

Easter 2009, Paul on Mars Hill, Acts 17 :15-34

1A Translation: 15 Now those who were bringing Paul, led him as far as Athens; and after receiving a command for Silas and Timothy, that they might come quickly to him, they left. 16 Now while Paul was waiting for them in Athens, his spirit was provoked in him, beholding that the city was perpetually defiled by idols. 17 Therefore on the one hand he was reasoning in the synagogue with Jews and worshippers, and in the marketplace each day with those who happened by, 18 and on the other hand some of the Epicurean and Stoic philosophers engaged him. And some were saying, "What does this gossip wish to say?" And others, "He seems to be a herald of foreign gods." Because He announced Jesus and the resurrection. 19 Then they seized him, and leading him up to the Areopagus saying, "Can we know, What is this new doctrine by which you speak? 20 For you are introducing some strange things to our ears; therefore we want to know, what do you want these things to be? 21 Now all Athenians and those foreigners saying they have no other opportunity, than to speak or to listen to some newer thing. 22 Now Paul after standing up in the midst of the Areopagus said, "Athenian men, I have beheld that in every way you are most worshipful. 23 For as I was passing through and examining your objects of worship, I found even an altar on which was inscribed, To an Unknown God. Therefore whom you worship unknowingly, I myself announce this one to you. 24 The God who made the world and all things in it, This One, since He is Lord of heaven and earth, dwells in a temple not hand-made. 25 Nor is He cared for by human hands, needing anything, since He Himself gives life to all and breath each one; 26 And He made from one blood every nation of men, to dwell upon all the face of the earth, setting prescribed times and the boundaries of their habitation, 27 to seek the Lord, if they would indeed grope after and find Him, even though he is not far from each of us. 28 For we live in Him and we move and we exist; as also someone of your poets has said, "For also we are offspring of this one." 29 Therefore being offspring of God, we ought not to think gold or silver or stone in an image of art and human imagination, to be the divine likeness. 30 Therefore these times of ignorance God disdains, these He now instructs everyone everywhere to repent; 31 Because He has appointed a day, on which He is about to judge the human race by means of righteousness, by the Man whom He ordained, having granted proof to all, raising Him from the dead." 32 Now after hearing of the resurrection from death, some were really sneering, while others were saying, "We will hear you again concerning these things. 33 And so Paul left from their midst. 34 Now some of the men who were gathered to him, believed. Among whom also were Dionysius of Areopagus, and a woman by the name of Damaris, and others together with them.

2A Outline:

1B Setting: circumstances of arrival in Athens, 15:

1C Now those who were bringing Paul, led him as far as Athens; and after receiving a command for Silas and Timothy, that they might come quickly to him, they left.

2C Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, ἐξήεσαν

3C Hoi de kathistontes ton Paulon, egagon auton hoes Athenon; kai labontes entolenn pros ton Silan kai Timotheon, hina hos tachista elthosin

2B Motivation, 16:

1C Now while Paul was waiting for them in Athens, his spirit was provoked in him, beholding that the city was perpetually defiled by idols.

2C Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον οὔσαν τὴν πόλιν

3C En de tais Athenais ekdechomenou autous tou Paulou, paroxuneto to pneuma autou en auto, theorounti kateidolon ousan ten polin

3B Strategy & Action, 17:

1C Therefore on the one hand he was reasoning in the synagogue with Jews and worshippers, and in the marketplace each day with those who happened by,

2C Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας

3C Delegeto men oun en te sunagoge tois loudaiois kai tois sebomenois, kai en te agroa kata pasan hemeran pros tous paratugchanontas

4B ***Reaction, 18:

1C and on the other hand some of the Epicurean and Stoic philosophers engaged him. And some were saying, "What does this gossip wish to say?" And others, "He seems to be a herald of foreign gods." Because He announced Jesus and the resurrection.

2C Τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ τῶν Στοϊκῶν φιλοσόφων συνέβαλλον αὐτῷ. Καὶ τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο.

3C Tines de kai ton Epikoureion kai ton Stoikon philosophon suneballon auto. Kai tines elegon, Ti an theloi ho spermologos houtos legein? Hoi de, Xenon daimonion dokei kataggeleus einai; hoti ton Iesoun kai ten anastasin eueggelizeto

5B Compulsion, 19:

1C Then they seized him, and leading him up to the Areopagus saying, "Can we know, What is this new doctrine by which you speak?"

2C Ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες, Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχὴ;

3C Epilabomenoi te autou, epi ton Areion pagon egagon legontes, Dunametha gnonai, tis he kaine aute he hupo sou laloumeno **didache**

6B Explanation, 20:

1C For you are introducing some strange things to our ears; therefore we want to know, what do you want these things to be?

2C Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι, τί ἂν θέλοι ταῦτα εἶναι

3C **Xenizonta** gar tina **eisphereis** eis tas akoas hemon; boulometha oun gnonai, ti an theloi tauta einai

7B Lucan Exposition, 21:

1C Now all Athenians and those foreigners saying they have no other opportunity, than to speak or to listen to some newer thing.

2C Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.

3C Athenaiοi de pantes kai hoi epidemountes xenoi eis ouden heteron **eukairoun**, e legein ti kai akouein **kainoteron**

8B Observation 22:

1C Now Paul after standing up in the midst of the Areopagus said, "Athenian men, I have beheld that in every way you are most worshipful.

2C Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

3C Statheis de ho Paulos en meso tou Areiou pagou ephe, Andres Athenaiοi, **kata panta** hos **deisidaimonesterous** humas **theo**

9B Evidence & transition, 23:

1C For as I was passing through and examining your objects of worship, I found even an altar on which was inscribed, To an Unknown God. Therefore whom you worship unknowingly, I myself announce this one to you.

2C Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὔρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἄγνωστω θεῷ. Ὅν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.

3C Dierchomenos gar kai **anatheoron** ta **sebasmata** humon, heuron kai bomon en ho epegegrapto, **Agnosto Theo**. Hon oun agnoountes eusebeite, touton **ego** kataggello humin

10B Declarations, vv.24-28:

1C First Declaration, Creation, 24:

1D The God who made the world and all things in it, This One, since He is Lord of heaven and earth, dwells in a temple not hand-made.

2D Ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος, οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ,

3D Ho Theos ho poiesas ton kosmon kai panta ta en auto, houtos, ouranou kai ges kurios huparchon, ouk en cheiropoiotois naois katoikei.

2C Second Declaration, Aseity, 25:

1D Nor is He cared for by human hands, needing anything, since He Himself gives life to all and breath each one;

2D οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσιν ζωὴν καὶ πνοὴν κατὰ πάντα.

3D oude hupo cheiron anthronon therapeuetai, prosdeomenos tinos, autos didous pasin zoen kai pnoen kata panta.

3C Third Declaration, History with a Purpose, vv.26-27:

1D The history of nations, 26:

1E And He made from one blood every nation of men, to dwell upon all the face of the earth, setting prescribed times and the boundaries of their habitation,

2E ἐποίησέν τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν.

3E epoiesen te ex henos haimatos pan ethnos anthronon, katoikein epi pan to prosopon tes ges, horisas prostetagenous kairous kai tas horothesias tes katoikias auton.

2D The purpose of history, 27:

1E to seek the Lord, if they would indeed grope after and find Him, even though he is not far from each of us.

2E ζητεῖν τὸν κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὔροιεν, καί γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα.

3E Zetein ton kurion, ei ara ge pselapheseian auton kai heuroien, kai ge ou makran apo henos hekastou hemon uparchonta.

4C Explanation & Transition, 28:

1D For we live in Him and we move and we exist; as also someone of your poets has said, "For also we are offspring of this one."

2D Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν· ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν.

3D En auto gar zomen kai kinoumetha kai esmen; hos kai tines ton kath' humas poieton eirekasin, Tou gar kai genos esmen.

4D The quote is from Aratus' *Phainomena*: "Let us begin with Zeus, whom we mortals never leave unspoken. For every street, every market-place is full of Zeus."

Even the sea and the harbour are full of this deity. Everywhere everyone is indebted to Zeus. For we are indeed his offspring..."

5D Aratus was a lesser-known commentator on weather, astronomy, and the gods from the 4th century B.C. That Paul shows quotable familiarity with Aratus is a significant disclosure of how widely and deeply he read.

6D The poem is about Zeus, and Paul here associates the Creator-God of the universe with Zeus.

11B Conclusion, 29:

1C Therefore being offspring of God, we ought not to think gold or silver or stone in an image of art and human imagination, to be the divine likeness.

2C Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῶ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.

3C Genos oun huparchontes tou theou, **ouk opheilomen** nomizein chruso e arguro e litho, **charagmati technes** kai **enthumeseos anthropou**, to theion einai homoin.

12B Call, 30:

1C Therefore these times of ignorance God disdains, these He now instructs everyone everywhere to repent;

2C Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσιν πανταχοῦ μετανοεῖν.

3C Tous men oun chronous tes agnoias huperidon ho Theos, ta nun paraggellei tois anthropois pasin pantachou metanoein

4C God disdains agnostics.

5C He instructs everyone to repent from their ignorance of Him.

13B *Reason: Judgment & Proof, 31:**

1C Because He has appointed a day, on which He is about to judge the human race by means of righteousness, by the Man whom He ordained, having granted proof to all, raising Him from the dead."

2C διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισεν, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

3C Dioti estesen hemeran, en he **mellei krinein** ten oikoumenen en dikaiosune, **en andri ho horisen**, **pistin paraschon** pasin, anastesas auton ek nekron.

14B Reaction, 32:

1C Now after hearing of the resurrection from death, some were really sneering, while others were saying, "We will hear you again concerning these things.

2C Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου.

3C Akousantes de anastasin nekron, hoi men **echleuazon**; hoi de eipon, Akousometha sou palin peri toutou.

4C Notice that no one believes right at that time.

15B Departure, 33:

1C And so Paul left from their midst.

2C Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

3C Kai houtos ho Paulos exelthen ek mesou auton

16B Everlasting Results, 34:

1C Now some of the men who were gathered to him, believed. Among whom also were Dionysius of Areopagus, and a woman by the name of Damaris, and others together with them.

2C Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

3C Tines de Andres kollethentes auto, episteusan; en hois kai Dionusios ho Areopagites, kai gunē onomati Damaris, kai heteroi sun autois.

3A Summary and Conclusion:

1B Paul goes out looking, and opportunity finds him. The opportunity was created by his teaching of Jesus and the resurrection.

2B He seizes on a very clever way to introduce the Gospel to these men.

3B The Athenians were very taken by the idea that the gods depended on men to serve them. Paul was going to show them a God that surely they did not know.

4B He starts with their “unknown god” and introduces them to the God of the universe.

5B Then Paul declares this God with a series of propositions:

1C This unknown God is the creator of the universe.

2C He does not need man, but man very much needs Him.

3C He is the author of human history, and He sets the purpose for it: to bring men to know their need for a Savior.

4C No idol or image can possibly represent the divine image and essence.

6B And finally he calls on the Athenians to repent, because of the imminent judgment, the proof of which is the resurrection of Jesus Christ.

7B Although no one believed on that occasion, Paul’s oration brought conviction to several who later believed.

8B John 5:19-30 19 Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. 20 For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. 21 For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will. 22 For the Father judges no one, but has committed all judgment to the Son, 23 that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. 24 “Most

assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. 25 Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. 26 For as the Father has life in Himself, so He has granted the Son to have life in Himself, 27 and has given Him authority to execute judgment also, because He is the Son of Man. 28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice 29 and come forth— those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. 30 I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.