

## Acts 17

**The Greeks say that: when the gods made their palaces at Mount Olympus and they threw the rocks down ... the rocks made Greece.**

**Acts 17: 1-4 Now when they had passed through Amphipolis (am-fee-PO-lis) and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.**

**Acts 17:1 Now when they had passed through Amphipolis (am-fee-PO-lis) and Apollonia (A-pohl-lo-nyah), they came to Thessalonica, where was a synagogue of the Jews:**

**A hundred miles west of Philippi on the famous Egnatian (EGG-na-shun) way lay Thessalonica inviting Paul like a lucrative market tempting a salesman to pitch his goods. Paul skipped two cities because the Apostles worked in centers from which radiated avenues of communication.**

**Paul preached where his efforts might be multiplied ... we follow his lead with radio & our internet website along with youtube ... multiply your preaching!**

**Thessalonica was not only the first city in the district but was the capital of the province of Macedonia. This city could look back and evangelize those cities that Paul skipped. The value of the strategy was well rewarded.**

**Acts 17:2 And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures,**

**He preached in the synagogue three Sabbaths, but was in the city much longer.**

**I Thessalonians 1:7-9 So that ye were ensamples to all that believe in Macedonia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything. 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;**

**Paul also speaks of working night and day. I Thess. 2:9 & 2 Thess. 3:8.**

**The fact that Paul contributed to his own financial support (cf: 18:2) brings on a turning point in Acts expanding the progress of the Gospel from narrow Jerusalem to universal Rome. The public preaching in the synagogue and in the civic forum occupies the spotlight ... Just as we preach the Gospel to all the world by radio ... but the preaching was day to day & house to house, person to person, face to face ... everyone you come into contact with in your everyday life is a prospective Christian a precious soul.**

**Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.**

**A religion claiming to be universal with a policy of winning people's souls must have a distinctive message, deal with ideas ... real and true ideas rooted in real actual history.**

**The old Testament scripture predict that Christ, who is to save men must do so by suffering ... and having suffered the extreme penalty of death the Messiah then must logically rise from the dead. The nature of sin and death requires there be a suffering savior who must rise from the dead to finish His work cf: Isaiah 53.**

**The Jesus of history whom Paul preached fulfilled these demands. The earthly historical life, death burial resurrection of Jesus fills out the outline sketched by the Old Testament prophets.**

**Acts 17:4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.**

**The word rendered "consorted" the RSV says "joined" Philips translates it "threw in their lot" ... but these all treat the verb as if it were active when it's passive. The basic word contains the idea of "lot" or "portion". But the passive verb in which the subject is acted on should not be ignored. The idea is in keeping in Luke's theme in this section of Acts on God's activity in this portion of Acts in "forbidding" going to Asia, the "barring from Bethany" & "opening hearts"**

**Let's translate the verse "and certain ones of them that were persuaded and were allotted to Paul". What Luke is suggesting is that God assigned certain ones of the Jews and the Gentiles to Paul and Silas ... to work with them, to "step and fetch it" ... God's activity is as much apart of Paul's success as water is to a fish swimming ... God is involved.**

**Three groups gathered around the Gospel. Some of these women may have been wives of prominent men of the cities' social, business and government circles. The chief point is the Gospel is making inroads into the upper levels of Greek society it is also that women are coming to a more prominent mention. The Gospel is always lighting up areas in society that formally dwelled in darkness or the shadow of obscurity.**

**Acts 17:5-9 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, [*one*] Jesus. 8 And they troubled the people and the rulers of the city, when they heard these things. 9 And when they had taken security of Jason, and of the other, they let them go.**

**Acts 17:5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.**

**Such jealousy is easily understood. The devout Jews had been teaching in that city for generations with minimal results. Then Paul and Silas in the space of three weeks or a little longer had moved a "great multitude" to accept the Gospel.**

**The Gospel reaches towards upper levels society, the opposition sinks to lower levels. Just as in other places the Jews here became jealous and reacted with violence. But this time they resorted to the subterranean dredges of society to whip up a disturbance. Loafers, bums and freeloaders in the market place were always opened to bribes, thugs and using a gangster bully method.**

**They ruffed up Jason and brought them to the "poliarchs" where the mob brought a garbled accusation about treason to Rome. These "free leaders" of this "free city" feared reprisals from Rome for this unrest. The opposition was vigorous, painful and deadly. In the books of Thessalonians we learn the Church there was predominately Gentiles.**

**Here Jews, Gods own chosen people of the O.T. prompted idle Gentile thugs to violence against those Jews who welcome non-Jews as Gods people. It is the same song as in other places. Only here it sank to the lower levels of human hate.**

**Acts 17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;**

**The rulers of the city ... The Greek word here is "poliarchs" RSV (politarch), which is a word not found anywhere in Classical Greek literature; and, of course, there was a time when the radical critics were baying to the moon about "Luke's error".**

**Aristotle, whose POLITICS well-nigh exhausts the list of all known official titles of Greek cities, does not mention it ... It occurs nowhere else in the New Testament, nor, indeed, in any classical writer.**

**The excavation of one of the arches on that spot which led to the ancient city has exposed an old inscription which uses the very title Luke employed here, even giving the names of the seven "poli-tar-chs", which included the names "So-si-pater, Gaius, and Sec-un-dus," all of which were common names of that day, and are found in Acts.**

**Having been proved correct where all the evidence seemed to be against him, Luke's accuracy is again, as invariably, certified.**

**Despite all these facts corroborative of the truthfulness of the New Testament, some who still call themselves scholars continue to repeat the libelous statements that the New Testament books are full of historical blunders.**

**The mob, unable to locate the missionaries, drug Jason before the rulers.**

**These that have turned the world upside down ... The apostles were not "revolutionaries" in the modern sense of that word ...but their teachings did entail a reversal of pagan value-judgments. "How greatly the world fears the kingdom of God! How it dreads lest its own works, which are of clay, should be overthrown**

**Acts 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, [one] Jesus.**

**The decrees of Caesar ... In all probability, Claudius was the emperor referred to. Since that ruler was an avowed enemy of the Jews (Acts 18:2), these Jews were**

**guilty of the same mistake as those who crucified Christ, saying, "We have no king but Caesar" (John 19:15).**

**This verse is important as showing that Paul believed in the present kingdom of God ruled over by Christ over which Jesus was then and still is ruling.**

**Note that the charge was not that "in the Second Advent, Jesus would become a king" but that "that there is another king, [*one*] Jesus".**

**Those who assert that Paul was here teaching the immediate return of Christ should read this passage again.**

**Another king ... This was a skillfully planned charge. At that time, treason was interpreted in a wide sense and was severely punished. Of course the Jews perverted Paul's meaning, ignoring completely the spiritual nature of the kingdom of God that Paul preached as being then in existence and ruled over by Jesus. This situation reveals facts which explain Paul's subsequent shift of emphasis from "King Jesus" to "Lord Jesus" in his preaching to the Gentiles.**

**This incident illustrates why the epistles of Paul as well as Acts have relatively little to say about the kingdom of God ... It was because these idea of the kingdom of God, while familiar and precious to believing Jews, the words were subject to misunderstanding by Romans.**

**Acts 17:8 And they troubled the people and the rulers of the city, when they heard these things.**

**The seriousness of the charges against the apostles was such that the "politarchs" dared not ignore it ... but the evidence presented to sustain them was so scanty that the official action was minimal.**

**Acts 17:9 And when they had taken security of Jason, and of the other, they let them go.**

**Security of Jason and the rest ... They were probably compelled to put up large sums of money, perhaps their homes and businesses, as a guarantee of no further disturbances, which, of necessity, would have meant that Paul could not remain in the city.**

**This probably meant that Paul had to leave the city and that his friends guaranteed that he would not come back - at least during the present**

magistrates' term of office. It is probably to this situation that Paul referred in I Thessalonians 2:18 that he greatly desired to go back, but "Satan hindered us."

**Acts 17: 10-12** And the brethren immediately sent away Paul and Silas by night unto Berea: who coming [*thither*] went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

**Acts 17:10** And the brethren immediately sent away Paul and Silas by night unto Berea: who coming [*thither*] went into the synagogue of the Jews.

The missionaries were either been in hiding or working at their trade when the riot took place. Some friend warned Paul it was necessity for him to scurry off in secret hast. The flight was urgent.

They forsook the well-traveled Eg-na-tian (EGG-na-shun) way and sought to throw off the perusing hounds off their trail by fleeing to a town called Berea 60 miles to southwest.

**Acts 17:11** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

A synagogue there left a man like Paul's no time for idleness or seclusion.

Paul immediately pounced on the opportunity to preach his line of argument that the Old Testament predicted that the Christ should suffer and rise.

**Acts 17:12** Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

A new kind of aristocracy exploded and became an aristocracy and of spirit. The Jews though hesitating to credit Paul's line of reasoning, listened with respect to his whole argument. Then with the willingness that it might be true, rushed to search to the scriptures that perchance it might be true ... therefore it is said they had "a more noble spirit".

**Many fashionable Greek women with many men of the same quality ... their husbands were men of high standing. Whole families of noble spirit made up most of the church at Berea.**

**Acts 17:13-14 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus (tim-AH-thee-uhs) abode there still.**

**The brethren robbed the persecutors of their prize by whisking away Paul to Athens. This time they made a leap of 300 miles between the persecuted and persecutors. Thus they planted Paul beyond the borders of Macedonia into Achaia (ah-KI-ah).**

**Acts 17:15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.**

**To guarantee his safe flight the brethren even accompanied him until he was in Athens ... as they rounded the tip of Greece Paul would have seen the temple of Neptune the Greek God of the sea. From Athens harbor Paul could have seen Athens in all its glory in the distance the Acropolis of Athens an ancient citadel located on an extremely rocky outcrop above the city of Athens with the gleaming white marble Parthenon constructed by Pericles (c. 495 – 429 BC) in the fifth century BC a Temple devoted to Athena to Athena Parthenos, "Virgin Athena" the patron god of Athens. There was a 40 foot marble statue of Athena gilded with gold and draped and adorned with jewels. Her Temple was Athens Treasury.**

**Athens was the center of education, where Rome and the whole world sent its best and brightest for graduate school to complete their education. Athens the Greek cultural University city, home of democracy, philosophy, art, medicine**

**Acts 17:16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.**

**In this section of Acts we follow the Gospel as it moves up and down the highways and seaways as apostles, missionaries, and messengers shuttle between Thessalonica, Berea, Philippi, Athens and Corinth.**

**Acts 17:17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.**

**"Paul was not the kind of man who could take a complete holiday from the main business of his life."**

**"... in the Market ..." "the agora" from the Greek words "to gather", AKA the Latin "forum" the town square, an open air produce market, flea market of our day, where the decisions of business and commerce were made. Merchants, artists philosophers, salesmen and clowns of all kinds going about asking "is there any news".**

**Acts 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.**

**A serious charge for it was on this spot that father of philosophy Socrates was arrested for perverting the youth of Athens by the same charge setting "forth of strange gods". They "brought him unto Aeropaus (air-ee-OP-ah-guhs), tried condemned him and forced him to drink the hemlock ... "which he happily did ..."**

**"Epicurean and Stoic philosophers ..." In Athens there were: (1) the Academy of Plato, (2) the Ly-ce-um of Aristotle, (3) the Porch of Zeno, and (4) the Garden of Epicurus. Followers of Zeno, called Stoics, took their name from "Stoa," the Greek name of the painted porch where he taught. The groups mentioned here by Luke were the most powerful and popular at that time.**

**The Epicureans made pleasure the end and all of human existence.**

**The Stoics were austere of high moral character believed that the good life was obtained through resignation and the pursuit of what they thought was virtue, glorifying human reason and self-sufficiency.**

**Both philosophies, however, were outcroppings of a single basic error, that of the deification of humanity, an error that blinds the present generation ...**

**Both philosophies made man and not God the ruler of life and this denial of divine government of God in their lives made the city of philosophers also the city where idols were everywhere. Those who made light of God were willing to accept and recognize any number of gods**



**He is a “Seed picker” a “plagiarizing babbler” a scrounger” a “fragments of truth that fall off more sophisticated teachers.**

**A “setter forth” of strange deities, an “Announcer” of foreign gods.**

**Acts 17:19 And they took him, and brought him unto Areopagus (air-ee-OP-ah-guhs), saying, May we know what this new doctrine, whereof thou speakest, is**

**The scene pictures Paul standing above the agora or huge open air market place below ... Just above him was the Acropolis with the gleaming white marble of the Parthenon constructed by Pericles to Athena Parthenos, "Virgin Athena". Paul was examined on the very spot Socrates was tried for his life. He has been brought before the Areopagus (air-ee-OP-ah-guhs), council of 30 examiners charged with the right to license public lecturers to see if Paul is qualified.**

**The Areopagus (air-ee-O-Pah-guhs), is a prominent rock outcropping located northwest of the Acropolis in Athens, Greece. Its English name is the composite form of the Greek name Areios Pagos, translated "Ares Rock" or Roman Mars Hill. In classical times, it functioned as the court for trying deliberate homicide and death penalty cases. The myth says: Ares was supposed to have been tried here by the gods for the murder of Poseidon's son. The tribunal was composed of about 30 members. A Temple dedicated to Mars the god of war stood on this spot where Paul proclaimed the Prince of Peace.**

**Acts 17:20-21 For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)**

**Luke tells us the Athenians were drawn to the novel, the sensation able the curious the newest fashion in speculative thought ... “is there any news” ...**

**Acts 17:22 -23 Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too superstitious. 23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.**

**The story goes: There was a plague, the Athenians sacrificed in every temple to all there gods, useless, someone suggested an “unknown god” they sacrificed to such and the plague abated.**

**Acts 17:22 Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too superstitious.**

**A salesman's first approach is an appeal to the self-interest of the prospect on the grounds of mutual concern. It is called tact. The word "superstitious" would have aroused unnecessary hostility. "Religious" is a proper translation.**

**Everyman is a son of God by creation and in the natural order the heart of man reaches out to find God as a plant stretches out to sunlight. Paul recognizes the good not in idolatry but in the idolaters.**

**Either to tell or to hear some new thing ... This grave fault of the Athenian (ah-THEE-nee-ahn) populace in regarding things simply for their novelty was denounced by their own greatest orator. "In his first Philippic, Demosthenes (dee-MOHS-then-ees) said that when they should have been up and doing, they went around asking, Is there any news?"**

**Acts 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.**

**In spite of temples everywhere and the whole city full of idols ... yet they still confessed a lack of something in their heart and soul because they had an altar "to the unknown god" ... This known missing ingredient gave Paul his point of contact.**

**Paul's gospel had all that was good on Mars Hill without any of the evil. "What you need (the unknown God) I have".**

**Acts 17:23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.**

**God is Creator of All:**

**Acts 17:24-26 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;**

### **God is within reach of All:**

**Acts 17:27-29 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.**

### **God gives Salvation to All:**

**Acts 17:30-31 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.**

**Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;**

**The God of creation is so magnificent buildings can't contain Him.**

**Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;**

**These verses present God and His relation to Creation. Paul assumes God is, without trying to prove His existence. The God of Creation is free from confinement to places. There are no hand-made locations in which God must dwell; there is no Holy Land, city or temple that limits His presence. God is free from dependency on man's service.**

**Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;**

**Each nation has appeared at a certain time and a certain place, all under the oversight of God. Each nation arose at a God-given hour of greatness for blessing for humanity. National boundaries and times are under God's direction.**

**After the flood, nations developed under the oversight of God along the continents major rivers, the Egyptians along the Nile, the Great Mesopotamian**

**Civilizations of Sumer, the Assyrians and the Babylonians developed along the Tigris and Euphrates, the Indian civilization developed along the Indus (IN-duhs) River, and the Chinese civilization developed along the Yellow River.**

**The unity of God, and the unity of man, are foundations upon which rest the Christian view of history. One living God, one human race. The best manuscripts say that “He made of one”, the word “blood” is not found in them. Nothing must blur the basic idea of the unity of the human race.**

**Hellenism said, “Greek and Barbarian”, Christianity says, “... you are all one in Christ Jesus.” cf: Galatians 3:28**

**Acts 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:**

**Man is closer to God than his fumbling, self-inflicted blindness allows him to realize.**

**Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.**

**Paul now quotes from one of their recognized, Cretan poet, Epimenidus (ehp-ih-MEN-ih-duhs) said, “In Him we live, move, and have our being”. Greek Literature carried weight with the Greeks, as the O.T. influenced the Hebrews. So, Paul used the jewel, in spite of the box in which he found it.**

**Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.**

**Again, Paul invokes the insight of Greek poetry by quoting from his own fellow – Cilician (Seal-ee-KYIHN), Artus (R-tus) of Soli (SO-lee), “for we are his offspring”. If man is God's creation, then God isn't mans.**

**If man's spirit is the offspring of God, then God can't be captured, and we can't imprison him in gold, silver, stone, or any other device of man's art. If man is God's offspring, idolatry is irrational ... and is to be eliminated.**

**Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:**

**“And the times of this ignorance”, when man was reduced to primitive ignorance, God looked beyond “winked at”, or, overlooked to when the Christ would come, and ignorance would be put away. He patiently endures man’s immaturity.**

**Now that the time of maturity is at hand, men must change his mind about themselves, sin, and God.**

**Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by [*that*] man whom he hath ordained; [*whereof*] he hath given assurance unto all [*men*], in that he hath raised him from the dead.**

**God holds man strictly accountable for his moral behavior.**

**Our moral accountability is motivated by The Judgment.**

**Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:**

**Since life here is morally linked to life in the hereafter, each human must face his naked self, unsupported by our present illusions of ourselves.**

**The historical Resurrection of Jesus lends logical support to the coming Judgment. Christ’s resurrection assures there is a moral accounting.**

**II Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things [*done*] in [*his*] body, according to that he hath done, whether [*it be*] good or bad.**

**Acts 17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this [*matter*].**

**“... of the Epicureans (ep-ih-CURE-ee-ahns) ...” Said: “Pursue pleasure. Show wisdom, (by) strain the wine, since life is brief, cut short forethought, reap the harvest, live for today, putting little trust in tomorrow, seize the moment” it’s your thing do what you want to do, let it all hang out pursue pleasure and happiness. They were materialistic, they believed nature rather than reason was the true reality, and the chief purpose of man was to achieve happiness through the widest scope of pleasure and sensualism, such as fornication. They believed the soul to be composed of the same matter as the Universe; hence, they thought resurrection was an impossibility.**

**“... and of the Stoicks (STO-ihks) ...” they believed fate and Providence makes all events necessary. They were aristocratic, austere, excluding any pity, and, denying any pardon. Sin was simply an error in judgment, and fire was the ultimate substance of their god. They believed that god existed, but not independent of matter. God was reduced to the reason, spirit, and soul of matter. They were thoroughly Pan-the-is-tic ... since matter was eternal, the soul was corporal, returning to its original at death, there could be no possibility of resurrection.**

**Since their philosophical presupposition was all materialistic, that left no room for resurrection.**

**Such is the arrogant egotism of proud Greek intellectualism.**

**“...We will hear thee again of this [*matter*].” Paul has his foot in the door and has won some, he is content to leave it there.**

**Acts 17:33 So Paul departed from among them.**

**Acts 17:34 Howbeit certain men clave unto him, and believed: among the which [*was*] Dionysius (die-uh-NISS-ee-uhs) the Areopagite (Ar-ee-AH-pah-jite), and a woman named Damaris (DAM-uh-ris), and others with them.**

**The Gospel had a decisive victory in the center of Greek learning and culture. There is every logical reason to think that Paul left a congregation of the church in Athens. Luke’s failure to mention any church is due to his concentration on the Gospel’s power and approach in a Greek University situation.**

**Wherever people find life “in Christ”, there is victory.**

**Sources: KJV Bible, theWord.com, Coffman, Clarke, Johnson, Bruce and McGarvey Commentaries, World Conquest & Wikipedia**