Acts 17

1 And having passed through Amphipolis and Apollonia, they came unto Thessalonica, where there was a synagogue of the Jews.

2 And according to Paul’s custom, he went in to them and for (upon) three Sabbaths he dialogued (getting a conclusion across, latin-disserebat-explained root is discourse) with them from the Scriptures,

3 Fully opening and setting forth that it was necessary for the Christ to have suffered and to have risen up from out of the dead, and that this Christ is Jesus, whom I preach to you.

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

5 However the Jews having become envious and having taken to them certain evil men of the market-loungers (loafers) and having collected a crowd, set the city in an uproar (noisy upheaval); and having assaulted (stood upon/against) the house of Jason, they sought to bring them out unto the people.

6 And having not found them, they dragged Jason and certain brothers before (upon) the city authorities, exclaiming, These having upset the inhabited world are also present here,

7 Whom Jason has received; and these all do contrary to the decrees of Caesar, saying there to be another king: Jesus.

8 And they stirred up the crowd and the city authorities hearing these things.

9 And having taken security (sufficient money, bond money) from Jason and the remainder, they let them go.

10 And the brothers directly sent away Paul and Silas during the night unto Berea; who, having arrived, went into the synagogue of the Jews.

11 And these were more well-born (noble) than those in Thessalonica, who received the word with all readiness (pre-passioned), day by day examining (judging down to up, latin-scrutantes-searching root is examining like scrutinizing) the Scriptures if these things were so.

12 Therefore many from out of them believed, and the prominent Grecian women, and men, not a few.

13 And when those Jews from Thessalonica knew that the word of God was preached in Berea also by Paul, they came there also agitating and stirring up the crowds.

14 And then directly, Paul sent away the brothers to go as upon the sea; and both Silas and Timothy remained behind there.

15 And those escorting (conducting) Paul brought him as far as Athens; and having received a command to Silas and Timothy, so that they should come as quickly as possible to him, they departed.

16 And in Athens, while Paul was waiting for them, his spirit was provoked (incited, sharpened, latin-incitabatur-stirred roots are agitation/urged) in him, seeing the city to be grossly idolatrous (full of idols).

17 He dialogued therefore in the synagogue with the Jews and those worshipping and in the marketplace every day with those happening to be present (meet by chance).

18 And some also of the Epicureans (those holding to the tenets of the philosopher Epicurus) and Stoics, philosophers, encountered him. And some said, What does this babbler (seed+word picker, one who picks up scraps of knowledge) wish to say? However others, He seems to be a preacher of foreign deities (word is properly the one for demons but in context it refers to what these philosophers believed to be strange heathen gods), because he preached the gospel of Jesus and the resurrection.

19 And having taken hold of him, they brought him to (upon) the Ares Hill (Areopagus, the Hill of Ares, Mar’s Hill, a rocky hill in Athens where the supreme court was held), saying, Are we able to know what is this new teaching which is spoken by you?

20 For you are bringing strange things unto our ears. We resolve therefore to know what these things mean (wish to be).

21 Now all the Athenians and the visiting foreigners (strangers) spent their time in nothing else than to tell something and to hear something newer.

22 And Paul having stood in the midst of Ares Hill (Mar’s Hill), said, Men, Athenians, I see that in all things you are very religious (timid/cowardly of deities, latin-superstitiosiores-religious possibly superstitiously religious, here again this greek word has demon in it referring to a diety);

23 For passing through and carefully observing your objects of worship, I found also an altar on which had been inscribed, To an unknown God (Agnosto Theo). Whom therefore not knowing you worship, Him I preach to you.

24 The God having made the world and all things that are in it, He, being Lord of heaven and earth does not reside in hand-made temples,

25 Nor is served (interesting use of therapeutai which usually refers to healing) by hands of men as needing anything, Himself giving to all life and breath, and all things;

26 And He made from out of one every ethnicity of men to reside upon all the face of the earth having determined the appointed times and the boundaries of their habitation (residence),

27 To seek God, if perhaps indeed they might touch (feel, grope, greek roots are to handle and to pluck musically, latin-adtractent-grope root is attraction) Him and might find Him, though indeed He is not far away from each one of us.

28 For in Him we live and move and are (exist); as also some of the poets among you have said, For we are also His offspring.

29 Being therefore offspring of God, we ought not to think that which is divine (theion-this god word is an adjective) to be similar to gold, or to silver, or to stone, the engraven thing of man’s craft (art, skill) and impassioned imagination (inner passion, the emotional force driving meditation and reflection).

30 For indeed God having overlooked the times of ignorance (unknowing), presently He commands (informs from close beside) all men everywhere to repent,

31 Because He set a day in which He is about to judge the world in righteousness (justice) by a Man whom He appointed having given proof (pistin- common word for faith, trust, persuasion, assurance) to all in having raised Him up from out of the dead.

32 And having heard of the resurrection of the dead, some indeed mocked, some however said, We will hear you again also concerning this.

33 So Paul went out from their midst.

34 And some men having joined (united with, cleaved to) him, believed, among whom also were Dionysius the Areopagite (a judge of the court of Areopagus) and a woman named Damaris and others with them.