

## Acts Chapter 17

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

#### A. Now when they had passed through Amphipolis and Apollonia,

1. **passed through-** Gr. *diodueo-* *to travel through*
2. **Amphipolis-** *means a city surrounded by a river*
  - a. *This city was the metropolis of the first division of Macedonia, as made by Paulus Aemilius. It was builded by Cimon, the Athenian general, who sent 10,000 Athenians thither as a colony. It stood in an island in the river Strymon, and had its name of Amphipolis because included between the two grand branches of that river where they empty themselves into the sea, the river being on both sides of the city. -Clarke Commentary*
3. **Apollonia-** *means belonging to Apollo, destruction*
  - a. *Apollonia was about 30 miles farther on, in the district of Macedonia known as Mygdonia, and was about 37 miles from Thessalonica. The Apostle and his companions appear not to have made any stay in these towns. - Cambridge Commentary*
  - b. *There may have not been any Jews in these two cities, so Paul did not stop here as he always going to the Jews first.*

#### B. they came to Thessalonica,

1. **Thessalonica-** *means victory of the Thessalians*
  - a. *This was a seaport of the second part of Macedonia. It is situated at the head of the Bay Thermaicus. It was made the capital of the second division of Macedonia by Aemilius Paulus, when he divided the country into four districts. It was formerly called Therma, but afterward received the name of Thessalonica, either from Cassander, in honor of his wife Thessalonica, the daughter of Philip, or in honor of a victory which Philip obtained over the armies of Thessaly. It was inhabited by Greeks, Romans, and Jews. It is now called Saloniki, and, from its situation, must always be a place of commercial importance. It is situated on the inner bend of the Thermaic Gulf, halfway between the Adriatic and the*

*Hellespont, on the sea margin of a vast plain, watered by several rivers, and was evidently designed for a commercial emporium. It has a population at present of 60,000 or 70,000, about half of whom are Jews. They are said to have 36 synagogues, "none of them remarkable for their neatness or elegance of style." In this place a church was collected, to which Paul afterward addressed the two epistles to the Thessalonians. -Barnes Commentary*

**C. where there was a synagogue of the Jews**

1. **synagogue**- Gr. **sunagoge**- *ones brought together, assembly*

2. **Jews**

a. Again, Paul was bent on going to the Jews first although his call was first to the Gentiles. As was the case in all other places, he would be opposed by the Jews and cast out of this city as in the past.

**2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,**

A. **And Paul,**

B. **as his manner was,**

1. **his manner**- Gr. **kata etho**- *according to usage or custom*

a. Notice that this was **PAUL's** custom, not a command from God.

C. **went in unto them,**

1. **went in**- Gr. **eiserchomai**

a. He went into the Jewish synagogue.

2. **them**

a. The Jews. He was not called to the Jews! He was called to the Gentiles! Again, it will not go well.

D. **and three sabbath days reasoned with them out of the scriptures**

1. **three sabbath days**- Gr. **treis sabbaton**

a. Three Saturdays.

2. **reasoned**- Gr. **dialegomai**- *to converse, discourse with one, argue, discuss, reason, contend*

a. For three Sabbath days Paul reasoned, discussed, argued, and contended with the Jews at Thessalonica for them to accept Jesus and did not have much success with them. It

says "some" believed. However, the Greeks who heard Paul loved his message and a whole multitude was won to Christ. That was where Paul's anointing was. It was towards the Greeks and the Gentiles!

- b. You need to know you cannot argue very many people into the Kingdom. You are to simply preach the gospel and let the Holy Spirit convict a person. If the Holy Spirit does not convict them, then your arguments usually won't win them to Christ!
- c. Paul always tried to use his in-depth knowledge of the Old Testament and his reasoning powers to get through to the Jews which did not work! Only the power of God would reach them. Peter was called to the Jews, but Peter did not rely on great intellectual prowess to do it. He had none! He was an ignorant fisherman. However, the power of God was poured out into Peter's ministry which won the Jews over to Christ.
- d. Paul would end up going to the Gentiles after the Jews rejected him, and Paul could not rely on his great knowledge of the Law because the Gentiles did not know anything that Paul was saying. They were ignorant of the Old Testament and the Law. Paul only had the message of the cross and the miracle power of God to minister and it worked! [1 Cor. 2:1-4](#)

**3. scriptures- Gr. graphe**

- a. The scriptures will make one wise unto salvation. [2 Tim. 3:15](#)

**3. explaining and demonstrating that the Christ had to suffer and rise again from the dead, and *saying*, "This Jesus whom I preach to you is the Christ."**

**A. explaining and demonstrating that the Christ has to suffer and rise again from the dead,**

**1. explaining- Gr. *dianoigo*- to open up thoroughly**

- a. Paul opened up his treasure trove of knowledge fully upon the Jews but to little avail. He tried to teach these Jews. Teaching is explaining.

**2. demonstrating- Gr. *paratithemi*- to set forth arguments**

- a. Paul was called to preach the gospel, but he was trying to teach the gospel. Preaching is proclaiming, and teaching is

explaining. Unbelievers need the gospel preached to them, not explained to them. Believers need teaching- explaining.

3. **suffer**- Gr. **pascho**

- a. He suffered for our sins.
- b. The Jews did not understand the suffering Messiah. They only understood a conquering Messiah that would come and destroy their enemies and set up His kingdom. Firstly, Jesus came to suffer and die and then conquer and reign. The church age would be inserted between the first coming and second coming of Christ.

4. **rise again**- Gr. **anistemi**

5. **dead**- Gr. **nekros**

B. **and saying,**

1. **saying**- not in Greek- omit

C. **this Jesus whom I preach to you is the Christ**

1. **preach**- Gr. **kataggello**- *to announce*

- a. Paul said he was preaching Christ, but no, he was explaining Christ.

2. **Christ**- Gr. **christos**- the *anointed One*

4. **And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas.**

A. **And some of them were persuaded,**

1. **some of them**

- a. Who were these "some of them"? The Jews.

2. **persuaded**- Gr. **peitho**

B. **and a great multitude of the devout Greeks,**

1. **great**- Gr. **polus**- *much*

2. **multitude**- Gr. **plethos**

- a. Notice that compared to the Greeks, few Jews responded to Paul's ministry. However, a GREAT MULTITUDE of the Greeks responded. That was where Paul's call and anointing was.
- b. When discovering our call, we need to follow the fruit. What produces the most fruit in our lives. This is a sign of where our call and grace lays.

3. **devout**- Gr. **sebomai**- *to revere, to be religious*

- a. Being devoted or religious does not mean you are saved and

born again. These were devout when Paul ran across them, but they were not saved until they had accepted Christ, by faith.

**4. Greeks-** Gr. **hellen**

a. *Religious Greeks; or, of those who worshipped God. Those are denoted who had renounced the worship of idols, and who attended on the worship of the synagogue, but who were not fully admitted to the privileges of Jewish proselytes. They were called, by the Jews, proselytes of the gate.*

-Barnes Commentary

**C. and not a few of the leading women,**

1. **few-** Gr. **oligos-** *small, few*

2. **leading-** Gr. **protos-** *first in dignity, importance, etc., chief, principal*

a. Women in the New Testament were very important and influential. Wealthy women provided for Jesus' ministry. Paul had been blessed and provided for by Lydia in the last chapter.

b. I believe that the role of women in the kingdom of God will be of a greater influence and importance in these last days than they have ever been before.

3. **women-** Gr. **gune**

a. In the New Testament, women are much elevated over their status than in the Old Testament. Prior to the New Testament, women were like property to their fathers and then to their husbands when they got married. In Christ, the differences between men and women are removed. There is neither male nor female in the body of Christ. There is still submission of wives to husbands in the natural home, but in Christ there is equality between men and women.

b. The gospel was very appealing to women. They had equal standing with men in Christ. Many women responded to the gospel.

**D. joined Paul and Silas**

1. **joined-** Gr. **proskleroo-** *to join one's lot to another, consort with, adhere to*

- a. This is a very strong word of commitment! It means to join one's lot to another. That means that no matter what happened, good or bad, they were with Paul and Silas for the long haul, even if it meant death!
- b. These kind of people are such a blessing to a pastor. Some people say, "I am with you to the end!" But they really mean just to the end of next week or the end of the month!

**5. But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people.**

**A. But the Jews who were not persuaded,**

**1. the Jews**

**2. not persuaded-** Gr. *apeitheo*

a. One mark of a wicked person is their unbelief. [2Th 3:2](#)

**B. becoming envious-** Gr. *zeloo*

1. The religious Jews were jealous of Paul and Silas' appeal and the multitude they had drawn. Two of the hallmarks of a religious person is pride and jealousy. They are prideful over those who they think they are superior, and jealous of those who seem to be revered by others.

**C. took some of the evil men from the marketplace,**

**1. took-** Gr. *proslambano*

**2. evil men from the marketplace-** Gr. *tis ponerous aner agoraios*

- *wicked men of the market place*

a. I love the KJV translation of this:

"lewd fellows of the baser sort"

b. *The forum, or market-place, was the place where the idle assembled, and where those were gathered together that wished to be employed, [Mat 20:3](#). Many of these would be of abandoned character, the idle, the dissipated, and the worthless, and, therefore, just the materials for a mob.*

-Barnes Commentary

**D. and gathering a mob,**

**1. gathering a mob-** Gr. *ochlopoieo*- *to make a crowd*

a. Religious and legalistic people love to "make a crowd" that

get on their side and come against those called by God in true authority.

**E. set all the city in an uproar and attacked the house of Jason,**

1. **set uproar**- Gr. **thorubeo**- *to disturb, throw into a tumult, set in an uproar*
2. **city**- Gr. **polis**
3. **attacked**- Gr. **ephistemi**- *to stand upon, beset, to come upon, assail*
4. **house**- Gr. **oikos**
5. **Jason**- means *he that cures*
  - a. This is the man who had lodged Paul and Silas during their stay in Thessalonica. see [vs. 7](#)

**F. and sought to bring them out to the people**

1. **sought**- Gr. **zeteo**
2. **bring out**- Gr. **ago**
  - a. They thought that Paul and Silas were in Jason's house and sought to bring them out to the fury of the mob. However, they were not there. Paul might have been warned about this in some way and avoided the house.
3. **people**- Gr. **laos**
  - a. The mob that was assembled.

**6. 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.**

**A. But when they did not find them,**

1. **find**- Gr. **heurisko**

**B. they dragged Jason and some brethren to the rulers of the city,**

1. **dragged**- Gr. **suro**
2. **brethren**- Gr. **adelphos**
  - a. These were fellow believers in Jason's house at the time.

**3. rulers of the city**- Gr. **politarches**

- a. *Another illustration of Luke's accuracy. Note that the magistrates are called by a different name from those at Philippi. Thessalonica was not a colony, but a free city (see on colony, [Act 16:12](#)), and was governed by its own rulers,*

*whose titles accordingly did not follow those of Roman magistrates. -Vincent Word Studies*

**C. crying out-** Gr. **boao**

**D. these who have turned the world upside down have come here too**

**1. turned the world upside down-** Gr. **anastatoo oikoumene**

*- to lay waste, destroy; to disturb, throw into commotion the inhabited world*

a. They were referring to Paul and Silas. Obviously, reports from those at Philippi had arrived at Thessalonica about Paul and Silas. Word travels faster than the mail!

b. A similar accusation was made against Jesus. [Luk 23:2](#)

c. The gospel actually turns the world right side up! It already was and is upside down!

**2. come-** Gr. **pareimi-** *to have arrived, to be present*

**7. Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king—Jesus."**

**A. Jason has harbored them,**

**1. harbored-** Gr. **hupodechomai-** *to give reception to; to receive as a guest, welcome, entertain*

a. "Harbored" is too strong of a word here. The Greek word simply means to receive and welcome as a guest.

**B. and these are all acting contrary to the decrees of Caesar,**

**1. acting-** Gr. **prasso-** *to exercise, practice, to be busy with, carry on*

**2. decrees-** Gr. **dogma-** *opinion, conclusion, ordinance, proposition, dogma*

a. Man pronounces dogma based upon their opinion. God utters truth based upon Himself.

b. *The charge against them was that of sedition and rebellion against the Roman emperor. Grotius on this verse remarks that the Roman people, and after them the emperors, would not permit the name of king to be mentioned in any of the vanquished provinces except by their permission.*

*-Barnes Commentary*

**3. Caesar-** means *severed*

**C. saying there is another king**

**1. saying-** Gr. **lego**



2. **king-** Gr. **basileus**

- a. Besides Caesar.

D. **Jesus**

1. Unbelievers will never call Jesus, King, but believers do!

[Joh 1:49](#), [1 Tim. 6:16](#)

**8. And they troubled the crowd and the rulers of the city when they heard these things.**

A. **troubled-** Gr. **tarasso-** *to agitate, trouble the mind; with fear, to terrify, put in consternation*

1. This is a sure work of the devil. God always ministers peace, but the enemy will always stir up agitation and unrest.

B. **crowd-** Gr. **ochlos**

C. **rulers of the city-** Gr. **politarches**

D. **heard-** Gr. **akouo**

1. Faith comes from hearing God's word, but fear and unrest comes from hearing the enemies' word. Who have you been listening to? The answer can be found in whether you are at peace or agitated.

**9. So when they had taken security from Jason and the rest, they let them go.**

A. **So when they had taken security from Jason and the rest,**

1. **taken-** Gr. **lambano**

2. **security-** Gr. **hikanos-** *satisfaction*

- a. This was either bail, or a guarantee payment with a promise that Jason and those with him would insure that no more trouble would come and that they would ask Paul and his company to leave.

b. *To receive the sufficient (bond), usually money for the fulfilment of the judgment. Probably the demand was made of Jason that he see to it that Paul and Silas leave the city not to return.* -Robertson's Word Pictures

3. **rest-** Gr. **loipoi**

- a. Each of those arrested by the authorities had to post bond to be released.

B. **they let them go**

1. **let go-** Gr. **apoluo**

**10. Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.**

**A. Then the brethren immediately sent Paul and Silas away by night to Berea**

1. **sent-** Gr. **ekpempo**

2. **night-** Gr. **nux**

a. We trust in the supernatural protection of the Lord, but we need to do things in the natural and cooperate with wisdom and common sense unless we get direction otherwise. Then God's wisdom trumps natural wisdom! Paul left at night to avoid open detection.

3. **Berea-** means *heavy*

a. *This was a city of Macedonia, near Mount Cithanes. "Bercea is on the eastern slope of the Olympian range, and commands an extensive view of the plain which is watered by the Haliacmon and Axios. It has many natural advantages, and is now considered one of the most agreeable towns in Rumili. Plane trees spread a grateful shade over its gardens. Streams of water are in every street. Its ancient name is said to have been derived from the abundance of its waters; and the name still survives in the modern Verria, or Kara-Verria. It is situated on the left of the Haliacmon, about 5 miles from the point where that river breaks through an immense rocky ravine from the mountains to the plain. A few insignificant ruins of the Greek and Roman periods may yet be noticed. It still boasts of 18,000 or 20,000 inhabitants, and is placed in the second rank of the cities of European Turkey" - Barnes Commentary*

**B. When they arrived,**

1. **arrived-** Gr. **paraginomai**

**C. they went into the synagogue of the Jews**

1. **went-** Gr. **apeimi**

2. **synagogue-** Gr. **sunagoge**

a. Paul was right back at it, going straight to the Jews to minister to them! It appears Paul was a glutton for punishment, but that was not it. He had a burning desire

above all else to reach the Jews. But alas! It was not his calling and again he would find persecution coming from the Jews.

### 3. Jews

a. This was not his primary calling.

11. **These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.**

A. **These were more fair-minded than those in Thessalonica,**

1. **fair-minded-** Gr. **eugenes-** *well born, noble-minded, generous, honorable*

a. These in Berea were more noble and honorable than those in Thessalonica. What made them this way? They were open to learn. They were open to hear God's Word. They were not cynical and looking for a reason to reject what was being said. They gave Paul and Silas a good hearing, however, what else made them noble was that they checked it out for themselves to see if it was correct. This is noble and honorable!

b. Most Christians do not check out what they hear with their own Bible. They either reject it or accept it based upon only what they hear and their own reasoning.

c. You will be held accountable by the Lord and what you believe and why you believed it. It will not suffice to say, you believed what you believed because a preacher said it. The Lord will ask if you had a personal Bible. If so, there is no excuse not to check out what was said with what the Scriptures say.

B. **in that they received the word with all readiness,**

1. **received-** Gr. **dechomai-** *to welcome*

a. Many have a closed and critical heart looking for a preacher to make a mistake so they can pronounce judgement upon the message and the preacher. Do not do this. Have an open heart and receive the Word of God with readiness and eagerness, BUT on the other side check it out afterwards! We need to receive the Word of God gladly. [Act 2:41](#)

2. **word**- Gr. **logos**

3. **readiness**- Gr. **prothumia**- *promptness, readiness, eagerness of mind, willingness*

**C. and searched the Scriptures daily to find out whether these things were so**

1. **searched**- Gr. **anakrino**- *to sift; to examine closely, to scrutinize, scan, to try judicially*

a. Casual reading is not enough. You must search the Scriptures and compare scripture with scripture. A doctrine can be found through the Word, not only in one place. Bible study takes effort, time, and work. Many will not invest in any of these. Therefore they are scripturally illiterate.

b. They did not lean on the traditions they had, but were willing to let the Word of God stand in between of what they believed and would change what they believed if needed according to the Scriptures. Many are unwilling to do this.

2. **Scriptures**- Gr. **graphe**

a. The Scriptures are the plumb line for the truth. Anything you hear you need to place it up to the Word of God to see if it is in line with it. If not, it is not God! Throw it out! It is poison!  
[Isa 8:20](#)

3. **daily**- Gr. **kata hemera**- *by the day*

a. Notice, they searched the Scriptures daily! We need to do the same. We need to have daily bible study or we will be deceived daily!

4. **find out**- Gr. not in Greek- omit

**12. Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men.**

**A. Therefore many of them believed,**

1. **believed**- Gr. **pisteuo**

a. So many Jews believed on Jesus in Berea in contrast to other places because these were more noble in that they were ready to hear the Word of God and let it form what they believe rather than tradition.

**B. and also not a few of the Greeks,**

1. **few**- Gr. **oligos**

a. Not a few means many.

2. **Greeks- Gr. Helen**

a. These were of the same category of the Greeks mentioned in Thessalonica.

C. **prominent women as well as men**

1. **prominent-** Gr. **euschemon-** *honorable, reputable, of high standing and influence*

2. **women-** Gr. **gune**

a. Once again we see the mention of women of influence. The gospel raised women up to equality to men in Christ. Not only that, but women are equally able to minister as men are. No other religion in the world elevates women in such a way.

b. We saw Lydia in the last chapter and women mentioned in Thessalonica and here also in Berea. The Bible has a clear message to women- "Loose her and let her go!" It is a sad thing that religion and tradition has bound women from a full expression of ministry in the church. To do this certain scriptures have been taken out of context.

3. **men-** Gr. **aner**

13. **But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds.**

A. **But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea,**

1. **Jews**

a. Who came and caused problems in Berea? THE JEWS. If Paul had just gone to the Gentiles, who God called him to, instead of the Jews, this would not have happened! Most of Paul's abuse he received in the ministry was from going to the Jews instead of the Gentiles. It is very important we follow God's specific call on our lives and not get out of our lane.

2. **learned-** Gr. **ginosko-** *knowlege*

3. **word-** Gr. **logos**

4. **preached-** Gr. **kataggello-** *to proclaim or announce*

B. **they came there also and stirred up the crowds**

1. **came-** Gr. **erchomai**

2. **stirred up-** Gr. **saleuo-** *to put into a state of waving, rocking, vibratory motion, agitate*

a. This is the power of peer pressure and crowd mentality.

When a crowd starts moving in a direction, it takes character and resolve to resist going with them if you disagree.

b. This is what is happening today. All the media, entertainment, and sports worlds are acting like a huge crowd moving towards a liberal agenda and many are cowering to the pressure and following along out of fear and ignorance. Will we have the character and resolve to stand against this?

3. **crowds-** Gr. **ochlos**

14. **Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there.**

A. **Then immediately the brethren sent Paul away,**

1. **brethren-** Gr. **adelphos**

a. This was either out of consideration of danger to Paul or of themselves by continued association with him.

2. **sent away-** Gr. **exapostello**

B. **to go to the sea,**

1. **go-** Gr. **poreuomai**

2. **sea-** Gr. **thulassa**

a. *The Aegean sea, or Archipelago, near to which Berea was: this seems to have been done, in order to make the people conclude that he intended to take shipping, and go into some other parts of the world, when the design was to go to Athens by foot, and so be safe from any lying in wait of his persecutors. -Barnes Commentary*

b. Paul's trust was in God, but that does not mean that he did not take natural measures which were in accordance with common sense and wisdom. Paul took a secret route out of town. We are to use common sense and wisdom in our life unless we get direction from God to do otherwise. Then God's wisdom trumps conventional wisdom.

c. It is common sense and wisdom to hide yourself when you see evil coming. [Pro 22:3](#)

**C. but both Silas and Timothy remained there**

**1. remained-** Gr. **hupomeno**

a. This was the practice of Paul if he was kicked out of the city where he had converts. He would leave someone or multiple people from his team to establish the believers and the church there. Paul did this when he left Philippi. He left Timothy and Luke behind to minister to them in his absence.

**15. So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed.**

**A. So those who conducted Paul brought him to Athens,**

**1. conducted-** Gr. **kathistemi**

a. These were believers from Berea.

**2. brought-** Gr. **ago-** *to lead or bring*

**3. Athens-** means *city of Athena or uncertainty*

a. *Athens was the most celebrated city of Greece, and was distinguished for the military talents, the learning, the eloquence, and the politeness of its inhabitants. It was founded by Cecrops and an Egyptian colony about 1556 years before the Christian era. It was called "Athens" in honor of Minerva [also known as goddess Athena], who was chiefly worshipped there, and to whom the city was dedicated. The city, at first, was built on a rock in the midst of a spacious plain; but in process of time the whole plain was covered with buildings, which were called the lower city. No city of Greece, or of the ancient world, was so much distinguished for philosophy, learning, and the arts.*

-Barnes Commentary

**B. and receiving a command for Silas and Timothy to come to him with all speed,**

**1. receiving-** Gr. **lambano**

a. Those who brought Paul down to Athens received this command to take back to Silas and Timothy.

**2. command-** Gr. **entole**

3. **come**- Gr. **erchomai**

4. **speed**- Gr. **hos tachista**- *in a quick or speedy manner*

a. Paul knew the importance of having a team. He did not want to be alone in Athens for long.

b. Apparently, Luke was still at Philippi ministering to the church there.

**C. they departed**

1. **departed**- Gr. **exeimi**- *to leave or escape*

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

**A. Now while Paul waited for them at Athens,**

1. **waited**- Gr. **ekdechomai**- *to expect, look for*

2. **Athens**

**B. his spirit was provoked within him when he saw that the city was given over to idols**

1. **spirit**- Gr. **pneuma**

2. **provoked**- Gr. **paroxuno**- *to incite, stir up, to irritate, provoke, to make angry*

a. The deception that is prevalent in the world should provoke us to righteous anger and action.

3. **saw**- Gr. **eido**

4. **city**- Gr. **polis**

5. **given over to idols**- Gr. **kateildolos**- *full of idols*

a. *Petronius, a contemporary writer at Nero's court, says satirically that it was easier to find a god at Athens than a man.* -JFB Commentary

b. Before we scoff at the Athenians as primitive barbarians, let us observe the multitude of idols around us today that take away our devotion and replace our worship of God. Idols are not just wood, metal, and stone, but entertainment, success, and status.

**17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.**

**A. Therefore disputed he in the synagogue with the Jews,**



1. **disputed**- Gr. **dialegomai**- *dialogue, to converse, discourse with one, argue, discuss*

2. **Jews**

a. And...there he goes again. Back to the Jews.

3. **synagogue**- Gr. **sunagoge**

**B. and with the devout persons,**

1. **devout persons**- Gr. **sebomai**

a. *Those worshipping God after the manner of the Jews. They were Jewish proselytes, who had renounced idolatry, but who had not been fully admitted to the privileges of the Jews. -Barnes Commentary*

b. These are the same as the Greeks mentioned elsewhere.

**C. and in the market daily with them that met with him**

1. **market**- Gr. **agora**

a. *In the forum. It was not only the place where provisions were sold, but was also a place of great public concourse. In this place the philosophers were not infrequently found engaged in public discussion. -Barnes Commentary*

2. **daily**- Gr. **kata pas hemera**- *according to or by every day*

a. He met with the Jews at the synagogue on Saturdays, but in the market place the other days.

3. **met**- Gr. **paratugchano**- *to happen, to chance upon, chance to meet*

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

**A. Then certain Epicurean and Stoic philosophers encountered him**

1. **Epicurean**- Gr. **epikoureios**

a. *This sect of philosophers was so named from Epicurus, who lived about 300 years before the Christian era. They denied that the world was created by God, and that the gods exercised any care or providence over human affairs, and also the immortality of the soul. Against these positions of the sect Paul directed his main argument in proving that the world was created and governed by God. One of the*

*distinguishing doctrines of Epicurus was that pleasure was the summum bonum, or chief good, and that virtue was to be practiced only as it contributed to pleasure. His followers had embraced the doctrine that the pleasures of sense were to be practiced without restraint. Both in principle and practice, therefore, they devoted themselves to a life of gaiety and sensuality, and sought happiness only in indolence, effeminacy, and voluptuousness. Confident in the belief that the world was not under the administration of a God of justice, they gave themselves up to the indulgence of every passion the infidels of their time, and the exact example of the frivolous and fashionable multitudes of all times, that live without God, and that seek pleasure as their chief good. -Barnes Commentary*

- b. Their belief was all we have is today, so live it up the full!
- c. These were atheistic materialists.

## **2. Stoic- Gr. stoikos**

- a. *This was a sect of philosophers, so named from the Greek, stoia, a porch or portico, because Zeno, the founder of the sect, held his school and taught in a porch, in the city of Athens. Zeno was born in the island of Cyprus, but the greater part of his life was spent at Athens in teaching philosophy. After having taught publicly 48 years, he died at the age of 96, that is, 264 years before Christ. The doctrines of the sect were, that the universe was created by God; that all things were fixed by Fate; that even God was under the dominion of fatal necessity; that the Fates were to be submitted to; that the passions and affections were to be suppressed and restrained; that happiness consisted in the insensibility of the soul to pain; and that a man should gain an absolute mastery over all the passions and affections of his nature. They were stern in their views of virtue, and, like the Pharisees, prided themselves on their own righteousness. They supposed that matter was eternal, and that God was either the animating principle or soul of the world, or that all things were a part of God. They fluctuated much in their views of a future state; some of them holding that the soul*

*would exist only until the destruction of the universe, and others that it would finally be absorbed into the divine essence and become a part of God. It will be readily seen, therefore, with what pertinency Paul discoursed to them. The leading doctrines of both sects were met by him.*

-Barnes Commentary

- b. The Epicureans believed in the full unrestraint of their flesh and desires, while the Stoics took the opposite approach of austere religion, which would be in line with the modern new age movement. There is nothing "new" about the new age! The stoics were pantheists- "all is God". They believed in the ultimate fate of everything so it was noble to bow to the fate of whatever happens with equanimity and composure. We have this today in those who hold to the ultra-Sovereignty of God teaching.
- c. The gospel is in direct opposition to both of these beliefs. The gospel is the narrow way and these two forms of religion are ditches on either side of the true path of the gospel.
- d. We have these two philosophies today. We have today, those that live in moral unrestraint and in religion. The gospel promotes neither. It produces godliness but is a by-product of the grace and nature of Christ within a believer, not of self-will and works.

**3. philosophers-** Gr. **philosophos**

- a. The Greeks loved philosophy.

**4. encountered-** Gr. **sumballo-** *to throw together; absol. to meet and join, to meet in war, to encounter, engage with*

**B. And some said,**

- 1. **said-** Gr. **lego**

**C. What does this babbler want to say,**

- 1. **babbler-** Gr. **spermologos-** *seed picker*

*a. It properly signifies a gatherer of seeds; and the allusion is either to a set of idle people, that used to go to markets and fairs, and pick up seeds of corn, that were shook out of sacks, upon which they lived; and so the word came to be used for an idle good for nothing fellow, and for one that picked up*

*tales and fables, and carried them about for a livelihood.*  
-Gill Commentary

2. **say-** Gr. **lego**

D. **Others said,**

1. **said-** not in Greek- omit

E. **He seems to be a proclaimer of foreign gods,**

1. **seems-** Gr. **dokeo**

2. **proclaimer-** Gr. **kataggeleus**

3. **foreign-** Gr. **xenos**

4. **gods-** Gr. **daimonion-** *a being inferior to God, superior to men, demon*

a. *There was a difference, in the heathen theology, between **theos** god, and **daimon**, demon: the **theoi**, were such as were gods by nature: the **daimonia**, were men who were deified. This distinction seems to be in the mind of these philosophers when they said that the apostles seemed to be setters forth of strange demons, because they preached unto them Jesus, whom they showed to be a man, suffering and dying, but afterwards raised to the throne of God. This would appear to them tantamount with the deification of heroes, etc., who had been thus honored for their especial services to mankind.* -Clarke Commentary

F. **because he preached to them Jesus and the resurrection**

1. **preached-** Gr. **euaggelizo-** *to proclaim the good news*

2. **resurrection-** Gr. **anastasis**

a. The resurrection is the crux of the gospel. If Jesus did not rise from the dead He was neither divine nor was His sacrifice for sin successful and accepted by God. The fact that Jesus was raised from the dead is proof our sins were paid for and forgiven. [Rom. 4:25](#) NKJV

b. Paul says in [1 Corinthians 15](#) that if Jesus was not raised from the dead we are all still in our sins and all will perish. Praise God, Jesus was raised from the dead, and our sins are forgiven, and we who have accepted Christ are saved eternally!

c. Both the Epicureans and Stoics rejected the idea of physical resurrection.

- d. The prevailing Greek thought was that natural matter was evil and spirit was good. So a physical resurrection was repugnant and unpalatable to the Greek mind.
- e. If you do not believe Jesus Christ was physically resurrected from the dead you are not saved. Over and out! You must believe and confess Jesus is Lord and that He was raised from the dead to be saved. [Rom. 10:9-10](#)

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

**A. And they took him and brought him to the Areopagus,**

1. **took-** Gr. **epilambanomai-** *to take up*

a. Paul was taken up to Mars Hill.

2. **brought-** Gr. **ago**

3. **Areopagus-** means *the hill of Mars*

a. *The Hill of Mars: the seat of the ancient and venerable Athenian court which decided the most solemn questions connected with religion. Socrates was arraigned and condemned here on the charge of innovating on the state religion. It received its name from the legend of the trial of Mars for the murder of the son of Neptune. The judges sat in the open air upon seats hewn out in the rock, on a platform ascended by a flight of stone steps immediately from the market-place. A temple of Mars was on the brow of the edifice, and the sanctuary of the Furies was in a broken cleft of the rock immediately below the judges' seats. The Acropolis rose above it, with the Parthenon and the colossal statue of Athene. "It was a scene with which the dread recollections of centuries were associated. Those who withdrew to the Areopagus from the Agora, came, as it were, into the presence of a higher power. No place in Athens was so suitable for a discourse upon the mysteries of religion" (Conybeare and Hewson).*

b. *The place in which the judges sat was uncovered; and they held their sittings by night, to the end that nothing might distract their minds from the great business on which they were to decide; and that the sight of the accused might not affect them either with pity or aversion. In reference to this,*

*all pleaders were strictly forbidden to use any means whatever to excite either pity or aversion, or to affect the passions; every thing being confined to simple relation, or statement of facts. When the two parties were produced before the court, they were placed between the bleeding members of victims slain on the occasion, and were obliged to take an oath, accompanied by horrible imprecations on themselves and families, that they would testify nothing but truth. These parties called to witness the eumenides, or furies, the punishers of the perjured in the infernal world; and, to make the greater impression on the mind of the party swearing, the temple dedicated to these infernal deities was contiguous to the court, so that they appeared as if witnessing the oaths and recording the appeal made to themselves. When the case was fully heard, the judges gave their decision by throwing down their flint pebbles, on two boards or tables, one of which was for the condemnation, the other for the acquittal, of the person in question.*

-Clarke Commentary

- c. Mars Hill was the place of the court, but also a forum for discussing religion.

**B. saying-** Gr. **lego**

**C. May we know what this new doctrine is of which you speak?**

1. **know-** Gr. **ginosko-** *to become acquainted with*

2. **new-** Gr. **kainos-** *new in quality*

- a. The gospel was totally different than any other doctrine or teaching up until this time. It truly was new in quality.

3. **doctrine-** Gr. **didache-** *teaching, instruction*

4. **speak-** Gr. **laleo**

**20. For you are bringing some strange things to our ears. Therefore we want to know what these things mean."**

**A. For you are bringing some strange things to our ears**

1. **bringing-** Gr. **eisphero**

2. **strange-** Gr. **xenizo-** *foreign*

- a. The grace and faith message is foreign to this world and it's religions and philosophies. It seems foolish to them.

[1Co 2:14](#)

3. **ears-** Gr. **akoe-** *hearing*

**B. Therefore we want to know what these things mean**

1. **want-** Gr. **boulomai-** *to resolve*

2. **know-** Gr. **ginosko-** *to be acquainted with*

3. **mean-** Gr. **thelo-** *intent*

- a. They were saying here that they wanted to get acquainted with this new teaching and what its intent would be for their lives. The Word of God is intended to change your life, not just impart new knowledge.

- b. They wanted to hear something new, but they did not want it to impact their lives. Multitudes sitting in church have this attitude and frame of mind. They come to be entertained and gain new knowledge, but have no intent on it impacting the way they live.

**21. For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.**

**A. Athenians**

**B. foreigners-** Gr. **xenos**

**C. spent time-** Gr. **eukaireo-** *to have leisure for or to spend one's time in anything, to have a good time*

1. This means that many of the Athenians were idle and indolent.

Foreigners and visitors to the city would by nature of the fact have more free time for this.

**D. tell-** Gr. **lego**

**E. hear-** Gr. **akouo**

- a. Hearing God's word, in faith, will put you on the right path.

Hearing that is not based upon the Word of God will de-rail you and take you off the right path.

**F. new-** Gr. **kainoteron-** *something newer*

1. They always wanted to hear the latest thing. They got tired of what was familiar or old. Many in the church are this way. They have itching ears and always want something new. [2 Tim. 4:3](#)

Many teachers cater to this and are seeking to teach things that no one has heard of before.

2. I once was at a meeting where a "minister" said that if anyone bought anything from his product table and that if they heard anything in his teaching that they had heard before, he would give their money back. He said he had all new and fresh revelation that no one else had. (I am sure he would have not given the money back)! That is when I walked out of that meeting. How he was ministering up until that point and what he had been saying were not setting well with my spirit at all, but when he said that about his special revelations, I knew he was off for sure. I did not wait around to hear more of what this man was saying. That man was a charlatan.
3. In the last days there will be a whole heap of teachers doing this. Those in the last days will "heap up" teachers that will scratch their itching ears with new and novel things you cannot find in the Word of God. These teachers try to teach new things because they do not want to be "heaped up" with teachers that teach the accepted doctrine of the Word of God. They want to stand out as unique. In doing this they become a part of the "heap of heretics" which is ever growing in number in this day and time. Trying to find new things to teach or hear is dangerous! Watch out for things that you have never heard of before. This does not mean it is wrong, but you really need to check it out closely and make sure it is in context and can be found multiple places in the Word of God.

**22. Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious;**

**A. Then Paul stood in the midst of the Areopagus,**

1. **stood-** Gr. **histemi**

2. **midst-** Gr. **mesos- middle**

- a. This was a great opportunity for a preacher such as Paul! He had a forum and an eager audience that wanted to hear what he had to say. This was a far cry from the attitude of the religious Jews he always tried to minister to.

3. **Areopagus-** *Mars Hill*

**B. and said,**

1. **said-** Gr. **epo**



**C. Men of Athens,**

1. **men-** Gr. **aner**

**D. I perceive that in all things you are very religious**

1. **perceive-** Gr. **eido-** *see, perceive*
2. **religious-** Gr. **deisidaimonestros-** *to have fear of the gods more than others, more religious than others*

a. The KJV says, "too superstitious". The Greek does not say that. Paul was not disparaging their zeal for worship, but simply acknowledging their fear of the gods that they expressed in their many idols. He was not putting them down. They would have taken this as a compliment to be called more religious than others. If you want someone to listen to you, the worst way is for you to put them down before you get to what you want to say.

**23. for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you:**

**A. for as I was passing through and considering the objects of your worship,**

1. **passing through-** Gr. **dierchomai**
2. **considering-** Gr. **anatheoreo-** *to view, behold attentively, contemplate*
3. **objects of worship -** Gr. **sebasma-** *an object of religious veneration and worship*

**B. I even found an altar with this inscription,**

1. **found-** Gr. **heurisko**
2. **altar-** Gr. **bomos-** *place of sacrifice*
  - a. Animals were sacrificed to the gods.
3. **inscription-** Gr. **en hos epigrapho-** *in which was inscribed or written upon*

**C. To the unknown God,**

1. **unknown-** Gr. **agnostos**
  - a. This was to cover themselves lest they offend a god that they had not recognized or venerated. Religion is based upon fear.

b. Our God has made Himself known in creation and in the gospel. This knowledge is to be spread to all the earth.

**D. Therefore the One whom you worship without knowing,**

1. **worship**- Gr. **eusebeo**- *venerate, revere, worship*

2. **without knowing**- Gr. **agnoeo**

**E. Him I proclaim to you**

1. **proclaim**- Gr. **kataggello**- *to announce, preach*

**24. 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.**

**A. God**- Gr. **theos**

**B. who made the world and everything in it,**

1. **made**- Gr. **poieo**

a. Paul here clearly separates the natural world from God. God created it. This challenged their beliefs.

2. **world**- Gr. **kosmos**

3. **everything**- Gr. **pas**

a. [John 1:3](#)

**C. since He is Lord of heaven and earth,**

1. **Lord**- Gr. **kurios**

a. He is both Lord by creation and by redemption.

2. **heaven**- Gr. **ouranos**

3. **earth**- Gr. **ge**

a. The deities of the Greeks were localized either to the heavens or the earth. Jesus is Lord of both heaven and earth!

b. Heaven is God's throne and the earth is His footstool.

[Is. 66:1-2](#)

**D. does not dwell in temples made with hands**

1. **dwell**- Gr. **katoikeo**

2. **temples**- Gr. **naos**

a. Although a temple was erected in the Old Testament, it could not contain the fulness of God.

b. In the New Testament we are the temple of God and we can contain His fulness! [Eph. 1:23](#)

3. **hands**- Gr. **cheir**

25. **Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things.**

A. **Nor is He worshiped with men's hands,**

1. **worshiped-** Gr. **therapeuo-** *wait upon, serve*

a. We get our English word "therapy" from this Greek word. I am glad to know that God does not need our therapy!

2. **men's-** Gr. **anthropos**

3. **hands-** Gr. **cheir**

B. **as though He needed anything,**

1. **needed-** Gr. **prosdeomai-** *to want besides, need in addition*

a. God has no needs beside what is in Himself. [Psa 50:8-13](#)

C. **since He gives to all life,**

1. **gives-** Gr. **didomi**

2. **life-** Gr. **zoe**

a. Paul is blowing away here all the notions of pantheism [god and nature are one] and polytheism [many gods]. There is only one God who created all things and is separate from that creation.

b. This is totally contrary to what these men have heard and been taught their entire lives.

D. **breath-** Gr. **pnoe**

E. **and all things**

1. God not only gives the necessary breath to all things, but everything else needful for life. There is no "self made" man or "self made" woman that has ever existed!

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

A. **And He has made from one blood every nation of men to dwell on all the face of the earth,**

1. **made-** Gr. **poieo**

a. Here we see that we were all **made**. We did not **evolve** from primordial soup. We did not come from the goo, evolve to the zoo, and then become me and you!

2. **one blood-** Gr. **heis aimas**

- a. *All the families of mankind are descended from one origin or stock. However different their complexion, features, or language, yet they are derived from common parents. The word blood is often used to denote "race, stock, kindred." This passage affirms that all the human family are descended from the same ancestors; and that, consequently, all the variety of complexion, etc., is to be traced to some other cause than that they were originally different races created. The design of the apostle in this affirmation was probably to convince the Greeks that he regarded them all as brethren; that, although he was a Jew, yet he was not enslaved to any narrow notions or prejudices in reference to other people. It follows from the truth here stated that no one nation, and no individual, can claim any pre-eminence over others in virtue of birth or blood. All are in this respect equal; and the whole human family, however they may differ in complexion, customs, and laws, are to be regarded and treated as brethren. It follows, also, that no one part of the race has a right to enslave or oppress any other part, on account of difference of complexion. -Barnes Commentary*
- b. *Holding with the Old Testament teaching, that in the blood is the life ([Gen 9:4](#); [Lev 17:11](#); [Deu 12:23](#)), the apostle sees this life stream of the whole human race to be one, flowing from one source [Baumgarten]. -JFB Commentary*

3. **nation**- Gr. **ethnos**

4. **men**- Gr. **anthropos**

- a. The is the comprehensive word for mankind- male and female. We get our English word "anthropology" from this word which means the study of mankind. The word for a male in the Greek is the word **aner**.

5. **dwell**- Gr. **katoikeo**

6. **face**- Gr. **prosopon**

7. **earth**- Gr. **ge**

- a. Notice it says we were made to dwell on **the face of the earth**. We were not made to dwell on the face of Mars or

any other planet or moon. The plans of man to migrate off the earth and live elsewhere will come to nothing. How vain man is!

**B. and has determined their preappointed times and the boundaries of their dwellings**

1. **determined-** Gr. **horizo-** *to mark out as a boundary*

a. We get our English word "horizon" from this Greek word.

2. **preappointed-** Gr. **protasso-** *to arrange beforehand*

3. **times-** Gr. **kairos-** *seasons, time periods*

a. This is an outstanding statement! You were born in this time period by the plan of God. [Job 7:1](#) Often, we think about or wish that we lived at different times of history, but you were handpicked by God for the time you live in now. You might be thinking that the days have become evil and you do not want to live in this time, but you were made for this, child of God! This is your time to shine in this hour on the human stage! This is your time to thrive!

b. God has created time and the seasons. They are in His plan and power. [Act 1:7](#)

4. **boundaries-** Gr. **horothesia**

a. God is a God of boundaries. Everything God has made has boundaries. All of our relationships have boundaries. God Himself has limited Himself to boundaries. He has limited Himself to the boundaries of His promises. He will not cross them or break them. He has limited Himself to the boundary of your will. He will not cross over your will with His will. You must submit your will to His.

b. The nations all have boundaries. God has determined them. [Deu 32:8](#)

5. **dwellings-** Gr. **katoikia**

a. This speaks of God's plan for where the nations would be settled. This also speaks that God has determined for you where you are to live!

b. Not only were you picked to be alive at this time, but God ordained where you would be born! God has a plan for where you will live. He has pre-planned it. This does not mean that you will not move to new location following the

- will and plan of God for your life, but there is a place right now that it is the will of God for you to be. You have a place called "there" that God has planned for you. Are you there?
- c. This does not mean we cannot get out of God's will and be where we are not supposed to be. God has given us a free will. God will not make you be where He wants you to be. However, you will never have peace until you find where you are to be. We need to find where God wants us to be because He has a plan for us there right now!
  - d. What Paul is saying in this verse demolished the Greek thought that everything happens by chance. No, there is a plan that is unfolding. It has design and purpose. You have design and purpose. You are not here just by chance, but on purpose for a purpose.

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

**A. so that they should seek the Lord,**

**1. so that**

- a. Notice that there is a design of when and where people are born. There is an over-arching purpose. What is it? It is so that they will seek the Lord. This means that your time period you were born in and where you were born were handpicked by God to be the best time and place that would lead you to seek Him for the meaning of your existence.
- b. Some think that those who were born in some jungle or a country that is dominated by a false religion got the short end of the stick and it is harder for them to find God. This verse says otherwise. They are in the right time and place to lead them to seek for God.
- c. Those in the jungle look up at the starry sky unfiltered by light pollution and see the glory of creation and are led to cry out to the God that made all of it. [Psa 19:1-6](#), [Rom 1:20](#)
- d. Those that are in dead religions are led to seek out why they are so empty and search for "the more" that they know must

be out there. This is happening daily in the Muslim countries shut off from the gospel. They are having visions of Jesus appear to them!

**2. seek-** Gr. **zeteo**

- a. Those who seek God with all their heart will find Him. This is a promise straight from God! [Jer 29:13](#)
- b. No one will have an excuse for not seeking God. That will be their fault.
- c. God rewards those who earnestly seek Him. [Heb. 11:6](#)

**3. Lord-** Gr. **kurios**

**B. in the hope that they might grope for Him and find Him,**

**1. hope-** Gr. **ara ge-** *if perhaps, if possibly*

- a. Finding God is not automatic. The heart of each person has a lot to do with it. Many have the revelation of God but reject Him.

**2. grope-** Gr. **pselaphao-** *to feel or grope for or after, as persons in the dark*

- a. After the fall the world was plunged into spiritual darkness. We live in a time called the darkness of this age. [Eph. 6:12](#)
- b. The gospel is light that shines out in the darkness for those to come to it. [2 Cor. 4:6](#)

**3. find-** Gr. **heurisko**

**C. though He is not far from each one of us**

**1. far-** Gr. **makran-** *at a distance*

- a. God is everywhere. He is omniscient. [Jer 23:24](#)
- b. God is as close as our heart and mouth! We just need to believe with our heart and confess Jesus with our mouth. [Rom 10:8-10](#)

**2. each one of us**

- a. Jesus died for everyone. He is available for all.

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

**A. for in Him we live and move and have our being,**

**1. In Him**

- a. *The expression "in Him" evidently means **by Him**; by His originally forming us, and continually sustaining us.*  
-Barnes Commentary
- b. This verse does not teach that all people are in Christ as universalists say.
- c. In [2 Cor. 5:17](#) it says, "**IF**" any are in Christ they are a new creation. The word "if" would be not necessary if everyone is already in Christ.

2. **live**- Gr. **zao**

- a. God gives life to all.

3. **move**- Gr. **kineo**- *to cause to go, i.e. to move, set in motion*

4. **being**- Gr. **esmen**

- a. We all are created beings dependent upon God the eternally existent One. [Job 12:10](#)

**B. as also some of your own poets have said,**

1. **poets**- Gr. **Poietes**

- a. Paul goes intellectual here and quotes their poets to them.  
We need to stick to the power of the gospel.

2. **said**- Gr. **epo**

**C. For we are also His offspring**

1. **offspring**- Gr. **genos**- *offspring, progeny*

- a. Universalists say that all humans are children of God and thus all are redeemed and are reconciled to God regardless of any faith on their part in Christ. This is error.
- b. *This precise expression is found in Aratus ("Phaenom.," v. 5), and in Cleanthus in a hymn to Jupiter. Substantially the same sentiment is found in several other Greek poets. Aratus was a Greek poet of Cilicia the native place of Paul, and flourished about 277 years before Christ. As Paul was a native of the same country it is highly probable he was acquainted with his writings.* -Barnes Commentary
- c. Paul would have been familiar with this poet because he was a Stoic from his own region of Cilicia.
- d. *The same sentiment, in almost the same words, occurs in the fine hymn of Cleanthes to Jove. Hence the words, "Some of your own poets."* -Vincent Word Studies
- e. Being God's offspring does not refer to being spiritually born



- again through redemption but that we are God's creations.
- f. The Bible is clear that only those who have faith in Jesus Christ are the children of God. This comes through the new birth based upon the redemption in Christ. [John 1:12](#)
- g. *This is not to be interpreted as teaching the brotherhood of man and the fatherhood of God. We are the **offspring** of God in the sense that He created us, but we only become sons of God through faith in the Lord Jesus Christ.*
- Believer's Bible Commentary

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

**A. Therefore,**

**B. since we are the offspring of God,**

**1. offspring-** Gr. **genos**

- a. The line of argument is this. If we are the product of God, then how could we the product of God produce something and call it a god.
- b. Humans have done this since the fall. Even today we make gods in our own image and worship them.

**C. we ought not to think that the Divine Nature is like gold or silver or stone,**

**1. think-** Gr. **nomizo-** *to deem, think, suppose*

**2. Divine Nature-** Gr. **theios-** *divinity*

**3. gold-** Gr. **chrusos**

**4. silver-** Gr. **arguros**

**5. stone-** Gr. **lithos**

- a. Idols were made from gold, silver, or stone. These materials were made and created by God. They are mere creations and not gods.
- b. Man was created to live by faith, but after the fall, people live by their five senses. Therefore, they desire to have a god they can see with their physical eyes. Some sects of Christianity got off into worshipping relics that they could see and touch. This is a by-product of the flesh.
- c. An idol has no life in it, but it is worshipped as a god. How

stupid mankind is without the light of the true God to enlighten and guide him.

**D. something shaped by art and man's devising**

1. **shaped**- Gr. **charagma**- *to scratch or etch, an imprinted mark, sculpture*
  - a. Isaiah spoke of the folly of man making their own gods.  
[Is. 44:13-20](#)
2. **art**- Gr. **techne**- *to bring forth, an art, trade, craft, skill*
3. **man's**- Gr. **anthropos**
4. **devising**- Gr. **enthumesis**- *the act of thought, reflection, the result of thought, invention, device*

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

A. **Truly**- Gr. **oun men**- *therefore indeed*

**B. these times of ignorance God overlooked,**

1. **times**- Gr. **chronos**
  - a. These are the time periods before the cross and resurrection.
  - b. There are time periods called "ages" that God has created. We are now in the age of grace or otherwise called the church age.
2. **ignorance**- Gr. **agnoia**- *not knowing*
3. **overlooked**- Gr. **hupereido**- *to look over, take no notice of, not attend to*
  - a. The KJV translation of this Greek word is "winked at". That is unfortunate. That gives the idea of God was fine with their ignorance in a playful way. This is not a good translation of the Greek. This word means to overlook as to not punish or to treat harshly because of their ignorance.

**C. but now commands all men everywhere to repent**

1. **now**- Gr. **nun**
  - a. Now in this age of grace where the gospel is being propagated around the world. Once the gospel comes ignorance is removed and then any rejection of God and His Son Jesus is willful and rebellious. No one can use ignorance as an excuse for not accepting Jesus as Savior because the

gospel and the Word of God is available to them. [Tit 2:11](#)  
No one is ignorant of the existence of God because of creation.

2. **commands-** Gr. **paraggello**

- a. Universalists say that all men are already saved and have no need to accept Jesus. Why would God command men everywhere to repent and believe upon Christ if this was so. It is not so. God commands all to believe upon Jesus. [1Jn 3:23](#) Many are violating that most vital and important command of God and are going to hell.

3. **men-** Gr. **anthropos**

- a. This Greek word means mankind- male and female
- b. Jesus died for all men, and God wants all men to be saved. [1Ti 2:4](#)

4. **everywhere**

- a. This word "everywhere" shows that salvation is not just for the Jews, but for the entire world. Jesus is the Lamb of God that takes away the sin of the world. However, everyone in the world must repent and believe upon Jesus to be saved.

5. **repent-** Gr. **metanoeo-** *to change the mind and thus the actions*

- a. Biblical repentance is not primarily a change of behavior but a change of thinking. This will lead to a change in behavior. You can change the way you act for a time, out of fear or self-willed religion, but not change the way you think or believe. God is after a heart change before a behavior change. A change in the way you think and believe leads to a lasting change.

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

A. **Because he hath appointed a day,**

1. **appointed-** Gr. **histemi**

2. **day-** Gr. **hemera**

- a. There is an appointed "day" for every person to be judged. The appointed day for those who have accepted Christ will be prior to the Millennial reign of Jesus Christ and this day of

judgment is called the Judgment Seat of Christ. All at this judgment will be judged for what reward they will receive or what loss of reward they will have, but all will be saved because of their faith in Jesus Christ. The appointed day of judgment for all unbelievers will be at the Great White Throne judgment after the thousand year reign of Jesus. All these will be judged by their works and will be thrown in the Lake of Fire because of their rejection of Jesus Christ.

**B. in the which he will judge the world in righteousness by that man whom he hath ordained,**

1. **judge**- Gr. **krino**

2. **world**- Gr. **kosmos**

3. **righteousness**- Gr. **dikaiousune**

a. Jesus will judge all people against the perfect standard of absolute righteousness. Those who have accepted Christ have received Him as their righteousness. This is perfect and absolute righteousness. Those who reject Jesus will stand in their own righteousness which is only filthy rags. It will not measure up.

4. **man**- Gr. **aner**

a. This is the man, Jesus Christ. [Joh 5:22](#)

5. **ordained**- Gr. **horizo**

a. Jesus will be uniquely qualified to judge man, because He is fully God and thus can judge perfectly and because He is fully man and has lived as a man enduring every temptation of man successfully.

**C. whereof he hath given assurance unto all men,**

1. **given assurance**- Gr. **parecho pistis**- *to hold out to or to offer faith, give evidence, proof or assurance*

a. God has offered faith to every person, However, He has not automatically given faith to every person. Those who are open to the gospel, they are given the measure of faith. [Rom. 12:3](#) Faith comes from hearing, and hearing by the Word of God. This hearing is not just with the physical ears but is hearing with acceptance. For instance, we often say to someone- "I hear you". That does not mean our ear drum

vibrated and we picked up sounds. No, it means I hear you and accept what you have said.

b. God has offered proof that Jesus is God's man of choice to be the Supreme one over mankind that will be their judge by resurrecting Him from the dead.

2. **men-** Gr. not in Greek; Greek has **pas-** *every or all*

**D. in that he hath raised him from the dead**

1. **raised-** Gr. **egeiro**

2. **dead-** Gr. **nekros**

a. The resurrection of Jesus from the dead is proof that He is Supreme, and unique from all men. Many have been raised from the dead and died again, but Jesus is the only one that has been resurrected from the dead with a resurrection body never to die again.

**32. And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this *matter*."**

**A. And when they heard of the resurrection of the dead,**

1. **heard-** Gr. **akouo**

2. **resurrection-** Gr. **anastasis**

3. **dead-** Gr. **nekros**

**B. some mocked,**

1. **mocked-** Gr. **cleuazo-** *to throw out the lip, that is, jeer at, deride, mock*

a. *The Greeks were fond of the idea of the immortality of the soul, but not of the idea of the resurrection of the body. They felt that anything material was inherently evil, so there really could be no such thing as a glorified body. They thought the ultimate form of glory would be pure spirit. -BBC*

b. *"All Greeks thought that man was composed of spirit (or mind), which was good, and matter (or body), which was bad. If there was to be a life to come, the one thing they certainly did not want it cluttered up with a body." (Boice)*

**C. while others said,**

1. **said-** Gr. **epo**

**D. We will hear you again on this matter**

1. **hear-** Gr. **akouo**

2. **matter**- Gr. not in Greek- omit- The Greek says "*hear you again on this.*"

- a. This crowd in the most part did not receive what Paul said. Some openly mocked and rejected him and others dismissed him by saying, "We will look at this at a later time". People do that today. Instead of openly rejecting what you say, they will say, "Very interesting...I will have to look more into that." They are really saying, I don't accept what you said and I want to get rid of you, but I am not going to be rude to your face.
- b. There is no indication or mention in the Scripture of a subsequent meeting or discourse with them.

**33. So Paul departed from among them.**

A. **departed**- Gr. **exerchomai**

1. Paul seeing that they largely had rejected his message moved on.
2. Usually Paul would get people angry at him but these people just dismissed him. At least those who got angry cared about the message he preached. These did not care at all. They had been entertained by something new and now they were off to the next new thing.

**34. However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.**

A. **However,**

B. **some men joined him and believed,**

1. **men**- Gr. **aner**
2. **joined**- Gr. **kollao**- *to glue to, become attached to closely*
3. **believed**- Gr. **pisteuo**

C. **among them Dionysius the Areopagite,**

1. **Dionysius**- Gr. *devoted to Bacchus, reveler*

- a. This man's name indicates he was a heathen that was dedicated to the god of revelry and debauchery. He came out of a wild party background. Some reading this came out of a similar background. Praise God, that He reached this man and He reached you. God is good at making men and women of God and redeems them from their wild past!

## 2. Areopagite

- a. It is probable that this man was a member of the court of Areopagus.

## D. a woman name Damaris,

### 1. woman- Gr. *gune*

### 2. Damaris- means *a heifer*

- a. I am sure this woman would be not be blessed by being called a heifer!

### b. Paul drew many women to the gospel and his ministry.

Almost in every city and place, where Paul preached, women are mentioned as among those who received the gospel and followed him.

## E. and others with them