

**Acts, Chapter 17, Greek Text – Westcott-Hort, Interlinear English -
G.T. Emery**

Thessalonica

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον εἰς
Having travelled through¹ and the Amphipolis² and the Apollonia³ they came into
Θεσσαλονίκη, ὅπου ἦν συναγωγή τῶν Ἰουδαίων.

Thessalonica,⁴ where was a synagogue of the Jews.

² κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς
According to and the having been his custom the Paul went in unto
αὐτούς, καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,
them, and upon sabbaths three was disputing with the from the Scriptures,

³ διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ
opening up and pointing out that the Christ it behoved to suffer and to rise again out of
νεκρῶν, καὶ ὅτι οὗτος ἐστὶν ὁ χριστὸς ὁ Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν.
dead, and that this one is the Christ the Jesus whom I proclaim to you.

⁴ καὶ τινες ἐξ αὐτῶν ἐπίσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ [τῷ] Σιλᾶ, τῶν
And certain out of them were persuaded were joined⁵ to the Paul and [to]⁶ Silas, of the
τε σεβομένων Ἑλλήνων πλῆθος πολὺ, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.
both worshipping Greeks multitudes much, of women and the principal not a few.

⁵ Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων
Having become envious but the Jews and having taken aside of the loafers⁷

ἄνδρας τινὰς πονηροὺς καὶ ὄχλοποιήσαντες ἔθορύβουν τὴν πόλιν, καὶ
men certain evil and having collected a crowd⁸ were disturbing the city, and
ἐπιστάντες τῇ οἰκίᾳ Ἰάσονος ἐζήτουν αὐτούς προαγαγεῖν εἰς τὸν δῆμον·
having attacked the house of Jason were seeking them to bring to the people;

⁶ μὴ εὑρόντες δὲ αὐτούς ἔσυρον Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας,
not having found but them they were dragging Jason and certain brothers to the city's rulers⁹,
βοῶντες ὅτι Οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν,
shouting that The the world having turned upside down these also here are present,

⁷ οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος
whom has received Jason; and these all in opposition to the decrees of Caesar
πράσσουν, βασιλέα ἕτερον λέγοντες εἶναι Ἰησοῦν.

do act, king another saying to be Jesus.

⁸ ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα,
They troubled and the crowd and the city's rulers hearing these things

⁹ καὶ λαβόντες τὸ ἰκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

and having taken the security from the Jason and the rest set free them.

1 A Lukan word – here & Lk. 8:1.

2 Amphipolis - *city on both sides*, a Macedonian city, a great Roman military station, a distance of 33 Roman miles from Philippi.

3 Apollonia - a city of Macedonia between Amphipolis and Thessalonica, from which it was distant about 36 miles.

4 Thessalonica - a large and populous city on the Thermaic bay. It was the capital of one of the four Roman districts of Macedonia, and was ruled by a praetor

5 προσκληρώω, v. allot, assign, be attached to, aorist, passive, indicative, - only here in the NT.

6 In most major MSS.

7 Also in Acts 19:38.

8 ὄχλοποιήσαντες, v. gather together a crowd, aorist, active, participle, - only here in the NT.

9 Here & v. 8.

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Beroea

¹⁰ Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σιλᾶν
The and brothers immediately through night sent forth the both Paul and the Silas
εἰς Βέροϊαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν.
into Beroea¹⁰, who having arrived into the synagogue of the Jews went.

¹¹ οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον μετὰ
These and were more open minded of the in Thessalonica, who received the word with
πάσης προθυμίας [τὸ] καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.
all readiness of mind [the] daily examining the Scriptures if were¹¹ these things so.

¹² πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν
Many indeed therefore out of them believed, and the Greek women
τῶν εὐσημώνων καὶ ἀνδρῶν οὐκ ὀλίγοι.
the of good standing and of men not a few.

¹³ Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ βεροίᾳ κατηγγέλη
When but knew the from the Thessalonica Jews that also in the Beroea was preached
ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ ἦλθον κάκεῖ σαλεύοντες καὶ
by the Paul the word of the of God they came also there shaking up and
ταράσσοντες τοὺς ὄχλους.
troubling the crowds.

¹⁴ εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ἕως ἐπὶ τὴν
Immediately and then the Paul sent away the brothers to go on as far as to the
θάλασσαν• ὑπέμειναν τε ὁ τε Σιλᾶς καὶ ὁ Τιμόθεος ἐκεῖ.
sea ; were abiding and the both Silas and the Timothy there.

¹⁵ οἱ δὲ καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν
The and conducting the Paul brought as far as Athens, and having received a command
πρὸς τὸν Σιλᾶν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν ἐξήεσαν.
unto the Silas and the Timothy that as quickly they should come unto him they departed.

Athens

¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ
In and the Athens waiting for them the Paul, was provoked¹² the spirit of him
ἐν αὐτῷ θεωροῦντος κατείδωλον οὖσαν τὴν πόλιν.
in him seeing full of idols¹³ being the city.

¹⁷ διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ
He was preaching indeed therefore in the synagogue to the Jews and to the worshipping and
ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.
in the market-place every day unto the chancing to be there.¹⁴

10 Berea - a city of Macedonia It is now called Verria.

11 Present, active, optative.

12 Also in 1 Cor. 13:5

13 κατείδωλον, adj., full of idols, - only here in the

14 παρατυγχάνοντας, v. by chance present, meet by chance, present, active, participle, - only here in the NT.

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¹⁸ τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοϊκῶν φιλοσόφων συνέβαλλον αὐτῷ,
Certain and also of the Epicurean¹⁵ and Stoic¹⁶ philosophers were conversing with him,
καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δὲ Ζένων
and certain were saying; What may wish the chatter¹⁷ this one to say? The and; Of strange
δαιμονίων δοκεῖ καταγγελεύς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν
demons he seems a proclaimer¹⁸ to be; because the Jesus and the resurrection
εὐηγγελίζετο.
he was preaching.

Paul in the Areopagus

¹⁹ ἐπιλαβόμενοι δὲ αὐτοῦ ἐπὶ τὸν Ἄρειον Πάγον ἤγαγον λέγοντες· Δυνάμεθα τίς
Having taken hold and of him to the Areopagus¹⁹ they led, saying; Can we what
γινῶναι ἢ καινὴ αὕτη [ἢ] ὑπὸ σοῦ λαλουμένη διδασχῆ;
to know the new this [the]²⁰ by you speaking teaching?

²⁰ ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι
Surprising things for certain you bring into the hearing of us; we are disposed therefore to know
τίνα θέλει ταῦτα εἶναι.
what wishes these things to be.

²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἠκαίρουν
Athenians and all also the being there²¹ strangers for nothing different were spending time
ἢ λέγειν τι ἢ ἀκούειν τι καινότερον.
either to say something or to hear something newer.

²² Σταθεὶς δὲ Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη· Ἄνδρες Ἀθηναῖοι,
Having been stood and Paul in midst of the Areopagus said; Men Athenians,
κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.
through all things as reverencing gods²² you I perceive.

²³ διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὔρον καὶ
Passing by for and considering well²³ the objects of worship²⁴ of you I found also
βωμὸν ἐν ᾧ ἐπεγέγραπτο· Ἄγνωστω θεῷ. ὃ οὖν ἀγνοοῦντες

15 Epicureans - followers of Epicurus (who died at Athens B.C. 270), or adherents of the Epicurean philosophy. This philosophy was a system of atheism, and taught men to seek as their highest aim a pleasant and smooth life. They have been called the "Sadducees" of Greek paganism. They appear to have been greatly esteemed at Athens.

16 Stoics - a sect of Greek philosophers at Athens, so called from the Greek word stoa i.e., a "porch" or "portico," where they have been called "the Pharisees of Greek paganism." The founder of the Stoics was Zeno, who flourished about B.C. 300. He taught his disciples that a man's happiness consisted in bringing himself into harmony with the course of the universe. They were trained to bear evils with indifference, and so to be independent of externals. Materialism, pantheism, fatalism, and pride were the leading features of this philosophy.

17 σπερμολόγος, adj., - lit - picking up seeds - the rook in Aristophanes - fig. one who picks up scraps of information, a babblers, chatterer, a picker up of rubbish in the market place, - only here in NT.

18 καταγγελεύς, n.m. announcer, proclaimer, - only here in the NT.

19 Areopagus - 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.

20 In most of the best MSS.

21 Also in Acts 2:10.

22 δεισιδαιμονεστέρους, adj., reverencing gods, too superstitious, - only here in the NT.

23 Also in Heb. 13:7.

24 Also in 2 Thess. 2:4.

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an altar²⁵ in which had been inscribed; **To an Unknown God.** Which therefore knowing not
εὔσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν.
you worship,²⁶ this One I announce to you.

²⁴ ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς
The God the having made the world and all the things in it, this One of heaven and earth
ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ,
being Lord not in hand-made shrines dwells,

²⁵ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενος τινος, αὐτὸς διδούς πᾶσιν
nor by hands of humans is served needing²⁷ anything, Same giving to all
ζωὴν καὶ πνοὴν καὶ τὰ πάντα·
life and breath²⁸ and the all things;

²⁶ ἐποίησεν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς,
He made and of one every nation of men to dwell upon all face of the earth,

ὀρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,
having determined having been beforehand²⁹ times and the bounds³⁰ of the dwellings of them,
²⁷ ζητεῖν τὸν θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὔροιεν, καὶ γε οὐ
to seek the God, if therefore then they might seek after³¹ him and might find,³² also then not
μακρὰν ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα.
afar off from one each of us being.

²⁸ ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν, ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν
In Him for we live and move and are, as also certain of the among you poets
εἰρήκασιν·
have said;

Τοῦ γὰρ καὶ γένος ἐσμέν.

Of the (Him) for also offspring we are.³³

²⁹ γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν χρυσοῦ ἢ ἀργύρου ἢ λίθου,
Offspring therefore being of the of God not we ought to think to gold or to silver or to stone,
χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.
an imprinted mark of art and of imagination of human, the divine nature to be like.

³⁰ τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν
The indeed therefore times of the ignorance having overlooked³⁴ the God, the now
ἀπαγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν,
he declares to the people all in all places to repent,

³¹ καθότι ἔστησεν ἡμέραν ἐν ἣ ἔμελλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ,
because he set a day in which he is about to judge the world in righteousness,
ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας
by a man whom he appointed, an assurance having rendered to all having raised up

25 βωμὸν, n.m. a raised place used for ceremonies, an altar, - only here in the NT.

26 Also in 1 Tim. 5:4.

27 προσδεόμενος, v. need, having need, present, mid. or pas. dep., participle, - only here in the NT.

28 Also in Acts 2:2.

29 προστεταγμένους, v. place beforehand, appoint beforehand, perfect, passive, participle, only here in the NT.

30 ὁροθεσίας, n.f., boundary, definite limit, - only here in the NT.

31 Aorist, active, optative.

32 2nd aorist, active, optative.

33 Aratus, 'Phaenomena 5', Cleanthes 'Hymn to Zeus' – see end note.

34 ὑπεριδὼν, v., overlook, pay no attention to, aorist active, participle, - only here in the NT.

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αὐτὸν ἐκ νεκρῶν.

him out of dead.

³² Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν·
Having heard and a resurrection of dead, the indeed were scoffing,³⁵ the but said;

Ἀκουσόμεθα σου περὶ τούτου καὶ πάλιν.

We will hear you concerning this also again.

³³ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

Even so the Paul departed out of midst of them.

³⁴ τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος

Certain but men were keeping company with him believed, among whom also Dionysius

[ὁ] Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.

[the] Areopagite and a woman by name Damaris and others with them.

As Some of Your Own Poets Have Said

Cleanthes and Aratus

Paul refers to the above Stoic Philosophers – the Stoic school in Tarsus was founded by Athenadorus in the late 1st century BC and became dominant in the governance of that city. Stoicism would, therefore, have been familiar to Paul and some of his lists of 'dos' and 'don'ts' show stoic influence. Cleanthes was the successor to Zeno – the founder of Stoicism and was teaching in the mid 4th century BC in Athens. Cleanthes thought that God brought order out of chaos and could bring good out of evil.

Cleanthes' Hymn to Zeus

Most glorious of the Immortals, many named, Almighty forever.

Zeus, ruler of Nature, that governest all things with law.

Hail! for lawful it is that all mortals should address Thee.

For we are Thy offspring, taking the image only of Thy voice,

as many mortal things as live and move upon the earth.

Therefore I will hymn Thee, and sing Thy might forever.

For Thee doth all this universe that circles round the earth obey, moving

whithersoever Thou leadest, and is gladly swayed by Thee.

Such a minister hast Thou in Thine invincible hands;

-the two-edged blazing, imperishable thunderbolt.

For under its stroke all Nature shuddereth, and by it thou guidest aright the Universal Reason, that
roams throughout all things, mingling itself with the greater and the lesser lights, till it have grown

so great, and become supreme king over all.

Nor is aught done on the earth without Thee, O God,

nor in the divine sphere of the heavens, not in the sea,

Save the works that evil men do in their folly -

Yea, but Thou knowest even to find a place for the superfluous things, and to order that which is
disorderly, and things not dear to men are dear to Thee.

Thus dost Thou harmonize into One all good and evil things, that there should be one

35 Also in Acts 2:13.

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everlasting Reason of them all.
And this the evil among mortal men avoid and heed not;
wretched ever desiring to possess the good, yet they nei'er see nor hear the universal law of God,
which obeying with all their heart, their life would be well.
But they rush graceless each to his aim,
Some cherish lust for fame, the nurse of evil strife,
Some bent on monstrous gain,
Some turned to folly and the sweet works of the flesh,
Hastening, indeed, to bring the very contrary of these things to pass.
But Thou, O Zeus, the All-giver, Dweller in the darkness of cloud,
Lord of thunder, save Thou men from their unhappy folly,
Which do Thou, O Father, scatter from their souls; and give them discover the wisdom,
in whose assurance Thou governest all things with justice;
So that being honoured, they may pay Thee honour,
Hymning Thy works continually, as it beseems a mortal man.
Since there can be no greater glory for men of Gods than this,
Duly to praise forever the Universal Law.

Translated by.....T.W. Rolleston

ARATUS OF SOLI was a Greek poet who flourished in Macedonia in the early C3rd BC. His only surviving work is the Phaenomena, a book describing the constellations and weather signs.

**ARATUS, PHAENOMENA
TRANSLATED BY G. R. MAIR**

[1] From Zeus let us begin; him do we mortals never leave unnamed; full of Zeus are all the streets and all the market-places of men; full is the sea and the havens thereof; always we all have need of Zeus. **For we are also his offspring;** and he in his kindness unto men giveth favourable signs and wakeneth the people to work, reminding them of livelihood. He tells what time the soil is best for the labour of the ox and for the mattock, and what time the seasons are favourable both for the planting of trees and for casting all manner of seeds. For himself it was who set the signs in heaven, and marked out the constellations, and for the year devised what stars chiefly should give to men right signs of the seasons, to the end that all things might grow unfailingly. Wherefore him do men ever worship first and last. Hail, O Father, mighty marvel, mighty blessing unto men. Hail to thee and to the Elder Race! Hail, ye Muses, right kindly, every one! But for me, too, in answer to my prayer direct all my lay, even as is meet, to tell the stars.

J.B. Lightfoot – that great scholar bishop of Durham said of Stoicism:-
“*Stoicism was the only philosophy which could even pretend to rival Christianity in the early ages of the Church.*”