

## ACTS 17

### NLET

#### THE DIVISION THAT DEVELOPED IN ICONIUM

1 Now, having travelled through the *city* of Amphipolis and <sup>1</sup> Apollonia, they came to Thessalonica, where *there* was the<sup>2</sup> synagogue of the Jews.

2 Now, as was customary for Paul, he went in to them. And, for three Sabbaths he was reasoning<sup>3</sup> with them from the Scriptures, 3 explaining and setting before *them*

- that *it* was necessary for the Anointed One to suffer and to rise up from among dead ones and
- that “This One is Jesus, the Anointed One<sup>4</sup>, Whom I, *for my part*, am proclaiming to you.”

4 And, some from among them were persuaded. And, they were attached to the Paul and the Silas – a great number both of the God-fearing Greeks and of the prominent women – not a few!

5 Now, the Jews, the ones who were unpersuaded, taking along<sup>5</sup> men – some wicked *ones* – from the market places – and making a riot, were disturbing the city. And, standing by the house of Jason, they were seeking to bring them to<sup>6</sup> the popular assembly.

6 Now, not having found them, they were dragging the<sup>7</sup> Jason and some brothers to the civic magistrates, shouting, “The ones who have upset the *Roman* world – *namely*, these – even here are present, 7 whom Jason has lastingly welcomed!” and “All of these are

practicing contrary to the public decrees of Caesar, saying *that there* is another king - Jesus!”

8 Now, they stirred up the throng and the civic magistrates who were hearing these things. 9 And, having taken the bail from the Jason and the rest, they released them.

10 Now, the Brothers immediately during the<sup>8</sup> night sent both the Paul and the Silas out to Berroia<sup>9</sup> who, having gone into the synagogue, returned to the Jews<sup>10</sup>.

11 Now, these were more nobly-minded *ones* than the *ones* in Thessalonica. These received the Word with all eagerness, *day* by *day* being ones who were examining the Scriptures closely, whether these things could be so.

12 On the one hand, many from among them believed, also of the dignified Greek women and of the men, not a few!

13 Now, on the other hand, as soon as the Jews from the *city* of Thessalonica came to know that also in the *city* of Berroia<sup>11</sup> the Word of the God was declared by the Paul, they came, also there being ones who were shaking up <sup>12</sup> the throng.

14 Now, then immediately the Brothers sent Paul out to go as far as<sup>13</sup> the Sea.

Now,<sup>14</sup> both the Silas and the Timothy were ones who were staying behind<sup>15</sup> there.

15 Now, the ones who were bringing the Paul down brought him<sup>16</sup> as far as Athens. And, having

<sup>1</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>2</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>3</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘was reasoning’ (an imperfect verb) here instead of ‘reasoned’ (an aorist verb).

<sup>4</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘Jesus, the Anointed One’ here. 75% have ‘the Anointed One, Jesus’. On the basis of one manuscript (B) the NU has ‘the Anointed One, the Jesus’.

<sup>5</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the Jews, the ones who were unpersuaded, taking along’ here. On the basis of 5% the NU has ‘Now, the Jews, being jealous and taking along’.

<sup>6</sup> 89% of the Greek manuscripts, including the best line of transmission (f35), have ‘to bring them to’ here. On the basis of 6% the NU has ‘to bring them before’.

<sup>7</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>8</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>9</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Berroia’ here instead of ‘Beroia’.

<sup>10</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘synagogue, returned to the Jews’ here instead of ‘synagogue of the Jews, returned’.

<sup>11</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Berroia’ here instead of ‘Beroia’.

<sup>12</sup> 67.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the words ‘and stirring up’ here.

<sup>13</sup> 89% of the Greek manuscripts, including the best line of transmission (f35), have ‘as far as’ here instead of ‘until as far as’.

<sup>14</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘And,’.

<sup>15</sup> 76% of the Greek manuscripts, including the best line of transmission (f35), ‘ones who were staying behind’ (a participle) here. On the basis of 8% the NU has ‘were staying behind’ (an active verb).

<sup>16</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘him’ here.

received an injunction in reference to the Silas and Timothy<sup>17</sup> – that, as quickly *as possible*, they might come to him – they were setting out.

HOW PAUL HAPPENED TO END UP ON MARS HILL  
WITH THE OPPORTUNITY TO HERALD  
THE MOST EXCELLENT ANNOUNCEMENT

16 Now, in the *city* of Athens, while the Paul awaited them<sup>18</sup>, his spirit in him was goading *him* on to *anger* because of the things he was observing<sup>19</sup> in it – the city being full of idols.

17 So then, on the one hand, he was conversing  
➤ in the synagogue with the Jews, and  
➤ with the ones who were devout, and  
➤ in the market during every day before those who happened to be near.

18 On the other hand, some also<sup>20</sup> of the Epicureans and of the<sup>21</sup> Stoic philosophers threw *words* back and forth<sup>22</sup> together with him. And, some were saying, “Whatever does this guy who picks up scraps of *knowledge* want to say?” Now, others *were saying*, “He seems to be a proclaimer of foreign *inferior* divinities” – *in* that he was proclaiming the Excellent Announcement *concerning* the Jesus and the Resurrection.

19 And, being ones who had taken hold of him, they led *him* up to the Hill of Ares<sup>23</sup>, saying, “May we be able to know what the new this *is* – *that is*, the teaching that is being spoken by you? 20 For, you are introducing some strange things into the ears *that are* ours. So then, we are desirous to know for ourselves whatever wishful *things*<sup>24</sup> these are.”

21 Now, Athenians – ALL of *them!* – and the foreigners who come to stay *in Athens* keep on devoting their leisure time<sup>25</sup> to nothing other than to speak what and<sup>26</sup> to hear *what*<sup>27</sup> the newest thing *is*.

PAUL CONNECTS WITH HIS LISTENERS  
BY CITING SOMETHING FAMILIAR TO THEM

22 Now, having stood in the middle of the Hill of Ares, the Paul said, “Men, Athenians, in accord with everything I perceive you as a most god-fearing *people*.”

23 For, as one who is passing through and one who is observing carefully the objects of your reverence, I found even an *idol*’s pedestal on which it was lastingly inscribed ‘To an Unknown God.’ So then, Whom<sup>28</sup> you – ones who are unknowing – worship, this *One*<sup>29</sup> I, *for my part*, am proclaiming to you.

PAUL DESCRIBES THE PRE-IMMINANCE OF THE GOD

24 The God –

- the One Who made the Created Order and all the things in it –
  - this One *Who is* master of heaven and of earth,
  - One Who exists<sup>30</sup>,
- does not dwell in hand-made sanctuaries.

25 Nor, is provision made for Him by hands of people<sup>31</sup>, as though being one who needed *anything*, He, *for His part*, is One Who gives to all *living creatures* life and breath as befits all things<sup>32</sup>.

<sup>17</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

<sup>18</sup> The antecedents are Silas and Timothy. See Acts 17:15.

<sup>19</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), have ‘because of the things he was observing’ (a present, neuter, dative participle) here instead of ‘being one who was observing’ (a present, masculine, genitive participle).

<sup>20</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘also’ here.

<sup>21</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>22</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘threw ... back and forth’ (an aorist verb) here instead of ‘were throwing ... back and forth’ (an imperfect verb).

<sup>23</sup> In other words, ‘the Hill of Mars’ or ‘the Areopagus’

<sup>24</sup> 89% of the Greek manuscripts, including the best line of transmission (f35), have ‘whatever wishful things’ here. On the basis of 4% the NU has ‘what he is wishing’.

<sup>25</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘keep on devoting their leisure time’ (a

present active verb) here instead of ‘were devoting their leisure time’ (an imperfect active verb).

<sup>26</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘and’ here instead of ‘or’.

<sup>27</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the interrogative pronoun ‘what’ here, although it is implied.

<sup>28</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Whom’ instead of ‘what’.

<sup>29</sup> 98.3% of the Greek manuscripts, including the best line of transmission (f35), have a masculine demonstrative pronoun here instead of a neuter demonstrative pronoun.

<sup>30</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘this One Who is master of heaven and earth, One Who exists’ instead of ‘this One Who exists as master of heaven and earth’.

<sup>31</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have genitive noun translated here as ‘of people’ instead of an adjective ‘human’.

<sup>32</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘all things’ instead of ‘all the things’.

## PAUL DESCRIBES

## THE ORIGIN, POSITIONING, AND PURPOSE OF MANKIND

26 And, He made from one *man's* blood<sup>33</sup> all ethnic people to dwell upon all the face<sup>34</sup> of the Earth, having bounded those having been lastingly placed *in* the right point of time and the fixed boundary of their habitation – 27 to keep on seeking the Lord<sup>35</sup>, if indeed they might grope about *like a blind man*<sup>36</sup> for Him and might find Him, although He not even existing far from each one of us.

28 For, in connection with Him

- we live, and
- we move, and
- we are,

as also, some poets from among you have said – ‘For, of the *One* also we are offspring.’<sup>37</sup>

29 So then, being ones who are existing as ‘offspring’ of the God, we ought not to imagine gold, or silver, or stone – carved works and things conceived by men – to be similar to the Divine Nature.

## PAUL PRESENTS THE FIRST IMPERATIVE – REPENT!

30 So then, on the one hand, while having overlooked the seasons of the Ignorance, *on the other hand*, pertaining to the things now, the God is giving orders to the people – *that is*, to ALL the people –<sup>38</sup> everywhere to change *their* thinking<sup>39</sup>,

## PAUL PRESENTS THE URGENCY OF REPENTANCE

31 for the reason that<sup>40</sup>, He has fixed a day in which He is about to judge

- the inhabited *places*,
- in regard to righteousness,
- by agency of a Man Whom He has appointed, having furnished an assurance to all, having raised Him from among dead ones.”

## THE DIVERSE RESPONSE TO

## THE MOST EXCELLENT ANNOUNCEMENT

32 Now, having heard of a resurrection of dead *ones*, some, on the one hand, were joking. Some, on the other hand, were saying, “We shall listen for ourselves to you again concerning this.”

33 And<sup>41</sup> thus, the Paul departed from out of their midst.

34 Now, some men, one who had been glued to him, believed – among whom also *were*:

- Dionysius<sup>42</sup> the Areopagite, and
- a woman by the name of Damaris, and
- others with them.

<sup>33</sup> 95.2% of the Greek manuscripts, including the best line of transmission (f35), include ‘blood’ here.

<sup>34</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘all the face’ here instead of ‘all of face’.

<sup>35</sup> 55% of the Greek manuscripts, including the best line of transmission (f35), have ‘Lord’ here instead of ‘God’.

<sup>37</sup> A quote from a poem called “The Divine Signs” by the Greek poet Aratus (ca. 270 B.C.)

<sup>38</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘- that is, to ALL the people -’ here instead of ‘all things’.

<sup>39</sup> “to change *their* thinking” – a literal translation of this Greek infinitive μετανοεῖν, usually translated as ‘to repent.’

<sup>40</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘For the reason that’ here instead of a synonym.

<sup>41</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘again concerning this. And...’ here instead of ‘concerning these things. And again...’.

<sup>42</sup> Dionysius was one of the twelve judges of the Athenian Court. He became one of the elders of the church in Athens.