paul in Thessalonica.

When they took the road through Amphipolis and Apollonia, they reached Thessalonica, where there was a synagogue of the Jews.^a

Following his usual custom, Paul joined them, and for three sabbaths he entered into discussions with them from the scriptures, expounding and demonstrating that the Messiah had to suffer and rise from the dead, and that “This is the Messiah, Jesus, whom I proclaim to you.”^b

a. [17:1] 1 Thes 2:1–2.

b. [17:3] 3:18; Lk 24:25–26, 46.

New Catholic Bible

Paul in Thessalonica.^[a] After they had passed through Amphipolis and Apollonia, they reached Thessalonica^[b] where there was a Jewish synagogue. Following his usual practice, Paul went in, and for three Sabbaths he argued with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and rise from the dead. “And the Christ,” he said, “is this Jesus whom I am proclaiming to you.”

[a] Jewish groups resent the rise of Christian communities as a rival enterprise and a risk for their peaceful establishment in the cities of the Empire—something that is always precarious. Unless the Jews accept Jesus as the fulfillment of the Scriptures, they can do nothing but be opposed to such communities.

The community of the Thessalonians will later receive the first two Letters written by Paul, which enable us to glimpse the fervor and anxieties of a young Church. The substance of Paul’s preaching at Thessalonica is summed up in verse 3: there we find the general structure of the discourses of Acts. A woman once again appears in a new role (Acts 17:12; 18:2) and is even named for her own sake, with no reference to a man (Acts 17:34). Christian lay people suffer in the name of the apostles. The opposition they encounter is on the juridical level. The confrontation with the Roman world will take place on a political level, where Roman culture and civilization are better expressed.

[b] *Amphipolis . . . Thessalonica*: cities on the so-called Egnatian Way, which ran east and west through Greece and also included Philippi. Thessalonica was the capital of Macedonia with a population of more than 200,000, and it lay about 100 miles from Philippi.

New Jerusalem Bible

Passing through Amphipolis and Apollonia, they eventually reached Thessalonica, where there was a Jewish synagogue. Paul as usual went in and for three consecutive Sabbaths developed the arguments from scripture for them, explaining and proving how it was ordained that the Christ should suffer and rise from the dead. 'And the Christ', he said, 'is this Jesus whom I am proclaiming to you.'

Revised English Bible—1989 THEY now travelled by way of Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish synagogue.
Following his usual practice Paul went to their meetings; and for the next three sabbaths he argued with them, quoting texts of scripture which he expounded and applied to show that the Messiah had to suffer and rise from the dead. “And this Jesus”, he said, “whom I am proclaiming to you is the Messiah.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After passing through Amphipolis and Apollonia, Sha’ul and Sila came to Thessalonica, where there was a synagogue. According to his usual practice, Sha’ul went in; and on three <i>Shabbats</i> he gave them <i>drashes</i> from the <i>Tanakh</i> , explaining and proving that the Messiah had to suffer and rise again from the dead, and that “this Yeshua whom I am proclaiming to you is the Messiah.”
Hebraic Roots Bible	And traveling through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And according to Paul's custom, he went in to them and reasoned with them from the Scriptures on three Sabbaths, opening and setting forth that the Messiah must have suffered and to have risen from the dead, and that this is the Messiah, Yahshua, whom I preach to you.
Holy New Covenant Trans.	Paul and Silas traveled through the towns of Amphipolis and Apollonia. Then they came to the city of Thessalonica. In that city there was a Jewish house of worship. According to Paul's custom, he went to them in this house of worship, and on three Sabbath days he reasoned with them from the Scriptures. Paul explained and clearly showed that the Messiah must die and then rise from death. Paul said, "This Jesus, whom I announce to you, is the Messiah!"
The Scriptures 2009	And having passed through Amphipolis and Apollonia, they came to Thessalonike, where there was a congregation of the Yehudim. And according to his practice, Sha’ul went in unto them, and for three Sabbaths was reasoning with them from the Scriptures, explaining and pointing out that the Messiah had to suffer and rise again from the dead, and saying, “This is the Messiah, עֵשׂוּהָ, whom I proclaim to you.”
Tree of Life Version	After passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. As was his custom, Paul went to the Jewish people; and for three Shabbatot, he debated the Scriptures with them. He opened them and gave evidence that Messiah had to suffer and rise from the dead, saying, “This Yeshua, whom I declare to you, is the Messiah.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁶	...Traveling but the amphipolis and the apollonia [Men] come to thessalonica where was Assembly [of] the jews in but the [thing] having practiced [by] the paul [He] enters to them and to breaks (weekly) three [He] discusses [with] them from the writings Opening {them} and Presenting for the christ was (necessary) to suffer and to stand (up) from [men] dead and for This is The Christ The Jesus whom I announce [to] you*...
Alpha & Omega Bible	NOW WHEN THEY HAD TRAVELED THROUGH AMPHIPOLIS AND APOLLONIA, THEY CAME TO THESSALONICA, WHERE THERE WAS A SYNAGOGUE OF THE [local] JEWS. AND ACCORDING TO PAULOS' (Paul's) NORMAL ROUTINE, HE WENT TO THEM, AND FOR THREE SABBATHS (7th Day of Rest & Worship. i.e. Saturdays) REASONED WITH THEM FROM THE SCRIPTURES (Greek Septuagint Old Testament),

¹⁶ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Awful Scroll Bible	<p>EXPLAINING AND GIVING EVIDENCE THAT THE CHRIST HAD TO SUFFER AND RISE AGAIN FROM THE DEAD, AND SAYING, "THIS JESUS WHOM I AM PROCLAIMING TO YOU IS THE CHRIST."</p>
Concordant Literal Version	<p>And proceeding-through Amphipolis and Apollonia, they come into Thessalonica, where was the drawing-together of the Jews.</p> <p>Moreover Paul, having been accustomed along down, goes-in with regards to them, and over three sabbaths, he was speaking-through with them of the Writings, thoroughly-opening-up and himself setting-before them that, the Anointed One was necessitating to sadly suffer, and to rise-up out of the dead and that, "This-same Jesus, whom I accordingly-herald to you, is the Anointed One."</p>
exeGeser's companion Bible	<p>Now, traversing Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews."</p> <p>Now, as was Paul's custom, he entered to them, and on three sabbaths he argues with them from the scriptures, opening up and placing before them that the Christ must suffer and rise from among the dead, and that "This One is the Christ - the Jesus Whom I am announcing to you."</p> <p><u>ON TO THESSALONIKEE</u></p> <p>And passing through Amphipolis and Apollonia they come to Thessalonikee; where there is a synagogue of the Yah Hudiym: and as his custom, Paulos comes to them, and for three shabbaths reasons with them from the scriptures - opening and setting forth that the Messiah needed to suffer and rise from the dead; and that this Yah Shua whom I evangelize to you, is the Messiah.</p>
Orthodox Jewish Bible	<p>Now having passed through Amphipolis and Apollonia, Rav Sha'ul and Sila came to Thessalonica, where there was a shul.</p> <p>And as he did bekvius (regularly), Rav Sha'ul joined their minyan, and on shloshah Shabbatot, he gave them drashot from the Kitvei HaKodesh, Making a Messianic midrash (homiletical interpretation of the Scriptures) and giving the pshat (rationale) for the yissurim of Rebbe, Melech HaMoshiach, that it was necessary for him to suffer and to stand up alive from the Mesim, saying, "This one is the Rebbe, Melech HaMoshiach, this Yehoshua whom I am proclaiming to you."</p>
Rotherham's Emphasized B.	<p>§ 28. Paul proceeds by Thessalonica and Beroea to Athens.</p> <p>Chapter 17.</p> <p>And [travelling through Amphipolis and Apollonia] they came to Thessalonica, where was a synagogue of the Jews; and [according to Paul's custom] he went in unto them, and [for three sabbaths] reasoned with them from the Scriptures,—opening up_ and setting forth, that it was needful for the Christ to suffer_ and to arise from among the dead; and [saying]</p> <p> This is the Christ,— Jesus whom I am declaring unto you.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Paul at Thessalonica</p> <p>Now after Paul and Silas had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And Paul entered the synagogue, as was his ^[a]custom, and for three Sabbaths he engaged in discussion and friendly debate with them from the Scriptures, explaining and pointing out [scriptural evidence] that it was necessary for the Christ to suffer and rise from the</p>
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dead, and saying, "This Jesus, whom I am proclaiming to you, is the Christ (the Messiah, the Anointed)."

[a] Paul had earlier announced that he was turning to the Gentiles (13:46), but he nevertheless kept to his practice of speaking to Jews first while focusing primarily on Gentiles.

An Understandable Version

Now when they [Note: A change from the use of "we" to "they" suggests that the writer Luke remained behind in Philippi at this point] **had traveled through the [Macedonian] towns of Amphipolis and Apollonia, they came to [the city of] Thessalonica where there was a Jewish synagogue. As his custom was, Paul went into the synagogue, [and] for three Sabbath days [in a row] he taught them from the Scriptures, explaining and declaring that it was necessary for Christ to suffer and [then] rise again from the dead. Paul was saying, "This Jesus, whom I am proclaiming to you, is the Christ."**

The Expanded Bible

Paul and Silas in Thessalonica

·Paul and Silas [^L They] traveled through Amphipolis and Apollonia and came to Thessalonica [^C a city on the Via Egnatia, the major road on the northern Aegean coast] where there was a synagogue. Paul went into the synagogue as he ·always [customarily] did [^C speaking to the Jews first], and on each Sabbath day for three weeks, he ·talked [discussed; or argued; reasoned] with ·his fellow Jews [^L them] about the Scriptures. He explained and proved that the ·Christ [Messiah; ^C Christ in Greek and Messiah in Hebrew mean "anointed one"] must ·die [^L suffer] and then rise from the dead [3:18]. He said, "This Jesus I am ·telling you about [proclaiming to you] is the ·Christ [Messiah]."

Jonathan Mitchell NT

So after making their way through Amphipolis and then Ampollonia, they came into Thessalonica – where there was a synagogue of the Jews.

Now corresponding to the custom having been normally practiced by Paul, he went into [their] midst to face them (= to join their meeting), and thus, upon three [consecutive] sabbaths he laid out thoughts and ideas to them through reasoning from the Scriptures (or: he held thorough discussion with them from out of the writings; he led a dialogue through [a path] from the midst of the Scriptures for them),

thoroughly and progressively opening [them] up and repeatedly placing [them] side-by-side (= explaining and setting forth proofs) that it had continued binding and necessary for the Anointed One (the Christ) to experience, and at some point to suffer, but then to rise (stand back up again) from out of the midst of dead folks – and [saying] that "This Jesus, Whom I myself am now fully announcing to (or: progressively publishing down among) you folks, is the Anointed One (the Christ)."

Syndein/Thieme

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

{Note: Change of tense indicates Luke departed from them at this point. The rest went on.}

{Note: Through big cities, Paul must have been aware there were no pockets of people with positive volition at the point of God consciousness so he passed through to where there were positive people - in this case Thessalonica.}

And Paul, according to his established custom, went in face to face with them {speaking opportunity}, and three Sabbath days engaged in dialogs {communicated doctrine categorically} with them from the ultimate source of the scriptures, opening their minds and depositing {doctrine}, that the Messiah {Christ} was always obligated to have suffered, and risen again from the dead . . . and that this Jesus, Whom I keep on preaching unto you, is Christ.

{Note: Christ was revealed in the Old Testament scriptures. Paul, using the dialog technique was explaining to the Jews in the synagogue the meaning of the rituals and 'Shadow Christology of the Old Testament'.}

Translation for Translators

In Thessalonica, Paul convinced many people that Jesus is the Messiah.

Acts 17:1-4

Paul and Silas traveled through Amphipolis and Apollonia towns and arrived at Thessalonica city. There was a Jewish meeting place there. «On the Sabbath/On the Jewish rest day» Paul went into the meeting house, as he usually did. For three weeks *he went there* on each Jewish day of rest. Referring to the Scriptures *about the Messiah*, he spoke to the people who were there. He explained and showed that *the prophets wrote that the Messiah needed to die and «to become alive again/to be raised from the dead afterwards»*. He told them: “This man Jesus, whom I am telling you about, is our Messiah. *He died and became alive again, just like the prophets predicted.*”

The Voice

After leaving Philippi and passing through Amphipolis and Apollonia, Paul and Silas came to Thessalonica. There was a Jewish synagogue there. As he had done in other cities, Paul attended the synagogue and presented arguments, based on the Hebrew Scriptures, that the Anointed had to suffer and rise from the dead.

Paul: Who is this suffering and rising Anointed One I am proclaiming to you? He is Jesus.

He came back the next two Sabbaths—repeating the same pattern.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Attacked by a Mob in Thessalonica

Now after they [*Here “after” is supplied as a component of the participle (“traveled through”) which is understood as temporal] **traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And as was his custom,** [Literally “and in accordance with what he was accustomed to”] **Paul went in to them and on three Sabbath days he discussed with them from the scriptures, explaining and demonstrating that it was necessary for the Christ [Or “Messiah”] to suffer and to rise from the dead, and saying , “This Jesus whom I am proclaiming to you is the Christ.”** [Or “Messiah”]

NET Bible®

Paul and Silas at Thessalonica

After they traveled through¹ Amphipolis² and Apollonia,³ they came to Thessalonica,⁴ where there was a Jewish synagogue.⁵ Paul went to the Jews in the synagogue,⁶ as he customarily did, and on three Sabbath days he addressed⁷ them from the scriptures, explaining and demonstrating⁸ that the Christ⁹ had to suffer and to rise from the dead,¹⁰ saying,¹¹ “This Jesus I am proclaiming to you is the Christ.”¹²

¹tn BDAG 250 s.v. διοδεύω 1 has “go, travel through” for this verse.

²sn Amphipolis. The capital city of the southeastern district of Macedonia (BDAG 55 s.v. Αμφίπολις). It was a military post. From Philippi this was about 33 mi (53 km).

³sn Apollonia was a city in Macedonia about 27 mi (43 km) west southwest of Amphipolis.

⁴sn Thessalonica (modern Salonica) was a city in Macedonia about 33 mi (53 km) west of Apollonia. It was the capital of Macedonia. The road they traveled over was called the Via Egnatia. It is likely they rode horses, given their condition in Philippi. The implication of v. 1 is that the two previously mentioned cities lacked a synagogue.

^{map} For location see JP1-C1; JP2-C1; JP3-C1; JP4-Category #1.

⁵sn See the note on synagogue in 6:9.

⁶tn Grk “he went in to them”; the referent (the Jews in the synagogue) has been specified in the translation for clarity.

⁷tn Although the word διελέξατο (dielexato; from διαλέγομαι, dialegomai) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 17:2. As G. Schrenk (TDNT 2:94-95) points

out, "What is at issue is the address which any qualified member of a synagogue might give." Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

^{8th} BDAG 772 s.v. παρατίθημι 2.b has "demonstrate, point out" here.

^{9th} Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

^{sn} See the note on Christ in 2:31.

^{10sn} The Christ had to suffer and to rise from the dead. These two points (suffering and resurrection) would have been among the more controversial aspects of Paul's messianic preaching. The term translated "had to" (δεῖ, dei) shows how divine design and scripture corresponded here.

^{11th} The Greek words used here (καὶ ὅτι, kai {oti, "and that") mark the switch from indirect to direct discourse. Contemporary English requires the use of an introductory verb of speaking or saying to make this transition.

^{12th} Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

^{sn} See the note on Christ in 2:31. The identification of the Messiah with Jesus indicates Paul was proclaiming the fulfillment of messianic promise.

The Spoken English NT¹⁷

A Riot in Thessalonica

When they had gone through Amphipolis^a and Apollonia,^b they came to Thessalonica.^c There was a Jewish synagogue there.

And as usual, Paul went to it.^d And over three Sabbaths he discussed things out of the scriptures with them.

He was explaining and proving that the Messiah had to suffer and be raised from among the dead. And he was saying, "This Jesus that I'm proclaiming to you is the Messiah!"

a. Prn. am-fipp-o-liss.

b. Prn. app-o-loe-nee-a.

c. Prn. thess-a-lo-nye-ka.

d. Lit. "And according to the custom with Paul, he went inside to them."

Wilbur Pickering's New T.

Thessalonica

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. So Paul, as was his custom, went in to them and for three Sabbaths reasoned with them from the Scriptures, explaining and demonstrating that the Messiah had to suffer and rise again from the dead, and that "this Jesus whom I proclaim to you is the Messiah".

Literal, almost word-for-word, renderings:

A Faithful Version

And after journeying through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And as was the custom with Paul, he went in to them and for three Sabbaths reasoned with them from the Scriptures, Expounding and demonstrating that it was necessary for Christ to suffer and to rise from the dead, and testifying, "This Jesus, Whom I am proclaiming to you, is the Christ."

Analytical-Literal Translation

Now having traveled through Amphipolis and Apollonia, they came to Thessalonica, where the synagogue of the Jews was.

Then according to the custom with Paul, he went in to them, and for three Sabbaths he reasoned with them from the Scriptures, opening up and placing before [them] [fig., explaining and demonstrating] that it was necessary [for] the Christ to suffer and to rise again from [the] dead, and [saying], "This [One] is the Christ—Jesus, whom I am proclaiming to you_p."

¹⁷ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Benjamin Brodie's trans. ¹⁸	<p>Now after they traveled through Amphipolis and Apollonia, they came to Thessalonica where there was a Jewish synagogue.</p> <p>And Paul, according to his custom, entered face-to-face to them and for three sabbaths he led a discussion with them on the basis and source of the [prophetic] Scriptures,</p> <p>Interpreting and demonstrating [pointing-out] that it was necessary for the Messiah to suffer and rise again from the dead and that this Man is Jesus Christ, whom I myself am proclaiming to you .</p>
Bond Slave Version	<p>Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in to them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach to you, is Christ.</p>
Charles Thomson NT	<p>Now when they came out of prison, they went to Lydia's where seeing the brethren, they comforted them and departed; and passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And according to his custom, Paul went in among them; and for three sabbaths discoursed to them from the scriptures, opening and stating that the Christ was to suffer .and rise from the dead, and that this Jesus whom I announce to you is The Christ. Acts 16:40 is included for context.</p>
Context Group Version	<p>Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a community center of the Judæans: and Paul, as his custom was, went in to them, and for three Sabbath days dialogued with them from the Scriptures, opening and alleging that it behooved the Anointed to suffer, and to rise again from the dead; and that Jesus, whom I proclaim to you (pl), is the Anointed.</p>
Modern English Version	<p>The Uproar in Thessalonica</p> <p>When they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. According to his custom, Paul went in, and on three Sabbaths he lectured to them from the Scriptures, explaining and proving that the Christ had to suffer and to rise from the dead, and saying, "This Jesus, whom I preach to you, is the Christ."</p>
Modern Literal Version 2020	<p>{52 AD. Thessalonica, Berea. Preaching in Macedonia.}</p> <p>Now having traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was the synagogue of the Jews.</p> <p>Now according-to his custom, Paul entered to them and upon three Sabbaths reasoned with them from the Scriptures, opening and placing before them that it was essential for the Christ to suffer and to rise* up from the dead, and that this Jesus, whom I am proclaiming to you°, is the Christ.</p>
New American Standard B.	<p>Paul in Thessalonica</p> <p>Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And according to Paul's custom, he visited them [Lit <i>entered to them</i>], and for three Sabbaths reasoned with them from the Scriptures, explaining [Lit <i>opening</i>] and giving [Lit <i>placing before</i>] evidence that the Christ [I.e., Messiah] had to suffer and rise from the dead, and saying, "This Jesus whom I am proclaiming to you is the Christ [I.e., Messiah]."</p>
Niobi Study Bible	<p>Paul Preaching Christ at Thessalonica</p> <p>Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica where there was a synagogue of the Jews.</p> <p>And Paul, as was his custom, went in unto them, and for three Sabbath days reasoned with them from the Scriptures,expounding and alleging that it was</p>

¹⁸ From <http://www.versebyverse.com/translations.html> accessed October 23, 2023.

necessary for Christ to have suffered and risen again from the dead, and saying, "This Jesus whom I preach unto you is Christ."

The gist of this passage: Traveling upon the Egnatian Highway, Paul and company stop at Thessalonica and locate a Jewish synagogue to begin their ministry of teaching there.

1-3

Acts 17:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diodeuô (διοδεύω) [pronounced <i>dee-od-OO-oh</i>]	<i>passing or travelling through; travelling here and there, those going about</i>	masculine plural, aorist active participle, nominative case	Strong's #1353
This is one of the words that only Luke uses (here and in Luke 8:1)			
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Amphípolis (Ἀμφίπολις) [pronounced <i>am-FIHP-ol-is</i>]	<i>a city surrounded by the sea; transliterated, Amphipolis</i>	feminine singular proper noun; a location; accusative case	Strong's #295

Thayer: *Amphipolis [was] a city in Macedonia Prima, so called because the Strymon flowed around it.*

Translation: Having passed through Amphipolis...

Paul had a memorable time in Philippi (which is where he came from). This information is all found in Acts 16.

At this point, we are continuing on Paul's second missionary journey. He passes through Amphipolis, and there is nothing said about this city. It appears that he simply passed through it.

Acts 17:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Apollōnía (Ἀπολλωνία) [pronounced <i>ap-ol-lo-NEE-ah</i>]	<i>belonging to Apollo; transliterated, Apollonia</i>	feminine singular proper noun; a location; accusative case	Strong's #624

Acts 17:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Thayer: *Apollonia [was] a maritime city of Macedonia, about a day's journey from Amphipolis.*

Translation: ...and Apollonia,...

Next, Paul and company find themselves in Apollonia, but nothing is said of this city. Nor is there any indication that Paul stopped there to teach.



Via Agnatha (a map); from [Wikipedia](#); accessed November 12, 2023. This highway was constructed by the Roman Republic in the 2nd century B.C.

We do not know why Paul would stop in one city and simply walk through another. I assume this is based upon the guidance of the Holy Spirit.

From Wikipedia: *The Via Egnatia was a road constructed by the Romans in the 2nd century BC. It crossed Illyricum, Macedonia, and Thracia, running through territory that is now part of modern*

Albania, North Macedonia, Greece, and European Turkey as a continuation of the Via Appia. This highway is nearly 700 miles long.

We see many of Paul's stops from this and the previous chapter on this map.

Acts 17:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Thessalonikē (Θεσσαλονίκη) [pronounced thes-sal-on-EE-kay]	<i>victory of falsity; transliterated, Thessalonica, Thessalonika</i>	feminine singular proper noun; a location; accusative case	Strong's #2332

Thayer: *Thessalonica [was] a famous and populous city, situated on the Thermaic Gulf, the capital of the second division of Macedonia and the residence of a Roman governor and quaestor.*

Translation: ...they traveled towards Thessalonica,...

In v. 1c, we notice something odd. Instead of *we went to*, it reads, *they went to*. So, at some point, Luke stopped and got off the tour bus. Is he still back in Philippi? Did he stop off at one of these large cities? What is the reason that he did not go on?

Because of Luke's close association with Paul, he continues to collect information—probably at a later date—of these places where Paul and company are traveling (Paul, Silas, and Timothy).

Acts 17:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopou (ὅπου) [pronounced HOHP-oo]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
The verb <i>to be</i> can also refer to <i>a state of having something, a state of being, a state of continuance (in an activity).</i>			
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, nominative case	Strong's #4864

Acts 17:1d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

Translation: ...where [there] was a synagogue of the Jews.

In Thessalonica, there is a synagogue, and Paul liked to go into these synagogues.

Obviously, Paul believed that this was the place to go to proclaim Jesus—he would be teaching Jesus to the Jews of that region, who already believed in the **Messiah** of their Scriptures. They were ready made to be evangelized (I am assuming that is Paul's thinking). There would always be gentiles at these synagogues, who had been converted by the Jews (sometimes, simply offering up a moral life was good enough for some people, who did not want the debauchery which they viewed among the other people).

Acts 17:1 **Having passed through Amphipolis and Apollonia, they traveled towards Thessalonica, where [there] was a synagogue of the Jews.** (Kukis mostly literal translation)



Thessalonica (map); from **Smoodock's Blog**; accessed November 12, 2023.

This map shows us where Paul has been traveling. At the top of the map, near the middle right, we find Philippi, where Paul spent most of Acts 16. He got there by crossing over the Aegean Sea, starting around Troas.

From Philippi, Paul travels to Amphipolis and then to Apollonia and finally to Thessalonica (which is where Paul is going to be for the first 9 verses of this chapter). This will be the city to where Paul will write two of his earliest epistles.

Acts 17:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596

Acts 17:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ethô (ἔθω) [pronounced EHTH-oh]	<i>being a custom, as is customary, as is done by habit; acting according to a convention</i>	neuter singular, perfect active participle; accusative case	Strong's #1486
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: According to Paul's custom, he entered in [to the synagogue and spoke] directly to them [that is, to the Jews there].

It was Paul's custom to find the synagogue and go there to proclaim Jesus to the Jews (and gentiles) in the synagogues.

Certainly, some of the **religious** leaders may have felt put upon the Paul shows up and does this; but I suspect that there were some who had an interest in what he had to say; and there were some who were ready to debate what he had to say.

The most recalcitrant Jews would have rejected what Paul was saying, and some of them would try anything to discredit Paul or to persecute him.

Acts 17:2a According to Paul's custom, he entered in [to the synagogue and spoke] directly to them [that is, to the Jews there]. (Kukis mostly literal translation)

Acts 17:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
sabbata (σάββατα) [pronounced <i>SAHB-baht-ah</i>]	<i>Sabbaths [day, week]; seven days, seven day period; seven-day feast; week, Saturdays</i>	neuter plural noun; accusative case	Strong's #4521
treis/tria (τρεῖς/τρία) [pronounced <i>trice/TREE-ah</i>]	<i>three</i>	neuter plural noun; accusative case	Strong's #5140
dialégomai (διαλέγομαι) [pronounced <i>dee-al-EHG-ohm-ahee</i>]	<i>to converse, to say thoroughly, to discuss (in argument or exhortation); to dispute, to preach (unto), to reason (with), to speak (with)</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1256
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
graphai (γραφαί) [pronounced <i>graf-ĭ</i>]	<i>writings, things written; Holy Writ, the Scriptures, used to denote either the book itself, or its contents</i>	feminine plural noun; genitive/ablative case	Strong's #1124

Translation: Over three Sabbaths, he reasoned with them from the Scriptures,...

The text for what Paul taught was the Old Testament (the Scriptures were not called that, of course). There was no New Testament; and the Jews accepted the Old Testament as authoritative.

Paul would go directly to these Scriptures and speak on the Messianic passages in them.

Bear in mind that, the concept of a **local church**, was in its nascent stage. Had anyone questioned Paul about what exactly a local church was, I think that he would have been stumped for an answer. I don't think that he saw there being an organized meeting place which would take the place of the synagogue.

Acts 17:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dianoigô (διανοίγω) [pronounced dee-an-OY-go]	<i>opening [thoroughly, up]; figuratively expounding</i>	masculine singular, present active participle; nominative case	Strong's #1272
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
paratithêmi (παράτιθημι) [pronounced pah-r-ah- IHTH-ay-me]	<i>placing beside or near or setting before (e.g., food, food placed on a table; setting before (one) in teaching; setting forth (from one's self), explaining, explanation; placing down (from one's self or for one's self) with any one; depositing; entrusting, committing to one's charge</i>	masculine singular, present middle participle, nominative case	Strong's #3908
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	aorist active infinitive	Strong's #3958

Translation: ...opening [them] up and placing [them beside the advent of Jesus, saying] "It was necessary for the Messiah to have suffered...

What Paul would be doing is opening up the Scriptures. That is, he would read them and begin to explain them. He would also place the Scriptures next to something, that something being the Person of Christ Jesus.

Paul asserts, from the Scriptures, that it was necessary for Jesus to have a sensate life, a life like our own, a life which included suffering (in fact, for Him, great suffering).

Acts 17:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	aurist active infinitive	Strong's #450
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced <i>nehk-ROY</i>]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: ...and to be raised up from among the dead ones.

It was also necessary for Jesus to have been raised up from the dead. This means that His suffering had to include death. Physical death for the Lord was not suffering, but the crucifixion was suffering. And far worse than that was His taking upon Himself our sins.

Acts 17:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 17:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
hon (ὃν) [pronounced <i>hawn</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
katangéllō (καταγγέλλω) [pronounced <i>kat-ang-GHEHL-low</i>]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	1 st person singular, present active indicative	Strong's #2605
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Jesus keeps on being the Messiah, Whom I keep on proclaiming to you [all].”

Here we have two nouns in the nominative preceded by the absolute status quo verb *to be*. This means that these two things are equivalent—one of them is the same as the other. Therefore, *the Jesus keeps on being the Christ...*

Paul adds, “This is the One I keep on proclaiming to you” (by the Scriptures).

Acts 17:2b–3 Over three Sabbaths, he reasoned with them from the Scriptures, opening [them] up and placing [them beside the advent of Jesus, saying] “It was necessary for the Messiah to have suffered and to be raised up from among the dead ones. Jesus keeps on being the Messiah, Whom I keep on proclaiming to you [all].” (Kukis mostly literal translation)

Now and again, so that we get the message 2100 years later, this is what Paul would proclaim to the Jews: (1) The Messiah must suffer. (2) The messiah must be raised up from the dead. (3) Jesus is the Messiah!

Acts 17:1–3 Having passed through Amphipolis and Apollonia, they traveled towards Thessalonica, where [there] was a synagogue of the Jews. According to Paul's custom, he entered in [to the synagogue and spoke] directly to them [that is, to the Jews there]. Over three Sabbaths, he reasoned with them from the Scriptures, opening [them] up and placing [them beside the advent of Jesus, saying] “It was necessary for the Messiah to have

suffered and to be raised up from among the dead ones. Jesus keeps on being the Messiah, Whom I keep on proclaiming to you [all].” (Kukis mostly literal translation)

Acts 17:1–3 Paul and company first passed through Amphipolis and Apollonia, traveling towards Thessalonica, where there was a synagogue of the Jews. Paul continued his custom of entering into the synagogue and proclaiming the message of Jesus directly to the Jews in attendance. Over three consecutive Sabbaths, Paul reasoned with the Jews in attendance from the Scriptures by reading specific passages and then setting these readings right next to the life and acts of Jesus. He told them, “It was necessary for the Messiah to suffer and to be raised up from the dead. Jesus continues being the Messiah of the Scriptures; the One I keep on proclaiming to you.” (Kukis paraphrase)



Ancient Via Egnatia in Kavala (a photograph); by Philipp Pilhofer - Own work, CC BY-SA 3.0, in [Wikimedia](#); accessed November 12, 2023.

This road looks well-marked; and we do not know how much work has been done to it throughout the years. I would guess that the posts to the right were a later addition.

In this same Wikimedia page, there are two other photographs which are quite remarkable. One is of the remains of the highway in Macedonia; and the other is a paved over version, which road is used today.

And certain ones out from them were convinced and they were added to the Paul and the Silas; and of the Greeks a multitude large; and of the women—prominent (ones)—not a few.

Acts
17:4

Certain ones out from the [Thessalonians] were persuaded and they joined with Paul and Silas; along with a large multitude of Hellenists and of the prominent women, not [just] a few.

While teaching and evangelizing in the synagogue, certain people from the Thessalonians found themselves being persuaded to believe in Jesus. This included a very large number of Hellenists and a significant number of prominent women.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	And certain ones out from them were convinced and they were added to the Paul and the Silas; and of the Greeks a multitude large; and of the women—prominent (ones)—not a few.
Complete Apostles Bible	And some of them were persuaded and were joined with Paul and Silas, both of the devout Greeks, a great multitude, and not a few of the chief women.

Douay-Rheims 1899 (Amer.)	And some of them believed and were associated to Paul and Silas: and of those that served God and of the Gentiles a great multitude: and of noble women not a few.
Holy Aramaic Scriptures	And men from them believed, and they joined Paulus {Paul} and Shiyla {Silas}, and many from the Yawnaye {the Greeks}; those who were revering Alaha {God}; and not a few were also well-known women.
James Murdock's Syriac NT	And some of them believed, and adhered to Paul and Silas; and of those Greeks who feared God, a great many; and also of noted women, not a few..
Original Aramaic NT	nd some of them believed and joined Paulus and Shila, and many of those Greeks who were worshipers of God, even notable women, not a few.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And some of them had faith, and were joined to Paul and Silas; and a number of the God-fearing Greeks, and some of the chief women.
Bible in Worldwide English	Some of the people believed him and they followed Paul and Silas. Some of them were Greek people who worshipped God. And some were leading women.
Easy English	Some of the Jews believed Paul's message. They joined the group with Paul and Silas. A large number of Greek people who now worshipped God also joined this group. Many important women in the city also believed and they joined the group. Most of the people that lived in Thessalonica were Greek. They were not born as Jews. But some of them had heard about the God of the Jews and they believed in him.
Easy-to-Read Version–2008	Some of the Jews there believed Paul and Silas and decided to join them. Also, a large number of Greeks who were worshipers of the true God and many important women joined them.
God's Word™	Some of the Jews were persuaded to join Paul and Silas, especially a large group of Greeks who had converted to Judaism and the wives of many prominent men.
Good News Bible (TEV)	Some of them were convinced and joined Paul and Silas; so did many of the leading women and a large group of Greeks who worshiped God.
J. B. Phillips	Some of them were convinced and threw in their lot with Paul and Silas, and they were joined by a great many believing Greeks and a considerable number of influential women.
The Message	Some of them were won over and joined ranks with Paul and Silas, among them a great many God-fearing Greeks and a considerable number of women from the aristocracy.
NIRV	His words won over some of the Jews. They joined Paul and Silas. A large number of Greeks who worshiped God joined them too. So did quite a few important women.
New Life Version	Some of them put their trust in Christ and followed Paul and Silas. There were many Greek people and some leading women who honored God among those who had become Christians.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Paul convinced some of the Jews. They sided with him and Silas. So did a lot of the non-Jews, along with a few of the most respected women.
Contemporary English V.	Some of them believed what Paul had said, and they became followers with Paul and Silas. Some Gentiles and many important women also believed the message.
The Living Bible	Some who listened were persuaded and became converts—including a large number of godly Greek men and also many important women of the city. [<i>many</i>

important women of the city. Some manuscripts read, “many of the wives of the leading men.”]

New Berkeley Version	.
The Passion Translation	Some of the Jews were convinced that their message was true, so they joined Paul and Silas, along with quite a few prominent women and a large number of Greeks who worshiped God.
Plain English Version	A lot of people there believed that message about Jesus, and they joined Paul and Silas. Some of those people were Jews, and some of them were not Jews but they respected God, and a lot of them were important women.
UnfoldingWord Simplified T.	Some of the Jews there believed what Paul had said and began to meet with Paul and Silas. There were also many non-Jewish people and important women who worshiped God who also believed the message about Jesus, and they also began to meet with Paul and Silas.
William's New Testament	So some of them were convinced, and they joined Paul and Silas; also quite a number of devout Greeks and not a few women of the first rank.

Partially literal and partially paraphrased translations:

American English Bible	And as a result, some of them became believers and associated themselves with Paul and Silas, as did a large number of devout Greeks, many women, and quite a few of the [city's] leaders.
Beck's American Translation	.
Breakthrough Version	And some from them were persuaded and joined Paul and Silas (both a very large number of worshipping Greeks and more than a few of the primary women).
Common English Bible	Some were convinced and joined Paul and Silas, including a larger number of Greek God-worshippers and quite a few prominent women.
A. Campbell's Living Oracles	And some of them believed, and adhered to Paul and Silas; besides, a considerable number of the devout Greeks, and not a few of the principal women.
New Advent (Knox) Bible	Some of them were convinced, and threw in their lot with Paul and Silas; a great number, too, of those Gentiles who worshipped the true God, and not a few of the leading women.
20 th Century New Testament	Some of the people were convinced, and threw in their lot with Paul and Silas, as did also a large body of Greeks who were accustomed to join in the Jewish services, and a great number of women belonging to the leading families.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Some of them believed, and stayed close to Paul and Silas—as did a great crowd of devout Greeks, and not a few of the leading women.
Revised Ferrar-Fenton Bible	Some of them accordingly believed, and associated themselves with Paul and Silas; in addition to a considerable number of pious Greeks, and not a few of the women of rank.
Free Bible Version	Some of them were convinced and joined Paul and Silas, along with many Greek-speaking worshipers* and some leading women of the town.
God's Truth (Tyndale)	And some of them believed and came and companied with Paul and Silas: also of the honorable Greeks a great multitude and of the chief women, not a few.
International Standard V	Some of them were persuaded and began to be associated with Paul and Silas, especially a large crowd of devout Greeks and the wives of many prominent men.
Leicester A. Sawyer's NT	And some of them believed and adhered to Paul and Silas; of the pious Greeks a great multitude, and of the chief women not a few.
Urim-Thummim Version	And some of them believed and aligned with Paul and Silas; and of the devout Greeks a large crowd, and of the chief women not a little number.
Weymouth New Testament	Some of the people were won over, and attached themselves to Paul and Silas, including many God-fearing Greeks and not a few gentlewomen of high rank.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Some of them were convinced and joined Paul and Silas. So too did a great number of Greeks sympathetic to Judaism and many prominent women.
The Heritage Bible	And some of them were convinced, and joined with Paul and Silas, both of the worshipping Greeks a large multitude, and of the foremost women absolutely not a few.
Revised English Bible—1989	Some of them were convinced and joined Paul and Silas, as did a great number of godfearing Gentiles and a good many influential women.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Some of the Jews were persuaded and threw in their lot with Sha'ul and Sila, as did a great many of the Greek men who were "God-fearers," and not a few of the leading women.
Holy New Covenant Trans.	Some of the Jews believed Paul and Silas and joined them. There were many Greeks among them.. They worshipped the true God. There were also many important women. They joined Paul and Silas too.
Tree of Life Version	Some of them were convinced and became attached to Paul and Silas, as were a large number of the God-fearing Greeks and no small number of the leading women.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and (Some) Ones from them are convinced and [They] are joined [to] the paul and [to] the silas [of] the also worshipping greeks Crowd Much joined[of] women also [of] the [women] first not [They] Few joined...
Alpha & Omega Bible	AND SOME OF THEM WERE PERSUADED AND JOINED PAULOS (<i>Paul</i>) AND SILAS, ALONG WITH A LARGE NUMBER OF THE THEOS (<i>The Alpha & Omega</i>) FEARING GREEKS AND A NUMBER OF THE LEADING WOMEN.
Awful Scroll Bible	And some of them are being persuaded, and are being chose-by-lot, with Paul and to Silas, both revering Greeks a great multitude, and principal women not a few!
Concordant Literal Version	And some of them are persuaded, and were allotted to Paul and Silas, both a vast multitude of the reverent Greeks, and of the foremost women not a few."
exeGesés companion Bible	And some of them confide and associate with Paulos and Silas - with a vast multitude of the venerating Hellenes and of the preeminent women not a few:...
Orthodox Jewish Bible	And some of them were persuaded and were being mishtatef (join, become involved) in a chavurah with Rav Sha'ul and Sila, as did a large number of yirei Elohim (Yevanim) and not a few of the chashuve nashim.
Rotherham's Emphasized B.	And some from among them were persuaded, and cast in their lot with Paul and Silas; also of the devout ^d Greeks a great throng, and of the chief women not a few. ^d Or: "worshipping."

Expanded/Embellished Bibles:

An Understandable Version	Some of the Jews were convinced [<i>that Jesus was the Messiah</i>] and so joined with Paul and Silas. Also, a large number of devoted Greeks [<i>i.e., Gentiles</i>] and leading women [<i>joined their group</i>].
The Expanded Bible	Some of them were ·convinced [persuaded] and joined Paul and Silas, along with many of the Greeks who ·worshipped God [were devout; ^c sometimes called

Jonathan Mitchell NT	<p>“God-fearers,” these were Gentiles who worshiped the one true God of Israel; 10:2; 13:43] and many [not a few] of the important women [13:50].</p>
P. Kretzmann Commentary	<p>And so certain folks from among them were persuaded and became convinced including a great multitude of reverent (or: “God-fearing”) Greeks [i.e., those who, without becoming “Jews,” attended the synagogue to worship the true God], as well as not a few of the leading women [of the city] (or: first- [ranking] women; = women of the upper class or aristocracy) and thus had their lot cast with Paul and Silas. And some of them believed, and consorted with Paul and Silas, and of the devout Greeks a great multitude and of the chief women not a few.</p>
Translation for Translators	<p>Kretzmann’s commentary for Acts 17:1–4 has been placed in the Addendum. Some of the Jews there were persuaded by {believed} what Paul had said and began to associate with Paul and Silas. There were also many non-Jewish people there who worshipped God and many important women who also believed the message about Jesus, and they began to associate with Paul and Silas.</p>
The Voice	<p>Some of the ethnically Jewish people from the synagogue were persuaded and joined Paul and Silas. Even more devout Greeks who had affiliated with Judaism came to believe—along with quite a few of the city’s leading women.</p>

Bible Translations with Many Footnotes:

NET Bible®	<p>Some of them were persuaded¹³ and joined Paul and Silas, along with a large group¹⁴ of God-fearing Greeks¹⁵ and quite a few¹⁶ prominent women.</p> <p>^{13tn} Or “convinced.”</p> <p>^{14tn} Or “a large crowd.”</p> <p>^{15tn} Or “of devout Greeks,” but this is practically a technical term for the category called God-fearers, Gentiles who worshiped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, TDNT 6:732-34, 743-44. Luke frequently mentions such people (Acts 13:43, 50; 16:14; 17:17; 18:7).</p> <p>^{16tn} Grk “not a few”; this use of negation could be misleading to the modern English reader, however, and so has been translated as “quite a few” (which is the actual meaning of the expression).</p>
The Spoken English NT	<p>Some of the Jews were persuaded, and they joined Paul and Silas, and so did a large number of devout Gentiles,^e and quite a few important women.</p> <p>^e Lit. “Greeks.” It’s just a way of talking about the Gentiles.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	<p>Now some of them were convinced, and joined themselves to Paul and Silas, including a great multitude of devout Greeks, and of the chief women not a few.</p>
Analytical-Literal Translation	<p>And some of them believed and were joined with Paul and to Silas, both a large number of the God-worshiping Greeks and not a few [fig., a large number] of the first [fig., prominent] women.</p>
Benjamin Brodie’s trans.	<p>And certain ones out from them came to believe and became attached to Paul and Silas, particularly a large crowd of God-fearing Gentiles [proselytes of the gate] and not a few prominent women .</p>
Charles Thomson NT	<p>And some of them were convinced, and associated with Paul and Silas; and a great multitude of the devout Greeks; and of women of distinction not a few.</p>
Context Group Version	<p>And some of them were persuaded, and consorted with Paul and Silas, and of the devout Hellenists a great multitude, and of the chief women not a few.</p>
Far Above All Translation	<p>And some of them were persuaded and were allotted to Paul and Silas, as were a very large number of the devout Greeks and not an insignificant number of the leading women.</p>

Literal New Testament	AND SOME OF THEM WERE OBEDIENT, AND JOINED THEMSELVES TO PAUL AND TO SILAS, AND OF THE WORSHIPPING GREEKS A GREAT MULTITUDE, AND OF WOMEN THE CHIEF NOT A FEW.
Modern Literal Version 2020	And some out-of them obeyed and had adhered to Paul and Silas and a large multitude of the pious Greeks, and not just a few of the foremost women.
New American Standard	And some of them were persuaded and joined Paul and Silas, along with a large [Lit and a large] number of the God-fearing Greeks and a significant number [Lit not a few] of the leading women.
Webster's Translation	And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.
Worrell New Testament	And some of them were persuaded, and cast in their lot with Paul and Silas; also, of the devout Greeks, a great number; and, of the principal women, not a few.
The gist of this passage:	Many of the people there believed this message and aligned themselves with Paul and Silas.

Acts 17:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
peithō (πείθω) [pronounced <i>PIE-thoh</i>]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	3 rd person plural, aorist passive indicative	Strong's #3982

Translation: Certain ones out from the [Thessalonians] were persuaded...

Paul and Silas taught at the synagogue for 3 consecutive Saturdays, comparing the Messiah of the Bible to Jesus and what happened in His life on earth. A great number of people were convinced.

Interestingly enough, we do not have that these are Jewish believers, although certainly that would be most of the people who would attend a synagogue.

Acts 17:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
prosklēróō (προσκληρόω) [pronounced <i>pros-klay-ROE-oh</i>]	<i>to add or assign by lot, to allot; to join; (figuratively) to associate with, to consort with</i>	3 rd person plural, aorist passive indicative	Strong's #4345
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3972
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Silas (Σίλας) [pronounced <i>SEE-las</i>]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; dative, locative or instrumental case	Strong's #4609

Translation: ...and they joined with Paul and Silas;...

The people who were persuaded joined themselves to Paul and Silas. How exactly they did this is not specified. But it was clear that a number of them trusted in Jesus; and made this known to the others. Perhaps they were baptized? Perhaps they spoke up publically. Perhaps wherever Paul and Silas chose to speak, they showed up and listened. Perhaps they told their friends and associates about Paul and Silas.

Acts 17:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Acts 17:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
sébomai (σέβομαι) [pronounced <i>SEB-om-ah-ee</i>]	<i>showing reverence for, revering, adoring, being devout, being religious, a pious person, worshiping</i>	masculine plural, present (deponent) middle/passive participle, genitive/ablative case	Strong's #4576
Héllēnes (~Ελληνες) [pronounced <i>HEHL-lane-ehs</i>]	<i>Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists</i>	masculine plural proper noun; a grouping; genitive/ablative case	Strong's #1672
plêthos (πλήθος) [pronounced <i>PLAY-thoss</i>]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun; nominative case	Strong's #4128
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	neuter singular adjective; nominative case	Strong's #4183

Translation: ...along with a large multitude of Hellenists...

This included the Greeks. Now, although many present this as an alternate word for gentiles, I believe that is more reasonably understood as the word is defined: *Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists*. Some of these could have been Jewish men who assumed the language of the Greeks (however, they were still attending the synagogue).

We may reasonably assume that there were many Greek gentiles included in this. Many of them, discouraged with the paganism experienced in their culture, attended the Jewish synagogues, for the strong morality and **divine establishment** views which were presented there. Remember that the Old Testament is the Word of God; so gentiles as well as Jews would be attracted to its teaching (clearly I myself am a gentile and have greatly enjoyed my studies in the Old Testament).

Many of them, attracted to the readings of the Old Testament, were moved by the teaching of truth. This is what attracted them to the synagogues in the first place. So they moved from the truth of the Old Testament to an even greater Truth, Jesus.

Acts 17:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gunaikes (γυναῖκες) [pronounced <i>goo-NIEK-ehs</i>]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; genitive/ablative case	Strong's #1135

Acts 17:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that,</i> <i>[away, out] from the; from the source</i> <i>of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
prôtos (πρῶτος) [pronounced <i>PROT-</i> <i>oss</i>]	<i>first [in place, order or time; in any</i> <i>succession of things or persons]; first</i> <i>[in rank]; influence, honour; chief;</i> <i>prominent, principal, foremost; at the</i> <i>first</i>	feminine plural adjective; genitive/ablative case	Strong's #4413
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
oligos (ὀλίγος) [pronounced <i>ol-EE-</i> <i>gos</i>]	<i>little, small, few; of number: multitude,</i> <i>quantity, or size; of time: short; of</i> <i>degree or intensity: light, slight; as an</i> <i>adverb: somewhat</i>	feminine plural adjective, nominative case	Strong's #3641

Although several of the translation (see the Living Bible) seemed to suggest alternate readings, of the four sets of manuscripts which I use, there were no alternate readings.

Translation: ...and of the prominent women, not [just] a few.

Many women also believed. Interestingly enough, Luke points out that these were prominent women. They may have had important husbands; they may have been involved in their own businesses (much like Lydia of the previous chapter).

Acts 17:4 Certain ones out from the [Thessalonians] were persuaded and they joined with Paul and Silas; along with a large multitude of Hellenists and of the prominent women, not [just] a few. (Kukis mostly literal translation)

Acts 17:4 While teaching and evangelizing in the synagogue, certain people from the Thessalonians found themselves being persuaded to believe in Jesus. This included a very large number of Hellenists and a significant number of prominent women. (Kukis paraphrase)

The synagogue had a mixture of people who attended them, which included Jews, Greek-speaking Jews, Greeks and women. So, whereas I have pictured some synagogues as being made up of Jewish men only, that does not appear to be the case.

There is something else to consider—what did Paul and company do for the other 6 days? Surely they did not sit around and fiddle their thumbs. You will recall that, in Philippi, they found worshipers of God along the river bank. Although the context of vv.1–4 suggests that most of their converts came from the town synagogue, I would suggest two possible options for Paul and his associates: they taught the Scriptures in greater depth at some other location (remember that previously they had been hooked up with Lydia in Philippi, so it is not out of the question that God provided another place and/or forum for Paul to go to). Since Luke is apparently not with them at this

stop (I believe he rejoins them for the 3rd missionary tour), his historical narrative might provide less by way of details.

Now being jealous the Jews, and taking the ones from the market place, men, certain one [who are] evil, and, having formed a mob, began to throw into disorder the city. And having taken a stand at the house of Jason, they were seeking after them, to bring [them] to the assembly. Now, not finding them, they began to drag Jason and certain brothers to the city officials, crying out that, "These, the earth having stirred up, these ones even here keep on being present, whom received Jason, and these all contrary to the laws of Cæsar they keep on doing. A king, another (one) they are saying to be Jesus."

Acts
17:5–7

The Jews, being jealous, take certain evil men from the market place and, forming a mob, began to throw the city into chaos. They took a stand at the house of Jason, [as] they were seeking after [Paul and Silas], [intending] to bring [them] to the assembly. However, not finding them [there], they dragged Jason and certain brothers to the city officials, exclaiming, "These ones have stirred up the land, even these ones who are present here, [along with the ones] whom Jason received. They keep acting contrary to the decrees of Cæsar. They are speaking [about] another king, Jesus."

However, the unrepentant religious Jews, having become jealous of the people responding to the teaching of Paul and Silas, went into the market place and hired certain reprobates from there to act as a mob, throwing the city into chaos. Then they went and stood in front of the house of Jason, seeking after Paul and Silas, intending to bring them to the city assembly. However, since the mob did not find them there, they grabbed up Jason and some other brothers and brought them to the city officials. The leaders of the mob then said, "These men have stirred up the land—not just the ones present here but those whom Jason received as guests. They act contrary to the decrees of Cæsar. Also, they keep on speaking about another King they call Jesus."

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now being jealous the Jews, and taking the ones from the market place, men, certain one [who are] evil, and, having formed a mob, began to throw into disorder the city. And having taken a stand at the house of Jason, they were seeking after them, to bring [them] to the assembly. Now, not finding them, they began to drag Jason and certain brothers to the city officials, crying out that, "These, the earth having stirred up, these ones even here keep on being present, whom received Jason, and these all contrary to the laws of Cæsar they keep on doing. A king, another (one) they are saying to be Jesus."
Complete Apostles Bible	And the Jews who did not believe took some wicked men from the marketplace, and forming a mob, they threw the city into disorder, and came upon the house of Jason, and sought to bring them to the people. But when they did not find them, they dragged Jason and some brothers to the rulers of the city, crying out, "The men who have upset the whole world, these have come here, too; whom Jason has received; and these all practice contrary to the decrees of Caesar, saying there is another king--Jesus."
Douay-Rheims 1899 (Amer.)	But the Jews, moved with envy and taking unto them some wicked men of the vulgar sort and making a tumult, set the city in an uproar: and besetting Jason's house, sought to bring them out unto the people.

Holy Aramaic Scriptures	<p>And not finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar are come hither also: Whom Jason hath received. And these all do contrary to the decrees of Caesar, saying that there is another king, Jesus.</p> <p>And the Yehudaye {the Judeans/the Jews} were envious, and they joined together evil men from the marketplace of the city, and they formed a great crowd, and they were troubling the city. And they came and stood against the house of Iyasun {Jason}, and they were seeking to bring them out from there and deliver them unto the crowd.</p> <p>And when they didn't find them there, they dragged Iyasun {Jason} and The Brothers who were there, and brought them unto the Chiefs of the city, where they were crying out, "These are they who have been troubling the whole land, and look! They have furthermore come here!</p> <p>And their host is this Iyasun {Jason}! And all these are standing opposed to the commands of Qasar {Caesar i.e. the Emperor}, while they are saying that there is another Malka {King}; Eshu {Yeshua}!"</p>
James Murdock's Syriac NT	<p>But the Jews were indignant, and gathered to themselves evil men from the market-place of the city, and formed a great mob; and they alarmed the city, and came and assaulted the house of Jason, and sought to draw them from it, and to deliver them up to the mob.</p> <p>And when they found them not there, they drew Jason and the brethren who were there, and brought them before the chiefs of the city, crying out: These are they who have terrified all the country; and lo, they have come hither also:</p> <p>and this Jason is their entertainer: and they all resist the commands of Caesar, saying that there is another king, one Jesus.</p>
Original Aramaic NT	<p>And the Jews were envious and drew evil men to themselves from the streets of the city and formed a great mob; they were terrorizing the city and they came and raised them against the house of Jason and were seeking to bring them out from there to hand them over to the mob.</p> <p>And when they did not find them there, they dragged Jason and the brethren who were there and they brought them to The Governor of the city as they were crying out, "These have terrorized the whole area and behold, they have come here again!"</p> <p>"And this is their host, Jason, and these all oppose the commands of Caesar, while they are saying that there is another King, Yeshua."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>But the Jews, being moved with envy, took with them certain low persons from among the common people, and getting together a great number of people, made an outcry in the town, attacking the house of Jason with the purpose of taking them out to the people.</p> <p>And when they were not able to get them, they took Jason and some of the brothers by force before the rulers of the town, crying, These men, who have made trouble all over the world have now come here;</p> <p>Whom Jason has taken into his house: and they are acting against the orders of Caesar, saying that there is another king, Jesus.</p>
Bible in Worldwide English	<p>But some Jews did not believe, and they were jealous. So they called some of the bad men together and made a crowd. They started to fight and to make plenty of trouble and noise in the city. At Jasons house they went in by force to find Paul and Silas. They wanted to bring them outside to the people. But they did not find them. So they took Jason and some of the Christian brothers to the rulers of the city. They</p>

Easy English

shouted, These men have turned the world upside down. Now they have come here also. Jason has taken them into his house. None of them obeys the laws of Caesar. They say there is another king named Jesus.

Some other Jews in the city were jealous of Paul and Silas, because people believed their message. So they went to the city's market place and they found some bad men there. These men often caused trouble in the city. Now the Jews brought these men to come together with them in an angry crowd. This crowd made a lot of noise and trouble in the streets of the city. They went to Jason's house and they broke down his door. They wanted to find Paul and Silas. They wanted to bring them out of the house to the crowd. But they did not find Paul and Silas there. So they took hold of Jason and some other believers. They pulled them out of the house. They made them go and stand in front of the important officers of the city. They shouted, 'These men have caused much trouble everywhere. Now they have come to our city. Jason has let them stay in his house. They speak against the laws that Caesar has given to us. They say that there is another king. This other king is called Jesus.'

Easy-to-Read Version—2008

But the Jews who did not believe became jealous, so they got some bad men from around the city center to make trouble. They formed a mob and caused a riot in the city. They went to Jason's house, looking for Paul and Silas. They wanted to bring them out before the people. When they did not find them, they dragged Jason and some of the other believers to the city leaders. The people shouted, "These men have made trouble everywhere in the world, and now they have come here too! Jason is keeping them in his house. They all do things against the laws of Caesar. They say there is another king called Jesus."

God's Word™

Then the Jews became jealous. They took some low-class characters who hung around the public square, formed a mob, and started a riot in the city. They attacked Jason's home and searched it for Paul and Silas in order to bring them out to the crowd. When they didn't find Paul and Silas, they dragged Jason and some other believers in front of the city officials. They shouted, "Those men who have made trouble all over the world are now here in Thessalonica, and Jason has welcomed them as his guests. All of them oppose the emperor's decrees by saying that there is another king, whose name is Jesus."

Good News Bible (TEV)

But some Jews were jealous and gathered worthless loafers from the streets and formed a mob. They set the whole city in an uproar and attacked the home of a man named Jason, in an attempt to find Paul and Silas and bring them out to the people. But when they did not find them, they dragged Jason and some other believers before the city authorities and shouted, "These men have caused trouble everywhere! Now they have come to our city, and Jason has kept them in his house. They are all breaking the laws of the Emperor, saying that there is another king, whose name is Jesus."

J. B. Phillips

But the Jews, in a fury of jealousy, got hold of some of the unprincipled loungers of the market-place, gathered a crowd together and set the city in an uproar. Then they attacked Jason's house in an attempt to bring Paul and Silas out before the people. When they could not find them they hustled Jason and some of the brothers before the civic authorities, shouting, "These are the men who have turned the world upside down and have now come here, and Jason has taken them into his house. What is more, all these men act against the decrees of Caesar, saying that there is another king called Jesus!" By these words the Jews succeeded in alarming both the people and the authorities, and they only released Jason and the others after binding them over to keep the peace.

The Message

But the hard-line Jews became furious over the conversions. Mad with jealousy, they rounded up a bunch of brawlers off the streets and soon had an ugly mob terrorizing the city as they hunted down Paul and Silas.

They broke into Jason's house, thinking that Paul and Silas were there. When they couldn't find them, they collared Jason and his friends instead and dragged them before the city fathers, yelling hysterically, "These people are out to destroy the world, and now they've shown up on our doorstep, attacking everything we hold dear! And Jason is hiding them, these traitors and turncoats who say Jesus is king and Caesar is nothing!"

NIRV

But other Jews were jealous. So they rounded up some evil people from the market place. Forming a crowd, they started all kinds of trouble in the city. The Jews rushed to Jason's house. They were looking for Paul and Silas. They wanted to bring them out to the crowd. But they couldn't find them. So they dragged Jason and some other believers to the city officials. "These men have caused trouble all over the world," they shouted. "Now they have come here. Jason has welcomed them into his house. They are all disobeying Caesar's commands. They say there is another king. He is called Jesus."

New Life Version

The Jews Make It Hard for Paul and Silas

The Jews who did not put their trust in Christ became jealous. They took along some sinful men from the center of town where people gather and brought them out on the street. These angry men started all the people in the city to cry out with loud voices. They went to the house of Jason hoping to find Paul and Silas there and bring them out to the people. But they did not find them there. Then they dragged Jason and some other Christians out in front of the leaders and cried out, "These men who have been making trouble over all the world have come here also. And Jason has taken them in. They say there is another King called Jesus. They are working against the laws made by Caesar."

New Simplified Bible

The Jews were moved with jealousy so they gathered bad people who organized a crowd for a riot. They assaulted the house of Jason in order to bring them out to the crowd. When they did not find them they dragged Jason and other brothers before the rulers of the city. They said: »These men who have turned the world upside down have come here also.« Jason welcomed them. They all act contrary to the decrees of Caesar, saying that there is another king, Jesus.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Some Jews, however, envied the attention Paul and Silas were getting. They rounded up some bad boys who were hanging around the marketplace in town. Together, they worked the crowd into a mob and eventually started a riot. They descended on the house of a man named Jason because they thought that's where they might find Paul and Silas. But they didn't find the two men there. So they arrested Jason and some other believers and took them to the city officials. Folks in the mob told the officials, "Some men who have recently come to town have stirred up trouble all over the world. Now they're here in our town. Jason has welcomed them into his home. His guests are traitors. They aren't loyal to Caesar. They pledge their allegiance to another king called Jesus."

Contemporary English V.

The Jewish leaders were jealous and got some worthless bums who hung around the marketplace to start a riot in the city. They wanted to drag Paul and Silas out to the mob, and so they went straight to Jason's home. But when they did not find them there, they dragged out Jason and some of the Lord's followers. They took them to the city authorities and shouted, "Paul and Silas have been upsetting things everywhere. Now they have come here, and Jason has welcomed them into his home. All of them break the laws of the Roman Emperor by claiming that someone named Jesus is king."

Goodspeed New Testament

This offended the Jews and they gathered some unprincipled loafers, formed a mob and started a riot in the town. They attacked Jason's house, to find them and bring them out among the people. As they could not find them, they dragged Jason and

some of the brothers before the town magistrates, shouting, "The men who have made trouble all over the world have come here too, and Jason has taken them in. They all disobey the emperor's decrees, and claim that someone else called Jesus is king."

New Berkeley Version
New Living Translation

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But some of the Jews were jealous, so they gathered some troublemakers from the marketplace to form a mob and start a riot. They attacked the home of Jason, searching for Paul and Silas so they could drag them out to the crowd. [Or *the city council*.] Not finding them there, they dragged out Jason and some of the other believers [Greek *brothers*; also in 17:10, 14.] instead and took them before the city council. "Paul and Silas have caused trouble all over the world," they shouted, "and now they are here disturbing our city, too. And Jason has welcomed them into his home. They are all guilty of treason against Caesar, for they profess allegiance to another king, named Jesus."

The Passion Translation

But many of the Jews were motivated by bitter jealousy and formed a large mob out of the troublemakers, unsavory characters, and street gangs to incite a riot. They set out to attack Jason's house, for he had welcomed the apostles into his home. The mob was after Paul and Silas and sought to take them by force and bring them out to the people. When they couldn't find them, they took Jason instead, along with some of the brothers in his house church, and dragged them before the city council. Along the way they screamed out, "Those troublemakers who have turned the world upside down have come here to our city. And now Jason and these men have welcomed them as guests. They're traitors to Caesar, teaching that there is another king named Jesus."

Plain English Version

Some Jewish people made trouble for Paul and Silas

But some of the Jewish people there were jealous of Paul. So they went to the middle of the town and found some trouble makers, and they lied to those trouble makers and told them that Paul and Silas were bad people. Then that mob of trouble makers started shouting and saying bad things about Paul and Silas. Some of them went into the house that belonged to a Christian man. His name was Jason. They were looking for Paul and Silas, to drag them outside, so that the mob could beat them up. They couldn't find Paul and Silas in that house, so they grabbed Jason, and some of the other Christians there, and they dragged them to the town bosses. They shouted, "Those 2 men, Paul and Silas, they make trouble everywhere, and now they have come to our town to make trouble here too." And they said, "All this Christian mob are against everything that our big boss in Rome tells us to do. They reckon Jesus is really the biggest boss. And this man here, Jason, he is letting them stay at his house."

UnfoldingWord Simplified T.

But some leaders of the Jews became angry because many people believed what Paul taught. So they went to the public square and persuaded some evil men to follow them. In this way, the leaders of the Jews gathered a crowd and caused them to make a lot of noise. Those Jews and others ran to the house of a man named Jason where Paul and Silas were staying. They wanted to bring Paul and Silas outside to where the crowd of people were. They discovered that Paul and Silas were not at the house, but they found Jason and grabbed him. They dragged him and some of the other believers who were with him to where the city rulers were. They said, "The men who have caused trouble everywhere in the world have come here also, and this fellow Jason has asked them to stay at his house. They are acting against the emperor. They say that another person, whose name is Jesus, is the real king!"

William's New Testament

But this enraged the Jews; so they got together some wicked loafers about the public square, formed a mob, and set the town in an uproar. They stopped at Jason's house and tried to bring them out to the people. So, as they could not find them, they dragged Jason and some of the brothers before the town magistrates,

shouting, "These fellows, who have turned the world topsy-turvy, have come here too, and Jason has welcomed them. They are all acting contrary to the Emperor's decrees, because they claim there is another king, Jesus."

Partially literal and partially paraphrased translations:

American English Bible	<p>However, this made some of the Judeans very jealous, so they formed a mob... They assembled a group of wicked men who'd been hanging around in the market, and these created quite an uproar in the city. So they all went to Jason's house and demanded to have [Paul and Silas] brought out. But when they didn't find them there, they dragged Jason and some other brothers before the city council, shouting:</p> <p>'Those men who are creating confusion throughout the whole world are here also... And Jason has even welcomed them into his home!</p> <p>'Yet these people oppose the decrees of Caesar by saying that there's another king... Someone called Jesus!'</p>
Beck's American Translation . Breakthrough Version	<p>But when the Jewish <i>people</i> were jealous and took in some evil men of the marketplace <i>bums</i> and drew a crowd, they were disrupting the city. And when they stood over Jason's house, they were looking to bring them out into the mob. When they did not find them, they were dragging Jason and some brothers before the city leaders, shouting, "These <i>people</i> who upset the civilized world are also beside <i>us</i>, whom Jason has received into <i>his house</i>. And all these <i>people</i> are constantly doing <i>things</i> against Caesar's rules, saying <i>for there</i> to be a different king, Jesus."</p>
Common English Bible	<p>But the Jews became jealous and brought along some thugs who were hanging out in the marketplace. They formed a mob and started a riot in the city. They attacked Jason's house, intending to bring Paul and Silas before the people. When they didn't find them, they dragged Jason and some believers before the city officials. They were shouting, "These people who have been disturbing the peace throughout the empire have also come here. What is more, Jason has welcomed them into his home. Every one of them does what is contrary to Caesar's decrees by naming someone else as king: Jesus."</p>
Len Gane Paraphrase	<p>But the Jews who didn't believed, motivated by jealousy, took certain thugs, rallied a crowd, and started a riot in the city. They attacked Jason's house and tired to bring them out to the people. When they didn't find them, they dragged Jason and some of the brethren to the rulers of the city, shouting, "These who have been causing trouble everywhere are now here also. "Jason has welcomed them. These do everything opposite to Caesar's laws, claiming that there is another king, Jesus."</p>
A. Campbell's Living Oracles	<p>But the unbelieving Jews, filled with zeal, gathered together some mean and profligate fellows, and making a mob, threw the city into a tumult; and assaulting the house of Jason, endeavored to bring them out to the people. But not finding them, they dragged Jason, and some of the brethren to the magistrates of the city, crying out, These men, that have turned the world upside down, are come hither, also; and Jason has privately received them. And all these men act contrary to the decrees of Cesar, saying that there is another king, one Jesus.</p>
New Advent (Knox) Bible	<p>The Jews were indignant at this, and they found confederates among the riff-raff of the market-place, to make a disturbance and throw the city into an uproar. Then they made a sudden descent on Jason's house, in the hope of bringing Paul and Silas out into the presence of the people; but, as they could not find them, they dragged Jason^[1] and some of the brethren before the city council, crying out, Here they are, the men who are turning the state upside down; they have come here too;^[2] and Jason has given them hospitality. All these folk defy the edicts of Caesar; they say there is another king, one Jesus.</p>

[1] Jason was perhaps a person well known in the early Church, since his name is thus introduced without further explanation. It is not certain whether he was the Jason mentioned in Rom. 16.21, then living at Rome, where the Acts were probably written.

[2] 'Turning the state upside down'; rather, according to the Greek, 'the world', but through the early corruption of one letter in certain Latin manuscripts the Vulgate text reads, 'the city'.

NT for Everyone

But the Jews were righteously indignant. They took some villainous men from the marketplace, drew a crowd, and threw the city into an uproar. They besieged Jason's house and searched for Paul and Silas, to bring them out to the mob. When they couldn't find them, they dragged Jason and some of the Christians before the town authorities.

"These are the people who are turning the world upside down!" they yelled. "Now they've come here! Jason has had them in his house! They are all acting against the decrees of Caesar—and they're saying that there is another king, Jesus!"

20th Century New Testament

But the Jews, becoming jealous, engaged some worthless fellows from the streets, and, getting a mob together, kept the city in an uproar. They attacked Jason's house, with the intention of bringing Paul and Silas before the Popular Assembly; And, not finding them there, they proceeded to drag Jason and some of the Brethren before the City Magistrates, shouting out: "These men, who have turned the world upside down, have now come here, And have been harbored by Jason! They say that some one else is king--a man called Jesus!"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

The Jews, however, became jealous. So they brought in some troublemakers from the marketplace, formed a mob, and sent the city into an uproar. They raided Jason's house in search of Paul and Silas, hoping to bring them out to the people. But when they could not find them, they dragged Jason and some other brothers before the city officials, shouting, "These men who have turned the world upside down have now come here, and Jason has welcomed them into his home. They are all defying Caesar's decrees, saying there is another king, named Jesus!"

Christian Standard Bible

Riot in the City

But the Jews became jealous, and they brought together some wicked men from the marketplace, formed a mob, and started a riot in the city. Attacking Jason's house, they searched for them to bring them out to the public assembly. When they did not find them, they dragged Jason and some of the brothers before the city officials, shouting, "These men who have turned the world upside down have come here too, and Jason has welcomed them. They are all acting contrary to Caesar's decrees, saying that there is another king—Jesus."

Conservapedia Translation

But the unbelieving Jews, moved with envy, gathered to themselves certain very immoral fellows, and gathered a crowd, and incited the city to riot, and attacked the house of Jason, and tried to have them brought out before the people.

When they found them out, they dragged Jason and certain brothers to the city wardens, crying, "These men who have turned the world upside down have come here, too!"

"Jason harbored these men, and they all do things contrary to the dictates of Caesar, saying that there is another king, a Man named Jesus!" "Man" is capitalized here on account of Who He is, the spotless Son of God, not on account of what these rioters thought He was.

Revised Ferrar-Fenton Bible

But the Judeans becoming furious, secured the assistance of a number of ruffians from the markets, and collecting a mob, they made a riot in the town; and attacking the house of Jason, they endeavored to drag them out to the mob. Failing to find them, however, they dragged Jason, as well as some of the brothers, before the

town councilors,¹ shouting out: "These fellows who have turned the empire upside down, have also appeared here. Jason has privately protected them; and these fellows, ignoring the decrees of the Emperor, actually assert that there is another king, Jesus."

¹ Literally, politarchs, or city fathers.

Free Bible Version

But the Jews became jealous and with some rabble-rousers they gathered from the marketplace* they formed a mob. They rioted in the town, and attacked Jason's house. They tried to find Paul and Silas so they could bring them before the people. When they couldn't find them they dragged Jason and some of the other believers before the town leaders, shouting, "These people are famous for causing trouble, turning the world upside down. Now they've come here, and Jason has made them welcome in his house. They all defy Caesar's decrees, committing treason by saying there is another king called Jesus."

God's Truth (Tyndale)

But the Jewes which believed not having indignation, took unto them evil men which were vagabonds, and gathered a company, and set all the city on a roar, and made assault unto the house of Jason, and sought to bring them out to the people. But when they found them not, they drew Jason and certain brethren unto the heads of the city crying: these that trouble the world are come hither also which Jason has received privily. And these all do contrary to the elders of Cesar, affirming another king, one Jesus.

International Standard V

But the Jewish leaders [i.e. Judean leaders; lit. the Jews] became jealous, and they took some contemptible characters who used to hang out in the public square, [Or in the marketplace] formed a mob, and started a riot in the city. They attacked Jason's home and searched it for Paul and Silas in order to bring them out to the people. When they didn't find them, they dragged Jason and some other brothers before the city officials and shouted, "These fellows who have turned the world upside down have come here, too, and Jason has welcomed them as his guests. All of them oppose the emperor's decrees by saying that there is another king—Jesus!"

Montgomery NT

But the Jews, moved with jealousy, called to their aid certain ill-favored and idle fellows, formed a mob, and began to set the town in an uproar. Assaulting the house of Jason, they sought to bring them out to the people.

And when they had failed to find Paul and Silas, they began to drag Jason and some of the brethren before the politarchs, shouting. "These fellows who have upset the habitable earth are come hither also.

"Jason has received them, and they all act contrary to the decrees of Caesar, saying that there is another king, one Jesus."

NIV, ©2011

But other Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason's house in search of Paul and Silas in order to bring them out to the crowd. [Or *the assembly of the people*] But when they did not find them, they dragged Jason and some other believers before the city officials, shouting: "These men who have caused trouble all over the world have now come here, and Jason has welcomed them into his house. They are all defying Caesar's decrees, saying that there is another king, one called Jesus."

Leicester A. Sawyer's NT

But the unbelieving Jews taking certain base men of those about the markets, and exciting a mob, disturbed the city; and coming to the house of Jason sought to bring them out to the people; but not finding them, they dragged Jason and some brothers to the rulers of the city, crying, These men who have turned the world upside down have come here also, and Jason has received them; and they all do things contrary to the ordinances of Caesar, saying that there is another king, Jesus.

Weymouth New Testament

But the jealousy of the Jews was aroused, and, calling to their aid some ill-conditioned and idle fellows, they got together a riotous mob and filled the city with uproar. They then attacked the house of Jason and searched for Paul and Silas, to

bring them out before the assembly of people. But, failing to find them, they dragged Jason and some of the other brethren before the magistrates of the city, loudly accusing them. "These men," they said, "who have raised a tumult throughout the Empire, have come here also. Jason has received them into his house; and they all set Caesar's authority at defiance, declaring that there is another Emperor-- one called Jesus."

Worsley's New Testament

But the unbelieving Jews being filled with envy, collected some loose profligate fellows, and making a tumult set *all* the city in an uproar: and assaulting Jason's house, they sought for them *in order* to bring them out to the populace. But not finding them, they dragged Jason and some *of the* brethren to the rulers of the city, crying out, these *men* that have turned the world upside down, are come hither also, and Jason has privately received them. And they all act contrary to the decrees of Cesar, saying, there is another king, *one* Jesus.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) This only made the Jews jealous, so they gathered some of the good for- nothing street loafers and formed a mob to start a riot in the town. They came to the house of Jason, in an attempt to bring Paul and Silas before the people's assembly. Not finding them there, they dragged off Jason and some believers to the city authorities shouting, "These people who have turned the world upside down have come here also, and Jason has given them hospitality. They all disregard the decrees of the Emperor and claim that there is another king, Jesus."

13:45; 1Thes 2:15;
Romans 16:21 16:20;
24:5 Jn 19:12

The Heritage Bible

And the unbelieving Jews becoming zealous, taking to themselves some of the market loafers, wicked men, and gathering a crowd, made a disturbance in the city, and standing at the house of Jason, sought to lead them out to the public.

And not finding them, they dragged Jason and some brothers up to the rulers of the city, shouting that, These who have turned the inhabited earth upside down - they also are here,

Whom Jason has received under his roof, and these all practice opposite to the decrees of Cæsar, saying there is another king, Jesus.

New American Bible (2011)

But the Jews became jealous and recruited some worthless men loitering in the public square, formed a mob, and set the city in turmoil. They marched on the house of Jason,^c intending to bring them before the people's assembly. * When they could not find them, they dragged Jason and some of the brothers before the city magistrates, shouting, "These people who have been creating a disturbance all over the world have now come here, and Jason has welcomed them."^d They all act in opposition to the decrees of Caesar and claim instead that there is another king, Jesus."^{*}

* [17:6–7] The accusations against Paul and his companions echo the charges brought against Jesus in Lk 23:2.

* [17:7] There is another king, Jesus: a distortion into a political sense of the apostolic proclamation of Jesus and the kingdom of God (see Acts 8:12).

c. [17:5] Rom 16:21.

d. [17:7] Lk 23:2; Jn 19:12–15.

New Catholic Bible

However, the Jews became jealous, and they recruited some ruffians from the marketplace, formed a mob, and soon had the city in an uproar. They stormed Jason's house, intending to bring them out before the crowd. And when they could not find them there, they dragged Jason and some of the brethren before the city magistrates, shouting, "These people who have been causing trouble all over the world have come here also, and Jason has given them shelter. They are all acting

	in opposition to the decrees of Caesar, claiming that there is another king named Jesus."
New Jerusalem Bible	The Jews, full of resentment, enlisted the help of a gang from the market place, stirred up a crowd, and soon had the whole city in an uproar. They made for Jason's house, hoping to bring them before the People's Assembly; however, they found only Jason and some of the brothers, and these they dragged before the city council, shouting, 'The people who have been turning the whole world upside down have come here now; they have been staying at Jason's. They have broken Caesar's edicts by claiming that there is another king, Jesus.'
Revised English Bible—1989	The Jews in their jealousy recruited some ruffians from the dregs of society to gather a mob. They put the city in an uproar, and made for Jason's house with the intention of bringing Paul and Silas before the town assembly. Failing to find them, they dragged Jason himself and some members of the congregation before the magistrates, shouting, "The men who have made trouble the whole world over have now come here, and Jason has harboured them. All of them flout the emperor's laws, and assert there is a rival king, Jesus."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the unbelieving Jews grew jealous; so they got together some vicious men from the riffraff hanging around in the market square, collected a crowd and started a riot in the city. They attacked Jason's house, hoping to bring Sha'ul and Sila out to the mob. But when they didn't find them, they dragged Jason and some other brothers before the city authorities and shouted, "These men who have turned the whole world upside down have come here too! And Jason has let them stay in his home! All of them are defying the decrees of the Emperor; because they assert that there is another king, Yeshua!"
Hebraic Roots Bible	But becoming jealous, and gathered to themselves evil men from the marketplace of the city, and formed a great mob and the disobeying Jews set the city into turmoil. And coming on the house of Jason, they sought to bring them on to the mob. But not finding them, they dragged Jason and some brothers before the city judges, crying, Those turning the habitable world upside down have come here, too; and this Jason welcomed them: And they all resist the commands of Caesar, saying that there is another king, one named Yahshua.
Holy New Covenant Trans.	But the Jews who did not believe became jealous. They hired some evil men from the city to gather many people and make trouble in the city. The people went to Jason's house looking for Paul and Silas. The men wanted to bring them out to the people. But the group didn't find them. So the people dragged Jason and some of the other brothers to the leaders of the city. The people all cried out, "These men have made trouble everywhere in the world. And now they have come here too! Jason is keeping them in his house. All of them do things against the laws of Caesar. They say that there is another king named Jesus."
The Scriptures 2009	But the Yehudim who did not believe, having become envious, took some of the wicked men from the market-place, and gathering a mob, set all the city in an uproar and came upon the house of Jason, and were seeking to bring them out to the people. But not finding them, they dragged Jason and some of the brothers to the city rulers, crying out, "They who have turned the world upside down have come here too, whom Jason has received. And all of them are acting contrary to the dogmas of Caesar, saying there is another sovereign, עשוהי."

Weird English, ©Idē English, Anachronistic English Translations:

Accurate New Testament	...Envyng but {them} The Jews and Taking [of] the [men] inhabiting (market) men (some) ones evil and Making (Crowd) disturbed the city and Standing [by] the house [of] Jason [Men] sought them to lead to the crowd not Finding but them [Men] dragged Jason and (some) ones brothers to the city rulers Shouting for The [Men] the land Upsetting These and here come whom* has received Jason and These All before the proclamations [of] Caesar practice {some things} king another Saying to be Jesus...
Awful Scroll Bible	But the Jews un-confiding, envying, and themselves taking-near some cruel men of the market place, and preparing-a-multitude were making an uproar in the city, so as standing-before the house of Jason, they were seeking to bring them to the public. But not finding them, they were dragging Jason and some brothers, before the rulers-of-the-city, shouting that, "These upsetting the inhabited land are being-near from-among us also, (")whom Jason has welcomed-by, and these-same all practice from-within-opposite to the decrees of Cæsar, instructing, there is to be another governing leader, Jesus."
Concordant Literal Version	Now the Jews, being jealous and taking to themselves some wicked men of the loafers and making up a mob, made a tumult in the city, and, standing by the house of Jason, they sought to lead them before the populace." Now, not finding them, they dragged Jason and some brethren to the city magistrates, imploring that "Those who raise the inhabited earth to insurrection, these are present in this place also, whom Jason has entertained. And all these are committing things contravening the decrees of Caesar, saying there is a different king, Jesus."
exeGesés companion Bible	...but the distrusting Yah Hudiym, being zealous, take some evil men to them - forum debaters, and assemble a multitude and tumult the city; and stand by the house of Jason and seek to bring them out to the public. And when they find them not, they drag Jason and some brothers to the politarchees, crying, These who rouse the world are present also - whom Jason received: and these all transact contrary to the dogmas of the Kaisar - wording that there is another sovereign, Yah Shua.
Orthodox Jewish Bible	And the Yehudim without emunah, being filled with kinah, and having rounded up from the people of the market the gornisht and the nogoodniks, and having formed a mob, were throwing the city into an uproar. And the crowd was seeking to bring out Moshiach's Shlichim and throw them to the mob, so they attacked the bais of Jason. But not having found the Moshiach's Shlichim, they were dragging Jason and some other Achim b'Moshiach to the city manhigim, shouting, "These, who have been turning the Olam Hazeh upside down, have come here also! "And Jason is the one who has received them into his bais! And all these ones are acting against the decrees of Caesar, saying that there is a king other than Caesar, this Rebbe, Melech HaMoshiach Yehoshua!"
Rotherham's Emphasized B.	But the Jews <being [jealous] and taking unto themselves certain wicked men [of the rabble], and making a riot> were setting the city in an uproar; and [besieging the house of Jason] were seeking to lead them forth unto the populace,— and [not finding them] they began dragging Jason and certain brethren unto the city-rulers, shouting—

<They who have thrown [the inhabited earth'] into confusion> ||the same|| [hither also] are come,—unto whom Jason hath given welcome; and ||these all|| [contrary to the decrees of Cæsar] are acting,—saying that there is another [king],^e ||Jesus||.

^e Or: "a king of another kind."

Expanded/Embellished Bibles:

The Amplified Bible

But the [unbelieving] Jews became jealous, and taking along some thugs from [the lowlifes in] the market place, they formed a mob and set the city in an uproar; and then attacking Jason's house tried to bring Paul and Silas out to the people. 6 But when they failed to find them, they dragged Jason and some brothers before the city authorities, shouting, "These men who have turned the world upside down have come here too; and Jason has welcomed them [into his house and protected them]! And they all are saying things contrary to the decrees of Caesar, [actually] claiming that there is another king, Jesus."

An Understandable Version

But [other] Jews became jealous and, recruiting certain ungodly riffraff, they gathered a mob and brought the city to near-riot conditions. They [even] attacked Jason's house and attempted to bring Paul and Silas before the [assembly of] people. When they could not find them, they dragged Jason and some other brothers before the city officials and shouted, "These men have turned the world upside down [i.e., disrupted society by their preaching] and have [now] come here also [i.e., to do the same thing in our community]. Jason has welcomed them and [now] all of them [i.e., Paul, Silas, Jason and the others] are going against the [Roman] laws of Caesar by saying that someone else is [our] king; that Jesus is [king]!"

The Expanded Bible

But some others [the Jews] became jealous. So they got some evil men from the marketplace [or loitering in the streets; from the marketplace rabble], formed a mob, and started a riot [put the city in an uproar]. They ran to Jason's house, looking for Paul and Silas [them], wanting to bring them out to the people [assembly; crowd]. But when they did not find them, they dragged Jason and some other believers [brothers] to the leaders of the city [city authorities; politarchs]. The people were yelling, "These people have made trouble [agitated; stirred up rebellion] everywhere in the world, and now they have come here too! Jason is keeping [has welcomed/received/harbored] them in his house. All of them do things against [defy; oppose] the laws [decrees] of Caesar, saying there is another king, called Jesus."

Jonathan Mitchell NT

Now the [D adds: unpersuaded; unconvinced] Jews, becoming jealous and taking to themselves certain worthless men (= degenerates) from the market-place loafers (ones who are idle and hung out on the streets) as associates and forming a mob, began starting a riot in the city. Then, after assaulting the house of Jason [note: probably Paul and Silas' host], they continued in seeking to lead them before the populace (or: into the midst of the mob).

Yet upon not finding them, they began violently dragging (or: forcefully trailing) Jason and certain brothers before the city rulers (or: officials), repeatedly yelling, "The people that are causing the inhabited areas of the Empire to be roused up out of its situation (or: are inciting tumults and insurrections in the State; or: = are upsetting the inhabited land, causing folks to get up and take a stand) – these folks are now present in this place also;

"men whom Jason has received under [his roof] and has shown hospitality! And yet all these people are constantly practicing and committing [acts; things] contrary and in opposition to the decrees of Caesar, repeatedly saying there to now be a different king: Jesus!"

Syndein/Thieme

But the Jews which believed not, moved with envy {were jealous}, associated for the purpose of using them, certain evil men of the marketplace {unemployed troublemakers}, and gathered a company {a mob}, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they dragged Jason by the heels and certain brethren unto the politarches {rulers} of the city, crying, "These that have turned the world upside down {Christianity changes the unbelieving world} are come-hither also".

{Note: Thessalonica was also unusual in that it was a 'free city'. There were about half a dozen cities in the Roman Empire that Rome left free to form the government of its choice and not pay taxes to Rome etc. Thessalonica chose to be ruled by politarches (where politics is derived) so about 7 men rule the city. This form of government went out of style in 500 BC so many naysayers said this was an 'error'. In about 1940, an archeologist discovered a great arch where Thessalonica used to be with the names of 7 politarches engraved. Three of these men were mentioned in Acts and were known by Paul.}

Whom {Paul} Jason has received. And these all do contrary to the decrees of Caesar, saying that there is another of a different kind of king . . . one Jesus.

Translation for Translators

Some Jews there incited people to oppose Paul and Silas.

Acts 17:5-9

But *some leaders* of the Jews there in Thessalonica became jealous *because many people believed what Paul taught*. So they went to the public square and persuaded some lazy men *who were loitering there* to follow them. *In this way, the leaders of the Jews gathered a crowd and incited them to become noisy and start a riot against Paul and Silas*. Those Jews and others ran to the house of a man named Jason. He was the man who had invited Paul and Silas to stay at his house. They wanted to bring Paul and Silas outside to where the crowd of people was waiting. They discovered that Paul and Silas were not there, but they found Jason *and grabbed him*. They dragged him and some of the other believers to where the city officials/authorities and *many other people were gathered*. The men *who had brought Jason* shouted, "Those *two* men have caused trouble [IDM] everywhere [HYP] *they have gone*. Now they have come to our city, and *this fellow* Jason invited them to stay at his house. All the people of *this sect* oppose what our Emperor has decreed. They say that another person, whose name is Jesus, is *the real king*!"

The Voice

Seeing this movement growing, the unconvinced Jewish people became protective and angry. They found some ruffians hanging out in the marketplaces and convinced them to help start a riot. Soon a mob formed, *and the whole city was seething with tension*. The mob was *going street by street*, looking for Paul and Silas—who were nowhere to be found. Frustrated, when the mob came to the house of a man named Jason, *now known as a believer*, they grabbed him and some other believers they found there and dragged them to the city officials.

Mob: These people—they're *political agitators* turning the world upside down! They've come here to our fine city, and this man, Jason, has given them sanctuary *and made his house a base for their operations*. We want to expose their real intent: they are trying to overturn Caesar's sensible decrees. They're saying that Jesus is king, *not Caesar*!

Bible Translations with Many Footnotes:

Lexham Bible

But the Jews were filled with jealousy and, taking along some worthless men from the rabble in the marketplace and forming a mob, threw the city into an uproar. And attacking Jason's house, they were looking for them to bring them [*Here the direct object is supplied from context in the English translation] out to the popular assembly. And when they [*Here "when " is supplied as a component of the participle ("find") which is understood

as temporal] did not find them, they dragged Jason and some brothers before the city officials, shouting, “These people who have stirred up trouble throughout the world [Or “empire”] have come here also, whom Jason has entertained as guests! And these people are all acting contrary to the decrees of Caesar, saying there is another king, Jesus!”

But the Jews became jealous,¹⁷ and gathering together some worthless men from the rabble in the marketplace,¹⁸ they formed a mob¹⁹ and set the city in an uproar.²⁰ They attacked Jason’s house,²¹ trying to find Paul and Silas²² to bring them out to the assembly.²³ When they did not find them, they dragged²⁴ Jason and some of the brothers before the city officials,²⁵ screaming, “These people who have stirred up trouble²⁶ throughout the world²⁷ have come here too, and²⁸ Jason has welcomed them as guests! They²⁹ are all acting against Caesar’s³⁰ decrees, saying there is another king named³¹ Jesus!”³²

^{17tn} Grk “becoming jealous.” The participle ζηλωσαντες (zhhlwsantes) has been translated as a finite verb due to requirements of contemporary English style. So elsewhere in Acts (5:17; 7:9; 13:45).

^{18tn} Literally ἀγοραιος (agoraios) refers to the crowd in the marketplace, although BDAG 14-15 s.v. ἀγοραιος 1 gives the meaning, by extension, as “rabble.” Such a description is certainly appropriate in this context. L&N 15.127 translates the phrase “worthless men from the streets.”

^{19tn} On this term, which is a NT hapax legomenon, see BDAG 745 s.v. ὀχλοποιέω.

^{20tn} BDAG 458 s.v. θορυβέω 1 has “set the city in an uproar, start a riot in the city” for the meaning of ἐθορύβουν (eqoruboun) in this verse.

^{21sn} The attack took place at Jason’s house because this was probably the location of the new house church.

^{22tn} Grk “them”; the referents (Paul and Silas) have been specified in the translation for clarity.

^{23tn} BDAG 223 s.v. ὁμος 2 has “in a Hellenistic city, a convocation of citizens called together for the purpose of transacting official business, popular assembly προάγειν εἰς τὸν δ. Ac 17:5.”

^{24tn} See BDAG 977-78 s.v. σύρω on this verb. It was used in everyday speech of dragging in fish by a net, or dragging away someone’s (presumably) dead body (Paul in Acts 14:19).

^{25tn} L&N 37.93 defines πολιτάρχης (politarchs) as “a public official responsible for administrative matters within a town or city and a member of the ruling council of such a political unit – ‘city official’” (see also BDAG 845 s.v.).

^{26tn} Or “rebellion.” BDAG 72 s.v. ἀναστατώω has “disturb, trouble, upset,” but in light of the references in the following verse to political insurrection, “stirred up rebellion” would also be appropriate.

^{27tn} Or “the empire.” This was a way of referring to the Roman empire (BDAG 699 s.v. οἰκουμένη 2.b).

^{sn} Throughout the world. Note how some of those present had knowledge of what had happened elsewhere. Word about Paul and his companions and their message was spreading.

^{28tn} Grk “whom.” Because of the awkwardness in English of having two relative clauses follow one another (“who have stirred up trouble...whom Jason has welcomed”) the relative pronoun here (“whom”) has been replaced by the conjunction “and,” creating a clause that is grammatically coordinate but logically subordinate in the translation.

^{29tn} Grk “and they.” Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun.

^{30tn} Or “the emperor’s” (“Caesar” is a title for the Roman emperor).

^{31tn} The word “named” is not in the Greek text, but is supplied for clarity.

The Spoken English NT

^{32sn} Acting...saying...Jesus. The charges are serious, involving sedition (Luke 23:2). If the political charges were true, Rome would have to react.

But the Jews got jealous. They recruited some nasty characters^f from the marketplace, got a mob together, and set about disrupting the whole city. They even besieged Jason's house, intending to bring Paul and Silas in front of the city assembly.^g

When they didn't find them, they dragged Jason and some other believers^h in front of the city authorities. They were shouting, "These people have been disrupting the whole world, and now they're here, too!

Jason has taken them in. These people are all acting against Caesar's laws. They're saying there's another king, Jesus."

^f. Lit. "evil men."

^g. Lit. "...seeking to lead them forward to the people." Or possibly, "...demanding for him to lead them forward to the people."

^h. Lit. "brothers," or "brothers and sisters."

Wilbur Pickering's New T.

But the disobedient Jews¹ rounded up some wicked men from the marketplace, and forming a mob they created an uproar in the city; and attacking the house of Jason, they wanted to bring them out to the crowd. But not finding them they dragged Jason and some other brothers before the city officials vociferating: "These who have upset the whole world² have come here too, to whom Jason has given lodging. These all act contrary to the decrees of Caesar, saying there is another king—Jesus."

(1) They were fundamentally disobedient to God, and so fell in with Satan's agenda. (Some 20% of the Greek manuscripts add 'becoming envious', but they do so in a variety of ways—the confusion is reflected in the versions.)

(2) Of course this was not intended as a compliment, but I personally wouldn't mind having this epithet/epitaph on my tombstone.

Literal, almost word-for-word, renderings:

A Faithful Version

But the unbelieving Jews became envious and took to them certain evil men of the baser sort; and when they had gathered a huge crowd, they set the city in an uproar; and they assaulted the house of Jason, looking for Paul and Silas, to bring them out to the people. And when they did not find them, they dragged Jason and certain brethren before the city magistrates, crying out, "Those who have set the whole world in confusion have come here also, Whom Jason has received; and these all do what is contrary to the decrees of Caesar, saying that there is another king, Jesus."

Analytical-Literal Translation

But the Jews, the ones refusing to believe, having taken along some evil men of the market place loiters and having formed a mob, began setting the city in an uproar, and having come upon the house of Jason, they were seeking to bring them to the mob. But not having found them, they began dragging Jason and some brothers [and sisters] to the city officials [or, politarchs], shouting, "The ones having upset the inhabited earth, these are also present in this place, whom Jason has welcomed; and these all act contrary to the decrees of Caesar, saying another to be king, Jesus."

Benjamin Brodie's trans.

But the Jews [an influential group of legalistic Jews with criminal personalities], becoming filled with jealousy and having brought into their circle of acquaintances [gathered together a group of conspirators] certain evil-intentioned men [arrogant, spoiled-rotten, wicked] characterized by laziness and indolence [idlers, rabble], formed a mob and threw the city into disorder and chaos [riot, public disturbance]. Furthermore, after attacking [assault] the household of Jason [trespassing], they conducted a search for the purpose of perp-walking them [Paul, Silas and Timothy] in front of the people.

	<p>But when they did not find them [Paul and Silas], they began dragging out Jason and certain brethren before the civic magistrates, shouting: "These men, who are also turning the Roman world upside down [causing trouble, subversives, revolutionaries], are here, in this place, Whom Jason was and still is entertaining as guests. Furthermore, all of them are practicing things contrary to Caesar's decrees, claiming there is a different king: Jesus."</p>
Berean Literal Bible	<p>Now the Jews having become jealous, and having taken to them certain wicked men of the market-loungers, and having collected a crowd, set the city in uproar. And having assailed the house of Jason, they were seeking them to bring out to the people.</p> <p>But not having found them, they dragged Jason and certain brothers before the city authorities, crying out, "These ones having upset the world come here also, whom Jason has received. And these all do contrary to the decrees of Caesar, proclaiming another to be king, Jesus." Lewd</p>
Charles Thomson NT	<p>But the disbelieving Jews, affecting zeal, and collecting some ill disposed men of the lowest class, raised a mob and set the city in an uproar; and besetting Jason's house sought to bring them out to the people; but not finding them, they dragged Jason and some brethren before the magistrates of the city, crying out, Those men who have turned the world upside down, are come here also; and Jason hath harboured them, though they all act contrary to the decrees of Caesar, saying, There is another king, one Jesus.</p>
Context Group Version	<p>But the unpersuaded Judeans, being moved with possessiveness, took to them certain vile men of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them out to the people. And when they didn't find them, they dragged Jason and certain brothers before the rulers of the city, crying out, These that have turned the world upside down have come here also; whom Jason has received: and these all act contrary to the decrees of Caesar, saying that there is another king: Jesus.</p>
Literal Standard Version	<p>And the Jews, having been moved with envy, and having taken to themselves certain evil men of the agitators, and having made a crowd, were setting the city in an uproar; having also assailed the house of Jason, they were seeking them to bring [them] to the populace, and having not found them, they drew Jason and certain brothers to the city rulers, calling aloud, "These, having put the world in commotion, are also present here, whom Jason has received; and all these do contrary to the decrees of Caesar, saying another to be king—Jesus."</p>
Modern Literal Version 2020	<p>But the disobedient Jews took for themselves some evil men from among the market-loafers, and having amassed a crowd, the city was in an uproar. And having stood up against the house of Jason, they were seeking to lead them into the public <i>court</i>. Now <i>after</i> they did not find them, they were dragging Jason and some brethren in front of the city rulers, crying, These <i>men</i> who have unsettled the inhabited-earth are also presently here; whom Jason has accepted and all these practice <i>things</i> adverse to the decrees of Caesar, saying a different <i>one</i> to be king, a Jesus.</p>
New Matthew Bible	<p>But the Jews who did not believe, being indignant, took some evil men who were vagabonds and gathered a company, and set all the city on a roar, and attacked the house of Jason, and intended to bring Paul and Silas out to the people. But when they did not find them, they drew Jason and certain brethren to the officials of the city, shouting, Those men that trouble the world have come here also, and Jason took them in. And these people all go contrary to the decrees of Caesar, affirming another king, one Jesus!</p>
NT (Variant Readings)	<p>But the Jews [that believed not], °being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people.</p>

°MT omits " being moved with jealousy"

And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, [one] Jesus!

Niobi Study Bible

Assault on Jason's House

But the Jews who believed not, moved with envy, engaged certain wicked fellows of the baser sort, and gathered a crowd and set all the city in an uproar, and assaulted the house of Jason and sought to bring them out to the people.

And when they found them not, they dragged Jason and certain brethren unto the rulers of the city, crying, "These that have turned the world upside down have come hither also, and Jason has received them; and they all do contrary to the decrees of Caesar, saying that there is another king, one Jesus."

Revised Geneva Translation

But the Jews who did not believe - moved with envy – took some wicked fellows from the marketplace. And when they had assembled a multitude, they made a disturbance in the city. And they assaulted the house of Jason and sought to bring them out to the people.

But when they did not find them, they dragged Jason and some brothers before the heads of the city, crying, "Those who have subverted the state of the world are here also!

"Jason has received them. And they all act against the decrees of Caesar, saying there is another King - Jesus!"

A Voice in the Wilderness

But the Jews who were not persuaded, becoming envious, took some of the baser sort from the marketplace, and gathering a mob, set all the city in an uproar and came upon the house of Jason, and sought to bring them out to the people. But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, These who have turned the world upside down have come here, too; whom Jason has received, and these are all acting contrary to the decrees of Caesar, saying there is another king, Jesus.

The gist of this passage:

The religious Jews gather up a mob of ruffians to do their bidding. This mob causes chaos in the streets, blames this on this new Christian group, and then they attempt to find these believers in various places.

5-7

Acts 17:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêlôô (ζηλόω) [pronounced dzay- LOH-oh]	<i>being zealous, burning with zeal; boiling with envy (hatred, anger); earnestly desiring, pursuing</i>	masculine plural, aorist active participle, nominative case	Strong's #2206
Zêlôô is missing from Greek Byzantine text, but it is found in the Scrivener Textus Receptus.			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 17:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ιουδαῖοι (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; nominative case	Strong's #2453

Translation: *The Jews, being jealous,...*

Some of the Jews responded to the message of Paul and Silas; but some did not. Those who did not were jealous at the response that they received. They had been holding services at this synagogue for years, and these people come in and sway them away after three weeks' time.

Their response was the mental attitude sin jealousy.

Acts 17:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
προσλαμβάνω (προσλαμβάνω) [pronounced pros-lam-BAHN-oh]	<i>taking (to, in addition, to one's self food), leading (aside), admitting (to friendship or hospitality); receiving</i>	masculine plural, aorist middle participle, nominative case	Strong's #4355

Up to this point in v. 5, there are some dramatic differences in the available texts, in terms of one word which is here in the Westcott Hort text, but not in the Greek Byzantine text; and a word which is found in the Greek Byzantine text and the Scrivener Textus Receptus, but is not found in the Westcott Hort text. The word order is also quite different.

I had considered simply showing the alternate text and its morphology, but the word order and the difference of two words would be more confusing, I think, than helpful. Instead, I will present a very literal translation of the other two major texts which I draw from.

Byzantine Greek text: *Now taking (to themselves) the Jews—the unbelieving (ones)—....*

As you see, the word *being jealous* is not found in the Byzantine Greek text; the verb above actually begins v. 5, and the Jews are described with the participle *unbelieving* (not found in the Westcott Hort text).

The Scrivener Textus Receptus: *Now being jealous, the unbelieving Jews even took (to themselves)...*

The Scrivener Textus Receptus is very similar to the Westcott Hort text, but there is the addition of the present active participle *unbelieving*.

Although this represents some strong disagreements between these 3 sets of texts, when it comes to the overall meaning, there is very little difference. Two texts have that the Jews are jealous; one does not; two texts describe the Jews as *unbelieving*; and one does not.

I don't always catch the differences in the various texts—that would be exhausting to do. The end result of any textual analysis, for the average believers is, "That is not really that big of a deal." There are perhaps a half-dozen places in the entire New Testament where the textual differences are significant (like the end of the book of Mark).

Acts 17:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
agoraíoi (ἀγοραῖοι) [pronounced ag-or-AH-yoy]	<i>those in or belonging to the market place; those who frequent the marketplace hucksters, petty traffickers, retail dealers; idlers, loungers, the common sort, low, mean vulgar</i>	masculine plural adjective; genitive/ablative case	Strong's #60
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
tinas (τινὰς) [pronounced tihn-ahs]; tina (τινα) [pronounced tihn-ah]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	masculine plural, enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
ponêros (πονηρός) [pronounced pon-ay-ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	masculine plural comparative adjective, accusative case	Strong's #4190

Although this adjective was used a number of times in the book of Luke, this is the first time that it appears in the book of Acts.

Translation: ...take certain evil men from the market place...

They went and found some evil men—some layabouts—from the marketplace.

Acts 17:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ochlopoiéō (ὀχλοποιέω) [pronounced okh-lop-oy-EH-oh]	<i>forming a mob, making a crowd, raising up a public disturbance; gathering a company</i>	masculine plural, aorist active participle, nominative case	Strong's #3792
thorubéō (θορυβέω) [pronounced thor-oo-BEH-oh]	<i>to throw into disorder; to disturb, to be in tumult, to riot; to make noise, to trouble self, to set on an uproar</i>	3 rd person plural, imperfect active indicative	Strong's #2350

Acts 17:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

Translation: ...and, forming a mob, began to throw the city into chaos.

They probably pay these men and instruct them to act as an uncontrollable mob, throwing the city into chaos.

This act, which the Jews perpetrated, they will use against Paul, Silas and their followers.

R. B. Thieme, Jr.: *Religion* uses the mob. It is always using the rabble, some kind of discontented or pseudo-discontented organization. Here the religious Jews are the ones who hire the mob. The national council of churches was recently encouraging riots in order to gain their rights. Religion uses violence and the mob.¹⁹

Acts 17:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ephistêmi (ἐφίτημι) [pronounced ehf-ISS-tay-mee]	<i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near]; assaulting</i>	masculine plural, aorist active participle; nominative case	Strong's #2186
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
oikia (οἰκία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3614
lāsōn (Ἰάσων) [pronounced ee-AS-own]	<i>one who will heal; transliterated, Jason, Iason</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #2394

Thayer: Jason [was] a Thessalonian who entertained Paul and Silas, and maybe a cousin of Paul (Rom. 16:21).

Translation: They took a stand at the house of Jason,...

¹⁹ From R. B. Thieme, Jr.'s 1965 Acts series, lesson #75.

These men then went to the house of Jason. This is where Paul and Silas were possibly staying (or they knew that there were a number of believers spending time.

Acts 17:5e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 rd person plural, imperfect active indicative	Strong's #2212
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
proágō (προάγω) [pronounced pro-AHG-oh]	<i>to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous)); to bring (forth, out), to go before</i>	aorist active infinitive	Strong's #4254
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
demos (δῆμος) [pronounced DAY-moss]	<i>popular assembly, the public (as bound together socially), people, a mass of people assembled in a public place</i>	masculine singular noun, accusative case	Strong's #1218

Translation: ...[as] they were seeking after [Paul and Silas], [intending] to bring [them] to the assembly.

A group of evil men are gathered, and they are sent out to find Paul and Silas, with the intent of bringing them to an assembly of nonbelievers.

Acts 17:5 The Jews, being jealous, take certain evil men from the market place and, forming a mob, began to throw the city into chaos. They took a stand at the house of Jason, [as] they were seeking after [Paul and Silas], [intending] to bring [them] to the assembly. (Kukis mostly literal translation)

These men which they gather are called by various names. So they gathered some unprincipled loafers, (certain low persons, low-class characters, worthless loafers, a bunch of brawlers, some worthless bums, a group of wicked men who'd been hanging around in the market, some thugs who were hanging out in the marketplace, the riff-raff of the market-place, some worthless fellows from the streets, some contemptible characters who used to hang out in the public square, some of the good-for-nothing street loafers, some ruffians from the dregs of society, some vicious men from the riffraff hanging around in the market square, certain ungodly riffraff) and then they formed a mob and started a riot in the town.

Illustration: I write this in 2023, and one faction of the government has gathered together this same kind of people and financed them; and they are called *Antifa* (they claim to be *antifascist*, and yet they use fascist tactics).

They are allowed to practice downtown in a few cities, unstopped, unarrested; and yet they are allowed to riot and burn down buildings and commit other big acts of vandalism. These sorts of people exist all over in larger and smaller numbers. Over the past decade or so, such men have been gathered to do the bidding of one or more political parties (without revealing a direct connection to those parties).

Acts 17:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>finding (literally or figuratively); discovering; coming across (someone or something); getting, the one obtaining; perceiving, seeing</i>	masculine plural, aorist active participle; nominative case	Strong's #2147
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: However, not finding them [there],...

They were looking for Paul and Silas, but they did not find them.

Acts 17:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
surō (σύρω) [pronounced SOO-ro]	<i>to drag, to draw out, to haul out (used of one before the judge, to prison, to punishment)</i>	3 rd person plural, imperfect active indicative	Strong's #4951
lāsōn (ἰάσων) [pronounced ee-AS-own]	<i>one who will heal; transliterated, Jason, Iason</i>	masculine singular proper noun; a person; accusative case	Strong's #2394
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tinas (τινας) [pronounced tihn-ahs]; tina (τινα) [pronounced tihn-ah]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, accusative case	Strong's #80

Acts 17:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
politárchai (πολιτάρχαι) [pronounced pol-it-AHR-kheye]	<i>city officials, town-officers, magistrates, leaders of a city</i>	masculine plural noun; accusative case	Strong's #4173

Translation: ...they dragged Jason and certain brothers to the city officials,...

They simply grab Jason, the owner of this house, and certain other believers, and the Jews hauled these men to the city officials.

The key word here is politárchai (πολιτάρχαι) [pronounced pol-it-AHR-kheye] (which is the masculine plural form). It means, *city officials, town-officers, magistrates, leaders of a city*. Strong's #4173. The English transliteration is *politarchs*. Well, the leaders of a city in the **Roman Empire** were actually called *praetors*; and because of this difference, liberals, for many, many years said that this was just another place where Luke got it wrong. Turns out that Luke did not get this wrong. Turns out that our knowledge here was limited.

R. B. Thieme, Jr.: *The city of Thessalonica was given the status of a free city by the Roman empire, of which there were only about half a dozen outside of Italy, e.g. Tarsus, Thessalonica, Athens. The Romans allowed the cities to choose their own form of government and they themselves stayed out of it entirely. Thessalonica chose politarchs, translated here "rulers of the city." This particular title is peculiar to the city government of the Thessalonians at this time. Archaeologists [around 1940] discovered in Salalika (modern-day Thessalonika) a marble arch there which was dated at the time of the reign of Claudius Caesar, the time when Paul was in Thessalonica. By this arch is was discovered that politarchs were ruling the city of Thessalonica, and they were actually named. There were seven named on this arch, and three of them were actually friends of Paul. One is Sopater of Berea—Acts 20:4; Gaius of Macedonia—Acts 19:29; Secundus—Acts 20:4. These names are found on this marble arch. Liberal scholars are all well-trained, and they claim that this was a false word for this time period. But, we know that this is a legitimate word for Thessalonika.*²⁰

Syndein/Thieme: *Thessalonica was also unusual in that it was a 'free city'. There were about half a dozen cities in the Roman Empire that Rome left free to form the government of its choice and not pay taxes to Rome etc. Thessalonica chose to be ruled by politarches (where politics is derived) so about 7 men rule the city. This form of government went out of style in 500 BC so many naysayers said this was an 'error'. In about 1940, an archeologist discovered a great arch where Thessalonica used to*

²⁰ From R. B. Thieme, Jr.'s 1965 Acts series, Lesson #75.

be with the names of 7 politarches engraved. Three of these men were mentioned in Acts and were known by Paul.²¹

Acts 17:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boaô (βοάω) [pronounced bo-AH-oh]	<i>crying out, calling out, the one shouting [out]; proclaiming loudly</i>	masculine plural, present active participle; nominative case	Strong's #994
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikoumenê (οἰκουμένη) [pronounced oy-kou-MEHN-ay]	<i>earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]</i>	feminine singular noun; accusative case	Strong's #3625
anastatóō (ἀναστατώω) [pronounced an-as-tat-OH-oh]	<i>disturbing, stirring up, exciting, those who are unsettling; those who cause tumults and seditions in the state; upsetting, unsettling (minds by disseminating religious error)</i>	masculine plural, aorist active participle, nominative case	Strong's #387
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778

Translation: ...exclaiming, "These ones have stirred up the land,..."

Before the city officials, they claimed that these men were stirring up the land. Two problems: (1) these were not actually the men that they were after and (2) the only people who were stirring up the land were these lawless types who themselves just incited a riot in the city.

²¹ From http://syndein.com/Acts_17.html accessed November 13, 2023. This originally came from R. B. Thieme, Jr.'s 1965 Acts series, Lesson #75.

Acts 17:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
entháde (ἐνθάδε) [pronounced <i>en-THAHD-eh</i>]	<i>here, in (this place), at hand, within (a place)</i>	adverb	Strong's #1759
pareimi (παρείμι) [pronounced <i>PAR-i-mee</i>]	<i>to be by, to be at hand, to be here, to have arrived, to be present; to be ready, in store, at command</i>	3 rd person plural, present indicative	Strong's #3918

Translation: ...even these ones who are present here,...

The unregenerate Jews blame these people here, before the city officials; yet most of them (possibly all of them) are brand new believers. They, most likely, barely knew what they signed up for.

Acts 17:6 However, not finding them [there], they dragged Jason and certain brothers to the city officials, exclaiming, "These ones have stirred up the land, even these ones who are present here,..." (Kukis mostly literal translation)

Acts 17:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced <i>hooz</i>]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
hupodechomai (ὑποδέχομαι) [pronounced <i>hoop-od-EHKH-om-ah-ee</i>]	<i>to welcome, to receive as a guest, to admit under one's roof, to entertain hospitably</i>	3 rd person plural, perfect (deponent) middle indicative	Strong's #5264
lāsōn (ἰάσων) [pronounced <i>ee-AS-own</i>]	<i>one who will heal; transliterated, Jason, lason</i>	masculine singular proper noun; a person; nominative case	Strong's #2394

Translation: ...[along with the ones] whom Jason received.

The unregenerate Jews also include the ones that Jason received as being among the guilty ones. This would be Paul, Silas and Timothy.

So far, about the only thing that the Jews have been truthful about is, Paul and company were probably at the home of Jason and they may have even stayed a night or two there.

One of the commandments is, *you will not bear false witness*. That is exactly what these *devout* Jews are doing. Interestingly enough, they are hiring another group to make these false claims.

Acts 17:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
houtoi (οὗτοι) [pronounced <i>HOW-toy</i>]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
apénanti (ἀπέναντι) [pronounced <i>ap-EHN-an-tee</i>]	<i>opposite, from in front, opposite, before, against, contrary, over against, in the presence of, in the sight of</i>	adverb	Strong's #561
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
dogmata (δόγματα) [pronounced <i>DOG-maht-ah</i>]	<i>laws (civil, ceremonial or ecclesiastical); decrees, ordinances</i>	neuter plural noun; genitive/ablative case	Strong's #1378
Kaisar (Καῖσαρ) [pronounced <i>KAHee-sahr</i>]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; genitive/ablative case	Strong's #2541
prassô (πράσσω) [pronounced <i>PRAS-so</i>]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	3 rd person plural, present active indicative	Strong's #4238

Translation: They keep acting contrary to the decrees of Cæsar.

They are accused of acting contrary to the decrees of Cæsar. This is also untrue.

Acts 17:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileus (βασιλεύς) [pronounced <i>bahs-ee-LOOSE</i>]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun; accusative case	Strong's #935

Acts 17:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; accusative case	Strong's #2087
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: They are speaking [about] another king, Jesus.”

They offer up one example of disobeying the decrees of Caesar—they keep speaking about another King, Jesus.

Acts 17:7 ...[along with the ones] whom Jason received. They keep acting contrary to the decrees of Cæsar. They are speaking [about] another king, Jesus.” (Kukis mostly literal translation)

Acts 17:5–7 The Jews, being jealous, take certain evil men from the market place and, forming a mob, began to throw the city into chaos. They took a stand at the house of Jason, [as] they were seeking after [Paul and Silas], [intending] to bring [them] to the assembly. However, not finding them [there], they dragged Jason and certain brothers to the city officials, exclaiming, “These ones have stirred up the land, even these ones who are present here, [along with the ones] whom Jason received. They keep acting contrary to the decrees of Cæsar. They are speaking [about] another king, Jesus.” (Kukis mostly literal translation)

The Voice *Seeing this movement growing, the unconvinced Jewish people became protective and angry. They found some ruffians hanging out in the marketplaces and convinced them to help start a riot. Soon a mob formed, and the whole city was seething with tension. The mob was going street by street, looking for Paul and Silas—who were nowhere to be found. Frustrated, when the mob came to the house of a man named Jason, now known as a believer, they grabbed him and some other believers they found there and dragged them to the city officials. (Acts 17:5–6a)*

Mob: These people—they're *political agitators* turning the world upside down! They've come here to our fine city, and this man, Jason, has given them sanctuary *and made his house a base for their operations. We want to expose their real intent:* they are trying to overturn Caesar's sensible decrees. They're saying that Jesus is king, *not Caesar!* (Acts 17:6b–7)

The Rabble of Acts 7 Compared to Antifa

1. The Voice provides an excellent translation of this passage. You can read this and see there is nothing new under the sun.

The Rabble of Acts 7 Compared to Antifa

2. There are two opposition groups in Thessalonica: the unregenerate Jews and the recently converted believers, who have come from Jewish and gentile backgrounds. The latter group are not really a political group with any political motives. They have simply believed in Jesus Christ. They are not in political opposition to anyone.
3. It is the ruffians, antifa of A.D. 51, who throw whatever part of the city where they are into chaos.
4. This hired group of agitators are a worthless group of fellows who will take whatever political or philosophical stand if it pays them enough.
5. This hired group will lie.
6. They will accuse their opponents of doing exactly what they themselves are doing.
7. This evil group will claim to be in the right, and they will accuse their enemies of wrongdoing. Here, they are fomenting violence in the streets, but they claim it is this new group of believers who are doing that.
8. It is this mob, hired by some unregenerate Jews, who have actually disrupted the city; but they accused the followers of Jesus of doing that.
9. This mob claims their opponents are disloyal to the ideals of a good society, but they are the ones who are disloyal to establishment values. In our passage, Cæsar is establishment law and they claim that their opponents, recently-converted Christians, are the ones in opposition to Cæsar. There is nothing in the **gospel** and nothing in Christian doctrine which turns Christians against the rest of society or against the existing political structure. Romans 13

Solomon wrote many hundreds of years before the book of Acts that **there is no new thing under the sun.** (Ecclesiastes 1:9)

R. B. Thieme, Jr.: *[Here, Luke is] talking about people who have moved out of the area of the divine institutions, and whether their cause is just or evil or somewhere in between they have destroyed their cause by the means whereby they seek to rectify the situation.*²²

Chapter Outline

Charts, Graphics and Short Doctrines

Acts 17:5–7 However, the unrepentant religious Jews, having become jealous of the people responding to the teaching of Paul and Silas, went into the market place and hired certain reprobates from there to act as a mob, throwing the city into chaos. Then they went and stood in front of the house of Jason, seeking after Paul and Silas, intending to bring them to the city assembly. However, since the mob did not find them there, they grabbed up Jason and some other brothers and brought them to the city officials. The leaders of the mob then said, “These men have stirred up the land—not just the ones present here but those whom Jason received as guests. They act contrary to the decrees of Cæsar. Also, they keep on speaking about another King they call Jesus.” (Kukis paraphrase)

Now they agitated the crowd and the city officials, those hearing these (things). And taking the security from the Jason and the rest, they released them.

Acts
17:8–9

[These unbelieving Jews] stirred up the crowd and the city officials, those hearing these things. Having taken a pledge [of money] from Jason and the others, the [city officials] let them go.

These unbelieving Jews stirred up the crowd of people there who witnessed this hearing, along with the city officials when they heard these accusations. Nevertheless, the city officials chose to take a bond from Jason and the others who were there, and then released them.

Here is how others have translated this passage:

²² From R. B. Thieme, Jr.'s 1965 Acts Series, Lesson #75.

Ancient texts:

Westcott-Hort Text (Greek)	Now they agitated the crowd and the city officials, those hearing these (things). And taking the security from the Jason and the rest, they released them.
Complete Apostles Bible	And they troubled the crowd and the rulers of the city when they heard these things. And having taken the security bond from Jason and the rest, they released them.
Douay-Rheims 1899 (Amer.)	And they stirred up the people: and the rulers of the city, hearing these things, And having taken satisfaction of Jason and of the rest, they let them go.
Holy Aramaic Scriptures	Then when the Rishe {the Chiefs/the Leaders} of the city, and all the Ama {the People} heard these things, they were troubled. And they received pledges from Iyasun {Jason}, and also from The Brothers, and then they loosed them.
James Murdock's Syriac NT	And the chiefs of the city and all the people, were alarmed when they heard these things. And they took sureties from Jason, and also from the brethren, and then released them.
Original Aramaic NT	But the Governor of the city and all the people were alarmed when they heard these things. And they took bail from Jason and also from the brethren and then they released them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And hearing these things the people and the rulers of the town were troubled. And having made Jason and the others give an undertaking to keep the peace, they let them go.
Bible in Worldwide English	All the people and the rulers of the city became angry when they heard this. They made Jason and the other Christians pay much money. Then they let them go.
Easy English	The whole crowd of people and the important officers heard this report about Paul and Silas. They became very angry and upset. The officers decided how much money Jason and the other believers should pay to go free. When they received it, they allowed them to go.
Easy-to-Read Version–2008	When the city leaders and the other people heard this, they became very upset. They made Jason and the other believers deposit money to guarantee that there would be no more trouble. Then they let them go.
God's Word™	The crowd and the officials were upset when they heard this. But after they had made Jason and the others post bond, they let them go.
Good News Bible (TEV)	With these words they threw the crowd and the city authorities in an uproar. The authorities made Jason and the others pay the required amount of money to be released, and then let them go.
J. B. Phillips	By these words the Jews succeeded in alarming both the people and the authorities, and they only released Jason and the others after binding them over to keep the peace.
The Message	The city fathers and the crowd of people were totally alarmed by what they heard. They made Jason and his friends post heavy bail and let them go while they investigated the charges.
NIRV	When the crowd and the city officials heard this, they became very upset. 9 They made Jason and the others give them money. The officials did this to make sure they would return to the court. Then they let Jason and the others go.
New Life Version	When the people and city leaders heard this, they were troubled. 9 Then they made Jason and the others pay some money and let them go.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	These Jews and their nasty colleagues got the city leaders and townspeople worked up but good. City officials released Jason and the others but forced them to post bail. [4] ⁴ 17:9The security deposit that the council forced Jason and the others to pay may have been an effort to get these men to do whatever it takes to make sure the mission team did not break any Roman laws. If so, it apparently worked, because believers in town sent Paul and Silas on their way that very night (Acts 17:10).
Contemporary English V.	The officials and the people were upset when they heard this. So they made Jason and the other followers pay bail before letting them go.
Goodspeed New Testament	The crowd and the magistrates were very much excited at hearing this, and they put Jason and the others under bonds before they let them go.
The Living Bible	The people of the city, as well as the judges, were concerned at these reports and let them go only after they had posted bail.
New Berkeley Version	.
New Living Translation	The people of the city, as well as the city council, were thrown into turmoil by these reports. So the officials forced Jason and the other believers to post bond, and then they released them.
The Passion Translation	Their angry shouts stirred up the crowds and troubled the city and all its officials. <i>So when Paul and Silas came before the leaders of the city</i> , they refused to let them go until Jason and his men posted bail. [TPT, with the inserted words, has a completely different take on this.]
Plain English Version	The town bosses, and all the people there, they heard that story, and they got angry. The town bosses forced Jason and the other Christians to pay some money, and they told them, "You can only get your money back if Paul and Silas don't make any more trouble." Then the bosses let Jason and those other Christians go.
Radiant New Testament	When the crowd and the city officials heard this, there was an uproar. 9The officials made Jason and the others post bond to make sure they would return to the court. Then they let them go.
UnfoldingWord Simplified T.	When the crowd of people that had gathered and the city rulers heard that, they became very angry and excited. The city rulers made Jason and the other believers pay a fine and told them that they would give the money back to them if Paul and Silas did not cause any more trouble. Then the city rulers let Jason and the other believers go.
William's New Testament	Thus they wrought up to great excitement the crowd and the town magistrates, on their hearing this, and they made Jason and the other brothers give bond, and then turned them loose.

Partially literal and partially paraphrased translations:

American English Bible	Well when the councilmen heard the crowd saying this, they became quite agitated and they demanded a large bail from Jason and the others, before they'd release them.
Beck's American Translation	.
Breakthrough Version	They agitated the crowd and the city leaders hearing these <i>things</i> . And after taking the adequate amount of <i>money</i> from the side of Jason and the rest, they let them go.
Len Gane Paraphrase	They troubled the people and rulers of the city, when they heard these things. After they had taken bond from Jason and the others, they let them go.
A. Campbell's Living Oracles	And they alarmed the multitude and the magistrates of the city, when they heard these things. And having taken security of Jason, and the rest, they dismissed them.
New Advent (Knox) Bible	.

NT for Everyone	When they heard these words, the crowd and the authorities were both greatly agitated. They bound over Jason and the others, and then dismissed them.
20 th Century New Testament	On hearing this, the people and the City Magistrates were much concerned; And, before letting them go, they took bail from Jason and the others.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	On hearing this, the crowd and city officials were greatly disturbed. And after they had collected bond from Jason and the others, they released them.
Conservapedia Translation	They disconcerted the people and the city wardens, when they heard these things. When they had taken a peace bond from Jason, and the other man, they released them. The other man might be Luke himself.
Revised Ferrar-Fenton Bible	Then the crowd and the town councilors, on hearing this, cried out in alarm; and taking bail from Jason and the others, they discharged them.
God's Truth (Tyndale)	And they troubled the people and the officers of the city, when they heard these things. And when they were sufficiently answered of Jason and of the other, they let them go.
International Standard V	The crowd and the city officials were upset when they heard this, but after they had gotten a bond from Jason and the others, they let them go.
Leicester A. Sawyer's NT	And they excited the multitude and the rulers of the city hearing these things, and taking security of Jason and the rest they let them go.
Weymouth New Testament	Great was the excitement among the crowd, and among the magistrates of the city, when they heard these charges. They required Jason and the rest to find substantial bail, and after that they let them go.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they stirred the crowd and the rulers of the city, hearing these things. And taking sufficiency of Jason, and of the rest, they set them free.
New American Bible (2011)	They stirred up the crowd and the city magistrates who, upon hearing these charges, took a surety payment from Jason and the others before releasing them.
New Catholic Bible	Hearing this, the citizens and the city councillors were alarmed, and they made Jason and the rest give security before setting them free.
Revised English Bible—1989	These words alarmed the mob and the magistrates also, who took security from Jason and the others before letting them go.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And hearing these things, they troubled the crowd and the city judges. And taking security bail from Jason and the rest, they let them go.
Holy New Covenant Trans.	The leaders of the city and the crowd heard these things. They became very upset. They made Jason and the other brothers post bond. Then they let them go free.
The Scriptures 2009	And they troubled the crowd and the city rulers when they heard this. And when they had received a pledge from Jason and the rest, they let them go.
Tree of Life Version	Hearing these things, the crowd and the city officials were confused. But after receiving bail from Jason and the rest, they released them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[They] trouble but the crowd and the city rulers hearing these and Receiving the [thing] considerable from the jason and [from] the [men] remaining [Men] send (away) them...
Awful Scroll Bible	Moreover, they subvert the multitude, and the rulers-of-the-city listening to the same-as-these.

Concordant Literal Version	And accepting a security bond from Jason and the rest, they loose- them -out. Now they disturb the throng and the city magistrates on hearing these things. And obtaining bail from Jason and the rest, they release them."
exeGeseges companion Bible	And when they hear these they agitate the multitude and the politarchees: And taking sufficient from Jason and from the rest, they release them.
Orthodox Jewish Bible	And they stirred up the mob and also the city manhigim who heard them saying these things.
Rotherham's Emphasized B.	And having taken the bond money from Jason and the rest, they released them. And they troubled the multitude and the city rulers \ when they heard these things; and [taking security from Jason and the rest] they let them go.

Expanded/Embellished Bibles:

An Understandable Version	When they heard [<i>these charges</i>], the crowds and [<i>even</i>] the city officials became very disturbed [<i>by the situation stirred up by the Jews</i>]. They made Jason and the others post bail, and then released them.
The Expanded Bible	When the ·people [crowd] and the ·leaders of the city [city authorities; ^L politarchs] heard these things, they ·became very upset [were disturbed]. They made Jason and the others ·put up a sum of money [pay bail; post a bond]. Then they let ·the believers [^L them] go free.
Jonathan Mitchell NT	So they stirred up (unsettled; agitated and provoked; shook together and threw into confusion) the crowd and the city officials (rulers) [that were] presently listening and hearing these things. And so, after receiving sufficient security (or: obtaining enough bail; taking considerable bond) from Jason and the rest, they released them.
P. Kretzmann Commentary	And they troubled the people and the rulers of the city when they heard these things. And when they had taken security of Jason and of the other, they let them go. Kretzmann's commentary for Acts 17:5–9 has been placed in the Addendum .
Translation for Translators	When the crowd of people <i>that had gathered</i> and the city authorities heard that, they became very angry and excited. <i>They wanted to put the believers in jail. But instead,</i> the officials made Jason and the other <i>believers</i> pay a fine and told them that they <i>would give the money back to them if Paul and Silas did not cause any more trouble</i> . Then the authorities let Jason and those other believers go.
The Voice	Of course, this disturbed the crowd at large and the city officials especially, so they demanded bail from Jason and the others before releasing them.

Bible Translations with Many Footnotes:

Lexham Bible	And they threw the crowd into confusion, and the city officials who heard these things . And after [^{*Here "after " is supplied as a component of the participle ("taking") which is understood as temporal]} taking money as security from Jason and the rest, they released them.
NET Bible®	They caused confusion among ³³ the crowd and the city officials ³⁴ who heard these things. After ³⁵ the city officials ³⁶ had received bail ³⁷ from Jason and the others, they released them. ^{33tn} Grk "They troubled the crowd and the city officials"; but this could be understood to mean "they bothered" or "they annoyed." In reality the Jewish instigators managed to instill doubt and confusion into both the mob and the officials by their false charges of treason. Verse 8 suggests the charges raised again Paul, Silas, Jason, and the others were false.

^{34th} L&N 37.93 defines πολιτάρχης (politarchs) as “a public official responsible for administrative matters within a town or city and a member of the ruling council of such a political unit – ‘city official.’”

^{35th} Grk “And after.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{36th} Grk “they”; the referent (the city officials) has been specified in the translation for clarity.

^{37th} That is, “a payment” or “a pledge of security” (BDAG 472 s.v. ἰκανός 1) for which “bail” is the most common contemporary English equivalent.

The Spoken English NT

And they stirred up the crowd and the city authorities who were listening to all this. Finallyⁱ they got bail from Jason and the others and let them go.

ⁱ Lit. “And.”

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	And they stirred up [troubled, disturbed] the crowd and the civic magistrates when they heard these things. Consequently, after obtaining a security bond [bail, extortion money] from Jason and the others, they released them .
Modern English Version	They troubled the crowd and the city officials when they heard these things. When they had taken a bail payment from Jason and the rest, they released them.
Modern Literal Version 2020	Now hearing these things, they disturbed the crowd and city rulers, and having taken sufficient money from Jason and the rest, they released them.
New Matthew Bible	And the people and the officials of the city were troubled when they heard these things. But when they were sufficiently answered by Jason and by the others, they let them go.

The gist of this passage: The people and officials of the city are troubled by what has been said. They do allow Jason and others to return home, but only after posting bond.

8-9

Acts 17:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tarassô (ταράσσω) [pronounced <i>tahr-ASS-soh</i>]	<i>to agitate, to trouble, to stir [up];</i> passive: <i>to be agitated [stirred up, troubled, disquieted, distressed]; being struck with fear [dread]</i>	3 rd person plural, aorist active indicative	Strong’s #5015
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
ochlos (ὄχλος) [pronounced <i>OKH-loss</i>]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; accusative case	Strong’s #3793
kaí (καί) [pronounced <i>kā</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532

Acts 17:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
politárchai (πολιτάρχαι) [pronounced <i>pol-it-AHR-kheye</i>]	<i>city officials, town-officers, magistrates, leaders of a city</i>	masculine plural noun; accusative case	Strong's #4173

Translation: [These unbelieving Jews] stirred up the crowd and the city officials,...

This was an open-air hearing, and as such, many people came to hear it (that would be *the crowd*). The crowd and the city officials were disturbed by the testimony of the unbelieving Jews.

The unbelieving Jews were the accusers. They were apparently very good public speakers, very effective, and they used the riot (which they themselves organized) as evidence of the problematic nature of the Christians.

Now, what particular stirred the people and the officials up was the accusation that these Christians were defying the decrees of Cæsar and following another king (v. 7). Well, that accusation is not completely accurate.

Acts 17:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω)[pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; accusative case	Strong's #191
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Translation: ...those hearing these things.

The ones hearing these things would have been the crowd and the city officials. The present tense indicates that the testimony of the Jews was extensive.

No doubt, one of the evidences of the danger of this new movement was the riot which broke out (which, as we know, had nothing to do with Paul and Silas).

Acts 17:8 [These unbelieving Jews] stirred up the crowd and the city officials, those hearing these things. (Kukis mostly literal translation)

Acts 17:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine plural, aorist active participle, nominative case	Strong's #2983
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hikanos (ἱκανός) [pronounced <i>hik-an-OSS</i>]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	neuter singular adjective; accusative case	Strong's #2425
The meanings <i>pledge, bond, security</i> appear to be secondary meanings; which are applicable according to the context. It is possible that these meanings are applicable when the adjective is used as a neuter singular substantive.			
para (παρά) [pronounced <i>paw-RAW</i>]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
lāsōn (ἰάσων) [pronounced <i>ee-AS-own</i>]	<i>one who will heal; transliterated, Jason, Iason</i>	masculine singular proper noun; a person; nominative case	Strong's #2394
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
loipoi (λοιποί) [pronounced <i>loy-POY</i>]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; genitive/ablative case	Strong's #3062

Translation: Having taken a pledge [of money] from Jason and the others,...

It is assumed that the pledge taken here was one of money. One would assume this was collected for the damages caused by the riot, with a penalty amount over that.

Other opinions have been given here. Jason posted bond to insure that he would return for trial (I think that is a modern use of the words here, but not applicable to 1st century Rome). One commentator suggested that this was essentially a bribe, and that is very possible. Another suggested that it was an amount paid to insure that Jason

did not re-offend. The problem with that is, has there been a court sentence which has actually determined Jason's crime (if any)?

Acts 17:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apoluô (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	3 rd person plural, aorist active indicative	Strong's #630
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...the [city officials] let them go.

These believers were not beaten, apparently, or thrown into prison.

It is possible that details of the riot were a surprise to them; and that they had no defense apart from, *it wasn't us*.

An obvious question is, despite Jason being accused, was any sort of a trial or pre-trial done? Is there a reason to see Jason or anyone connected to him as being involved in the riot, apart from the accusations?

It is much more difficult to get such a quick result like this in a judicial system like ours in the United States, where the enforcement of the law and the judgment of the law are two separate entities.

Acts 17:9 **Having taken a pledge [of money] from Jason and the others, the [city officials] let them go.** (Kukis mostly literal translation)

Acts 17:8–9 **[These unbelieving Jews] stirred up the crowd and the city officials, those hearing these things. Having taken a pledge [of money] from Jason and the others, the [city officials] let them go.** (Kukis mostly literal translation)

When it comes to any legal problems related to these accusations, we are not given any explanation. Paul and Silas will leave Thessalonica that very night.

What seems to be the case is, evangelism is done; some teaching from the Scriptures is done; but if there are problems which crop up that can slow this missionary tour down, then Paul and Silas simply move on.

Acts 17:8–9 **These unbelieving Jews stirred up the crowd of people there who witnessed this hearing, along with the city officials when they heard these accusations. Nevertheless, the city officials chose to take a bond from Jason and the others who were there, and then released them.** (Kukis paraphrase)

There are some tricky aspects to this passage to translate.

Now the brothers immediately in a night, dispatched not only the Paul but also the Silas toward Berea. Which [men] having come to the synagogue of the Jews, go [in?]. Now these (ones) were more noble [than] the [ones] in Thessalonika, who received the word with all willingness. [Then], according to a day, they were examining the Scriptures if the [word they are teaching] has these things in this way. Many indeed therefore from them believed; and the Grecian women, the prominent (ones) and the men, not a few.

Acts
17:10–12

Immediately, at night, the brothers sent out both Paul and Silas to Berea, who, having arrived at the Jewish synagogue, went into [it]. Now the [people in Berea] are more noble [than] the [ones] in Thessalonika, as they [lit., *who*] received the teaching [of Paul and Silas] with all willingness [of mind]. [Then], every day, they kept examining the Scriptures [to determine] if the [Scriptures] kept on having these things [that Paul and Silas taught] in this [same] way. Many from them, therefore, believed; including prominent Grecian women and not a few men.

That night, the fellows believers helped both Paul and Silas escape Thessalonika and go to Berea. They came to the Jewish synagogue and went inside to teach. It turns out that the people in Thessalonika were more open-minded and more positive towards the teaching of Paul and Silas. After each session, they would daily search the Scriptures to see if the things taught by Paul were in them. As a result, many of them believed, including some prominent Grecian women and a significant number of men.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now the brothers immediately in a night, dispatched not only the Paul but also the Silas toward Berea. Which [men] having come to the synagogue of the Jews, go [in?]. Now these (ones) were more noble [than] the [ones] in Thessalonika, who received the word with all willingness. [Then], according to a day, they were examining the Scriptures if the [word they are teaching] has these things in this way. Many indeed therefore from them believed; and the Grecian women, the prominent (ones) and the men, not a few.
Complete Apostles Bible	Then the brothers immediately sent Paul and Silas away during the night to Berea. When they arrived, they went into the synagogue of the Jews. And these were more noble-minded than those in Thessalonika, who received the word with all readiness, each day examining the Scriptures to see whether these things might be so. Therefore many of them believed, and not a few of the prominent Greek women and men.
Douay-Rheims 1899 (Amer.)	But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews. Now these were more noble than those in Thessalonika, who received the word with all eagerness, daily searching the scriptures, whether these things were so. And many indeed of them believed: and of honourable women that were Gentiles and of men, not a few.
Holy Aramaic Scriptures	Then, The Brothers, at once {lit. in the son of an hour}, in that night, dismissed Paulus {Paul} and Shiyla {Silas} unto Berua {Berea} city. And when they came unto there, they entered into The Kenushtha d'Yehudaye {The Synagogue of the Judeans/the Jews}, for, those Yehudaye {Judeans/Jews} who were there, were nobler than the Yehudaye {the Judeans/the Jews} who were in Thesaluniqui {Thessalonika}. And

James Murdock's Syriac NT	<p>they were hearing The Miltha {The Word} from them every day, gladly, while they were discerning, from The Kathabe {The Scriptures}, if these things were thus so. And many from them believed, and thus, also from the Yawnaye {the Greeks}, many gabre {men}, and many notable neshe {women}.</p> <p>And the brethren immediately, on the same night, sent away Paul and Silas to the city of Berea. And when they came there, they entered into the synagogue of the Jews.</p>
Original Aramaic NT	<p>For the Jews there were more liberal than the Jews of Thessalonica; and they gladly heard the word from them daily, and searched from the scriptures whether these things were so.</p> <p>And many of them believed; and so likewise of the Greeks, many men, and women of note.</p> <p>But the brethren immediately that night sent Paulus and Shila to the city Berea. And when they came there, they were entering a synagogue of the Jews.</p> <p>For those Jews who were there were nobler than those Jews who were in Thessalonica, and they were hearing gladly from the word every day while they were distinguishing from Scripture whether these things were so.</p> <p>And many of them believed, and so also of the Greeks, many men and notable women.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And the brothers straight away sent Paul and Silas away by night to Beroea: and they, when they came there, went to the Synagogue of the Jews.</p> <p>Now these were more noble than the Jews of Thessalonica, for they gave serious attention to the word, searching in the holy Writings every day, to see if these things were so.</p> <p>And a number of them had faith, and no small number of the Greek women of high position and of the men.</p>
Bible in Worldwide English	<p>That night the Christian brothers sent Paul and Silas to the town of Berea. When they reached there, they went into the Jews meeting place. The people in Berea were better than the people of Thessalonica. They were glad to listen to Paul's words. Every day they studied the holy writings to see if what Paul said was right. Through this, many of them believed. Some of the leading women of the Greek people and some of the men also believed.</p>
Easy English	<p>Many people in Berea believe Paul's message</p> <p>As soon as it became dark, the believers in Thessalonica sent Paul and Silas away to Berea. When they arrived in that town, they went to the Jewish meeting place. The Jewish people in Berea were better than the people in Thessalonica. They were happy to listen carefully to Paul. Every day they also studied the Bible. They wanted to know if Paul's message was true. Many of the Jewish people in Berea believed the good news about Jesus. Many Greek men and some important Greek women also believed in Jesus.</p>
Easy-to-Read Version–2008	<p>That same night the believers sent Paul and Silas to another city named Berea. When they arrived there, they went to the Jewish synagogue. The people in Berea were more open-minded than those in Thessalonica. They were so glad to hear the message Paul told them. They studied the Scriptures every day to make sure that what they heard was really true. The result was that many of them believed, including many important Greek women and men.</p>
God's Word™	<p>Immediately when night came, the believers sent Paul and Silas to the city of Berea. When Paul and Silas arrived in the city of Berea, they entered the synagogue. The people of Berea were more open-minded than the people of Thessalonica. They</p>

Good News Bible (TEV)	<p>were very willing to receive God's message, and every day they carefully examined the Scriptures to see if what Paul said was true. Many of them became believers, and quite a number of them were prominent Greek men and women.</p> <p>As soon as night came, the believers sent Paul and Silas to Berea. When they arrived, they went to the synagogue. The people there were more open-minded than the people in Thessalonica. They listened to the message with great eagerness, and every day they studied the Scriptures to see if what Paul said was really true. Many of them believed; and many Greek women of high social standing and many Greek men also believed.</p>
J. B. Phillips	<p>—followed by encouragement at Berea</p> <p>Without delay the brothers despatched Paul and Silas off to Berea that night. On their arrival there they went to the Jewish synagogue. The Jews proved more generous-minded than those in Thessalonica, for they accepted the message most eagerly and studied the scriptures every day to see if what they were now being told were true. Many of them became believers, as did a number of Greek women of social standing and quite a number of men.</p>
The Message	<p>Berea</p> <p>That night, under cover of darkness, their friends got Paul and Silas out of town as fast as they could. They sent them to Berea, where they again met with the Jewish community. They were treated a lot better there than in Thessalonica. The Jews received Paul's message with enthusiasm and met with him daily, examining the Scriptures to see if they supported what he said. A lot of them became believers, including many Greeks who were prominent in the community, women and men of influence.</p>
NIRV	<p>Paul and Silas Are Sent to Berea</p> <p>As soon as it was night, the believers sent Paul and Silas away to Berea. When they arrived, they went to the Jewish synagogue. The Berean Jews were very glad to receive Paul's message. They studied the Scriptures carefully every day. They wanted to see if what Paul said was true. So they were more noble than the Thessalonian Jews. Because of this, many of the Berean Jews believed. A number of important Greek women also became believers. And so did many Greek men.</p>
New Life Version	<p>Paul and Silas Go to Berea</p> <p>At once the Christians sent Paul and Silas away at night to the city of Berea. When they got there, they went to the Jewish place of worship. These Jews were more willing to understand than those in the city of Thessalonica. They were very glad to hear the Word of God, and they looked into the Holy Writings to see if those things were true. Many of them became Christians. Some of them were respected Greek women and men.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>BEREA: A TOWN OF OPEN-MINDED JEWS</p> <p>Believers rushed Paul and Silas out of town that very night. The group sent them to the neighboring town of Berea. [5] When Paul and Silas got there, they went to the synagogue where Jews meet. Jews in Berea were a lot more open-minded than those in Thessalonica. These Jews were excited to hear the message. They eagerly studied relevant passages in the Bible, to make sure Paul and Silas weren't lying to them. As a result, a lot of the Jews became believers. So did some of the town's leading non-Jewish women and men.</p>
Contemporary English V.	<p>⁵17:10 Berea, today known as Veria, was about a 40-mile (65-km) walk west of Thessalonica—a two-day trip.</p> <p>That same night the Lord's followers sent Paul and Silas on to Berea, and after they arrived, they went to the Jewish meeting place. The people in Berea were much nicer than those in Thessalonica, and they gladly accepted the message. Day after</p>

	day they studied the Scriptures to see if these things were true. Many of them put their faith in the Lord, including some important Greek women and several men.
Goodspeed New Testament	The brothers sent Paul and Silas away immediately, in the course of the following night, to Berea. On arriving there they went to the Jewish synagogue. The Jews there were more high-minded than those at Thessalonica, and received the message with great eagerness and studied the Scriptures every day, to find out whether it was true. Many of them became believers and so did no small number of Greek women of position, and men too.
The Living Bible	That night the Christians hurried Paul and Silas to Berea, and, as usual, <i>[as usual, implied.]</i> they went to the synagogue to preach. But the people of Berea were more open-minded than those in Thessalonica, and gladly listened to the message. They searched the Scriptures day by day to check up on Paul and Silas' statements to see if they were really so. As a result, many of them believed, including several prominent Greek women and many men also.
New Berkeley Version New Living Translation	. Paul and Silas in Berea That very night the believers sent Paul and Silas to Berea. When they arrived there, they went to the Jewish synagogue. And the people of Berea were more open-minded than those in Thessalonica, and they listened eagerly to Paul's message. They searched the Scriptures day after day to see if Paul and Silas were teaching the truth. As a result, many Jews believed, as did many of the prominent Greek women and men.
The Passion Translation	That night the believers sent Paul and Silas off to the city of Berea, where they once again went into the synagogue. They found that the Jews of Berea were of more noble character and much more open minded than those of Thessalonica. They were hungry to learn and eagerly received the word. Every day they opened the scrolls of Scripture to search and examine them, to verify that what Paul taught them was true. <i>A large number of Jews became believers in Jesus,</i> along with quite a few influential Greek women and men.
Plain English Version	Paul told people in Beria about Jesus Then, that same night, the Thessalonica Christians sent Paul and Silas out of their town, to another town called Beria. As soon as Paul and Silas got to that town, they went to the Jewish meeting house to talk to the people there. The Jewish people that lived in Beria listened to the message about Jesus, and they wanted to hear more, and they thought about it carefully. They were not like the Jews in Thessalonica. The Beria people read God's book every day to find out if Paul's message was true. So a lot of those Jewish people believed in Jesus, and some of the important women and men that were not Jews believed in Jesus too.
UnfoldingWord Simplified T.	So that same night, the believers sent Paul and Silas out of Thessalonica to the town of Berea. When Paul and Silas arrived there, they went to the Jewish meeting place. Most of the Jews in Thessalonica had not been willing to listen to God's message, but the Jews who lived in Berea were very willing to listen, so they listened closely to the message about Jesus. Every day they read the scriptures for themselves to find out if what Paul said about Jesus was true. Because of Paul's teaching, many of the Jewish people believed in Jesus, and also some of the important non-Jewish women and many non-Jewish men believed in him.
William's New Testament	That night at once the brothers sent Paul and Silas away to Berea, and on arriving there they went to the Jewish synagogue. The Jews there were better disposed than those in Thessalonica, for they welcomed the message with all eagerness and carried on a daily study of the Scriptures to see if Paul's message was true. Many of them came to believe, and not a few distinguished Greek women and men.

Partially literal and partially paraphrased translations:

American English Bible	<p>Then that night, the brothers sent Paul and Silas off to Berea. Well [upon arriving in Berea], they went into the Jewish synagogue. And there they found the people to be more noble-minded than those in Thessalonica, because they eagerly welcomed the word and studied the Scriptures each day to make sure that the things [they were being told] were true.</p> <p>So, many of them became believers, as did a number of the prominent Greek women and quite a few of the men.</p>
Beck's American Translation Breakthrough Version	<p>The brothers right away sent both Paul and Silas off through the night to Berea, certain men who, when they showed up, were going into the synagogue of the Jewish <i>people</i>. These were a better family line than the people in Thessalonica, some who accepted the message with every <i>bit of</i> eagerness, daily investigating the <i>Old Testament</i> writings whether this is how it has these things. So certainly many from them trusted, both the proper Greek women and more than a few men.</p>
Len Gane Paraphrase	<p>The brethren immediately sent Paul and Silas away at night to Berea. When they got there, they went into the Jewish synagogue. These were more noble than those in Thessalonica in that they received the Word with a willingness of mind and searched the Scriptures daily. Therefore many of them believed, even the women--the nobility--who were Greeks and quite a few men.</p>
A. Campbell's Living Oracles	<p>But the brethren immediately sent away Paul and Silas, by night, to Berea: and when they came thither, they went into the synagogue of the Jews. Now these were of a more noble disposition than those of Thessalonica: for they received the word with all readiness of mind, daily examining the scriptures, whether those things were so. Many of them, therefore, believed; both of the Grecian women of considerable rank, and of the men not a few.</p>
New Advent (Knox) Bible	<p>Thereupon the brethren sent Paul and Silas away by night to Beroea; where, as soon as they arrived, they made their way to the Jewish synagogue. These were of a better breed than the Thessalonians; they welcomed the word with all eagerness, and examined the scriptures, day after day, to find out whether all this was true; so that many of them learned to believe, as certain Greek women of fashion did, and not a few of the men as well.</p>
NT for Everyone	<p>Paul reaches Athens</p> <p>The Christians in Thessalonica quickly sent Paul and Silas on, by night, to Beroea. When they got there, they went to the Jewish synagogue. The people there were more generous in spirit than those in Thessalonica. They received the word with considerable eagerness, searching the scriptures day by day to see if what they were hearing was indeed the case. Many of them became believers, including some of the well-born Greek women, and quite a few men.</p>
20 th Century New Testament	<p>That very night the Brethren sent Paul and Silas off to Beroea; and on reaching that place, they went to the Jewish Synagogue. These Jews of Beroea were better disposed than those in Thessalonica, for they welcomed the Message with great readiness, and daily examined the Scriptures to see if what was said was true. As a consequence, many of them became believers in Christ, besides a considerable number of Greek women of position, and of men also.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>The Bereans Search the Scriptures</p> <p>As soon as it was night, the brothers and sisters sent Paul and Silas away to Berea. Upon arrival, they went into the synagogue of the Jews. The people here were of more noble character than those in Thessalonica, since they received the word with eagerness and examined [Or <i>asked about</i>] the Scriptures daily to see if these things were so. Consequently, many of them believed, including a number of the prominent Greek women as well as men.</p>
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Revised Ferrar-Fenton Bible **Journey to Athens.**

So the brethren at once sent both Paul and Silas off to Berea during the night; and arriving there, they entered the Jewish synagogue. Now these people were better disposed than the Thessalonians; they accepted the message with hearty good-will, examining the Scriptures daily, so as to verify the statements. Many from among them therefore believed; including Grecian women of rank, as well as not a few of the men.

Free Bible Version

The believers had Paul and Silas leave for Berea that very night. When they arrived in Berea they went to the Jewish synagogue. The people there had a better attitude than those in Thessalonica in that they were very quick to accept the word, and every day they examined the Scriptures to make sure what they were told was right. As a result many of them became believers, along with some highly-placed Greek women and men.

God's Truth (Tyndale)

And the brethren immediately sent away Paul and Silas by night unto Berrea. Which when they were come over there, they entered into the Synagogue of the Jews. These were the noblest of birth among them of Thessalonica, which received the word with all diligence of mind, and searched the scriptures daily whether those things were even so. And many of them believed: also of worshipful women which were Greeks, and of men not a few.

International Standard V

Paul and Silas in Berea

That night the brothers immediately sent Paul and Silas away to Berea. When they arrived, they went into the Jewish synagogue. These people were more receptive than those in Thessalonica. They were very willing to receive the message, and every day they carefully examined the Scriptures to see if those things were so. Many of them believed, including a large number of prominent Greek women and men.

Montgomery NT

Now the brothers sent Paul and Silas away by night to Berea. When they got there they betook themselves to the Jewish synagogue. The Jews of Berea were more noble than those in Thessalonica, in that they very readily received the message with all readiness of mind, and day after day searched the Scriptures to see whether these things were so. So many of them became believers, and so did not a few Greeks, women of honorable estate, and men.

Riverside New Testament

The brethren immediately sent off Paul and Silas in the night to Berea. They on arrival went into the synagogue of the Jews. These people were nobler than those in Thessalonica. They welcomed the message with all readiness and examined the Scriptures daily to see whether these things were so. Consequently many of them believed, and also not a few Greeks; women of high standing and men.

Weymouth New Testament

The brethren at once sent Paul and Silas away by night to Berea, and they, on their arrival, went to the synagogue of the Jews. The Jews at Berea were of a nobler disposition than those in Thessalonica, for they very readily received the Message, and day after day searched the Scriptures to see whether it was as Paul stated. As the result many of them became believers, and so did not a few of the Greeks--gentlewomen of good position, and men.

Worsley's New Testament

And the brethren immediately sent away Paul and Silas by night to Berea: who, when they were come thither, went into the synagogue of the Jews. These were more ingenuous than those at Thessalonica; for they received the word with all readiness of mind, searching the scriptures daily, whether these things were so. And therefore many of them believed: and of the Grecian women of quality, and of men likewise not a few.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) As soon as night fell, the believers sent Paul and Silas off to Berea. On their arrival they went to the Jewish synagogue. Its members were more open-minded than

those in Thessalonica and welcomed the message with great enthusiasm. Each day they examined the Scriptures to see if these things were so. Many of them came to believe, as did numerous influential Greek women, and many men as well.

The Heritage Bible

And the brothers immediately sent Paul and Silas away through the night to Berea, who arriving went into the synagogue of the Jews.

And these were more noble than those in Thessalonica, in that they received the word with all eager passion, and examined the Scriptures daily, if they¹¹ have these things in this way.

Therefore many of them in fact believed, and of well respected Greek women and men, absolutely not a few.

¹¹ 17:11 they = the Scriptures.

New American Bible (2011)

Paul in Berea.

The brothers immediately sent Paul and Silas to Berea during the night. Upon arrival they went to the synagogue of the Jews. These Jews were more fair-minded than those in Thessalonica, for they received the word with all willingness and examined the scriptures daily to determine whether these things were so.^e Many of them became believers, as did not a few of the influential Greek women and men. e. [17:11] Jn 5:39.

Revised English Bible—1989

As soon as darkness fell, the members of the congregation sent Paul and Silas off to Berea; and, on arrival, they made their way to the synagogue. The Jews here were more fair-minded than those at Thessalonica: they received the message with great eagerness, studying the scriptures every day to see whether it was true. Many of them therefore became believers, and so did a fair number of Gentiles, women of standing as well as men.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But as soon as night fell, the brothers sent Sha'ul and Sila off to Berea.

As soon as they arrived, they went to the synagogue. Now the people here were of nobler character than the ones in Thessalonica; they eagerly welcomed the message, checking the Tanakh every day to see if the things Sha'ul was saying were true. Many of them came to trust, as did a number of prominent Greek women and not a few Greek men.

Hebraic Roots Bible

But the brothers at once sent both Paul and Silas to Berea during the night; who having arrived went into the synagogue of the Jews. And these were more noble than those in Thessalonica, for they received the Word with all readiness, daily examining the Scriptures if these things are so. And many of them believed; and so likewise of the Greeks, many men, and notable women.

Holy New Covenant Trans.

That same night the brothers sent Paul and Silas to another town named Berea. In Berea Paul and Silas went to the Jewish house of worship. These Jews were better people than the ones in Thessalonica. These Jews were very happy to listen to the things which Paul and Silas said. They wanted to know whether these things were true or not. They studied the Scriptures every day. Many of these Jews believed. Many important Greek men and women also believed.

The Scriptures 2009

And the brothers immediately sent Sha'ul and Silas away by night to Beroia, who, having come, went into the congregation of the Yehudim.

Now these were more noble than those in Thessalonike, who received the word with great eagerness, and searched the Scriptures daily, if these words were so.

Then many of them truly believed, and also not a few of the Greeks, decent women as well as men.

Tree of Life Version

As soon as it was night, the brothers sent Paul and Silas to Berea. Upon arrival, they made their way to the Jewish synagogue.

Now these were more noble-minded than those in Thessalonica, because they received the message with goodwill, searching the Scriptures each day to see whether these things were true.

Therefore many of them believed, as well as quite a few prominent Greek women and men.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Brothers immediately through night send the also paul and the silas to berea Who* Coming to the assembly [of] the jews went These but were Nobler [than] the [men] in thessalonica Who* receive the word with every readiness in day Examining the writings if may have {some things} These so Many [Men] certainly so from them believe and [of] the greeks women [of] the [men] prominent and [of] men not [They] Few {believe}...
Alpha & Omega Bible	THE BRETHREN IMMEDIATELY SENT PAULOS (<i>Paul</i>) AND SILAS AWAY BY NIGHT TO BEREAS, AND WHEN THEY ARRIVED, THEY WENT INTO THE SYNAGOGUE OF THE JEWS. NOW THESE WERE MORE NOBLE MINDED THAN THOSE IN THESSALONICA, FOR THEY RECEIVED THE WORD WITH GREAT EAGERNESS, EXAMINING THE SCRIPTURES (<i>Greek Septuagint Old Testament</i>) DAILY TO SEE WHETHER THESE THINGS WERE SO. THEREFORE MANY OF THEM BELIEVED, ALONG WITH A NUMBER OF PROMINENT GREEK WOMEN AND MEN.
Awful Scroll Bible	And the brothers, well-set-forth direct-away both Paul and Silas, during the night to Berea, which-certain coming-about-near it, were going-out into the drawing-together of the Jews. And these-same were coming-about-acting-well from-within Thessalonica, which-certain welcome the Word with all enraging-before, determining-upon the Writings daily, accordingly whether these-same things would hold the same-as-these. Therefore, surely many of them confide, even the well-mannered women that were Greek, and men, not a few.
exeGeser's companion Bible	ON TO BEREAS And straightway through the night the brothers dispatch Paulos and Silas to Berea: who come and enter the synagogue of the Yah Hudiym - these are more well-birthed than those in Thessalonikee - in that they receive the word with all eagerness and examine the scriptures daily - whether they be thus. So indeed many of them trust; also of well-respected women Hellenists; and of men not a few.
Orthodox Jewish Bible	And, immediately during the lailah, the Achim b'Moshiach sent both Rav Sha'ul and Sila to Berea. When Moshiach's Shlichim arrived, they joined the minyan in the shul. But these Bereans were more noble-minded than the Thessalonians. The Berean Yehudim received the dvar Hashem with all readiness, yom yom (daily) making a chazora (review) and examining and horiva over (analyzing) the Kitvei HaKodesh, to see if these things might be so. [Dt 29:29] Therefore, many of them became Messianic Jews, and also of the chashuve Yevanim, not a few nashim and anashim came to emunah.
Rotherham's Emphasized B.	But the brethren straightway_ during the night sent away both Paul and Silas unto Berea, who_ indeed_ arriving unto the synagogue of the Jews went off;

and ||these|| were more noble than those in Thessalonica, in that they welcomed the word with all' readiness of mind, [daily] searching the Scriptures,—whether these things could be' so. ||Many, therefore, from among them|| believed, and [of the Grecian' women of the higher class, and of men] ||not a few||.

Expanded/Embellished Bibles:

The Amplified Bible

Paul at Berea

The brothers immediately sent Paul and Silas away by night to Berea; and when they arrived, they entered the Jewish synagogue. Now these people were more noble and open-minded than those in Thessalonica, so they received the message [of salvation through faith in the Christ] with great eagerness, examining the Scriptures daily to see if these things were so. As a result many of them became believers, together with a number of prominent Greek women and men.

An Understandable Version

The brothers [then] immediately sent Paul and Silas away at night to Berea [i.e., a town in Macedonia]. When they got there they went into the Jewish synagogue. Now these people [in Berea] had more character than those in Thessalonica because they [not only] received the message with an open mind but [also] examined the [Old Testament] Scriptures every day to see if what they had heard was really true. Many people therefore became believers [in Christ], including a number of leading Greek women and also a number of men.

The Expanded Bible

Paul and Silas Go to Berea

That same night the ·believers [¹ brothers] sent Paul and Silas to ·Berea [ᶜ a Macedonian city to the south] where [¹ upon arriving] they went to the synagogue [¹ of the Jews]. These people were more ·willing to listen [open-minded; fair-minded; noble in character] than the people in Thessalonica. The Bereans ·were eager to hear what Paul and Silas said [¹ eagerly received the word/message] and ·studied [examined] the Scriptures every day to find out if these things were true [ᶜ to confirm Paul's teaching was in line with Scripture]. So, many of them believed, as well as ·many [¹ not a few] ·important [prominent; socially high-standing] Greek women and men [17:4].

Jonathan Mitchell NT

So then the brothers (= fellow believers) immediately sent both Paul and Silas out by (or: through [the]) night into Berea, who, upon arriving unto the synagogue of the Jews, continued being away [there].

Now these folks were (or: existed being) more noble (well-born; = noble-minded and having the character that comes from being raised in a good family) than those in Thessalonica. [They were] folks who received and welcomed the Logos (the Word; the message; the idea) with all eagerness (rushing forward), repeatedly examining again, separating back and sifting up and down the Scriptures – day by day – to determine if these continue having it thus (or: holding it in this way).

Indeed, therefore, many from out of their midst trusted and believed – and from the respectable (those who had good form, decorum, manners and propriety; reputable; may = prominent and influential) Greek women and men, not a few [D reads: a considerable number became loyal].

Syndein/Thieme

And the brethren immediately sent away Paul and Silas by night unto Berea who having arrived went into the synagogue of the Jews.

{Note: As was Paul's custom he went to the Jews first.}

These {the Bereans} were more open minded than those in Thessalonica, in that they received and retained the word with an eagerness of mind, and searched the scriptures daily, if these things had it thus and they wished it was so {4th class condition -they WISH, then after study they know it to be true.}.

{Note: 'Open minded' was erroneously translated noble in some translations. And, the syntax of the Greek indicates that the Bereans were searching the Old

Testament with the purpose of PROVING Paul CORRECT, NOT to prove him wrong as some suggest.}

Therefore many of them believed. Also noble women which were Greeks, and of men, not a few.

{Note: For some reason noble was mistranslated honorable in some bibles. This means the women were from the ranks of the Greek Nobility. Many converts of all sexes, classes, and some were Jews and some were Gentiles . . . is what this is saying.}

Translation for Translators

In Berea, Paul helped many Jews and non-Jews to believe in Jesus.

Acts 17:10-12

So that same night, the believers sent Paul and Silas *out of Thessalonica* to Berea town. When Paul and Silas arrived there, they went to the Jewish meeting place, *on a day when people had gathered there*. The Jews in Thessalonica had not been very willing to listen to God's message, but the Jews who lived in Berea were very willing to listen, so they listened very eagerly to the message *about Jesus*. Every day they read the Scriptures *for themselves* to find out if what Paul said *about the Messiah* was true. As a result, many of the Jewish people believed *in Jesus*, and also some of the important non-Jewish women and many non-Jewish men *believed in him*.

The Voice

The believers waited until dark and then sent Paul and Silas off to Berea. When they arrived, they went to the synagogue.

Though Paul is known as the Emissary to the Gentiles, wherever he goes he proclaims Jesus to the Jews in the synagogue from the Hebrew Scriptures first.

The Jewish people here were more receptive than they had been in Thessalonica. They warmly and enthusiastically welcomed the message and then, day by day, would check for themselves to see if what they heard *from Paul and Silas* was truly in harmony with the Hebrew Scriptures. Many of them were convinced, and the new believers included—as in Thessalonica—quite a few of the city's leading Greek women and important men also.

Bible Translations with Many Footnotes:

Lexham Bible

Paul and Silas in Berea

Now the brothers sent away both Paul and Silas at once, during the night, to Berea. They [Literally “who” (referring to Paul and Silas)] went into the synagogue of the Jews when they [*Here “when ” is supplied as a component of the participle (“arrived”) which is understood as temporal] arrived. Now these were more open-minded than those in Thessalonica. They [Literally “who”] accepted the message with all eagerness, examining the scriptures every day to see if these things were so. Therefore many of them believed, and not a few of the prominent Greek women and men.

NET Bible®

Paul and Silas at Berea

The brothers sent Paul and Silas off to Berea³⁸ at once, during the night. When they arrived,³⁹ they went to the Jewish synagogue.⁴⁰ These Jews⁴¹ were more open-minded⁴² than those in Thessalonica,⁴³ for they eagerly⁴⁴ received⁴⁵ the message, examining⁴⁶ the scriptures carefully every day⁴⁷ to see if these things were so. Therefore many of them believed, along with quite a few⁴⁸ prominent⁴⁹ Greek women and men.

^{38sn} Berea (alternate spelling in NRSV Beroea; Greek Beroia) was a very old city in Macedonia on the river Astraeus about 45 mi (75 km) west of Thessalonica. map For location see JP1-C1; JP2-C1; JP3-C1; JP4-Category #1.

^{39tn} Grk “who arriving there, went to.” Because of the length and complexity of the Greek sentence, the relative pronoun (οἱ τινες, Joitines) has been left untranslated

and a new English sentence begun. The participle παραγενόμενοι (paragenomenoi) has been taken temporally.

^{40sn} See the note on synagogue in 6:9.

^{41tn} Grk “These”; the referent (the Jews in the synagogue at Berea) has been specified in the translation for clarity.

^{42tn} Or “more willing to learn.” L&N 27.48 and BDAG 404 s.v. εὐγεν ς 2 both use the term “open-minded” here. The point is that they were more receptive to Paul’s message.

^{43sn} Thessalonica was a city in Macedonia (modern Salonika).

^{map} For location see JP1-C1; JP2-C1; JP3-C1; JP4-Category #1.

^{44tn} Or “willingly,” “readily”; Grk “with all eagerness.”

^{45tn} Grk “who received.” Here the relative pronoun (“who”) has been translated as a pronoun (“they”) preceded by a semicolon, which is less awkward in contemporary English than a relative clause at this point.

^{46tn} This verb (BDAG 66 s.v. ἀνακρίνω 1) refers to careful examination.

^{47tn} BDAG 437 s.v. ἡμέρα 2.c has “every day” for this phrase in this verse.

^{48tn} Grk “not a few”; this use of negation could be misleading to the modern English reader, however, and so has been translated as “quite a few” (which is the actual meaning of the expression).

^{49tn} Or “respected.”

The Spoken English NT

Paul and Silas Preach in Berea

And the brothers and sisters sent Paul and Silas off that very night^j to Berea.^k When they arrived, they went into the Jewish synagogue. And those folks were more fair-minded^l than the folks in Thessalonica. They accepted the message with total enthusiasm. Every day they were studying the scriptures to see if Paul’s claims were true.^m And lots of them became believers,ⁿ including quite a few well-respected women and men.

^{j.} Lit. “immediately at night.”

^{k.} Prn. ber-ree-a.

^{l.} Lit. “well-bred.”

^{m.} Lit. “They received the word with great eagerness, examining the scriptures daily to see if these things might be so.”

^{n.} Or simply, “believed.”

Wilbur Pickering’s New T.

Berea

Immediately, during the night, the brothers sent both Paul and Silas away to Berea; on arriving they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, in that they received the word with all good-will, examining the Scriptures daily to see whether these things might be so.³ Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men.

(3) So I wonder why Paul wrote to the Thessalonians and not the Bereans.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then the brothers [and sisters] immediately during the night sent both Paul and Silas away to Berea, who having arrived, went into the synagogue of the Jews. Now these were more noble-minded [than] the [ones] in Thessalonica, who received the word with all [fig., great] eagerness, every day examining the Scriptures [to see] if these things might be so. Therefore, many of them indeed believed, and not a few [fig., and a large number] of the prominent Greek women and men.

Benjamin Brodie’s trans. Then the brethren immediately sent Paul and Silas away at night to Berea, who, when they arrived, went into the synagogue of the Jews. Now, these men were openminded [spiritual aristocracy] compared to those in Thessalonica, who were such that they welcomed the Word with all readiness, daily

	<p>examining and investigating the Scriptures [diligent research], to determine if these things were so.</p> <p>Consequently, many of them indeed came to believe, especially prominent [high social standing], Greek women, and not a few men .</p>
Charles Thomson NT	<p>Now the brethren had immediately sent away Paul and Silas by night to Berea, where being arrived, they went into the synagogue of the Jews.</p> <p>Now these were of a more generous disposition than those of Thessalonica. They received the word with all readiness, daily examining the scriptures whether these things were so,</p> <p>and accordingly many of them believed, and of the Grecian women of rank, and of the men not a few.</p>
Context Group Version	<p>And the brothers immediately sent away Paul and Silas by night to Berea: who when they had come there went into the community center of the Judæans. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so. Many of them therefore trusted; also of the Hellenist women of honorable status, and of men, not a few.</p>
Legacy Standard Bible	<p>In Berea</p> <p>And the brothers immediately sent Paul and Silas away by night to Berea, and [Lit <i>who</i>] when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received [Lit <i>who received</i>] the word with great [Lit <i>all</i>] eagerness, examining the Scriptures [Or <i>inquiring about the Scriptures</i>] daily to see whether these things were so. Therefore many of them believed, along with not a few prominent Greek women and men.</p>
Literal Standard Version	<p>And the brothers immediately, through the night, sent forth both Paul and Silas to Berea, who having come, went into the synagogue of the Jews;</p> <p>and these were more noble than those in Thessalonica, they received the word with all readiness of mind, examining the Writings every day [to see] whether those things were so;</p> <p>therefore, many of them, indeed, believed, and not a few of the honorable Greek women and men.</p>
Modern English Version	<p>The Apostles in Berea</p> <p>The brothers immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. These were more noble than those in Thessalonica, for they received the word with all eagerness, daily examining the Scriptures, to find out if these things were so. Therefore many of them believed, including honorable Greek women and many Greek men.</p>
Modern Literal Version 2020	<p>Now the brethren immediately sent out both Paul and Silas through the night to Berea, who, <i>after</i> they came* there, went-forth into the synagogue of the Jews.</p> <p>Now these <i>Jews</i> were noble more than the ones in Thessalonica, those who accepted the word with all eagerness, examining the Scriptures every day, to see if these things hold <i>up</i> so.</p> <p>Therefore indeed, many out-of them believed; also not <i>just</i> a few of the Greeks from the prominent women and men.</p>
New Matthew Bible	<p>And the brethren immediately sent away Paul and Silas by night to Berea. When they arrived there, they entered into the synagogue of the Jews. These were the noblest of birth among those of Thessalonica, and received the word with all diligence of mind, and searched the scriptures daily, whether those things were so. And many of them believed; also noble women who were Greek, and men not a few.</p>
Niobi Study Bible	<p>Ministering at Berea</p> <p>And the brethren immediately sent away Paul and Silas by night unto Berea, who arriving there, went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the Word with allreadiness of mind and</p>

Revised Geneva Translation

searched the Scriptures daily to see whether those things were so. Therefore many of them believed, also honorable women who were Greeks, and of men not a few. And the brothers immediately sent away Paul and Silas to Berea by night. And when they had gotten there, they entered into the synagogue of the Jews.

Also, these were more noble men than those at Thessalonica. They received the word with all readiness, and searched the Scriptures daily, whether those things were so.

Worrell New Testament

Therefore many of them believed, and honorable Greek women, and not a few men. But the brethren straightway sent away both Paul and Silas by night to Berea; who, indeed, having arrived, went into the synagogue of the Jews. And these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so. Many, of them, therefore, believed; also, of the reputable Grecian women, and of men, not a few.

The gist of this passage:

That night, Paul and Silas left Thessalonica and traveled to Berea. The overall response of the Bereans was more positive than the response in Thessalonica.

10-12

Acts 17:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80
eutheôs (εὐθέως) [pronounced yoo-THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
diá (διὰ) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
ekpémpō (ἐκπέμπω) [pronounced ek-PEHM-poe]	<i>to send (out, away, forth); to despatch</i>	3 rd person plural, aorist active indicative	Strong's #1599
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 17:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
Paûlos (Παῦλος) [pronounced <i>POW-</i> <i>loss</i>]	<i>small, little; transliterated, Paul,</i> <i>Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that;</i> <i>indeed, but, along with, while</i>	conjunction	Strong's #2532
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the;</i> <i>for the benefit [advantage] of; for the</i> <i>disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Silas (Σίλας) [pronounced <i>SEE-las</i>]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; accusative case	Strong's #4609
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to,</i> <i>for, for the purpose of, for the sake of,</i> <i>on account of; against</i>	directional preposition	Strong's #1519
Béroia (Βέροια) [pronounced <i>BEHR-oy-</i> <i>ah</i>]	<i>well watered; transliterated, Berea,</i> <i>Beroia</i>	feminine singular proper noun; a location; accusative case	Strong's #960

Translation: Immediately, at night, the brothers sent out both Paul and Silas to Berea,...

When Paul ran into trouble in this or that city, it was typical for him to leave. Very often, he would leave surreptitiously (although he did return to some of those cities). In many cases, there were enough in the city to threaten his safety; and he would move on from there, if that was the case.

Primarily, Paul's job, to begin with, was to present the gospel as associated with the Scriptures. As his understanding increased, so would his teaching and writing.

Acts 17:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced <i>HOIT-</i> <i>een-ehs</i>]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748

Acts 17:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παράγινομαι) [pronounced <i>pahr-ahg-EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #3854
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sunagôgê (συναγωγή) [pronounced <i>soon-ag-oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, accusative case	Strong's #4864
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; nominative case	Strong's #2453
ápeimi (ἄπειμι) [pronounced <i>AP-ī-mee</i>]	<i>to go (away), to depart</i>	3 rd person plural, imperfect indicative	Strong's #549

Even though this is one tiny verb, it is translated differently than it ought to be in most translations. Most of the time when I speak to textual problems, they are very minor and have little or no effect on the passage.

Translation: ...who, having arrived at the Jewish synagogue, went into [it].

The difficult part of this verse is the verb, ápeimi (ἄπειμι) [pronounced *AP-ī-mee*], which is generally said to mean, *to go (away), to depart*. Interestingly enough, it is not translated that way. This verb is almost universally translated, *went into, to go into* by the most literal translations (for instance, the Modern Literal Translation 2020, the ESV, Green's Literal translation, Webster and the World English Bible). The verb itself is made up of the preposition *apó* (ἀπό) [pronounced *aw-PO*], which means *from, away from, by*. Strong's #575. It is combined with the verb *eimi* (εἶμι) [pronounced *eye-ME*], which means *to be, is, was, will be; am; to exist; to stay; to take place, to occur; to be present [available]*. Strong's #1510. There are common verbs which are used to mean, *to go in* and others which mean, *to go out*. Add to this, there is no difference between this verb and Strong's #548, which is, ápeimi (ἄπειμι) [pronounced *AP-i-mee*], which means, *to go away, to depart; to be absent*. The only reason why these might be listed as separate verbs is this verse right here. Strong's #548 is found seven times in the New Testament, and it is nearly always translated, *to be absent, absent*.

So, perhaps there is a problem with the verb here; and perhaps this means that Paul actually did not go inside, but remained outside of the synagogue. A reasonable argument could be made for the meaning of this verb to be, *to be outside, to remain outside, to go outside*. Did Paul, for the first time, not go into a synagogue?

I refer to about 60 translations available in e-sword. The JMNT translated the verb, *continued being away [there]*; the Accurate New Testament: *went*; and the Awful Scroll Bible, *were going-out into*. So if other translators struggled with the actual meaning of this verb, they did not say anything about it (at least, from those translations).

All that being said, the next verse sounds as if Paul and company spoke within the synagogue, and they all reacted favorably to what he had to say.

What could be missing from this context is, *Paul remained outside of the synagogue, speaking; until he was specifically invited in to speak to the people there*. I am obviously inserting a great deal of information here, but that would allow for the normal meaning of that verb.

Acts 17:10 **Immediately, at night, the brothers sent out both Paul and Silas to Berea, who, having arrived at the Jewish synagogue, went into [it].** (Kukis mostly literal translation)

Given that final verb, the best that we can do with a verse like this is speculate why is that verb that and are there missing words or something.

Acts 17:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
eugenês (εὐγενής) [pronounced yoog-EHN-ace]	<i>well born; noble-minded, high in rank, or (figuratively) generous, more noble, nobleman</i>	masculine plural adjective, nominative case	Strong's #2104
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Thessaloníkē (Θεσσαλονίκη) [pronounced thes-sal-on-EE-kay]	<i>victory of falsity; transliterated, Thessalonica, Thessalonika</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #2332

Translation: Now the [people in Berea] are more noble [than] the [ones] in Thessalonica,...

Luke records that the people in Berea (presumably in the synagogue) were eugenês (εὐγενής) [pronounced *yoog-EHN-ace*], which means, *well born; noble-minded, high in rank*, or (figuratively) *generous, more noble, nobleman*. The problem with the religious types in Thessalonica is, they lied to the court and set up a riot which they blamed on Paul and company. That is the very opposite of being noble. Strong's #2104.

We are talking about the overall response here. There was a positive response in Thessalonica and a positive response here in Berea; but the people of Berea are causing fewer problems with Paul.

Acts 17:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced <i>HOIT- een-ehs</i>]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
dechomai (δέχομαι) [pronounced <i>DEKH- om-ahee</i>]	<i>to receive, to accept; to take</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #1209
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG- ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
pantes (πάντες) [pronounced <i>PAHN- tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
prothumía (προθυμία) [pronounced <i>proth-oo- MEE-ah</i>]	<i>willingness; eagerness, zeal, spirit, inclination, readiness of mind, a positive predisposition, alacrity</i>	feminine singular noun, genitive/ablative case	Strong's #4288

Translation: ...as they [lit., *who*] received the teaching [of Paul and Silas] with all willingness [of mind].

The people were more willing to receive the teaching (literally, *the word*) of Paul. In fact, they received it *with all willingness*. This struck the exact right chord with the people in Berea. Both Jews and gentiles, men and women, are responding positively to Paul's **gospel message**.

Acts 17:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
<p>This neuter singular definite article (which could also be seen as a masculine singular definite article) has nothing whatsoever to attach itself to. Not in v. 11c, which has a feminine singular noun, a masculine plural participle, a feminine plural noun and a neuter plural demonstrative pronoun. The only thing this might be matched to is the masculine singular noun logos (λόγος, ου, ό) [pronounced LOHG-ohss], from v. 11b. Usually when a noun is carried over without naming it, the definite article is in the same case; but here, that is not the case.</p>			
<p>Once and awhile, a lonely definite article might be understood to affix itself to an infinitive verb, but we do not have that here.</p>			
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
<p>Literally, this means, <i>according to a day</i>. This is variously translated, <i>daily, day-by-day, every day, each day</i>.</p>			
anakrínō (ἀνακρίνω) [pronounced aw-nah-KREE-noh]	<i>examining in order to pass a judicial sentence, examining accurately or carefully, inquiring, asking questions</i>	masculine plural, present active participle, nominative case	Strong's #350
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
graphai (γραφαί) [pronounced graf-ĭ]	<i>writings, things written; Holy Writ, the Scriptures, used to denote either the book itself, or its contents</i>	feminine plural noun; accusative case	Strong's #1124
ei (εἰ) [pronounced ĭ]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
<p>With the indicative mood, this expresses a 1st class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i></p>			
echō (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active optative	Strong's #2192
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Acts 17:11c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Translation: [Then], every day, they kept examining the Scriptures [to determine] if the [Scriptures] kept on having these things [that Paul and Silas taught] in this [same] way.

If I wanted to be more literal, with fewer additional words, I might translate this, *Every day, they kept examining the Scriptures [to see] if the [word (of Paul)] has these things in this manner.* Again, to give this a more literal translation may seem more difficult to understand; and most literal translations took the easy way out here.

The Berean have access to the Scriptures; and they know the word which Paul taught them. They check these Scriptures to see if that word is found in those Scriptures.

There are times when a person has to filter out some of the noise and personally contend with some specific issues. They heard what Paul had to say—apparently, despite his high squeaky voice (as Paul is purported to have), he could give affecting messages (certainly this would be through the power of the Holy Spirit). So, they people heard these messages, they were moved by them; but, they decided to look into the matter more thoroughly on their own. It is possible that they gathered as a group, reiterated the things which Paul said, and then worked on looking them up.

Acts 17:11 *Now the [people in Berea] are more noble [than] the [ones] in Thessalonica, as they [lit., who] received the teaching [of Paul and Silas] with all willingness [of mind]. [Then], every day, they kept examining the Scriptures [to determine] if the [Scriptures] kept on having these things [that Paul and Silas taught] in this [same] way.* (Kukis mostly literal translation)

The people of Berea gave Paul more of a chance than did the people in Thessalonica. They were on positive signals towards the gospel and whatever addition information which Paul taught, but they felt like they need to check our the information more carefully on their own. This is not **negative volition** on their part; they are just being careful about how they respond.

Bear in mind that this is only Paul's second missionary tour; he did not travel this far before; and he is not well-known as Peter or Barnabas might be.

Acts 17:11 *Now the [people in Berea] are more noble [than] the [ones] in Thessalonica, as they [lit., who] received the teaching [of Paul and Silas] with all willingness [of mind]. [Then], every day, they kept examining the Scriptures [to determine] if the [Scriptures] kept on having these things [that Paul and Silas taught] in this [same] way.* (Kukis mostly literal translation)

We do not know where exactly they are examining the Scriptures. People did not have a copy of any book of the Bible laying around their homes at this time. But, there is the synagogue; so it would make sense for them to remain open, after all of the synagogue stuff is done, and allow the people there to use the synagogue like a library. They could ask for the book of Isaiah or Daniel or Zechariah; and then view these works in the light of what Paul has said. What would happen, much of the time is, they would hear the gospel message from Saul; they would go

Acts 17:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	masculine plural adjective; nominative case	Strong's #4183
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, *now when, therefore indeed, then indeed, so then, so when, surely, so indeed*. Acts 8:25.

ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.

autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person plural, aorist active indicative	Strong's #4100

Translation: Many from them, therefore, believed;...

As a result of Paul's messages, and the people comparing them to the existing Scriptures, they believed in Jesus and, as a result, were born again. Often, this took place when Paul was not even there. They remember what Paul said, they look that passage up; and then they believe.

Application: When someone is listening to your presentation of the gospel message, you do not need to pressure them for a response; and certain not require them to raise their hand or walk down the aisle. People are saved by believing in Jesus Christ, and this occurs inside a person. In this occasion, the people are hearing the gospel message from Paul, but then they are going back home to check his sources out more thoroughly. That would logically mean, some people heard the gospel message, but did not actually respond to it until 5 hours later or 8 hours later when they are able to check the Scriptures.

Acts 17:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 17:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
Hellēnides (Ἑλληνίδες) [pronounced hel-lay-DEHS]	<i>a Grecian women, a female Greeks; gentile women; non-Jewish women</i>	feminine singular proper noun; a grouping; genitive/ablative case	Strong's #1674
gunaikes (γυναῖκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; genitive/ablative case	Strong's #1135
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
euschēmōn (εὐσχήμων) [pronounced yoo-SHAY-mone]	<i>prominent; proper, honourable, influential, wealthy, respectable, noble (in rank); well-formed, shapely, comely; (figuratively) decorous</i>	masculine plural adjective, genitive/ablative case	Strong's #2158

Translation: ...including prominent Grecian women...

There were some prominent, influential, wealthy Grecian women there who believed in Jesus as well.

Acts 17:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
andres (ἄνδρες) [pronounced AHN-drehz]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; genitive/ablative case	Strong's #435
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
oligos (ὀλίγος) [pronounced ol-EE-gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	masculine plural adjective, nominative case	Strong's #3641

Translation: ...and not a few men.

It reads here the *not a few men* also believed in the Lord. This means, a significant number of men believed; but perhaps fewer than the number of women. Given what was said about the women, it would be reasonable to suppose that these are mostly Grecian men, some of whom were wealthy and influential.

Acts 17:12 *Many from them, therefore, believed; including prominent Grecian women and not a few men.* (Kukis mostly literal translation)

In Berea, there was a good response from the people (meaning, many believed in Jesus). There were a number of well known and influential Grecian women. There were also a large number of men.

Acts 17:10–12 *Immediately, at night, the brothers sent out both Paul and Silas to Berea, who, having arrived at the Jewish synagogue, went into [it]. Now the [people in Berea] are more noble [than] the [ones] in Thessalonica, as they [lit., who] received the teaching [of Paul and Silas] with all willingness [of mind]. [Then], every day, they kept examining the Scriptures [to determine] if the [Scriptures] kept on having these things [that Paul and Silas taught] in this [same] way. Many from them, therefore, believed; including prominent Grecian women and not a few men.* (Kukis mostly literal translation)

Paul, as was his custom, went to the Jews of the city first, going to the Jewish synagogue. They listened to him teach the Word of God and they double-checked his references.

There were also Greeks who responds favorably to Paul's teaching, but nothing is said here about the gentile venue (s) where Paul went. Was this the result of simply going to the Jewish synagogue? Logically, I would think not; but the record here does not give us any additional information.

Acts 17:10–12 *That night, the fellows believers helped both Paul and Silas escape Thessalonica and go to Berea. They came to the Jewish synagogue and went inside to teach. It turns out that the people in Thessalonica were more open-minded and more positive towards the teaching of Paul and Silas. After each session, they would daily search the Scriptures to see if the things taught by Paul were in them. As a result, many of them believed, including some prominent Grecian women and a significant number of men.* (Kukis paraphrase)

There is something which bears discussion here, and that is the concept of **Church Age** doctrine and Paul's missionary work. The book of Acts is a record of what took place at the beginning of the Church Age, and is not filled with Church Age doctrine specifically. So far, it appears that the filling of the Holy Spirit is about the only Church Age doctrine found in this book; and it is certainly different than the experience of the new believer today.

A little bit of an explanation should help to clarify what is happening. Paul is reaching out to many Jews, as well as to gentiles, and presenting them the gospel message, and basing this upon the existing Scriptures (which we call the Old Testament) and the public ministry of Jesus.

What is Paul not teaching yet? Let me suggest a number of things: **dispensations**, the universal priesthood of the believer, the temporary setting aside of nation Israel, etc. The people to whom Paul is speaking is ready for the gospel of Jesus Christ. They are not quite ready to hear about a whole new system of worship. Paul himself is not there either. Those doctrines I just mentioned—these are not a part of Paul's teaching and they are not in Paul's **soul** right now. Paul knows the gospel; he know the Old Testament; he knows the crucifixion, resurrection and ascension of the Lord; and this is what he speaks about.

As time goes on, Paul is going to be able to recognize some very specific differences between the age which has passed (the Age of Israel) and the age which is beginning (the Church Age). He is not there yet; and teaching this would simply confused a lot of people and even muddy up the water. This transition takes time.

Now when knew the [ones] from the Thessalonica, [the] Jews that, even in Berea was proclaimed by the Paul the word of the God, they went also there, moving and agitating the crowds. Now immediately, then the Paul sent forth the brothers to travel towards the sea. Stayed not only the Silas and [also] the Timothy there.

Acts
17:13–14

Now when the Jews from Thessalonica knew that, even in Berea, Paul had proclaimed the word of God, they also went there, inciting and agitating the crowds. Immediately, then, the brothers sent Paul out to travel toward the sea. [However,] both Silas and Timothy stayed there [in Berea].

Now, when the Jews from Thessalonica found out that Paul was proclaiming the word of God in Berea, they also traveled there in order to incite and agitate the crowds against Paul. Immediately recognizing what was taking place, fellow believers in Berea help Paul to leave the city and travel toward the sea. Nevertheless, both Silas and Timothy remained behind in Berea.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now when knew the [ones] from the Thessalonica, [the] Jews that, even in Berea was proclaimed by the Paul the word of the God, they went also there, moving and agitating the crowds. Now immediately, then the Paul sent forth the brothers to travel towards the sea. Stayed not only the Silas and [also] the Timothy there.
Complete Apostles Bible	But when the Jews from Thessalonica learned that the word of God was proclaimed by Paul in Berea, they came there also, agitating the crowds. Then immediately the brothers sent Paul away, to go toward the sea; but both Silas and Timothy remained there.
Douay-Rheims 1899 (Amer.)	And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude. And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there.
Holy Aramaic Scriptures	And when the Yehudaye {the Judeans/the Jews}, those who were from Thesaluniqui {Thessalonica} knew that The Miltheh d'Alaha {The Word of God} had been Proclaimed from Paulus {Paul} in Berua {Berea} city, they also came unto there, and didn't cease being troubling and agitating to men. And The Brothers removed Paulus {Paul}, so that he should go down unto the sea, and Shiyla {Silas} and Timatheus {Timothy} remained in the city.
James Murdock's Syriac NT	And when the Jews of Thessalonica had knowledge that the word of God was preached by Paul in the city of Berea, they came thither also, and they ceased not to excite and alarm the people. And the brethren sent away Paul, that he might go down to the sea. But Silas and Timothy abode in that city.
Original Aramaic NT	And when those Jews who were from Thessaloniqua knew that the word of God was preached by Paulus in the city Berea, they came there and did not cease to stir up and to alarm the populace. And the brethren sent Paulus to go down to the sea and Shila and Timotheaus remained in the city.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when the Jews of Thessalonica had news that Paul was preaching the word at Berea, they came there, troubling the people and working them up. So the brothers sent Paul straight away to the sea: but Silas and Timothy kept there still.
Bible in Worldwide English	The leaders of the Jews in Thessalonica heard that Paul told the word of God to the people at Berea. They came to Berea and talked to the people. They said things that made the people very angry against Paul. The Christian brothers sent Paul to the seaside right away. But Silas and Timothy stayed on at Berea.
Easy English	But the Jews in Thessalonica heard news about what Paul was doing in Berea. They heard that he was telling people God's message about Jesus. So some of them went to Berea. They said bad things against Paul to the people there. As a result, a large crowd became angry with Paul. Immediately, the believers in Berea sent Paul away to go to the coast. But Silas and Timothy stayed in Berea.
Easy-to-Read Version—2008	But when the Jews in Thessalonica learned that Paul was telling people God's message in Berea, they came there too. They upset the people and made trouble. So the believers immediately sent Paul away to the coast, but Silas and Timothy stayed in Berea.
God's Word™	But when the Jews in Thessalonica found out that Paul was also spreading God's word in Berea, they went there to upset and confuse the people. The believers immediately sent Paul to the seacoast, but Silas and Timothy stayed in Berea.
Good News Bible (TEV)	But when the Jews in Thessalonica heard that Paul had preached the word of God in Berea also, they came there and started exciting and stirring up the mobs. At once the believers sent Paul away to the coast; but both Silas and Timothy stayed in Berea.
J. B. Phillips	But when the Jews at Thessalonica found out that God's message had been proclaimed by Paul at Berea as well, they came there too to cause trouble and spread alarm among the people. The brothers at Berea then sent Paul off at once to make his way to the sea-coast, but Silas and Timothy remained there.
<i>The Message</i>	But it wasn't long before reports got back to the Thessalonian hard-line Jews that Paul was at it again, preaching the Word of God, this time in Berea. They lost no time responding, and created a mob scene there, too. With the help of his friends, Paul gave them the slip—caught a boat and put out to sea. Silas and Timothy stayed behind.
NIRV	But the Jews in Thessalonica found out that Paul was preaching God's word in Berea. So some of them went there too. They stirred up the crowds and got them all worked up. Right away the believers sent Paul to the coast. But Silas and Timothy stayed in Berea.
New Life Version	The Jews of Thessalonica heard that Paul was preaching the Word of God in Berea. They went there and worked against the missionaries by talking to the people. At once the Christians sent Paul away to the sea-shore. But Silas and Timothy stayed there.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>But back in Thessalonica, Jews found out that Paul was now spreading his version of God's message to their neighbors in Berea. So they came to Berea too. They managed to get the townspeople pretty upset with Paul. Some of the believers escorted Paul out of town and down to the coast. [6] Silas and Timothy, however, stayed behind in Berea.</p> <p>⁶17:14 Berea was about a one-day walk from the coast, about 25 miles (40 km) along the ancient trail. From there, it would have been about a 300-mile (482-kilometer) voyage to Athens by sea, some three or four days with favorable winds.</p>
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Contemporary English V.	When the Jewish leaders in Thessalonica heard that Paul had been preaching God's message in Berea, they went there and caused trouble by turning the crowds against Paul. Right away the followers sent Paul down to the coast, but Silas and Timothy stayed in Berea.
New Berkeley Version	.
New Living Translation	But when some Jews in Thessalonica learned that Paul was preaching the word of God in Berea, they went there and stirred up trouble. The believers acted at once, sending Paul on to the coast, while Silas and Timothy remained behind.
The Passion Translation	When the news reached the Jews in Thessalonica that Paul was now in Berea, preaching the word of God, the troublemakers went there too and they agitated and stirred up the crowds against him. The fellow believers helped Paul slip away to the coast of the Aegean Sea, while Silas and Timothy remained in Berea.
UnfoldingWord Simplified T.	But then the Jews in Thessalonica heard that Paul was in Berea preaching the message from God about Jesus. So they went to Berea and said things to the people there that made them very angry with Paul. Some of the believers in Berea took Paul to the seacoast to go to another city. But Silas and Timothy stayed in Berea.
Plain English Version	Jewish people from Thessalonica made trouble for Paul But the Jewish people in Thessalonica heard that Paul was in Beria telling people God's message about Jesus, so they went to Beria and made trouble for Paul. And they got a lot of other people to make trouble too. So some of the Christian men in Beria took Paul out of that town, but Silas and Timothy stayed in Beria. Those Christian men took Paul down to the sea, and they went on a ship to the city called Athens.
William's New Testament	But when the Jews at Thessalonica learned that God's message had been proclaimed at Berea by Paul, they came there too to excite the masses and stir up a riot. Then the brothers at once sent Paul off to the coast, while Silas and Timothy stayed on there.

Partially literal and partially paraphrased translations:

American English Bible	However, when the Jews in ThesSalonica learned that Paul was also preaching the word of God in Berea, they traveled there to incite and agitate the crowds. 14As a result, the brothers immediately sent Paul off all the way to the sea... However, Silas and Timothy stayed behind.
Beck's American Translation	.
Breakthrough Version	As the Jewish <i>people</i> out of Thessalonica knew that also in Berea God's message was announced by Paul, they also went there, disturbing and upsetting the crowds. Then right away the brothers sent Paul off to be traveling until on the sea. And both Silas and Timothy persisted <i>to do what is right</i> there.
Common English Bible	The Jews from Thessalonica learned that Paul also proclaimed God's word in Berea, so they went there too and were upsetting and disturbing the crowds. The brothers and sisters sent Paul away to the seacoast at once, but Silas and Timothy remained at Berea.
Len Gane Paraphrase	Now when the Thessalonian Jews knew that the word of God was preached by Paul at Berea, they came there too, and agitated up the people. Immediately the brethren sent Paul away as if he were going by sea, but Silas and Timothy still stayed there.
A. Campbell's Living Oracles	But as soon as some of the Jews of Thessalonica understood that the word of God was announced by Paul at Berea, they came thither, also, exciting the populace. And then immediately the brethren sent away Paul, as if he were to go by sea. But Silas and Timothy continued there.
New Advent (Knox) Bible	But now some of the Thessalonian Jews, hearing that the word of God had been preached by Paul at Berea too, came on there, to upset and disturb the minds of

the multitude; whereupon the brethren sent Paul away, to continue his journey up to the coast; Silas and Timothy remained there still.[3]

[3] Berea is close to the sea, and a long way from Athens. It is possible that St Paul started out, following the line of his previous journey, for Dyrrhachium on the west coast of Greece, but for some reason had to change his plans (Rom. 15.19, 22).

NT for Everyone

But when the Jews from Thessalonica knew that the word of God had been proclaimed by Paul in Berea, too, they came there as well, stirring up trouble and whipping up the crowd. So the Christians quickly sent Paul away as far as the seacoast, while Silas and Timothy remained behind.

20th Century New Testament

But, when the Jews of Thessalonica found out that God's Message had been delivered by Paul at Berea, they came there too, exciting and disturbing the minds of the people. Immediately upon that, the Brethren sent Paul off on his way to the sea coast, but both Silas and Timothy stayed behind in Berea.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

But when the Jews from Thessalonica found out that the word of God had been proclaimed by Paul at Berea, they came there too, agitating and upsetting [Other mss omit *and upsetting*] the crowds. Then the brothers and sisters immediately sent Paul away to go to the coast, but Silas and Timothy stayed on there.

Conservapedia Translation

But on the other hand, when the Jews of Thessalonica became aware that the Word of God was being preached at Berea, they came there also, and incited the people. At once the brothers sent Paul away, as if he were going to the sea. But Silas and Timothy still stayed there.

Revised Ferrar-Fenton Bible

But when the Judeans of Thessalonica learned that the message of God was also proclaimed by Paul in Berea, they also came there, inciting and annoying the people. The brethren accordingly sent Paul immediately off in the direction of the sea; while Silas and Timothy continued there.

Free Bible Version

But when the Jews in Thessalonica heard that Paul was also spreading the word of God in Berea, they went there and caused the same kind of trouble, stirring up the crowds. Immediately the believers sent Paul to the coast, while Silas and Timothy remained behind.

God's Truth (Tyndale)

When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came there and moved the people. And then by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

International Standard V

But when the Jewish leaders [*i.e. Judean leaders; lit. the Jews*] in Thessalonica found out that the word of God had been proclaimed by Paul also in Berea, they went there to upset and incite the crowds. Then the brothers immediately sent Paul away to the coast, but Silas and Timothy stayed there.

Weymouth New Testament

As soon, however, as the Jews of Thessalonica learnt that God's Message had been proclaimed by Paul at Berea, they came there also, and incited the mob to a riot. Then the brethren promptly sent Paul down to the sea-coast, but Silas and Timothy remained behind.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

But when the Jews of Thessalonica came to know that the word of God had been proclaimed by Paul in Berea also, they hurried there to cause a commotion and stir up the crowds. At once, the believers sent Paul away to the coast; but both Silas and Timothy stayed in Berea.

The Heritage Bible

And when the Jews from Thessalonica knew that also the word of God was preached by Paul in Berea, they came there also shaking up the multitude.

	And then immediately the brothers set apart and sent Paul away to go as upon the sea, but Silas and Timothy remained there.
New American Bible (2011)	But when the Jews of Thessalonica learned that the word of God had now been proclaimed by Paul in Berea also, they came there too to cause a commotion and stir up the crowds. So the brothers at once sent Paul on his way to the seacoast, while Silas and Timothy remained behind. ^f
New Jerusalem Bible	f. [17:14] 1 Thes 3:1–2. When the Jews of Thessalonica came to learn that the word of God was being preached by Paul in Berea as well, they went there to make trouble and stir up the people. So the brothers arranged for Paul to go immediately as far as the coast, leaving Silas and Timothy behind.
Revised English Bible—1989	But when the Thessalonian Jews learnt that the word of God had now been proclaimed by Paul in Berea, they followed him there to stir up trouble and rouse the rabble. At once the members of the congregation sent Paul down to the coast, while Silas and Timothy both stayed behind.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But when the unbelieving Jews of Thessalonica learned that the word of God had been proclaimed by Sha'ul in Berea as well, they went there too to make trouble and agitate the crowds. The brothers sent Sha'ul away at once to go down to the seacoast, while Sila and Timothy stayed behind.
Hebraic Roots Bible	But when the Jews from Thessalonica knew that the Word of YAHWEH was also announced in Berea by Paul, they came there also, shaking up the crowd. And immediately, then, the brothers sent away Paul, to go as toward the sea. But both Silas and Timothy remained there.
Holy New Covenant Trans.	But when the Jews in Thessalonica learned that Paul was telling God's message in Berea, they came to Berea too. The Jews from Thessalonica made the people in Berea upset and they caused trouble. So the believers quickly sent Paul away to the sea, while Silas and Timothy stayed in Berea.
The Scriptures 2009	And when the Yehudim from Thessalonike came to know that the word of Elohim was proclaimed by Sha'ul at Beroia, they came there also and stirred up the crowds. And then immediately the brothers sent Sha'ul away, to go to the sea, but both Silas and Timotiyos stayed there.
Tree of Life Version	But when the Jewish people of Thessalonica learned that the word of God had been proclaimed by Paul in Berea, they came there too, agitating and inciting the people. Then the brothers immediately sent Paul away to the sea, but Silas and Timothy remained there.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...as but know The from the thessalonica Jews for and in the berea is announced by the paul The Word [of] the god [Men] come (and) there Shaking {them} and Troubling the crowds immediately but then the paul send The Brothers to go until to the sea remain also The also Silas and The Timothy there...
Alpha & Omega Bible	BUT WHEN THE JEWS OF THESSALONICA FOUND OUT THAT THE WORD OF THEOS (<i>The Alpha & Omega</i>) HAD BEEN PROCLAIMED BY PAULOS (Paul) IN BEREALSO, THEY CAME THERE AS WELL, AGITATING AND STIRRING UP THE CROWDS. THEN IMMEDIATELY THE BRETHREN SENT PAULOS (<i>Paul</i>) OUT TO GO AS FAR AS THE SEA; AND SILAS AND TIMOTHEOS (<i>Timothy</i>) REMAINED THERE.

Awful Scroll Bible	But as the Jews from Thessalonica, come to know that also the Word of God, was being announced-throughout by Paul from-within Berea, they come there-also, agitating the multitude. And as-when-at-that time, well-set-forth, the brothers segregate-away Paul to proceed as by sea, and both Silas and Timothy were abiding-by there.
exeGesés companion Bible	But when the Yah Hudiym of Thessalonikee know that the word of Elohim is evangelized by Paulos at Berea, they come there and shake the multitude: and straightway the brothers apostolize Paulos to go, as upon the sea: and Silas and Timo Theos still abide there.
Orthodox Jewish Bible	But when the Yehudim without emunah from Thessalonica realized that also in Berea the dvar Hashem was being proclaimed by Rav Sha'ul, they came also to Berea, agitating and stirring up mobs. And immediately, then, the Achim b'Moshiach sent away Rav Sha'ul to go as far as to the sea, but both Sila and Timotiyos remained in Berea.
Rotherham's Emphasized B.	But <when the Jews from Thessalonica' came to know' that [in Berea also] had the word of God been declared by Paul> they came [thither also], stirring up and troubling the multitudes. Howbeit [then] immediately the brethren sent away Paul to be journeying as far as unto the sea; and both Silas and Timothy stayed behind [there].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But when the Jews of Thessalonica learned that the word of God [concerning eternal salvation through faith in Christ] had also been preached by Paul at Berea, they came there too, agitating and disturbing the crowds. So at that time the brothers immediately sent Paul away to go as far as the sea; but Silas and Timothy remained there [at Berea].
An Understandable Version	But when the Jews of Thessalonica learned that Paul was proclaiming the message of God at Berea also, they went there too, and incited and upset the crowds. So, immediately the brothers sent Paul clear over to the coast, while Silas and Timothy remained there [at Berea].
The Expanded Bible	But the Jews [^C who had opposed Paul earlier] in Thessalonica learned that Paul was preaching the word of God in Berea, too. So they came there, ·upsetting [stirring up] the ·people [crowd] and ·making trouble [causing a disturbance]. The ·believers [^L brothers (and sisters)] ·quickly [immediately] sent Paul away to the ·coast [^L sea], but Silas and Timothy stayed ·in Berea [behind; ^L there].
Jonathan Mitchell NT	Now as soon as the Jews from Thessalonica came to know (or: learned) that the Logos of God (or: God's Word and message) was proclaimed by (or: brought down as a public announcement under) Paul in Berea also, they came there as well, repeatedly shaking (agitating) and stirring up (disturbing) the crowds [D adds: not ceasing]. So at that point, the brothers immediately sent Paul out from [their] midst, to continue traveling away – as far as the sea. Other than this, both Silas and Timothy remained there, under cover yet persevering and supporting [the situation].
P. Kretzmann Commentary	But when the Jews of Thessalonica had knowledge that the Word of God was preached of Paul at Berea, they came thither also and stirred up the people. and then immediately the brethren sent away Paul to go, as it were, to the sea; but Silas and Timotheus abode there still.
Syndein/Thieme	Kretzmann's commentary for Acts 17:10–14 has been placed in the Addendum . But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

{Note: Throughout his missionary journeys, the legalist Jews would follow after and stir up trouble or confuse the converts. Legalism/Religion is from the source of the Devil and is his ace in the hole.}

And then immediately the brethren sent away Paul to go 'as it were' to the sea, but Silas and Timothy abode there still.

{Note: 'As it were' is an idiom. They put out the word to the legalists that Paul was on his way east to the sea . . . but instead he went in another direction - to Athens - by himself and it grieved him to be without Timothy and Silas.}

Translation for Translators

Jews from Thessalonica incited people to oppose Paul.

Acts 17:13-15

But then the Jews in Thessalonica heard *people tell them* that Paul was in Berea and that he was preaching the message from God *about Jesus*. So they went to Berea and *told people there that what Paul was teaching was not true*. Thus, they caused many of those people to get angry at Paul. So several of the believers in Berea took Paul to the coast *to go to another province*. But Silas and Timothy stayed in Berea.

The Voice

Reports got back to Thessalonica that Paul and Silas were now spreading God's message in Berea; the Jewish people who had incited the riot in Thessalonica quickly came to Berea to do the same once again. The believers sent Paul away. A small group escorted him, first to the coast, and then all the way to Athens. Silas and Timothy, however, remained in Berea. Later they received instructions from Paul to join him in Athens as soon as possible. V. 15 is included for context.

Bible Translations with Many Footnotes:

NET Bible®

But when the Jews from Thessalonica⁵⁰ heard that Paul had also proclaimed the word of God⁵¹ in Berea,⁵² they came there too, inciting⁵³ and disturbing⁵⁴ the crowds. Then the brothers sent Paul away to the coast⁵⁵ at once, but Silas and Timothy remained in Berea.⁵⁶

^{50sn} Thessalonica was a city in Macedonia (modern Salonika).

^{51tn} Grk "that the word of God had also been proclaimed by Paul." This passive construction has been converted to an active one in the translation for stylistic reasons.

^{52sn} Berea (alternate spelling in NRSV Beroea; Greek Beroia) was a very old city in Macedonia on the river Astraeus about 45 mi (75 km) from Thessalonica.

^{53tn} BDAG 911 s.v. σαλεύω 2 has "incite" for σαλεύοντες (saleuontes) in Acts 17:13.

^{sn} Inciting. Ironically, it was the Jews who were disturbing the peace, not the Christians.

^{54tn} Or "stirring up" (BDAG 990-91 s.v. ταρασσω 2). The point is the agitation of the crowds.

^{55tn} Grk "to the sea." Here ἕως ἐπὶ τὴν θάλασσαν (hews epi thn qalassan) must mean "to the edge of the sea," that is, "to the coast." Since there is no mention of Paul taking a ship to Athens, he presumably traveled overland. The journey would have been about 340 mi (550 km).

^{56tn} Grk "remained there"; the referent (Berea) has been specified in the translation for clarity.

The Spoken English NT

But then^o the Jews from Thessalonica found out that Paul was announcing God's message in Berea too. And they came and stirred up the crowds there as well. But the brothers and sisters quickly sent Paul away to the coast. (Silas and Timothy stayed in Berea.).

^o Lit. "But when."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But when the Jews from Thessalonica found out that also in Berea the word of God was declared by Paul, they came there also, agitating the crowds. And then immediately the brothers [and sisters] sent Paul away to be going as though by the sea, but both Silas and Timothy were remaining there.
Benjamin Brodie's trans.	But when the Jews from Thessalonica learned that the Word of God was being proclaimed by Paul in Berea, they also came before the public, stirring up [causing trouble, agitating] and confusing [disturbing] the crowds. Consequently, at that time, the brethren immediately sent Paul away, proceeding towards and as far as the sea. Meanwhile, both Silas and Timothy remained there.
Bond Slave Version	But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.
Charles Thomson NT	But when the Jews of Thessalonica knew that the word of God was proclaimed by Paul at Berea, they came thither also and set the populace in a ferment; upon which the brethren immediately sent away Paul towards the sea. But Silas and Timothy continued there.
Context Group Version	But when the Judeans of Thessalonica had knowledge that the word of God was proclaimed by Paul at Berea also, they came there likewise, stirring up and troubling the multitudes. And then immediately the brothers sent out Paul to go as far as to the sea: and Silas and Timothy stayed there still.
Far Above All Translation	But when the Jews from Thessalonica came to know that the word of God had also been declared in Berea by Paul, they came there too and stirred up the crowds. And then immediately the brothers sent Paul out so that he could go in the direction of the sea. But both Silas and Timothy stayed there.
Modern Literal Version 2020	Now as the Jews from Thessalonica knew that the word of God was also proclaimed by Paul in Berea, they also went there, shaking <i>up</i> the crowds. Now the brethren then immediately sent out Paul to travel, like upon the sea, but both Silas and Timothy were remaining back there.

The gist of this passage: The troublesome Jews from Thessalonica come to Berea to harass Paul and company; Paul decides to leave Berea (but he will leave Silas and Timothy behind).

13-14

Acts 17:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person plural, aorist active indicative	Strong's #1097
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 17:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Θεσσαλονίκη (Θεσσαλονίκη) [pronounced thes-sal- on-EE-kay]	<i>victory of falsity; transliterated, Thessalonica, Thessalonika</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2332
Ἰουδαῖοι (Ἰουδαῖοι) [pronounced ee-ou- DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; nominative case	Strong's #2453
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

Translation: Now when the Jews from Thessalonica knew that,...

There was definitely some strong negative volition in Thessalonica. Even though Paul was acquitted there on the false charges trumped up against him, he left Thessalonica and came to Berea to teach.

The Jews in Thessalonica became aware that Paul was not too far from them.

Acts 17:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῇ (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Acts 17:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Béroia (Βέροια) [pronounced <i>BEHR-oy-ah</i>]	<i>well watered</i> ; transliterated, <i>Berea</i> , <i>Beroia</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #960
katangéllō (καταγγέλλω) [pronounced <i>kat-ang-GHEHL-low</i>]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	3 rd person singular, aorist passive indicative	Strong's #2605
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paûlos (Παῦλος) [pronounced <i>POW-loss</i>]	<i>small, little</i> ; transliterated, <i>Paul</i> , <i>Paulos</i> , <i>Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ὁ) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...even in Berea, Paul had proclaimed the word of God,...

The Jews from Thessalonica find out that what Paul is doing is proclaiming the Word of God. Since the Bible calls Paul's teaching the Word of God, then we can rest assured that it was.

As has been discussed before, Paul's primary focus was upon the gospel of Jesus Christ, mixing the well-known information about Jesus with the Old Testament Scriptures. Then, as now, Jesus divides people between those who trust in Him and those who reject Him.

Acts 17:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἐρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064
kakeî (κἀκεῖ) [pronounced kak-ĭ]	<i>and there, there also, likewise in that place</i>	conjunction/adverb; accusative case (normally adverbs do not have cases)	Strong's #2546
saleuô (σαλεύω) [pronounced sal-YOO-oh]	<i>moving, shaking (together), being shaken, stirring up, agitating, rockkick, toppling; or (by implication) destroying, disturbing, inciting</i>	masculine plural, present active participle, nominative case	Strong's #4531
The next two words are found in the Westcott Hort text and the Tischendorf's Greek text; but they are not in the Byzantine Greek text or Scrivener Textus Receptus.			
kaí (καί) [pronounced kĭ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tarassô (ταράσσω) [pronounced tahr-ASS-soh]	<i>agitating, troubling, stirring [up]; passive: being agitated [stirred up, troubled, disquieted, distressed]; being struck with fear [dread]</i>	masculine plural, present active participle, nominative case	Strong's #5015
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ochloi (ὄχλοι) [pronounced OKH-loi]	<i>crowds, companies, multitudes, numbers (of people), people, throngs (as borne along); by extension a classes of people</i>	masculine plural noun, accusative case	Strong's #3793

Translation: ...they also went there, inciting and agitating the crowds.

The Jews decided to do the same thing that they did in Thessalonica. They shake up a crowd; the agitate the crowd to turn against Paul.

They will either turn this crowd loose on Paul while he is teaching, or exploit the actions of the crowd with the legal authorities in Berea (as they did in Thessalonica).

Illustration: When your enemies have to make up information about you in order to persecute you, you can rest assured that you are on the right track.

Acts 17:13 Now when the Jews from Thessalonica knew that, even in Berea, Paul had proclaimed the word of God, they also went there, inciting and agitating the crowds. (Kukis mostly literal translation)

Acts 17:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eutheôs (εὐθέως) [pronounced yoo- THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
ton (τόν) [pronounced tahh]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW- loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972
exapostellô (ἐξαποστέλλω) [pronounced ex-ap- oss-TEHL-loh]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 rd person plural, aorist active indicative	Strong's #1821
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80
poreuomai (πορεύομαι) [pronounced po-ROO- oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	present deponent middle or passive infinitive	Strong's #4198
heôs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193

Even though the KJV has *as it were*, which go a long ways to help this to make sense, I cannot find this as a possible meaning for heôs (ἕως) [pronounced HEH-ocē] above (although Thayer spends about a page on this adverbial preposition).

epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
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Acts 17:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
thálassa (θάλασσα) [pronounced <i>THAHL-ahs-sah</i>]	sea; can be used specifically of the Mediterranean Sea or the Red Sea	feminine singular noun, accusative case	Strong's #2281

Translation: Immediately, then, the brothers sent Paul out to travel toward the sea.

In order to prevent a riot and in order to preserve Paul's life, he is guided by believers in Berea out towards the sea.

One question is, Paul appears to be sent to the sea in this passage, but in v. 15, he is taken to Athens.

Berea and Athens in Macedonia (a map); from [Holy Land Photos](#); accessed November 14, 2023.

As you can see by the map, Berea is far from Athens (one source says 155 miles—the distance to the sea + the distance to Athens) but close to the sea. Casual English Bible suggests that it would have been a day's walk for Paul to get to the sea and then a 300 mile trip by sea to get to Athens (which he claims can be done in 3–4 days with favorable winds) (see the Casual Bible translation for this passage).



R. B. Thieme, Jr. suggests that this was a head-fake, that is appeared that he was going to the sea; but instead, he went far south to Athens. Wikipedia suggests that Paul went to the sea in order to go by ship to get to Athens.

If Paul does go as far as the sea (which is what the adverbial preposition tells us), then Paul mostly likely traveled by boat to get to Athens. He will have men who will accompany him down to Athens, which is quite a long distance. Perhaps the idea is, the Jews from Thessalonica might be willing to travel 50 miles from Thessalonica to Berea; but not as enthused about going the entire distance to Athens.

Considering all of the options, this probably seemed like the best one to Paul, Silas and Timothy.

Acts 17:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupomenô (ὑπομένω) [pronounced <i>hoop-om-EHN-oh</i>]	<i>to stay (under, behind), to remain to abide; [figuratively] to undergo, to bear (trials), to have fortitude, to persevere, to endure; to (take) patient (-ly), to suffer</i>	3 rd person plural, aorist active indicative	Strong's #5278

Acts 17:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> also used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
Silas (Σίλας) [pronounced <i>SEE-las</i>]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; nominative case	Strong's #4609
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that;</i> <i>indeed, but, along with, while</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Timótheos (Τιμόθεος) [pronounced <i>tee-</i> <i>MOTH-eh-oss</i>]	<i>honoring God; an honorable one of</i> <i>God, valuable to God; transliterated,</i> <i>Timothy, Timotheos, Timotheaus,</i> <i>Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095
ekei (ἐκεῖ) [pronounced <i>ehk-ē</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563

Translation: [However,] both Silas and Timothy stayed there [in Berea].

For whatever reason, Silas and Timothy both remained behind. I would suggest that Paul was the one who did almost all of the teaching, and they provided support for him and this mission. This was also training for them.

The Berean Christians decided that it was easier for Paul to slip out on his own, and for his companions to meet up with him later.

Why does Paul leave, but Silas and Timothy remain behind? Perhaps he seems to be the main focus of the harassment from the Jews from Thessalonica. Maybe Silas and Timothy will blend in to the saints in Berea, and the Jews from Thessalonica first pursue Paul (but are they willing to try to locate him, because if he has gone to the sea, then he could have shipped out to anywhere at this point).

Maybe Silas and Timothy are ready at this point to teach and evangelize on their own? Maybe splitting up is going to make things difficult for the harassing Jews from Thessalonica.

Acts 17:14 Immediately, then, the brothers sent Paul out to travel toward the sea. [However,] both Silas and Timothy stayed there [in Berea]. (Kukis mostly literal translation)

Acts 17:13–14 Now when the Jews from Thessalonica knew that, even in Berea, Paul had proclaimed the word of God, they also went there, inciting and agitating the crowds. Immediately, then, the brothers sent Paul out to travel toward the sea. [However,] both Silas and Timothy stayed there [in Berea]. (Kukis mostly literal translation)

Acts 17:13–14 Now, when the Jews from Thessalonica found out that Paul was proclaiming the word of God in Berea, they also traveled there in order to incite and agitate the crowds against Paul. Immediately recognizing what was taking place, fellow believers in Berea help Paul to leave the city and travel toward the sea. Nevertheless, both Silas and Timothy remained behind in Berea. (Kukis paraphrase)

Macedonia and Achaia (a map); from Jesuswalk.com; accessed March 13, 2022.

We see where Paul has been and where he is going. He was previously in Philippi, then he traveled to Thessalonica, and finally to Berea. The unrepentant Jews in Thessalonica found out about Paul teaching in Berea, so they came there and began using the same tricks on him there as they had used in Thessalonica. They were able to get enough people riled up, so that believers in Berea decided to help Paul leave the city. He would have traveled, likely, to the Aegean Sea, as that was quite close to Berea and Thessalonica.



In the section that we are about to study, Paul will be in Athens. The narrative will continue to be Paul-centered, so we will not find out much more about Silas and Timothy in Berea.

Chapter Outline

Charts, Graphics and Short Doctrines

Paul in Athens

I struggled with this translation and am not entirely happy with it.

Now the ones setting the Paul, they go as far as Athens and receiving a command face to face with the Silas and the Timothy, so that as most quickly they might go face to face with him, they [also] were escaping.

Acts
17:15

Now those appointed in charge to Paul, went go [with him] as far as Athens. Having received a directive [from Paul, they brought it] directly to Silas and Timothy. [The] intent [was] that they might quickly come to him, [so] they departed.

Brothers from Berea guided Paul out of Berea to Athens, where he might be safe. Paul gave them a directive to tell Silas and Timothy to come to him, which they did.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now the ones setting the Paul, they go as far as Athens and receiving a command face to face with the Silas and the Timothy, so that as most quickly they might go face to face with him, they [also] were escaping.
Complete Apostles Bible	And those conducting Paul brought him to Athens; and receiving a command for Silas and Timothy, that as quickly as possible they should come to him, they departed.
Douay-Rheims 1899 (Amer.)	And they that conducted Paul brought him as far as Athens: and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.
Holy Aramaic Scriptures	And those who escorted for him, for Paulus {Paul}, went with him as far as Athinus {Athens} city. And when they went forth from being with him, they received from him a letter to Shiyla {Silas} and Timatheus {Timothy}, that they should quickly go unto him.
James Murdock's Syriac NT	And they who conducted Paul, went with him to the city of Athens. And when they departed from him, they received an epistle from him to Silas and Timothy, that they should come to him speedily.
Original Aramaic NT	And those who accompanied Paulus came with him to Athens the city and when they left his presence, they took a letter from him to Shila and Timotheaus that they should go quickly to him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But those who went with Paul took him as far as Athens, and then went away, with orders from him to Silas and Timothy to come to him quickly.
Bible in Worldwide English	The men took Paul to the city of Athens. Paul told them to tell Silas and Timothy to come to him as soon as they could.
Easy English	When Paul left Berea, some men went with him. They went with him as far as the city of Athens. Before these men returned to Berea, Paul gave them a message for Silas and Timothy. He said, 'Please come quickly and meet me here in Athens.'
	Athens is a city that was in the country called Achaia. Today, Athens is the capital city of Greece.
Easy-to-Read Version–2008	Those who went with Paul took him to the city of Athens. They returned with a message for Silas and Timothy to come and join him as soon as they could.
God's Word™	The men who escorted Paul took him all the way to the city of Athens. When the men left Athens, they took instructions back to Silas and Timothy to join Paul as soon as possible.
Good News Bible (TEV)	The men who were taking Paul went with him as far as Athens and then returned to Berea with instructions from Paul that Silas and Timothy should join him as soon as possible.
J. B. Phillips	The men who accompanied Paul took him as far as Athens and returned with instructions for Silas and Timothy to rejoin Paul as soon as possible.
The Message	The men who helped Paul escape got him as far as Athens and left him there. Paul sent word back with them to Silas and Timothy: "Come as quickly as you can!"
NIRV	The believers who went with Paul took him to Athens. Then they returned with orders that Silas and Timothy were supposed to join him as soon as they could.
New Life Version	Paul Preaches on Mars' Hill in Athens Those who took Paul brought him to the city of Athens. Paul sent word with them that Silas and Timothy should come to him as soon as they could. Then they left.
New Simplified Bible	Those who conducted Paul brought him as far as Athens. He sent orders to Silas and Timothy that they should come to him as soon as possible.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The believers went with Paul all the way to Athens. When they returned to Berea, they carried a message back to Silas and Timothy. Paul wanted them to come and join him as soon as possible. So they left right away.
Contemporary English V.	Some men went with Paul as far as Athens, and then returned with instructions for Silas and Timothy to join him as soon as possible.
Goodspeed New Testament	The men who went with Paul took him all the way to Athens, and came back with instructions for Silas and Timothy to rejoin him as soon as possible.
The Living Bible	Those accompanying Paul went on with him to Athens and then returned to Berea with a message for Silas and Timothy to hurry and join him.
New Berkeley Version	.
New Living Translation	Those escorting Paul went with him all the way to Athens; then they returned to Berea with instructions for Silas and Timothy to hurry and join him.
The Passion Translation	Those who accompanied Paul sailed with him as far as Athens. Then Paul sent them back to Berea with instructions for Silas and Timothy to hurry and join him.
Plain English Version	Then Paul said to the men that took him to Athens, "As soon as you get back to Beria, tell Silas and Timothy to come to me here. Tell them to hurry and come here as soon as they can." Then those men left Paul in Athens and went back to Beria.
UnfoldingWord Simplified T.	When Paul and the other men arrived at the coast, they got on a boat and went to the city of Athens. Then Paul said to the men who had come with him, "Tell Silas and Timothy to come to me here in Athens as soon as they can." Then those men left Athens and returned to Berea.
William's New Testament	The men who acted as Paul's bodyguard took him all the way to Athens, and then went back with orders for Silas and Timothy to come to him as soon as possible.

Partially literal and partially paraphrased translations:

American English Bible	Then those who were taking Paul, brought him to Athens. And before they returned, he instructed them to send Silas and Timothy to him as soon as possible.
Beck's American Translation	.
Breakthrough Version	The people put in charge of Paul brought him until Athens. And when they received a demand to Silas and Timothy that they should come to him as quickly as possible, they were out of there.
Len Gane Paraphrase	Those who went with Paul brought him to Athens, and after Silas and Timothy received a command to come to him as fast as possible; they left.
A. Campbell's Living Oracles	And they that conducted Paul, brought him as far as Athens: and having received an order for Silas and Timothy, that they should come to him as soon as possible, they set out.
New Advent (Knox) Bible	.
20 th Century New Testament	The friends who escorted Paul took him as far as Athens, and, after receiving a message for Silas and Timothy to join him as quickly as possible, they started on their return.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Those who escorted Paul brought him to Athens and then returned with instructions for Silas and Timothy to join him as soon as possible.
Revised Ferrar-Fenton Bible	But Paul's guides conveyed him as far as Athens; and dispatching a message to Silas and Timothy, that they should come to him as soon as possible, they returned.
Free Bible Version	Those escorting Paul took him as far as Athens, and then returned with instructions from Paul to Silas and Timothy that they should join him there as soon as possible.
God's Truth (Tyndale)	And they that guided Paul, brought him unto Athens, and received a commandment unto Silas and Timotheus for to come to him at once, and came their way.
International Standard V	<i>Paul in Athens</i>

Montgomery NT	The men who escorted Paul took him all the way to Athens and, after receiving instructions to have Silas and Timothy join him as soon as possible, they left.
Urim-Thummim Version	Those who were caring for Paul brought him as far as Athens, and there left him, with instructions to Silas and Timothy to come to him with all speed.
Weymouth New Testament	Those who were leading Paul took him as far as the city of Athens. After they received from Paul instructions for Silas and Timothy that they should come to him as quickly as possible, they returned home.
Worsley's New Testament	Those who were caring for Paul's safety went with him as far as Athens, and then left him, taking a message from him to Silas and Timothy, asking them to join him as speedily as possible.
	And they that conducted Paul attended him to Athens: and receiving an order to Silas and Timothy, to come to him as soon as possible, they departed.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And those conducting Paul led him to Athens, and having received a command to Silas and Timothy to come to him as quickly as possible, they departed.
New American Bible (2011)	After Paul's escorts had taken him to Athens, they came away with instructions for Silas and Timothy to join him as soon as possible.
NRSV (Anglicized Cath. Ed.)	Those who conducted Paul brought him as far as Athens; and after receiving instructions to have Silas and Timothy join him as soon as possible, they left him.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	The brothers who went with Paul took him to the city of Athens. These brothers carried a message from Paul back to Silas and Timothy. It said, "Come to me as soon as you can!"
The Scriptures 2009	And those who arranged for Sha'ul brought him to Athens. And receiving a command for Silas and Timotiyos to join him as soon as possible, they departed.

Weird English, 𐤀𐤁𐤅𐤃𐤃 English, Anachronistic English Translations:

Accurate New Testament	...The [Men] but Appointing the paul lead until athens* and Receiving command to the silas and the timothy that as soonest [They] may come to him [Men] left...
Awful Scroll Bible	Furthermore, they setting-down Paul, brought him even to Athens, and receiving an objective-from-among, with regards to Silas and Timothy, in order that they should come with respects to him, as speedily as they can go-out.
exeGesés companion Bible	ON TO ATHENS And they who seat Paulos bring him to Athens: and take a misvah to Silas and Timo Theos to come to him most quickly, and they depart.
Orthodox Jewish Bible	Now the ones escorting Rav Sha'ul brought him as far as Athens, and after receiving instructions to have Sila and Timotiyos come to Rav Sha'ul in Athens as quickly as possible, the ones escorting him departed.
Rotherham's Emphasized B.	But they who were conducting Paul brought him as far as Athens, and <receiving a commandment unto Silas and Timothy, that with [all possible speed] they would come unto him> they departed.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Those who escorted Paul brought him to Athens; and [after] receiving instructions [from Paul] for Silas and Timothy to join him as soon as possible, they left.
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An Understandable Version	But those who escorted Paul took him to Athens [<i>i.e., in Greece</i>] and, after being directed to have Silas and Timothy join him there as soon as possible, they left.
The Expanded Bible	The people ·leading [escorting; accompanying] Paul went with him to Athens [C the leading city in Greece]. Then they carried ·a message [instructions; an order] from Paul back to Silas and Timothy for them to ·come to [rejoin] him as soon as they could.
Jonathan Mitchell NT	Now the folks progressively conducting Paul brought [him] as far as Athens. Then, after receiving [D adds: from Paul] a directive to Silas and Timothy that they should come to him as quickly as possible, they departed (they were progressively forth from the midst [of that place]).
Syndein/Thieme	And they that escorted Paul brought him unto Athens. And, receiving a commandment to Silas and Timothy for them to come to him with all speed, they {the honor guard} departed. {Note: Escorted here means an honor guard.}.
Translation for Translators	When Paul and the other men from Berea <i>arrived at the coast, they got on a ship and went to Athens city.</i> Then Paul said <i>to the men who had come with him</i> , “Tell Silas and Timothy to come to me <i>here in Athens</i> as soon as they can.” Then those men left <i>Athens and returned to Berea.</i>
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	And those who conducted Paul brought him [*Here the direct object is supplied from context in the English translation] as far as Athens, and after [*Here “after” is supplied as a component of the participle (“receiving”) which is understood as temporal] receiving an order for Silas and Timothy that they should come to him as soon as possible, they went away.
NET Bible®	Those who accompanied Paul escorted him as far as Athens, ⁵⁷ and after receiving an order for Silas and Timothy to come to him as soon as possible, they left. ⁵⁸ ^{57map} For location see JP1-C2; JP2-C2; JP3-C2; JP4-Category #2. ^{58sn} They left. See 1 Thess 3:1-2, which shows they went from here to Thessalonica.
The Spoken English NT	The people who were responsible for protecting Paul on his journey brought him as far as Athens. Then they headed back, with instructions for Silas and Timothy: come to Paul as quickly as they could. ^p ^p Lit. “And those conducting Paul led him as far as Athens, and, receiving a command to Silas and Timothy that they should come to him as quickly as possible, they left.”
Wilbur Pickering’s New T.	But those who were conducting Paul actually took him all the way to Athens; ⁴ and receiving a command to Silas and Timothy that they should come to him as quickly as possible, they started back. (4) They started toward the sea, to mislead any pursuers, but actually went overland to Athens; his escort stayed with him all the way.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	Then, those who were put in charge of [rescuing and guiding] Paul led him as far as Athens, and after receiving a directive [communication from Paul] for Silas and Timothy, that they should come face-to-face to him as soon as possible, they departed [left Athens for Berea].
Bond Slave Version	And they that conducted Paul brought him to Athens: and receiving a commandment to Silas and Timotheus for to come to him with all speed, they departed.
Modern Literal Version 2020	{52-53 AD. Paul at Athens, Greece.}

New Matthew Bible

Niobi Study Bible

World English Bible

But the ones standing over Paul led him to Athens. And having taken a commandment to Silas and Timothy in-order-that they might come to him as quickly as possible, they went-out there.

And the men who guided Paul brought him to Athens, and were given a message for Silas and Timothy to come to him at once, and went their way.

BibleAnd those who conducted Paul brought him unto Athens and, having received direction for Silas and Timothy to come to him with all speed, they departed.

But those who escorted Paul brought him as far as Athens. Receiving a commandment to Silas and Timothy that they should come to him very quickly, they departed.

The gist of this passage:

Once Paul gets to Athens, he instructs his escort to get Silas and Timothy there as quickly as possible.

Acts 17:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kathistēmi (καθίστημι) [pronounced kath-IHS-tay-mee]	<i>setting [placing, putting] [one over a thing; one to administer an office]; appointing [put in charge, ordain]; setting down, constituting, the one declaring</i>	masculine plural, present active participle, nominative case	Strong's #2525
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; accusative case	Strong's #3972
ágō (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person plural, aorist active indicative	Strong's #71
heôs (ἕως) [pronounced HEH-oce]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
Athēnai (Ἀθῆναι) [pronounced ath-ay-nahee]	<i>uncertainty; transliterated, Athens</i>	feminine plural proper noun; a location; genitive/ablative case	Strong's #116

Acts 17:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer: Athens [was] a famous city in Greece, the capital of Attica, and the chief seat of learning and civilisation during the golden period of the history of Greece.			

Translation: Now those appointed in charge to Paul, went go [with him] as far as Athens.

I found portions of this to be difficult to translate. A participle can be used as a verbal noun, and I believe that is how it is used here. However, it is quite difficult to nail down a meaning of this particular verb, which is *kathistêmi* (καθίστημι) [pronounced *kath-IHS-tay-mee*]. It means, *setting [placing, putting] [one over a thing; one to administer an office]; appointing [put in charge, ordain]; setting down, constituting, the one declaring*. It is translated variously as, *the ones standing over, those conducting, those who escorted, those who went with*. As you can see, this is a bit different than the meanings which I collected.²³ Strong's #2525.

Logically, given the context, there are men who are with Paul who are also believers who help to take him down to Athens. Paul would have charged them with the responsibility of getting his associates to come down to Athens as well. All of that is put together more from the context than from the words which are found here.

Acts 17:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine plural, aorist active participle, nominative case	Strong's #2983
entolê (ἐντολή, ἐντολή) [pronounced <i>en-tol-AY</i>]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; accusative case	Strong's #1785
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Silas (Σίλας) [pronounced <i>SEE-las</i>]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; accusative case	Strong's #4609
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

²³ I primarily use Thayer, Strong and the KJV.

Acts 17:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Timótheos (Τιμόθεος) [pronounced <i>tee-MOTH-eh-oss</i>]	<i>honoring God; an honorable one of God, valuable to God; transliterated, Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095

Translation: Having received a directive [from Paul, they brought it] directly to Silas and Timothy.

I am assuming that the directive comes from Paul, and that the men who helped Paul down to Athens were the ones to do what Paul asked them to do (that is, to find Silas and Timothy and let them know where he was).

Acts 17:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
táchista (τάχιστα) [pronounced <i>TAKH-is-tah</i>]	<i>(very, most) quickly, as soon as possible; with all speed</i>	adverb	Strong's #5033
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active subjunctive	Strong's #2064

The 4th time this verb is used in this chapter.

prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
éxeimi (ἔξειμι) [pronounced <i>EX-ī-mee</i>]	<i>to go out, to issue, to leave (a place), to escape (to the shore); to depart, to get (to land)</i>	3 rd person plural, imperfect active indicative	Strong's #1826

Translation: [The] intent [was] that they might quickly come to him, [so] they departed.

I have translated this as Silas and Timothy departing from Berea to go to Athens. It could refer to Paul's *handlers* leaving Paul in order to contact Silas and Timothy.

In any case, Silas and Timothy are going to know where Paul is, and they will go to him.

Acts 17:15 Now those appointed in charge to Paul, went go [with him] as far as Athens. Having received a directive [from Paul, they brought it] directly to Silas and Timothy. [The] intent [was] that they might quickly come to him, [so] they departed. (Kukis mostly literal translation)

This is certainly somewhat confusing. Why didn't Paul and company all come down to Athens together? Was there clearly more work to be done in Berea, and so Paul them there? Was splitting up done merely to throw their adversaries off the track?

Acts 17:15 Brothers from Berea guided Paul out of Berea to Athens, where he might be safe. Paul gave them a directive to the tell Silas and Timothy to come to him, which they did. (Kukis paraphrase)

There is a time frame of at least a week—maybe a week and a half—before Silas and Timothy can rejoin Paul. Paul's guides got him to Athens, a process of 4–5 days minimum. Then they must return over the time period. Then they must contact Silas and Timothy; and Silas and Timothy, going down to Athens is another 4–5 days.

Paul in the synagogues and in the marketplace

I have mentioned several times about how circumstances play a part in molding Paul, his thinking, his *modus operandi*, and, as a result, his theology. This does not mean that Paul's understanding and then teaching of the Church Age is somehow off, or made up on the spot, or wrong in any way. The doctrine which he had and understood was mixed with the experiences which he was having, and he was beginning to make proper application of this doctrine in this new age. That is, God did not necessarily sit Paul down, every few months, and then explain to him, "Okay, now, prior to the incarnation of Jesus, there was the Jewish Age. During the Lord's public ministry, we have what I would call the Age of the Hypostatic Union, even though that time period was only 3 or 4 years. You now live in the Church Age, and here are the following characteristics of the Church Age..." That conversation never happened, yet Paul developed an understanding of the Church Age and his place in the world in part through his daily life. He took the doctrine which was in his soul, matched it up with his daily life, and made correct doctrinal applications.

Paul is also in close association with men who have the gifts of prophecy and knowledge; so he had people that he could bounce his thoughts off of, if he believed that he needed that.

This does not mean that you or I, living in the 21st century, decide, "Well, this is the age of the 21st century, and these are the new rules which I perceive for today." That would be a false—even goofy—interpretation of what I am explaining here. When Paul acts throughout the book of Acts, he is better understanding the age in which he lives. This experience in Athens is going to further cement some concepts which Paul is developing, particularly in relation to Jews and gentiles and evangelism.

Now in the Athens waiting for them the Paul, begins to urge the spirit of him in him, seeing wholly given over to idolatry keeps on being the city. He discussed indeed therefore in the synagogue with the Jews and with the devout ones; and in the public market, according to a day, face to face with those being present.

Acts
17:16–17

[While] Paul is waiting for them in Athens, his spirit in him begins to urge [him to reach out to the gentiles], seeing [that] the city is wholly given over to idolatry. Therefore, he discussed [and debated] with the Jews and religious types in the synagogue [on the Sabbath], but on every [other] day, [he was] in the public market [speaking] directly to whomever was present [that day].

While Paul is waiting on his comrades in Athens, he notices how caught up in idolatry all of Athens is, and his human spirit begins to motivate him to spend time in the market place in order to witness to the Greeks there. So, on the Sabbath, he would go to the synagogue and debate and discuss the Scriptures with the Jews and the other religious types who are there; but on all the other days, Paul could be found in the market place speaking directly to whomever was present on that day.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now in the Athens waiting for them the Paul, begins to urge the spirit of him in him, seeing wholly given over to idolatry keeps on being the city. He discussed indeed therefore in the synagogue with the Jews and with the devout ones; and in the public market, according to a day, face to face with those being present.
Complete Apostles Bible	And in Athens, while Paul waited for them, his spirit was provoked within him when he saw that the city was full of idols. Therefore he reasoned in the synagogue with the Jews and with the Gentile worshippers, and in the marketplace daily with those coming by.
Douay-Rheims 1899 (Amer.)	Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry. He disputed, therefore, in the synagogue with the Jews and with them that served God: and in the market place, every day, with them that were there.
Holy Aramaic Scriptures	Then he, Paulus {Paul}, while he waited in Athinus {Athens}, became grieved in rukheh {his spirit}, when he had seen that the entire city was full of idols. And he spoke in The Kenushtha {The Synagogue} with the Yehudaye {the Judeans/the Jews}, and with those who were revering Alaha {God}, and in the marketplace with those who were coming there every day,...
James Murdock's Syriac NT	And while Paul was waiting [for them] at Athens, he was pained in his spirit; because he saw that the whole city was full of idols. And in the synagogue he spoke with the Jews, and with those that feared God, and in the market-place with them who daily assembled there.
Original Aramaic NT	But while Paulus remained in Athens, he was provoked in his spirit when he saw that the whole city was full of idols. And he was speaking in a synagogue with the Jews and with those who were worshippers of God and in the market place with those who gathered everyday.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now while Paul was waiting for them at Athens, his spirit was troubled, for he saw all the town full of images of the gods.
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Bible in Worldwide English

So he had discussions in the Synagogue with the Jews and God-fearing Gentiles, and every day in the market-place with those who were there.

Paul was waiting for Silas and Timothy at Athens. He saw that the city was full of idols. His spirit was troubled about this. In the meeting place he talked with the Jews and those who believed in the true God. In the market every day, he talked to people he met there.

Easy English

Paul visits Athens

While Paul was waiting in Athens for Silas and Timothy, he walked around. He saw that the people in the city had many idols. When Paul saw this, he became very upset. So he went to the Jewish meeting place and he talked with the Jews. He also talked there with those Gentiles who now worshipped God. Every day he also went to the market place in the city and he talked with the people there.

Easy-to-Read Version–2008

While Paul was waiting for Silas and Timothy in Athens, he was upset because he saw that the city was full of idols. In the synagogue he talked with the Jews and with the Greeks who were worshipers of the true God. He also went to the public square every day and talked with everyone who came by.

God's Word™

While Paul was waiting for Silas and Timothy in Athens, he saw that the city had statues of false gods everywhere. This upset him. He held discussions in the synagogue with Jews and converts to Judaism. He also held discussions every day in the public square with anyone who happened to be there.

Good News Bible (TEV)

While Paul was waiting in Athens for Silas and Timothy, he was greatly upset when he noticed how full of idols the city was. So he held discussions in the synagogue with the Jews and with the Gentiles who worshiped God, and also in the public square every day with the people who happened to come by.

J. B. Phillips

Paul had some days to wait at Athens for Silas and Timothy to arrive, and while he was there his soul was exasperated beyond endurance at the sight of a city so completely idolatrous. He felt compelled to discuss the matter with the Jews in the synagogue as well as the God-fearing Gentiles, and he even argued daily in the open market-place with the passers-by. While he was speaking there some Epicurean and Stoic philosophers came across him, and some of them remarked, "What is this cock-sparrow trying to say?" Others said, "He seems to be trying to proclaim some more gods to us, and outlandish ones at that!" V. 18a is included for context.

The Message

Athens

The longer Paul waited in Athens for Silas and Timothy, the angrier he got—all those idols! The city was a junkyard of idols.

He discussed it with the Jews and other like-minded people at their meeting place. And every day he went out on the streets and talked with anyone who happened along. He got to know some of the Epicurean and Stoic intellectuals pretty well through these conversations. Some of them dismissed him with sarcasm: "What a moron!" But others, listening to him go on about Jesus and the resurrection, were intrigued: "That's a new slant on the gods. Tell us more." V. 18 is included for context.

NIRV

Paul Preaches in Athens

Paul was waiting for Silas and Timothy in Athens. He was very upset to see that the city was full of statues of gods. So he went to the synagogue. There he talked both with Jews and with Greeks who worshiped God. Each day he spoke with anyone who happened to be in the market place.

New Life Version

Paul Preaches on Mars' Hill in Athens

Those who took Paul brought him to the city of Athens. Paul sent word with them that Silas and Timothy should come to him as soon as they could. Then they left. While Paul was waiting for Silas and Timothy in Athens, his spirit was troubled as he saw the whole city worshiping false gods. He talked to the Jews and other

people who were worshiping in the Jewish place of worship. Every day he talked with people who gathered in the center of town. V. 15 is included for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

ATHENS: PAUL'S INVITATION FROM SCHOLARS

While Paul waited in Athens for Silas and Timothy to catch up with him, he saw that the city was full of idols. This troubled him all the way to his soul. So he started talking to people. He went to the synagogue and tried reasoning with the Jews who came there to worship. And he talked to people every day in the city marketplace. He talked to anyone who showed up

Contemporary English V.

While Paul was waiting in Athens, he was upset to see all the idols in the city. He went to the Jewish meeting place to speak to the Jews and to anyone who worshiped with them. Day after day he also spoke to everyone he met in the market.

Goodspeed New Testament

While Paul waited for them at Athens, he was exasperated to see how idolatrous the city was. He had discussions at the synagogue with the Jews and those who worshiped with them, and every day in the public square with any whom he happened to find.

The Living Bible

While Paul was waiting for them in Athens, he was deeply troubled by all the idols he saw everywhere throughout the city. He went to the synagogue for discussions with the Jews and the devout Gentiles, and spoke daily in the public square to all who happened to be there.

New Berkeley Version

The Passion Translation

. While Paul was waiting for them in Athens, his spirit was deeply troubled when he realized that the entire city was full of idols. *He argued the claims of the gospel* with the Jews in their synagogue, and with those who were worshipers of God, and every day he preached in the public square to whomever would listen.

Plain English Version

Paul was upset by all the statues in Athens

Paul was in Athens waiting for Silas and Timothy to come, and he walked around in that city. He saw a lot of statues everywhere, and he saw that people thought they were gods. They respected them and prayed to them. That upset Paul a lot. So he went to the Jewish meeting house a lot, and he talked with the people there about Jesus. Some of those people were Jews, and some of them were Greeks that believed in God. And every day Paul went to the place in the middle of the city, where there were a lot of people, and he talked about Jesus to the people that he met there.

UnfoldingWord Simplified T.

In Athens, Paul waited for Silas and Timothy to come. In the meantime, he walked around in the city. He became very distressed because there were many idols in the city. So he went to the Jewish meeting place and talked about Jesus with the Jews, and also with the Greeks who had accepted what the Jews believe. He also went to the public square every day and talked to the people whom he met there.

William's New Testament

While Paul was waiting for them at Athens, his spirit was stirred to its depths to see the city completely steeped in idolatry. So he kept up his discussions in the synagogue with the Jews and the pagans who were worshiping there, and also day by day in the public square with any who chanced to be there.

Partially literal and partially paraphrased translations:

American English Bible

Well, while Paul was waiting for them in Athens, he became disgusted **to the core** when he saw that the city was filled with idols. So he started reasoning with the Jews and other worshipers in the synagogue, as well as with anyone that happened to be in the markets each day. [Kukis note: I think they have the wrong note linked here, as the link is about breath and spirit.]

Beck's American Translation .

Breakthrough Version	In Athens, as Paul was waiting for them, his spirit was being annoyed in him, watching the city being full of idols. So he certainly was having discussions in the synagogue with the Jewish <i>people</i> and the worshipping <i>people</i> and in the marketplace each and every day for the <i>people</i> who happened by.
Common English Bible	While Paul waited for them in Athens, he was deeply distressed to find that the city was flooded with idols. He began to interact with the Jews and Gentile God-worshippers in the synagogue. He also addressed whoever happened to be in the marketplace each day.
Len Gane Paraphrase	Now while Paul waited for them at Athens, his spirit was worked up in him when he saw the city wholly given to idolatry. Therefore he discussed with the Jews in the synagogue, with the devout converts, and in the market daily with those who met with him.
A. Campbell's Living Oracles	Now, while Paul was waiting for them at Athens, his spirit within him was strongly moved when he beheld the city enslaved to idolatry. He therefore reasoned with the Jews and proselytes in the synagogue; and in the forum, daily, with those who met with him.
New Advent (Knox) Bible	And while Paul was waiting for them in Athens, his heart was moved within him to find the city so much given over to idolatry, and he reasoned, not only in the synagogue with Jews and worshippers of the true God, but in the market-place, with all he met.
NT for Everyone	So Paul waited in Athens. While he was there, his spirit was stirred up as he saw the whole city absolutely full of idols. He argued in the synagogue with the Jews and the godfearers, and in the marketplace every day with those who happened to be there.
20 th Century New Testament	While Paul was waiting for them at Athens, his heart was stirred at seeing the whole city full of idols. So he argued in the Synagogue with the Jews and with those who joined in their worship, as well as daily in the public Square with those who happened to be there.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	While Paul was waiting for them in Athens, he was deeply disturbed in his spirit to see that the city was full of idols. So he reasoned in the synagogue with the Jews and God-fearing Gentiles, and in the marketplace with those he met each day.
Conservapedia Translation	Now while Paul was waiting for them at Athens, his spirit was stirred in him, when he realized that the city was given completely to idolatry. So he debated in the synagogue with the Jews, and with the devout persons, and met them every day in the public square with those who met with him.
Revised Ferrar-Fenton Bible	Paul Preaches the Living God at Athens. While Paul waited for them at Athens, he was grieved in his spirit to see the city devoted to idols. He accordingly discussed in the synagogue with the Judeans, and with the pious people, as well as every day with those who frequented the market-place.
Free Bible Version	While Paul was waiting for them in Athens he was very troubled to see all the idolatry in the city. He debated in the synagogue with the Jews and those who worshiped God*, as well as in the marketplace with those he happened to meet from day to day.
God's Truth (Tyndale)	.
International Standard V	While Paul was waiting for them in Athens, his spirit was deeply disturbed to see the city full of idols. So he began holding discussions in the synagogue with the Jews and other worshipers, as well as every day in the public square [Or in the marketplace] with anyone who happened to be there.
Weymouth New Testament	.

Catholic Bibles (those having the imprimatur):**Christian Community (1988) Paul in Athens**

• While Paul was waiting for them in Athens, he felt very uneasy at the sight of a city full of idols. He held discussions in the synagogue with the Jews and the God-fearing people, as well as daily debates in the public square with ordinary passersby.

Extensive **footnote** for Acts 17:16 is placed in the **Addendum**.

The Heritage Bible

And awaiting them in Athens, Paul's spirit was sharpened in him, looking with special interest at the city being totally idolatrous.

Therefore indeed he spoke thoroughly in the synagogue with the Jews and with those worshiping, also in the market during every day with those who happened to be *there*.

New American Bible (2011) Paul in Athens.*

While Paul was waiting for them in Athens, he grew exasperated at the sight of the city full of idols. So he debated in the synagogue with the Jews and with the worshipers, and daily in the public square with whoever happened to be there.

* [17:16–21] Paul's presence in Athens sets the stage for the great discourse before a Gentile audience in Acts 17:22–31. Although Athens was a politically insignificant city at this period, it still lived on the glories of its past and represented the center of Greek culture. The setting describes the conflict between Christian preaching and Hellenistic philosophy.

New Catholic Bible

Paul in Athens.^[c] While Paul was waiting for them in Athens, he was outraged to note that the city was full of idols. Therefore, he debated in the synagogue with the Jews and God-fearing Gentiles, and also in the city square with whoever chanced to be there.

[c] Paul reaches Athens, which some 500 years before had been at the height of its glory in philosophy, literature, and art. In the twilight of its fame, it still housed a highly regarded university and was a force in philosophical thinking, as evidenced by the Epicureans and Stoics who engage Paul in discussion. He is led to the Areopagus—before a body that functioned in matters pertaining to religion, culture, and education. They evaluate him as the promoter of a new religion.

New Jerusalem Bible

Paul waited for them in Athens and there his whole soul was revolted at the sight of a city given over to idolatry.

In the synagogue he debated with the Jews and the godfearing, and in the market place he debated every day with anyone whom he met.

NRSV (Anglicized Cath. Ed.) Paul in Athens

While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. So he argued in the synagogue with the Jews and the devout persons, and also in the market-place [Or *civic centre*; Gk *agora*] every day with those who happened to be there.

Revised English Bible—1989

While Paul was waiting for them at Athens, he was outraged to see the city so full of idols.

He argued in the synagogue with the Jews and gentile worshippers, and also in the city square every day with casual passers-by.

Jewish/Hebrew Names Bibles:**Complete Jewish Bible**

While Sha'ul was waiting for them in Athens, his spirit within him was disturbed at the sight of the city full of idols. So he began holding discussions in the synagogue with the Jews and the "God-fearers," and in the market square every day with the people who happened to be there.

Hebraic Roots Bible

But awaiting them in Athens, Paul's spirit was pained within him, seeing the city full of idolatry.

Holy New Covenant Trans.	Then, indeed, he addressed the Jews in the synagogue, and those worshipping, also in the market every day, to those happening to be there.
The Scriptures 2009	Paul was waiting for Silas and Timothy in Athens. Paul felt deeply troubled because he saw that the city was full of idols. In the house of worship Paul debated with the Jews and the Greeks who worshipped the true God. Every day he also debated with some people in the business district of the city, with people who just happened to be there. But while Sha'ul was waiting for them at Athens, his spirit was stirred up within him when he saw that the city was utterly idolatrous. Therefore, indeed, he was reasoning in the congregation with the Yehudim and with the worshippers, and in the market-place daily with those who met there.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in but the athens* awaiting them the paul was provoked The Spirit [of] him in him seeing idolatrous being the city [He] discussed certainly so in the assembly [with] the jews and [with] the [men] worshipping and in the market in every day to the [men] passing (by)...
Alpha & Omega Bible	NOW WHILE PAULOS (<i>Paul</i>) WAS WAITING FOR THEM AT ATHENS, HIS SPIRIT WAS BEING PROVOKED WITHIN HIM AS HE WAS OBSERVING THE CITY FULL OF IDOLS. SO HE WAS REASONING IN THE SYNAGOGUE WITH THE JEWS AND THE WORSHIPPERS AND IN THE MARKET PLACE EVERY DAY WITH THOSE WHO HAPPENED TO BE PRESENT.
Awful Scroll Bible	What is more, Paul welcoming- them -by from-within Athens, his breath was becoming with-sharpness from-within him, beholding-the-experience of the city being accordingly-of-idols. Therefore surely, he was speaking-through from-within the drawing-together, with the Jews and with those worshipping, and from-within the public assembly, throughout all the days, with regards to those chancing-by.
Concordant Literal Version	Now, while Paul was waiting for them in Athens, his spirit was incited in him at beholding the city being idol-ridden." Indeed, then, he argued in the synagogue with the Jews and with the reverent, and in the market on every day with those happening along."
exeGesés companion Bible	But Paulos awaits them at Athens; and his spirit agitates within him when he observes the city being downright idolatrous: so indeed he reasons in the synagogue with the Yah Hudiym and with the venerating persons and daily in the market with those meeting with him.
Orthodox Jewish Bible	And awaiting them in Athens, the ruach of Rav Sha'ul was being distressed within him as he observed the city being full of elilim. Therefore, Rav Sha'ul was dialoguing and arguing in the shul with the Yehudim and with the yirei Elohim and also in the marketplace yom yom [street preaching] to the ones who happened to be there.
Rotherham's Emphasized B.	§ 29. Paul in Athens. But <while [in Athens] [Paul] was expecting them> his spirit within him [was being urged on], seeing how the city was given to idols. So then, he began reasoning in the synagogue with the Jews, and with them who worshipped; and [in the market-place, every' day] with them who happened to be at hand.

Expanded/Embellished Bibles:

An Understandable Version	Now while Paul was waiting for them <i>[to arrive]</i> in Athens, he was deeply stirred in his spirit when he saw the city so full of idols. So, he debated in the synagogue with the Jews and the God-fearing people <i>[i.e., Gentile proselytes]</i> , as well as in the open shopping market with others who met with him there.
The Expanded Bible	<p>Paul Preaches in Athens</p> <p>While Paul was waiting for ·Silas and Timothy [^L them] in Athens, ·he [^L his spirit] was ·troubled [very distressed] because he saw that the city was full of idols. In the synagogue, he ·talked [or argued; reasoned] with the Jews and the ·Greeks who worshiped God [God-fearing Gentiles; ^L pious/devout ones; see 17:4]. He also ·talked [or argued; reasoned] every day with ·people [^L those who happened to be present] in the ·marketplace [or public square].</p>
Jonathan Mitchell NT	<p>Yet during Paul's waiting for them and progressively taking in [the scene] from the midst of the people and the situation within Athens, his breath-effect (spirit; attitude) began being progressively on edge (sharpened; thus: irritated or incited) within the midst of him, while being a spectator and steadily observing the city being full of idols (or: as he was progressively beholding the city [which] was continuously existing in a state of being sunken down in idolatry; or: repeatedly noticing the city as being [held] down in concepts of external form and appearances, as well as being followers of perceptions).</p> <p>Consequently, he began to reason and dialogue (hold discussions) with the Jews and with the reverent, religious folks within the synagogue, and then, day by day in the marketplace, to those happening along (or: toward people whom he is happening to meet, at the side).</p>
Syndein/Thieme	<p>Now while Paul waited for them at Athens, his spirit was stirred in him {sanctified and justified anger at the idolatry of Athens - over 30,000 idols}, when he saw the city in the absolute status of being full of idols.</p> <p>Therefore he {Paul} kept on using the 'dialog method of questions and answers' {debate} in the synagogue with the Jews. And with the religious persons in the marketplace daily with them that met face to face with him.</p>
Translation for Translators	<p>In Athens, idols distressed Paul, so he talked to many people about Jesus.</p> <p><i>Acts 17:16-17</i></p> <p>In Athens, Paul waited for Silas and Timothy <i>to arrive</i>. <i>In the meantime, he walked around in the city.</i> He became very distressed/disturbed because he saw that throughout [HYP] the city there were many idols. So he went to the Jewish meeting place and talked <i>about Jesus</i> with the Jews, and also with the Greeks who had accepted what the Jews believe. He also went to the public square/center every day and talked to the people <i>whom he met</i> there.</p>
The Voice	So Paul found himself alone for some time in Athens. He would walk through the city, feeling deeply frustrated about the abundance of idols there. <i>As in the previous cities</i> , he went to the synagogue. Once again, he engaged in debate <i>about Jesus</i> with both ethnic Jews and devout <i>Greek-born converts to Judaism</i> . He would even wander around in the marketplace, speaking with anyone he happened to meet.

Bible Translations with Many Footnotes:

Lexham Bible	<p>Paul in Athens</p> <p>Now while Paul was waiting for them in Athens, his spirit was provoked within him when he [^{*Here "when" is supplied as a component of the participle ("observed") which is understood as temporal}] observed the city was full of idols. So he was discussing in the synagogue with the Jews and the God-fearing Gentiles, [^{*Here the word "Gentiles" is not in the Greek text but is implied}] and in the marketplace every day with those who happened to be there.</p>
NET Bible®	<i>Paul at Athens</i>

While Paul was waiting for them in Athens,⁵⁹ his spirit was greatly upset⁶⁰ because he saw⁶¹ the city was full of idols. So he was addressing⁶² the Jews and the God-fearing Gentiles⁶³ in the synagogue,⁶⁴ and in the marketplace every day⁶⁵ those who happened to be there.

^{59map} For location see JP1-C2; JP2-C2; JP3-C2; JP4-Category #2.

^{60tn} Grk “greatly upset within him,” but the words “within him” were not included in the translation because they are redundant in English. See L&N 88.189. The term could also be rendered “infuriated.”

^{sn} His spirit was greatly upset. See Rom 1:18-32 for Paul’s feelings about idolatry. Yet he addressed both Jews and Gentiles with tact and reserve.

^{61tn} Or “when he saw.” The participle θεωπο ντος (qewrountos) has been translated as a causal adverbial participle; it could also be translated as temporal.

^{62tn} Although the word διελέξατο (dielexato; from διαλέγομαι, dialegomai) is frequently translated “reasoned,” “disputed,” or “argued,” this sense comes from its classical meaning where it was used of philosophical disputation, including the Socratic method of questions and answers. However, there does not seem to be contextual evidence for this kind of debate in Acts 17:17. As G. Schrenk (TDNT 2:94-95) points out, “What is at issue is the address which any qualified member of a synagogue might give.” Other examples of this may be found in the NT in Matt 4:23 and Mark 1:21.

^{63tn} Or “and the devout,” but this is practically a technical term for the category called God-fearers, Gentiles who worshiped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, TDNT 6:732-34, 743-44, and the note on the phrase “God-fearing Greeks” in 17:4.

^{64sn} See the note on synagogue in 6:9.

^{65tn} BDAG 437 s.v. ἡμέρα 2.c has “every day” for this phrase in this verse.

The Spoken English NT

Paul Stays in Athens-And Gets an Opportunity to Preach

Meanwhile, Paul stayed in Athens waiting for them. And his spirit kept getting provoked in him, seeing the city so full of idols.

But he was having discussions in the Jewish synagogue,^q and would also talk with the devout Gentiles.^r And every day in the marketplace, he’d talk with whoever happened to be there.

^{q.} Prn. sinn-a-gogg.

^{r.} Lit. “and with the God-fearing Greeks.”

Wilbur Pickering’s New T.

Athens

Now while Paul was waiting for them in Athens, his spirit was increasingly aroused within him as he observed that the city was full of idols. So he reasoned both in the synagogue with the Jews and devout persons, and in the marketplace day by day with those who happened to be there.

Literal, almost word-for-word, renderings:

A Faithful Version

But while Paul was waiting for them in Athens, he saw that the city was wholly given to idolatry, and his spirit was sorely moved within him. Because of this, he reasoned earnestly in the synagogue with the Jews and those who worshiped there, and daily in the marketplace with those who met with him.

Analytical-Literal Translation

But while Paul [was] waiting for them in Athens, his spirit was being provoked within him, observing the city being full of idols. Therefore indeed, he began reasoning in the synagogue with the Jews and with the God-worshipping [Gentiles] and in the market place every day with the [people] coming by.

Benjamin Brodie’s trans.

Now, while Paul was waiting for them [Silas and Timothy] in Athens, his spirit became aroused and irritated in himself, as he observed with an analytical and judicious eye the city which was full of images and idols [pagan culture].

	Consequently, to be sure, he began a discussion [reasoning, debating] in the synagogue of the Jews, especially with the God-fearers [proselytes of the gate], and in the marketplace throughout each day, face-to-face with those who happened to be there .
Charles Thomson NT	And while Paul was waiting for them at Athens, his spirit within him was greatly troubled, when he saw the city overspread with idols. Therefore he discoursed in the synagogue to the Jews and proselytes, and in the forum daily to them who met him.
Context Group Version	Now while Paul waited for them at Athens, his spirit was provoked inside him as he looked at the city full of idols. So he dialogued in the community center with Judeans and the devout, and in the marketplace every day with those that met him.
Far Above All Translation	And in Athens, while Paul was waiting for them, his spirit in him was exasperated when he saw how the city was given to idolatry. So he discussed with the Jews and devout people in the synagogue, and every day with those who happened to be around in the market place.
Green's Literal Translation	But awaiting them in Athens, Paul's spirit was pained within him, seeing the city full of images. Then, indeed, he addressed the Jews in the synagogue, and those worshipping, also in the market every day, to those happening to be <i>there</i> .
Modern Literal Version 2020	Now <i>while</i> Paul is waiting for them in Athens, the spirit was being irritated in him, <i>while</i> viewing the idol ridden city. Therefore indeed, he was reasoning in the synagogue with the Jews and with the pious ones, and every day in the marketplace with the ones who chance by <i>him</i> .
Niobi Study Bible	The Philosophers at Athens Now while Paul waited for them at Athens, his spirit was stirred within him when he saw the city wholly given to idolatry. Therefore he disputed in the synagogue with the Jews, and with the devout persons, and in the marketplace daily with those who met with him.
Revised Geneva Translation	Now while Paul waited for them at Athens, when he saw the idolatry in the city, his spirit was pricked within him. Therefore he disputed daily - with the Jews in the synagogue, with the religious, and in the marketplace - with whomever he met.
A Voice in the Wilderness	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. Therefore he reasoned in the synagogue with the Jews, and with the devout, and in the marketplace daily with those who happened to be there.
Webster's Translation	Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.
Worrell New Testament	Now while Paul was waiting for them at Athens, his Spirit was greatly moved, when he saw the city wholly given up to idolatry. He therefore disputed in the synagogue with the Jews and other devout persons on the sabbath-day, and with whomsoever he met in public every day.
The gist of this passage:	Paul was waiting at Athens, but at seeing all of the idolatry there, he could not wait any longer. He discussed theology and Jesus Christ in the Jewish synagogue and he spoke with people in the marketplace.

Acts 17:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
Athēnai (Ἀθῆναι) [pronounced ath-ay-nahee]	<i>uncertainty; transliterated, Athens</i>	feminine plural proper noun; a location; dative, locative or instrumental case	Strong's #116
ekdechomai (ἐκδέχομαι) [pronounced ehk-DEHK-oh-mai]	<i>receiving, accepting; looking for, expecting, waiting for, awaiting</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1551
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #3972

Translation: [While] Paul is waiting for them in Athens,...

Paul has been guided to Athens, and he asks his guides to send his team down to him in Athens.

This suggests that the splitting up of the team was to be temporary, and that everyone on the team was necessary.

Acts 17:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paroxunô (παροξύνω) [pronounced <i>par-ox-OO-noh</i>]	literally, <i>to sharpen along side of</i> (looking at its component parts and then putting them together); <i>to urge on, to stimulate, to provoke to wrath, to irritate</i>	3 rd person singular, imperfect passive indicative	Strong's #3947
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...his spirit in him begins to urge [him to reach out to the gentiles],...

Note what is urging or motivating Paul? *His spirit in him!* Throughout the book of Acts, the Holy Spirit, the 3rd Member of the **Trinity**, is spoken of in very specific terms. But He is not spoken of in this way. This is Paul's **human spirit** within him.

The **human soul** is the immaterial part of man, and it helps us to interact with other human beings and with our environment in general. The human spirit is the immaterial part of man where **Bible doctrine** is stored; and it is through the human spirit that we understand and commune with God.

See the Doctrines of the **Human Spirit and the Human Soul** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Paul has a human spirit within him filled with Bible doctrine; and that human spirit is evaluating his situation where he is, his evangelical efforts, and he begins to make some decisions for a somewhat different modus operandi.

Acts 17:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theôreô (θεωρέω) [pronounced <i>theh-oh-REH-oh</i>]	<i>seeing, being a spectator of, beholding, discerning, (literally or figuratively) experiencing or intensively [acknowledging]; considering, looking on, perceiving</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2334
kateídōlos (κατείδωλος) [pronounced <i>kat-Ī-do-loss</i>]	<i>full of idols, utterly idolatrous, wholly given to idolatry</i>	feminine singular adjective, accusative case	Strong's #2712
ôn/ousa/on (ὢν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]	<i>being, be, is, are; coming; having</i>	feminine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

Translation: ...seeing [that] the city is wholly given over to idolatry.

Paul apparently spends some down time in downtown Athens, and he sees all of the idolatry everywhere around him. Paul must be thinking, "If these people are interested in all of these false deity figures, perhaps they may be interested in the real thing?"

Acts 17:16 [While] Paul is waiting for them in Athens, his spirit in him begins to urge [him to reach out to the gentiles], seeing [that] the city is wholly given over to idolatry. (Kukis mostly literal translation)

Acts 17:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dialégomai (διαλέγομαι) [pronounced <i>dee-al-EHG-ohm-ahee</i>]	<i>to converse, to say thoroughly, to discuss (in argument or exhortation); to dispute, to preach (unto), to reason (with), to speak (with)</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1256
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303

Acts 17:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, <i>now when, therefore indeed, then indeed, so then, so when, surely, so indeed</i> . Acts 8:25.			
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4864
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
loudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; nominative case	Strong's #2453
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced toiç]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
sébomai (σέβομαι) [pronounced SEB-om-ah-ee]	<i>showing reverence for, revering, adoring, being devout, being religious, a pious person, religious types; worshipping</i>	masculine plural, present (deponent) middle/passive participle, dative, locative or instrumental case	Strong's #4576

Translation: Therefore, he discussed [and debated] with the Jews and religious types in the synagogue [on the Sabbath],...

What was routine six for Paul was to go into a city, find the primary synagogue, and then go in there are present Jesus Christ side by side the Scriptures that were adhered to. So he continues to do this.

Acts 17:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
agora (ἀγορά) [pronounced <i>ag-or-AH</i>]	<i>town square (as a place of public resort); market (-place), street</i>	feminine singular noun; dative, locative or instrumental case	Strong's #58
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
hēmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
Literally, this means, <i>according to a day</i> . This is variously translated, <i>daily, day-by-day, every day, each day</i> .			
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced <i>tooch</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
paratunchánō (παρατυγχάνω) [pronounced <i>par-at-oong-KHAN-oh</i>]	<i>those who happen to be near (or present), ones who chance by, meeting by chance; those one falls in with</i>	masculine plural, present active participle, accusative case	Strong's #3909

Translation: ...but on every [other] day, [he was] in the public market [speaking] directly to whomever was present [that day].

Here is the big change that Paul makes. He is in the marketplace. He sees all that is taking place and the idolatry of these gentiles is right out there everywhere he looks. So Paul decides, *why not speak to these gentiles here, in the marketplace? After all, the marketplace is filled with idolatry, so what better place?*

The people to whom Paul speaks are described by the masculine plural, present active participle, accusative case of paratunchánō (παρατυγχάνω) [pronounced *par-at-oong-KHAN-oh*], which means, *those who happen to be near*

(or present), ones who chance by, meeting by chance; those one falls in with. Strong's #3909. So, whomever Paul runs into at the marketplace, that is who he speaks to.

Christianity is a movement of individuals. Every person must be convinced in his own mind to believe in Jesus.

Acts 17:17 Therefore, he discussed [and debated] with the Jews and religious types in the synagogue [on the Sabbath], but on every [other] day, [he was] in the public market [speaking] directly to whomever was present [that day]. (Kukis mostly literal translation)

Consider this that, in the synagogue, Paul believes that he has a good place to begin, as he and the people in the synagogue believe, for the most part, that the Scriptures (the Old Testament) are the Word of God. Therefore they have this common element, shared baseline. Furthermore, many of them know about the persecution of Jesus, His crucifixion, and many of the things surrounding His death, burial and resurrection (how much they know and/or believe is another thing). Even when speaking to gentiles within the synagogue, they have, to some degree, adopted all or portions of the **Jewish faith**.

However, in the marketplace, confronting strangers, Paul does not have that undergirding of the Scriptures, to which they all adhere. They may have a variety of responses when Paul quotes Old Testament passages (which he no doubt does).

Almost all of us have been swimming in a swimming pool. However, not all of us have swum in a river or in the ocean. It is still water, it is still swimming; but things are still dramatically different. This is where Paul was in the marketplace. He has presented Jesus Christ in the synagogue many times; but suddenly, he is out here among the gentiles—among the heathen, one might say—and it is a whole different environment. But, you know what? **Jesus Christ is the same, yesterday, today and forever.** (Hebrews 13:8)

Acts 17:16–17 [While] Paul is waiting for them in Athens, his spirit in him begins to urge [him to reach out to the gentiles], seeing [that] the city is wholly given over to idolatry. Therefore, he discussed [and debated] with the Jews and religious types in the synagogue [on the Sabbath], but on every [other] day, [he was] in the public market [speaking] directly to whomever was present [that day]. (Kukis mostly literal translation)

Based upon the next verse, I believe that this is the first time that Paul simply began speaking to gentiles completely apart from any reliance upon **Judaism** or common beliefs.

Acts 17:16–17 While Paul is waiting on his comrades in Athens, he notices how caught up in idolatry all of Athens is, and his human spirit begins to motivate him to spend time in the market place in order to witness to the Greeks there. So, on the Sabbath, he would go to the synagogue and debate and discuss the Scriptures with the Jews and the other religious types who are there; but on all the other days, Paul could be found in the market place speaking directly to whomever was present on that day. (Kukis paraphrase)

Now certain ones, even of the Epicureans and of the Stoics, of philosophers, were conversing/disputing with him. And certain ones were saying, "What keeps on wishing the seed picker—this one—to say?" Now these (ones) [said], "Of foreign deities keeps on imagining the proclaimer to be;" (since the Jesus and the resurrection he was declaring).

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17:18

Certain men, even from the Epicureans and Stoic philosophers, were conversing with [Paul]. Some were saying, "What does this seed picker wish to say?" Some [others said], "The one setting forth [these propositions] imagines [there] to be foreign gods;" (because he was proclaiming the good news of Jesus and [His] resurrection).

Certain men, coming from an Epicurean or a Stoic philosophy background, were both conversing and debating with Paul. Some said, “What exactly does this marketplace philosopher mean to say?” Some others remarked, “This man is setting forth the idea of gods beyond our own.” They were saying these things because Paul proclaimed the good news of Jesus and His resurrection.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now certain ones, even of the Epicureans and of the Stoics, of philosophers, were conversing/disputing with him. And certain ones were saying, “What keeps on wishing the seed picker—this one—to say?” Now these (ones) [said], “Of foreign deities keeps on imagining the proclaimer to be;” (since the Jesus and the resurrection he was declaring).
Complete Apostles Bible	And also some of the Epicurean and of the Stoic philosophers were conversing with him. And some were saying, "What does this seed-picker wish to say?" But others said, "He seems to be a proclaimer of foreign deities," because he was preaching the good news of Jesus and the resurrection.
Douay-Rheims 1899 (Amer.)	And certain philosophers of the Epicureans and of the Stoics disputed with him. And some said: What is it that this word sower would say? But others: He seemeth to be a setter forth of new gods. Because he preached to them Jesus and the resurrection.
Holy Aramaic Scriptures	...and also the Pilasupe {the Philosophers} who were from the teaching of Epiqueurus {Epicurus}, and others who were called Stuiqu {Stoics}, were debating with him. And certain men from them were saying, “What does this babblers {lit. word gatherer} want?” And others were saying “He is Proclaiming strange deities,” (on account that he was Proclaiming Eshu {Yeshua} and His Resurrection unto them).
James Murdock’s Syriac NT	And also philosophers of the sect of Epicureans, and others who were called Stoics, disputed with him. And one and another of them said: What doth this word-monger mean? Others said: He announceth foreign deities; because he preached to them Jesus and his resurrection.
Original Aramaic NT	Also philosophers from the school of Epicurus and others who are called Stoics were debating with him and some of them were saying, "What does this collector of words want?" And others were saying, "He is proclaiming foreign gods", because he was proclaiming Yeshua and his resurrection to them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And some of those who were supporters of the theories of the Epicureans and the Stoics, had a meeting with him. And some said, What is this talker of foolish words saying? And others, He seems to be a preacher of strange gods: because he was preaching of Jesus and his coming back from the dead.
Bible in Worldwide English	There were some wise men who believed the teachings of Epicurius. They believed the teaching of other wise men called Stoics. Some of them began to talk with Paul. And some said, What does this talker have to say? Others said, He seems to be talking about new gods. This was because he was telling them about Jesus and how he was raised from death.
Easy English	There were some teachers there who liked to talk about the things that people should believe. Some of them were called Epicureans and some were called Stoics. After they talked to Paul, some of them said to each other, ‘Who is this silly man? He knows nothing and he talks too much!’ But some of these teachers said, ‘We

think that he is talking about strange gods.' They said this because Paul was telling people the good news about Jesus. He was also talking about the time when God will cause dead people to live again.

The Epicureans were disciples of Epicurus. He taught that there were no gods. Or that the gods were not near to the people. The Stoics were disciples of Zeno. Zeno taught that everyone should be good to themselves. They should also do the right things for other people. He taught that God was the soul of the world.

Easy-to-Read Version—2008	Some of the Epicurean and some of the Stoic philosophers argued with him. Some of them said, "This man doesn't really know what he is talking about. What is he trying to say?" Paul was telling them the Good News about Jesus and the resurrection. So they said, "He seems to be telling us about some other gods."
God's Word™	Some Epicurean and Stoic philosophers had discussions with him. Some asked, "What is this babbling fool trying to say?" Others said, "He seems to be speaking about foreign gods." The philosophers said these things because Paul was telling the Good News about Jesus and saying that people would come back to life.
Good News Bible (TEV)	Certain Epicurean and Stoic teachers also debated with him. Some of them asked, "What is this ignorant show-off trying to say?" Others answered, "He seems to be talking about foreign gods." They said this because Paul was preaching about Jesus and the resurrection.
J. B. Phillips <i>The Message</i> NIRV	. . A group of Epicurean and Stoic thinkers began to argue with him. Some of them asked, "What is this fellow chattering about?" Others said, "He seems to be telling us about gods we've never heard of." They said this because Paul was preaching the good news about Jesus. He was telling them that Jesus had risen from the dead.
New Life Version	Some men from two different groups were arguing with Paul. The one group thought that men might as well get all the fun out of life that they can. The other group thought that wisdom alone makes men happy. Some of them said, "This man has lots of little things to talk about. They are not important. What is he trying to say?" Others said, "He preaches about strange gods." It was because he preached of Jesus and of His being raised from the dead.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>He even talked with some of the Epicurean and Stoic philosophers. [7] Some asked, "What kind of scraps [8] is this guy trying to feed us?" Others said, "It sounds like he's talking about some oddball gods." Paul was actually telling people the good news about Jesus and the Resurrection.</p> <p>⁷17:18Epicureans and Stoics were followers of the two most popular schools of philosophy at the time. Both groups were agnostic—with an "I don't know and I don't much care" attitude toward the gods. Epicureans followed the teachings of their founder, Epicurus (341-270 BC). They taught that people should pursue happiness and pleasure in life, but the smart way. Not by going overboard with money, sex, and power. But by making informed choices and by living in harmony with nature. Stoics followed the teaching of a man named Zeno (340-265 BC). They got their name from stoa, the colonnade where they taught in the Athens marketplace. They were big into thinking things through with reason and logic, and into living self-sufficient lives.</p> <p>⁸17:18Some Bible versions use the term babblers to translate the Greek word philosophers used to describe Paul: spermologos. That's a pretty colorful word in English as well as in Greek. It literally refers to scavengers, such as birds picking up dead meat. When folks used it to describe a person, it often referred to someone</p>
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	who picks up a little scrap of information here and there and then passes it along as though he knows everything there is to know about the topic—a bit like a babbling blowhard, or the occasional relative we've all come to know and love.
Contemporary English V.	Some of them were Epicureans and some were Stoics, and they started arguing with him. People were asking, "What is this know-it-all trying to say?" Some even said, "Paul must be preaching about foreign gods! That's what he means when he talks about Jesus and about people rising from death."
Goodspeed New Testament	Some of the Epicurean and Stoic philosophers debated with him. Some of them said, "What is this rag-picker trying to make out?" Others said, "He seems to be preaching some foreign deities." This was because he was telling the good news of Jesus and the resurrection.
The Living Bible	He also had an encounter with some of the Epicurean and Stoic philosophers. Their reaction, when he told them about Jesus and his resurrection, was, "He's a dreamer," or, "He's pushing some foreign religion."
New Berkeley Version New Living Translation	. He also had a debate with some of the Epicurean and Stoic philosophers. When he told them about Jesus and his resurrection, they said, "What's this babbler trying to say with these strange ideas he's picked up?" Others said, "He seems to be preaching about some foreign gods."
The Passion Translation	Philosophers of the teachings of Epicurus, and others called Stoics, debated with Paul. When they heard him speak about Jesus and his resurrection, they said, "What strange ideas is this babbler trying to present?" Others said, "He's peddling some kind of foreign religion."
Plain English Version	Paul talked to the Athens people about Jesus Some of that Athens mob always thought about the best way to live, and they always talked to other people about it. Some of them were called Epicurians, and some of them were called Stoics. They talked to Paul, and he told them about Jesus. Paul said that Jesus died, and that God made him alive again. Some of that mob said, "This man is just talking rubbish." Others said, "We think he is talking about gods from other countries."
UnfoldingWord Simplified T.	Paul met some teachers who liked to talk about what people believe. People called some of them Epicureans, and they called others Stoics. They told Paul what they believed, and they asked him what he believed. Then some of them said to one another, "He is saying something about some strange gods." They said that because Paul was telling them that Jesus had died and then had become alive again.
William's New Testament	Some of the Epicurean and the Stoic philosophers began to debate with him; and some said, "What is this scraps-of-truth-picker trying to say?" Others said, "He seems to be a preacher of foreign deities." They said so because he was telling the good news of Jesus and the resurrection.

Partially literal and partially paraphrased translations:

American English Bible	<p>Then some Epicurean and Stoic philosophers came to hear him, and they started asking each other:</p> <p>'What's this seed-picker trying to say?'</p> <p>And someone told them:</p> <p>'He seems to be preaching a foreign demon.'</p> <p>[This was] because he was telling them the good news about Jesus and the resurrection.</p> <p>Re: Seed-picker:</p> <p>Transliteration: spermologos</p> <p>Phonetic Spelling: (sper-mol-og'-os)</p> <p>Definition: a seed picker, one who picks up scraps of knowledge</p>
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	Usage: a babbler, gossip, one who picks up seeds and trifles as does a bird.
Beck's American Translation Breakthrough Version	Some of both the Epicureans and Stoics (people fond of insight) were deliberating about him. And some were saying, "Whatever might this scrap-collector want to be saying?" But the people were saying, "He seems to be an announcer of strange demons," because he was sharing the good news of Jesus and the return back to life.
Common English Bible	Certain Epicurean and Stoic philosophers engaged him in discussion too. Some said, "What an amateur! What's he trying to say?" Others remarked, "He seems to be a proclaimer of foreign gods." (They said this because he was preaching the good news about Jesus and the resurrection.)
Len Gane Paraphrase	Then some of the philosophers, the Epicureans and Stoics, came across him, and some said, "What will this hick talk about?" Others [said], "He seemed to promoting strange gods," because he preached Jesus to them and the resurrection.
A. Campbell's Living Oracles	Then some of the Epicurean and Stoic philosophers opposed him. Others said, What would this babbler say? And others, he seems to be a proclaimer of foreign deities; because he declared to them the good news concerning Jesus and the resurrection.
New Advent (Knox) Bible	He encountered philosophers, Stoics and Epicureans, some of whom asked, What can his drift be, this dabbler?[4] while others said, He would appear to be proclaiming strange gods; because he had preached to them about Jesus and Resurrection.
NT for Everyone	[4] 'This dabbler'; the Greek word means properly a bird which picks up seeds, and so became a term of contempt for a lounge who picks up gossip. The Latin translators, apparently not understanding this, invented a rendering, 'the seed-word man', which St Augustine interprets as meaning 'one who sows the Word'. Some of the Epicurean and Stoic philosophers were disputing with him. "What can this word-scatterer be on about?" some were saying. "He seems to be proclaiming foreign divinities," declared others—since he was preaching "Jesus and Anastasis." ("Anastasis" means "resurrection.") So they took him up to the Areopagus. V. 19a is included for context.
20 th Century New Testament	Among others, some Epicurean and Stoic Philosophers joined issue with him. Some would ask "What is this prater wanting to make out?", while others would say "He seems to be a Preacher of foreign Deities." (This was because he was telling the Good News about Jesus and the Resurrection).

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Some Epicurean and Stoic philosophers also began to debate with him. Some of them asked, "What is this babbler trying to say?" while others said, "He seems to be advocating foreign gods." They said this because Paul was proclaiming the good news of Jesus and the resurrection.
Christian Standard Bible	Some of the Epicurean and Stoic philosophers also debated with him. Some said, "What is this ignorant show-off [Lit <i>this seed picker</i>] trying to say?" Others replied, "He seems to be a preacher of foreign deities"—because he was telling the good news about Jesus and the resurrection.
Conservapedia Translation	Then certain philosophers from the Epicurean and Stoic schools encountered him. Some of them said, "What is this babbler trying to say?" Others said, "He sounds as though he's setting forth some sort of strange demons!" This was because he was preaching Jesus and the Resurrection to them.
Revised Ferrar-Fenton Bible	Some of the Epicurean and Stoic philosophers also debated with him; and some said, "What would this Thought-sower wish to say?" And others, "He seems to be an introducer of foreign divinities"; because he told them the good news of Jesus and the resurrection.

Free Bible Version	Some Epicurean and Stoic philosophers also argued with him. is he going on about?"* they wondered. Others concluded, seems to be teaching about some foreign gods," because he was speaking about Jesus and the resurrection.
God's Truth (Tyndale)	While Paul waited for them at Athens, his spirit was moved in him, to see the city given to worshipping of images. Then he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that came unto him. Certain Philosophers of the Epicures and of the Stoicks, disputed with him. And some there were which said: what will this babbler say? Other said: he seems to be a tidings bringer of new devils, because he preached unto them Jesus and the resurrection. Vv. 16–17 are included for context.
International Standard V	Some Epicurean and Stoic philosophers also debated with him. Some asked, What is this blabbermouth trying to say? while others said, He seems to be preaching about foreign gods. This was because Paul [Lit. because he] was telling the good news about Jesus and the resurrection.
Montgomery NT	A few of the Epicurean and Stoic philosophers also encountered him again and again. Some were saying, "What has this beggarly fellow to say?" Others said, "He seems to be a setter forth of strange gods," because he preached Jesus and the resurrection.
Leicester A. Sawyer's NT	And some of the Epicurean and Stoic philosophers disputed with him, and some said, What does this trifler mean to say? And others, He seems to be a preacher of strange demons; because he preached to them Jesus and the resurrection.
UnfoldingWord Literal Text	But also some of the Epicurean and Stoic philosophers encountered him. Some of them said, "What is this babbler trying to say?" But others said, "He seems to be one who proclaims foreign gods, "because he was proclaiming the gospel about Jesus and the resurrection.
Urim-Thummim Version	Then some philosophers of the Epicureans, and of the Stoics encountered him. And some said, what will this parasite say? Teaching some, he seems to be presenting an announcement of foreign elohim: because he brings the Good News to them of Jesus and the resurrection.
Weymouth New Testament	A few of the Epicurean and Stoic philosophers also encountered him. Some of them asked, "What has this beggarly babbler to say?" "His business," said others, "seems to be to cry up some foreign gods." This was because he had been telling the Good News of Jesus and the Resurrection.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Epicureans and Stoic philosophers debated with him, some of them asking, "What is this babbler trying to say?" Others commented, "He sounds like a promoter of foreign gods," because he was heard to speak of Jesus and 'the Resurrection.'
The Heritage Bible	Col 1:22 And some of the Epicureans and the Stoics, philosophers, fell in with him. And some said, What does this seed-picker will to say? And the others, He seems to be a preacher of foreign demons, ¹⁸ because he announced to them the good news of Jesus and the resurrection. ¹⁸ 17:18 demons, daimonion; demon is used by these believers in other religions as an extension of deity, lesser gods, which is what demons will that you believe, which was the original plan of Satan, to be as God, Gen 3:5; Isa 14:14.
New American Bible (2011)	Even some of the Epicurean and Stoic philosophers* engaged him in discussion. Some asked, "What is this scavenger trying to say?" Others said, "He sounds like a promoter of foreign deities," because he was preaching about 'Jesus' and 'Resurrection.'

* [17:18] Epicurean and Stoic philosophers: for the followers of Epicurus (342–271 B.C.), the goal of life was happiness attained through sober reasoning and the searching out of motives for all choice and avoidance. The Stoics were followers of

Zeno, a younger contemporary of Alexander the Great. Zeno and his followers believed in a type of pantheism that held that the spark of divinity was present in all reality and that, in order to be free, each person must live “according to nature.” This scavenger: literally, “seed-picker,” as of a bird that picks up grain. The word is later used of scrap collectors and of people who take other people’s ideas and propagate them as if they were their own. Promoter of foreign deities: according to Xenophon, Socrates was accused of promoting new deities. The accusation against Paul echoes the charge against Socrates. ‘Jesus’ and ‘Resurrection’: the Athenians are presented as misunderstanding Paul from the outset; they think he is preaching about Jesus and a goddess named Anastasis, i.e., Resurrection.

New Catholic Bible

Even a few Epicurean and Stoic philosophers^[d] argued with him. Some asked, “What is this man babbling about?” Others said, “Apparently, he is here to promote foreign deities,” because he was preaching about Jesus and the resurrection.

[d] *Epicurean and Stoic philosophers*: followers of the two prevailing philosophical systems. The Epicureans follow Epicurus (342–271 B.C.) in abandoning the search for pure truth by reason as hopeless and giving themselves over to present pleasures. The Stoics follow Zeno and Chrysippus (3rd century B.C.) and embrace a philosophy of self-repression because of human self-sufficiency. What is this man babbling about?: it seems to be a way of saying that the speaker is an eclectic, gathering ideas from all sources.

Jesus and the resurrection: the Athenians misconstrue Paul’s words, thinking that he is speaking about Jesus and the goddess Anastasis, which means resurrection.

New Jerusalem Bible

Even a few Epicurean and Stoic philosophers argued with him. Some said, ‘What can this parrot mean?’ And, because he was preaching about Jesus and Resurrection, others said, ‘He seems to be a propagandist for some outlandish gods.’

Revised English Bible—1989

Moreover, some of the Epicurean and Stoic philosophers joined issue with him. Some said, “What can this charlatan be trying to say?” and others, “He would appear to be a propagandist for foreign deities” -- this because he was preaching about Jesus and the Resurrection.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Also a group of Epicurean and Stoic philosophers started meeting with him. Some asked, “What is this babbler trying to say?” Others, because he proclaimed the Good News about Yeshua and the resurrection, said, “He sounds like a propagandist for foreign gods.”

Hebraic Roots Bible

And also philosophers of the sect of Epicureans, and others who were called Stoics, disputed with him. And one and another of them said: What doth this babbler mean? Others said: He announces foreign deities; because he preached to them Yahshua and His resurrection.

Holy New Covenant Trans.

Some of the Epicurean and Stoic philosophers argued with him. Some of them said, “This man doesn’t really know what he is talking about. What is he trying to say?” Paul was telling them the Good News about Jesus rising from death. So they said, “He seems to be telling us about some other gods.”

The Scriptures 2009

And some of the Epicurean and Stoic philosophers encountered him. And some were saying, “What does this babbler wish to say?” Others said, “He seems to be a proclaimer of strange mighty ones” – because to them he brought the Good News: עשוהי and the resurrection!

Tree of Life Version

Also some of the Epicurean and Stoic philosophers were conversing with him. Some were saying, “What’s this babbler trying to say?” while others, “He seems to be a proclaimer of foreign deities”—because he was proclaiming the Good News of Yeshua and the resurrection.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...(Some) Ones but and [of] the epicureans and [of] stoic philosophers joined [with] him and (Some) Ones said what? ever may want The [Man] Chattering This to say The [Men] but [of] foreign demons [He] supposes Proclaimer~ to be for the jesus and the standing (up) [He] announced...
Awful Scroll Bible	Furthermore, some learning-lovers of the Epicureans and Stoics, were putting-together-with him, and some were speaking out, "What might would purpose this ~babbler to instruct?" And the opinions are to be that, he is an announcer-throughout of alien deities since, he was heralding-the-Good-Tidings to them of Jesus, and His rising-up.
Concordant Literal Version	Now some of the Epicurean as well as Stoic philosophers parleyed with him, and some said, "Whatever may this rook be wanting to say? Yet others, "He seems to be an announcer of strange demons, seeing that he brought them the evangel of Jesus and the resurrection."
exeGesés companion Bible	But some philosophers of the Epicureans and of the Stoicks encounter him: and some speak, What wills this spermalogist to word? and some others, He thinks well to be an evangelizer of strange demons - because he evangelizes Yah Shua and the resurrection to them.
Orthodox Jewish Bible	Also some of the Apikoros (Epicurean) and Stoic philosophers started conversing with Rav Sha'ul, and some were saying, "What might this babblers wish to say?" And others said, "He seems to be a proclaimer of foreign deities." They said this because of what Rav Sha'ul was proclaiming: Yehoshua and the Techiyas HaMesim.
Rotherham's Emphasized B.	But certain both of the Epicurean' and of the Stoic philosophers were encountering him; and some were saying— What might this picker-up-of-scrap wish to be saying? And others — Of foreign' demons he seemeth to be a declarer: because of Jesus and the Resurrection he was announcing the joyful tidings.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And some of the ^[b] Epicurean and Stoic philosophers began to engage in conversation with him. And some said, "What could this idle babblers [with his eclectic, scrap-heap learning] have in mind to say?" Others said, "He seems to be a proclaimer of strange deities"—because he was preaching the good news about Jesus and the resurrection. [b] These were among the leading philosophies of the day. Neither believed in a personal God; indeed, the Epicureans were confirmed atheists. Their goal was to get as much out of life as possible. The Stoics had a strong, fatalistic sense of duty, seeking to improve the inner man.
An Understandable Version	Also certain Epicurean and Stoic philosophers approached him for discussion. Some asked, will this know-it-all have to say?" Others said, "He seems to be advocating [a belief in] some different gods.[They said this] because he was proclaiming Jesus and the resurrection [of the dead].
The Expanded Bible	Some of the Epicurean ^[c] who believed the goal of life was pleasure and did not believe the soul survived death] and Stoic philosophers ^[c] who believed life should be lived with indifference to pleasure and pain, and did not believe the soul was immortal] ·argued [conversed; debated] with him, saying, "What is this ·babbler [or

Jonathan Mitchell NT

charlatan; or ignorant show-off; ^L word-scatterer] trying to say?" Others said, "He seems to be telling us about some other gods [foreign gods; strange deities]," because Paul was telling them [preaching the Good News/Gospel] about Jesus and his rising from the dead [the resurrection].

Now certain folks both of the Epicurean and of the Stoic philosophers began throwing [comments; thoughts; ideas] together to (or: took to conversing with; were intermittently tossing remarks at) him, and some had been saying, "What could this seed-collector (= a bird that picks up scraps in the market place or fallen seeds in the field; = a chatterer who gathers scraps of knowledge and repeats trifling things) now possibly intend (or: want) to continue saying?" While others [said], "He seems to be an announcer of (publisher for; one putting forth a case about) foreign (or: alien; strange) demons (Hellenistic concept and term: = animistic influence; here may refer to foreign divinities)," because he had been announcing the message of goodness, ease and well-being: Jesus and the resurrection!

Syndein/Thieme

Then certain philosophers of the Epicurean, and of the Stoics, encountered him. And some said, "What will this seed-picker say?" but others, "He seems to be announcing alien gods . . . because he preached unto them Jesus, and the resurrection."

{Note: The Epicurean philosophers said there was no afterlife. The goal of life is to please the body as much as you can while here - worship of bodily pleasures - anything goes. The Stoics took a 180-degree turn in that they said 'NO EMOTIONS' - don't smile, don't show emotions at all - today we call that a 'Stoic Expression on his face'. Worship the mind and reason. But still they also do not believe in an afterlife, just a different way to live the life you have. Christianity annoys BOTH groups!}

{Note: Seed-picker was slang for the birds that picked on garbage. When a person went around the city and picked up philosophy and tried to then present himself as a 'great thinker', the Athenians, in a derogative manner, referred to that person as a seed-picker. They were implying Paul was one of these guys!}

Translation for Translators

When Paul talked about Jesus, he perplexed some teachers.

Acts 17:18

Paul met some teachers who liked to talk about what people should believe. *People called* some of them Epicureans and *they called* others Stoics. They told Paul *what they believed*, and they asked him *what he believed*. Then some of them said to one another, "This ignorant person is just talking nonsense [RHQ]!" Others said, "*We(exc) think* that he is teaching people about ◀foreign gods/new gods that we (exc) have not heard about▶." They said that because Paul was telling them that Jesus *had died and had become alive again afterwards*. *They had not heard that message before*.

The Voice

Eventually he got into a debate with some Epicurean and Stoic philosophers. Some were dismissive from the start.

Philosophers: What's this fast-talker trying to pitch?

Others: He seems to be advocating the gods of distant lands.

They said this because of what Paul had been preaching about Jesus and the resurrection.

The philosophers misunderstand Paul's message. They think he is talking about two deities: Jesus and Anastasis (the Greek word for "resurrection").

Bible Translations with Many Footnotes:

Lexham Bible

And even some of the Epicurean and Stoic philosophers were conversing with him, and some were saying, "What does this babblor want to say?" But others said , [*The words "others said " are not in the Greek text but are implied] "He appears to be a proclaimer

NET Bible®

of foreign deities,” because he was proclaiming the good news about Jesus and the resurrection.

Also some of the Epicurean⁶⁶ and Stoic⁶⁷ philosophers were conversing⁶⁸ with him, and some were asking,⁶⁹ “What does this foolish babbler⁷⁰ want to say?” Others said, “He seems to be a proclaimer of foreign gods.”⁷¹ (They said this because he was proclaiming the good news about Jesus and the resurrection.)⁷²

^{66sn} An Epicurean was a follower of the philosophy of Epicurus, who founded a school in Athens about 300 B.C. Although the Epicureans saw the aim of life as pleasure, they were not strictly hedonists, because they defined pleasure as the absence of pain. Along with this, they desired the avoidance of trouble and freedom from annoyances. They saw organized religion as evil, especially the belief that the gods punished evildoers in an afterlife. In keeping with this, they were unable to accept Paul’s teaching about the resurrection.

^{67sn} A Stoic was a follower of the philosophy founded by Zeno (342-270 B.C.), a Phoenician who came to Athens and modified the philosophical system of the Cynics he found there. The Stoics rejected the Epicurean ideal of pleasure, stressing virtue instead. The Stoics emphasized responsibility for voluntary actions and believed risks were worth taking, but thought the actual attainment of virtue was difficult. They also believed in providence.

^{68tn} BDAG 956 s.v. συμβάλλω 1 has “converse, confer” here.

^{69tn} Grk “saying.”

^{70tn} Or “ignorant show-off.” The traditional English translation of σπερμολόγος (spermologos) is given in L&N 33.381 as “foolish babbler.” However, an alternate view is presented in L&N 27.19, “(a figurative extension of meaning of a term based on the practice of birds in picking up seeds) one who acquires bits and pieces of relatively extraneous information and proceeds to pass them off with pretense and show – ‘ignorant show-off, charlatan.’” A similar view is given in BDAG 937 s.v. σπερμολόγος: “in pejorative imagery of persons whose communication lacks sophistication and seems to pick up scraps of information here and there scrapmonger, scavenger...Engl. synonyms include ‘gossip’, ‘babbler’, ‘chatterer’; but these terms miss the imagery of unsystematic gathering.”

^{71tn} The meaning of this phrase is not clear. Literally it reads “strange deities” (see BDAG 210 s.v. δαιμόνιον 1). The note of not being customary is important. In the ancient world what was new was suspicious. The plural δαιμονίων (daimoniwn, “deities”) shows the audience grappling with Paul’s teaching that God was working through Jesus.

^{72sn} This is a parenthetical note by the author.

The Spoken English NT

Even some Epicurean^s and Stoic philosophers would have deep discussions with him. And some people would say, “What is this quack philosopher^t trying to say?” Others would say, “He seems to be a preacher of foreign gods”—because he was telling the good news of Jesus and the resurrection.

^{s.} Prn. ep-ik-yoo-ree-an.

^{t.} Or “this blabbermouth.”

Wilbur Pickering’s New T.

Then certain philosophers, both Epicureans and Stoics, encountered him. Some said, “What might this idea-scavenger⁵ want to say?” Others said, “He seems to be a proclaimer of foreign deities”—because he was preaching Jesus and the resurrection.

(5) They were not trying to be nice.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then also some of the Epicurean and the Stoic philosophers began disputing with him, and some were saying, “What does this seed picker [fig., babbler] wish to be saying?” But others [said], “He seems to be a proclaimer of strange deities,”

	because he was proclaiming the Gospel of Jesus and the resurrection [Gr., anastasia] to them [i.e. they mistook Jesus to be just another god and Anastasia to be the name of Jesus' goddess wife].
Benjamin Brodie's trans.	Furthermore, certain men, particularly from the Epicurean and Stoic philosophers, repeatedly quarreled with him and some of them said: "What is this ragpicker [seed picker] trying to assert?" Others, however, claimed that he believed in strange divinities [demons, gods], because he was a preacher that was continuously preaching Jesus and the resurrection . setter
Charles Thomson NT	And while some of the epicurean and stoic philosophers were conferring with him, some said, "What would this retailer of scraps say?" And others, "He appeareth to be a proclaimer of strange deities." Because he proclaimed the glad tidings of Jesus and the resurrection, therefore they took hold of him and brought him to the Areopagus, saying, May we know what this new doctrine is which is spoken by thee. V. 19 is included for context.
Far Above All Translation	And also some of the Epicurean and the Stoic philosophers engaged him in conversation, and some said, could this amateur be getting at?" But others said, seems to be a propounder of foreign deities." This was because he preached Jesus and the resurrection.
Green's Literal Translation	And some of the Epicureans and of the Stoics, philosophers, fell in with him. And some said, What may this seed-picker wish to say? And these others, He seems to be an announcer of foreign demons (because he announced Jesus and the resurrection to them).
Legacy Standard Bible	And also some of the Epicurean and Stoic philosophers were conversing [Or <i>disputing</i>] with him. Some were saying, "What would this idle babbler [One who makes his living by picking up scraps] wish to say?" Others, "He seems to be a proclaimer of strange deities,"—because he was proclaiming the good news of Jesus and the resurrection.
Modern Literal Version 2020	Now also some of the Epicureans and Stoic philosophers were confronting him and some were saying, Whatever does this babbler wish to say? Some said, He seems to be a proclaimer of strange demons gods to the Greeks, because he is proclaiming the good-news of Jesus and the resurrection.
New American Standard	And some of the Epicurean and Stoic philosophers as well were conversing [Or <i>disputing</i>] with him. Some were saying, "What could this scavenger of tidbits [Lit <i>seed gatherer</i> ; i.e., an unlearned person collecting only scraps of knowledge] want to say?" Others, "He seems to be a proclaimer of strange deities,"—because he was preaching Jesus and the resurrection.
NT (Variant Readings)	And certain °also of the Epicurean and Stoic philosophers encountered him. And some said, What would this seed-picker say? others, He seemeth to be a setter forth of strange gods: because he preached [unto them] Jesus and the resurrection. °TR omits "also"
A Voice in the Wilderness	Then certain Epicurean and Stoic philosophers encountered him. And some said, What does this empty talker want to say? And others, He seems to be a proclaimer of foreign demons, because he preached to them Jesus and the resurrection.
The gist of this passage:	There were adherents to the two primary Greek philosophies in the marketplace, and they interacted with Paul.

Acts 17:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Epikourēios (Ἐπικούρειος) [pronounced <i>ep-ee- KOO-rī-oss</i>]	<i>a helper: defender; belonging to the sect of Epicurius (the philosopher); transliterated, Epicurean (s)</i>	masculine plural proper noun; a grouping; genitive/ablative case	Strong's #1946
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Stōikós (Στωϊκός) [pronounced <i>sto-ik- OSS</i>]	<i>of the portico; pertaining to the Stoic philosophy transliterated, Stoic (s)</i>	masculine plural proper adjective; a grouping; genitive/ablative case	Strong's #4770
Thayer: <i>pertaining to the Stoic philosophy, the author of which, Zeno of Citium, taught at Athens.</i>			
philósophoi (φιλόσοφοι) [pronounced <i>fil-OSS- of-oy</i>]	<i>philosophers; those given to the pursuit of wisdom or learning; in a narrower sense, men who investigate and discusses the cause of things and the highest good</i>	masculine plural noun; genitive/ablative case	Strong's #5386
sumballô (συμβάλλω) [pronounced <i>soom- BALL-loh</i>]	<i>to combine, to converse, to consult, to dispute, (mentally) to consider, (by implication) to aid, (personally) to join, also, to attack; to confer</i>	3 rd person plural, imperfect active indicative	Strong's #4820
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Certain men, even from the Epicureans and Stoic philosophers, were conversing with [Paul].

Paul is in Athens, one of the centers of Greek philosophy. Some of these men have been brought up on the philosophies mentioned here—Epicurean or Stoic.

I would suggest that these are older men, men who are able to spend their time in debate and discussion; and then coming upon Paul was an interesting experience.

There is some good material on Epicureans in the translations already noted.

Epicureanism (Hastings Dictionary of the Bible; W. M. Macdonald)

Epicureanism took its name from its founder Epicurus, who was born in the island of Samos in the year b.c. 341. In B.C. 307 he settled in Athens, where he died in B.C. 270. A man of blameless life and of a most amiable character, Epicurus gathered around him, in the garden which he had purchased at Athens, a brotherhood of attached followers, who came to be known as Epicureans, or 'the philosophers of the Garden.' His aim was a practical one. He regarded pleasure as the absolute good. Epicurus, however, did not restrict pleasure, as the earlier Cyrenaic school had done, to immediate bodily pleasures. Whatever may have been the practical outcome of the system, Epicurus and his more worthy followers must be acquitted of the charge of sensuality. What Epicurus advocated and aimed at was the happiness of a tranquil life as free from pain as possible, undisturbed by social conventions or political excitement or superstitious fears.

To deliver men from 'the fear of the gods' was the chief endeavour and, according to his famous follower the Roman poet Lucretius, the crowning service of Epicurus. Thus it may be said that, at one point at least, the paths of the Christian Apostle and the Epicurean philosopher touched each other. Epicurus sought to achieve his end by showing that in the physical organization of the world there is no room for the interference of such beings as the gods of the popular theology. There is nothing which is not material, and the primal condition of matter is that of atoms which, falling in empty space with an inherent tendency to swerve slightly from the perpendicular, come into contact with each other, and form the world as it appears to the senses. All is material and mechanical. The gods—and Epicurus does not deny the existence of gods—have no part or lot in the affairs of men. They are relegated to a realm of their own in the spaces between the worlds. Further, since the test of life is feeling, death, in which there is no feeling, cannot mean anything at all, and is not a thing to be feared either in prospect or in fact.

The total effect of Epicureanism is negative. Its wide-spread and powerful influence must be accounted for by the personal charm of its founder, and by the conditions of the age in which it appeared and flourished. It takes its place as one of the negative but widening influences, leading up to 'the fulness of time' which saw the birth of Christianity.

From James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Epicureans.

[Chapter Outline](#)

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There is some good material on Stoics in the translations already noted.

Stoics (Hastings Dictionary of the Bible; W. M. Macdonald)

STOICS.—When St. Paul met representatives of the Stoic philosophy at Athens (Acts 17:18), that school had been in existence for about three centuries and a half. The name came from the Stoa or Porch where Zeno (about B.C. 340–265), the founder of the school, taught at Athens.

The leading Stoic maxim is, 'Live according to nature.' Nature both in the world and in man is to be interpreted by its highest manifestation—Reason—which appears in the world as the all-pervading ethereal essence or spirit, forming and animating the whole; and in man as the soul. This World-spirit occupies the place of God in the Stoic system. Thus we find St. Paul quoting the words of a Stoic writer, 'We are also his offspring' (Acts 17:28). The approximation, however, is in language rather than in reality. The theology of the Stoics is

Stoics (Hastings Dictionary of the Bible; W. M. Macdonald)

pure pantheism. Their so-called God has no independent or personal existence.

The supremacy of reason in man is pushed to such an extreme that virtuous conduct demands the entire suppression of the emotional side of man's nature. This rigorous moral standard became, for practical reasons, considerably modified; but Stoic morality was always marked by its rigidity and coldness.

The great quality of Stoicism, which set it above Epicureanism, and brought it into line with Christianity, was its moral earnestness. In his dissertation on 'St. Paul and Seneca' Bp. Lightfoot has said, 'Stoicism was the only philosophy which could even pretend to rival Christianity in the earlier ages of the Church.' Perhaps there was in St. Paul's mind at Athens the high hope of bringing to the side of Christ such a noble rival of the gospel. Yet Stoicism and Christianity ran parallel rather than came into contact with one another, until through the weakness inherent in its theology and its ethics the current of Stoic philosophy was dissipated and lost.

From James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Stoics.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 17:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
τινες (τινες) [pronounced <i>tihn-ehs</i>]; τινα (τινα) [pronounced <i>tihn-ah</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
λέγō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, imperfect active indicative	Strong's #3004
τί (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
άν (άν) [pronounced <i>ahn</i>]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302

Strong's Enhanced Exhaustive Concordance: *άν is an untranslatable particle)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood.*²⁴

Strong: *[An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood.*²⁵

Zodhiates: *In interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place.*²⁶

²⁴ From e-sword, from the SECE+ dictionary module, Strong's #302.

²⁵ Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

²⁶ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 140.

Acts 17:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, present active optative	Strong's #2309
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
spermológos (σπερμολόγος) [pronounced sper-mol-OG-oss]	<i>scavenger; seed-picker, picking up seed; of birds, especially of the crow or daw that picks up grain in fields; metaphorically; lounging about the market place and picking up a substance by whatever may chance to fall from the loads of merchandise; hence, beggarly, abject, vile, (a parasite); getting a living by flattery and buffoonery; an empty talker, babbler</i>	masculine singular adjective (here, used as a substantive); nominative case	Strong's #4691
I believe that this is the 4 th or 5 th word in this verse which is found only here in the New Testament.			
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present active infinitive	Strong's #3004

Translation: Some were saying, "What does this seed picker wish to say?"

They do insult Paul. They call him a spermológos (σπερμολόγος) [pronounced sper-mol-OG-oss]; made up of the words, *seed* and *word*. The given meanings are, *scavenger; seed-picker, picking up seed; of birds, especially of the crow or daw that picks up grain in fields; metaphorically; lounging about the market place and picking up a substance by whatever may chance to fall from the loads of merchandise; hence, beggarly, abject, vile, (a parasite); getting a living by flattery and buffoonery; an empty talker, babbler*. Strong's #4691.

I don't think that they are calling Paul a beggar or a parasite, given the context; but one who has picked up a thought here and a thought there, and has inexpertly stitched them together into a philosophy far inferior to their own (which was developed over many centuries).

Paul clearly does not fit into any of the philosophies that these men are familiar with. Yet Paul is a brilliant man, so they do not entirely dismiss him, despite the language used here.

Application: When interacting with people who reject Christianity, they sometimes make the exact same charge. They claim that all of the various portions of the Bible are taken from someone/somewhere else. If you run into

such a person, you can always accuse him of taking his argument right out of the Bible, because that is exactly what these philosophers are accusing Paul of. Hopefully, you catch the irony of making such an accusation.

Acts 17:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
xénos (ξένος) [pronounced XEHN-oss]	<i>a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host</i>	neuter plural adjective; genitive/ablative case	Strong's #3581
daimonia (δαιμόνια) [pronounced die-MON-ee-ah]	<i>demons, demonic beings, demon spirits; also divine powers, deities, divinities; a spirits, beings inferior to God, superior to men; evil spirits or the messengers and ministers of the devil</i>	neuter plural noun, genitive/ablative case	Strong's #1140
dokéō (δοκέω) [pronounced dohk-EH-oh]	<i>to think, to imagine, to consider, to appear</i>	3 rd person singular, present active indicative	Strong's #1380
katangleús (καταγγελεύς) [pronounced kat-ang-gel-YOOCE]	<i>proclaimer, announcer; one who sets forth (ideas, a proposition)</i>	masculine singular noun; nominative case	Strong's #2604
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: Some [others said], "The one setting forth [these propositions] imagines [there] to be foreign gods;" ...

Remember that there is idolatry everywhere around them; but Paul is speaking of an entirely different God. So they are accusing him of promoting some foreign set of gods. I would imagine that each province trusted their own national set of gods. Furthermore, Rome was ruling; therefore, it was assumed whatever they allowed was reasonable. In Athens, Greek culture ruled, even though they were ruled in reality by Rome.

In any case, considering a foreign God like Jesus seemed a very odd thing indeed. "A God from the Jews? How preposterous!" But, as we have seen, Jesus has appealed to virtually all cultures.

There is some disagreement as to who these gods are that the people think Paul is referring to. My opinion has always been that Paul's reference to God the Father and Jesus Christ is what was taking place here. Also recall that a number of translations presented Jesus and the Resurrection as two separate Gods (even though this is not what Paul was teaching).

There are a few translations who understand this accusation in a very different way.

Acts 17:18d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; accusative case	Strong's #386
euaggelizô (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	3 rd person singular, imperfect middle indicative	Strong's #2097

Translation: ...(because he was proclaiming the good news of Jesus and [His] resurrection).

This final phrase tells us that Paul was clearly proclaiming Jesus and that He has been raised up from the dead. So this is how these philosophers came to their conclusions.

I have always understood this to be God the Father raising Jesus up from the dead; and this is how the critics came to accuse Paul of speaking of *gods*. However, Paul may be making such an emphasis upon the resurrection of Jesus Christ that the two gods referred to are Jesus and Anastasia (which means, *resurrection*). Literally, this reads, **Because he was proclaiming the good news of the Jesus and of the Anastasia**. Having seen this different point of view, I am not sure how I come down on this interpretation.

In any case, the people are not fully understanding Paul at this point. Will they give Paul another chance to speak? It appears that they will.

Acts 17:18 **Certain men, even from the Epicureans and Stoic philosophers, were conversing with [Paul]. Some were saying, "What does this seed picker wish to say?" Some [others said], "The one setting forth [these**

propositions] imagines [there] to be foreign gods;" (because he was proclaiming the good news of Jesus and [His] resurrection). (Kukis mostly literal translation)

In previous chapters, we do not have Paul speaking to random gentiles, apart from synagogues or apart from the faith of the Jews. This is the first time that we are aware of that Paul simply walks into gentile environs and begins speaking about Jesus to anyone who will listen. This is also the first time that we have a description of the response of gentiles to Paul's evangelization of them. Based upon this, let me suggest that this is the first time that Paul has made an attempt to speak to gentiles who have not first accepted the tenets of Judaism.

In this respect, Paul is very much a fish out of water. This is very unfamiliar territory and Paul is learning very quickly to adapt. That he quickly adapts and is able to present the gospel message suggests that he is a genius guided by the power of the Spirit and the power of Bible doctrine in his soul.

Acts 17:18 Certain men, coming from an Epicurean or a Stoic philosophy background, were both conversing and debating with Paul. Some said, "What exactly does this marketplace philosopher mean to say?" Some others remarked, "This man is setting forth the idea of gods beyond our own." They were saying these things because Paul proclaimed the good news of Jesus and His resurrection. (Kukis paraphrase)

Those who criticize Paul may have different opinions about what Paul is saying; and some of them will apparently recognize that they do not fully understand his point of view. At the same time, maybe this is positive volition but maybe this is just a set of people who have itching ears (see the passage which follows).

Paul's sermon on Mars Hill

Despite the criticisms leveled against Paul in the previous verse, there is enough interest in what he has to say to give him a public forum. All of this is brand new to Paul; and let me suggest that God the Holy Spirit has a great deal to do with this set up and forum.

Now, taking a hold of him, to the Areopagus they went. They were saying, "[Might] we be able to know what the new [thing]—this (thing)—the teaching by you is being said? For strange [things]—certain (ones)—you are bringing to the hearing of us. We desire, therefore, to know what wishes these things to be. Now Athenians—all [of them]—and the visitors ([or,] foreigners) to nothing other [than] they are spending time either to say someone or to hear something new.

Acts
17:19–21

Having taken hold of him, they [all] went to Mars Hill. They were saying [to Paul], "May we be able to know what this new teaching is, [that which is] being taught by you? You have brought some strange [topics and ideas] to our ears. We desire to know what these things are [or, *what they mean*]." (Now all Athenians and the foreigners living there [prefer] nothing [more than] spending time saying something [new] or hearing something new.)

At the suggestion of many of these philosophers, they all took a walk to Mars Hill. The philosophers kept saying to Paul, "Will you explain in greater detail these new things which you are teaching? You have presented some unusual topics and ideas to us. We very much want to know what these things mean." (Now the Athenians and the foreigners who live in Athens like nothing more than to speak about new things or to hear something new.)

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, taking a hold of him, to the Areopagus they went. They were saying, "[Might] we be able to know what the new [thing]—this (thing)—the teaching by you is being said? For strange [things]—certain (ones)—you are bringing to the hearing of us. We desire, therefore, to know what wishes these things to be. Now Athenians—all [of them]—and the visitors ([or,] foreigners) to nothing other [than] they are spending time either to say someone or to hear something new.
Complete Apostles Bible	And taking hold of him, they brought him to the Areopagus, saying, "Are we able to know what this new doctrine is you speak about? For you are bringing some strange things to our ears. Therefore we desire to know what these things might mean." Now all the Athenians and the strangers staying there as visitors spent their time in nothing other than to say or to hear some new thing.
Douay-Rheims 1899 (Amer.)	And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of? For thou bringest in certain new things to our ears. We would know therefore what these things mean. (Now all the Athenians and strangers that were there employed themselves in nothing else, but either in telling or in hearing some new thing.)
Holy Aramaic Scriptures	And they took him and they brought him unto The House of Judgment, which is called The Arius-Pagus {The Areopagus}, where they said unto him, "Are we able to know what this new teaching is, which you are Proclaiming? For, you sow strange words in our hearing, and we are desiring to know what these things are." Now, all the Athinaye {Athenians}, and those foreigners who were coming there, concerning another thing they didn't care for, except to speak and to hear something new.
James Murdock's Syriac NT	And they took him and brought him to the place of judgments called Areopagus, and said to him: May we know what this new doctrine which thou preachest is? For thou scatterest in our ears strange words; and we wish to know what they are. For all the Athenians and the foreigners residing there, cared for nothing else but to tell or to hear something new.
Original Aramaic NT	And they took him and brought him to the place of judgment, which is called Arios-Pagos, while they were saying to him, "Can we know what this new teaching is that you proclaim?" "For you have sown strange words in our hearing and we wish to know what these things are." But all the Athenians and those foreigners who come there are concerned about nothing except to tell and to hear something new.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they took him to Mars' Hill, saying, Will you make clear to us what is this new teaching of yours? For you seem to us to say strange things, and we have a desire to get the sense of them. <i>Now all the Athenians and the men from other lands who come there were giving all their time to talking or hearing of anything new.</i> I have no idea why the BBE has this verse italicized or in another color. I checked the 3 Greek manuscripts, and they all had this verse. I am just assuming that this is there way of saying, this verse is parenthetical.
Bible in Worldwide English	So they took Paul and brought him to a meeting at the hill called Areopagus. They said, We want to know what this new teaching is that you are talking about. You

	are telling us things we never heard before. We want to understand them. All the people of Athens and the strangers who lived there passed their time in one way. They liked to tell and to hear some new thing.
Easy English	So these men asked Paul to go with them to Areopagus hill. They wanted him to speak to the city's important officers who met there. The officers said, 'These strange ideas that you are teaching surprise us. Please explain to us what these ideas mean.' (The people of Athens liked to talk about new ideas. So did the foreign people who lived there. They all wanted to hear new things and to talk about them. They seemed to do this all the time.)
	These important men were the rulers of Athens and they met together on the Areopagus hill. They decided what should happen in the city.
Easy-to-Read Version–2008	They took Paul to a meeting of the Areopagus council. They said, "Please explain to us this new idea that you have been teaching. The things you are saying are new to us. We have never heard this teaching before, and we want to know what it means." (The people of Athens and the foreigners who lived there spent all their time either telling or listening to all the latest ideas.)
God's Word™	Then they brought Paul to the city court, the Areopagus, and asked, "Could you tell us these new ideas that you're teaching? Some of the things you say sound strange to us. So we would like to know what they mean." Everyone who lived in Athens looked for opportunities to tell or hear something new and unusual.
Good News Bible (TEV)	So they took Paul, brought him before the city council, the Areopagus, and said, "We would like to know what this new teaching is that you are talking about. Some of the things we hear you say sound strange to us, and we would like to know what they mean." (For all the citizens of Athens and the foreigners who lived there liked to spend all their time telling and hearing the latest new thing.)
J. B. Phillips	For Paul was actually proclaiming "Jesus" and "the resurrection". So they got hold of him and conducted him to their council, the Areopagus. There they asked him, "May we know what this new teaching of yours really is? You talk of matters which sound strange to our ears, and we should like to know what they mean." (For all Athenians, and even foreign visitors to Athens, had an obsession for any novelty and would spend their whole time talking about or listening to anything new.) V. 18b is included for context.
The Message	These people got together and asked him to make a public presentation over at the Areopagus, where things were a little quieter. They said, "This is a new one on us. We've never heard anything quite like it. Where did you come up with this anyway? Explain it so we can understand." Downtown Athens was a great place for gossip. There were always people hanging around, natives and tourists alike, waiting for the latest tidbit on most anything.
NIRV	They took him to a meeting of the Areopagus. There they said to him, "What is this new teaching you're giving us? You have some strange ideas we've never heard before. We would like to know what they mean." All the people of Athens spent their time talking about and listening to the latest ideas. People from other lands who lived there did the same
New Life Version	Then they took him to Mars' Hill and said, "We want to hear of this new teaching of yours. Some of the things you are telling us are strange to our ears. We want to know what these things mean." The people of Athens and those visiting from far countries used all their time in talking or hearing some new thing.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The men took him to the Areopagus [9] and asked, "Would you mind telling us more about this teaching of yours? It's sounding pretty bizarre to us at this point. We'd like to know what exactly you're talking about." Just so you know, locals of Athens
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as well as immigrants living there loved to spend time doing nothing but talking about new ideas. It was a favorite fad.

⁹17:19 Areopagus is a Greek word that means "Ares Hill." Ares was the Greek god of war. Romans called the god of war Mars, so they called this "Mars Hill." Areopagus identifies a location in Athens, but it was also the name of the ruling council. It's unclear which one the writer of Acts was talking about. The philosophers either took Paul to this place so he could tell his story to other scholars, or they took him to the council leaders to defend himself. So Bible experts debate whether or not Paul was formally arrested and forced to plead his case before the council that ruled Athens or if he was invited to simply chat informally with some philosophers who hung out at this location. As if it's possible to informally chat with philosophers.

Contemporary English V.

They brought Paul before a council called the Areopagus, and said, "Tell us what your new teaching is all about. We have heard you say some strange things, and we want to know what you mean." More than anything else the people of Athens and the foreigners living there loved to hear and to talk about anything new.

The Living Bible

But they invited him to the forum at Mars Hill. "Come and tell us more about this new religion," they said, "for you are saying some rather startling things and we want to hear more." (I should explain that all the Athenians as well as the foreigners in Athens seemed to spend all their time discussing the latest new ideas!)

New Berkeley Version
New Living Translation

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Then they took him to the high council of the city.^[d] "Come and tell us about this new teaching," they said. "You are saying some rather strange things, and we want to know what it's all about." (It should be explained that all the Athenians as well as the foreigners in Athens seemed to spend all their time discussing the latest ideas.)
[d] Or the most learned society of philosophers in the city. Greek reads *the Areopagus*.

The Passion Translation

So they brought him for a public dialogue before the leadership council of Athens, known as the Areopagus. "Tell us," they said, "about this new teaching that you're bringing to our city. You're presenting strange and astonishing things to our ears, and we want to know what it all means." Now, it was the favorite pastime of the Athenians and visitors to Athens to discuss the newest ideas and philosophies.

Plain English Version

So they took Paul to a meeting of the city council, and they asked him, "What are you telling everyone? Tell us what this new message is all about. We are surprised when we hear some of the things you say, and we want to understand what you mean." You see, the Athens people, and the people from other places that lived there, they liked to talk about new ideas all the time, and they liked to hear anything new that other people told them.

Radiant New Testament

They brought him to a meeting of the Areopagus, where they asked him, "What are these new ideas you're teaching? You have some strange thoughts we've never heard before. We want to know what they mean." All the people in Athens, both locals and foreigners, spent all their time talking about and listening to the latest ideas.

UnfoldingWord Simplified T.

So they took him to the place where the city leaders met. When they arrived there, they said to Paul, "Please tell us, what is this new message that you are teaching people? You are teaching some things that we do not understand, so we want to know what they mean." The people of Athens and also the people from other regions who lived there loved to talk about what was new to them.

William's New Testament

So they took him and brought him to the city auditorium and said, "May we know what this new teaching of yours is? For some of the things you bring sound startling to us; so we want to know just what they mean." (Now all the Athenians and foreign visitors in Athens used to spend their time in nothing else than telling or listening to the latest new thing out.)

Partially literal and partially paraphrased translations:

American English Bible	So they grabbed him and took him up to the AeroPagus, where they asked him: 'Tell us; what's this new thing that you're preaching? For we've heard that you've brought some strange new ideas, and we want to know what they are!' (It's a fact that all Athenians and even foreigners that traveled there had nothing to do other than spend their leisure time telling something new or listening to something new).
Beck's American Translation Breakthrough Version	And after latching on to him, they brought <i>him</i> onto Mar's Hill, saying, "Are we able to know what this new teaching being spoken by you <i>is</i> ? You see, you are carrying some <i>ideas</i> that are strange into our eardrums. So we intend to know what these <i>things</i> are supposed to be." All Athenians and the strangers who were at home there were having a good time in nothing other than to be saying something or to be hearing something newer.
Common English Bible	They took him into custody and brought him to the council on Mars Hill. "What is this new teaching? Can we learn what you are talking about? You've told us some strange things and we want to know what they mean." (They said this because all Athenians as well as the foreigners who live in Athens used to spend their time doing nothing but talking about or listening to the newest thing.)
Len Gane Paraphrase	So they took him and brought him to Areopagus, saying, "May we know what this new teaching is that you talk about? "For you bring certain strange things to our ears, so we want to know what these things mean." For all Athenians and strangers who were there spent their time in nothing else except either to tell or hear something new..
A. Campbell's Living Oracles	And they took him and conducted him to the Areopagus, saying, May we know what this new doctrine is, which is spoken by you? for you bring some strange things to our ears; we would, therefore, know what these things mean. For all the Athenians, and the strangers that sojourned among them spent their leisure in nothing else but in telling or hearing news.
New Advent (Knox) Bible	So they took him by the sleeve and led him up to the Areopagus; May we ask, they said, what this new teaching is thou art delivering? Thou dost introduce terms which are strange to our ears; pray let us know what may be the meaning of it. (No townsman of Athens, or stranger visiting it, has time for anything else than saying something new, or hearing it said.)
NT for Everyone	"He seems to be proclaiming foreign divinities," declared others—since he was preaching "Jesus and Anastasis." ("Anastasis" means "resurrection.") So they took him up to the Areopagus. "Are we able to know," they said, "what this new teaching really is that you are talking about? You are putting very strange ideas into our minds. We'd like to find out what it all means." All the Athenians, and the foreigners who live there, spend their time simply and solely in telling and hearing the latest novelty. A portion of v. 18 is included for context.
20 th Century New Testament	So they laid hold of him and took him to the Court of Areopagus. "May we hear," they asked, "what new teaching this is which you are giving? For you are bringing some strange things to our notice, and we should like to know what they mean." (All Athenians and the foreigners staying in the city found no time for anything else but telling, or listening to, the last new thing.)

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So they took Paul and brought him to the Areopagus, where they asked him, "May we know what this new teaching is that you are presenting? For you are bringing some strange notions to our ears, and we want to know what they mean." Now all
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Conservapedia Translation	<p>the Athenians and foreigners who lived there spent their time doing nothing more than hearing and articulating new ideas.</p> <p>They took him and brought him to the Areopagus, saying, "May we know what this new doctrine is, that you're speaking about?" The Areopagus is literally the Hill of Ares, or "Mars' Hill" to use the Latin name.</p> <p>"You are bringing certain strange things to our ears. So we want to know what these things mean."</p> <p>All the Athenians and foreigners who were present were accustomed to spending their time in no other activity but either telling or hearing strange things.</p>
Revised Ferrar-Fenton Bible	<p>They accordingly took him, and conducted him to the Hill of Ares (the High Court), saying, "Would it be possible for us to get to know what this new thing, this teaching of which so you speak, might be? For you have brought some foreign ideas to our ears—we wish therefore to know what is the intention of these?" For all the Athenians and the foreign residents spent the whole of their leisure in telling and listening to something new.</p>
Free Bible Version	<p>So they took him to the Areopagus*, and asked him, "Please tell us about this new teaching that you're promoting. We're hearing from you things that sound odd to us, so we'd like to know what they mean." (All the Athenians, including foreigners who lived there, spent their whole time doing nothing except explaining or listening to something new).</p>
God's Truth (Tyndale)	<p>And they took him, and brought him into Marce street saying: may we not know what this new doctrine whereof you speak, is? For you bring strange tidings to our ears. We would know therefore what these things mean. For all the Athenians and strangers which were there, gave themselves to nothing else, but either to tell or to hear new tidings.</p>
International Standard V	<p>Then they took him, brought him before the Areopagus, [i.e. the city council] and asked, "May we know what this new teaching of yours is? It sounds rather strange to our ears, and we would like to know what it means." Now all the Athenians and the foreigners living there used to spend their time doing nothing else other than listening to the latest ideas or repeating them.</p>
Weymouth New Testament	<p>Then they took him and brought him up to the Areopagus, asking him, "May we be told what this new teaching of yours is? For the things you are saying sound strange to us. We should therefore like to be told exactly what they mean." (For all the Athenians and their foreign visitors used to devote their whole leisure to telling or hearing about something new.)</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>So they took Paul and led him off to the Areopagus hall, and said, "We would like to know what this new teaching is that you are talking about. Some of the things we hear you say sound strange to us, and we would like to know what they mean."</p> <p>Indeed, all Athenian citizens, as well as the foreigners who live there, have as their favorite occupation talking about or listening to the latest news.</p>
The Heritage Bible	<p>Also taking hold upon him, they led him upon the Areos- Pagus,¹⁹ saying, May we have power to know what is this new teaching you are speaking?</p> <p>Because you carry some foreign things into our hearing; we are determined therefore to know what you will these things to be.</p> <p>(And all the Athenians and foreigners residing there had a good time in absolutely nothing else, but either to speak something, or to hear new things.).</p> <p>¹⁹ 17:19 Areos-Pagos, Rock of Ares; Ares was the name of the Greek god of war.</p>
New American Bible (2011)	<p>They took him and led him to the Areopagus* and said, "May we learn what this new teaching is that you speak of?"⁹ For you bring some strange notions to our ears; we should like to know what these things mean." Now all the Athenians as well as the</p>

foreigners residing there used their time for nothing else but telling or hearing something new.

* [17:19] To the Areopagus: the “Areopagus” refers either to the Hill of Ares west of the Acropolis or to the Council of Athens, which at one time met on the hill but which at this time assembled in the Royal Colonnade (Stoa Basileios).

g. [17:19] 1 Cor 1:22.

New Catholic Bible

Therefore, they took him and brought him to the Areopagus^[e] and asked him, “Can you explain to us what this new doctrine is that you are teaching? You are presenting strange ideas to us, and we would like to find out what they all mean.” The major pastime of the Athenians and the foreigners living there was to spend their time telling or listening to the latest ideas.

[e] *Areopagus*: this may refer either to a hill of Ares west of the Acropolis or to the Council of Athens that once met on it.

New Jerusalem Bible

They got him to accompany them to the Areopagus, where they said to him, ‘Can we know what this new doctrine is that you are teaching? Some of the things you say seemed startling to us and we would like to find out what they mean.’ The one amusement the Athenians and the foreigners living there seem to have is to discuss and listen to the latest ideas.

Revised English Bible—1989

They brought him to the Council of the Areopagus and asked, “May we know what this new doctrine is that you propound? You are introducing ideas that sound strange to us, and we should like to know what they mean.” Now, all the Athenians and the resident foreigners had time for nothing except talking or hearing about the latest novelty.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

They took and brought him before the High Council, saying, “May we know what this new teaching is that you are presenting? Some of the things we are hearing from you strike us as strange, and we would like to know what they mean.” (All the Athenians and the foreigners living there used to spend their spare time talking or hearing about the latest intellectual fads.)

Hebraic Roots Bible

And arresting him, they led him to the place of judgment called Areopagus, saying, may we know what is this new doctrine being preached by you?

For you bring startling things to our ears. We are minded, then, to know what these things wish to be.

And all Athenians and the strangers living there have leisure for nothing else than to say and to hear newer things.

Holy New Covenant Trans.

They got Paul and took him to a meeting of the Areopagus Council. They said, “Please explain to us this new idea which you have been teaching. The things that you are saying are so new to us. We have never heard these things before. We want to know what this teaching means.” (All the people of Athens and the people from other countries who lived there always used their time to talk about any new idea.)

The Scriptures 2009

So they laid hold of him and brought him to the Areopagus, saying, “Are we able to know what this fresh teaching is of which you speak?

“For you are bringing some strange matters to our ears. We wish, then, to know what these mean.”

For all the Athenians and the strangers living there spent their leisure time in doing naught but to speak or to hear what is fresh.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

Taking also him to the mars hill [Men] lead {him} Saying [We] have (ability) to know Who? {is} The [One] New This The by you Being Spoken Teaching keeping for

	(some) things [You] bring to the hearing* [of] us [We] want so to know (Some) Things~ wants~ These to be [Men] Athenian but All and The [Men] Visiting Foreign to no another [thing] occupied {something} than to say something {newer} or to hear something newer.
Awful Scroll Bible	So taking-hold-of him, they brought him to the Areopagus, speaking out, "Able we to come to know what this new teaching is by you being spoken? "For you bring-in something being strange to our ears. We intend to know therefore, what the same-as-these might would purpose to be." (Moreover, all Athenians and the foreigners being before-the-community, were spending a good- amount of -time in not-even-one thing other than, to instruct and to give ear to something novel.)
Concordant Literal Version	Besides, getting hold of him, they led him to the Areopagus, saying, "Can we know what this new teaching is, which is spoken of by you? For strange is what you are bringing to our hearing. We are resolved, then, to know what this is wanting to be." Now all the Athenians, and the repatriated guests, had opportunity for nothing different than to be saying something or hearing something newer."
exeGesés companion Bible	And they take him and bring him to Areopagus, wording, Can we know this new doctrine whereof you speak? For you bear somewhat strange to our hearing: so we will to know what these will to mean. - for all the Asoians and strangers residing there leisure in none other, than either to word, or to hear somewhat new.
Orthodox Jewish Bible	And having taken hold of Rav Sha'ul, they brought him to the Areopagus, saying, "Are we able to have da'as of what this new teaching is, which is being spoken by you? "For some surprising things you bring to our hearing. Therefore, we desire to have da'as of what these things mean." Now all the Athenians and the visiting foreigners and tourists in Athens used to spend time doing nothing but shmoozing about the latest novelty in the news.
Rotherham's Emphasized B.	And so [laying hold of him] they brought him up [to the Hill of Mars], saying— Can we get to know what [this new teaching] is, which [by thee] is being spoken? For [certain foreign things] art thou bringing into our hearing: We are minded to get to know, therefore, what these things please to be! Now [all Athenians and the sojourning' foreigners] [unto nothing else] were devoting their leisure, than to be telling or hearing [something newer].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They took him and brought him to the ^[c] Areopagus (Hill of Ares, the Greek god of war), saying, "May we know what this [strange] new teaching is which you are proclaiming? For you are bringing some startling and strange things to our ears; so we want to know what they mean." (Now all the Athenians and the foreigners visiting there used to spend their [leisure] time in nothing other than telling or hearing something new.) [c] Also known as <i>Mars Hill</i> , named for Mars, the Roman god of war. It was the place where the ancient Greek Areopagus Council convened and had varying powers in the course of its history. In Roman times it was where the supreme government of Athens met.
An Understandable Version	So, they led him to the Areopagus [i.e., an elevated assembly place called "the Hill of Mars"] and asked him, "Could we learn [more] about this new teaching you are

The Expanded Bible

speaking of? You are telling us some very unusual things and we would like to know what they mean.” (Now the local people of Athens, along with foreigners who lived there, spent [about] all their time telling about or listening to some new idea.) They got Paul and took him to a meeting of the Areopagus [or the Hill of Ares; or Mars Hill; ^cAres (Greek name) or Mars (Roman name) was the god of thunder and war; the council of Areopagus was the oldest and most prestigious court for intellectual and moral matters], where they said, “Please explain to us this new idea you have been teaching. [^l For; Because] The things you are saying are new [or sound strange] to us, and we want to know what this teaching means [^l these things mean].” (All the people of Athens and those from other countries [foreigners] who lived there spent all their time talking about and listening to the newest ideas.)

Jonathan Mitchell NT

So [other MSS: Along with this; D adds: after a few days,] after taking a hold on him, they brought [him] up on the Areopagus (or: a meeting of the council of the Areopagos [a body similar to a municipal or colonial senate]), various ones saying, "Are we able (or: Can we) get to know what this fresh, new teaching [is] which is being repeatedly spoken by you?

"For you see, you continue importing into our hearing some things being presently strange and foreign. Therefore we are now wishing and intending (we are resolved) to personally know and experience (or: gain insight about) [what] these certain things are progressively intending (purposing; resolving) to be."

In fact, all Athenians and the foreigners repeatedly being temporary residents (or: sojourners; folks continuing as resident aliens) were habitually spending leisure time (or: good opportunities; seasons of ease) [invested] into nothing different than to be saying (or: telling) something or to be hearing (or: listening to) something fresher and newer (= the latest novelty).

P. Kretzmann Commentary

And they took him and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

For thou bringest certain strange things to our ears; we would know, therefore, what these things mean.

(for all the Athenians and strangers which were there spent their time in nothing else but either to tell or to hear some new thing.)

Kretzmann's **commentary** for Acts 17:15–21 has been placed in the **Addendum**. Paul's message on Mars Hill. Paul was angry. These were idol worshipers. They were arrogant intellectuals.}

Syndein/Thieme

And they seized him violently, and brought him unto Areios-Pagos {Mars' Hill}, saying {introduces first comments of the Judge}, "Are we able to know what this new doctrine, whereof you speak, is?"

{Note: Polite question filled with sarcasm as the people are filled with pride.}

{Note: Aries was the Greek equivalent of Mars the Roman God of War. On this hill were temples and the great courtroom where Socrates was condemned to death. Paul/Christianity is again on trial.}

"For you fill our minds . . . by means of our ears . . . certain shocking things. We would know therefore what these things mean."

{Note: Offer for Paul to give his defense. The Mar' Hill Discourse will follow.}

(For all the Athenians and strangers {large Jewish population} who were there spent their time in nothing else {perfect description of their intellectual snobbery} . . . but either to tell, or to hear some newer thing.)

{Note: Novelty seekers - greatest characteristic of mediocrity.}

Translation for Translators

Athens Council members asked Paul to explain what he had been teaching.

Acts 17:19-21

So they took Paul to the place where the city council met. *When they arrived there, they said to Paul, "Please tell us, what is this new message that you (sg) are teaching people? You are teaching some things that startle us (exc), so we want*

The Voice

to know what they mean.” *They said that, because* the people of Athens and also the people from other regions who lived there continually talked about what was new *to them*, or they listened to *others tell* what was new.

This stirred their curiosity, because the favorite pastime of Athenians (including foreigners who had settled there) was conversation about new and unusual ideas. So they brought him to the *rock outcropping known as the Areopagus, where Athens’ intellectuals regularly gathered for debate*, and they invited him to speak.

Athenians: May we understand this new teaching of yours? It is intriguingly unusual. We would love to know its meaning.

Bible Translations with Many Footnotes:

Lexham Bible

And they took hold of him and [*Here “and ” is supplied because the previous participle (“took hold of”) has been translated as a finite verb] brought him [*Here the direct object is supplied from context in the English translation] to the Areopagus, saying, “May we learn what is this new teaching being proclaimed by you? For you are bringing some astonishing things to our ears. Therefore we want to know what these things mean.” [Literally “these things want to be”] (Now all the Athenians and the foreigners who stayed there used to spend their time in nothing else than telling something or listening to something new.)

NET Bible®

So they took Paul and⁷³ brought him to the Areopagus,⁷⁴ saying, “May we know what this new teaching is that you are proclaiming? For you are bringing some surprising things⁷⁵ to our ears, so we want to know what they⁷⁶ mean.” (All the Athenians and the foreigners who lived there used to spend their time⁷⁷ in nothing else than telling⁷⁸ or listening to something new.)⁷⁹

⁷³tn Grk “him”; the referent (Paul) has been specified in the translation for clarity.

⁷⁴tn Or “to the council of the Areopagus.” See also the term in v. 22.

^{sn}The Areopagus has been traditionally understood as reference to a rocky hill near the Acropolis in Athens, although this place may well have been located in the marketplace at the foot of the hill (L&N 93.412; BDAG 129 s.v. Ἀρειος πάγος). This term does not refer so much to the place, however, as to the advisory council of Athens known as the Areopagus, which dealt with ethical, cultural, and religious matters, including the supervision of education and controlling the many visiting lecturers. Thus it could be translated the council of the Areopagus. See also the term in v. 22.

⁷⁵tn BDAG 684 s.v. ξενίζω 2 translates the substantival participle ξενίζοντα (xenizonta) as “astonishing things Ac 17:20.”

⁷⁶tn Grk “these things”; but since the referent (“surprising things”) is so close, the repetition of “these things” sounds redundant in English, so the pronoun “they” was substituted in the translation.

⁷⁷tn The imperfect verb ηὑκαίρουν (hukairoun) has been translated as a customary or habitual imperfect.

⁷⁸tn BDAG 406-7 s.v. εὐκαίρῃω has “used to spend their time in nothing else than telling Ac 17:21.”

⁷⁹sn This is a parenthetical note by the author. The reference to newness may be pejorative.

The Spoken English NT

So they took him and led him to the Athens education council.^u They said, “We’d like to hear about this new teaching you’ve been talking about.”^v

The ideas we’re hearing from you are a bit unfamiliar to us, so we’d like to know what they’re about.”^w

(All Athenians^x---and their foreign visitors-spend their time doing nothing but telling or hearing something new.)

^u. Lit. “the Areopagus” (prn. err-ee-o-pa-gas).

v. Lit. "Can we know what this new teaching is, which is being talked about by you?"

w. Lit. "You're bringing somewhat/some unfamiliar ideas to our ears, so we'd like to know what these things are wanting to be."

x. Prn. a-theen-ee-ans.

Wilbur Pickering's New T.

So taking him in tow they led him to the Areopagus and said: "May we know what this new teaching is that you are presenting? Because you are bringing some strange things to our ears, and we would like to know what they might mean."⁶ (Now all Athenians and resident foreigners spent their time in nothing else but to tell, or else to hear, some novelty.)

(6) Here they are reasonably polite.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And having taken him, they brought [him] to the Areopagus [i.e. where the Athenian court met], saying, "Are we able to know what this new teaching [is], the one being spoken by you? "For you are bringing some startling [things] to our ears. So we wish to know what these [things] might be [fig., mean]." (Now all Athenians and the foreigners visiting [there] were spending their time for nothing other than to be saying and to be hearing something new.)

Benjamin Brodie's trans. And after grabbing him, they led him to the Aereopagus [famous Athenian religious court] and asked: "May we come to know what this new teaching is which you have been expounding,

For you are conveying astonishing things to our ears? Therefore, we want to understand what these things are meant to be."

Now, all Athenians (and the foreigners who were visiting there) spent their leisure time on the next meaningless topic, discussing or listening to the latest thing .

Charles Thomson NT

And while some of the epicurean and stoic philosophers were conferring with him, some said, "What would this retailer of scraps say?" And others, "He appeareth to be a proclaimer of strange deities." Because he proclaimed the glad tidings of Jesus and the resurrection, therefore they took hold of him and brought him to the Areopagus, saying, May we know what this new doctrine is which is spoken by thee. For thou bringest some strange things to our ears. .We wish therefore to know what these things mean. Now all the Athenians, and the foreigners who reside among them, spent their leisure time in nothing else but in telling and hearing news. V. 18 is included for context.

Far Above All Translation

And they took him along with them and brought *him* to Ares Hill and said, "May we know what this new teaching *is* which *is being* spoken by you? For you are bringing some strange *ideas* to our ears. So we wish to know what these *things* mean." For all the Athenians and the foreigners living away from home spend their leisure time in nothing other than talking or hearing about something new.

Legacy Standard Bible

And they took him and brought him to [Or before] the Areopagus [Or Hill of Ares; Greek god of war], saying, "May we know what this new teaching is which you are speaking [Lit *which is being spoken by you*]? For you are bringing some strange things to our ears. So we want to know what these things mean." (Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something newer.)

Literal New Testament

AND HAVING TAKEN HOLD OF HIM, TO THE MARS ' HILL THEY BROUGHT [HIM], SAYING, ARE WE ABLE TO KNOW WHAT [IS] NEW THIS WHICH BY THEE IS SPOKEN TEACHING?

STRANGE THINGS FOR CERTAIN THOU BRINGEST TO OUR EARS. WE WISH THEREFORE TO KNOW WHAT MAY MEAN THESE THINGS.

Literal Standard Version	<p>ATHENIANS NOW ALL AND THE SOJOURNING STRANGERS IN NOTHING ELSE SPENT THEIR LEISURE THAN TO TELL SOMETHING AND TO HEAR NEWER.</p>
Modern Literal Version 2020	<p>And certain of the Epicurean and of the Stoic philosophers, were meeting together to see him, and some were saying, "What would this seed picker wish to say?" And others, "He seems to be an announcer of strange demons"; because he proclaimed to them Jesus and the resurrection as good news, having also taken him, they brought [him] to the Areopagus, saying, "Are we able to know what this new teaching [is] that is spoken by you, for you bring certain strange things to our ears? We resolve, then, to know what these things would wish to be"; and all Athenians, and the strangers sojourning, for nothing else were at leisure but to say something, and to hear some newer thing. V. 18 is included for context.</p>
New Matthew Bible	<p>And having grabbed him, they led him upon the Areopagus, saying, Are we able to know what this new teaching is, which is spoken by you? For* you are bringing some surprising things to our ears. Therefore, we plan to know whatever these things might wish to be {i.e. mean}. (Now all from Athens and the inhabiting strangers had leisure time *for nothing other than to tell and to hear something new.)</p>
The gist of this passage:	<p>Paul is taken to Mars Hill where he might make a more public presentation of his ideas and philosophy.</p>

19-21

Acts 17:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ah-ee]	<i>taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1949
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 17:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἄρειος Πάγος (Ἀρειος Πάγος) [pronounced AHR-i-os PAG-oss]	<i>martial peak; rock of Ares, a place in Athens; Mars' Hill; transliterated, Areopagus</i>	masculine singular proper noun; a location; accusative case	Strong's #697
Thayer: <i>Areopagus [was] a rocky height in the city of Athens, opposite the western end of the Acropolis toward the west.</i>			
Derivation: from ἄρης (the name of the Greek deity of war).			
ἄγω (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person plural, aorist active indicative	Strong's #71

Translation: Having taken hold of him, they [all] went to Mars Hill.

In previous experiences, Paul has been manhandled and thrown into jail—sometimes being beaten first.

Here, even though the verb can mean, *grabbing him with the hands*; it is also a verb which means *rescuing, helping*. I think that, at this point, a couple of guys may have put their arms around Paul—more like *buddy, buddy* than, *we are taking you off to be beaten*. The entire mood of this passage suggests that these men—even if they disagree with Paul—see him as an interesting and worthy presenter or debater. Remember where the previous passage left things: Acts 17:21 **Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.** (ESV) So their interest in Paul is piqued. Many recognize that this is something new and, in a very short while, they can tell that Paul is intelligent and interesting. So why not give him a spot?

“We have a better forum for a discussion that you have opened up here, and that would be Mars Hill, rather than the marketplace.”

Here are some brief discussions of Mars Hill.

Areopagus (by A. Souter; Easton)

Souter: Areopagus....is a compound name, which means ‘Hill of Ares,’ that is, Hill sacred to (or connected with) Ares, the Greek god of war, who corresponded to the Latin Mars. The hill referred to is a bare, shapeless mass of rock in Athens, about 380 feet high. It is due west of the Acropolis, and separated from it only by a ridge. From the earliest times known to us this hill was associated with murder trials, and a court known as the ‘Council from the Areopagus’ met on or near it to try such cases. In the account in Acts (Acts 17:19; Acts 17:22) it is not the hill, but the ‘Council’ itself that is referred to, the name of the hill being often used for the Council which met there. In Roman times the Council had power to appoint lecturers at Athens, and St. Paul appears before them to have his aptitude tested. The proceedings were audible to the surrounding crowd. St. Paul’s claim was rejected, and only one member of the Council, Dionysius ‘the Areopagite’ (Acts 17:34), was convinced by his teaching.

Easton: The Latin form of the Greek word rendered “Mars’ hill.” But it denotes also the council or court of justice which met in the open air on the hill. It was a rocky height to the west of the Acropolis at Athens, on the south-east summit of which the council was held which was constituted by Solon, and consisted of nine archons or chief magistrates who were then in office, and the ex-archons of blameless life. On this hill of Mars (Gr. Ares) Paul delivered his memorable address to the “men of Athens” (Acts 17:22-31).

From

James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Areopagus.

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Areopagus.

Chapter Outline

Charts, Graphics and Short Doctrines

Is Paul being put on trial here? Is this simply a better venue? At this point in the narrative, it is hard to tell. If you have read ahead, then you know everything so far is positive.

Acts 17:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	1 st person plural, present (deponent) middle or passive indicative	Strong's #1410
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	aorist active infinitive	Strong's #1097
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kainos (καινός) [pronounced kahee-NOS]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	feminine singular adjective; nominative case	Strong's #2537

Acts 17:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
lalêô (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	feminine singular, present passive participle, nominative case	Strong's #2980
didachê (διδασχὴ) [pronounced dihd-ahkh-AY]	<i>teaching, instruction, doctrine, doctrinal teaching</i>	feminine singular noun, nominative case	Strong's #1322

Translation: They were saying [to Paul], “May we be able to know what this new teaching is, [that which is] being taught by you?”

The men say to Paul, “We want to know more about this new teaching that you are presenting.”

Again, it sounds harmless at this point; but is it?

Acts 17:19 Having taken hold of him, they [all] went to Mars Hill. They were saying [to Paul], “May we be able to know what this new teaching is, [that which is] being taught by you? (Kukis mostly literal translation)

Acts 17:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
xenízō (ξενίζω) [pronounced xen-IHD-zoh]	<i>surprising or astonishing by the strangeness and novelty of a thing; things thought to be strange, being shocked</i>	neuter plural, present active participle, accusative case	Strong's #3579

Acts 17:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tinas (τινας) [pronounced tihn-ahs]; tina (τινα) [pronounced tihn-ah]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	neuter plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
eispherô (εἰσφέρω) [pronounced ice-FER-oh]	<i>to bring [into, in or to]; to lead into</i>	2 nd person singular, present active indicative	Strong's #1533
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
akoai (ἀκοαί) [pronounced ak-oh-ī]	<i>hearing (the act, the sense or the thing heard); audiences, ears, things which you heard, things proclaimed, reports, rumors</i>	feminine plural noun; accusative case	Strong's #189
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: You have brought some strange [topics and ideas] to our ears.

V. 20 is difficult to translate.

“You have brought to us some strange and unusual topics and ideas.” I believe this to be the right interpretation is as I have stated it. This is not necessarily a bad thing.

Acts 17:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boulomai (βούλομαι) [pronounced BOO-lohm-ah-ee]	<i>to will deliberately, to have a purpose, to be minded; to be willing as an affection, to desire; to intend (to)</i>	1 st person plural, present (deponent) middle/passive indicative	Strong's #1014
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

Acts 17:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	aoist active infinitive	Strong's #1097
tinas (τινας) [pronounced <i>tihn-ahs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	neuter plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
The Byzantine Greek text and the Scrivener Textus Receptus have instead:			
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
άν (ὅν) [pronounced <i>ahn</i>]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: άν is an <i>untranslatable particle</i>)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. ²⁷			
thélō (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, present active indicative	Strong's #2309
The Byzantine Greek text and the Scrivener Textus Receptus have the present active optative for the verb above.			
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: We desire to know what these things are [or, what they mean].”

V. 20b is much more difficult, and part of the reason is the singular verb found with the plural subjects at the very end (which is what is found in all 3 of the ancient manuscripts). You will notice the difficulties in the original text; suggesting that it is possible that our text is not quite right. With the Westcott Hort text, which I generally prefer, we have a number of plural nouns surrounding a singular verb.

²⁷ From e-sword, from the SECE+ dictionary module, Strong's #302.

Nevertheless, I think the general idea presented above is correct. They simply want to know what exactly Paul is proposing with his teaching.

Acts 17:20 **You have brought some strange [topics and ideas] to our ears. We desire to know what these things are [or, what they mean].**" (Kukis mostly literal translation)

Acts 17:21			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Athēnaïos (Ἀθηναῖος) [pronounced <i>ath-ay-NAH-yoss</i>]	<i>a person living in Athens; an Athenian, Athenæan</i>	masculine plural proper adjective; a grouping; nominative case	Strong's #117
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
epidēmēō (ἐπιδημέω) [pronounced <i>ep-ee-day-MEH-oh</i>]	<i>being a visitor, being a foreign resident; residing (in a foreign country), dwelling there, being a stranger, being in town</i>	masculine plural, present active participle, nominative case	Strong's #1927
xénos (ξένος) [pronounced <i>XEHN-oss</i>]	<i>a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host</i>	neuter plural adjective; nominative case	Strong's #3581
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; accusative case	Strong's #3762
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	neuter singular correlative pronoun; adjective; accusative case	Strong's #2087

Acts 17:21			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eukairêō (εὐκαιρέω) [pronounced yoo-kahee-REHOBOAM-oh]	<i>to have opportunity; to have (leisure) time; to have good time, to have leisure (convenient time), to spend time</i>	3 rd person plural, imperfect active indicative	Strong's #2119
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present active infinitive	Strong's #3004
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	present active infinitive	Strong's #191
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
kainos (καινός) [pronounced kahee-NOSS]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	neuter singular adjective; accusative case	Strong's #2537

Translation: (Now all Athenians and the foreigners living there [prefer] nothing [more than] spending time saying something [new] or hearing something new.)

V. 21 is almost as difficult to translate as v. 20. However, the general idea seems to be, that the people of Athens, whether born there or transplants, find nothing more stimulating in life than hearing and/or talking about new things.

Acts 17:21 (Now all Athenians and the foreigners living there [prefer] nothing [more than] spending time saying something [new] or hearing something new.) (Kukis mostly literal translation)

Acts 17:19–21 Having taken hold of him, they [all] went to Mars Hill. They were saying [to Paul], “May we be able to know what this new teaching is, [that which is] being taught by you? You have brought some strange [topics and ideas] to our ears. We desire to know what these things are [or, *what they mean*].” (Now all Athenians and the foreigners living there [prefer] nothing [more than] spending time saying something [new] or hearing something new.) (Kukis mostly literal translation)

Acts 17:19–21 At the suggestion of many of these philosophers, they all took a walk to Mars Hill. The philosophers kept saying to Paul, “Will you explain in greater detail these new things which you are teaching? You have presented some unusual topics and ideas to us. We very much want to know what these things mean.” (Now the Athenians and the foreigners who live in Athens like nothing more than to speak about new things or to hear something new.) (Kukis paraphrase)

From this point forward, Paul will speak, almost to the end of this chapter. He will be given their undivided attention.

What Paul does here is absolutely brilliant. Now, in saying this, I must point out that all of this is a part of God’s plan. God uses Paul’s brilliance, his logic and his powers of observation at the perfect time in Athens.

As I have done with previous quotations of length, I use only a single pair of quotation marks, at the beginning and at the very end of the quote.

Now, having stood up, Paul, in a midst of the Areopagus, declares, “Men, Athenians, according to all things how devout you [all are] I keep on seeing. For passing through and looking attentively at the religious objects of yours, I discovered even an altar on which was written, ‘to an unknown god.’ That one, therefore, being ignorant of, you [all] keep on worshiping. This One I, [even] I keep on proclaiming to you [all].

Acts
17:22–23

Then Paul, having stood up the midst of Mars Hill, declared [these words]: “Men, Athenians, I kept on observing just how devout you [all are] in all things. [While] passing through [Athens] and looking attentively at [all of] your religious artifacts, I even discovered an altar on which was written, ‘to an unknown god.’ You [all] keep on worshiping that [god], [despite] being ignorant [of him]. I have been proclaiming That [God] to you [all].

Having been given the opportunity to stand and speak before such a large group of people, Paul found himself in the heart of Mars Hill, declaring these words to them: “Men and Athenians, I have become aware of just how religious you all are in all things. In fact, while I was passing through Athens and attentively studying all of your religious altars and statues, I came across an interesting altar, upon was written the inscription, ‘to an unknown god.’ I marvel at and respect the fact that you keep on worshiping this god, even without knowing very much about him. It turns out that He is the very God Whom I have been proclaiming to you!

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, having stood up, Paul, in a midst of the Areopagus, declares, “Men, Athenians, according to all things how devout you [all are] I keep on seeing. For passing through and looking attentively at the religious objects of yours, I discovered even an altar on which was written, ‘to an unknown god.’ That one, therefore, being ignorant of, you [all] keep on worshiping. This One I, [even] I keep on proclaiming to you [all].
Complete Apostles Bible	Then Paul stood in the midst of the Areopagus and said, "Men, Athenians, according to all things I perceive you as being very religious; for as I passed by and considered the objects of your worship, I found also an altar on which it had been inscribed: TO THE UNKNOWN GOD. Therefore, Him whom being ignorant of you worship, this One I announce to you:...
Douay-Rheims 1899 (Amer.)	..But Paul, standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious.

Holy Aramaic Scriptures	<p>For passing by and seeing your idols, I found an altar also, on which was written: To the Unknown God. What therefore you worship without knowing it, that I preach to you:.</p> <p>And as Paulus {Paul} stood in The Arius-Pagus {The Areopagus}, he said, "Men, Athinaye {Athenians}, I see that for you all there is excessive reverence of shide {demons}.</p> <p>For, while I was going around, and had seen the places of your reverence, I found a certain altar upon which was written: "The Altar of the unknown Alaha {God}." That One, therefore, that while you do not know, you revere; this One I am Declaring unto you!</p>
James Murdock's Syriac NT	<p>And as Paul stood in the Areopagus, he said: Men, Athenians, I perceive that in all things ye are excessive in the worship of demons.</p> <p>For, as I was rambling about, and viewing the temples of your worship, I met with an altar, on which was inscribed, TO THE HIDDEN GOD. Him, therefore, whom ye worship while ye know him not, the very same I announce to you.</p>
Original Aramaic NT	<p>And when Paulus arose in Arios-Pagos, he said, "Men, Athenians, I see that in all things you excel in the worship of daemons."*</p> <p>"For as I was going around and beholding your temples, I found one altar on which it was written: "The Unknown God"; him therefore whom you do not know and yet worship, I proclaim to you."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And Paul got to his feet on Mars' Hill and said, O men of Athens, I see that you are overmuch given to fear of the gods.</p> <p>For when I came by, I was looking at the things to which you give worship, and I saw an altar with this writing on it, TO THE GOD OF WHOM THERE IS NO KNOWLEDGE. Now, what you, without knowledge, give worship to, I make clear to you.</p>
Bible in Worldwide English	<p>Then Paul stood up in the court and said, You men of Athens, I see that you are very religious and worship many gods. As I walked about, I looked at the things you worship. I saw one place where you make sacrifices. You have written on it, "To the God we do not know." You are worshipping that God, but you do not know him. I will tell you about him.</p>
Easy English	<p>So Paul stood up in front of the important officers of the city. He said to them, 'People of Athens. I see that you have many gods. I have walked in the streets of your city. I see that you have built many special places where you worship your gods. I saw one altar with a notice on it. The notice said, "To the god that we do not know." This shows that you want to worship a god that you do not know. Now I will tell you clearly about who this God is.</p>
Easy-to-Read Version–2008	<p>Then Paul stood up before the meeting of the Areopagus council and said, "Men of Athens, everything I see here tells me you are very religious. I was going through your city and I saw the things you worship. I found an altar that had these words written on it: 'TO AN UNKNOWN GOD.' You worship a god that you don't know. This is the God I want to tell you about.</p>
God's Word™	<p>Paul stood in the middle of the court and said, "Men of Athens, I see that you are very religious. As I was going through your city and looking closely at the objects you worship, I noticed an altar with this written on it: 'To an unknown god.' I'm telling you about the unknown god you worship.</p>
Good News Bible (TEV)	<p>Paul stood up in front of the city council and said, "I see that in every way you Athenians are very religious. For as I walked through your city and looked at the places where you worship, I found an altar on which is written, 'To an Unknown</p>

J. B. Phillips	<p>God.' That which you worship, then, even though you do not know it, is what I now proclaim to you.</p> <p>Paul's speech to the "gentlemen of Athens"</p> <p>So Paul got to his feet in the middle of their council, and began, "Gentlemen of Athens, my own eyes tell me that you are in all respects an extremely religious people. For as I made my way here and looked at your shrines I noticed one altar (one of a number in Athens) on which were inscribed the words, TO GOD THE UNKNOWN. It is this God whom you are worshipping in ignorance that I am here to proclaim to you!</p>
<i>The Message</i>	<p>So Paul took his stand in the open space at the Areopagus and laid it out for them. "It is plain to see that you Athenians take your religion seriously. When I arrived here the other day, I was fascinated with all the shrines I came across. And then I found one inscribed, to the god nobody knows. I'm here to introduce you to this God so you can worship intelligently, know who you're dealing with.</p>
NIRV	<p>Then Paul stood up in the meeting of the Areopagus. He said, "People of Athens! I see that you are very religious in every way. As I walked around, I looked carefully at the things you worship. I even found an altar with</p> <p style="text-align: center;">To an Unknown God</p>
New Life Version	<p>written on it. So you don't know what you are worshipping. Now I am going to tell you about this 'unknown god.'</p> <p>Then Paul stood up on Mars' Hill and said, "Men of Athens, I see how very religious you are in every way. As I was walking around and looking at the things you worship, I found an altar where you worship with the words written on it, TO THE GOD WHO IS NOT KNOWN. You are worshipping Him without knowing Him. He is the One I will tell you about.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>SMART FOLKS IN ATHENS LAUGH AT PAUL</p> <p>Paul stood in the middle of the Areopagus. He addressed the people. "Gentlemen of Athens, I can tell you're very religious. I'll tell you how I know. I walked around your city and I saw many of the objects you worship. You know something else I discovered? I found an altar inscribed with these words: 'To an unknown God.' Well, I'd like to introduce you to this God you worship without actually knowing him. Let me tell you about him.</p>
Contemporary English V.	<p>So Paul stood up in front of the council and said: People of Athens, I see that you are very religious. As I was going through your city and looking at the things you worship, I found an altar with the words, "To an Unknown God." You worship this God, but you don't really know him. So I want to tell you about him.</p>
Goodspeed New Testament	<p>Then Paul stood up in the middle of the council and said, "Men of Athens, from every point of view I see that you are extremely religious.</p> <p>For as I was going about and looking at the things you worship, I even found an altar with this inscription: 'To an Unknown God.' So it is what you already worship in ignorance that I am now telling you of.</p>
The Living Bible	<p>So Paul, standing before them at the Mars Hill forum, addressed them as follows: "Men of Athens, I notice that you are very religious, for as I was out walking I saw your many altars, and one of them had this inscription on it—'To the Unknown God.' You have been worshipping him without knowing who he is, and now I wish to tell you about him.</p>
New Berkeley Version The Passion Translation	<p>.</p> <p>So Paul stood in the middle of the leadership council and said, "Respected leaders of Athens, it is clear to me how extravagant you are in your worship of idols. For as I walked through your city, I was captivated by the many shrines and objects of your worship. I even found an inscription on one altar that read, 'To the Unknown God.'</p>

Plain English Version	<p>I have come to introduce to you this God whom you worship without even knowing anything about him.</p> <p>Paul told the Athens council about the God that they didn't know</p> <p>Then Paul stood up and talked to the council mob at Athens. He said, "I can see that you Athens mob think a lot about gods. I walked around this city, and I saw a lot of statues that you set up, to show respect to a lot of gods. And I saw a stone table that you set up, and you wrote on it, 'This is for that god that we don't know.' Look, you don't know that God, but you show respect to him anyway. Listen, I do know him, so now I want to tell you all about him. I'll tell you about that God that you don't know.</p>
Radiant New Testament	<p>Paul stood up in the meeting of the Areopagus and said, "People of Athens! I see that you are very religious in every way. As I walked around, I looked carefully at the things you worship. I even found an altar that said,</p> <p style="text-align: center;">to an unknown god.</p> <p>Now I'm going to tell you about this 'god' that you worship without knowing who he is.</p>
UnfoldingWord Simplified T.	<p>Then Paul stood up in front of the people and said, "People of Athens, I see that you are very religious. I say that because, while I was walking along I saw the things that you worship, I even saw an altar that had these words that someone had carved on it: THIS HONORS A GOD THAT WE DO NOT KNOW. So now I will tell you about that God whom you worship but you do not know.</p>
William's New Testament	<p>So Paul stood up in the center of the auditorium and said: "Men of Athens, at every turn I make I see that you are very religious. For as I was going here and there and looking at the things you worship, I even found an altar with this inscription, 'TO AN UNKNOWN GOD.' So it is about the Being whom you are in ignorance already worshipping that I am telling you.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>So Paul stood up in the middle of the AeroPagus and said:</p> <p>'Men of Athens,</p> <p>'I see that you have a greater fear of the demons than do others.</p> <p>'And as I was going along and noticing all the things that you worship, I found an altar with the inscription: To an unknown God.</p> <p>'So I'm here to preach to you about something that you don't know, but already worship!</p>
Beck's American Translation . Breakthrough Version	<p>When Paul stood in <i>the</i> middle of Mar's Hill, he was declaring, "Men, Athenians, in each <i>and</i> everything, I watch how you are more zealous of deities. You see, going through and observing your worshipped objects, I even found a platform on which it had been engraved, 'To an unknown god.' So what, though unaware of, you reverence, this I am announcing to you.</p>
Common English Bible	<p>Paul stood up in the middle of the council on Mars Hill and said, "People of Athens, I see that you are very religious in every way. As I was walking through town and carefully observing your objects of worship, I even found an altar with this inscription: 'To an unknown God.' What you worship as unknown, I now proclaim to you.</p>
Len Gane Paraphrase	<p>Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in everything you are too religious, for as I passed by and saw your religious things, I found an altar with this written on it--TO THE UNKNOWN GOD. Whom you ignorantly worship, I will tell you about him plainly.</p>
A. Campbell's Living Oracles	<p>Paul, therefore, standing up in the middle of Areopagus, said, Athenians, I perceive that you are exceedingly addicted to the worship of demons. For, as I passed</p>

New Advent (Knox) Bible	along, and beheld the objects of your worship, I found an altar with this inscription, To the Unknown God: Him, therefore, you ignorantly worship, I announce to you. So Paul stood up in full view of the Areopagus, and said, Men of Athens, wherever I look I find you scrupulously religious. Why, in examining your monuments as I passed by them, I found among others an altar which bore the inscription, To the unknown God. And it is this unknown object of your devotion that I am revealing to you.
NT for Everyone	Paul among the philosophers So Paul stood up in the midst of the Areopagus. "Men of Athens," he said, "I see that you are in every way an extremely religious people. For as I was going along and looking at your objects of worship, I saw an altar with the inscription, TO AN UNKNOWN GOD. Well: I'm here to tell you about what it is that you are worshipping in ignorance.
20 th Century New Testament	So Paul took his stand in the middle of the Court, and said- -"Men of Athens, on every hand I see signs of your being very devout. For as I was going about, looking at your sacred shrines, I came upon an altar with this inscription--'To an Unknown God.' What, therefore, you worship in ignorance, that I am now proclaiming to you.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Areopagus Address Paul stood in the middle of the Areopagus and said, "People of Athens! I see that you are extremely religious in every respect. For as I was passing through and observing the objects of your worship, I even found an altar on which was inscribed, 'To an Unknown God.' Therefore, what you worship in ignorance, this I proclaim to you.
Conservapedia Translation	Then Paul stood in the middle of the Areopagus and said, "Men of Athens, I realize that you are far too superstitious about everything." "Why, as I was passing by, and looked at your devotion, I found an altar with this written on it: TO THE UNKNOWN GOD. Well! Whom you are worshipping in ignorance, I am declaring to you."
Revised Ferrar-Fenton Bible	Paul accordingly taking his stand in the centre of the High Court, said: "Men of Athens, I perceive beyond everything how deeply religious you are, for, going about and studying your objects of worship, I even found an altar upon which had been inscribed, TO AN UNKNOWN GOD. "What, therefore, you unknowingly worship, I proclaim to you.
Free Bible Version	Paul stood up right in the middle of the Areopagus and said, "People of Athens, I notice you are very religious about everything. As I was walking along, looking at your shrines, I found an altar that had the inscription, "To an Unknown God." This unknown God whom you worship is the one I'm describing to you.
God's Truth (Tyndale)	Paul stood in the midst of Marce street and said: you men of Athens, I perceive that in all things you are too superstitious. For as I passed by and beheld the manner how you worship your gods, I found an altar wherein was written: unto the unknown God. Whom you then ignorantly worship him show I unto you:...
International Standard V	So Paul stood up in front of the Areopagus [i.e. the city council] and said, "Men of Athens, I see that you are very religious in every way. For as I was walking around and looking closely at the objects you worship, I even found an altar with this written on it: 'To an unknown god.' So I am telling you about the unknown object you worship.
Montgomery NT	So Paul stood up in the center of Mars Hill, and said: "Men of Athens, I perceive that in all respects you are remarkably religious.

NIV, ©2011	<p>"For as I was passing along and observing your objects of worship, I found also an altar with this inscription, 'TO AN UNKNOWN GOD.' What you are worshiping in ignorance, this I am proclaiming to you.</p> <p>Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: to an unknown god. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you.</p>
Riverside New Testament	<p>Paul took his stand in the midst of the Areopagus and said: "Men of Athens, I see that you are in every way unusually reverential to the gods. For in passing about and contemplating your sacred objects I came upon an altar on which was inscribed, 'To an unknown God.' What you are worshiping in ignorance — that I am making known to you.</p>
Leicester A. Sawyer's NT	<p>And Paul standing in the midst of the Areopagus said, Men of Athens, I perceive that in all things you are extremely devoted to the worship of demons. For as I passed through, and observed your objects of worship, I found also an altar on which was inscribed, TO AN UNKNOWN GOD. What therefore you worship as unknown, this I declare to you.</p>
Weymouth New Testament	<p>So Paul, taking his stand in the centre of the Areopagus, spoke as follows: "Men of Athens, I perceive that you are in every respect remarkably religious. For as I passed along and observed the things you worship, I found also an altar bearing the inscription, 'TO AN UNKNOWN GOD.' "The Being, therefore, whom you, without knowing Him, revere, Him I now proclaim to you.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Then Paul stood up in the Areo - pagus hall and said, "Athenian citizens, I note that in every way you are very religious. As I walked around looking at your shrines, I even discovered an altar with this inscription: <i>To an unknown God</i>. Now, what you worship as unknown, I intend to make known to you.</p>
The Heritage Bible	<p>And Paul standing in the midst of Areos-Pagos, said, Men, Athenians, I look with special interest at how fearful you are of deities,</p> <p>Because coming through, and looking again with special interest upon your objects of worship, I found an altar in which was written, TO AN UNKNOWN GOD. Whom therefore, not knowing, you worship; I preach him to you.</p>
New American Bible (2011)	<p>Paul's Speech at the Areopagus.</p> <p>Then Paul stood up at the Areopagus and said:*</p> <p>"You Athenians, I see that in every respect you are very religious. For as I walked around looking carefully at your shrines, I even discovered an altar inscribed, 'To an Unknown God.'* What therefore you unknowingly worship, I proclaim to you.</p> <p>* [17:22–31] In Paul's appearance at the Areopagus he preaches his climactic speech to Gentiles in the cultural center of the ancient world. The speech is more theological than christological. Paul's discourse appeals to the Greek world's belief in divinity as responsible for the origin and existence of the universe. It contests the common belief in a multiplicity of gods supposedly exerting their powers through their images. It acknowledges that the attempt to find God is a constant human endeavor. It declares, further, that God is the judge of the human race, that the time of the judgment has been determined, and that it will be executed through a man whom God raised from the dead. The speech reflects sympathy with pagan religiosity, handles the subject of idol worship gently, and appeals for a new examination of divinity, not from the standpoint of creation but from the standpoint of judgment.</p>

* [17:23] 'To an Unknown God': ancient authors such as Pausanias, Philostratus, and Tertullian speak of Athenian altars with no specific dedication as altars of "unknown gods" or "nameless altars."

New Catholic Bible

Paul's Speech at the Areopagus.^[f] Then Paul stood before them in the Areopagus and said: "Men of Athens, I have seen how religious you are. For as I walked around, looking carefully at your shrines, I noticed among them an altar with the inscription, 'To an Unknown God.' What, therefore, you worship as unknown, I now proclaim to you.

[f] Paul's speech is a masterpiece of judicious adaptability to the Greek mentality. Yet he and his hearers are on different wave lengths. He preaches a way of life and calls for a faith while the cultured Greeks seek only a truth that satisfies the mind. A crucified and resurrected God can make no impact on them, and they take Paul for a buffoon (v. 14). Others think of him as a fanatic worshiper of new gods: "Jesus" and "Resurrection," his spouse (v. 18). Paul first sets forth his theodicy: there is one God, who is spiritual, personal, and provident (vv. 22-26). Then he cites their poets, interpreting them in a monotheistic fashion (vv. 27-30). Finally, his Christology is very brief (v. 31), because of the uproar provoked by the subject of the resurrection, which was openly rejected by all the Hellenistic schools of philosophy.

New Jerusalem Bible

So Paul stood before the whole council of the Areopagus and made this speech: 'Men of Athens, I have seen for myself how extremely scrupulous you are in all religious matters, because, as I strolled round looking at your sacred monuments, I noticed among other things an altar inscribed: To An Unknown God. In fact, the unknown God you revere is the one I proclaim to you.

Revised English Bible—1989

Paul stood up before the Council of the Areopagus and began: "Men of Athens, I see that in everything that concerns religion you are uncommonly scrupulous. As I was going round looking at the objects of your worship, I noticed among other things an altar bearing the inscription 'To an Unknown God'. What you worship but do not know -- this is what I now proclaim.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Sha'ul stood up in the Council meeting and said, "Men of Athens: I see how very religious you are in every way! For as I was walking around, looking at your shrines, I even found an altar which had been inscribed, 'To An Unknown God.' So, the one whom you are already worshipping in ignorance — this is the one I proclaim to you.

Hebraic Roots Bible

And as Paul stood in the Areopagus, he said: Men, Athenians, I perceive that in all things ye are excessive in the worship of idols. For as I was rambling about and looking up at the objects of your worship, I also found an altar on which had been written, TO THE HIDDEN ELOHIM. Not knowing, then, whom you worship, I make Him known to you.

Holy New Covenant Trans.

Then Paul stood before the meeting of the Areopagus Council. Paul said, "Men of Athens, I can see that you are very religious in all things. I was going through your city and I saw the things you worship. I found an altar which had these words written on it: TO THE GOD WHO IS NOT KNOWN. You worship a God you do not know. This is the God I am telling you about!"

The Scriptures 2009

And having stood in the midst of the Areopagus Sha'ul said, "Men of Athens, I see that you are very religious in every matter.

"For passing through and observing the objects of your worship, I even found a slaughter-place with this inscription: TO THE UNKNOWN MIGHTY ONE. Not knowing then whom you worship, I make Him known to you:...

Tree of Life Version

So Paul stood in the middle of the Aereopagus and said, "Men of Athens, I see that in all ways you are very religious.

For while I was passing through and observing the objects of your worship, I even found an altar with this inscription: 'To an Unknown God.' Therefore what you worship without knowing, this I proclaim to you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Being Stood but The Paul in [thing] middle [of] the mars hill said Men Athenian in all [things] as religious (more) you* [I] see Passing for and Considering the idols [of] you* [I] find and altar in whom [It] had been inscribed [for] unknown god what so (Not) Understanding [You*] respect this I announce [to] you*...
Alpha & Omega Bible	SO PAULOS (<i>Paul</i>) STOOD IN THE MIDST OF THE AREOPAGUS AND SAID, "MEN OF ATHENS, I OBSERVE THAT YOU ARE VERY RELIGIOUS IN ALL RESPECTS. "FOR WHILE I WAS PASSING THROUGH AND EXAMINING THE OBJECTS OF YOUR WORSHIP, I ALSO FOUND AN ALTAR WITH THIS INSCRIPTION, 'TO AN UNKNOWN THEOS.' THEREFORE WHAT YOU WORSHIP IN IGNORANCE, THIS I PROCLAIM TO YOU.
Awful Scroll Bible	Furthermore Paul, being stood forth from-within the midst of the Areopagus, was exposing-to-light, "Men, Athenians, I behold-the-experience, as to throughout everything yours dread-deities. (")For going-through, and beholding-over-the-experience of you all's objects of worship, even I found an altar from-within which had been written-on, 'To an unknown God'. Whom therefore yours not-knowing, well-reverence, this-same One I accordingly-announce to you.
Concordant Literal Version	Now Paul, standing in the center of the Areopagus averred, "Men! Athenians! On all sides am I beholding how unusually religious you are." For, passing through and contemplating the objects of your veneration, I found a pedestal also, on which had been inscribed, 'To an Unknowable God.' To Whom then, you are ignorantly devout, This One am I announcing to you."
exeGesés companion Bible	<u>THE AREOPAGUS MESSAGE OF PAULOS</u> And Paulos stands midst Areopagus, and says, Men - Asoians, I observe that in all you are demon-dreaders. For as I passed through and considered your objects of reverence, I found a bamah epigraphed, TO THE UNKNOWN EL - so whom you unknowingly revere, I evangelize to you.
Orthodox Jewish Bible	And Rav Sha'ul, taking his stand in the middle of the Areopagus, said, "Anashim, Athenians, with respect to everything how very religious indeed I observe you to be. "For passing through and looking carefully at your objects of worship, I found also an altar on which had been inscribed 'To the unknown g-d.' Therefore, what you worship without da'as, this I proclaim to you.
Rotherham's Emphasized B.	And Paul [taking his stand] in the midst of the Hill of Mars, said— Ye men of Athens! <In every way, how unusually reverent of the demons ye are> I perceive. For <passing through, and carefully observing your objects of devotion> I found an altar also, in which was inscribed— Unto an Unknown' God. <What, therefore, [not knowing] ye reverence> [the same] do declare unto you.

Expanded/Embellished Bibles:

The Amplified Bible

So Paul, standing in the center of the Areopagus, said: "Men of Athens, I observe [with every turn I make throughout the city] that you are very religious and devout in all respects. Now as I was going along and carefully looking at your objects of worship, I came to an altar with this inscription: 'TO AN ^[d]UNKNOWN GOD.' Therefore what you already worship as unknown, this I proclaim to you.

[d] While the philosophers had little or no regard for the old mythological gods of the Greeks, the temples to various deities remained and worship practices continued, at least as a formal tradition. The altar to the Unknown seems to have been constructed for the purpose of acknowledging any god who had been overlooked. Paul seized upon it as an opportunity to introduce the Greeks to Christ.

An Understandable Version

Then Paul stood up in the Areopagus and said, "You men of Athens, I noticed that you are an extremely religious people in all your ways. [See verse 16] For as I traveled along [your streets] and observed what you are worshiping, I saw an altar with the inscription: [DEDICATED] TO AN UNKNOWN GOD. So, what you are worshiping ignorantly is what I am telling you about.

The Expanded Bible

Then Paul stood before the meeting [^Lin the midst] of the Areopagus and said, "People of Athens [^LMen, Athenians], I can see you are very religious in all things [every way]. [^LFor; Because] As I was going through your city, I saw [observed closely] the objects you worship. I found an altar that had these words written on it: to a god who is not known [^Tan unknown god]. You worship a god that you don't know, and this is the God I am telling you about [^LWhat therefore you worship as unknown, this I proclaim to you]!

Jonathan Mitchell NT

So Paul, being made to stand in the middle of the Areopagus, affirmed [to them], "Men (some scholars suggest that this term = Ladies and Gentlemen), Athenians! I continue watching and observing you people as [being] most reverencing of the animistic powers (or: more religious than usual in regard to the fear of demons [Hellenistic concept and term: = animistic influence] and unseen forces), "for while passing through, and then continuing in contemplation during carefully observing one after another of your religious objects (items of reverence; effects of veneration, devotion and worship), I also found an elevated spot within which it had been inscribed, 'To (or: For) an Unknown (or: Unknowable) God.' To Whom then, while continuing ignorant, you make it a habit to give reverent worship and dutiful support, this One am I myself presently announcing (bringing down a clear proclamation of) to you folks (or: Therefore, to what you people continue unknowingly giving godly devotion, this same One do I myself continue publishing among you).

Syndein/Thieme

Then Paul stood in the midst of Mars' hill, and said, "**YOU MEN OF ATHENS! I observe that you are too religious.**"

{Note: Paul shocked them with sarcasm! These philosophical groups reject the concept of God. Satan is the father of ALL religions. Christianity is a relationship with God based on Who and What He is. Christianity is not a religion.}

"For as I passed by, and beheld your religious activities, I found an altar on which had been engraved, 'TO THE UNKNOWN GOD'. Whom you, BEING IGNORANT, keep on worshiping . . . Him I announce according to a fixed norm or standard {doctrine} unto you."

{Note: Both groups of philosophic systems really do reject ALL gods. They consider the idols as art not real gods - more sarcasm from Paul. Paul sarcastically mentions all the gods in the city. Now Paul is saying that one of the altars talks about the true God. They also think they are very intellectual and Paul just called them stupid!}

{Note: The Greeks offer pigs as offerings to the gods. They had a plague and called in an expert to determine which god they had offended. This expert said it was an unknown god they offended who did not accept pig offerings. Offer a lamb instead. They did and the plague left. So as was their custom, they set up this altar. It was

probably all bogus and had nothing to do with God, but the altar was there for Paul to use in his message.}

Translation for Translators

Paul told them about the God whom they did not know.

Acts 17:22-31

Then Paul stood up before the men of the city council and said, “Citizens of Athens, I see that you ◀are very religious/think that it is very important to worship many gods▶. I say *that* because, while I was walking along and observing the objects *that represent different gods that you worship*, I even saw an altar that had these words *that someone had carved on it: THIS HONORS THE GOD THAT WE(exc) DO NOT KNOW*. So now I will tell you about *that God* whom you worship but you do not know.

The Voice

Paul: *Athenians, as I have walked your streets*, I have observed your strong and diverse religious ethos. You truly are a religious people. I have stopped again and again to examine carefully the religious statues and inscriptions that fill your city. On one such altar, I read this inscription: “TO AN UNKNOWN GOD.” I am not here to tell you about a strange foreign deity, but about this One whom you already worship, though without full knowledge.

Bible Translations with Many Footnotes:

Lexham Bible

Paul Speaks to the Areopagus

So Paul stood there in the middle of the Areopagus and [*Here “and” is supplied because the previous participle (“stood there”) has been translated as a finite verb] **said**, “Men of Athens, I see you are very religious in every respect. [Literally “with respect to all things”] For as I [*Here “as” is supplied as a component of the participle (“was passing through”) which is understood as temporal] was passing through and observing carefully your objects of worship, I even found an altar on which was inscribed, ‘To an unknown God.’ Therefore what you worship without knowing it, [*Here the direct object is supplied from context in the English translation] this I proclaim to you—...

NET Bible®

So Paul stood⁸⁰ before the Areopagus and said, “Men of Athens, I see that you are very religious⁸¹ in all respects.⁸² For as I went around and observed closely your objects of worship,⁸³ I even found an altar with this inscription:⁸⁴ ‘To an unknown god.’ Therefore what you worship without knowing it,⁸⁵ this I proclaim to you.

^{80tn} Grk “standing...said.” The participle ζηλ σάντες (zhlsantes) has been translated as a finite verb due to requirements of contemporary English style.

^{81tn} The term δεισιδαιμονεστέρους (deisidaimonesterous) is difficult. On the one hand it can have the positive sense of “devout,” but on the other hand it can have the negative sense of “superstitious” (BDAG 216 s.v. δεισιδαίμων). As part of a laudatory introduction (the technical rhetorical term for this introduction was *capatio*), the term is probably positive here. It may well be a “backhanded” compliment, playing on the ambiguity.

^{82tn} BDAG 513 s.v. κατά B.6 translates the phrase κατὰ πάντα (kata panta) as “in all respects.”

^{83tn} Or “your sanctuaries.” L&N 53.54 gives “sanctuary” (place of worship) as an alternate meaning for the word σεβάσματα (sebasmata).

^{84tn} Grk “on which was written,” but since it would have been carved in stone, it is more common to speak of an “inscription” in English. To simplify the English the relative construction with a passive verb (“on which was inscribed”) was translated as a prepositional phrase with a substantive (“inscription”).

^{85tn} BDAG 13 s.v. ἀγνοέω 1.b has “Abs. ὁ ἀγνοο ντες εὔσεβε τε what you worship without knowing it (on the subject matter Maximus Tyr. 11, 5e: all sorts of philosophers ἴσασιν οὐκ ἐκόντες καὶ λέγουσιν ἄκοντες sc. τὸ θε ον = they know and name God without intending to do so) Ac 17:23.” Paul, in typical Jewish Christian style, informs them of the true God, of whom their idols are an ignorant reflection.

The Spoken English NT	<p>So Paul stood up in front of the education council^y and said, Gentlemen of Athens, I see that you are extremely religious in every way. Because as I've been going through your city and looking at your objects of worship, I've even found an altar with these words carved on it:^z "To an Unknown God." So what you're worshiping without knowledge, I'm going to proclaim to you.</p> <p>^y. Lit. "the Areopagus." ^z. Lit. "an altar on which is inscribed."</p>
Wilbur Pickering's New T.	<p>Paul's Areopagus address</p> <p>So standing in the middle of the Areopagus Paul said: "Men of Athens, I perceive that in all things you are very religious; because as I went along and scrutinized the objects of your worship, I even found an altar with this inscription: TO UNKNOWN GOD. Now then, the one you worship as 'unknown', this is the One I proclaim to you:...</p>

Literal, almost word-for-word, renderings:

A Faithful Version	Then Paul stood in the center of Mars' hill and said, "Men, Athenians, I perceive that in all things you are very reverent to deities; For as I was passing through and observing the objects of your veneration, I also found an altar on which was inscribed, 'To an unknown God.' So then, He Whom you worship in ignorance is the One that I proclaim to you.
Analytical-Literal Translation	<p>So Paul having stood in [the] middle of the Areopagus, said, "Men, Athenians, I perceive you_p as [being] extremely fearful of the gods in all things.</p> <p>"For passing through and contemplating your_p objects of worship, I found also an altar on which had been inscribed: 'To an unknown God.' Therefore, [the One] whom you_p are practicing piety [towards] [or, worshiping] without knowing, this One I proclaim to you_p.</p>
Benjamin Brodie's trans.	<p>Then Paul, after standing up in the middle of the Aereopagus, said: "Men, Athenians, I have observed <i>that</i> in all respects, you <i>are</i> a comparatively religious people [it may be paganism, but it's something].</p> <p>For as I passed through [the streets of Athens] and carefully observed your objects of worship, I also discovered an altar, upon which was written: 'To an Unknown God.' Accordingly, that which you are ignorantly worshipping, this One [Jesus Christ is the Unknown God] I myself am proclaiming .</p>
Bond Slave Version	Then Paul stood in the midst of Mars' hill, and said, You men of Athens, I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore you ignorantly worship, him declare I to you.
Charles Thomson NT	<p>Paul then being placed in the midst of the Areopagus, said, Men of Athens, I perceive from every thing I see, that you are exceedingly addicted to the worship of demons.</p> <p>For as I passed along and beheld the objects and instruments of your devotion, I found an altar with this inscription, To The Unknown God. Him, therefore whom you worship without knowing him, I announce to you.</p>
Context Group Version	And Paul stood in the midst of the Areopagus, and said, You (pl) men of Athens, in all things, I perceive that you (pl) are very spiritual. For as I passed along, and observed the objects to which you (pl) bow down in deference, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore you (pl) bow down in deference to in ignorance, this I set out to you (pl).
Far Above All Translation	So Paul, standing before the Ares Hill council said, "Men of Athens, I see, apparently, that you are very reverent to the gods in all respects. For as I passed through and looked at your objects of worship, I also found an altar on which had been inscribed, 'To an unknown god.' Now him whom you worship in ignorance, I declare to you.

Literal Standard Version	And Paul, having stood in the midst of the Areopagus, said, "Men, Athenians, in all things I perceive you as over-religious; for passing through and contemplating your objects of worship, I also found an altar on which had been inscribed: To God—unknown; whom, therefore—not knowing—you worship, this One I announce to you.
Modern English Version	Then Paul stood in the middle of the Areopagus, and said: "Men of Athens, I perceive that in all things you are very religious. For as I passed by and looked up at your objects of worship, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom you therefore unknowingly worship, Him I proclaim to you.
Modern Literal Version 2020	Now Paul stood in the middle of the Areopagus and was saying, Men of Athens, I view you° as <i>being</i> religious according-to all things. For* <i>while</i> going through <i>the city</i> and reviewing your° worshiped objects, I also found an altar in which had been written, To An Unknown God. Therefore I am proclaiming to you°, who are ignorant, this one to whom you° are devout.
New American Standard	Sermon on Mars Hill So Paul stood in the midst of the Areopagus [<i>Or the Council of the Areopagus</i>] and said, "Men of Athens, I see that you are very religious in all respects. For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore, what you worship in ignorance, this I proclaim to you.
New King James Version	Addressing the Areopagus Then Paul stood in the midst of the Areopagus [<i>Lit. Hill of Ares, or Mars' Hill</i>] and said, "Men of Athens, I perceive that in all things you are very religious; 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. Therefore, the One whom you worship without knowing, Him I proclaim to you: God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. V. 24 is included for context.
New Matthew Bible	Paul stood in the middle of Mars Street and said, Ye men of Athens, I perceive that in all things you are too superstitious. For as I passed by and saw how you worship your gods, I found an altar on which was written, TO THE UNKNOWN GOD. Him then, whom you worship without knowledge, I proclaim to you.
Worrell New Testament	And Paul, having taken his stand in the midst of Mars Hill, said, "Men of Athens, in all respects I observe that ye are more than usually regardful of the deities; for, passing through, and considering your objects of worship, I found also an altar on which had been inscribed, TO AN UNKNOWN GOD. What, therefore, in ignorance ye worship, this I declare to you.
The gist of this passage:	Paul begins his speech to the men of Athens, referencing their altar to the unknown god.

22-23

Acts 17:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, aorist passive participle; nominative case	Strong's #2476
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 17:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, center; among</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3319
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Áreios Págos (Ἄρειος Πάγος) [pronounced AHR-i-os PAG-oss]	<i>martial peak; rock of Ares, a place in Athens; Mars' Hill; transliterated, Areopagus</i>	masculine singular proper noun; a location; accusative case	Strong's #697

Thayer: Areopagus [was] a rocky height in the city of Athens, opposite the western end of the Acropolis toward the west.

Derivation: from ἄρης (the name of the Greek deity of war).

Translation: Then Paul, having stood up the midst of Mars Hill,...

At this point in the narrative, we do not know Paul's exact situation. Has he been dragged in front of a council so that he might be condemned? Have men simply moved him from one place to another, Mars Hill being a better venue for Paul's topics.

My view is, the people of Athens are uncertain about Paul, what he is saying, and they have decided to *get him on the record*, so to speak. But, I do not perceive this as being necessarily because he is controversial or because the people there feel threatened. Although there was a verb used that suggest that Paul is forced to be there, he is not treating this situation like he is before a court arguing for his life and freedom.

Remember what God the Holy Spirit told us about these people: **Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.** (Acts 17:21; ESV). Paul is going to tickle their ears.

Many of us, in such a situation, might find ourselves overwhelmed and afraid. Paul has, to this point, been beaten and thrown into prison; he has faced off men who want to see him beaten and even dead. Now, he could stand before these men in fear—his every thought being about self-preservation and how does he get out of this—or he can stand before these men taking this as the greatest opportunity an evangelist in Athens will ever have.

God has given Paul a great opportunity here, and Paul seems to be fully aware of that. His thoughts are on God and not on his own safety. He is occupied with Jesus Christ. Rather than being filled with fear, worried for himself, Paul seizes this great opportunity.

Acts 17:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346
andres (ἄνδρες) [pronounced AHN- drehç]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; vocative	Strong's #435
Athēnaïos (Ἀθηναῖος) [pronounced ath-ay- NAH-yoss]	<i>a person living in Athens; an Athenian, Athenæan</i>	masculine plural proper adjective; a grouping; nominative case	Strong's #117

Translation: ...declared [these words]: "Men, Athenians,...

He speaks clearly and respectfully to this people. Some of the greatest minds of that generation are hearing Paul at this point in time.

From here to v. 32, Paul will preach one of the great sermons found in the Word of God. It is brilliant and spot on. Paul knows his audience.

Acts 17:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
deisidaimonésteros (δεισιδαιμονέστερος) [pronounced dice-ee- dahee-mon-EHS-ter- oss]	<i>devout; in a good sense; reverencing god or the gods, pious, religious; in a bad sense; superstitious</i>	masculine plural adjective, accusative case	Strong's #1174
humas (ὕμᾱς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Acts 17:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theôreō (θεωρέω) [pronounced <i>theh-oh-REH-oh</i>]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively) experience or intensively [acknowledge]; to consider, to look on, to perceive</i>	1 st person singular, present active indicative	Strong's #2334

Translation: ...I kept on observing just how devout you [all are] in all things.

Paul knew his audience and he did not insult them. He has been in Athens for a few days, and he has walked around and he has taken in various altars, statues and religious artifacts in this city. "I have observed," he tells them, "that you are all a very religious people."

Paul is not speaking with any irony; he is not being funny; he is not talking down to them. He is showing them respect and making a very accurate observation, based upon all that he has seen in Athens.

At the same time, Paul is not praising them, appealing to their egos, nor is he being condescending. He is making a simple but correct observation.

The Greeks were known for many things—their logic, philosophy; and also their perversion and homosexuality—but Paul focuses in on something which is ignored in most descriptions of the Greeks—they were also very religious. They believed that there was something which existed beyond what they could see, hear or touch.

This would have been a non-controversial remark, given all of the religious statues around. However, there certainly would have been a large contingent of Greeks who did not think about these statues at all.

Acts 17:22 Then Paul, having stood up the midst of Mars Hill, declared [these words]: "Men, Athenians, I kept on observing just how devout you [all are] in all things. (Kukis mostly literal translation)

Acts 17:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i>]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #1330
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anatheōréō (ἀναθεωρέω) [pronounced <i>an-ath-eh-o-REH-oh</i>]	<i>observing carefully, looking at attentively, considering well, observing accurately</i>	masculine singular, present active participle, nominative case	Strong's #333

Acts 17:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
sébasmata (σέβασματα) [pronounced SEHB-as-mah-tah]	<i>objects of worship, whatever things are religiously honored, used of a temples, altars, statues, idolatrous images</i>	neuter plural noun, accusative case	Strong's #4574
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: [While] passing through [Athens] and looking attentively at [all of] your religious artifacts,...

Paul talks about walking through Athens and how he has carefully observed many religious artifacts in the city of Athens. There were statues, inscriptions, altars, religious symbols. "I am seeing this stuff all over Athens, and it is clear to me that this is a great interest of yours," he says.

Acts 17:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	1 st person singular, aorist active indicative	Strong's #2147
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
bōmós (βωμός) [pronounced BOH-moss]	<i>altar, a stand; an elevated place, very often a raised place on which to offer a sacrifice</i>	masculine singular noun, accusative case	Strong's #1041
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
epigraphō (ἐπιγράφω) [pronounced ep-ee-GRAF-oh]	<i>to write on, to engrave, to inscribe; metaphorically to write upon the mind</i>	3 rd person singular, pluperfect passive indicative	Strong's #1924
ágnōstos (ἄγνωστος) [pronounced AG-noce-toss]	<i>unknown; forgotten</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #57

Acts 17:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...I even discovered an altar on which was written, 'to an unknown god.'

Then Paul drops the bomb, so to speak. "While walking around your city, I even came across this altar—you all know the one I am talking about—there is an inscription on it which reads, *an unknown god*. They all knew exactly the altar to which Paul referred.

Apparently, there were many gods in the thinking of the Greeks there; and they have many statues and altars set up to these various deities. However, they were concerned that maybe, just maybe, they left someone out. So as not to offend the gods, they put up an altar to whomever in the Greek pantheon of gods that they may have left out. And these Greeks offered sacrifices to this unknown god.

In the past, Paul would enter into a synagogue, and he could use the Scripture which they all agreed upon. He could talk about Jesus and then quote Scripture. He could not do that here. He was in Athens, which is famous for Greek philosophers, but the people there did not believe the Bible (and many probably did not even know that such a book existed). However, this statue to an unknown god was his hook. This is what he used to grab a hold of these people. This was both brilliant and necessary; not only for Paul's address to the people of Athens, but for his evangelism throughout the gentile world. Paul found that there were things that he could grab onto and use and get the attention of those who had come to listen to him.

Acts 17:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
The Byzantine Greek text and the Scrivener Textus Receptus have instead...			
hon (ὃν) [pronounced <i>hawn</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
agnoeō (ἀγνοέω) [pronounced <i>ag-noh-EH-oh</i>]	<i>being ignorant (of), not knowing (through lack of information or intelligence); not understanding, something unknown; erring or sinning through mistake, being wrong; by implication, ignoring</i>	masculine plural, present active participle, nominative case	Strong's #50

Acts 17:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eusebéō (εὐσεβέω) [pronounced yoo-seb-EH-oh]	<i>to show devotion to; to show profound respect for; to act piously or reverently towards (for instance, towards God, one's country, magistrates, relations, and all to whom dutiful regard or reverence is due)</i>	2 nd person plural, present active indicative	Strong's #2151

Translation: You [all] keep on worshiping that [god], [despite] being ignorant [of him].

Paul's keen observation is, they worship this god, even though they don't know anything about him. As soon as they begin thinking about this god with specific characteristics, then, maybe there is yet another god they are leaving out. So, Paul is not making fun of their ignorance; nor is he calling them ignorant. He observes that, even though they do not know anything about this god, that they worship him.

Paul is spot on here. They do worship this god. No doubt there are even ashes upon the altar (or under it) indicating that they have recently offered up sacrifices on this altar for this god.

Acts 17:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
katangéllō (καταγγέλλω) [pronounced kat-ang-GHEHL-low]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	1 st person singular, present active indicative	Strong's #2605
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: I have been proclaiming That [God] to you [all].

Then Paul says one of the most brilliant things a man has ever said, "This is the God I have been talking to you about. I proclaim this God to you!"

Do you catch just how profound this is? These people cannot say, "Our unknown god has this characteristic that is different from what you have proclaimed to us." They cannot do this because they purposely do not know who this god is. We might call this, *their god of inclusion*.

Paul, by this statement, has precluded them from objecting to what he says because he is now talking to them about one of their gods, a god to whom they have been sacrificing for many years. To attack Paul would be to attack one of their own gods.

So when you combine this brilliant twist of logic made by Paul with the natural inclination of this people to search out and listen to something new, he has his audience hooked. They are right there with Paul in this moment.

There is one more thing happening—God the Holy Spirit is right there, preparing their hearts, as it were, for the gospel of Jesus Christ.

I love the way that the American English Bible puts this: ‘So I’m here to preach to you about something that you don’t know, but already worship!’

Acts 17:23 [While] passing through [Athens] and looking attentively at [all of] your religious artifacts, I even discovered an altar on which was written, ‘to an unknown god.’ You [all] keep on worshiping that [god], [despite] being ignorant [of him]. I have been proclaiming That [God] to you [all]. (Kukis mostly literal translation)

Acts 17:22–23 Then Paul, having stood up the midst of Mars Hill, declared [these words]: “Men, Athenians, I kept on observing just how devout you [all are] in all things. [While] passing through [Athens] and looking attentively at [all of] your religious artifacts, I even discovered an altar on which was written, ‘to an unknown god.’ You [all] keep on worshiping that [god], [despite] being ignorant [of him]. I have been proclaiming That [God] to you [all]. (Kukis mostly literal translation)

Acts 17:22–23 Having been given the opportunity to stand and speak before such a large group of people, Paul found himself in the heart of Mars Hill, declaring these words to them: “Men and Athenians, I have become aware of just how religious you all are in all things. In fact, while I was passing through Athens and attentively studying all of your religious altars and statues, I came across an interesting altar, upon was written the inscription, ‘to an unknown god.’ I marvel at and respect the fact that you keep on worshiping this god, even without knowing very much about him. It turns out that He is the very God Whom I have been proclaiming to you! (Kukis paraphrase)

The God, the One making the world and all that [is] in Him—This One, of sky and earth, being a Lord—not in handmade temples He keeps on living. Not by a hand—human—He keeps on being served, [not] needing anything, He, giving to all life and breath and the all things.

Acts
17:24–25

[This One is] the God, the One Who made the world and all that [is] in it, This One being the Lord of heaven and earth. He does not live in temples constructed by man. He is not served by human hands [because He does not] need anything. He keeps on giving to all things, life, breath and all the things [which they need for life].

The unknown God is the God Who made the world and all that is in it. He continues being the Lord over heaven and earth. He does not live in some temple constructed by men. He cannot be served by human hands, as if He needed anything from us. He is the giver of all things, including life, breath and all things necessary for life.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) The God, the One making the world and all that [is] in Him—This One, of sky and earth, being a Lord—not in handmade temples He keeps on living. Not by a

	hand—human—He keeps on being served, [not] needing anything, He, giving to all life and breath and the all things.
Complete Apostles Bible	The God who made the world and all the things in it, Him being Lord of heaven and earth, does not dwell in sanctuaries made by human hands, nor by the hands of men is He served, as though He needed anything, for He gives to all life, and breath, with respect to all things.
Douay-Rheims 1899 (Amer.)	...God, who made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands. Neither is he served with men's hands, as though he needed any thing: seeing it is he who giveth to all life and breath and all things:...
Holy Aramaic Scriptures	For, Alaha {God}, who made the world, and all which is in it, and He, The Mara d'Shmaya {The Lord of the Heavens} and of the Ara {the Earth}, He does not dwell in temples which are made by hands. And neither is He served from the hands of the sons of men; and concerning Him not a thing is needed, on account that He has given unto every man, life and a soul.
James Murdock's Syriac NT	For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.
Original Aramaic NT	"For The God who made the world, and everything whatsoever is in it, and is the Lord of the Heavens and of The Earth, does not dwell in temples made with hands." "And he is not served by the hands of men, and he has no need of anything, because he gives every person life and a soul."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The God who made the earth and everything in it, he, being Lord of heaven and earth, is not housed in buildings made with hands; And he is not dependent on the work of men's hands, as if he had need of anything, for he himself gives to all life and breath and all things;...
Bible in Worldwide English	He made the world and everything in it. He is the Lord of the sky and the earth. He does not live in houses that people make with their hands. Men cannot worship him by things they make with their hands because he does not need anything. He is the one who gives life and breath and everything else to all people.
Easy English	The true God made the earth and everything that is in it. He rules everything in the earth and in heaven. He does not live in any buildings that people have made for him. People make things to give to God. But God does not need anything like that. It is God himself who causes everyone to live. He gives them everything that they need.
Easy-to-Read Version—2008	"He is the God who made the whole world and everything in it. He is the Lord of the land and the sky. He does not live in temples built by human hands. He is the one who gives people life, breath, and everything else they need. He does not need any help from them. He has everything he needs.
God's Word™	The God who made the universe and everything in it is the Lord of heaven and earth. He doesn't live in shrines made by humans, and he isn't served by humans as if he needed anything. He gives everyone life, breath, and everything they have.
Good News Bible (TEV)	God, who made the world and everything in it, is Lord of heaven and earth and does not live in temples made by human hands. Nor does he need anything that we can supply by working for him, since it is he himself who gives life and breath and everything else to everyone.
J. B. Phillips	God who made the world and all that is in it, being Lord of both Heaven and earth, does not live in temples made by human hands, nor is he ministered to by human

	hands, as though he had need of anything—seeing that he is the one who gives to all men life and breath and everything else.
<i>The Message</i>	“The God who made the world and everything in it, this Master of sky and land, doesn’t live in custom-made shrines or need the human race to run errands for him, as if he couldn’t take care of himself. He makes the creatures; the creatures don’t make him.
NIRV	“He is the God who made the world. He also made everything in it. He is the Lord of heaven and earth. He doesn’t live in temples built by human hands. He is not served by human hands. He doesn’t need anything. Instead, he himself gives life and breath to all people. He also gives them everything else they have.
New Life Version	“The God Who made the world and everything in it is the Lord of heaven and earth. He does not live in buildings made by hands. No one needs to care for Him as if He needed anything. He is the One who gives life and breath and everything to everyone.
New Simplified Bible	»The God that made the world and all things in it is the Lord of heaven and earth. He does not live in temples made with hands. »Men s hands do not serve him as if he needed anything. He gives life and breath to all.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	“The God who made this world of ours and everything in it is the master of heaven and earth. So he doesn’t live in worship centers made by the hands of mere humans. In fact, human hands can’t do a thing for him because he doesn’t need a thing. Instead, he’s the one who gives everything. He gives everyone the lives they live and each breath they take.
Contemporary English V.	This God made the world and everything in it. He is Lord of heaven and earth, and he doesn’t live in temples built by human hands. He doesn’t need help from anyone. He gives life, breath, and everything else to all people.
The Living Bible	“He made the world and everything in it, and since he is Lord of heaven and earth, he doesn’t live in man-made temples; and human hands can’t minister to his needs—for he has no needs! He himself gives life and breath to everything, and satisfies every need there is.
New Berkeley Version The Passion Translation	. “The true God is the Creator of all things. He is the owner and Lord of the heavenly realm and the earthly realm, and he doesn’t live in man-made temples. He supplies life and breath and all things to every living being. He doesn’t lack a thing that we mortals could supply for him, for he has all things and everything he needs.
Plain English Version	He is the God that made all the world, and he made everything in the world. He is the boss over everybody everywhere. He is boss up in the sky, and he is boss down here on the ground. So nobody can build a house big enough for him to live in. And he doesn’t need us to do anything for him. You see, he is the one that makes us alive, and he gives us our breath, and he gives us everything we need.
Radiant New Testament	“He’s the God who made the world and everything in it. He’s the Lord of heaven and earth, and so he doesn’t live in temples built by human hands. He doesn’t depend on people, because he doesn’t need anything from them. Instead, he himself gives all people life and breath and everything else they have.
UnfoldingWord Simplified T.	He is the God who made the world and everything in it. He rules over all beings in heaven and on earth, and he does not live in temples that people have built. He does not need to have anything made for him by people because he makes people live and breath, and he gives them everything they need.
William's New Testament	The God who made the world and all that it contains, since He is Lord of heaven and earth, does not dwell in temples made by human hands, nor is He served by human hands as though He were in need of anything, for He Himself gives all men life and breath and everything else.

Partially literal and partially paraphrased translations:

American English Bible	'For this is the [same] God who made the cosmos and everything in it; and this Lord of the sky and the earth doesn't live in handmade Temples, nor does He need human hands to take care of Him – or anything at all [for that matter] – because He gives life, breath, and everything else to each of us.
Beck's American Translation Breakthrough Version	. God, who made the world and all the <i>things</i> in it, this God who is Master of heaven and earth, does not reside in handmade temples. Neither is He healed by human hands as He Himself is pleading for something more, since He gives life, breath, and all things to everything.
Len Gane Paraphrase	"God, who made the world and everything in it, is Lord of heaven and earth and doesn't live in temples made by human hands. "Neither is served with people's hands as if he needed anything, for he gives life, breath, and everything to all.
A. Campbell's Living Oracles	The God who made the world, and all things that are in it, being the Lord of heaven and earth, dwells not in temples made with hands: Neither is he served by human hands, as if he stood in need of anything; he himself giving to all, life, and breath, and all things.
New Advent (Knox) Bible	The God who made the world and all that is in it, that God who is Lord of heaven and earth, does not dwell in temples that our hands have made; no human handicraft can do him service, as if he stood in need of anything, he, who gives to all of us life and breath and all we have.
NT for Everyone	The God who made the world and everything in it, the one who is Lord of heaven and earth, doesn't live in temples made by human hands. Nor does he need to be looked after by human hands, as though he lacked something, since he himself gives life and breath and all things to everyone.
20 th Century New Testament	The God who made the world and all things that are in it-- he, Lord as he is of Heaven and Earth, does not dwell in temples made by hands, Nor yet do human hands minister to his wants, as though he needed anything, since he himself gives, to all, life, and breath, and all things.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"The God Who made the world and everything in it, because He is the Lord of heaven and earth, does not live in temples made with hands!" "And neither can he be worshipped with men's hands, as if He needed anything. After all, He gives everything life, and breath, and everything it needs."
Revised Ferrar-Fenton Bible Free Bible Version	. The God who created the world and everything in it, the Lord of heaven and earth, doesn't live in temples we make. He doesn't need to be served by us as if he needed anything, since he is the source of all life for every living being.
God's Truth (Tyndale) International Standard V Leicester A. Sawyer's NT	. . The God who made the world and all things in it, this [God] being Lord of heaven and earth dwells not in temples made with hands, neither is he served by the hands of men as needing any thing, since he gives to all life, and breath, and all things;... Elohim that fashioned the cosmos and all things in it, seeing that he is LORD of the cosmos and earth that dwells not in Temples made with hands;Neither is worshipped with men's hands, as though he needed anything, seeing he gives to all, life and breath, and all things;...
Urim-Thummim Version	Elohim that fashioned the cosmos and all things in it, seeing that he is LORD of the cosmos and earth that dwells not in Temples made with hands;Neither is worshipped with men's hands, as though he needed anything, seeing he gives to all, life and breath, and all things;...
Weymouth New Testament	GOD who made the universe and everything in it--He, being Lord of Heaven and earth, does not dwell in sanctuaries built by men. Nor is He ministered to by human

hands, as though He needed anything--but He Himself gives to all men life and breath and all things.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) God, who made the world and all that is in it, does not dwell in sanctuaries made by human hands, being as he is Lord of heaven and earth. Nor does his worship depend on any thing made by human hands, as if he were in need. Rather it is he who gives life and breath and everything else to everyone.
14:17; Gal 4:8
Psalm 104:30
- The Heritage Bible The God, the one having made the world and all things in it, this one being Lord of heaven and earth, absolutely does not dwell in hand-made temples;
And he is absolutely not served by men's hands, needing anything; he gives to all life, and breath, and all things;...
- New American Bible (2011) The God who made the world and all that is in it, the Lord of heaven and earth, does not dwell in sanctuaries made by human hands,^h nor is he served by human hands because he needs anything. Rather it is he who gives to everyone life and breath and everything.
h. [17:24] 7:48–50; Gn 1:1; 1 Kgs 8:27; Is 42:5.
- New Jerusalem Bible 'Since the God who made the world and everything in it is himself Lord of heaven and earth, he does not make his home in shrines made by human hands.
Nor is he in need of anything, that he should be served by human hands; on the contrary, it is he who gives everything -- including life and breath -- to everyone.
- Revised English Bible—1989 "The God who created the world and everything in it, and who is Lord of heaven and earth, does not live in shrines made by human hands.
It is not because he lacks anything that he accepts service at our hands, for he is himself the universal giver of life and breath -- indeed of everything.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible "The God who made the universe and everything in it, and who is Lord of heaven and earth, does not live in man-made temples; nor is he served by human hands, as if he lacked something; since it is he himself who gives life and breath and everything to everyone.
- Hebraic Roots Bible The Elohim who made the world and all things in it, this One being Master of Heaven and of Earth, does not dwell in handmade temples.
Nor is served by hands of men, as having need of anything. For He is giving life and breath and all things to all.
- Holy New Covenant Trans. "He is the God who made the whole world and everything in it. He is the Lord of the heavens and the earth. He does not live in temples which men build! This God is the One who gives men life, breath, and everything else. He is not served by human hands; God has everything He needs.
- The Scriptures 2009 "הוה, who made the world and all that is in it, this One being Master of heaven and earth, does not dwell in dwellings made with hands.^a
^aSee Acts 7:48.
"Nor is He served with men's hands – as if needing any – Himself giving to all life, and breath, and all else.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...The God The [One] Making the world and all the [things] in him This [of] heaven and [of] earth Becoming Lord not in handmade temples dwells not by hands [of]

Alpha & Omega Bible	[men] human is relieved Needing something He Giving [to] all [things] life and wind and the all [things]...
Awful Scroll Bible	"THE THEOS (<i>The Alpha & Omega</i>) WHO MADE THE WORLD AND ALL THINGS IN IT, SINCE HE IS LORD OF HEAVEN AND EARTH, DOES NOT DWELL IN TEMPLES MADE WITH HANDS; NOR IS HE SERVED BY HUMAN HANDS, AS THOUGH HE NEEDED ANYTHING, SINCE HE HIMSELF GIVES TO ALL PEOPLE LIFE AND BREATH AND ALL THINGS;...
Concordant Literal Version	(")God making the universe and all from-within it, the same-as-this is being Lord of the expanse and land, He dwells- not -along from-within temples made-by-hands, (")and- He is -not being served by men's hands, needing-with-regards-to something. He is granting to all: life and breath down along to everyone.
exeGeser's companion Bible	The God Who makes the world and all that is in it, He, the Lord inherent of heaven and earth, is not dwelling in temples made by hands, neither is He attended by human hands, as if requiring anything, since He Himself gives to all life and breath and all."
Orthodox Jewish Bible	Elohim, who made the cosmos and all therein, this one being Adonay of the heavens and earth, neither settles in handmade naves nor is cured by human hands - as though he needed aught; seeing he gives life and puffing and all to all;...
Rotherham's Emphasized B.	"Hashem, the One having made HaOlam and all the things in it, this One being Adon HaShomayim vaHaAretz, does not dwell in temples made by human hands. [Isa 42:5 Dt 10:14; Isa 66:1; 1Kgs 8:27] "Nor is Hashem served by human hands, as if Hashem were in need of something, since He gives to all Chayyim and breath and everything. [Ps 50:10-12; Isa 42:5] <The God that made the world and all' things that are therein, the same being Lord of heaven and earth a> not in hand'-made shrines doth dwell, nor by human hands is waited upon, as though in want of anything, himself giving unto all' life, and breath, and all things;...

Expanded/Embellished Bibles:

The Amplified Bible

The God who created the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; nor is He ^[e]served by human hands, as though He needed anything, because it is He who gives to all [people] life and breath and all things.

[e] Here Paul uses an unusual word which normally refers to healing. He was educated in classical Greek literature to some extent (see note v 28 and 22:3), and what he says here recalls earlier arguments by Plato (in his dialogues the Euthyphro and the Symposium) which should have struck a responsive chord in the listeners. In the dialogues, Plato represents Socrates as analyzing the nature of service to a god, and points out that the god can only receive actual benefit from service if he is in need or lacking something. Paul masterfully adapts himself to the thinking of the Athenians, demonstrating to them that the gods whom they serve with sacrifices and worship cannot really be gods at all, unless it is possible for a god to have faults or needs that have to be satisfied. This is also a good point for the Christian to bear in mind; believers are to serve God, but this is not a service that in any way actually benefits Him, because He is perfect and in no need of anything which man can supply. The same is true for the sacrificial system of the OT. While God is represented there as demanding sacrifices and sometimes enjoying their pleasant aromas, the sacrifices did not actually benefit Him. In reality they pointed ahead to the supreme sacrifice of Christ, which was the ultimate payment for mankind's sins.

An Understandable Version	The God who made the world and everything in it, who is Lord of heaven and earth, does not live in hand-made temples. Neither is He waited on by men's hands as though He needed anything, since it is He who gives to all people their life and breath and everything <i>[they need]</i> .
The Expanded Bible	The God who made the whole world and everything in it [Deut. 4:39; Ps. 146:6] is the Lord of the ·sky and the land [or heaven and earth]. He does not live in ·temples [shrines] built by human hands. This God is the One who gives life, breath, and everything else to ·people [^L all; everyone; Gen. 1:29; 2:7]. He ·does not need any help from them [^L is not served by human hands]; he has everything he needs.
Jonathan Mitchell NT	"The God making (forming and constructing; producing) the ordered system and arrangement of the universe, and all the things within it – this One continuously being from the start: Lord of heaven and of earth (or: this Owner and Master, repeatedly and progressively being the subsisting and originating source, the under-beginning, of sky and land) – is not now (or: habitually) taking up residence within handmade shrines, sanctuaries or temples! "Neither is He continuously provided for, attended or habitually served by human hands – as constantly being in want, or having a need of something – He Himself being the One constantly giving to all people (or: all things) life and breath and all things (or: everything; the whole [universe])!"
Syndein/Thieme	"The God {Jesus} that made the world and all things therein, seeing that He is Lord of heaven and earth, dwells not in temples made with hands." {Note: Paul, to their face, rejects all the other gods of the Pantheon. Paul is getting very forceful here. An imperfect man can not make a house for perfect God - you have it in reverse . . . The perfect God makes a house for the dwelling of imperfect man.} "Neither is worshipped with men's hands, as though He needed any thing . . . seeing He gives to all life {soul life}, and breath {body function - physical life}, and all things {grace of God}." {Note: The Greeks had some of the best sculptures in the world. The Greeks took the position that the gods needed the works of man to make them happy-they superimposed on the gods what made them happy! They made statues representing their appearance, gave the gods attention, built houses, had sex in the temples (fornication) to honor them, and they made sacrifices to the gods, even human sacrifice. Paul states the principal of grace! We need God . . . He does not need us for anything!}
Translation for Translators	He is the God who made the world and everything in it. Because he rules over all <i>beings in</i> heaven and on earth, he does not dwell in shrines that people have made. He does not need to have anything made for him by people [MTY] {to have people [MTY] make [MTY] anything for him}, because everything that exists belongs to him. He is the one who causes «us (<i>inc</i>)/all people» to live and breathe, and <i>he gives us</i> all the things <i>that we(inc) need</i> .
The Voice	Paul: This is the God who made the universe and all it contains, the God who is the King of all heaven and all earth. It would be illogical to assume that a God of this magnitude could possibly be contained in any man-made structure, no matter how majestic. Nor would it be logical to think that this God would need human beings to provide Him with food and shelter—after all, He Himself would have given to humans everything they need—life, breath, <i>food, shelter, and so on</i> . <u>This is the only universal God, the One who makes all people whatever their nationality or culture or religion.</u>

Lexham Bible

For as I [*Here “as ” is supplied as a component of the participle (“was passing through”) which is understood as temporal] **was passing through and observing carefully your objects of worship, I even found an altar on which was inscribed, ‘To an unknown God.’** **Therefore what you worship without knowing it ,** [*Here the direct object is supplied from context in the English translation] **this I proclaim to you— the God who made the world and all the things in it. This one, being Lord of heaven and earth, does not live in temples made by human hands, nor is he served by human hands as if he** [*Here “as if” is supplied as a component of the conditional adverbial participle (“needed”)] **needed anything, because** [*Here “because ” is supplied as a component of the participle (“gives”) which is understood as causal] **he himself gives to everyone life and breath and everything. The God who made the world and everything in it,⁸⁶ who is⁸⁷ Lord of heaven and earth, does not live in temples made by human hands,⁸⁸ nor is he served by human hands, as if he needed anything,⁸⁹ because he himself gives life and breath and everything to everyone.⁹⁰**

NET Bible®

^{86tn} Grk “all the things that are in it.” The speech starts with God as Creator, like 14:15.

^{87tn} Or “because he is.” The participle ὑπάρχων (Juparcwn) could be either adjectival, modifying ο τοῦς (Joutos, “who is Lord...”) or adverbial of cause (“because he is Lord...”). Since the participle διδούς (didous) in v. 25 appears to be clearly causal in force, it is preferable to understand ὑπάρχων as adjectival in this context.

^{88sn} On the statement does not live in temples made by human hands compare Acts 7:48. This has implications for idols as well. God cannot be represented by them or, as the following clause also suggests, served by human hands.

^{89tn} L&N 57.45 has “nor does he need anything more that people can supply by working for him.”

^{90tn} Grk “he himself gives to all [people] life and breath and all things.”

The Spoken English NT

God, who made the world and everything in it, is the Sovereign of heaven and earth. God doesn't live in temples made by human hands, and God isn't served by human hands-as if God needed something. No, it is God who gives^{aa} life, breath, and everything else to everyone.

^{aa.} Lit. “...something, himself giving.”

Wilbur Pickering's New T.

The God who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples built by hands, neither is He cared for by men's hands, as though He needed anything, since He Himself has always given life and breath to all.⁷

(7) I would say that Paul illustrates the best strategy to use with an audience that has no biblical background—start with the Sovereign Creator.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"The God, the One having made the world [or, universe] and all the [things] in it, this One being Lord of heaven and of earth does not dwell in temples made with human hands, nor is He served by [the] hands of people, [as if] needing something, [since] He is giving to all life and breath with respect to [fig., in] all [things].

Benjamin Brodie's trans.

The God who created the universe and all the things in it, this One who currently exists as Lord over heaven and earth, does not reside in temples made by human hands [omnipresence],

Neither is He served by human hands as though He needs anything, since He Himself has given life and breath and all things to all people .

Context Group Version

The God that made the world and all things in it, he, being Lord of the sky and land, does not dwell in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself gives to all life, and breath, and all things;...

English Standard Version	The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.
Far Above All Translation	God who made the universe and everything in it – he being Lord of heaven and earth – does not dwell in shrines made by hands, nor is he served by human hands as if he lacked anything, but he himself gives life and breath in all <i>respects</i> to all.
Modern Literal Version 2020	The God, who made* the world and all things in it, this one being* Lord of heaven and earth, is not dwelling in temples made* with hands; nor is he assisted by men's hands, as if needy of anything, he himself giving to all, life and breath in all things.
Revised Geneva Translation	“God - Who made the world and all things that therein are - seeing that He is Lord of Heaven and Earth, does not dwell in temples made with hands. “Nor is He worshipped with man's hands as though He needed anything (seeing He gives life to all, and breath, and all things).
The gist of this passage:	Paul says that it is this God Who requires no help or support from man, but he gives life and breath to all.

24-25

Acts 17:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
poieō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	neuter singular, aorist active participle; nominative case	Strong's #4160
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kósmos (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, accusative case	Strong's #2889
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

Acts 17:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: [This One is] the God, the One Who made the world and all that [is] in it,...

Now Paul begins to describe this unknown God, the God the Athenians built an altar to. This God made the world and all things that are in it.

To the Unknown God, from Wikipedia:

There is an altar dedicated to the Unknown God found in 1820 on the Palatine Hill of Rome. It contains an inscription in Latin that says:

SEI·DEO·SEI·DEIVAE·SAC
G·SEXTIVS·C·F·CALVINVS·PR
DE·SENATI·SENTENTIA
RESTITVIT

This could be translated into English as: "Whether sacred to god or to goddess, Gaius Sextius Calvinus, son of Gaius, praetor, restored this on a vote of the senate."

The altar is currently exhibited in the Palatine Museum.²⁸

The actual altar (a photograph)

From Wikipedia: The Unknown God or Agnostos Theos (Ancient Greek: γνῶστος Θεός) is a theory by Eduard Norden first published in 1913 that proposes, based on the Christian Apostle Paul's Areopagus speech in Acts 17:23, that in addition to the twelve main gods and the innumerable lesser deities, ancient Greeks worshipped a deity they called "Agnostos Theos"; that is: "Unknown God", which Norden called "Un-Greek". In Athens, there was a temple specifically dedicated to that god and very often Athenians would swear "in the name of the Unknown God" (Νῆ τὸν γνῶστον, Nē ton Agnōston). Apollodorus, Philostratus and Pausanias wrote about the Unknown God as well.



²⁸ From https://en.wikipedia.org/wiki/Unknown_God accessed November 16, 2023.

Altar of the unknown god, circa C.E.90-110, from the southeastern area of the palatine to the velabro. The inscription translates: "Whether sacred to god or to goddess, Gaius Sextius Calvinus, son of Gaius, praetor, restored this on a vote of the senate."²⁹ Specific references found in that Wikipedia article. It is the American English Bible which suggested this particular reference.

Now, does this mean that it was agreed by the Senate to put this monument back up or to leave it up?

It is not completely clear to me where it reads *Altar of the Unknown God*.

Although I have read some critics who claim that apart from naming a few cities that exist, the New Testament **gospels** and Acts are pure fantasy. This is one of the many examples from this era which cites a real monument (the Altar to the Unknown God; which may not be that particular monument); and the words of two well-known and respected Greek philosophers are quoted by Paul. All of this, including the narrative, seem to be rooted in history, culture and realism. If someone were writing pure fiction, they had gone to great lengths to make it real.

Paul went on four missionary tours, three of which are recorded in the book of Acts. There are things which he experienced and saw and recorded in this book, which ring true to the times and the cultures. Whereas, it might be reasonably easy for me to gather information on the internet and compose a short story which I completely make up, and yet insert some realistic details. However, this would be much more difficult for someone in this era to do this. Traveling was not easy or cheap. The various responses recorded here by Luke seem very real and appropriate to the region. Furthermore, observations such as **Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.** (Acts 17:21—ESV) also would fit into narrow cultural window. This description would be apt for these times, but would this have described Athens 100 years before or after?

Paul's Athenian audience recognize that there had to be a God who created all things in the earth.

At this point, it is unclear what Paul understands about Jesus Christ, Who did create the worlds and all things in the world.

Acts 17:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	he; this, the one, this one, this thing	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
ouranos (οὐρανός) [pronounced oo-ran- OSS]	the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)	masculine singular noun; genitive/ablative case	Strong's #3772
kaí (καί) [pronounced kí]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; genitive/ablative case	Strong's #1093

²⁹ From [Wikipedia](#) accessed November 16, 2023. The photo is from [Wikimedia](#), accessed November 16, 2023.

Acts 17:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; nominative case	Strong's #5225
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: ...This One being the Lord of heaven and earth.

This God is the Sovereign or the Lord over all heaven and earth. Because God created the heavens and the earth (Genesis 1:1), He is the Sovereign Lord over all (Genesis 14:19, 22 Psalm 24:9).

So, suddenly, this God is very big, and over all things.

Acts 17:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
cheiropoiētos (χειροποίητος) [pronounced khi-rop-OY-ay-toss]	<i>handmade, made by hands, constructed using hands; manufactured of human construction, made by (make with) hands, constructed by human skill</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #5499
naoi (ναοί) [pronounced nah-OY]	<i>temples (heathen or the Jerusalem temple), sacred edifices; shrines; metaphorically spiritual temples consisting of the saints of all ages joined together in Christ</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3485
katoikéō (κατοικέω) [pronounced kah-toy-KEH-oh]	<i>to live, to reside, to dwell; this is a word which usually refers to one's semi-permanent dwelling</i>	3 rd person singular, present active indicative	Strong's #2730

Translation: He does not live in temples constructed by man.

Obviously, this God of Whom Paul speaks, does not live in a temple that man has built. That would be ludicrous. What could man build that such a God would live in?

Acts 17:24 [This One is] the God, the One Who made the world and all that [is] in it, This One being the Lord of heaven and earth. He does not live in temples constructed by man. (Kukis mostly literal translation)

This description of God given by Paul also distinguishes this God from all the gods of the Greeks.

Acts 17:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
cheir (χείρ) [pronounced khire]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine singular noun; genitive/ablative case	Strong's #5495
anthrôpinos (ἄνθρωπινος) [pronounced anth-ROH-pee-noss]	<i>human, pertaining to man, (things) common to man, man(-kind), men's, after the manner of men</i>	masculine plural adjective; genitive/ablative case	Strong's #442
therapeuô (θεραπεύω) [pronounced there-ap-YOO-oh]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 rd person singular, present passive indicative	Strong's #2323

Translation: He is not served by human hands...

God is not ministered to or served by human hands. There is nothing that we can do for God that He needs for us to do.

Now, God does allow us to take part in His plan. But we benefit by this, as do those around us.

Acts 17:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosdéomai (προσδέομαι) [pronounced pros-DEH-om-ahee]	<i>needing (in addition), needful; wanting (besides, further); requiring additionally</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #4326
tinis (τινος) [pronounced tihn-oss]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100

Translation: ...[because He does not] need anything.

I took the negative which began this sentence and inserted it here. Others have translated this, ...[as if] He needed anything. This is nothing that we can do for God; nothing which He needs from us.

Acts 17:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, present active participle, nominative case	Strong's #1325
pâsin (πασιν) [pronounced PAH-sihn]	<i>to all; in all; by means of all</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
pnoé (πνοέ) [pronounced pnoh-AY]	<i>breath, a breeze, wind</i>	feminine singular noun, accusative case	Strong's #4157
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956

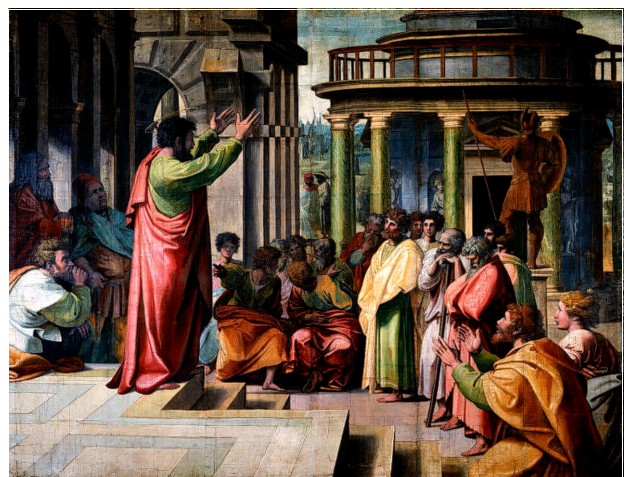
Translation: He keeps on giving to all things, life, breath and all the things [which they need for life].

God gives to all living things, life, breath and all that they need for life. Again, this is completely logical. There is nothing that I do for breath.

God does not simply give man his initial breath; God sustains man, which means continued breath.

Acts 17:25 He is not served by human hands [because He does not] need anything. He keeps on giving to all things, life, breath and all the things [which they need for life]. (Kukis mostly literal translation)

Acts 17:24–25 [This One is] the God, the One Who made the world and all that [is] in it, This One being the Lord of heaven and earth. He does not live in temples constructed by man.



He is not served by human hands [because He does not] need anything. He keeps on giving to all things, life, breath and all the things [which they need for life]. (Kukis mostly literal translation)

Acts 17:24–25 The unknown God is the God Who made the world and all that is in it. He continues being the Lord over heaven and earth. He does not live in some temple constructed by men. He cannot be served by human hands, as if He needed anything from us. He is the giver of all things, including life, breath and all things necessary for life. (Kukis paraphrase)

Saint Paul Preaching in Athens (Raphael—1515); from [Wikimedia](#); accessed November 16, 2023. This is from the Royal Collection of the United Kingdom, Public Domain.

This was not an easy or straightforward translation.

And He made from one all people of men, to live on every face of earth a marking of boundaries, assigning times and boundaries of the dwelling places of them, to seek the God if therefore indeed they might touch Him and they might find [Him]; and indeed [He is] not a distance from every one of us being. For in Him we live and we move about and we are; and even some of the (ones) according to you [all] performers have said, ‘For of the [God], offspring we are.’ Offspring, therefore, [we] keep on being of the God, we are not obligated to think gold, or silver, or stone, by an idolatrous image of craft and deliberation of man the divinity to be like [Him].

Acts
17:26–29

From one [a reference to Adam] was made all the nations of mankind [and all those] living within their boundaries on every surface of the earth. [This God Who created Adam also] assigned [both] time periods and dwelling places for them, [in order that they might] seek God, [so that] if consequently indeed they would search for Him and [possibly even] find [Him], even though He keeps on being not [very] far from any one of us. ‘For by Him, we breathe and we are set in motion and we have our being.’ Even some of your poets have spoken [on this topic]. ‘For we are the offspring of [God].’ Therefore, [even your philosophers agree that] we keep on being the offspring of God. [Therefore], we are not obligated to think [of God in terms of] gold or silver or stone, as an idolatrous image of man’s craft and deliberation [as if this] resembles the Godhead.

The Unknown God took one man, and made from him all the nations of the earth, men living within their assigned boundaries on every surface of the earth. God has assigned to these groups of men time periods and places to live. All of this was done so that they might seek God. So if they would search for Him they might even find Him, bearing in mind that He is never far from any one of us. ‘For it is by Him that we breathe and are set in motions and have our being.’ Some of your poets have spoken on this topic. ‘We are the offspring of God,’ is something which they have also said. Therefore, since we are the offspring of God, we should not confine ourselves to thinking of God as some idol made from gold, silver or stone, as if God could be designed and built by man.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) And He made from one all people of men, to live on every face of earth a marking of boundaries, assigning times and boundaries of the dwelling places of them, to seek the God if therefore indeed they might touch Him and they might find [Him];

Complete Apostles Bible	<p>and indeed [He is] not a distance from every one of us being. For in Him we live and we move about and we are; and even some of the (ones) according to you [all] performers have said, 'For of the [God], offspring we are.' Offspring, therefore, [we] keep on being of the God, we are not obligated to think gold, or silver, or stone, by an idolatrous image of craft and deliberation of man the divinity to be like [Him].</p> <p>And He made from one blood every nation of men to dwell upon all the face of the earth, and He ordained their preappointed times and the boundaries of their dwellings,</p> <p>in order for them to seek the Lord, if perhaps indeed they might grope for Him and find Him, and yet being indeed not far from each one of us;</p> <p>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.'</p>
Douay-Rheims 1899 (Amer.)	<p>"Therefore, being the offspring of God, we ought not to suppose that the Godhead is like gold or silver or stone, something shaped by art and the imagination of man.</p> <p>And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation.</p> <p>That they should seek God, if haply they may feel after him or find him, although he be not far from every one of us.</p> <p>For in him we live and move and are: as some also of your own poets said: For we are also his offspring.</p> <p>Being therefore the offspring of God, we must not suppose the divinity to be like unto gold or silver or stone, the graving of art and device of man.</p>
Holy Aramaic Scriptures	<p>And from one blood He made the whole world of the sons of men, so that they should be dwelling upon the face of all the Earth. And He has distinguished the seasons by His command, and placed the boundaries of the habitation of the sons of men,</p> <p>so that they should be seeking and looking for Alaha {God}, and from the creation, might find Him, for, on account that even He isn't entirely distant from us.</p> <p>For, 'In Him we are living, and we are moving, and we exist,' as which also wise men from you have said, 'From Him is our lineage.'</p>
James Murdock's Syriac NT	<p>Therefore, men, whose lineage is from Alaha {God}, we shouldn't be guilty for hoping that gold, or silver, or stone which is carved by the skill and by the knowledge of a son of man, that it is comparable unto The Alahutha {The Divinity}.</p> <p>And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men:</p> <p>that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:</p> <p>for in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.</p>
Original Aramaic NT	<p>Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men.</p> <p>"And from one blood he made the whole world of humanity to be dwelling on the whole surface of The Earth and he marked out the times in his decrees and set the coasts of the dwelling places of humanity,"</p> <p>"So that they would be seeking and inquiring* after God; and they may find him by his creation, because also he is not far from everyone of us."</p> <p>"For it is by him that we have life and we move and exist; so also some of the wise men among you have said: "Our lineage is from him."</p> <p>"Men, therefore, because our lineage is from God, we ought not to think that gold or silver or stone carved by the skill and knowledge of a man is like The Godhead."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And he has made of one blood all the nations of men living on all the face of the earth, ordering their times and the limits of their lands,</p> <p>So that they might make search for God, in order, if possible, to get knowledge of him and make discovery of him, though he is not far from every one of us:</p> <p>For in him we have life and motion and existence; as certain of your verse writers have said, For we are his offspring.</p> <p>If then we are the offspring of God, it is not right for us to have the idea that God is like gold or silver or stone, formed by the art or design of man.</p>
Bible in Worldwide English	<p>God made one man. From that one man he has made all the nations of men to live on the whole earth. He has given to each nation a certain time and a certain place to live. He did this so they would look for him. He wanted them to reach out and find him. But he is not far from each one of us. In him we live, and move, and are alive. Some of your own writers have said, "We have come from him". Therefore we have all come from God. So we should not think that God is something made of gold, or silver, or stone. He is not made by mens hands.</p>
Easy English	<p>God first made one man. From that one man he made all the different groups of people. He caused them to live in different places all over the world. He decided where each group of people should live. He also decided how long they should live in each place. God did all this so that people would want to know him. They would look carefully for him and perhaps they would find him. Really, God is near to each of us. Someone said this: "Because God gives us life, we are alive. Because of him, we can move about. Because of him we can be who we are." One of your writers has also said, "We too are God's children."</p> <p>So, because we are God's children, we should not think that he is a thing like an idol. Clever people use gold or silver or stone to make images of gods. But God is not like these things that people choose to make for themselves.</p>
Easy-to-Read Version–2008	<p>God began by making one man, and from him he made all the different people who live everywhere in the world. He decided exactly when and where they would live. "God wanted people to look for him, and perhaps in searching all around for him, they would find him. But he is not far from any of us. It is through him that we are able to live, to do what we do, and to be who we are. As your own poets have said, 'We all come from him.' "That's right. We all come from God. So you must not think that he is like something people imagine or make. He is not made of gold, silver, or stone.</p>
God's Word™	<p>From one man he has made every nation of humanity to live all over the earth. He has given them the seasons of the year and the boundaries within which to live. He has done this so that they would look for God, somehow reach for him, and find him. In fact, he is never far from any one of us. Certainly, we live, move, and exist because of him. As some of your poets have said, 'We are God's children.' So if we are God's children, we shouldn't think that the divine being is like an image made from gold, silver, or stone, an image that is the product of human imagination and skill.</p>
Good News Bible (TEV)	<p>From one human being he created all races of people and made them live throughout the whole earth. He himself fixed beforehand the exact times and the limits of the places where they would live. He did this so that they would look for him, and perhaps find him as they felt around for him. Yet God is actually not far from any one of us; as someone has said, 'In him we live and move and exist.' It is as some of your poets have said, 'We too are his children.' Since we are God's children, we should not suppose that his nature is anything like an image of gold or silver or stone, shaped by human art and skill.</p>
J. B. Phillips	<p>From one forefather he has created every race of men to live over the face of the whole earth. He has determined the times of their existence and the limits of their</p>

habitation, so that they might search for God, in the hope that they might feel for him and find him—yes, even though he is not far from any one of us. Indeed, it is in him that we live and move and have our being. Some of your own poets have endorsed this in the words, ‘For we are indeed his children’. If then we are the children of God, we ought not to imagine God in terms of gold or silver or stone, contrived by human art or imagination.

The Message

Starting from scratch, he made the entire human race and made the earth hospitable, with plenty of time and space for living so we could seek after God, and not just grope around in the dark but actually find him. He doesn’t play hide-and-seek with us. He’s not remote; he’s near. We live and move in him, can’t get away from him! One of your poets said it well: ‘We’re the God-created.’ Well, if we are the God-created, it doesn’t make a lot of sense to think we could hire a sculptor to chisel a god out of stone for *us*, does it?

NIRV

From one man he made all the people of the world. Now they live all over the earth. He decided exactly when they should live. And he decided exactly where they should live. God did this so that people would seek him. And perhaps they would reach out for him and find him. They would find him even though he is not far from any of us. ‘In him we live and move and exist.’ As some of your own poets have also said, ‘We are his children.’

New Life Version

“Yes, we are God’s children. So we shouldn’t think that God is made out of gold or silver or stone. He isn’t a statue planned and made by clever people.

He made from one blood all nations who live on the earth. He set the times and places where they should live.

“They were to look for God. Then they might feel after Him and find Him because He is not far from each one of us. It is in Him that we live and move and keep on living. Some of your own men have written, ‘We are God’s children.’ If we are God’s children, we should not think of Him as being like gold or silver or stone. Such gods made of gold or silver or stone are planned by men and are made by them.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

From one man, he made all human beings on the face of this earth. He has already decided how long each one of us lives and where we will spend our lives. He created people with a desire to find him, even if they have to grope around in the dark, hoping to accidentally bump into him. The fact is, he’s already close to each one of us. We exist because of him. We live and we move by the power he gives us. [10] Some of your own poets put it this way: ‘We are his children.’ [11]

“Since we are his children, we shouldn’t think he’s anything like some kind of statue dreamed up by human imagination and then skillfully crafted out of gold, silver, or stone.

¹⁰17:28 It seems Paul is trying to draw in his audience by starting with ideas that are familiar to them. Many ancient Greek writers taught that people exist because God created them, sustains them, and is not far away from them. One possible source: Epimenides of Crete (about 600 B.C.).

¹¹17:28 Paul seems to be quoting a poet named Aratus (about 315-240 BC).

Contemporary English V.

From one person God made all nations who live on earth, and he decided when and where every nation would be. God has done all this, so that we will look for him and reach out and find him. He isn’t far from any of us, and he gives us the power to live, to move, and to be who we are. “We are his children,” just as some of your poets have said. Since we are God’s children, we must not think that he is like an idol made out of gold or silver or stone. He isn’t like anything that humans have thought up and made.

The Living Bible

He created all the people of the world from one man, Adam, [Adam, implied] and scattered the nations across the face of the earth. He decided beforehand which should rise and fall, and when. He determined their boundaries.

“His purpose in all of this is that they should seek after God, and perhaps feel their way toward him and find him—though he is not far from any one of us. For in him we live and move and are! As one of your own poets says it, ‘We are the sons of God.’ If this is true, we shouldn’t think of God as an idol made by men from gold or silver or chipped from stone.

New Berkeley Version
The Passion Translation

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From one man, Adam, he made every man and woman and every race of humanity, and he spread us over all the earth. He sets the boundaries of people and nations, determining their appointed times in history. He has done this so that every person would long for God, feel their way to him, and find him—for he is the God who is easy to discover! It is through him that we live and function and have our identity; just as your own poets have said, ‘Our lineage comes from him.’ “Since our lineage can be traced back to God, how could we even think that the divine image could be compared to something made of gold, silver, or stone, sculpted by man’s artwork and clever imagination?

Plain English Version

At first he just made one man, then later he made all of us from that man. All of us in every tribe everywhere were born into that man’s family. And God gave each tribe their own country, and he planned where they will live and how long they will live there.

He did that so that we can look for him, and maybe we can find him. But really, he is not very far away from any of us. That old story is true that says, ‘He is with us all the time. He is the one that makes us alive, so that we can walk about and do things.’ And even one of your own Athens people wrote something about him. He wrote,

‘We are his kids.’

So, if it is true that we are God’s kids, we shouldn’t just dream up something and then make a statue like that from gold or silver or stone, and say, ‘My god looks like this.’ No way. Nobody can make any sort of statue that is anything like God.

Radiant New Testament

From one man he made all the people who now live all over the earth. This God decided exactly when and where each group of people should live. He did this so that they would seek him and perhaps reach out for him and find him. But he isn’t far from any one of us. ‘In him we live and move and exist,’ as some of your own poets have said, because ‘we are his children.’

“And since we are God’s children, we shouldn’t think that God is made out of gold or silver or stone. He isn’t a statue that humans have designed and made.

UnfoldingWord Simplified T.

In the beginning, God created one couple, and from them God produced all the people groups that now live everywhere on the earth. He put each people group in its place for its time. He wanted people to realize that they need him. Then maybe they would look for him and find him. God wants us to look for him, although he is very close to each one of us. It is because of God that we live, move, and exist, as one of you has said, ‘Because we are his children.’ Therefore, because we are God’s children, we should not think that God is like gold, silver, or stone, made into something by man.

William's New Testament

From one forefather He made every nation of mankind, for living all over the face of the earth, fixing their appointed times and the limits of their lands, so that they might search for God, possibly they might grope for Him, and find Him, though He is really not far from any of us. For it is through union with Him that we live and move and exist, as some of your own poets have said, “‘For we are His offspring too.’ Since then we are God’s offspring, we ought not to suppose that His nature is like gold or silver or stone or anything carved by man’s art and thought.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	<p>And from one, He made every nation of people to be residing on every face of the earth, who designated times that have been appointed and the limits of their residence to be looking for God, if they might definitely feel Him and find <i>Him</i>, who also definitely is not a long way away from each one of us. You see, in Him, we live, move, and exist even as some of the poets according to you have stated, 'You see, we are also a family of the One.' So being a family of God, we are obligated not to be assuming the Divine Being to be like gold, or silver, or stone: a statue from a person's skill and contemplation.</p>
Common English Bible	<p>From one person God created every human nation to live on the whole earth, having determined their appointed times and the boundaries of their lands. God made the nations so they would seek him, perhaps even reach out to him and find him. In fact, God isn't far away from any of us. In God we live, move, and exist. As some of your own poets said, 'We are his offspring.'</p>
Len Gane Paraphrase	<p>"Therefore, as God's offspring, we have no need to imagine that the divine being is like a gold, silver, or stone image made by human skill and thought.</p> <p>"He has all nations of people from one blood to dwell on the whole face of the earth and has determined the times and appointed the boundaries of their dwelling places, so that they should seek the Lord, hoping that might search for him and find him though he is not far from anyone of us.</p> <p>"For because of him we can live and move and exist, as a certain one of your poets have said, 'We too are his offspring,' so then, since we are the offspring of God, we shouldn't think that the divine nature is something like gold, silver, or stone graven in art by man's skill.</p>
A. Campbell's Living Oracles	<p>And he has made of one blood, the whole race of men, to inhabit all the face of the earth; having marked out the times previously arranged in order, and the boundaries of their habitations: that they might seek after the Lord, if possibly they might feel after him, and find him; though he be not far from every one of us: for in him we live, and are moved, and do exist; as some of your own poets have said- "For we his offspring are." We, therefore, being the offspring of God, ought not to imagine the Deity to be like gold, or silver, or stone, wrought by the art and contrivance of man.</p>
New Advent (Knox) Bible	<p>It is he who has made, of one single stock, all the nations that were to dwell over the whole face of the earth. And he has given to each the cycles it was to pass through and the fixed limits of its habitation,[5] leaving them to search for God; would they somehow grope their way towards him? Would they find him? And yet, after all, he is not far from any one of us; it is in him that we live, and move, and have our being; thus, some of your own poets have told us, For indeed, we are his children. Why then, if we are the children of God, we must not imagine that the divine nature can be represented in gold, or silver, or stone, carved by man's art and thought.</p> <p>[5] It is not clear whether these 'cycles' are seasons of the year (cf. 14.16 above), or decisive moments in history; nor whether the 'limits' are geographical boundaries, or periods set to the enjoyment by this or that nation of its possessions.</p>
NT for Everyone	<p>He made from one stock every race of humans to live on the whole face of the earth, allotting them their properly ordained times and the boundaries for their dwellings. The aim was that they would search for God, and perhaps reach out for him and find him. Indeed, he is actually not far from each one of us, for in him we live and move and exist; as also some of your own poets have put it, 'For we are his offspring.'</p>

20th Century New Testament "Well, then, if we really are God's offspring, we ought not to suppose that the divinity is like gold or silver or stone, formed by human skill and ingenuity. He made all races of the earth's surface--fixing a time for their rise and fall, and the limits of their settlements--That they might search for God, if by any means they might feel their way to him and find him. And yet he is not really far from any one of us; For in him we live and move and are. To use the words of some of your own poets--'His offspring, too, are we.' Therefore, as the offspring of God, we must not think that the Deity has any resemblance to anything made of gold, or silver, or stone--a work of human art and imagination.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation "And he has made all the nations of men from one bloodline, to live on all the face of the earth, and has determined the pre-appointed times, and the boundaries in which they live,..."
 "...so that they might seek the Lord, if they should happen to feel after Him, and find Him, though He isn't very far from every one of us."
 "Because in Him we live, and move, and have our existence--and as some of your own poets have, furthermore, said, 'For we are also His creatures.'"
 "So in that we are God's creatures, we should never think that the Godhead is like gold or silver or stone, that can be engraved by art and man's device."

Revised Ferrar-Fenton Bible The God, Who made the Universe and all in it, Who, being Himself Lord of heaven and earth, resides not in temples made by hands, nor is served by the hands of men, as though needing anything: Himself giving to every one life and breath and all things; because He made by One every race of men to dwell upon the whole face of the earth, having provided proper methods and guides for their research in seeking God—if only they would feel for and find Him—and in fact He is certainly not far from every one of us; for from Him we live, and move, and exist; as also some among your own poets have said, "That we originate from Him." "Therefore, possessing an origin from God, we ought not to imagine the Divine Nature to be like gold, or silver, or stone, carved by human skill and genius. Vv. 24–25 are included for context.

God's Truth (Tyndale) God that made the world and all that are in it, seeing that he is Lord of heaven and earth, he dwells not in temples made with hands, neither is worshipped with mens hands, as though he needed of any thing, seeing he himself gives life and breath to all men everywhere, and has made of one blood all nations of men, for to dwell on all the face of the earth, and has assigned before, how long time, and also the ends of their inhabitation, that they should seek God, if they might feel and find him, though he be not far from every one of us. For in him we live, move and have your being, as certain of your own Poets said. For we are also his generation. For as much then as we are the generation of God, we ought not to think that the Godhead is like unto gold, silver or stone, graven by craft and imagination of man. Vv. 24–25 are included for context.

International Standard V From one man [Other mss. read From one blood] he made every nation of humanity to live all over the earth, fixing the seasons of the year and the national boundaries within which they live, so that they might look for God, [Other mss. read for the Lord] somehow reach for him, and find him. Of course, he is never far from any one of us. For we live, move, and exist because of him, as some of your own poets have said: 'For we are his children, too.' [Phainomena (5) by Aratus, a poet of Sicilian origin (3rd century BC). Cleanthes the Stoic (3rd century BC) used almost identical language.] So if we are God's children, we shouldn't think that the divine being is like gold, silver, or stone, or is an image carved by humans using their own imagination and skill.

Weymouth New Testament He caused to spring from one forefather people of every race, for them to live on the whole surface of the earth, and marked out for them an appointed span of life

and the boundaries of their homes; that they might seek God, if perhaps they could grope for Him and find Him. Yes, though He is not far from any one of us. For it is in closest union with Him that we live and move and have our being; as in fact some of the poets in repute among yourselves have said, 'For we are also His offspring.' Since then we are God's offspring, we ought not to imagine that His nature resembles gold or silver or marble, or anything sculptured by the art and inventive faculty of man.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) From one stock he created the whole human race to live throughout all the earth, and he fixed the time and the boundaries of each nation. He wanted them to seek him by themselves, even if it were only by groping for him, succeed in finding him.

Yet he is not far from any one of us. For in him we live and move and have our being, as some of your poets have said: for we too are his offspring. If we are indeed God's offspring, we ought not to think of divinity as something like a statue of gold or silver or stone, a product of human art and imagination.

14:17; Gen 10; Dt 32:8

Is 40:18

The Heritage Bible

Also he made of one blood all races of men to dwell upon all the face of the earth, marking out the times ordered beforehand and the boundaries of their residence,

To seek the Lord, if possibly they might feel after him, and find him, although he exists absolutely not far from everyone of us,

Because in him we live, and move, and are, as also some of your own poets have spoken, Because we are also his kin.

Therefore existing as the kin of God, we absolutely ought not to suppose that God-likeness is like gold, or silver, or stone, engraved by skill and passionate deliberation of man.

New American Bible (2011) He made from one* the whole human race to dwell on the entire surface of the earth, and he fixed the ordered seasons and the boundaries of their regions, so that people might seek God, even perhaps grope for him and find him, though indeed he is not far from any one of us.ⁱ For 'In him we live and move and have our being,'* as even some of your poets have said, 'For we too are his offspring.' Since therefore we are the offspring of God, we ought not to think that the divinity is like an image fashioned from gold, silver, or stone by human art and imagination.^j

* [17:26] From one: many manuscripts read "from one blood." Fixed...seasons: or "fixed limits to the epochs."

* [17:28] 'In him we live and move and have our being': some scholars understand this saying to be based on an earlier saying of Epimenides of Knossos (6th century B.C.). 'For we too are his offspring': here Paul is quoting Aratus of Soli, a third-century B.C. poet from Cilicia.

i. [17:27] Jer 23:23; Wis 13:6; Rom 1:19.

j. [17:29] 19:26; Is 40:18–20; 44:10–17; Rom 1:22–23.

New Catholic Bible

From one ancestor,^[g] he created all peoples to occupy the entire earth, and he decreed their appointed times and the boundaries of where they would live.

"He did all this so that people might seek God in the hope that by groping for him they might find him, even though indeed he is not far from any one of us. For 'In him we live and move and have our being.'^[h] As even your own poets have said, 'We are all his offspring.'

"Since we are God's offspring, we ought not to think that the deity is like an image of gold or silver or stone, fashioned by human art and imagination.

[g] *From one ancestor:* or "from one blood." Decreed their appointed times: or "decreed limits to their existence."

[h] *In him we live and move and have our being*: a citation from the writings of the Cretan poet Epimenides (6th century B.C.). *We are all his offspring*: a citation from the Cilician poet Aratus (c. 315–240) as well as from Cleanthes (331–233 B.C.). Paul also quotes Greek poets in 1 Cor 15:33 and Tit 1:12.

New Jerusalem Bible

From one single principle he not only created the whole human race so that they could occupy the entire earth, but he decreed the times and limits of their habitation. And he did this so that they might seek the deity and, by feeling their way towards him, succeed in finding him; and indeed he is not far from any of us, since it is in him that we live, and move, and exist, as indeed some of your own writers have said: We are all his children. 'Since we are the children of God, we have no excuse for thinking that the deity looks like anything in gold, silver or stone that has been carved and designed by a man.

NRSV (Anglicized Cath. Ed.)

From one ancestor [Gk *From one*; other ancient authorities read *From one blood*] he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God [Other ancient authorities read *the Lord*] and perhaps grope for him and find him—though indeed he is not far from each one of us. For “In him we live and move and have our being”; as even some of your own poets have said, “For we too are his offspring.”

Revised English Bible—1989

Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals.

He created from one stock every nation of men to inhabit the whole earth's surface. He determined their eras in history and the limits of their territory. They were to seek God in the hope that, groping after him, they might find him; though indeed he is not far from each one of us, for in him we live and move, in him we exist; as some of your own poets have said, 'We are also his offspring.' Being God's offspring, then, we ought not to suppose that the deity is like an image in gold or silver or stone, shaped by human craftsmanship and design.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“From one man he made every nation living on the entire surface of the earth, and he fixed the limits of their territories and the periods when they would flourish. God did this so that people would look for him and perhaps reach out and find him although in fact, he is not far from each one of us, ‘for in him we live and move and exist.’ Indeed, as some of the poets among you have said, ‘We are actually his children.’ So, since we are children of God, we shouldn’t suppose that God’s essence resembles gold, silver or stone shaped by human technique and imagination.

Hebraic Roots Bible

And He made every nation of men of one blood, to live on all the face of the earth, ordaining fore-appointed seasons and boundaries of their dwelling, that they might inquire and search after Elohim, and, by means of his creation, might find him; because he is not afar off from each one of us:

For in Him we live and move and exist, as also some of the poets among you have said, For we are also His offspring.

Then man being of the offspring and family of YAHWEH, we ought not to suppose that the Sovereign Deity is like gold or silver or stone, engraved by art and the imagination of man.

Holy New Covenant Trans.

"God started with one man. He made all the different people in the world to live everywhere. God decided exactly when and where they must live. He wanted the people to look for Him. Perhaps they could search all around for Him and find Him — He is not far from any of us: 'In Him we live, we walk, we are.' Some of your own writers have said: 'For we are God's children.' Therefore we are God's children. So

The Scriptures 2009	<p>you must not think that God is something like what man imagines or makes out of silver or stone.</p> <p>“And He has made from one blood every nation of men to dwell on all the face of the earth, having ordained beforehand the times and the boundaries of their dwelling, to seek the Master, if at least they would reach out for Him and find Him, though He is not far from each one of us.</p> <p>“For in Him we live and move and are, as also some of your own poets have said, ‘For we are also His offspring.’</p> <p>“Now then, since we are the offspring of Elohim, we should not think that the Elohim is like gold or silver or stone, an image made by the skill and thought of man.</p>
Tree of Life Version	<p>From one He made every nation of men to live on the face of the earth, having set appointed times and the boundaries of their territory.</p> <p>They were to search for Him, and perhaps grope around for Him and find Him. Yet He is not far from each one of us, for ‘In Him we live and move and have our being.’ As some of your own poets have said, ‘For we also are His offspring.’</p> <p>Since we are His offspring, we ought not to suppose the Deity is like gold or silver or stone, an engraved image of human art and imagination.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...[He] makes also from one [thing] every nation [of] men to dwell on every face [of] the earth Determining having been commanded times and the boundaries [of] the habitation [of] them {them} to seek the god if then yet [They] may touch him and [They] may find {him} and yet not far from one each [man] [of] us [him] becoming in him for [We] live and [We] are moved and [We] are as and (Some) Ones [of] the in you* poets have said [of] the [one] for and Offspring [We] are Offspring so Becoming [of] the god not [We] owe to think [in] gold or [in] silver or [in] stone engraving [of] craft and [of] thought [of] man the [thing] godly to be like...</p>
Alpha & Omega Bible	<p>AND HE MADE FROM ONE MAN EVERY NATION OF MANKIND TO LIVE ON ALL THE FACE OF THE EARTH, HAVING DETERMINED THEIR APPOINTED TIMES AND THE BOUNDARIES OF THEIR HABITATION, †(<i>Perfect definition of "Pre-survey" Or "Predestination." Jesus planned where we would be born, who our parents, children & spouse would be. But we have free will/chose whether to be saved or to reject Jesus. He made all nations & races of one blood of Adam. Salvation is available to all races.</i>)</p> <p>THAT THEY WOULD SEEK THEOS (<i>The Alpha & Omega</i>), IF PERHAPS THEY MIGHT GROPE FOR HIM AND FIND HIM, THOUGH HE IS NOT FAR FROM EACH ONE OF US;</p> <p>FOR IN HIM WE LIVE AND MOVE AND EXIST, AS EVEN SOME OF YOUR OWN POETS HAVE SAID, ‘FOR WE ALSO ARE HIS CHILDREN.’</p> <p>“BEING THEN THE CHILDREN OF THEOS (<i>The Alpha & Omega</i>), WE OUGHT NOT TO THINK THAT THE DIVINE NATURE IS LIKE GOLD OR SILVER OR STONE, AN IMAGE FORMED BY THE ART AND THOUGHT OF MAN.</p>
Awful Scroll Bible	<p>(<i>"</i>)So He makes out of one blood, all nations of men, to dwell-along on all the face of the land, defining fixed times, having been arranged-beforehand, and laying-down-limits of their habitation</p> <p>(<i>"</i>)to seek the Lord, if therefore they would feel for Him, and would find surely-even-that He is beginning- not -by being far, from each one of us.</p> <p>(<i>"</i>)‘For by-within Him we live and are being moved and are’, as some, even according to you all's poets have said, ‘For we are also His offspring.’</p> <p>(<i>"</i>)Consequently, beginning-by being offsprings of God, we ought not to incline that God is to compare to gold or silver, or a graven stone of a trade or a man's enraging-from-within.</p>
exeGeses companion Bible	<p>...and also made of one blood</p>

all goyim of humanity
to settle on all the face of the earth;
and decreed the times and prearranged the seasons
and the boundaries of their settlement;
to seek Yah Veh
- if then indeed, to touch him and to find him
- though he is not far from each one of us:

Isaiah 55:6

for in him we live and stir and be;
as some also of your own poets say,
For we are also his genos.
So, being of the genos of Elohim,
we are indebted to not presume
that the likeness of Elohim
is likened to gold or silver or stone
etched by human techniques and deliberations.

Orthodox Jewish Bible

"And Hashem made from one ancestor every nation of anashim dwelling pnei kol haAretz. And Hashem has set the zmanim and the fixed boundaries of their habitations, [Dt 32:8; Job 12:23]

"So that they would seek Hashem, if efsher (perhaps) they might grope for Him and might find Him, though Hashem is not far from each one of us. [Dt 4:7; Isa 55:6; Jer 23:23,24]

"For 'we live in Him and in Him we move and have our being,' as also some of your poets have said, 'For we are all His offspring.' [Dt 30:20; Job 12:10; Dan 5:23; Epimenides; Aratus]

"Therefore, being offspring of Hashem, we ought not to think that Hashem's essence is like gold or silver or stone, a tzelem (image) made by the skill and thought of Bnei Adam. [Isa 40:18-20]

Rotherham's Emphasized B.

...he made also [of one] every' nation of men to dwell upon all' the face of the earth,—marking out fitting' opportunities_ and the bounds of their dwelling place, that they might be seeking God—if_ after all_ indeed, they might feel after him and find him,—although_ in truth_ he is already not far from any one of us.

For ||in him|| we live_ and move_ and are: as ||even some of your own poets|| have said—

For ||his' offspring also|| we are.

<Being_ then_ ||offspring|| of God> we ought not to be supposing that <unto gold_ or silver_ or stone, graven by art and device of man> ||the Divine|| is ||like|.

Expanded/Embellished Bibles:

The Amplified Bible

And He made from one *man* every nation of mankind to live on the face of the earth, having determined their appointed times and the boundaries of their lands *and* territories. This was so that they would seek God, if perhaps they might grasp for Him and find Him, though He is not far from each one of us. For in Him we live and move and exist [that is, in Him we actually have our being], as even some of ^[f]your own poets have said, 'For we also are His children.' So then, being God's children, we should not think that the Divine Nature (deity) is like gold or silver or stone, an image formed by the art and imagination *or* skill of man.

[f] Paul was probably exposed to Greek literature when he studied with Gamaliel, and quoting or paraphrasing a line from one of their poets would have surprised and kept the attention of the audience. See note 22:3.

An Understandable Version

He made every race of people living throughout the earth from one [*family*] and determined when [*they would rise in history*] and where they would live. He wanted these people to search for God in hope that, by groping for Him, they might

The Expanded Bible

[eventually] find Him, even though He is not [really] very far from [any of] us. For in [the strength of] God we [all] live, move around and have our [personal] identity, just as a certain one of your [Athenian] poets [once] said, 'For we too are His children.' Since therefore we are God's children, we should not think that the Deity is like gold, silver or stone, to be carved [into an idol] by the design and skill of men. ·God began by making one person, and from him came all the different people [From one, God made every nation of people] ·who live everywhere in the world [or in order to inhabit the whole earth]. God ·decided exactly [determined; or allotted] ·when [or their appointed time in history; or the seasons of their year] and ·where they must live [or the boundaries of their lands]. God wanted them to ·look for [seek] him and perhaps ·search all around for [grope for; reach out to; feel their way towards] him and find him, though he is not far from any of us: 28 '[For] ·By his power [or In him] we live and move and ·exist [have our being; ^ca quotation from the Cretan philosopher Epimenides, from about 600 BC].' [As] Some of your own poets have said: 'For we are his ·children [offspring; ^ca quotation from Aratus, a Stoic philosopher from Cilicia, who lived about 315–240 BC].' Since we are God's ·children [offspring], you must not think that ·God [the deity; or the divine nature] is like ·something [an image/likeness] ·that people imagine or make [made by human skill and imagination] from gold, silver, or rock.

Jonathan Mitchell NT

"Besides this, He made (formed; or: constructs; or: produced) from out of one [man, or, source; D and other MSS add: blood] every ethnic group of mankind, to continue dwelling (or: to be repeatedly residing) upon all [the] face of the earth (or: land) – while setting a boundary for (or: defining; determining; specifying) [the] seasons and fitting situations (or: fertile moments and opportunities) which have been set and arranged with [predetermined] aspects (or: facing toward [specific purposes]), as well as [the] limits and bounds of their dwelling place (residence; habitat) –

" [D adds: most of all] to be continuously seeking God [D reads: the Deity], since really, in fact, they could feel about and grope, and then at some point might (or: possibly) find Him! And, to be sure, [He] is continuously being an Originator (or: He is constantly subsisting, being inherently [the] Under-beginner) not far away (or: a long distance) from each one of us!

"For you see, within the midst of and in union with Him we continuously live (or, as a subjunctive: could be constantly living), and are constantly moved about and put into motion, and continue existing (experiencing Being). Even as certain of the poets down among you people have said, 'You see, we are also a family of the One (or: we even continuously exist being a race whose source is the One; or: we also are His species and offspring; we are even a family which is composed of the One and which is the One).'

"Therefore, continuously and inherently subsisting from under a beginning, being God's family (a species of God; a race whose source is God; [the] kind of being having the qualities and characteristics of God; [the] offspring birthed from God), we continue indebted (or: we ought) not to from custom be habitually presuming or inferring the Deity (or: the Divine Nature) to be like gold or silver or stone – a result of engraved or sculpted work of art or craftsmanship, or even of human inner rush of emotion, passion or sentiment.

P. Kretzmann Commentary

...and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation,

that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us;

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

Kretzmann's [commentary](#) for Acts 17:22–28 has been placed in the [Addendum. Verses 29-34](#)

Syndein/Thieme

The conclusion of Paul and the effect of his sermon:

Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

{Paul now breaks down the basics of these philosophical groups}

"And He {Jesus} has made from the source of one {Adam} all nations {4th Divine Institution - Nationalism} of men for to dwell according to a norm or standard {the 4 Divine Institutions} on all the face of the earth, and has determined the dispensations {epochs of time} before appointed {pre-designed planned periods of time}, and the bounds {refers to dividing both Nations and Time} of their habitation." {Note: Paul is setting them up logically. The 4 divine institutions are 1) Free Will - volition 2) Marriage 3) Family 4) Nationalism. They were set up by God for ALL HUMANITY to survive. They are not just for Christians. With nationalism, Paul is explaining that God separated the human race into nations with law and order to preserve the human race. God's plan also called for dispensations of time.}

"With the purpose that they should seek after The God {positive volition at the point of God consciousness}, if {4th class condition} they grope in the dark after Him and find Him {gospel hearing}, I wish everyone was but they aren't, and He exits not far from any one of us {within the reach of anyone's Positive Volition!}."

"For in Him {Jesus} we live {soul life}, and move {physical life}, and we ARE, as certain also of your own poets have said, "For we are His offspring."

{Note: Aratus (sic) of Salisha (sic) wrote 'a hymn to Zeus' and and Claonthese (sic) wrote 'Tia Thi Nomina' (sic). They were Stoic poets. These two famous Stoic poets in the past both stated that we are from God but the Stoics of the day have forgotten this point.}

{Summary or logical conclusion}

"Forasmuch then as we EXIST as the offspring from God, we ought not to think that the Godhead is like unto gold, or silver, or stone . . . graven by art and man's device."

Translation for Translators

{Note: God created man. Man did not 'create' God as the statues suggest.}

In the beginning, God created one couple, and from them God produced all ◀the ethnic groups/the nations▶ that now live everywhere on the earth. He also decided where each ethnic group of people should live and how long they should live there. He wanted people to realize that they need him. Then maybe they would seek him and find him. God wants us to seek him, although he is really close [LIT] to each one of us. As someone has said, 'It is only because he enables us that we (inc) live and move and do what we do.' And, as some of your own poets have said, 'We (inc) are God's children.'

Therefore, because we are God's children and can communicate like God does, we (inc) should not think that he is anything like an image that people have made of gold or silver or stone which cannot communicate. Those images are designed and skillfully made {People design and make those images}, but they are not alive.

The Voice

This is the only universal God, the One who makes all people whatever their nationality or culture or religion.

This God made us in all our diversity from one original person, allowing each culture to have its own time to develop, giving each its own place to live and thrive in its distinct ways. His purpose in all this was that people of every culture and religion would search for this ultimate God, grope for Him in the darkness, as it were, hoping to find Him. Yet, in truth, God is not far from any of us. For you know the saying, "We live in God; we move in God; we exist in God." And still another said, "We are indeed God's children." Since this is true, since we are indeed offspring of God's creative act, we shouldn't think of the Deity as our own artifact, something made by our own hands—as if this great, universal, ultimate Creator were simply a combination of elements like gold, silver, and stone.

Bible Translations with Many Footnotes:

Lexham Bible

And he made from one man every nation of humanity to live on all the face of the earth, determining their fixed times and the fixed boundaries of their habitation, to search for God, if perhaps indeed they might feel around for him and find him .
 [*Here the direct object is supplied from context in the English translation] And indeed he is not far away from each one of us, for in him we live and move and exist, [Some interpreters hold that the phrase “in him we live and move and exist” is a quotation from Epimenides of Crete, but more likely it is a traditional Greek formula] as even some of your own [Literally “with respect to you”] poets have said: ‘For we also are his [Literally “of him ”] offspring.’ [A quotation from Aratus, Phaenomena 5] Therefore, because we [*Here “because ” is supplied as a component of the participle (“are”) which is understood as causal] are offspring of God, we ought not to think the divine being is like gold or silver or stone, an image formed by human skill and thought.

NET Bible®

From one man⁹¹ he made every nation of the human race⁹² to inhabit the entire earth,⁹³ determining their set times⁹⁴ and the fixed limits of the places where they would live,⁹⁵ so that they would search for God and perhaps grope around⁹⁶ for him and find him,⁹⁷ though he is⁹⁸ not far from each one of us. For in him we live and move about⁹⁹ and exist, as even some of your own poets have said, ‘For we too are his offspring.’¹⁰⁰ So since we are God’s offspring, we should not think the deity¹⁰¹ is like gold or silver or stone, an image¹⁰² made by human¹⁰³ skill¹⁰⁴ and imagination.¹⁰⁵

⁹¹sn The one man refers to Adam (the word “man” is understood).

⁹²tn Or “mankind.” BDAG 276 s.v. ἔθνος 1 has “every nation of humankind Ac 17:26.”

⁹³tn Grk “to live over all the face of the earth.”

⁹⁴tn BDAG 884-85 s.v. προστάσσω has “(οἱ) προστεταγμένοι καιροί (the) fixed times Ac 17:26” here, but since the following phrase is also translated “fixed limits,” this would seem redundant in English, so the word “set” has been used instead.

⁹⁵tn Grk “the boundaries of their habitation.” L&N 80.5 has “fixed limits of the places where they would live” for this phrase.

⁹⁶tn See BDAG 1097-98 s.v. ψηλαφάω, which lists “touch, handle” and “to feel around for, grope for” as possible meanings.

⁹⁷sn Perhaps grope around for him and find him. The pagans’ struggle to know God is the point here. Conscience alone is not good enough.

⁹⁸tn The participle ὑπάρχοντα (Juparconta) has been translated as a concessive adverbial participle.

⁹⁹tn According to L&N 15.1, “A strictly literal translation of κινέω in Ac 17:28 might imply merely moving from one place to another. The meaning, however, is generalized movement and activity; therefore, it may be possible to translate κινούμεθα as ‘we come and go’ or ‘we move about’ or even ‘we do what we do.’”

¹⁰⁰sn This quotation is from Aratus (ca. 310-245 B.C.), Phaenomena 5. Paul asserted a general relationship and accountability to God for all humanity.

¹⁰¹tn Or “the divine being.” BDAG 446 s.v. θεος 1.b has “divine being, divinity” here.

¹⁰²tn Or “a likeness.” Again idolatry is directly attacked as an affront to God and a devaluation of him.

¹⁰³tn Grk “by the skill and imagination of man,” but ἀνθρ πρου (anqrwpou) has been translated as an attributive genitive.

¹⁰⁴tn Or “craftsmanship” (cf. BDAG 1001 s.v. τέχνη).

¹⁰⁵tn Or “thought.” BDAG 336 s.v. ἐνθύμησις has “thought, reflection, idea” as the category of meaning here, but in terms of creativity (as in the context) the imaginative faculty is in view.

The Spoken English NT

And God made every human nation from one person,^{bb} so that they’d live across^{cc} the whole face of the earth. God had already decided their set times, and the limits on the places they would live.

They were to search for God, and perhaps even reach out^{dd} and find God.
 And in fact, God isn't far away from any^{ee} one of us.
 After all, it's in God that we live and move and exist.^{ff} As some of your poets have put it,

We are God's children.^{gg}

So, since we're God's children, we shouldn't suppose that divinity is like gold or silver or stone-like a sculpture produced by human skill and imagination.

bb. He's thinking of Adam (Genesis 2). Some mss have, "from one blood."

cc. Lit. "on."

dd. Or "feel around."

ee. Lit. "each."

ff. This may be a quotation from Greek wisdom.

gg. Lit. "whose offspring, after all, we are also." This is a quotation from a poem by the Stoic philosopher Aratus (Phaenomena, 5).

Wilbur Pickering's New T.

And from one blood⁸ He made every ethnic nation of men to dwell on all the surface of the earth, having determined their appointed times and the boundaries of their dwellings,⁹ so that they should seek the Lord,¹⁰ if perhaps they might grope for Him and find Him, though He is not far from each one of us; because in Him we live and move and have our being.¹¹ As also some of your own poets have said, 'For we are also his offspring'. Therefore since we are God's offspring, we ought not to think that the divinity is like gold or silver or stone—something shaped by human skill and imagination.¹²

8) Modern medicine has discovered this to be true; blood transfusions across racial boundaries are perfectly possible. Some 4.5% of the Greek manuscripts omit 'blood' (as in NIV, NASB, LB, TEV, etc.).

(9) God is involved in human history.

(10) Instead of 'the Lord', some 45% of the Greek manuscripts read 'God' (as in NIV, NASB, LB, TEV, etc.).

(11) Here is a fundamental truth, whether people recognize it or not. All God has to do is deprive you of oxygen for a few minutes and you die.

(12) If we are God's offspring He must have all the capabilities we have, only bigger and better; and we are not metal or stone.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "And He made from one blood every nation of human beings to be living on all the face of the earth, having designated times having been appointed [for them] and the boundaries of their habitation, [in order for them] to be seeking the Lord, if perhaps they might grope for Him and find [Him], and yet He is not far from each one of us. "For in Him we live and move and are [fig., exist], as also some of yourp poets have said, 'For we are also His offspring' [i.e. quoting Epimendes (c. 600 B.C.) and Aratus of Cilia (c. 270 B.C.), respectively].

"Therefore, being offspring of God, we ought not to be thinking the Divine Nature to be similar to gold or silver or stone, an image [shaped by] humanity's skill and imagination.

Benjamin Brodie's trans.

Furthermore, He created from one person [Adam] every nation of mankind for the purpose of living on the entire surface of the earth, having fixed and determined [well defined] the times [ages] and borders [fixed boundaries] of their habitation, which He previously prescribed [appointed],

So that they might seek God, assuming as a consequence [of His logistical grace benefits], that they should indeed reach out and find Him, since He is always present and available, indeed, not far away from each one of us,

For in Him we keep on functioning [living life] and are being motivated [moving, aroused by our Creator] and continue to exist [being, in a human body], as some

	<p>of your own poets have also similarly said: 'For we are also His offspring [descendants].'</p> <p>Therefore, since we are the offspring [descendants] of God, we ought never [are not indebted or obligated] to think that the divine Being has materialistic qualities like gold or silver or stone carved by the artistic skill and creative idea of man.</p>
Berean Literal Bible	<p>And He made from one <i>man</i> every nation of men, to dwell upon all the face of the earth, having determined <i>the</i> appointed times and the boundaries of their habitation, 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. 'For in Him we live and move and are.' As also some of the poets among you have said, 'For we are also His offspring.' Therefore, being offspring of God, we ought not to consider the Divine Being to be like to gold or to silver or to stone, a graven thing of man's craft and imagination.</p>
Charles Thomson NT	<p>He is the God who made the world and all the things which are therein. He is the Lord of heaven and earth. He dwelleth not in temples made with hands; nor is he served by the hands of men, as needing any thing. He is the giver of life and breath, and of all things, to all, and hath made of one blood the whole nation of men to inhabit the whole face of the earth, having marked out times previously arranged in order, and the boundaries of their habitation, for them to seek the Lord if haply they might feel, and find him, though he indeed is not far from any one of us. For in him we live and are moved and exist; as some also of your own poets have said, "For we his offspring are." Being therefore the offspring of God, we ought not to imagine the Deity to be like gold, or silver, or stone, wrought by the art and contrivance of man. Vv. 24–25 are included for context.</p>
English Standard Version	<p>And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us, for "In him we live and move and have our being"; as even some of your own poets have said, "For we are indeed his offspring." Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man.</p>
Modern English Version	<p>He has made from one blood every nation of men to live on the entire face of the earth, having appointed fixed times and the boundaries of their habitation, that they should seek the Lord so perhaps they might reach for Him and find Him, though He is not far from each one of us. 'For in Him we live and move and have our being.' As some of your own poets have said, 'We are His offspring.'</p> <p>"Therefore since we are the offspring of God, we ought not to suppose that the Deity is like gold or silver or stone or an engraved work of art or an image of the reflection of man.</p>
Modern Literal Version 2020	<p>And he made* out-of one blood every nation of men to dwell upon all the face of the earth, having determined <i>their</i> appointed seasons and the borders of their residence;</p> <p><i>that they are</i> to seek the Lord, if then, they might yet grope after <i>him</i> and might find him, for-sure, he is* {Or: exists} not far from each one of us.</p> <p>For* we live and are moved and are in him; as some poets also have said according-to you°, For* we are also his offspring. {Possible reference to a Stoic poet, Aratus of Soli in Cilicia 270BC or Epimendes 600BC.}</p> <p>Therefore being* the offspring of God, we ought not to suppose <i>that</i> the divine* is similar to gold or silver or stone, or a carved thing from a craft and the contemplation of man.</p>
New European Version	<p>And He has made from one, every nation of men to dwell on all the face of the earth, and has determined the times set for them and the bounds of their habitation, that they should seek God; so that they might feel after Him and find Him, though He is not far from each one of us. For in Him we live and move and have our being-</p>

A Voice in the Wilderness

as some even of your own poets have said: For we are also his offspring. Being then the offspring of God, we should not think that the Divine is like gold, or silver, or stone, something crafted by art and the imagination of man.

And He has made from one blood every nation of men to dwell everywhere on the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, 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; for in Him we live and move and exist, as also some of your own poets have said, For we are also His offspring. Therefore, since we are the offspring of God, we ought not to think that the Divine is like gold or silver or stone, something engraved by art and man's devising.

The gist of this passage:

Paul speaks of the origin of mankind, the fact that God controls history, and that we ought not think of God as something created by man's hands. Paul quotes two ancient Greek poet philosophers in this passage.

26-29

Acts 17:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
τε (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
ἐκ (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
ἓīs, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective; genitive/ablative case	Strong's #1520
The Byzantine Greek text and the Scrivener Textus Receptus both have this additional word:			
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
This word is not found in the Westcott Hort text or Tischendorf's Greek text.			
pan (πᾶν) [pronounced <i>pahn</i>]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
ethnos (ἔθνος, ους, τό) [pronounced <i>EHTH-noss</i>]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, accusative case	Strong's #1484

Acts 17:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
katoikéô (κατοικέω) [pronounced kah-toy-KEH-oh]	<i>to live, to reside, to dwell; this is a word which usually refers to one's semi-permanent dwelling</i>	present active infinitive	Strong's #2730
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956
prósôpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; genitive/ablative case	Strong's #4383
Thayer definitions: 1) the face; 1a) the front of the human head; 1b) countenance, look; 1b1) the face so far forth as it is the organ of sight, and by it various movements and changes) the index of the inward thoughts and feelings; 1c) the appearance one presents by his wealth or property, his rank or low condition; 1c1) outward circumstances, external condition; 1c2) used in expressions which denote to regard the person in one's judgment and treatment of men; 2) the outward appearance of inanimate things.			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

Translation: From one [a reference to Adam] was made all the nations of mankind [and all those] living within their boundaries on every surface of the earth.

As noted in the Greek exegesis, this may read *one blood*. How long has it been known that all men have the same blood?

Paul's Greek audience likely know that he is a Jew. However, in a very short amount of time, Paul is going to reveal that he has a background equal to any educated man there in his audience. That will impress them. He is going to quote two ancient Greek philosophers, and this is going to really bring the crowd in.

I believe that what Paul is saying is, for the most part, acceptable to the Greeks in his audience. He is not saying anything which stirs up the crowd against him.

It is clear that these many nations exist throughout the earth, on the various surfaces of the earth, inhabiting their own place.

Nationalism is a part of God's **divine institutions**. God did not design the world to be one large nation overseen by a single government. This would not be good for mankind in the devil's world. When there is a great influx of evil into any nation, often the borders of that nation control and contain that evil. For instance, there are few things more evil than Russian communism or Chinese communism, but those things are at least contained within the borders of Russia and China (although they continually attempt to export this evil elsewhere).

Acts 17:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horizô (ὁρίζω) [pronounced <i>hohr-IHD-zoh</i>]	<i>defining; to marking out the boundaries or limits (of any place or thing); that which has been determined, to appointment, decree; ordaining, determining, appointing</i>	masculine singular, aorist active participle, nominative case	Strong's #3724
prostassô (προστάσσω) [pronounced <i>pros-TAS-soh</i>]	<i>assigning or ascribing to, joining to enjoining, orders, prescribing, commanding, appointing, defining</i>	masculine plural, perfect passive participle, accusative case	Strong's #4367
kairoi (καιροί) [pronounced <i>kī-ROY</i>]	<i>times, as chunks or definite periods of time; epochs; seasons; events of time; dispensations</i>	masculine plural noun, accusative case	Strong's #2540
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
horothesiái (ὁροθεσίαι) [pronounced <i>hor-oth-es-EE-ī</i>]	<i>(fixed) boundaries, boundary settings, boundary lines; (laying down) limits</i>	feminine plural noun, accusative case	Strong's #3734
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
katoikía (κατοικία) [pronounced <i>kat-oy-KEE-ah</i>]	<i>dwelling (place), habitation, residence; to cause to dwell, to send or bring into an abode; to give a dwelling to</i>	feminine singular noun, genitive/ablative case	Strong's #2733
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: [This God Who created Adam also] assigned [both] time periods and dwelling places for them,...

This God—still the Unknown God—Himself assigns the places for groups of men to dwell, along with their time periods. Even in two regions which we are familiar with—Israel and Egypt—the Israelites did not occupy the land of promise until around 1440 B.C., at which time they took it from the Canaanites. And, although people called Egyptians have lived in Egypt for what seems like forever, these were not the same people throughout.

Obviously, the God Who assigns specific land and time periods for each nation is Jesus Christ, Who controls history.

Acts 17:26 From one [a reference to Adam] was made all the nations of mankind [and all those] living within their boundaries on every surface of the earth. [This God Who created Adam also] assigned [both] time periods and dwelling places for them,... (Kukis mostly literal translation)

Acts 17:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêteô (ζητέω) [pronounced zay-TEH-oh]	to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone	present active infinitive	Strong's #2212
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, accusative case	Strong's #2316
The Westcott Hort text and Tischendorf's Greek text both have <i>God</i> ; the Byzantine Greek text and Scrivener Textus Receptus both have <i>Lord</i> instead.			
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign	masculine singular noun; accusative case	Strong's #2962
ei (εἰ) [pronounced I]	if; whether; that; though	conditional conjunction	Strong's #1487
With the optative mood, <i>the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable.</i> ³⁰			
ára (ἄρα) [pronounced AHR-ah]	consequently, then, therefore, so then, wherefore	illative particle, expressing a more subjective or informal inference	Strong's #686
ge (γέ) [pronounced geh]	indeed, truly, at least; even; if indeed, seeing that	particle	Strong's #1065

³⁰ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

Acts 17:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
In Acts 17:27, these two words are variously translated, <i>though</i> , <i>though</i> (<i>indeed</i> , <i>to be sure</i> , <i>in truth</i>), and <i>indeed</i> , <i>although</i> (<i>in truth</i>), and <i>yet</i> , <i>yet</i> , <i>in fact</i> , <i>because</i> , <i>actually</i> , and, <i>but</i> .			
psēlaphāō (ψηλαφάω) [pronounced <i>psay-laf-AH-oh</i>]	<i>to touch, to feel after, to handle; to manipulate, to verify by contact; figuratively, to search for, (mentally) to seek after</i>	3 rd person plural, aorist active optative	Strong's #5584
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active optative	Strong's #2147

Translation: ...[in order that they might] seek God, [so that] if consequently indeed they would search for Him and [possibly even] find [Him],...

Paul has described the concept of nationalism—which is a divine institution. When a portion of land is held and worked over a period of time, the people at some point, find time to consider God (which is what these Greeks are doing right at this moment). The Greeks listening to Paul understand seeking our God, searching for Him. Some of the people there are on positive signals toward the gospel message, which is why God the Holy Spirit brought Paul to this place.

Acts 17:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ge (γέ) [pronounced <i>geh</i>]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
makran (μακράν) [pronounced <i>mak-RAN</i>]	<i>at a distance, (a-) far (off), good (great) way off, far, a great way; far hence</i>	adverb	Strong's #3112
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Acts 17:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice</i> , <i>MEE-ah</i> , <i>ehn</i>]	<i>one</i> [in number, in terms of unity]; emphatic use: <i>even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; genitive/ablative case	Strong's #1520
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each</i> [one], <i>every</i> [man, one]; <i>both</i> , <i>any</i> [man, one]	masculine singular adjective; genitive/ablative case	Strong's #1538
hêmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
huparchō (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; accusative case	Strong's #5225

Translation: ...even though He keeps on being not [very] far from any one of us.

Paul adds the kicker, "God is not [very] far from any one of us." For these Greeks in Athens, statues of these gods are found all over the marketplace (just like in Thailand, there are statues of Buddha everywhere you look).

It appears that Paul has studied the philosophy of these Greeks, and much of what he says is in agreement with their general thinking.

Acts 17:27 ...[in order that they might] seek God, [so that] if consequently indeed they would search for Him and [possibly even] find [Him], even though He keeps on being not [very] far from any one of us. (Kukis mostly literal translation)

Acts 17:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Acts 17:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zaō (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	1 st person plural, present active indicative	Strong's #2198
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kinéō (κινέω) [pronounced kihn-EH-oh]	<i>to move (about, from a place); to cause to go, set in motion: of that motion which is evident in life; to remove; metaphorically; to excite; a riot, disturbance; to throw into commotion</i>	1 st person plural, present passive indicative	Strong's #2795
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
esmen (ἐσμέν) [pronounced ehs-MEHN]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

Translation: 'For by Him, we breathe and we are set in motion and we have our being.'

I believe that this is a rough quotation made by Paul, from a Greek philosopher Epimenides of Crete (the NAB says *of Knossos*). He lived about 600 B.C.

Paul, during the time that he has been there, has studied the Greek peoples and their beliefs.

Now, when speaking to the Jews, Paul often approached it from their Scriptures which speak of Jesus. So, using some of the culture of the Greeks is not dissimilar to that.

Acts 17:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
I wonder if these two particles have a combined meaning?			
tines (τινες) [pronounced tihn-ehs]; tina (τινα) [pronounced tihn-ah]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Acts 17:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
Here spelled kath (καθ) [pronounced <i>kath</i>] because it comes before a vowel with a rough breathing.			
Horst Balz and Gerhard Schneider offer these meanings for the accusative: Of place: <i>throughout, over, in, at; to toward, up to; for, by</i> ; of time: <i>during; in, at; about; by</i> ; figuratively: <i>only, after, like</i> ; final: <i>for (the purpose of); according to, corresponding to</i> ; of homogeneity, similarity, correspondence, manner: <i>according to, in accordance with, corresponding to, like</i> ; of reason: <i>on the basis of, because, from</i> ; of direction or relationship: <i>with respect to, in relation to</i> . ³¹ I have given you the streamlined version of nearly 2 full columns.			
humas (ὤμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
poiētai (ποιηταί) [pronounced <i>poi-ay-TIE</i>]	<i>makers, performers; poets, doers</i>	masculine plural noun; genitive/ablative case	Strong's #4163
eréō (ἐρέω) [pronounced <i>eh-REH-oh</i>]	<i>to say, to speak, to utter, to declare</i>	3 rd person plural, perfect active indicative; Attic form	Strong's #2046

Translation: Even some of your poets have spoken [on this topic].

Paul has read enough where he can actually quote (or nearly quote) some of their poetry.

Acts 17:28c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
génos (γένος) [pronounced <i>GEHN-oss</i>]	<i>offspring, posterity, progeny, family, lineage, birth, kindred; nation, people; kind, sort, species</i>	neuter singular noun, nominative case	Strong's #1085

³¹ Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. 2; pp. 253–254.

Acts 17:28c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esmen (ἐσμέν) [pronounced <i>ehs-MEHN</i>]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

Translation: 'For we are the offspring of [God].'

One of the Greek poets said, "We are God's offspring. We are His sons."

I believe that this is a quotation made by Paul, from a Greek philosopher which he has read and possibly studied. This quotation is from a poem by the Stoic philosopher Aratus of Cilia (circa 310-245 B.C.). The New Catholic Bible suggests this could also reference Cleanthes (331–233 B.C.). Phaenomena, 5 appears to be the piece that is quoted. Paul also quotes Greek poets in 1Corinthians 15:33 and Titus 1:12. So Paul had an extensive liberal arts education.

Acts 17:28 'For by Him, we breathe and we are set in motion and we have our being.' Even some of your poets have spoken [on this topic]. 'For we are the offspring of [God].' (Kukis mostly literal translation)

Acts 17:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
génos (γένος) [pronounced <i>GEHN-oss</i>]	<i>offspring, posterity, progeny, family, lineage, birth, kindred; nation, people; kind, sort, species</i>	neuter singular noun, nominative case	Strong's #1085
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
huparchô (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine plural, present active participle; nominative case	Strong's #5225
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>teh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: Therefore, [even your philosophers agree that] we keep on being the offspring of God.

Paul takes this as a kicking off point. We are the sons of God. Many of the Greeks in his audience are silently agreeing with him. This makes sense to them; and it lines up with Grecian thinking.

Acts 17:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced of-Ī-low, of-Ī-LEH-oh]	<i>to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt</i>	1 st person plural, present active indicative	Strong's #3784
nomizô (νομίζω) [pronounced nom-IHD-zoh]	<i>to suppose, to think; to do by law (usage), that is, to accustom (passively be usual); to deem, to regard</i>	present active infinitive	Strong's #3543
chrusós (χρυσός) [pronounced khroo-SOSS]	<i>gold; precious things made of gold, golden ornaments; an image made of gold; stamped gold, gold coin</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5557
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
árguros (ἄργυρος) [pronounced AHR-goo-ross]	<i>silver; things made of silver; vessels; images of gods</i>	masculine singular noun; dative, locative or instrumental case	Strong's #696
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3037

Translation: [Therefore], we are not obligated to think [of God in terms of] gold or silver or stone,...

Just as we would never think of ourselves in terms of gold, silver or stone; we should not think of God in those terms either (these would be the materials used in idol-making). What man can make with his hands is totally unrelated to Who and What God is.

Acts 17:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
cháragma (χάραγμα) [pronounced KHAR-ag-mah]	<i>1) a stamp, an imprinted mark; 1a) of the mark stamped on the forehead or the right hand as the badge of the followers of the Antichrist; 1b) the mark branded upon horses; 2) thing carved, sculpture, graven work; 2a) of idolatrous images</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5480

Acts 17:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
téchne (τέχνη) [pronounced TEKHNay]	<i>skill; art (as productive), especially, a trade, or (generally) skill; art, craft, occupation</i>	feminine singular noun; genitive/ablative case	Strong's #5078
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
enthumēsis (ἐνθύμησις) [pronounced en-THOO-may-sis]	<i>thought, deliberation, thinking, consideration</i>	feminine singular noun; genitive/ablative case	Strong's #1761
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
theios (θεῖος) [pronounced THI-oss]	<i>divine, godlike; divinity; a general name of deities or divinities as used by the Greeks; spoken of the only and true God, trinity; the Godhead; of Christ; Holy Spirit; the Father</i>	neuter singular adjective; accusative case	Strong's #2304
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
homoios (ὅμοιος) [pronounced HOM-oy-oss]	<i>like, similar, resembling; resembling; corresponding to a thing</i>	masculine singular adjective; accusative case	Strong's #3664

Translation: ...as an idolatrous image of man's craft and deliberation [as if this] resembles the Godhead.

The images which are made and, often times worshiped—they are not truly gods. They are a result of mixing expensive materials with a man's great abilities as a master-crafter combined with his imagination.

There is nothing that man can craft which comes anywhere near to Who and What God is.

Acts 17:29 Therefore, [even your philosophers agree that] we keep on being the offspring of God. [Therefore], we are not obligated to think [of God in terms of] gold or silver or stone, as an idolatrous image of man's craft and deliberation [as if this] resembles the Godhead. (Kukis mostly literal translation)

Since we know that we are God's offspring—which point Paul has many in his audience agreeing with—then it makes no sense to think of God in terms of hand-crafted images.

Acts 17:26–29 From one [a reference to Adam] was made all the nations of mankind [and all those] living within their boundaries on every surface of the earth. [This God Who created Adam also] assigned [both] time periods and dwelling places for them, [in order that they might] seek God, [so that] if consequently indeed they would search for Him and [possibly even] find [Him], even though He keeps on being not [very] far from any one of us.

‘For by Him, we breathe and we are set in motion and we have our being.’ Even some of your poets have spoken [on this topic]. ‘For we are the offspring of [God].’ Therefore, [even your philosophers agree that] we keep on being the offspring of God. [Therefore], we are not obligated to think [of God in terms of] gold or silver or stone, as an idolatrous image of man’s craft and deliberation [as if this] resembles the Godhead. (Kukis mostly literal translation)

Acts 17:26–29 The Unknown God took one man, and made from him all the nations of the earth, men living within their assigned boundaries on every surface of the earth. God has assigned to these groups of men time periods and places to live. All of this was done so that they might seek God. So if they would search for Him they might even find Him, bearing in mind that He is never far from any one of us. ‘For it is by Him that we breathe and are set in motions and have our being.’ Some of your poets have spoken on this topic. ‘We are the offspring of God,’ is something which they have also said. Therefore, since we are the offspring of God, we should not confine ourselves to thinking of God as some idol made from gold, silver or stone, as if God could be designed and built by man. (Kukis paraphrase)

This was a difficult passage to translate because Paul seemed to intentionally de-emphasize the name *Jesus* while speaking of Him.

One of the times I saw Gary Horton address an assembly of high school students at a public high school, He chose to give the gospel without specifically saying *Jesus* or *Christ*; yet everyone in the auditorium knew exactly Who Gary was speaking about. I think that Paul is doing very much the same thing here.

What I have done—particularly in the 2nd and 3rd translation—is to insert the name of Jesus where I believed it was appropriate.

Indeed therefore the times of the ignorance having been overlooked, the God, the (things), now He proclaims to men, all [of them] everywhere to change [their thinking]. Just as He established a day in which he kept on intending to judge the earth in righteousness, in a Man in Whom He determined. Assurance He has given in all things, raising Him out from deaths.

Acts
17:30–31

God, having therefore overlooked [in] the times of ignorance these (mistaken notions), now proclaims to all men everywhere to change their thinking [about Jesus Christ]. Just as He established a [future] day when He intended to judge the earth by righteousness, [and] by the Man He predetermined. [By] raising [this Jesus] out from the dead, He has given us assurance in all things.

God, having overlooked many things during the times of ignorance, now proclaims to all men everywhere to change their thinking about Jesus Christ. Just as He established a future day when He would judge the earth by righteousness, God also predetermined that Judge to be Jesus Christ. By raising this Jesus out from the dead, God has given us assurance in all things.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Indeed therefore the times of the ignorance having been overlooked, the God, the (things), now He proclaims to men, all [of them] everywhere to change [their thinking]. Just as He established a day in which he kept on intending to judge the earth in righteousness, in a Man in Whom He determined. Assurance He has given in all things, raising Him out from deaths.
Complete Apostles Bible	So then these times of ignorance God overlooked, but now He commands all men everywhere to repent,

because He has appointed a day in which He is going to judge the world in righteousness by a Man whom He appointed, having given proof to all, by raising Him from the dead."

Douay-Rheims 1899 (Amer.) And God indeed having winked at the times of this ignorance, now declareth unto men that all should every where do penance.

Holy Aramaic Scriptures Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed: giving faith to all, by raising him up from the dead. For, Alaha {God} has caused the times for error to pass, and in this time His command unto all the sons of men is that every nash {man}, in every place, should repent,

on account that He has established a Day, that in it He has destined that He should judge the whole Earth with righteousness, by means of The Man whom He has appointed, and has turned back every man unto Haymanutheh {His Faith}, by raising Him from the place of the dead."

James Murdock's Syriac NT And the times of this error God hath made to pass away; and at the present time, he commandeth all men, that each individual, in every place, should repent.

Because he hath appointed a day, in which he will judge all the earth, with righteousness, by the man whom he hath designated: and he turneth every man to faith in him, in that he raised him from the dead.

Original Aramaic NT "For God has banished the times of deception, and at this time he commands all the children of men: 'Everyone in every place shall return to God.'"

"Because he has appointed the day in which he is going to judge the whole Earth in righteousness by the man whom he has designated and he has turned everyone to his faith in that he has raised him from among the dead."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Those times when men had no knowledge were overlooked by God; but now he gives orders to all men in every place to undergo a change of heart:

Because a day has been fixed in which all the world will be judged in righteousness by the man who has been marked out by him for this work; of which he has given a sign to all men by giving him back from the dead.

Bible in Worldwide English In times past God did not look at what people did. They did not know any better then. But now he is calling all people to stop doing those things. God has set a day when he will judge the whole world in the right way. He has chosen a man to do this. He has proved to all people who the man is. He has raised him from death.

Easy English In past times people did not know the true things about God. Because of this, God did not punish them. But now God tells people everywhere, "Stop doing bad things and turn to me!" God has already chosen one special day. On that day he will judge everyone in the world in a completely right way. He has chosen a man who will do this for him. He has shown clearly to everyone who that man is. He showed it like this: People killed that man. But God caused him to live again.'

Easy-to-Read Version–2008 In the past people did not understand God, and he overlooked this. But now he is telling everyone in the world to change and turn to him.

He has decided on a day when he will judge all the people in the world in a way that is fair. To do this he will use a man he chose long ago. And he has proved to everyone that this is the man to do it. He proved it by raising him from death!"

God's Word™ "God overlooked the times when people didn't know any better. But now he commands everyone everywhere to turn to him and change the way they think and act. He has set a day when he is going to judge the world with justice, and he will use a man he has appointed to do this. God has given proof to everyone that he will do this by bringing that man back to life."

Good News Bible (TEV)	God has overlooked the times when people did not know him, but now he commands all of them everywhere to turn away from their evil ways. For he has fixed a day in which he will judge the whole world with justice by means of a man he has chosen. He has given proof of this to everyone by raising that man from death!"
J. B. Phillips	Now while it is true that God has overlooked the days of ignorance he now commands all men everywhere to repent (because of the gift of his son Jesus). For he has fixed a day on which he will judge the whole world in justice by the standard of a man whom he has appointed. That this is so he has guaranteed to all men by raising this man from the dead."
<i>The Message</i>	"God overlooks it as long as you don't know any better—but that time is past. The unknown is now known, and he's calling for a radical life-change. He has set a day when the entire human race will be judged and everything set right. And he has already appointed the judge, confirming him before everyone by raising him from the dead."
NIRV	In the past, God didn't judge people for what they didn't know. But now he commands all people everywhere to turn away from their sins. He has set a day when he will judge the world fairly. He has appointed a man to be its judge. God has proved this to everyone by raising that man from the dead." [Kukis: the words <i>sin</i> or <i>sins</i> are not found anywhere in this passage; they come from a incorrect understanding of repentance.]
New Life Version	"God did not remember these times when people did not know better. But now He tells all men everywhere to be sorry for their sins and to turn from them. He has set a day when He will say in the right way if the people of the world are guilty. This will be done by Jesus Christ, the One He has chosen. God has proven this to all men by raising Jesus Christ from the dead."
New Simplified Bible	»God overlooked the times of ignorance; but now he commands men everywhere to repent. »He has established a day time in which he will judge the world in righteousness by the man Jesus whom he has ordained. Of that he gives proof of this to all men by raising him from the dead.« (John 5:22) (Isaiah 2:4) (Acts 10:42)

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	This is a new day. People in ages past did what they did and didn't know any better. God overlooked that. But not anymore. Now, he's ordering people everywhere to stop their sinful way of living. God has already set the date for judging the world. He's going to give everyone what they deserve. He has also appointed the man who will do the judging. God proved to everyone who this man is by raising him from the dead."
Contemporary English V.	In the past, God forgave all this because people did not know what they were doing. But now he says that everyone everywhere must turn to him. He has set a day when he will judge the world's people with fairness. And he has chosen the man Jesus to do the judging for him. God has given proof of this to all of us by raising Jesus from death.
The Living Bible	God tolerated man's past ignorance about these things, but now he commands everyone to put away idols and worship only him. For he has set a day for justly judging the world by the man he has appointed, and has pointed him out by bringing him back to life again."
New Berkeley Version The Passion Translation	. "In the past God tolerated our ignorance of these things, but now the time of deception has passed away. He commands us all to repent and turn to God. For the appointed day has risen, in which he is going to judge the world in righteousness by the Man he has designated. And the proof given to the world that God has chosen this Man is this: he resurrected him from among the dead!"

Plain English Version	You see, at first people didn't know about God, but at that time he didn't worry about it. Now it is different. Now he says to all of us, that we have to turn around and stop doing bad things. And if we don't stop doing bad things, he will give us big trouble. He is going to have a big court, and all of us will have to stand in front of the judge. He has already set the date for that. It will be a fair court, and he has picked one man to be the judge. That man died, but God made him alive again. God did that to show everybody that he picked that man to be the big judge."
Radiant New Testament	In the past, God didn't judge people for what they didn't know, but now he commands all people everywhere to turn away from their sins. He has set a day when he will judge the entire world fairly, and he has appointed a man to be its judge. God has proved this to everyone by raising that man from the dead."
UnfoldingWord Simplified T.	During the times when people did not know what God wanted them to do, he did not punish them for what they did. But now God commands all people everywhere to turn away from their evil deeds. He tells us that on a certain day that he has chosen he is going to judge all of us justly by the man he has chosen, making sure we understand this by raising this man from the dead."
William's New Testament	Though God overlooked those times of ignorance, He now commands all men everywhere to repent, since He has set a day on which He will justly judge the world through a man whom He has appointed. He has made this credible to all by raising Him from the dead."

Partially literal and partially paraphrased translations:

American English Bible	'Yet, God has overlooked such periods of ignorance, and now He's telling all men everywhere to repent, because He's set a day when He's going to judge the entire habitation of mankind righteously by a man whom He's appointed. And He's also given each of us a reason to believe in this man by resurrecting him from the dead!'
Beck's American Translation	.
Breakthrough Version	So after God certainly looked past the times of the lack of awareness, for the <i>things</i> now He passes the order on to the people everywhere for everyone to be changing their ways, due to the fact that He established a day in which He is going to be judging the civilized world in <i>the</i> right way, in a Man whom He designated after providing trust to all <i>people</i> when He brought Him back to life from <i>the</i> dead."
Common English Bible	God overlooks ignorance of these things in times past, but now directs everyone everywhere to change their hearts and lives. This is because God has set a day when he intends to judge the world justly by a man he has appointed. God has given proof of this to everyone by raising him from the dead."
A. Campbell's Living Oracles	For though God overlooked the times of ignorance, he now makes proclamation to all men, everywhere, to reform; because he has appointed a day, in which he will judge the world righteously, by that Man whom he has ordained: of which he has given assurance to all men, by raising him from the dead.
New Advent (Knox) Bible	God has shut his eyes to these passing follies of ours; now, he calls upon all men, everywhere, to repent, because he has fixed a day when he will pronounce just judgement on the whole world. And the man whom he has appointed for that end he has accredited to all of us, by raising him up from the dead.
NT for Everyone	That was just ignorance; but the time for it has passed, and God has drawn a veil over it. Now, instead, he commands all people everywhere to repent, because he has established a day on which he intends to call the world to account with full and proper justice by a man whom he has appointed. God has given all people his pledge of this by raising this man from the dead."
20 th Century New Testament	True, God looked with indulgence on the days of men's ignorance, but now he is announcing to every one everywhere the need for repentance, Because he has fixed a day on which he intends to 'judge the world with justice,' by a man whom he

has appointed--and of this he has given all men a pledge by raising this man from the dead."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"God overlooked the times of this ignorance before, but now He instructs all men everywhere to repent." "Because he has fixed a day, in which he will judge the world in full justice by That Man Whom he ordained. He has given assurance of this to all men, in that He raised Him from the dead."
Revised Ferrar-Fenton Bible	God, however, overlooking those periods of ignorance, now calls to all men everywhere to change their mind; because He has appointed a day in which He will judge the world with justice by a Man Whom He has provided, having given the strongest evidence by raising Him from among the dead." ¹ ¹ Note.—The Apostle was not allowed to finish his argument, owing to the contentions of his audience, as he when sitting as judge upon Stephen had interrupted that martyr of the truth, and ordered him to execution. It is remarkable, however, that St. Stephen was the instrument of Paul's conversion, and that St. Paul converted his judge also by this unfinished strain of sublime reasoning.—F.F.
Free Bible Version	God disregarded people's ignorance in the past, but now he commands everyone everywhere to repent. For he has set a time when he will rightly judge the world by the man he has appointed, and he proved to everyone that he is the one by raising him from the dead."
God's Truth (Tyndale)	.
International Standard Version	.
Urim-Thummim Version	And the times of this ignorance Elohim overlooked; but now commands all men everywhere to have a change of mind: Because he has appointed a day, where he will separate the world in righteousness by that man whom he has determined; where he has given assurance to all human beings, in that HE has raised Him from the dead.
Weymouth New Testament	Those times of ignorance God viewed with indulgence. But now He commands all men everywhere to repent, seeing that He has appointed a day on which, before long, He will judge the world in righteousness, through the instrumentality of a man whom He has pre-destined to this work, and has made the fact certain to every one by raising Him from the dead."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But now God prefers to overlook this time of ignorance and he calls on all people to change their ways. He has already set a day on which he will judge the world with justice through a man he has appointed. And, so that all may believe it, he has just given a sign by raising this man from the dead." 10:42; 1Thes 1:10
The Heritage Bible	Indeed therefore God overlooking times of ignorance, now orders all men everywhere to repent, Because he has caused a day to stand, in which he is about to judge the inhabited earth in righteousness in a man whom he has marked out, having held faith near to all men, having raised him out of the dead.
New American Bible (2011)	God has overlooked the times of ignorance, but now he demands that all people everywhere repent because he has established a day on which he will 'judge the world with justice' through a man he has appointed, and he has provided confirmation for all by raising him from the dead." ^k k. [17:31] 10:42.

New Jerusalem Bible	'But now, overlooking the times of ignorance, God is telling everyone everywhere that they must repent, because he has fixed a day when the whole world will be judged in uprightness by a man he has appointed. And God has publicly proved this by raising him from the dead.'
Revised English Bible—1989	God has overlooked the age of ignorance; but now he commands men and women everywhere to repent, because he has fixed the day on which he will have the world judged, and justly judged, by a man whom he has designated; of this he has given assurance to all by raising him from the dead."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"In the past, God overlooked such ignorance; but now he is commanding all people everywhere to turn to him from their sins. For he has set a Day when he will judge the inhabited world, and do it justly, by means of a man whom he has designated. And he has given public proof of it by resurrecting this man from the dead."
Hebraic Roots Bible	Truly, then, Elohim overlooking the times of this ignorance, but now strictly commands all men everywhere to repent, because He set a day in which "He is going to judge all the earth with righteousness," by the Man whom He has chosen; and He turned every man to have faith in Him, in that He raised Him from the dead. (Psa. 9:8)
Holy New Covenant Trans.	"In the past, although man did not understand God, God ignored this, but now God calls every person in the world to change his heart. God has set a day when He will judge the whole world. He will be fair, using a man to do this. He chose this man a long time ago. God proved it to everyone by raising that man from death!"
The Scriptures 2009	"Truly, then, having overlooked these times of ignorance, Elohim now commands all men everywhere to repent, because He has set a day on which He is going to judge the world in righteousness by a Man whom He has appointed, ^b having given proof of this to all by raising Him from the dead."
Tree of Life Version	^b See Acts 10:42. For He has set a day on which He will judge the world in righteousness, through a Man whom He has appointed. He has brought forth evidence of this to all men, by raising Him from the dead." Now when they heard about the resurrection of the dead, some began scoffing. But others said, "We will hear from you again about this."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...as [He] stands day in whom [He] intends to judge the land in right in man whom [He] determines faith Offering [to] all [men] Standing (Up) him from [men] dead Hearing but standing (up) [of] [men] dead The [Men] certainly mocked The [Men] but say [We] will hear you about this and again...
Alpha & Omega Bible	"THEREFORE HAVING OVERLOOKED THE TIMES OF IGNORANCE, THEOS (<i>The Alpha & Omega</i>) IS NOW DECLARING TO MEN THAT ALL PEOPLE EVERYWHERE SHOULD REPENT, †(<i>No excuse for ignorance. Seek & you shall find. The truth is presented to every person so that we may make a choice. All sin is a choice.</i>) BECAUSE HE HAS FIXED A DAY IN WHICH HE WILL JUDGE THE WORLD IN RIGHTEOUSNESS THROUGH A MAN WHOM HE HAS APPOINTED, HAVING FURNISHED PROOF TO ALL MEN BY RAISING HIM FROM THE DEAD."
Awful Scroll Bible	(")Surely therefore, the time of ignorance God over-looking, that-now He announces-before all men everywhere to after-think, (")through-that He establishes a day, from-within which He is meaning to judge the inhabitation of the land, from-within virtue, by-within a Man whom He determines, holding-with confidence of all, raising- Him -up out of the dead!"

Concordant Literal Version	Indeed, then, condoning the times of ignorance, God is now charging mankind that all everywhere are to repent, forasmuch as He assigns a day in which He is about to be judging the inhabited earth in righteousness by the Man Whom He specifies, tendering faith to all, raising Him from among the dead - "
exeGesés companion Bible	So indeed Elohim overlooked the times of this unknowingness; but now evangelizes all humanity every where to repent: because he set a day, in which he is about to judge the world in justness by a man whom he decreed; having presented trust to all, in that he raised him from the dead.
Orthodox Jewish Bible	"While Hashem has disregarded and let pass the Am HaAretz times of ignorance, now, however, Hashem proclaims to kol bnei Adam everywhere, Make teshuva, "Because he set a day in which he is about to bring MISHPAT (TEHILLIM 9:8) on the Olam Hazei in tzedek [DANIEL 9:24] by an ISH (ZECHARYAH 6:12) whom he appointed, having furnished proof to all by having made him to stand up alive again from the Mesim." [Ps 9:8; 96:13; 98:9; Isa 53:11 MEGILLOT YAM HAMELACH (DEAD SEA SCROLLS)]
Rotherham's Emphasized B.	<The times of ignorance, therefore, overlooking> God as things now are is charging all' men everywhere' to repent, inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in righteousness, ^b by a man whom he hath pointed out,— offering faith' unto all, by raising him from among the dead . b Ps. ix. 8; xcvi. 13; xcvi. 9.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Therefore God overlooked <i>and</i> disregarded the <i>former</i> ages of ignorance; but now He commands all people everywhere to repent [that is, to change their old way of thinking, to regret their past sins, and to seek God's purpose for their lives], because He has set a day when He will judge the inhabited world in righteousness by a Man whom He has appointed <i>and</i> destined for that task, and He has provided credible proof to everyone by raising Him from the dead."
An Understandable Version	Now God made allowance for the times when people were still uninformed [<i>about His complete will</i>], but now [<i>in the Gospel age</i>] He requires all people everywhere to repent [<i>i.e., change their hearts and lives</i>]. For He has appointed a [<i>certain</i>] day when He will judge the people of the world according to [<i>a standard of</i>] true justice by the man [<i>i.e., Jesus</i>] whom He has appointed [<i>as Judge, See II Tim. 4:8</i>]. [<i>And</i>] He has given assurance to all people [<i>that He will do this</i>] by raising Jesus from the dead."
The Expanded Bible	·In the past, people did not understand God, and he ignored this [or God overlooked such times of ignorance]. But now, God ·tells [commands] all people in the world to ·change their hearts and lives [repent]. [·Because] God has ·set [fixed; established] a day that he will judge all the world with ·fairness [righteousness], by the man he ·chose [appointed] long ago. And God has ·proved [or given assurance of] this to everyone by raising that man from the dead!"
Jonathan Mitchell NT	"Indeed then, upon looking over, seeing above and perceiving on behalf of [D reads: taking no notice of] the times of this ignorance, in regard to the present conditions and situations, God is presently and progressively passing along [other MSS: bringing back] this announcement to mankind (or: for humanity): all people (or: every human) everywhere are (or: is) to be progressively changing [their] thinking and continue with a changed mindset!

"In accord with that, He set (or: established) a Day within which He is progressively about to continue evaluating and deciding about (or: judging) the inhabited area [of the Empire], in fairness and equity (in union with rightwised relationships for making things right and in accord with the Way pointed out; also: = based upon covenant principles; or: = as being in covenant) – within a Man, [D adds: Jesus,] Whom He definitely marked out, furnishing faith to all people (providing trust and assurance for all mankind; tendering loyalty in all) by raising Him back up from the midst of dead ones."

Syndein/Thieme

"And the time of this ignorance {time between God consciousness and Gospel hearing} God overlooked. But now commands all men every where to repent."

{Note: Paul is just saying that there is a time between God Consciousness and Gospel hearing. God the father forgives these sins at the point of salvation.}

"Because He {God the Father} has appointed a day, in the which He {Jesus} will judge the world in righteousness by that Man {humanity of Christ} Whom He {God the Father} has ordained; whereof He {God the Father} has given assurance {promise of salvation} unto all men, in that He {God the Father} has raised Him {Jesus} from the dead."

Translation for Translators

During the times when people did not know *what God wanted them to do*, he did not *immediately* punish them *for what they did*. But now God commands all people everywhere to turn away from their evil behavior. *He tells us* that on a certain day that he has chosen he is going to judge *all of us(inc) people in [MTY] the world*. He has appointed a *certain* man to judge *us*, and that man will judge each of us fairly/justly. God has shown to all *people that he has appointed that man to judge everyone*, because God *caused him to become alive again after he had died/raised him from the dead*."

The Voice

Paul: No, God has patiently tolerated this kind of ignorance in the past, but now God says it is time to rethink our lives *and reject these unenlightened assumptions*. He has fixed a day of accountability, when the whole world will be justly evaluated by a new, higher standard: *not by a statue*, but by a living man. God selected this man and made Him credible to all by raising Him from the dead.

Bible Translations with Many Footnotes:

Lexham Bible

Therefore although [*Here "although " is supplied as a component of the participle ("has overlooked") which is understood as concessive] God has overlooked the times of ignorance, he now commands all people everywhere to repent, because he has set a day on which he is going to judge the world in righteousness by the man who he has appointed, having provided proof to everyone by [*Here "by " is supplied as a component of the participle ("raising") which is understood as means] raising him from the dead."

NET Bible®

Therefore, although God has overlooked¹⁰⁶ such times of ignorance,¹⁰⁷ he now commands all people¹⁰⁸ everywhere to repent,¹⁰⁹ because he has set¹¹⁰ a day on which he is going to judge the world¹¹¹ in righteousness, by a man whom he designated,¹¹² having provided proof to everyone by raising¹¹³ him from the dead."

¹⁰⁶tn Or "has deliberately paid no attention to."

¹⁰⁷tn Or "times when people did not know."

¹⁰⁸tn Here ἄνθρωποις (anqrwpois) has been translated as a generic noun ("people").

¹⁰⁹sn He now commands all people everywhere to repent. God was now asking all mankind to turn to him. No nation or race was excluded.

¹¹⁰tn Or "fixed."

¹¹¹sn The world refers to the whole inhabited earth.

¹¹²tn Or "appointed." BDAG 723 s.v. ὀρίζω 2.b has "of persons appoint, designate, declare: God judges the world ἐν ἀνδρὶ ᾧ ὥρισεν through a man whom he has appointed Ac 17:31."

^{sn} A man whom he designated. Jesus is put in the position of eschatological judge. As judge of the living and the dead, he possesses divine authority (Acts 10:42).

^{113tn} The participle ἀναστῆς (anasthsas) indicates means here.

The Spoken English NT

So although God has overlooked human ignorance in the past, God is now telling all people everywhere to change their hearts.^{hh}

Because God has set a day to judge the world with justice, through a man that God has appointed. And God has given assurance of this to everyone by raising him from among the dead.

^{hh}. More literally: "So then, having overlooked the times of ignorance, God in the present commands all people everywhere to repent" (see "Bible Words" under "repent").

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Therefore indeed, <i>[these]</i> times of ignorance having overlooked, God is now giving strict orders to all people everywhere to be repenting, because He set a day in which He is about to be judging the inhabited earth in righteousness by a Man whom He designated, having given assurance to all by having raised Him from <i>[the]</i> dead!"
Benjamin Brodie's trans.	However, although God has historically [as has been the case in pre-Christian times] overlooked the times of ignorance, now He commands all men everywhere to repent [change their minds], In view of the fact that He [God the Father] has established a day in which He [God the Father] is destined to judge the world's inhabitants with righteousness by means of the Man [Jesus Christ] whom He [God the Father] appointed, after providing a guarantee to all that He [God the Father] raised [resurrected] Him [Jesus Christ] out from the dead ones."
Berean Literal Bible	So indeed God, having overlooked the times of ignorance, now commands all men everywhere to repent, because He set a day in which He is about to judge the world in righteousness by a man whom He appointed, having provided a guarantee to all, having raised Him out from the dead."
Context Group Version	The times of ignorance therefore God overlooked; but now he commands men that they should all everywhere reorient their lives: inasmuch as he has appointed a day in which he is about to judge the Empire in vindication by the man whom he has appointed; from which he has given assurance {lit. trust} to all men, in that he has raised him from the dead.
Far Above All Translation	And so although God turned a blind eye throughout the times of ignorance, in these times he commands all men everywhere to repent. For he has appointed a day on which he is going to judge the world in righteousness, through a man whom he has appointed, having provided assurance to all by raising him from the dead."
Literal New Testament	Truly, then, God overlooking the times of ignorance, now strictly commands all men everywhere to repent, because He set a day in which "He is going to judge the habitable world in righteousness," by a Man whom He appointed; having given proof to all by raising Him from the dead. Psalms 9:8
Literal Standard Version	Being, therefore, offspring of God, we ought not to think the Godhead to be like to gold, or silver, or stone, [an] engraving of art and imagination of man; therefore indeed God, having overlooked the times of ignorance, now commands all men everywhere to convert, because He set a day in which He is about to judge the world in righteousness, by a man whom He ordained, having given assurance to all, having raised Him out of the dead." V. 29 is included for context.
Modern Literal Version 2020	Therefore indeed, God overlooked the times of ignorance. Hereafter, he is commanding all men everywhere to repent;

New Matthew Bible	because he has established a future day in which to judge the inhabited-earth in righteousness in the man whom he <i>has</i> determined <i>beforehand</i> ; having provided <i>the</i> faith to all, <i>by</i> having raised* him from the dead. {Psa 96:13b, 98:9b}
Revised Geneva Translation	And God overlooked the time of this ignorance. But now he bids all people everywhere to repent, because he has appointed a day in which he will judge the world according to righteousness, by that man whom he has appointed. And he has offered faith to all peoples, after raising him from death. "God, having overlooked these times of ignorance, now admonishes all mankind, everywhere, to repent. "Because He has appointed a Day on the which He will judge the world in righteousness by that Man Whom He has appointed. He has given us all this assurance by raising Him from the dead."

The gist of this passage: Paul continues with his message: that God has overlooked times of ignorance, but now He calls upon all men everywhere to change their minds. There will be a time when God judges the entire world.

30-31

Acts 17:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, <i>now when, therefore indeed, then indeed, so then, so when, surely, so indeed</i> . Acts 8:25.			
chronoi (χρόνοι) [pronounced CHROHN-oy]	<i>times; time as a succession of events; durations of time; a passage of time, periods of time</i>	masculine plural noun; accusative case	Strong's #5550
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
áгноia (ἄγνοια) [pronounced AHG-noy- ah]	<i>ignorance, lack of knowledge (especially of divine things); Ignorance (in the sense of moral blindness)</i>	feminine singular noun, genitive/ablative case	Strong's #52

Acts 17:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupereídō (ὑπερείδω) [pronounced hoop-er-ī-doe]	<i>overlooking, taking no notice of, not attending to; winking at</i>	masculine singular, aorist active participle, nominative case	Strong's #5237
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588

Translation: God, having therefore overlooked [in] the times of ignorance these (mistaken notions),...

I was a bit confused about where to place the final word, which is a definite article. Do I place it at the end of v. 30a or at the beginning of v. 30b?

This strikes me as potentially a very important verse, but quite difficult to interpret. What is God overlooking? What things is God not attending to or taking no notice of? We know that this applies to Gentiles, and that gentiles did not receive the Law of God. What does this mean historically? Was there a way for man to be saved apart from divine revelation from God in Israel? I would suggest that this did exist, although I would be hard-pressed to describe what it was. However, it would not have been through religion, where man earns his relationship with God.

R. B. Thieme, Jr. interprets this as the time between **God consciousness** and gospel hearing. All of the people hearing Paul have had God consciousness; because of all the statues to these various gods, Paul knows that his audience have come to the point of God consciousness. And right now at this point in the narrative they are receiving the gospel message.

Acts 17:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 rd person singular, present active indicative	Strong's #518

Acts 17:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
anthrôpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
pantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
pantachou (πανταχοῦ) [pronounced <i>pahn-tahkh-OO</i>]	<i>everywhere, every place, in all places</i>	adverb	Strong's #3837
metanoéo (μετανοέω) [pronounced <i>meh-tah-noh-EH-oh</i>]	<i>to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend</i>	present active infinitive	Strong's #3340

Translation: ...now proclaims to all men everywhere to change their thinking [about Jesus Christ].

This same God—the Unknown God—now speaks to all men telling them to change their minds. It is likely that many of them have heard about Jesus; and some are hearing about Him in this message. It is normal to think about Jesus as just some other person; but Paul commands his audience to change this thinking about Him.

Acts 17:30 **God, having therefore overlooked [in] the times of ignorance these (mistaken notions), now proclaims to all men everywhere to change their thinking [about Jesus Christ].** (Kukis mostly literal translation)

Acts 17:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathoti (καθότι) [pronounced <i>kath-OT-ee</i>]	<i>according to what; as far as, according as; because that, because; as, just as; forasmuch as, inasmuch as</i>	adverb	Strong's #2530
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 rd person singular, aorist active indicative	Strong's #2476
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Acts 17:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hê (ἥ) [pronounced hey]	<i>to whom, in which, by what, to that, by whose</i>	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
mellô (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 rd person singular, present active indicative	Strong's #3195
krinô (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	present active infinitive	Strong's #2919
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikoumenê (οἰκουμένη) [pronounced oy-kou-MEHN-ay]	<i>earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]</i>	feminine singular noun; accusative case	Strong's #3625
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-]	<i>righteousness, [Christian] justification</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1343

Translation: Just as He established a [future] day when He intended to judge the earth by righteousness,...

God has called upon all men to change their minds about Jesus; and He has also established a day in the future when He will judge the earth by righteousness.

Acts 17:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
anêr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; dative, locative or instrumental case	Strong's #435
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
horizō (ὁρίζω) [pronounced hohr-IHD-zoh]	<i>defining; to marking out the boundaries or limits (of any place or thing); that which has been determined, to appointment, decree; ordaining, determining, appointing</i>	masculine singular, aorist active participle, nominative case	Strong's #3724

Translation: ...[and] by the Man He predetermined.

God's judgment would take place by the Man (Jesus) Whom He predetermined.

Acts 17:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation</i>	feminine singular noun; accusative case	Strong's #4102
parechō (παρέχω) [pronounced par-EHK-oh]	<i>presenting, offering, affording, exhibiting, furnishing an occasion; holding near; bringing, doing, giving, keeping, ministering</i>	masculine singular, aorist active participle, nominative case	Strong's #3930
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450

Acts 17:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: [By] raising [this Jesus] out from the dead, He has given us assurance in all things.

So that we know this is all true, God raised Jesus from the dead. This truth confirms all that Paul has said.

I recently watched an interview with George Harrison (of the Beatles) not long before he died. He was obsessed with the thought of death. *Why don't we know more about it? Why doesn't science study this more in depth?* Those are not exact quotes, but they are how I remember George speaking about this topic. What normal person does not contemplate death, especially as we get older in years.

I longed to tell him, the most important thing in human history is, after paying for our sins on the cross, God raised up Jesus from the dead. This is the grand evidence which God has given us about Jesus.

Acts 17:31 Just as He established a [future] day when He intended to judge the earth by righteousness, [and] by the Man He predetermined. [By] raising [this Jesus] out from the dead, He has given us assurance in all things. (Kukis mostly literal translation)

Acts 17:30–31 God, having therefore overlooked [in] the times of ignorance these (mistaken notions), now proclaims to all men everywhere to change their thinking [about Jesus Christ]. Just as He established a [future] day when He intended to judge the earth by righteousness, [and] by the Man He predetermined. [By] raising [this Jesus] out from the dead, He has given us assurance in all things. (Kukis mostly literal translation)

I have inserted the name of Jesus here; but did Paul speak to them or get to a point where he mentioned Jesus? In the record that we have, Paul has not mentioned the Lord. In most cases, we do not get the record of an entire sermon, an entire conversation, an entire exchange between two people. Based upon that, let me suggest that Paul's message was longer and that he clearly revealed Jesus.

Acts 17:30–31 God, having overlooked many things during the times of ignorance, now proclaims to all men everywhere to change their thinking about Jesus Christ. Just as He established a future day when He would judge the earth by righteousness, God also predetermined that Judge to be Jesus Christ. By raising this Jesus out from the dead, God has given us assurance in all things. (Kukis paraphrase)

The mixed response of the Greeks

Now, the ones hearing [about the] resurrection from dead (ones) indeed were scoffing. Now the (ones) said, "We will hear you about this also again." Accordingly, the Paul went out from a midst of them. Now some men, having joined to him, believed; in whom even [was] Dionysius the Areopagite and a woman Damaris and others with them.

Acts
17:32–34

When hearing about the resurrection from the dead, indeed [some men] were scoffing. But some said, "We will hear you concerning this (matter) again." Accordingly, Paul went out from their midst. Now, some men, having joined with him, believed [in Jesus], among whom [was] Dionysius the Areopagite, a woman [named] Damaris, and others with them.

Certainly when hearing about Jesus being resurrected from the dead, some men scoffed. However, others said, "We would be willing to hear you speak about this matter again." After this, Paul went out from among them. Some men and women joined up with Paul, having believed in Jesus. This included Dionysius a man on the council of Mars Hill, and a woman named Damaris, along with some others.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek)	Now, the ones hearing [about the] resurrection from dead (ones) indeed were scoffing. Now the (ones) said, "We will hear you about this also again." Accordingly, the Paul went out from a midst of them. Now some men, having joined to him, believed; in whom even [was] Dionysius the Areopagite and a woman Damaris and others with them.
Complete Apostles Bible	But when they heard of the resurrection of the dead, some were scoffing, but others said, "We will hear you again concerning this." And thus Paul went forth from their midst. However, some men were joined to him and believed, among whom were also Dionysius the Areopagite, a woman named Damaris, and others with them.
Douay-Rheims 1899 (Amer.)	And when they had heard of the resurrection of the dead, some indeed mocked. But others said: We will hear thee again concerning this matter. So Paul went out from among them. But certain men, adhering to him, did believe: among whom was also Dionysius the Areopagite and a woman named Damaris and others with them.
Holy Aramaic Scriptures	And when they heard of The Resurrection from the place of the dead, some from them were mocking, and some from them were saying, "We will hear you concerning this, another time." And thus, Paulus {Paul} went out from among them. And men from them joined him, and they believed. Yet, one from them was Dianusius {Dionysius} of The Judges of The Arius-Pagus {The Areopagus}, and a certain woman whose name was Damaris, and others with them.
James Murdock's Syriac NT	And when they heard of the resurrection from the dead, some of them ridiculed, and others of them said: At another time, we will hear thee on this matter. And so Paul departed from among them. And some of them adhered to him, and believed; one of these was Dionysius from among the judges of Areopagus, and a woman named Damaris, and others with them.
Original Aramaic NT	And when they heard of the resurrection from among the dead, some of them were mocking and some were saying, "We shall hear you another time about this." And so Paulus went out from among them. And some of them joined him and believed, but one of them was Dionysius of the Judges of Areos-Pagos, and one woman whose name was Damaris, and others with them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Now on hearing about the coming back from death, some of them made sport of it, but others said, Let us go more fully into this another time.</p> <p>And so Paul went away from among them.</p> <p>But some men gave him their support: among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.</p>
Bible in Worldwide English	<p>When the people of Athens heard that someone had been raised from death, some of them laughed. Others said, We want to hear you talk about this matter again some time. So then Paul left them. But some men followed him and believed. Among those who believed was Dionysius. He was a judge in the Areopagus court. And a woman named Damaris believed. There were others also.</p>
Easy English	<p>Paul had said, 'God caused that man to live again.' When the people heard this, some of them laughed at him. But other people said to Paul, 'We want you to tell us more about this on another day.' So then Paul left the meeting of the important officers of the city. Some of the people who had heard Paul's message joined his group. They believed the good news about Jesus. One of these believers was a man called Dionysius. He belonged to the group of important officers. A woman called Damaris also became a believer. Several other people also believed Paul's message about Jesus.</p>
Easy-to-Read Version—2008	<p>When the people heard about Jesus being raised from death, some of them laughed. But others said, "We will hear more about this from you later." So Paul left the council meeting. But some of the people joined with Paul and became believers. Among these were Dionysius, a member of the Areopagus council, a woman named Damaris, and some others.</p>
God's Word™	<p>When the people of the court heard that a person had come back to life, some began joking about it, while others said, "We'll hear you talk about this some other time."</p> <p>With this response, Paul left the court. Some men joined him and became believers. With them were Dionysius, who was a member of the court, and a woman named Damaris, and some other people.</p>
Good News Bible (TEV)	<p>When they heard Paul speak about a raising from death, some of them made fun of him, but others said, "We want to hear you speak about this again." And so Paul left the meeting. Some men joined him and believed, among whom was Dionysius, a member of the council; there was also a woman named Damaris, and some other people.</p>
J. B. Phillips	<p>But when his audience heard Paul talk about the resurrection from the dead some of them laughed outright, but others said, "We should like to hear you speak again on this subject."</p> <p>So with this mixed reception Paul retired from their assembly. Yet some did in fact join him and accept the faith, including Dionysius a member of the Areopagus, a woman by the name of Damaris, and some others as well.</p>
The Message	<p>At the phrase "raising him from the dead," the listeners split: Some laughed at him and walked off making jokes; others said, "Let's do this again. We want to hear more." But that was it for the day, and Paul left. There were still others, it turned out, who were convinced then and there, and stuck with Paul—among them Dionysius the Areopagite and a woman named Damaris.</p>
NIRV	<p>They heard Paul talk about the dead being raised. Some of them made fun of this idea. But others said, "We want to hear you speak about this again." So Paul left the meeting of the Areopagus. Some of the people became followers of Paul and believed in Jesus. Dionysius was one of them. He was a member of the Areopagus. A woman named Damaris also became a believer. And so did some others.</p>

New Life Version Some people laughed and made fun when they heard Paul speak of Christ being raised from the dead. Others said, "We want to listen to you again about this." So Paul went away from the people. Some people followed him and became Christians. One was Dionysius, a leader in the city. A woman named Damaris believed. And there were others als.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible When they heard Paul say that someone actually rose from the dead, they laughed at him. But others said, "We'd like very much to hear more from you later." So Paul left the meeting place. But some of the people there believed what Paul had said. They spent time with him to learn more. The group included Dionysius, who was a member of the Areopagus Council. A woman named Damaris joined Paul's group too. So did some others.

Contemporary English V. As soon as the people heard Paul say that a man had been raised from death, some of them started laughing. Others said, "We will hear you talk about this some other time."
When Paul left the council meeting, some of the men put their faith in the Lord and went with Paul. One of them was a council member named Dionysius. A woman named Damaris and several others also put their faith in the Lord.

The Living Bible When they heard Paul speak of the resurrection of a person who had been dead, some laughed, but others said, "We want to hear more about this later." That ended Paul's discussion with them, but a few joined him and became believers. Among them was Dionysius, a member of the City Council, and a woman named Damaris, and other.

New Berkeley Version
The Passion Translation .
The moment they heard Paul bring up the topic of resurrection, some of them ridiculed him, then got up and left. But others said, "We want to hear you again later about these things."
So Paul left the meeting. But there were some who believed the message and joined him from that day forward. Among them were Dionysius, a judge on the leadership council, and a woman named Damaris.

Plain English Version **Some council people believed in Jesus**
The council men heard Paul say that a man died and then came alive again, and some of those council men laughed at Paul. Some others said, "You can tell us more about this later, at some other time." So Paul left that council meeting. But some of the others believed what Paul said, and they believed in Jesus. One of them was a council man called Dionisius. And another one was an important woman called Damaris. And there were some other people that believed in Jesus too.

Radiant New Testament When they heard Paul talk about the dead being raised, some of them laughed at that idea. But others said, "We want to hear you speak about this again." When Paul left the meeting of the Areopagus, some of the people joined with him as believers in Jesus. Dionysius, a member of the Areopagus, was one of them. A woman named Damaris also became a believer, along with some others.

UnfoldingWord Simplified T. When the men heard Paul say that a man had become alive again after he had died, some of them laughed at him. But others asked him to come back and tell them about it another day.
After they said that, Paul walked away. However, some of the people went with Paul and believed the message about Jesus. Among those who believed in Jesus was a man named Dionysius who was a member of the council. Also, there were a woman named Damaris and some other people with them who believed.

William's New Testament But when they heard of the resurrection of the dead, some sneered, but others said, "We will hear you again on this subject."

So Paul left the auditorium. Some men, however, joined him and came to believe, among them Dionysius, a member of the city council; also a woman named Damaris, and some others.

Partially literal and partially paraphrased translations:

American English Bible	Well when they heard [him mention] a resurrection of the dead, some started joking about it. But others said: ‘We’ll listen to more about this at some other time!’ So at that, Paul left them. However, some of the men started following him and became believers. This included Dionysius (a judge of the AeroPagus Supreme Court), a woman named Damaris, and several others.
Beck’s American Translation Breakthrough Version	. When they heard of a return back to life of dead <i>people</i> , some were joking, but others said, "We will listen to you about this also again." This is how Paul went out from the middle of them. Some men who were stuck like glue to him trusted, among whom were also Dionysius (the member of Mar's Hill), a woman with the name Damaris, and others together with them.
Common English Bible	When they heard about the resurrection from the dead, some began to ridicule Paul. However, others said, "We'll hear from you about this again." At that, Paul left the council. Some people joined him and came to believe, including Dionysius, a member of the council on Mars Hill, a woman named Damaris, and several others.
A. Campbell's Living Oracles	And when they heard of the resurrection of the dead, some made a jest of it, and others said, We will hear you again upon this subject. And this Paul went out of the midst of them. Nevertheless, some men adhered to him, and believed: among whom was Dionysius, the Areopagite; also a woman, whose name was Damaris; and others with them.
New Advent (Knox) Bible	When resurrection from the dead was mentioned, some mocked, while others said, We must hear more from thee about this. So Paul went away from among them. But there were men who attached themselves to him and learned to believe, among them Dionysius the Areopagite; and so did a woman called Damaris, and others with them.
NT for Everyone	When they heard about the resurrection of the dead, some of them ridiculed Paul. But others said, "We will give you another hearing about this." So Paul went out from their presence. But some people joined him and believed, including Dionysius, a member of the court of the Areopagus, and a woman named Damaris, and others with them.
20 th Century New Testament	On hearing of a resurrection of the dead, some began jeering, but others said that they would hear what he had to say about that another time. And so Paul left the Court. There were, however, some men who joined him, and became believers in Christ. Among them were Dionysius, a member of the Court of Areopagus, a woman named Damaris, and several others.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	When they heard about the resurrection of the dead, some began to ridicule him, but others said, "We'd like to hear from you again about this." So Paul left their presence. However, some people joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others with them.
Conservapedia Translation	When they heard about the resurrection of the dead, on the one hand some of them mocked, but on the other, some said, "We will hear you again on this question." So Paul went out from among them. But certain men stuck to him, and believed.

	Among them were Dionysus the Areopagite, and a woman named Damaris, and some others with them.
Revised Ferrar-Fenton Bible	The mention of the resurrection of the dead provoked sneering on the part of some; but others said, "We will hear you again about this." Thus Paul went out from among them. Some people, however, believed, and followed him; among whom were Dionysius, the Judge of the High Court, a woman named Damaris, and others with them.
Free Bible Version	Some of them laughed when they heard about the resurrection of the dead, while others said, "Please come back so we can hear more about this later." So Paul left them. A few men joined him and trusted in God, including Dionysius, a member of the Areopagus, as well as a woman called Damaris, and some others.
God's Truth (Tyndale)	And the time of this ignorance God regarded not. but now he bids all men everywhere repent, because he has appointed a day, in the which he will judge the world according to righteousness, by that man whom he has appointed, and has offered faith to all men, after that he had raised him from death. When they heard of the resurrection from death, some mocked, and other said: we will hear you again of this matter. So Paul departed from among them. How be it certain men clave unto Paul and believed, among the which was Dionysius a senator, and a woman named Damaris, and other with them. Vv. 30–31 are included for context.
International Standard V	When they heard about a resurrection of the dead, some began joking about it, while others said, "We will hear you again about this." And so Paul left the meeting. [Lit. went out from the middle of them] Some men joined him and became believers. With them were Dionysius, who was a member of the Areopagus, [I.e. the city council] a woman named Damaris, and some others along with them.
Leicester A. Sawyer's NT	But when they heard of a resurrection of the dead, some scoffed; but others said, We will hear you again of this. So Paul went out from the midst of them; but certain men adhering to him believed, among whom were Dionysius the Areopagite, and a woman named Damaris, and others with them.
Urim-Thummim Version	And when they heard of the resurrection from the dead, some mocked: but others said, we will hear you again of this matter. So Paul left from among them. Moreover some men fastened themselves to him and believed: among which was Dionysius the Areopagite, and a woman named Damaris, and others with them.
Weymouth New Testament	When they heard Paul speak of a resurrection of dead men, some began to scoff. But others said, "We will hear you again on that subject." So Paul went away from them. A few, however, attached themselves to him and believed, among them being Dionysius a member of the Council, a gentlewoman named Damaris, and some others.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When they heard Paul speak of a resurrection from death, some made fun of him, while others said, "We must hear you on this topic some other time." At that point Paul left. But a few did join him, and be lieved. Among them were Diony sius, a member of the Areopagus court, a woman named Damaris, and some others. 1Cor 1:23; 15:12
The Heritage Bible	And hearing the resurrection out of the dead, some indeed threw out their lip, and others said, We will hear you again about this. So Paul went out of their midst. And some men being glued to him, believed, among whom also were Dionysius the Areopagite, and a woman named Damaris, and others with them.

New Catholic Bible	When they heard about the resurrection of the dead, some scoffed, but others said, "We should like to hear you speak further on this subject at another time." After that, Paul left them. However, some of them joined him and became believers, including Dionysius ^[i] the Areopagite, and a woman named Damaris, as well as some other. [i] <i>Dionysius</i> : the passage suggests that this individual should be known to the readers. A theologian of the 5th or 6th century published mystical writings under this name. Some claim that this Pseudo-Dionysius (Denis) was the first bishop of Paris in the 3rd century.
New Jerusalem Bible	At this mention of rising from the dead, some of them burst out laughing; others said, 'We would like to hear you talk about this another time.' After that Paul left them, but there were some who attached themselves to him and became believers, among them Dionysius the Aeropagite and a woman called Damaris, and others besides.
Revised English Bible—1989	When they heard about the raising of the dead, some scoffed; others said, "We will hear you on this subject some other time." So Paul left the assembly. Some men joined him and became believers, including Dionysius, a member of the Council of the Areopagus; and also a woman named Damaris, with others besides.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At the mention of a resurrection of dead people, some began to scoff; while others said, "We want to hear you again on this subject." So Sha'ul left the meeting. But some men stayed with him and came to trust, including the High Council member Dionysius; there was also a woman named Damaris; and others came to trust along with them.
Holy New Covenant Trans.	When the people heard about Jesus rising from death, some of them began to laugh at Paul. The people said, "We will hear more about this from you later." Paul left them. However, some of the people did believe Paul and joined him. One of them was Dionysius, a member of the Areopagus Council. Another was a woman named Damaris. There were some others too.
Tree of Life Version	Now when they heard about the resurrection of the dead, some began scoffing. But others said, "We will hear from you again about this." So Paul left from their midst. But some men joined with him and believed—among them Dionysius (a member of the council of the Aereopagus), a woman named Damaris, and others with them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Hearing but standing (up) [of] [men] dead The [Men] certainly mocked The [Men] but say [We] will hear you about this and again so The Paul proceeds from [thing] middle [of] them (Some) Ones but Men Being Attached [to] him believe in whom* and {are} Dionysius The Areopagite and Woman [by] name Damaris and Other [Men] with them...
Awful Scroll Bible	Moreover, hearing the raising-up of the dead, surely there were mocks, and they said, "We will hear you again concerning these-same things." And the same-as-this, Paul went-out from the midst of them. But some men being joined to him, confide, from-among whom were even Dionysius, the Areopagite, and a woman named Damaris, and others with them.
exeGesés companion Bible	And they hear of the resurrection of the dead, and indeed, some jeer: and others say, We hear you again concerning this. And thus Paulos departs from among them: howbeit some men join him, and trust:

	among whom is Dionysius the Areopagiy and a woman named Damaris and others with them.
Orthodox Jewish Bible	And when they heard of the Techiyas HaMesim, some were mocking Rav Sha'ul. But others said, "We will hear you again about this." Thus did Rav Sha'ul go out from the midst of them. And some anashim became mishtatef in the chavurah of Rav Sha'ul, in that they had emunah, among whom were both Dionysius, a member of the Athenian Council of the Areopagus, and an isha by name Damaris, and others with them.
Rotherham's Emphasized B.	Now <when they heard of raising the dead> [some] indeed, began to mock, while [others] said— We will hear thee, concerning this, [even again]. [Thus] Paul came forth out of their midst. But <certain persons, joining themselves unto him> believed; among whom were even Dionysius the Mars-hill judge, and a woman by name Damaris, and others with them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now when they heard [the term] resurrection from the dead, ^[g] some mocked and sneered; but others said, "We will hear from you again about this matter." So Paul left them. But some men joined him and believed; among them were Dionysius, [a judge] of <i>the Council of Areopagus</i> , and a woman named Damaris, and others with them. [g] See note v 18. Acts 17:18 These were among the leading philosophies of the day. Neither believed in a personal God; indeed, the Epicureans were confirmed atheists. Their goal was to get as much out of life as possible. The Stoics had a strong, fatalistic sense of duty, seeking to improve the inner man.
An Understandable Version	Now when the people heard about the resurrection from the dead, some of them made fun of it, but others said, "We would like to hear [more] from you about this again." So, Paul left [the Areopagus]. But certain men continued to listen to him and became believers [in Jesus]. Among them was Dionysius, [an official] of the Areopagus, a woman named Damaris and others with them.
The Expanded Bible Jonathan Mitchell NT	. Now upon hearing [of] a resurrection of dead people, indeed, some folks began sneering and mocking, yet others said, "We will listen and hear from you about this again, also." Thus (or: Under these circumstances), Paul went out from the midst of them, yet certain men (or: ladies and gentlemen) trusted and believed – being glued (joined; attached; welded) to him, Among whom [were] also Dionysius, the Areopagite (a member of the court of Areopagus), and a woman named Damaris, as well as different folks together with them.
P. Kretzmann Commentary	And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him and believed, among the which was Dionysius, the Areopagite, and a woman named Damaris, and others with them.
Syndein/Thieme	Kretzmann's commentary for Acts 17:29–34 has been placed in the Addendum . And when they heard of the resurrection of the dead, some mocked {the unbelievers}. But the rest said, "We will hear you again of this matter." {Positive but wanting to hear more before making a decision}

{Note: Most of these Greeks did not believe in an after live at all. But, even in Greek society, their philosophers taught that the body decays and only the soul goes on. So the concept of a resurrected physical body was completely foreign to them.}

So Paul departed from among them.

Howbeit certain men associated with him, and believed. Among them was Dionysius the Areopagite {one of the judges}, and a woman named Damaris and others with them.

{Note: Dionysius was a famous writer and well-known in literature. Some say he was a genius so it was from one genius to another!}.

Translation for Translators

Some Council members believed in Jesus.

Acts 17:32-34

When the men of the council heard *Paul* say that «a man had become alive again after he had died/*someone* had been raised from the dead», some of them laughed scornfully. But others said, “We (*exc*) would like you (*sg*) to tell us more about this, some other time.” After they said that, Paul left the council *meeting*. However, some of the people there went along with Paul and became believers. Among those *who believed in Jesus* was a member of the council whose *name* was Dionysius. Also, an *important* woman whose name was Damaris and some other people *who had heard Paul’s message also believed in Jesus*.

The Voice

When they heard that last phrase about resurrection from the dead, some shook their heads and scoffed, but others were even more curious.

Others: We would like you to come and speak to us again.

Paul left at that point, but some people followed him and came to faith, including one from Areopagus named Dionysius, a *prominent* woman named Damaris, and others.

This exchange is the most potent example of cross-cultural evangelism in the Bible. Paul provokes his audience to think and invites them to pursue God, but he does not attempt to summarize the gospel in simple propositions or acronyms. He connects their culture with the truth of the gospel and the beauty of the person who is Jesus. After that, it’s the job of the Holy Spirit.

Bible Translations with Many Footnotes:

Lexham Bible

Now when they [*Here “when ” is supplied as a component of the participle (“heard about”) which is understood as temporal] heard about the resurrection of the dead, some scoffed, but others said, “We will hear you about this again also.”

So Paul went out from the midst of them. But some people [*Here the Greek term “men” is used as a generic for “people”; note the presence of of a woman (Damaris) in the group] joined him and [*Here “and ” is supplied because the previous participle (“joined”) has been translated as a finite verb] believed, among whom also were Dionysius the Areopagite and a woman named [Literally “by name”] Damaris and others with them.

NET Bible®

Now when they heard about¹¹⁴ the resurrection from the dead, some began to scoff,¹¹⁵ but others said, “We will hear you again about this.” So Paul left the Areopagus.¹¹⁶ But some people¹¹⁷ joined him¹¹⁸ and believed. Among them¹¹⁹ were Dionysius, who was a member of the Areopagus,¹²⁰ a woman¹²¹ named Damaris, and others with them.

¹¹⁴tn The participle ἀκούσαντες (akousantes) has been taken temporally.

¹¹⁵tn L&N 33.408 has “some scoffed (at him) Ac 17:32” for ἐχλεύαζον (ecleuazon) here; the imperfect verb has been translated as an ingressive imperfect (“began to scoff”).

¹¹⁶tn Grk “left out of their midst”; the referent (the Areopagus) has been specified in the translation for clarity.

^{117tn} Although the Greek word here is ἀνὴρ (anhr), which normally refers to males, husbands, etc., in this particular context it must have a generic force similar to that of ἄνθρωπος (anqrwpos), since “a woman named Damaris” is mentioned specifically as being part of this group (cf. BDAG 79 s.v. ἀνὴρ 1.a).

^{118tn} Grk “joining him, believed.” The participle κολληθέντες (kollhēntes) has been translated as a finite verb due to requirements of contemporary English style. On the use of this verb in Acts, see 5:13; 8:29; 9:26; 10:28.

^{119tn} Grk “among whom.” Due to the length of the Greek sentence, the relative pronoun (“whom”) has been translated as a third person plural pronoun (“them”) and a new sentence begun in the translation.

^{120tn} Grk “the Areopagite” (a member of the council of the Areopagus). The noun “Areopagite” is not in common usage today in English. It is clearer to use a descriptive phrase “a member of the Areopagus” (L&N 11.82). However, this phrase alone can be misleading in English: “Dionysius, a member of the Areopagus, and a woman named Damaris” could be understood to refer to three people (Dionysius, an unnamed member of the Areopagus, and Damaris) rather than only two. Converting the descriptive phrase to a relative clause in English (“who was a member of the Areopagus”) removes the ambiguity.

^{121tn} Grk “and a woman”; but this καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

The Spoken English NT

Now, when they heard about resurrection of dead people, some people started sneering. But others said, “We’d like to hear from you about this again.”

Paul then left the council.ⁱⁱ

And some men stuck with him and became believers,^{jj} for example Dionysius^{kk} the Areopagite. There was also a woman named Damaris,^{ll} and some other people as well.

ii. Lit. “Paul thus went out from their midst.”

jj. Or simply, “believed.”

kk. Prn. dye-a-niss-ee-us.

ll. Prn. damm-a-riss.

Wilbur Pickering’s New T.

Well when they heard about the resurrection of the dead, some started scoffing,¹³ while others said, “We will hear you again about this”.¹⁴

And with that Paul went out from among them.¹⁵ However some men believed and joined him, among them Dionysius the Areopagite, also a woman named Damaris, and others with them.

(13) Satan hates the resurrection, and people controlled by him almost always react adversely to it (as Festus will do in chapter 26).

(14) Evidently they never got another chance. People who try to impose their agenda on God usually don’t do very well.

(15) Corinth became the hub of the Church for Greece, not Athens (see 18:11 below).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation But having heard of [the] resurrection of [the] dead, some indeed began mocking, but others said, “We will hear you again concerning this.”

And so Paul went out from their midst. But some men having been joined to him, believed, among whom [were] also Dionysius the Areopagite [i.e. one of the 12 members of the Athenian court] and a woman by name Damaris and others with them.

Benjamin Brodie’s trans.

Now, after hearing of a resurrection out from the dead ones, on the one hand, some mocked and sneered, but on the other hand, others said: “We will listen to you about this yet again.”

Charles Thomson NT	<p>Without further ado, Paul departed out from their midst.</p> <p>But certain men, becoming followers of him, believed, among whom, namely, was Dionysius, a judge of the Areopagus, and a woman named Damaris, and others together with them .</p> <p>When they heard of the resurrection of the dead, some made a jest of it; and some said we will hear thee again on this subject.</p> <p>On which Paul went out from among them.</p> <p>But some men of rank adhered to him and believed, among whom was Dionysius, a member of the Areopagus; also a woman of rank, named Damaris, and others with them.</p>
Context Group Version	<p>Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear you concerning this yet again. In this way Paul went out from among them. But certain men clung to him, and trusted: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.</p>
Far Above All Translation	<p>And when they heard, “resurrection of the dead”, some scoffed, but some said, “We will hear you again on this matter.”</p> <p>And so Paul departed from their company. But some men stuck with him and believed, among whom were Dionysius the Ares Hill council member, and a woman by the name of Damaris and others with them.</p>
Literal Standard Version	<p>And having heard of a resurrection of the dead, some, indeed, were mocking, but others said, “We will hear you again concerning this”;</p> <p>and so Paul went forth from the midst of them,</p> <p>and certain men having cleaved to him, believed, among whom [is] also Dionysius the Areopagite, and a woman, by name Damaris, and others with them.</p>
Modern Literal Version 2020	<p>Now having heard of the resurrection of the dead, some were sneering, but some said, We will be hearing you concerning this again.</p> <p>And so Paul went forth from the midst of them. But some men believed, having joined themselves to him, among whom was also Dionysius the Areopagite and a woman, Damaris by name, and others together-with them.</p>
New Matthew Bible	<p>When they heard of the resurrection from death, some mocked, but others said, We would like to hear you again concerning this matter.</p> <p>Leaving it there, Paul departed from the assembly. However, certain men joined with Paul and believed, among whom was Dionysius, a member of the aristocratic council, and a woman named Damaris, and others with them.</p>

The gist of this passage:

At that point, when some people began to mock what he said, Paul left. However, some people followed him; others promised to hear him again.

32-34

Acts 17:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω)[pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; accusative case	Strong's #191
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 17:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; accusative case	Strong's #386
nekroi (νεκροί) [pronounced nehk-ROY]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Here, the masculine plural definite article in the nominative case, standing by itself, seems to mean, <i>many, some</i> .			
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
chleuázō (χλευάζω) [pronounced khlyoo-AD-zoh]	<i>to scoff; to mock, to deride, to jeer (at)</i>	3 rd person masculine plural, imperfect active indicative	Strong's #5512

Translation: When hearing about the resurrection from the dead, indeed [some men] were scoffing.

Paul's evangelical message is fascinating, because we do not find the words *Jesus* and/or *Christ* in his message. We also would not have Paul's entire message included. I have, during Paul's message, included references to Jesus Christ. It is this passage that tells us that Paul specifically spoke of Jesus Christ. We know this because Paul spoke of His resurrection from the dead. Even though the name of Jesus is not found in the text that we read, Paul would not have mentioned the resurrection without actually having a human reference point (that reference point being Jesus).

Most men—particularly unregenerate ones—fully understand that, death is final. There is no coming back from death. When Paul spoke of Jesus rising from the dead—which would not have been on the radar of most people there—many of them scoffed. This seemed absurd to them.

It seems likely that the postulate of Jesus rising from the dead—something which would have been well-known in the Jewish community, regenerate or not—was not as well known throughout the rest of the Roman empire.

Whether any of these men had any awareness of Jesus or not, that would not have been the issue. Remember that, at gospel hearing, God the Holy Spirit is working within the souls of these people to make this information known.

Paul, from this experience, would know that he would have to make Jesus known in detail to a crowd of only gentiles.

Acts 17:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, future (deponent) middle indicative	Strong's #191
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
palin (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825

These two words together are variously translated, *again, another time, another day, again some time, again also, also again, some other time, yet again, later, more, at another time, again later.*

Translation: But some said, “We will hear you concerning this (matter) again.”

I would understand this phrase to be others still negative towards the gospel. They were not angry at Paul, they were not scoffing; but many of them, having heard the gospel, have still rejected it—at least partly. For them, this is simply another philosophy, another set of ideas. Whether some of these do believe at a later date, we do not know. However, this may be Paul's last association with Athens. He will go from Athens to Corinth in Acts 18:1; and he will mention Athens in his first epistle to the Thessalonians. So these who speak of being willing to hear about this matter in the future may not hear it again—at least, not from Paul. There is no mention of Paul returning to Athens. However, he has planted a seed there, and there are now believers in Athens. They will evangelize (we would expect).

For me, this time in Athens was fascinating simply because I have a great interest in philosophy as a young college student.

Acts 17:32 When hearing about the resurrection from the dead, indeed [some men] were scoffing. But some said, “We will hear you concerning this (matter) again.” (Kukis mostly literal translation)

Acts 17:33			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Paûlos (Παῦλος) [pronounced POW-loss]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, center; among</i>	masculine singular adjective; genitive/ablative case	Strong's #3319
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: Accordingly, Paul went out from their midst.

Unlike Paul's previous interactions with the Jews, he does not appear to have a great deal of passionate opposition in Athens. The people heard what he had to say, and some believed and some did not. There does not appear to be anyone gathering a mob against him. Paul leaves of his own accord.

The verses leading up to Paul's address used some words to suggest that maybe some force was used; but in the end, Paul is done when he is done, and he apparently goes back to wherever he is staying.

Acts 17:33 Accordingly, Paul went out from their midst. (Kukis mostly literal translation)

Acts 17:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
dé (δέ) [pronounced <i>deh</i>]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
andres (ἄνδρες) [pronounced <i>AHN- drehz</i>]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
kollaô (κολλάω) [pronounced <i>kohl-LAH- oh</i>]	<i>being glued [together], cementing, fastening together; being joined or fastened firmly together; joining one's self to, cleaving to; clinging to</i>	masculine plural, aorist passive participle; nominative case	Strong's #2853
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
pisteúô (πιστεύω) [pronounced <i>pis-TOO- oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person plural, aorist active indicative	Strong's #4100

Translation: Now, some men, having joined with him, believed [in Jesus],...

Some men did believe in Jesus. These men would form the nucleus for the early church in Athens.

Acts 17:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hois (οἷς) [pronounced <i>hoiz</i>]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
kaí (καί) [pronounced <i>ki</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Dionýsios (Διονύσιος) [pronounced <i>dee-on- OO-see-oss</i>]	<i>devoted to Bacchus; transliterated, Dionysius</i>	masculine singular proper noun; a person; nominative case	Strong's #1354

Acts 17:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Areopagitēs (Ἀρεοπαγίτης) [pronounced ar-eh-op-ag-EE-tace]	<i>a member of the court of Areopagus (Mars' Hill); Areopagite</i>	masculine singular proper noun; a grouping; nominative case	Strong's #698

Translation: ...among whom [was] Dionysius the Areopagite,...

One of them was Dionysius, who was, apparently, a member on the council which heard Paul (this was a public forum, so they were not the only ones there). One from this council heard Paul and believed in the Lord as a result.

Acts 17:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
Dámaris (Δάμαρις) [pronounced dam'-ar-is]	<i>heifer; transliterated, Damaris</i>	feminine singular proper noun; a person; nominative case	Strong's #1152

Translation: ...a woman [named] Damaris,...

It is somewhat disconcerting where the converts are named one-by-one. These two are mentioned by God the Holy Spirit. There were others as well.

Luke, more than any of the other writers of the New Testament, took an interest in the women, so he mentions a particular woman here as well. This would suggest that the audience of Greeks here was made up of men and women. Let me suggest that these were not loafers or layabouts, but people who did have some leisure time.

Acts 17:34d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 17:34d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine plural correlative pronoun; adjective; nominative case	Strong's #2087
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and others with them.

There were others who also believed in Jesus as a result of Paul's testimony.

We are not left with any idea as to the size of the church in Athens. Also bear in mind that, at this point, we did not really know what a local church looked like. This concept would slowly be built upon, which would combine logic, experience and guidance from God the Holy Spirit.

Acts 17:34 Now, some men, having joined with him, believed [in Jesus], among whom [was] Dionysius the Areopagite, a woman [named] Damaris, and others with them. (Kukis mostly literal translation)

Acts 17:32–34 When hearing about the resurrection from the dead, indeed [some men] were scoffing. But some said, "We will hear you concerning this (matter) again." Accordingly, Paul went out from their midst. Now, some men, having joined with him, believed [in Jesus], among whom [was] Dionysius the Areopagite, a woman [named] Damaris, and others with them. (Kukis mostly literal translation)

Acts 17:32–34 Certainly when hearing about Jesus being resurrected from the dead, some men scoffed. However, others said, "We would be willing to hear you speak about this matter again." After this, Paul went out from among them. Some men and women joined up with Paul, having believed in Jesus. This included Dionysius a man on the council of Mars Hill, and a woman named Damaris, along with some others. (Kukis paraphrase)

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www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 17 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 17

- 1.

[Chapter Outline](#)

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 17

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[Charts, Graphics and Short Doctrines](#)

Addendum

This footnote was referenced in [Acts 17:1–3](#).

Footnote for Acts 17:1 (The Christian Community Bible)

• 17.1 In this mission, we should note the case of Thessalonica, capital of Macedonia. The Christian community will begin with people of Greek origin, worshippers of God, whom Paul met in the synagogue, and with other Greek pagans. The few Jewish converts (v. 4) will probably become the pillars and the educators of the community. They had a lasting experience of God's word and knew how to use the Bible. They sang the psalms, had some idea of a liturgy in the framework of a community, and had a better grasp of moral principles. Paul will always be careful not to let the Jews bring the converts back to a religion of commandments, but it was doubtless that among them he would, for a time, find the better prepared elements. Persecution prevents Paul from staying more than two months. How could a church formed under such conditions and consisting of pagans with little training survive? Yet it persevered: see the *Letters to the Thessalonians*.

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Referenced in [Acts 17:4](#).

Kretzmann's Commentary Note for Acts 17:1–4

As the change of pronouns at this point indicates, Luke remained at Philippi, and it may be that Timothy remained there with him. There was much to be done in establishing the congregation and in organizing it for successful work, and these two disciples labored with great success in bringing about stable conditions. But Paul and Silas traveled toward the southwest, first of all to Amphipolis, thirty-three miles from Philippi, the capital of this district, but second in importance to the metropolis. The missionaries did not, stop in this city, probably because there was no synagogue there, but pushed on, first to Apollonia, thirty miles farther along the coast, and then to Thessalonica. They went along the Roman military road, the famous Egnatian Way, which ran for a distance of five hundred miles from the Hellespont to Dyrrachium on the Adriatic. The two intermediate places are probably mentioned as Paul's resting-places for the night. Thessalonica, formerly called Thermae, situated at the head of the Thermaic Bay, was during Roman times the capital of the second of the four districts of the province of Macedonia, the largest as well as the most populous city in the province, a great commercial center. The city, now known as Saloniki, is important to this day. Paul, with his usual wisdom and foresight, chose this center of civilization and government in the district as a place from which the Gospel-message might radiate in every direction. Here was also a synagogue of the Jews, and the apostle continued his method of choosing the Hellenist Jews as the medium through which he might reach the Gentiles. According to his custom, therefore, Paul went in unto them, he visited their congregation in the synagogue. For three Sabbaths, and during the week when there was an assembly of the Jews, and thus for a matter of almost four weeks, he reasoned or argued with them from the Scriptures, basing all his remarks upon the acknowledged canonical text of the Old Testament. His method was to open up the meaning of the Scriptures, to explain them by bringing forward the proof-passages, and thus to set forth clearly the connection between prophecy and fulfillment. He showed the progress of prophecy concerning Christ; he proved clearly that Christ had to suffer, that this was predicted, and was an essential mark of the true Messiah; and he explained that, according to prophecy, it was just as necessary for Christ to rise from the dead. Then he applied the prophecy to Jesus of Nazareth, showed the exact fulfillment, and presented the conclusion that this same Jesus whom he preached could be none other than the Messiah. This form of argument, effective at all times in preaching the Gospel, was especially demanded by the position of the Jews, to whom the cross and the crucifixion was an offense and a stumbling block, and their prejudices had to be removed by a convincing presentation based upon their acknowledged Scriptures. And Paul's method was fully justified by the results: some of the hearers were persuaded and associated with Paul and Silas as disciples of the faith, not only Jews, but also of the God-fearing Greeks, the proselytes of the gate, a large multitude, and even a considerable number of the leading women of the city, such as were socially prominent. The prominence assigned to women in Macedonia is altogether in accord with the best historical accounts. The preaching of Jesus Christ, the Crucified and Resurrected, on the basis of the Bible, is the one means of gaining true converts for Christ and His kingdom, and must never be replaced by the methods in vogue at the present time, by which Jesus Christ is relegated to a very hazy and obscure background, methods which are altogether out of harmony with the dignity of the Gospel, and will never result in real additions to the Church.

From <https://www.studylight.org/commentaries/eng/kpc/acts-17.html> accessed November 12, 2023.

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[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 17:8–9](#).

Kretzmann's Commentary Note for Acts 17:5–9

The experience which Paul had had in Pisidian Antioch, chap. 13:50, was here repeated. The great mass of the Jews refused to believe his message, and these men became violently jealous, not only on account of the preaching of the Messiah, but also because of the success which attended the efforts of Paul and Silas. So they resorted to methods which are often employed by men of their stamp. They went to the forum and got hold of some of the idle, pettifogging lawyers, a pest then as now, market-place agitators, always ready for any kind of mischief. With their aid they soon gathered a mob of hoodlums and set the city in an uproar. It was a typical case of mob rule, with the authorities indifferent or helpless. They stormed the house of Jason, where the

Kretzmann's Commentary Note for Acts 17:5–9

apostles were lodging, or where the Christian assemblies were held; their main intention was to bring out Paul and Silas to the people, to the free assembly of all the people as a political party with executive rights. The thoughts upon which this movement was based may well have been that the entire populace could be swayed to take summary vengeance on the missionaries then and there. But since they did not find Paul and Silas, they dragged Jason and some of the other Christians out before the politarchs of the city (for that is the title which the rulers of this city bore). Their charge against these men, which they literally bawled out in their baffled rage, was given a political tinge, namely, that Jason had received into his house and was harboring some dangerous political agitators, men that had upset the whole world, caused disturbances throughout the Roman Empire, and had now come here. Insurrectionists all of them were, men that were always acting contrary to the decrees of Caesar pertaining to treason by declaring that another man is king, one Jesus. It was the same accusation which had been made in the case of Jesus, Luke 23:2, and it came upon the disciples in accordance with the prediction of Jesus that His disciples must expect to share the lot of the Master. The fact that the kingdom of Christ is not of this world, and that its subjects never interfere with temporal power and government so long as they are conscious of their distinction, was not understood or was deliberately ignored by the accusers. And their bold statement succeeded in exciting both the people and the politarchs, since the charges pointed to the possibility of a revolution unless measures were taken at once to suppress the movement. The result was that Jason, having only entertained the missionaries, was not punished personally, but the politarchs obliged him to give bond in a large amount to keep the peace of the city, as also the other disciples that had been haled into court, after which they were released. The enemies of Christ use both subtlety and force in their ceaseless endeavor to hinder the preaching of the Gospel; but the Lord directs the affairs of His kingdom for the salvation of men.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-17.html> accessed November 13, 2023.

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This note was referenced in [Acts 17:10–12](#).

Lengthy Note on the Bereans Double-Checking Paul (The 2001 Commentaries)

The words of Acts 17:11 are often quoted to show why Christians should follow along in their Bibles as its verses are being read by others in Church. And while this is an excellent practice, the actual reason for their 'examining the Scriptures' is often overlooked or glossed over.

Notice what Luke wrote:

'Now, these people were nobler than those in Thessalonica, because they eagerly welcomed the Word and examined the Scriptures every day to make sure that the things [they were being told] were true (Greek: ei echoi tauta houtos, or, if were these so).'

It's an unfortunate fact that while we are often told to 'examine the scriptures every day,' we are seldom reminded that the reason for this is to make sure that the things we are being taught are true!

Many religious leaders demand blind acceptance of their teachings, and they don't like anyone who questions or doubts them!

It is vital for true Christians to check to make sure that a teacher, preacher, magazine, or book is properly applying the Scriptures. Questioning should never be avoided. Far too often, religious leaders quote Bible verses out of context. They fail to consider the circumstances under which these things were written, and the result is always wrong interpretations.

Is this acceptable to God? Well, at Romans 3:7-8, it seems that some Christians were being dishonest in some

Lengthy Note on the Bereans Double-Checking Paul (The 2001 Commentaries)

way, but thinking it was alright because they were –somehow– thinking it was helping them to serve God. But Paul said:

‘...they’re proving that some of us are saying,
Let’s do bad things so that good things can happen.
And this is why such a condemnation is so well deserved!’

It has long been said that ‘the Bible is a fiddle on which you can play any old tune.’ However, this really isn’t true. When the context of any verse is fully considered, the Bible is harmonious, with a single theme and purpose.

Yes, you can get the Bible to ‘say’ almost anything if you quote verses out of their context. Unfortunately, many sincere Christians will quote scriptures that don’t really apply, just to make a point. Then if the hearers don’t fact-check the context, they start believing things that are wrong.

Can this be excused? Hardly. Today, everyone has easy access to the Bible. We simply choose not to examine what it really says, preferring to trust others to tell us what to believe.

So after reading religious literature, or listening to an interesting speaker, each of us should ask: ‘Do I just remember what was said, or do I also remember the scriptures that prove what was said?’

If we can only quote what others say or write, we have missed the point, because we really don’t know if it’s true.

Few modern Christians are like those noble people in the synagogue at Berea. Almost all Christian groups require their members to accept their doctrines without question or disagreement. Even their ‘scriptural’ arguments for or against different teachings come prepackaged in religious magazines, books, tracts, and brochures to keep members from thinking or doing any personal research. Personal Bible research, or questioning accepted doctrines, can even result in condemnation!

In this Bible translation, volunteers have tried to avoid translating key scriptures for use on a stand-alone basis to substantiate doctrines (as other Bibles often do). Instead, we have attempted to fit all the verses into their context so they all flow together (as good translators should do).

Obviously this makes the 2001 Translation unpopular with people who only use the Bible for certain proof-texts, and don’t wish to read the Bible as a whole. Sorry, but our goal is to reach the hearts of people like those in Berea.

That’s why most of our ‘conclusions’ in these commentaries are just suggestions; open to discussion and revision. We’re not infallible, because we are Bible translators and researchers, not a religion.

For more information, see the commentary, *What Is Truth?*

Taken from <https://commentaries.2001translation.org/noble-bereans> accessed November 13, 2023.

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[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 17:13–14](#).

Kretzmann’s Commentary Note for Acts 17:10–14

If Paul and Silas had continued their work in Thessalonica after the events of that day, they would not only have

Kretzmann's Commentary Note for Acts 17:10–14

risked personal violence to themselves, but would also have caused Jason and the other disciples to forfeit their bond. And so they suffered it that the brethren quickly, that very night, sent them off to Berea, a small city in a mountainous district, almost fifty miles southwest of Thessalonica. The reception of the Gospel in this city differed very radically from that which had been accorded to it in the metropolis of the province; for when the apostles arrived there, they went in, they betook themselves to the synagogue of the Jews, the Jewish population being strong enough to support such an institution. And here the people, both Jews and Greeks, were more generous of mind than in Thessalonica; they were not possessed of the strife and envy of the Thessalonian Jews, they entertained nobler sentiments, they made use of greater tact and fairness. This fact they showed not only by their cheerful, unconditional willingness to accept the Word which Paul brought, but also by the earnestness and zeal with which they carefully searched the Scriptures every day, comparing prophecy and fulfillment and satisfying their own minds that the doctrine, as represented by Paul, agreed with the revelation of God. As a result of this conscientious examination, under the Lord's guidance, many of them came to faith in Jesus the Savior, together with a considerable number of prominent Greeks, both women and men. Note: The fault which must be deplored more than any other in our days is the refusal of unbelievers and critics to examine the claims of the Gospel patiently and candidly. Their ignorance, therefore, will not be accepted as an excuse, but will prove all the more damaging in their final condemnation. And for those that profess to be disciples of Christ it affords the greatest joy to search the Scriptures and find the manifold evidences of God's truth and power.

But this pleasant and profitable relationship in Berea was soon disturbed. The news of Paul's activity came to the attention of the Thessalonian Jews that had created the uproar in that city. The fact that Paul was proclaiming the Word of God in Berea was evidently a crime of the first magnitude in their estimation, just as it is in the eyes of many enemies of the Gospel today. They therefore made a special trip to Berea in order to agitate the crowds, to create uproar and disturbance. Down to the present day, as recent events have shown, this method seems to enjoy great favor with such as would stamp out the pure preaching of the Gospel. Before the riots, however, were actually incited, before any serious outbreaks of mob-rule took place, the brethren, the members of the little congregation that had been formed, quickly sent Paul off on his journey to the sea. It was against him that the attacks were chiefly directed, and he must be spared for further work in the Lord's vineyard. It was some consolation to Paul, then, to have Silas and Timothy remain in Berea and do further work in establishing the young congregation.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-17.html> accessed November 14, 2023.

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This footnote was referenced in [Acts 17:16–17](#).

Footnote for Acts 17:16 (The Christian Community Bible)

- 16. Athens was the most famous city in the Greek world. Even after the loss of political control, Athens remained the cultural center of the Roman world. Paul goes there, as he always aims for large cities or ports, where news travels from one place to another and spreads through sea travel.

He is offered the chance of speaking before the philosophers and the authorities of Athens, and he accepts. For these intellectuals he formally states his message, but it is a flop. It might have been expected. Usually those who accept the faith are those whose life draws nearer to Christ. His audience was only interested in novelties; they were masters, and Paul had no title. Paul confronted the Christian faith with the other religions, showing that for all peoples it was time to begin a new worldwide age. A first part recalled the fact of religious plurality: it was only a first stage in God's plan.

Then came the Gospel: all humanity was to unite in order to prepare for God's judgment. It was there without a doubt that Paul would have given his own witness, but they did not allow him to finish his discourse.

Footnote for Acts 17:16 (The Christian Community Bible)

Different than what the Jews often did (see again Wis 11–15), Paul does not attack images and the honor given to them. Paul knows that in all religions, many people give images their due place and do not confuse these traditional images and rites with the true and only God, for they have a certain idea of him. Paul only wants to show that this God is far beyond the figures we attribute to him, and immediately affirms the unity of humankind in the plan of God. From one stock he created the whole human race. Let us not resume the outmoded discussions to know if Paul condemns or not the theories of human origin from different individuals.

Paul affirms that the race is one in God's plan: the first among them, the model, the elder brother is not the little prehistoric ancestor but Christ, Son of God.

He wanted them to seek God by themselves— and eventually to find him. An astonishing affirmation of a humanity to which God has not said everything and which has to advance by groping and making many mistakes.

God has so willed it, even if dictators think to impose a truth. Here, Paul does not condemn philosophers without faith, or whose theories have many harmful aspects. How many interesting perspectives! Are we to be satisfied in just condemning our world in crisis? Never has humanity known such an upheaval in its conditions of life, such challenges to face, such changes to accept in everyday life. It is normal for a person to be disoriented, to have to grope and make enormous errors: this is part of God's plan. Very often the Church is unable to say what is the best choice: are not Christians the Church? And they are divided. God has not the habit of supplying prophets who would think and know for others. We can only reaffirm what is our faith: everything should end with judgment and the judgment will be made before Christ. Peoples are saved and condemned according to whether they accept or not this God who became one of us.

Later, however, Paul points out that God prefers to overlook that time. Christ has come: starting with him, who is the head (Colossians 1:18), the dispersed children of God are going to be gathered in one body (Jn 11:52; Ephesians 1:10), and since he is the definitive truth, all must believe in the Gospel. God judges the world through Christ, that is to say, that people are saved or condemned depending on whether they accept or reject this God who appeared humble.

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[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 17:19–21](#).

Kretzmann's Commentary Note for Acts 17:15–21

The solicitude of the Berean disciples would not permit them to leave their beloved teacher travel without an escort, and some of them therefore volunteered to accompany him to a place of safety. The original intention seems to have been to conduct Paul down to the coast and have him wait there in some port until Silas and Timothy could join him once more. There he could be ready for flight across the sea at a moment's notice. But this plan for some reason did not prove feasible, and therefore Paul's friends conducted him all the way to Athens. This city was one of the most famous cities of the world, situated in Greece, the Roman province of Achaia, on the Attic peninsula, five miles northeast of the Saronic Gulf, and connected with its seaport Piraeus by long walls. On the hill, called the Acropolis, stood the famous temple Parthenon, and other beautiful public buildings crowned other eminences. Athens was no longer the political capital of Greece at that time, but continued to be its literary center, as it was that of the entire civilized world for several centuries after. But in spite of all its learning and philosophy, which was the boast of its proud citizens, the city had fallen a prey to social decay and moral rottenness. "In Athens itself, where flourished the most profound philosophy, the most glowing eloquence, the most exquisite poetry, and the most refined creative art which the world has ever seen, there was the most complete and studied abandonment to every vice which passion could prompt or imagination

Kretzmann's Commentary Note for Acts 17:15–21

invent. " Having arrived at Athens, Paul dismissed the brethren that had accompanied him with the charge to Silas and Timothy to join him as quickly as possible. But while Paul was waiting for his assistants in Athens, he was by no means idle. As he wandered up and down the streets of the famous city, he was violently agitated and filled with anger, severely provoked, his spirit was so stirred up in him, because he saw that the entire city was full of idols; it was a feature which distinguished Athens among all the cities of Greece. Thousands of figures of gods and goddesses were erected along the streets, and many altars invited the sacrifices of such as still believed in the ancient form of Greek religion. The apostle's extreme vexation over these conditions, and his earnest desire to expose such heathenish errors, caused him to reason and argue not only in the synagogue, with the Jews and the proselytes whom he could meet there, but also daily on the forum, in the market-place of the city. This was not a bare or vacant lot in the middle of the town, but was surrounded with beautiful porticoes ornamented with sculpture work by famous artists, where the learned men of the day came together for philosophical discussions, and the philosophic schools had their meeting halls. The Stoa Poikile was on one side, where the philosophic school of the Stoics met, and the gardens of Epicurus were not far away, the one school teaching absolute resignation to fate, the other proclaiming intellectual and sensual enjoyment in every form. But it made no difference to Paul, who reasoned with chance comers on the market-place as well as with the members of these philosophical schools. The disputes sometimes took the form of formal encounters, heated debates, as Paul tried to convince these philosophers. And their comments upon his efforts were not at all flattering. Some jeeringly inquired what this babbler was trying to say. The meaning of this strange epithet which was applied to Paul has been made clear by recent discoveries, for it is applied to one that picks up scraps and crumbs thrown into the streets. "It evidently meant to these learned Athenians that Paul, notwithstanding his claims, was not an original philosopher, but was a picker-up of certain scraps of philosophy which had been thrown away by authorized and properly educated teachers " Others sneeringly remarked that Paul seemed to be a proclaimer of foreign demons, of novel and strange divinities, of gods that had never been heard of before. This last remark was occasioned by the fact that the apostle had preached to them the Gospel-news: Jesus and the resurrection. Note: whether we are dealing with the self-righteousness of Jews or with the wisdom of Greeks, there is always and only one duty before us, to preach the Gospel of the crucified and resurrected Christ. Finally the matter came to a crisis. The men with whom Paul was debating took him and brought him to the Areopagus, with the remark in the form of a question whether it would be possible for them to find out what this novel teaching as proclaimed by him was about. Paul did not speak about a doctrine, but he actually preached the Christian doctrine. Strange, novel matters they were which he was bringing in to their ears, startling and bewildering to people proud of their human philosophy; they were therefore determined to know what meaning they wanted to convey. Luke adds, by way of explanation, that all the Athenians, the natives of the city as well as the foreigners who resided in the city for a time, had leisure for nothing else, found no occupation more pleasant or fascinating, than that of reporting or hearing something new, novel, out of the ordinary, something to tickle their jaded intellects; the very latest news in philosophy and science was their choicest morsel. Note: The world of letters in our days has changed in appearance, but not in kind. The eternal verities of the Bible are despised as stale prattling, but every new theory of true and false science, he its argumentation never so tenuous, is hailed with delight and all too often set up as an irrefutable law.

From <https://www.studydrive.net/commentaries/eng/kpc/acts-17.html> accessed November 14, 2023.

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Referenced in [Acts 17:26–29](#).

Kretzmann's Commentary Note for Acts 17:22–28

Paul had been placed by those men that conducted him and now stood in the midst of the Council, or Court, of Areopagus. "The Areopagus was, in ancient times, a judicial council of Athens which held its meetings on the 'hill of Mars,' a little west of the Acropolis, which is in full view from its summit. On the top of this hill can still be seen the rock benches on which the Areopagites sat in the open air, and the two great rocks on which the

Kretzmann's Commentary Note for Acts 17:22–28

accused prisoners sat. But it is not certain that Paul was officially tried before this ancient court. He may have been taken to this place as the most appropriate spot at which to address quietly an interested audience, or this may have been merely an informal inquiry made by the members of the court concerning his teaching. Yet from all the evidence available it seems certain that this council had the right to pass upon the qualifications of all lecturers either in the university or in the city, and the official arrest of this unauthorized lecturer is by no means impossible. " But whether the council heard Paul formally or informally, whether he spoke on the hill adjoining the Acropolis or in one of the great halls near the forum (Stoa Basileios), where the people had a better opportunity of hearing him, his address before this select company of the world's foremost wise men was an uncompromising stand for repentance and faith. He addresses the assembly in the customary manner as "Men of Athens. " That they were a very religious people (literally, demon-fearing in a very high degree) he had observed, so it appeared to him to be; they carried their religious relevance very far. For as he was wandering through the streets of their city and making it a point to consider with attentive interest their objects of religious veneration, the temples, groves, altars, statues which they considered sacred, he had found also an altar with the inscription: To an Unknown God; an epigraph since found on at least one altar, and referred to occasionally in ancient writings. There can be no doubt, on the basis of Romans 1:18-20, for which many parallels from secular sources may be adduced, that many heathen felt the insufficiency and the inadequacy of their religion. Their natural knowledge of God led them to doubt, and often to condemn, the idolatry as practiced by their own people, and should have prompted them to search so long until they had found the revelation of the true God; for there never was a time in the history of the world in which the worship of the God of heaven was not proclaimed somewhere. The altars to the unknown God seem to have been a semiconscious admission of the vanity and emptiness of idolatry. The Athenians thus worshiped what they knew not; they acknowledged with relevance a divine existence which was nameless to them. But what they thus worshiped devoutly, without knowing it, Paul proclaimed to them.

After this short introduction, Paul set forth the true God to them, that they might both know His name and knowingly relevance Him. The God that made the world, the created universe, and everything it contains, He, natural Lord as He is of heaven and earth, does not make His dwelling in temples made by the hands of men. Paul deliberately contrasts the true God with the idols whose dwelling was in temples made with hands, and whose statue often filled only a small niche of such a temple. The true God is also not served or worshiped with gifts or sacrifices made by the hands of men, as though He did not possess perfection and a full measure of everything, but was still in need of something. It is rather, on the contrary, He Himself who gives life and breath to all men, and all things which they are in need of. To attempt to dispense to the Giver of all good gifts what He Himself has always possessed is obviously a foolish proceeding, since the very life of men, as well as their continued existence, depends upon Him alone. And this almighty Creator made out of one, by making Adam the father of the entire human race, every race of people for the purpose of dwelling on the entire face, in every part, of the earth. There is no need of theory and guess-work, of false philosophy; Adam is, by the will of God, the ancestor of the entire human race. And this same God has also fixed, determined, the times that were appointed beforehand and the boundaries of the abodes of men. By His will and arrangement there are periods during which nations may retain possession of the territory which they have occupied, and there are points of time when they shall be dispossessed. Thus God, who has created all men, also controls the history of all nations. And the purpose which God has in thus manifesting His almighty power and providence is that men should seek the Lord, if by any means their minds might grasp some of His essence and they might thus find Him. They should be induced to obtain the very knowledge of God which Paul is here trying to impart to them. It may be a groping, as that of a blind man, and with all efforts it would result in only partial recognition of the essence of God; but it would lead onward, and should then be supplemented by the knowledge of revelation. For He, the Creator, is not far from every single human being, His personal presence is with every one of His creatures, not with any idea of pantheism, but with a personal relationship which shows His tender care for every single life. It is in Him that all men live, and move, and exist, are personal beings. If it were not for God who sustains us, we could not give evidence of life, it would be impossible for us to move, we could, indeed, not even exist. The knowledge which Paul thus advanced might be gained even by a contemplation of the works of God, as passages from the Greek poets tended to show, which Paul briefly quotes: For we His offspring are. The words are found in the poems of Aratus and of Cleanthes, and were familiar to all that knew anything of

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Greek poetry. That Paul here applied words from a heathen poem to the true God should give all the less offense since the poets were undoubtedly voicing the natural knowledge of God, which they had strengthened by a careful observation of the world and its government. Thus Paul, basing his remarks upon the natural knowledge of a divine being which is found in the hearts of men even after the fall of man, had given his hearers some idea of the true God and of their relation to Him in creation and preservation. The same arguments may well be applied under similar circumstances to this day.

From <https://www.studylight.org/commentaries/eng/kpc/acts-17.html> accessed November 16, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Referenced in [Acts 17:32–34](#).

Kretzmann's Commentary Note for Acts 17:29–34

If his hearers have kept the facts in mind concerning the essence of God and the relation of men to God, so the argument of Paul runs, and if they accept the statement that men are the offspring of God, that they, as creatures of God, are sustained by His providence, then it follows that idol worship is altogether unworthy of the lofty descent of human beings. They must conclude not only against the worship of images, but also against the habit of thought which made such worship possible, as both foolish and senseless. It is not only an affront to God, but an insult to sound common sense to think that the Godhead is like gold or silver or stone, fashioned and sculptured by the art and produced according to the deliberation of a man. What a man's mind, his imagination, had designed, what the skill of his fingers had then executed in metal or marble, this surely could not be reasonably endowed with the qualities of the Deity! And in addition to this his hearers were to know that God had indeed overlooked the times of ignorance, not as though He had not punished the sins of the heathen, but that He showed great patience with and forbearance toward them in not punishing them in the degree which their idolatry had merited. Now, however, since the full revelation of God has been made in Jesus Christ, God demands a change of mind and of life, complete repentance on the part of all men; this message comes in the nature of an emphatic demand. They should give heed, therefore, since God has fixed, or set, a day in which He intends to judge the entire world, all men without exception, in righteousness, in such a way that everyone will receive full justice. This judgment will be executed in the person of a Man, through a Judge whom God has appointed for that purpose, John 5:22. But in the meantime God is offering faith to all men, having raised this man, Jesus Christ, from the dead. To all men without exception faith is brought near, is offered, the faith based upon the resurrection of Jesus Christ, made possible by that great miracle of God's grace. So the address of Paul ends in a triumphant burst of Gospel-preaching, intended to impress these Gentiles with the wonderful beauty of this message and to open their hearts for Christ. But the idea of a resurrection of the dead, so indissolubly connected with Christian teaching, was to these wise Athenians the acme of foolishness. As long as Paul had demonstrated the folly of their idolatrous worship, they had listened with respectful attention, but now that he brought the essential teaching of Christ, some of the men in the audience interrupted him with cries of derision, while others, rendered thoughtful by the powerful exposition, did not merely express a cold interest in the matters presented, but voiced their willingness to hear him again at some other time. They wanted some time to think over the truths which they had heard so far. So Paul left the assembly of the Court without further opposition. And the Word also in Athens was not without immediate fruit, for there were several people in the audience in whose hearts faith had been kindled, and who therefore joined Paul as his companions and as disciples of the Lord. Among these was a member of the Athenian Council, a man of distinction in the city, by the name of Dionysius, and a woman, very likely a foreign woman, well-educated and influential, and a few others with them. In the midst of His enemies Christ reigns and gains victories, though proud Athens yielded only a few converts, 1 Corinthians 1:26-27. Let all the wisdom and art of this world proudly exclaim in denunciation of the Gospel-truth, yet the foolishness of God is wiser than men; it teaches the heavenly wisdom which was revealed in Christ.

From <https://www.studylight.org/commentaries/eng/kpc/acts-17.html> accessed November 16, 2023.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 17

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Paul and company in Thessalonica	
Having passed through Amphipolis and Apollonia, they traveled towards Thessalonica, where [there] was a synagogue of the Jews.	Paul and company first passed through Amphipolis and Apollonia, traveling towards Thessalonica, where there was a synagogue of the Jews.
According to Paul's custom, he entered in [to the synagogue and spoke] directly to them [that is, to the Jews there].	Paul continued his custom of entering into the synagogue and proclaiming the message of Jesus directly to the Jews in attendance.
Over three Sabbaths, he reasoned with them from the Scriptures, opening [them] up and placing [them beside the advent of Jesus, saying] "It was necessary for the Messiah to have suffered and to be raised up from among the dead ones. Jesus keeps on being the Messiah, Whom I keep on proclaiming to you [all]."	Over three consecutive Sabbaths, Paul reasoned with the Jews in attendance from the Scriptures by reading specific passages and then setting these readings right next to the life and acts of Jesus. He told them, "It was necessary for the Messiah to suffer and to be raised up from the dead. Jesus continues being the Messiah of the Scriptures; the One I keep on proclaiming to you."
Certain ones out from the [Thessalonians] were persuaded and they joined with Paul and Silas; along with a large multitude of Hellenists and of the prominent women, not [just] a few.	While teaching and evangelizing in the synagogue, certain people from the Thessalonians found themselves being persuaded to believe in Jesus. This included a very large number of Hellenists and a significant number of prominent women.
The Jews, being jealous, take certain evil men from the market place and, forming a mob, began to throw the city into chaos.	However, the unrepentant religious Jews, having become jealous of the people responding to the teaching of Paul and Silas, went into the market place and hired certain reprobates from there to act as a mob, throwing the city into chaos.
They took a stand at the house of Jason, [as] they were seeking after [Paul and Silas], [intending] to bring [them] to the assembly. However, not finding them [there], they dragged Jason and certain brothers to the city officials, exclaiming, "These ones have stirred up the land, even these ones who are present here, [along with the ones] whom Jason received. They keep acting contrary to the decrees of Cæsar. They are speaking [about] another king, Jesus."	Then they went and stood in front of the house of Jason, seeking after Paul and Silas, intending to bring them to the city assembly. However, since the mob did not find them there, they grabbed up Jason and some other brothers and brought them to the city officials. The leaders of the mob then said, "These men have stirred up the land—not just the ones present here but those whom Jason received as guests. They act contrary to the decrees of Cæsar. Also, they keep on speaking about another King they call Jesus."
[These unbelieving Jews] stirred up the crowd and the city officials, those hearing these things.	These unbelieving Jews stirred up the crowd of people there who witnessed this hearing, along with the city officials when they heard these accusations.

A Complete Translation of Acts 17

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Having taken a pledge [of money] from Jason and the others, the [city officials] let them go.	Nevertheless, the city officials chose to take a bond from Jason and the others who were there, and then released them.
Paul and Silas escape to Berea	
Immediately, at night, the brothers sent out both Paul and Silas to Berea, who, having arrived at the Jewish synagogue, went into [it].	That night, the fellows believers helped both Paul and Silas escape Thessalonica and go to Berea. They came to the Jewish synagogue and went inside to teach.
Now the [people in Berea] are more noble [than] the [ones] in Thessalonica, as they [lit., <i>who</i>] received the teaching [of Paul and Silas] with all willingness [of mind].	It turns out that the people in Thessalonica were more open-minded and more positive towards the teaching of Paul and Silas.
[Then], every day, they kept examining the Scriptures [to determine] if the [Scriptures] kept on having these things [that Paul and Silas taught] in this [same] way. Many from them, therefore, believed; including prominent Grecian women and not a few men.	After each session, they would daily search the Scriptures to see if the things taught by Paul were in them. As a result, many of them believed, including some prominent Grecian women and a significant number of men.
Now when the Jews from Thessalonica knew that, even in Berea, Paul had proclaimed the word of God, they also went there, inciting and agitating the crowds.	Now, when the Jews from Thessalonica found out that Paul was proclaiming the word of God in Berea, they also traveled there in order to incite and agitate the crowds against Paul.
Immediately, then, the brothers sent Paul out to travel toward the sea. [However,] both Silas and Timothy stayed there [in Berea].	Immediately recognizing what was taking place, fellow believers in Berea help Paul to leave the city and travel toward the sea. Nevertheless, both Silas and Timothy remained behind in Berea.
Paul goes to Athens	
Now those appointed in charge to Paul, went go [with him] as far as Athens. Having received a directive [from Paul, they brought it] directly to Silas and Timothy. [The] intent [was] that they might quickly come to him, [so] they departed.	Brothers from Berea guided Paul out of Berea to Athens, where he might be safe. Paul gave them a directive to tell Silas and Timothy to come to him, which they did.
Paul teaches in the synagogue and in the marketplace in Athens	
[While] Paul is waiting for them in Athens, his spirit in him begins to urge [him to reach out to the gentiles], seeing [that] the city is wholly given over to idolatry.	While Paul is waiting on his comrades in Athens, he notices how caught up in idolatry all of Athens is, and his human spirit begins to motivate him to spend time in the market place in order to witness to the Greeks there.

A Complete Translation of Acts 17

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Therefore, he discussed [and debated] with the Jews and religious types in the synagogue [on the Sabbath], but on every [other] day, [he was] in the public market [speaking] directly to whomever was present [that day].	So, on the Sabbath, he would go to the synagogue and debate and discuss the Scriptures with the Jews and the other religious types who are there; but on all the other days, Paul could be found in the market place speaking directly to whomever was present on that day.
Certain men, even from the Epicureans and Stoic philosophers, were conversing with [Paul]. Some were saying, "What does this seed picker wish to say?" Some [others said], "The one setting forth [these propositions] imagines [there] to be foreign gods;" (because he was proclaiming the good news of Jesus and [His] resurrection).	Certain men, coming from an Epicurean or a Stoic philosophy background, were both conversing and debating with Paul. Some said, "What exactly does this marketplace philosopher mean to say?" Some others remarked, "This man is setting forth the idea of gods beyond our own." They were saying these things because Paul proclaimed the good news of Jesus and His resurrection.
Paul speaks to the Athenians on Mars Hill	
Having taken hold of him, they [all] went to Mars Hill.	At the suggestion of many of these philosophers, they all took a walk to Mars Hill.
They were saying [to Paul], "May we be able to know what this new teaching is, [that which is] being taught by you? You have brought some strange [topics and ideas] to our ears. We desire to know what these things are [or, <i>what they mean</i>]."	The philosophers kept saying to Paul, "Will you explain in greater detail these new things which you are teaching? You have presented some unusual topics and ideas to us. We very much want to know what these things mean."
(Now all Athenians and the foreigners living there [prefer] nothing [more than] spending time saying something [new] or hearing something new.)	(Now the Athenians and the foreigners who live in Athens like nothing more than to speak about new things or to hear something new.)
Then Paul, having stood up the midst of Mars Hill, declared [these words]: "Men, Athenians, I kept on observing just how devout you [all are] in all things. [While] passing through [Athens] and looking attentively at [all of] your religious artifacts, I even discovered an altar on which was written, 'to an unknown god.' You [all] keep on worshiping that [god], [despite] being ignorant [of him]. I have been proclaiming That [God] to you [all].	Having been given the opportunity to stand and speak before such a large group of people, Paul found himself in the heart of Mars Hill, declaring these words to them: "Men and Athenians, I have become aware of just how religious you all are in all things. In fact, while I was passing through Athens and attentively studying all of your religious altars and statues, I came across an interesting altar, upon was written the inscription, 'to an unknown god.' I marvel at and respect the fact that you keep on worshiping this god, even without knowing very much about him. It turns out that He is the very God Whom I have been proclaiming to you!
[This One is] the God, the One Who made the world and all that [is] in it, This One being the Lord of heaven and earth. He does not live in temples constructed by man. He is not served by human hands [because He does not] need anything. He keeps on giving to all things, life, breath and all the things [which they need for life].	The unknown God is the God Who made the world and all that is in it. He continues being the Lord over heaven and earth. He does not live in some temple constructed by men. He cannot be served by human hands, as if He needed anything from us. He is the giver of all things, including life, breath and all things necessary for life.

A Complete Translation of Acts 17	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
From one [a reference to Adam] was made all the nations of mankind [and all those] living within their boundaries on every surface of the earth. [This God Who created Adam also] assigned [both] time periods and dwelling places for them, [in order that they might] seek God, [so that] if consequently indeed they would search for Him and [possibly even] find [Him], even though He keeps on being not [very] far from any one of us.	The Unknown God took one man, and made from him all the nations of the earth, men living within their assigned boundaries on every surface of the earth. God has assigned to these groups of men time periods and places to live. All of this was done so that they might seek God. So if they would search for Him they might even find Him, bearing in mind that He is never far from any one of us.
‘For by Him, we breathe and we are set in motion and we have our being.’ Even some of your poets have spoken [on this topic]. ‘For we are the offspring of [God].’ Therefore, [even your philosophers agree that] we keep on being the offspring of God.	‘For it is by Him that we breathe and are set in motions and have our being.’ Some of your poets have spoken on this topic. ‘We are the offspring of God,’ is something which they have also said.
[Therefore], we are not obligated to think [of God in terms of] gold or silver or stone, as an idolatrous image of man’s craft and deliberation [as if this] resembles the Godhead.	Therefore, since we are the offspring of God, we should not confine ourselves to thinking of God as some idol made from gold, silver or stone, as if God could be designed and built by man.
God, having therefore overlooked [in] the times of ignorance these (mistaken notions), now proclaims to all men everywhere to change their thinking [about Jesus Christ].	God, having overlooked many things during the times of ignorance, now proclaims to all men everywhere to change their thinking about Jesus Christ.
Just as He established a [future] day when He intended to judge the earth by righteousness, [and] by the Man He predetermined. [By] raising [this Jesus] out from the dead, He has given us assurance in all things.	Just as He established a future day when He would judge the earth by righteousness, God also predetermined that Judge to be Jesus Christ. By raising this Jesus out from the dead, God has given us assurance in all things.
Paul had some limited success in Athens	
When hearing about the resurrection from the dead, indeed [some men] were scoffing. But some said, “We will hear you concerning this (matter) again.”	Certainly when hearing about Jesus being resurrected from the dead, some men scoffed. However, others said, “We would be willing to hear you speak about this matter again.”
Accordingly, Paul went out from their midst. Now, some men, having joined with him, believed [in Jesus], among whom [was] Dionysius the Areopagite, a woman [named] Damaris, and others with them.	After this, Paul went out from among them. Some men and women joined up with Paul, having believed in Jesus. This included Dionysius a man on the council of Mars Hill, and a woman named Damaris, along with some others.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Acts 17

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#74–78	Acts 17:1–34
	1992 Spiritual Dynamics (#376)	#75	Acts 17:24–29
	1992 Spiritual Dynamics (#376)	#126	Acts 17:24–26
	1992 Spiritual Dynamics (#376)	#1314	Acts 17:26
	1977 Romans (#458)	#47	Acts 17:22–31
	1991 Israel in Conflict (#840)	#180	Acts 17:24–27
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletownbiblechurch.org/acts/index.htm		Acts 1–14

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

