



God Commands Everyone, Everywhere to Repent!

Acts 17:1-34

(Lesson #24)



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13-point outline of Chapter 17:1-34:

- 1) Chapter 17 picks up with the missionary team leaving Philippi and traveling through Amphipolis and Apollonia and arriving at Thessalonica where Paul taught in the synagogue and likely on the streets, teaching to Jews first then to Gentiles (17:1-4).
- 2) Like in other cities the Jews became jealous seeing the Gentiles fleeing to Christ for salvation and formed a mob and set the city in an uproar (17:5a).
- 3) The mob stormed Jason's house where Paul and company were staying, but they were not there, so they dragged Jason and some of the brothers before the city authorities and leveled multiple charges against them (17:5b-7).
- 4) The city authorities were disturbed but took money from Jason as a pledge (17:8-9).
- 5) The brothers in Thessalonica immediately sent Paul and Silas away, who traveled to Berea (17:10a).
- 6) Upon their arrival in Berea, Paul and Silas proceeded to a Jewish synagogue and began proclaiming that Jesus was the Christ (17:10b).
- 7) Luke tells us that the Jews in Berea were more noble than those in Thessalonica, in that they listened to what Paul and Silas were teaching and then searched the scriptures to see if the things were true and Luke records that many believed their message (17:11-12).
- 8) When some of the unbelieving Jews from Thessalonica heard that Bereans were believing in Jesus they went to Berea and stirred up the crowds, then the brothers sent Paul to Athens (17:13-15).
- 9) In Athens Paul reasoned with the Jews in the synagogue and the Gentiles in the marketplace (17:16-17).
- 10) Some of the Epicurean and Stoic philosophers took Paul to the Areopagus to hear his teaching (17:18-21).
- 11) At the Areopagus Paul delivered a message highlighting how the true and living God was the creator and sustainer of all things and how we are made in God's image which should dictate how we see God (17:22-29).
- 12) He then called them to repent, because God would judge the world by the man whom He raised from the dead (17:30-31).
- 13) When Paul got to the resurrection of Jesus, this caused many to mock his message and others to push it off and say we will hear this again some other time, but once again, there were people who believed, who placed faith in Jesus (17:32-34).

17:1 - Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

They passed through Amphipolis and Apollonia, and they come to Thessalonica.

Again, we see Paul is traveling on the Egnation way. Amphipolis like Philippi is on the Egnation Way and is about 32 miles from Philippi. Next Paul and associates traveled through Apollonia, which is also on the Egnation way and is about 32 miles from Amphipolis.

Just to point it out, once again Luke is saying **they**, reminding us that he is **no longer with the team**, he remained in Philippi. Also, it does not appear that they taught in Amphipolis or Apollonia, but only passed through those cities.

Then they arrived at Thessalonica, which is also on the Egnation Way, and roughly 100 miles from Philippi and 37 miles from Apollonia. This was likely a **three day journey** and the cities mentioned may be where they **stopped each evening**.

Thessalonica was the capital of this province and a major city. History tells us that at this point in time it had an estimated population of 200,000. Luke tells us that there was a synagogue to the Jews.

Vs 2-3 - And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, ³ explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, “This Jesus, whom I proclaim to you, is the Christ.”

Here Luke tell us plainly that Paul went in, as it was his custom, to the synagogue. We have seen this model over and over, to the Jew first and then to the Gentile.

Next, Luke tells us that his ministry focused on the Jews lasted three weeks or three Sabbath days (Saturdays). On those Sabbath days, Paul went to the synagogue and Paul **reasoned with them from the scriptures**.

For three Sabbaths Paul went to the synagogue, and he **reasoned from the scriptures**. The Greek word translated reasoned **διαλέγομαι (dialegomai)** means to **converse**, to **discuss**, to **dispute**, to **reason**, to **teach**.

This word is the root for our English word **dialogue**. This discussion likely included questions and answers.

THOUGHT: What Paul did was likely very much like what we do here in Sunday School. Paul taught from the scriptures (at that time only the Old Testament). Here we learn from the Scriptures (both Testaments)!

In the ESV the words explaining (that word literally means opening, the scriptures) and proving (persuading), brings the idea of careful teaching where Paul is opening the scriptures and explaining and providing Biblical evidence.

So as we consider these three Greek words:

- First there was dialogue.
- Second, there was explaining or opening of the Scriptures.
- Third, there was persuading of what the Scriptures are teaching.

Paul for three Sabbaths taught, preached, spoke and reasoned where he opened the Scriptures and explained **three major points that he was explaining and persuading (Vs 3):**

- 1) It was **necessary and even predicted** in the Scriptures that the **Messiah would suffer**. (Ps 22, Is 53, Zec 12:10; 13:7)
- 2) It was **necessary and even predicted** in the Scriptures that the **Messiah would rise from the grave**. (Ps 16:8-11; Is 53:10-11; Jon 1:17-2:2).
- 3) He taught and preached **thirdly**, that **Jesus of Nazareth was the Christ**, the Greek word is **Χριστός (Christos)**, literally the **anointed one**, He was the **Messiah**.

Vs 4 - And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women.

Luke records that some of these Jews and Jewish proselytes, some of those who were in attendance over the three Sabbath days that Paul taught, some of them were persuaded by Paul's presentations and his scriptural evidence, and they believed on Jesus, and they joined Paul and Silas.

As did a **“great many”** of the **“devout Greeks”**, believed. These are likely Greeks who had an interest in the teaching of Yahweh but had not yet submitted to circumcision or the Mosaic law. Scholars tell us these people were referred to as “God fearers.”

And the Luke tells us and **“not a few”** again **code from many** leading women. These were like **wealthy women** who at least were loosely connected with Judaism.

Now as we read verse 5 and following it seems that Paul and company were only in Thessalonica for three weeks. But Paul's writings to the churches in Philipp and Thessalonica provide more details (Phil 4:15-16; I Thes 2:9; I Thes 1:5-9)

Vs 5 - But the Jews were jealous, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd.

Again, this likely happened **over some time**. Luke is simply capturing the **major themes** of what happened in Thessalonica. So, there is likely a gap between **the success in Thessalonica** and the **opposition**.

As the Jews saw **many of the Greeks** coming to faith in the Jewish Messiah, as the Jews in Thessalonica saw many leading women come to faith in Jesus, **they became jealous** (pause), **we have seen this before!**

We saw it in **Antioch of Pisidia** (Acts 13:45, 50), we saw it at **Iconium** (Acts 14:2, 5), and then at **Lystra** (Acts 14:19).

Here once again, we see the animosity, the Jews **hatred of Gentiles** and the **jealousy** that wells up within them when they see Gentiles fleeing to the Jewish Messiah. This brings about jealousy, a horrible, horrible sin that can cause us to do things contrary to our best interest and we read that because of their jealousy, they:

Took some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd.

Then they took **worthless men** that they likely could **purchase** and formed a **fake, paid for, mob** (wow does this sound familiar)? See it did not start with George Soros, and with **this fake mob** they set the **city in an uproar**.

Have you seen **fake mobs**, purchased performers set a city in an uproar?

Then they **attacked the house of Jason**, where Paul, Silas, and Timothy were staying. This was likely their base of operation in Thessalonica.

Their goal was to bring these three missionaries out and hand them over to the crowd. It seems their goal was to at a **minimum beat** them, if not **stone them**. **They have purchased fake protestors** and set the **city in a rage!**

Vs 6-7 - And when they could not find them, they dragged Jason and some of the brothers before the city authorities, shouting, "These men who have turned the world upside down have come here also, 7 - and Jason has received them, and they are all acting against the decrees of Caesar, saying that there is another king, Jesus."

The missionaries were not there when the crowd stormed Jason's house and they were not able to locate them, they were not able to bring the missionaries out to the crowd. Instead, they dragged Jason and some of the brothers, some of the fellow believers out before the city authorities.

SO YOU KNOW: The word translated **city authorities** is the Greek word **πολιτάρχης (politarches)**. It was a Macedonian title found in Greek inscriptions from the third century BC to the second century AD. It was used only of municipal magistrates in Macedonian cities.

This Greek word is only used here and in verse 8 in the entire New Testament.

Now they do not have the missionaries, but they have Jason and other converts and they level four charges:

- 1) These men have turned the world upside down with their teaching.
 - a. Truth is, the only thing that turns the world right side up is the gospel, but to the lost, it no doubt appears to be turning the world upside down!
- 2) They have come here with their teaching.

- 3) Jason has received them.
- 4) They are all acting against the decrees of Ceasar, namely by saying that there is **another King** whose name is Jesus. Thus, charge number four is the most serious, for it is the **charge of treason!**

In my summation, the **first three charges are true**. The gospel is going forth with great power and it is turning the Roman world upside down!

APPLICATION: Wouldn't it be great if First Baptist Fernandina Beach had the reputation that through what was taught and lived out there, the people were turning the world upside down!

But this **fourth charge** is not the **full truth!** It is a carefully crafted partial truth; thus it is a lie. I have no doubt Paul and Silas were teaching that Jesus is King and calls all men to repent and place faith in Him to be saved, to be justified by God. But Jesus is not a competing King against Rome. He is not that kind of King. He is a King that is calling all men to turn from their sins and follow Him.

This same King Jesus calls people to **submit to governing authorities**, to **pray for those who are in authority**. This same Jesus **never** called his followers to **attempt to overthrow their earthly government**. Quite the opposite, **He called his followers to be good citizens**.

This was a half-truth, being proclaimed by a fake mob. I think we call this today **astroturfing**.

Definition: *Astroturfing is an orchestrated grassroots movement involving paying others to promote your products, being dishonest about your connections with affiliates and sponsors, and misrepresenting the actual facts.*

Vs 8 - And the people and the city authorities were disturbed when they heard these things. ⁹ And when they had taken money as security from Jason and the rest, they let them go.

Sure, **they were disturbed** (troubled or agitated)! **Going against Ceasar and the Roman empire was very dangerous**. So, the citizens who are being swept up in this **astroturfing** are disturbed.

But it is more than that, just the average citizen. Equally we see that the city authorities, when they heard about these things were disturbed.

Of course they were, they are the ones who will be held accountable for such an outbreak in their city. The **politarchs** could be charged with **complicity to treason** if they let this continue!

We understand why they are disturbed. Then, the city authorities receive money as security from Jason and the brothers against any further riots or civil unrest and they let them go.

Let's be honest, these city authorities likely did not care what people believed (they believed in a thousand gods, what is one more), they wanted to ensure the peace, which ensured their future lives and future employment.

This was likely a bond or a pledge from Jason that Paul and Silas would cause no additional uproars and possibly that they would leave the city.

Vs 10 - The brothers immediately sent Paul and Silas away by night to Berea, and when they arrived they went into the Jewish synagogue.

This **astrourfing** and the associated outbreak of what was going to quickly turn into persecution or imprisonment for the disciples caused the brothers there in Thessalonica to send Paul and Silas (and we can assume Timothy) away by night to Berea. Berea is about **60 miles southwest** of Thessalonica and it **too is located** on the Egnation Way.

As Paul's custom was, upon their arrival in Berea, they went into a **Jewish synagogue**.

We can be sure that Paul began to preach and to teach that Jesus of Nazareth was the promised Messiah, and His murder and resurrection from the dead were predicted in various prophecies and it is through him that men and women can be forgiven of their sins and be justified before a holy God!

Vs 11 - Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

These Jews were **different**, they were **more noble** than those in Thessalonica. What made them more noble? Great question:

- 1) They **received what Paul was teaching** (the word) with **eagerness** (the good news of the Messiah).
- 2) But then they **examined the scriptures daily**, to see if the things Paul was teaching were in line with the Scriptures.

The word translated "**examined**" means to "**investigate**" or to "**sift up and down**" it brings with it the idea of **carefully researching**, of **carefully reviewing** of **carefully investigating**.

APPLICATION: I pray that First Baptist in **general** and the **Truth Seekers** in **particular** would be a noble bunch!

I pray that you will not simply hear what I say, but you will **search the scriptures daily**, I pray that you will examine the Scriptures to see if what I am saying is true. But it is not just me, as you hear any **pastor, preacher, elder, or teacher**, you would **submit their teaching to the Scriptures**.

Vs 12 - Many of them therefore believed, with not a few Greek women of high standing as well as men.

Having **received the Word** and then **searched the Scriptures** to see if the things that Paul was teaching, we are then told that "**therefore**" based on their searching of the Scriptures to verify what Paul was saying was true, therefore many of those Jews and Jewish proselytes in Berea, believed!

Equally, "**not a few**" code for many, Greek women believed, and **high standing men as well**. The gospel had come to Berea and **many believed!**

Vs 13 - But when the Jews from Thessalonica learned that the word of God was proclaimed by Paul at Berea also, they came there too, agitating and stirring up the crowds.

So word gets back to **Thessalonica** (tweet, Face Book post, text message, email, having fun) that many are coming to faith in Jesus as the promised Messiah in Berea, so Jews from Thessalonica, those who had rejected Paul's message because of jealousy, those who had been involved in hiring false protesters (**by the way, did you know that George Soros is Jewish**)? Sorry, I will let this go.

But word got back to Thessalonica that the word of God was being proclaimed in Berea, by Paul.

Some of them, maybe many of them traveled from Thessalonica to Berea (over fifty miles), and came and "**agitated**", the Greek word means to **stir**, to **shake violently**, to **cast down one state of mind from happiness or security**. These Jews came and agitated or stirred the up the **crowds in Berea**.

Vs 14 - Then the brothers immediately sent Paul off on his way to the sea, but Silas and Timothy remained there.

Now by the way, just a thought exercise Paul has been ran out of at **least five cities so far!** This event necessitated getting Paul out of Berea.

Then the brothers in Berea, those who had placed faith in Jesus Christ sent Paul off **on his way to the sea**. So, they put Paul on a ship, likely sensing that the hostility was principally directed at Paul, they sent him off.

But Silas and Timothy remained in Berea, likely continuing to **preach and to teach about Jesus**.

What you should see is everywhere the gospel going, **persecution follows**. Equally, you should see, in the first century, this **persecution was principally being driven by Jews who rejected that Jesus was the Christ**.

Vs 15 - Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed.

They slipped Paul off to Athens by ship. **Now we do not know how long it took for Paul to get to Athens**. But we do know that upon his arrival, Paul gave word to those who carried him to Athens, in fact a command to Silas and Timothy, to come as soon as possible and meet up with him in Athens.

OK, let's pause and map this out:

- 1) **Luke** is in Philippi.
- 2) **Silas and Timothy** are in Thessalonica.
- 3) **Paul** is in Athens.

Why in the world would Paul divide his small team? Once again, we see that Paul cared about discipleship as much as he cared about evangelism. So much so that he divided his small team to support ministering to believers.

Also, Paul did not see himself as a one man show. He saw himself as part of a team (Luke, Silas, and Timothy)!

I this point I will tell you what will unfold in the coming weeks. Paul will minister in Athens. He will then travel alone to Corinth (Acts 18:1).

SO YOU KNOW: It was there in Corinth that Paul wrote I and II Thessalonians. Also, Silas and Timothy would rejoin Paul in Corinth (Acts 18:5). We will see this all play out soon enough!

Vs 16 - Now while Paul was waiting for them at Athens, his spirit was provoked within him as he saw that the city was full of idols.

Athens was the intellectual center of the Roman Empire and a city that was filled with idols to every imaginable false god.

Paul is in Athens and he is waiting (the Greek word means to look with expectation). While Paul was waiting for Silas and Timothy, Luke tells us that his spirit was **provoked (stirred or even angered)** within him.

It seems like Paul would have preferred to wait for Silas and Timothy, but the horrible idolatry demanded that he take action.

Vs 17 - So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who happened to be there.

As Paul's custom, he began to reason with the Jews in the local synagogue as well as the "devout persons" and he reasoned in the marketplace every day with those who happened to be there.

It seems in the marketplace he reasoned with whomever came along Jew or Gentile. It seems daily in Athens he was proclaiming that Jesus was the Christ. Paul was preaching wherever he could get an audience.

Vs 18 - Some of the Epicurean and Stoic philosophers also conversed with him. And some said, "What does this babblar wish to say?" Others said, "He seems to be a preacher of foreign divinities"—because he was preaching Jesus and the resurrection.

Here Luke introduces us to two different groups of philosophers. The Epicureans and the Stoics.

Epicureans followed the teaching of a Greek philosopher named Epicurus. He lived from 341-270BC. Epicureanism started as a search for the truth, a search for pure truth, ultimately this search was determined to be hopeless, and the chief end of man was determined to be the pursuit of happiness. Pleasure, not knowledge was the real goal of life. Early on this was the freedom to live a good life

Epicureans believed in gods, but they were really practical atheist who were concerned with the pursuit of happiness. As you might imagine, this overtime devolved and degenerated into **living a life of unbridled sin and sensualism. Although I do not know any Epicureans, what that philosophy taught is alive and well.**

The **Stoics** followed a Greek Philosopher named Zeno, who lived 334-262 BC. The name of the movement came from the place where Zeno taught.

According to Stoics, wisdom lay in being free from intense emotionalism. The highest expression of this life was a kind of disconnected existence from reality, where you were unaffected by emotions, and pursued a life of reason. For the stoic the virtuous life was to be stern and unwavering, able to endure any possible problems.

Philosophers for these two groups conversed with Paul. They had heard Paul preaching and some were saying "what does this babblar wish to say?" Others were saying: **"He seems to be a preacher of foreign divinities."**

Then Luke tells us why they were saying this because **Paul was preaching Jesus and the resurrection.**

This was the message of the early church. Jew, Gentile, Epicurean, Stoic, or whoever. It is the message of the death, burial, and resurrection of **Jesus.**

Vs 19 - And they took him and brought him to the Areopagus, saying, "May we know what this new teaching is that you are presenting? 20 - For you bring some strange things to our ears. We wish to know therefore what these things mean."

These people took Paul to the Areopagus (Mars Hill). They wanted to get a clear understanding of what Paul was teaching. They wanted to fully understand what he was proclaiming.

Their claim was that Paul was bringing some strange things to their ears, and they wanted to know more about what all of this meant. Let's be honest openly declaring that one was risen from the dead was likely a new message, and they wanted to understand what Paul was asserting.

Vs 21 - Now all the Athenians and the foreigners who lived there would spend their time in nothing except telling or hearing something new.

Then Luke provides us with some important details. The Athenians and the foreigners who lived there spent all their time in nothing except telling or hearing something new. Their interest was not so much religious as it was in novel things and new claims.

Vs 22 - So Paul, standing in the midst of the Areopagus, said: "Men of Athens, I perceive that in every way you are very religious. 23 For as I passed along and observed the objects of your worship, I found also an altar with this inscription: 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you.

Then Paul, in the Areopagus, likely surrounded by hundreds of people preached a sermon, much different than the sermons he preached in the synagogues, this sermon was addressed to Greeks, to Gentiles, to those who knew nothing, or at best little, about the Jewish God and even less about the Old Testament.

Here are his opening points:

- 1) I perceive that you are very religious. You are worshipers, you give yourself at least some amount of time to worshipping various gods. In fact, I perceive from what I see, **that you are "very religious."**
** Now religion that is not based on the truth is not only not good, it is ultimately bad and potentially damning to one's soul. So, something being called religious is not necessarily good.
- 2) The reason I have come to this conclusion, is that I passed along I found tons of different gods, and different deities that you worship, it was so plentiful, I even found an altar with an inscription to the **"unknown God."** So here, to cover their bases, the Athenians had set up an altar to the "unknown God." That is how religious, or maybe how superstitious they were.
- 3) What you worship as unknown, is the God I desire to proclaim to you!
Then Paul starts with something they knew, something they understood. He does not quote the Old Testament; in fact you will likely be surprised by what he quotes. But he meets them right where they are to tell them about the one true God.

Vs 24 - The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man,

The Paul provides **14 key points** about God:

- 1) The true and living God is the **God who made everything.**

It should capture your attention that Paul's first point, as he preaches to people who know nothing about Yahweh is that the **true and living God is the creator of all things!**

- 2) The God who **made everything** is also **in charge of everything**. He is Lord of Heaven and earth.

He is not simply the creator of all things, he is the sustainer of all things, he is in charge of all things, He is sovereign over all things, **He is Lord of all things!**

- 3) The **true and living God does not reside in temples** made by hands.

This is **clearly meant** to contrast the false gods of the pantheon. I could picture Paul motioning with his hands as the spoke about God not living in a temple made by human hands.

Vs 25 - nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything.

- 4) The true and living God is **not in need of you serving him** lunch or dinner, in fact he does not “**need**” **anything from man**.
- 5) Rather, **man needs Him**, for He is the one who gives to all mankind, life, breath, and everything. Man is the one who needs God. God is the one who is the provider and sustainer.

Vs 26 - And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place.

- 6) He made **from one man every nation**. This means that Jews and Gentiles, black and white, short and tall, fat and small, all descended from one man who God created.

Of course, Paul is referring to Adam although he does not name him. His point is contrary to the Grecian myths of origin. All mankind descended from one man, who the true and living God made.

- 7) This amazing God is the one who has **set the periods in which each man lives** as well as the **boundaries of each man’s habitation**.

Just a passing note, have you ever wished something like this: God I sure wished I had lived during such and such time? Never forget, the true and living God appointed the time you would live and His desire is for you to glorify Him when and where he placed you.

Vs 27 - that they should seek God, and perhaps feel their way toward him and find him. Yet he is actually not far from each one of us,

- 8) The True and Living God has done this **that men might seek after him**, if perhaps they might find him.
- 9) Although He is actually **not far from each one of us**.

Now what should surprise you about Paul’s sermon is **not a single quote from the Old Testament**. He has made nine points (so far) and not a single one of them has he relied on the Old Testament, nor has he yet even mentioned Jesus.

Vs 28 - for “In him we live and move and have our being”; as even some of your own poets have said, “For we are indeed his offspring.”

- 10) Then Paul says, in fact, in Him, in the True and Living God, **we live, move and have our being or draw our life**.

Just as one of your own poets has said “**For we are indeed God’s offspring**.”

Paul took the Biblical truth that we are made in the image of God and draw our life from God, and that leveraged truth comparing it to what a pagan poet wrote. Paul used a poem from a pagan poet who although likely did not know God, but wrote something in one of his poems that was true. Paul quoted that, for they would know it and it was true.

The lesson for you and I is we must meet man where he is and tell him about the God they do not know!

Vs 29 - Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man.

- 11) Because we are **created in the image of God** (or God's offspring) we should never imagine God as a god of gold, silver, or stone.

We should not imagine **God as an image** that was formed by the art and the imagination of man. We should see God as more like us than like stone, gold, silver, or something our mind might dream up!

Vs 30 - The times of ignorance God overlooked, but now he commands all people everywhere to repent,

- 12) But, the **times of ignorance** God overlooked, but not anymore. He is now **commanding everyone**, everywhere to **repent to turn from their sins and to turn to Him**. God is calling all to repent.

Vs 31 - because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."

- 13) Because God has set a day, when He will judge the world in righteousness, **by a man whom He has appointed to be judge** (Joh 5:22; Joh 5:26-27).

- 14) **He has given the assurance of a coming day of judgement in that: God raised that man from the dead.** You see to the early church it all pivoted on the resurrection.

Without the resurrection our faith is vain and our preaching is vain. Without the resurrection, we are wasting our time. Here, Paul introduces Jesus and look how he introduces Him. He is the one who will at the last day judge all men and the proof that this is true is that God raised Jesus from the dead.

Vs 32 - Now when they heard of the resurrection of the dead, some mocked. But others said, "We will hear you again about this."

Now, it appears to me that Paul was not done. It appears to me he had more to say, but it appears his sermon was interrupted with responses about Jesus rising from the grave.

These responses broke into two heads:

- 1) Now when they heard the resurrection of the dead, some mocked.
- 2) But others said, "we will hear you again about this." Now although that may seem good, I just think this second group was more polite than the first group.

I suspect they had already rejected Paul's truth claim and were simply dismissing him. The punchline to Paul's sermons was always the resurrection. The resurrection was not a popular idea with the Greek philosophers and many if not most at Mar's Hill rejected it.

Vs 33 - So Paul went out from their midst.

Paul left the Areopagus and left their midst.

Vs 34 - But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

Although some rejected, some postponed making a decision, there were some who believed the message of Paul among whom were: Dionysius the Areopagite and a woman named Damaris, along with others.
