

Sepher Maaseh haShlichim (Acts)

Chapter 17

וַיְהִי אַחֲרֵי עֶבֶרֶם בָּאַמְפָפּוֹלִים וּבָאַפְלוֹנִיא
וַיָּבֹא אֶל-תָּסְלוֹנוֹニָקִי וּשְׁם בֵּית כֶּנֶת לִיהוּדִים:
Acts 17:1 And it came to pass after having passed through Amphipolis
and through Apolonia, they came to Tasloniqi,
where there was the house of the synagogue of the Yahudim.

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where there was the house of the synagogue of the Yahudim.

<17:1> Διεδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν
ἥλθον εἰς Θεσσαλονίκην ὅπου ἦν συναγωγὴ τῶν Ἰουδαίων.

1 Diodeusantes de tēn Amphipolin kai tēn Apollōnian
Now having passed through Amphipolis and Apollonia,
ēlthon eis Thessalonikēn hopou ēn synagōgē tōn Ioudaiōn.
they came to Thessalonica, where there was a synagogue of the Jews.

בְּוּפּוֹלּוֹס בְּכָנָס אֲלֵיכֶם כְּמַשְׁפָטוֹ
וּשְׁלַשׁ שְׁבָתוֹת הַתּוֹבֵח עֲמָם מִן-הַמִּקְרָאות:
Acts 17:2 And according to his practice, Pholos (Shaul) went to them,
and for three Shabbats was reasoning with them from the Scriptures,

<2> κατὰ δὲ τὸ εἰωθός τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς
καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοὺς ἀπὸ τῶν γραφῶν,
2 kata de to eiōthos tō Paulō eiselthen pros autous
And according to the custom with Paul, he came to them
kai epi sabbata tria dielexato autois apo tōn graphōn,
and on three Sabbaths he preached to them from the Scriptures,

גְּפֻתּוֹם וְהַבְּכָח לְהָם כִּירְצָרִיךְ הַיְה שִׁיעָנָה הַמְשִׁיחָה
וַיָּקוּם מִן-הַמְתִּים וְהִוא הַמְשִׁיחָה יְהוָשָׁע אֲשֶׁר אָנָי מָגִיד לְכָם:
3. pathoach w'hokeach lahem ki-tsari'k hayah shey'ueh haMashiyach
w'yaqum min-hamethim w'hu' haMashiyach Yahušuā 'asher 'ani magid lakem.

Acts17:3 explaining and proving to them that the Mashiyach was necessary to suffer and rise again from the dead, and saying,
“He is the Mashiyach *Owāzēy* whom I am proclaiming to you.”

3 διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν καὶ ὅτι οὐτός ἐστιν ὁ Χριστὸς [ό] Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν.

3 dianoigōn kai paratithemenos hoti ton Christon edei pathein
explaining and demonstrating that the Messiah it was necessary for to suffer
kai anastēnai ek nekrōn kai hoti houtos estin ho Christos [ho] Iēsous
and to rise from the dead and that this one is the Messiah, Yahushua,
hon egō kataggellō hymen.
whom I am proclaiming to you.

וְנִאמְרָנוּ מִקְצַתְּמֵנוּ וַיַּפְּחֹד עַל־פּוֹלֹס וּסִילָּא וְגַם־יְרָאִי
אֶלְדִּים מִן־הָיוּנִים לְרַב וְגַם־נְשִׁים חֲשֻׁבוֹת לְאֶמְעָט:

4. *waya'aminu miq'tsatham wayisaph'chu `al-Polos w'Sila'*
w'gam-yir'ey 'Elohim min-haY'wanim larob w'gam-nashim chashuboth lo'-m`at.

Acts17:4 And some of them believed and consorted with Polos (Shaul) and Sila,
and also a large number of the Yewanim (Greeks) feared Elohim
and also not a few of the leading women.

4 καὶ τινες ἦξεν αὐτῶν ἐπείσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σιλᾷ,
τῶν τε σεβομένων Ἑλλήνων πλῆθος πολύ, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.
4 kai tines ex autōn epeisthēsan kai proseklērōthēsan tō Paulō kai tō Sila,
And some of them were persuaded and were joined to Paul and Silas,
tōn te sebomenōn Hellēnōn plēthos poly,
both of the worshiping Greeks a great multitude,
gynaikōn te tōn prōtōn ouk oligai.
women and of the prominent not a few.

וְיִקְנָאוּ הַסּוֹרְרִים שְׁהִיּוּדִים וַיַּקְחוּ לָהֶם אֲנָשִׁים
בְּלִיעֵל מִן הַשּׁוֹק וַיִּקְבְּצּוּ חֶמוֹן וַיְהִמְסִי אֶת־הַעִיר
וַיַּסְבְּבּוּ עַל־בֵּית יָסֹן וַיִּבְקְשׁוּ לְהֹצִיאָם אֶל־הַעַם:

5. *way'qan'u hasorarim shehaYahudim wayiq'chu lahem 'an'shey b'lia`al*
min hashuq way'qab'tsu hamon wayahomu 'eth-ha`ir
wayasobu `al-beyth Yason way'baq'shu l'hotsi'am 'el-ha`am.

Acts17:5 But the rebellious of the Yahudim were jealous and took some of them,
the wicked men from the market place, gathered a mob and set the city in an uproar,
and turned upon the house of Yason, and were seeking to bring them out to the people.

5> Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ ὄχλοποιήσαντες ἐθορύβουν τὴν πόλιν καὶ ἐπιστάντες τῇ οἰκίᾳ Ἰάσονος ἐξήτουν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον.

5 Zēlōsantes de hoi Ioudaioi kai proslabomenoi

And having become jealous, the Jews and having taken
tōn agoraiōn andras tinas ponērous kai ochlopoīesantes
of the people of the market men some evil and having formed a mob,
ethoryboun tēn polin kai epistantes
they were throwing into an uproar the city and having stood beside
tē oikiā Iasonos ezētoun autous proagagein eis ton dēmon;
the house of Jason they were seeking to bring them to the crowd.

וְלֹא־מֵצָא אֶת־יְסֻון וַיַּקְרִבֵּי אֶת־יְסֻון
וְאֶנְשִׁים מִן־הָאֲחִים לְפָנֵי רָאשֵׁי הָעִיר וַיַּצְאָהוּ לְאמֹר
הִנֵּה חַמְדִיחִים אֶת־כָּל־יִשְׂרָאֵל בָּאוּ גַם־הַלּוּם:

6. w'lo'-mats'u 'otham wayis'chabu 'eth-Yason wa'anashim
min-ha'achim liph'ney ra'shey ha`ir wayits'aqu le'emor
hinneh hamadichim 'eth-kal-ysh'bey thebel ba'u gam-halom.

Acts17:6 But not finding them, they dragged Yason and some men of the brothers before the city authorities, crying out, saying, “Behold, they have turned all the inhabitants of the world have come here too,”

6> μὴ εὑρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καὶ τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας βιώντες ὅτι Οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν,

6 mē heurontes de autous esyron Iasona kai tinas adelphous
not having found But them, they were dragging Jason and some brothers
epi tous politarchas boontes hoti Hoi tēn oikoumenēn anastatōsantes houtoi
to the city authorities shouting the world having troubled these ones
kai enthade pareisin,
and here are present,

וְיִסּוּן אָסֵף אֶתְּם אֶל־בֵּיתוֹ וְהֵם כָּלִם אַיִּנָּם עֲשִׂירִים
אֶת־הַתִּי קִיסְר בְּאָמָרָם יְשָׁמֵלְךָ אַחֲר וְהֵוָא רְחוּשָׁעָ:

7. w'Yason 'asaph 'otham 'el-beytho w'hem kulam 'eynam `osim 'eth-dathey Qeysar
b'am'ram yesh-mele'k 'acher w'hu' Yahushuā.

Acts17:7 whom Yason has received them into his house. And they all acted contrary to the decrees of Qeysar, saying “There is another king, that is Ὀωράνι.

<7> οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουσι βασιλέα ἔτερον λέγοντες εἶναι Ἰησοῦν.

7 hous hypodektai Iasōn; kai houtoi pantes apenanti tōn dogmatōn Kaisaros
whom Jason has received. And all these ones against the decrees of Caesar
prassousi basilea heteron legontes einai Iēsoun.
are acting another king saying to be Yahushua.

:x₄π-x₄ y₀yyw qw₄ qz₀z z_w₄q-x₄z y₀z-x₄ y_{Δz}q₀z 8

ח ויהרידו את-העם ואת-ראשי העיר אשר שמו את-זאת:

8. wayacharidu 'eth-ha`am w'eth-ra'shey ha`ir 'asher sham`u 'eth-zo'th.

Acts 17:8 They troubled the crowd and the city authorities who heard these things.

〈8〉 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα,

8 etaraxan de ton ochlon kai tous politarchas akouontas tauta,
And they stirred up the crowd, and the city authorities hearing these things,

ט ויקחו ערבון מידי יסוז ומידי הנשארים וישלחו:

9. wayiq'chu `erabon midey Yason umidey hanish'arim way'shal'chum.

Acts 17:9 And when they had received a pledge from the hand of Yason and from the hand of those who stayed, they released them.

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

9 kai labontes to hikanon para tou Iasonos kai tōn loipōn apelysan autous.

and having taken the bond money from Jason and the rest, they released them.

۳۴۴۹۹۶ ۳۶۷۶ ۴۶۷۰-۰۴۴ ۰۴۶۴۷-۰۴۴ ۰۷۶۴۹۶ ۰۹۳۴ ۰۷۸۴۰۳۴ ۱۰

• **የትራንስፖርት ደንብ** በትራንስፖርት ደንብ ከተማ ስራው በትራንስፖርት ደንብ የሚገኘው በኋላ ተደርጓል

וְהָאֶחָים מִהְרֵי לְהַזְלִיךְ אֲתִ-פּוֹלוֹס וְאֲתִ-סִילָא לִילָה לְבָרוֹאָה

ויבא אֲשֶׁר וַיָּלֹכְד בֵּית-הַקָּנָסָת לִיהְקִידִים:

10. w'ha'achim miharu l'holi'k 'eth-Polos w'eth-Sila' lay'lah liB'ro'ah wayabo'u shamah wayel'ku l'beyth-hak'neseth laYahudim.

Acts 17:10 The brothers immediately sent Polos (Shaul) and Sila away by night to Beroah, and they came there and they went into the house of the synagogue of the Yahudim.

¶**10** Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σιλᾶν εἰς Βέροιαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν.

10 Hoi de adelphoi eutheōs dia nyktos exepempsan ton te Paulon kai ton Silan
And the brothers immediately during the night sent out both Paul and Silas
eis Beroian, hoitines paragenomenoi eis tēn synagōgēn tōn Ioudaiōn apēesan.
to Berea, who having arrived, into the synagogue of the Jews were going.

רְאֵוּ וְהָם חִיּוּ נֶדֶרְבַּי רֹוחַ מְאֻנְשֵׁי תְּסָלוֹニִיקִי וַיַּקְבְּלוּ אֶת־הַכָּרֶב
בְּכָל־לֶב וַיִּחְקְרוּ בְּפֶהוּבִים יוֹם יוֹם לְדִעָת אַמְּפָדְבָּרָם כֹּן הוּא:

11. w'hem hayu n'dibey ruach me'an'shey Thas'lioniqi way'qab'lu 'eth-hadabar
b'kal-leb wayach'q'ru bak'thubim yom yom lada`ath 'im-kid'baram ken hu'.

Acts17:11 Now these were generous in the Spirit than those in Thasaloniki,
for they received the Word wholeheartedly, examining the Scriptures daily
to see if as they say, it was so.

<11> οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον
μετὰ πάσης προθυμίας καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως.

11 houtoi de ēsan eugenesteroi tōn en Thessalonikē,

But these were more noble-minded than the ones in Thessalonica,
hoitines edexanto ton logon meta pasēs prothymias
who received the word with all readiness,
kath' hēmeran anakrinontes tas graphas ei echoi tauta houtōs.
daily examining the Scriptures if these things might be so.

רְאֵוּ וְהָם חִיּוּ נֶדֶרְבַּי רֹוחַ מְאֻנְשֵׁי תְּסָלוֹニִיקִי 12
בְּכָל־לֶב וַיִּחְקְרוּ בְּפֶהוּבִים יוֹם יוֹם לְדִעָת אַמְּפָדְבָּרָם
בְּעַלְמָה וְעַלְמָה כֹּן הוּא:

יב וַיִּאמְרָנוּ בְּבַim מִהָּם וְגַם מִן־הָנָשִׁים הַיְוָנִיות הַיְקָרֹות
וּמִן־הָאָנָשִׁים לֹא־מַעֲט:

12. way'a'aminu rabbim mehem w'gam min-hanashim haY'waniot hay'qaroth
u'min-ha'anashim lo'-m'mat.

Acts17:12 Then many of them believed, and also not a few of the decent women
which were the Yewaniot (Greek women), and of men.

<12> πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν
καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.
12 polloι men oun ex autōn episteusan kai tōn Hellēnidōn gynaikōn tōn euschēmonōn
Many therefore of them believed and of the Greek women prominent
kai andrōn ouk oligoi.
and men not a few believed.

רְאֵוּ וְהָם חִיּוּ נֶדֶרְבַּי רֹוחַ מְאֻנְשֵׁי תְּסָלוֹニִיקִי 13
בְּכָל־לֶב וַיִּחְקְרוּ בְּפֶהוּבִים יוֹם יוֹם לְדִעָת אַמְּפָדְבָּרָם
בְּעַלְמָה וְעַלְמָה כֹּן הוּא:

לְגַוִּיהִי כַּאֲשֶׁר שָׁמַעוּ הַיְהוּדִים אֲשֶׁר מִתְּסָלוֹנִיקִי
כִּי־גַם־בְּבָרוֹאָה פּוֹלוֹס מִשְׁמִיעַ אֶת־דָּבָר אֱלֹהִים וַיְבָאָרֶ
וַיַּעֲבֹרֶר אֶת־הָעָם גַּם־שָׁמָה:

13. way'hi ka'asher sham'u haYahudim 'asher miTas'lioniqi ki-gam-biB'rō'ah Polos
mash'mi'a 'eth-d'bar 'Elohim wayabo'u way'oraru 'eth-ha'am gam-shamah.

Acts17:13 And it came to pass when the Yahudim which were of Tasloniqi heard
that also the Word of Elohim was proclaimed by Polos (Shaul) in Broah,

they came there also and stirred up the people.

<13> Ως δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ἥλθον κάκει σαλεύοντες καὶ ταράσσοντες τοὺς ὄχλους.

13 Hōs de egnōsan hoi apo tēs Thessalonikēs Ioudaioi hoti
But when realized the from Thessalonica Jews that
kai en tē Beroiā katēggelē hypo tou Paulou ho logos tou theou,
also in Berea was proclaimed by Paul the Word of the Elohim,
ēlthon kakei saleuontes kai tarassontes tous ochlous.
they came there also agitating and stirring up the crowds.

וַיִּמְהַרֵּ בְּהָאֶחָדִים וַיַּשְׁלַחֲוֵי אֶת־פּוֹלוֹס לְלִכְתָּה עַד־הַיָּם
וְסִילָּא וְטִימֹתִיּוֹס נִשְׁאָרוּ שָׁם:
14. way'maharu ha'achim way'shal'chu 'eth-Polos laleketh `ad-hayam
w'Sila' w'Timothios nish'aru sham.

Acts17:14 Then immediately the brothers sent Polos (Shaul) away, to go to the sea, but both Sila and Timothios stayed there.

<14> εὐθέως δὲ τότε τὸν Παῦλον ἔξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι
ἔως ἐπὶ τὴν θάλασσαν, ὑπέμεινάν τε ὁ τε Σιλᾶς καὶ ὁ Τιμόθεος ἐκεῖ.

14 eutheōs de tote ton Paulon exapesteilan hoi adelphoi poreuesthai heōs epi tēn thalassan,
And immediately then Paul sent away the brothers to go as far as to the sea,
hypemeinan te ho te Silas kai ho Timotheos ekei.
and remained both Silas and Timothy there.

וְעַזְבֵּנָה עַזְבֵּנָה ۱۵
טו וְהַמְלִיכִים אֶת־פּוֹלוֹס הַולִּיכָּהוּ עַד־אֲתִינָס וְשָׁם צִוָּה אָתָּם
לְהַגִּיד לְסִילָּא וְטִימֹתִיּוֹס כִּי יָבָא אַלְיוֹ בְּמַהְרָה וַיַּלְכֵּן:

15. w'ham'lauim 'eth-Polos holikuhu `ad-'Atinas w'sham tsiuah 'otham l'hagid l'Sila'
w'Timothios ki yabo'u 'elayu bim'herah wayeleku.

Acts17:15 And those who escorted Polos (Shaul) brought him to Atinas. There
he command them to tell Sila and Timothios that they come to him quickly, they departed.

<15> οἱ δὲ καθιστάνοντες τὸν Παῦλον ἦγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν
πρὸς τὸν Σιλᾶν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα ἐλθωσιν πρὸς αὐτὸν ἔξησαν.

15 hoi de kathistanentes ton Paulon ēgagon heōs Athēnōn,
Now the ones escorting Paul brought him as far as Athens,
kai labontes entolēn pros ton Silan kai ton Timotheon
and having received a command to Silas and Timothy
hina hōs tachista elthōsin pros auton exēesan.
that as quickly as possible they may come to him, they were departing.

וְיָהִי כַּאֲשֶׁר חִכָּה לָהֶם פּוֹלֹס בְּאֶתְיָנָס
וַיֵּרֶא וְהַגֵּה הָעִיר מִלְּאָה אֱלִילִים וְתַחְמֵץ רֹחֵז בְּקָרְבָּוֹ

16

16. way'hi ka'asher chikah lahem Polos b'Atinas

wayar' w'hinneh ha'ir m'le'ah 'elilim watith'chamets ruchō b'qir'bo.

Acts17:16 And it came to pass while Polos (Shaul) was waiting for them at Atinas, his spirit was stirred up within him when he saw and beheld the city was full of idols.

<16> 'Εν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου παρωξύνετο τὸ πνεῦμα αὐτῷ ἐν αὐτῷ θεωροῦντος κατεύδωλον οὖσαν τὴν πόλιν.

16 En de tais Athēnais ekdechomenou autous tou Paulou paroxyneto

And in Athens awaiting them, Paul, was being aroused

to pneuma autou en autō theōrountos kateidōlon ousan tēn polin.

his spirit within him observing that full of idols being the city.

וְעַל־כֵּן דִּבֶּר בְּבֵית הַכֶּנֶסֶת עִם־הַיְהוּדִים וְעִם־יִרְאֵי אֱלֹהִים
וּבְשִׁוק יוֹם עִם־הַנְּקָרִים אֶלְיוֹן

17

**17. `al-ken diber b'beyth hak'neseth `im-haYahudim w'im-yir'ey 'Elohim
ubashuaq yom yom `im-haniq'rim 'elayu.**

Acts17:17 Therefore, indeed, he was reasoning in the house of the synagogue with the Yahudim and with them fearing Elohim, and in the market place day by day with those who met with him there.

<17> διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.

17 dielegeto menoun en tē synagōgē tois Ioudaiois

He was arguing therefore in the synagogue with the Jews

kai tois sebomenois kai en tē agora kata pasan hēmeran

and with the ones worshiping and in the marketplace every day

pros tous paratygchanontas.

to the ones happening to be there.

וְגַם־מִקְצַת הַפִּילּוֹסְופִים מִתְּלִמְדֵי בֵּית אֲפִיקוֹרָס
וּמִתְּלִמְדֵי בֵּית הָאָסְטוֹא הַתְּגִרּוֹ בּוֹ וַיֵּשׁ אֲשֶׁר אָמַר
מְהִיאָמַר הַמְּפֻטָּפֶט הַלֹּז וְאֶחָרִים אָמְרִים כְּמַדְמָה שְׁחוֹגָא

18

מג'יד אלְּהִי נָכֵר כַּי־בָּשָׂר אַתָּם אֶת־יְהוָשָׁע וְאֶת הַתְּחִיה:

18. w'gam-miq'tsath haphilosophim mital'midey beyth 'Apiqoros umital'midey beyth ha'ls't'wa' hith'garu bo w'yesh 'asher 'am'ru mah-yo'mar ham'phat'pet halaz wa'acherim 'om'rim kim'dumeh shehu' magid 'elohey nekar ki-bisar 'otham 'eth-Yahushua w'eth hat'chiah.

Acts 17:18 And also some of the philosophers of the students of the house of Apiqoros and of the students of the house of the Istewa were conversing with him. Some said “What would this babbler say?” and others said, “As it seems that he was a proclaimer of strange mighty ones, because he brought the good news to them: ὥριται and the resurrection.”

<18> τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ Στοϊκῶν φιλοσόφων συνέβαλλον αὐτῷ,
καὶ τινὲς ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δέ, Ξένων δαιμονίων
δοκεῖ καταγγελεὺς εἶναι, ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο.

18 tines de kai tōn Epikoureiōn kai Stoikōn philosophōn

And some also of the Epicureans and Stoic philosophers

syneballon **auto**, kai tines elegon,

were conversing with him, and some were saying,

Ti an theloi ho spermologos houtos legein? hoi de, Xenōn daimoniōn dokei
what might wish this babbler to say? And others said, of strange deities he seems
kataggeleus einai, hoti ton Iēsoun kai tēn anastasin euēggelizeto.

to be proclaimer, because Yahushua and the resurrection he was preaching.

**רִשְׁוֹת אַחֲזָוָה וַיַּבְיאָהוּ אֶל־גְּבֻעָת הַמְּשֻׁפֵּט הַגְּקָרָא בְּשָׁם
אֲרִיוֹפָגָס וַיֹּאמֶר לוֹ הַנּוּכֵל לְדֹעַת מָה הַתּוֹרָה הַחֲדָשָׁה זוֹ אֲתָה
אֲשֶׁר אַתָּה מַלְמָד:**

**19. wayo'chazuhu way'bi'uhu 'el-gib'`ath hamish'pat haniq'ra'ah b'shem 'Ar'yophagos
wayo'm'ru hanukal lada`ath mah haTorah hachadashah hazo'th
'asher 'atah m'lamed.**

Acts 17:19 So they laid hold of him and brought him to the hill of the justice that was called by the name of the Areopagus, saying, “Are we able to know what this new law is of which you are speaking?”

〈19〉 ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἀρειον Πάγον ἔγαγον λέγοντες,

Λυγάρια εθίσα γνωρίναι τίς ή και γάτη σύντο ή ήπο σοῦ λαλούμενη διδαχή;

19 επιλαμπεῖν τὸν Αρείον Πάγον ἐγάγοντες

And having taken hold of him to the Areopagus they brought him saving

Dynametha gnōnai tis hē kainē hautē hē hypo sou jaloumenē didachē?

Are we able to know what this new by you is being spoken teaching?

We're able to know what this new by you is being spoken teaching.

የዕለይናቸው ቁጥጥል የዕለይናቸው እንደገኘ ስራውን በትኩረሰው ተስፋል 20
፡፡ ይህ የዕለይናቸው እንደገኘ ስራውን በትኩረሰው ተስፋል

כ כִּי־דָּבָרִים זֶרַם אֲתָה מִבְּרָא בְּאַזְנֵינוּ
וְחַפְצִים אֲנוֹחָנוּ לְדַעַת מָה הֵם:

20. ki-d'barim zarim 'atah mebi' b'az'neynu
wachaphetsim 'anach'nu lada`ath mah hem.

Acts17:20 “For you are bringing some strange words to our ears.
We want to know what these mean.”

<20> Ενίσχοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν·
βουλόμεθα οὖν γνῶναι τίνα θέλει ταῦτα εἶναι.

20 xenizonta gar tina eisphereis eis tas akoas hēmōn;
Surprising things for some you bring to our hearing.
boulometha oun gnōnai tina thelei tauta einai.
Therefore we desire to know what wishes these things to mean.

בְּאָכִי הַאֲתִינִים כָּלָם וְגַם הַגְּרִים הַגְּרִים שֶׁם לֹא פָנָן
כִּי אָמַד־סְפֵר חֲדָשָׁות אוֹ לְשָׁמָעַ: 21

21. ki ha'Atinim kulam w'gam hanak'rim hagarim sham lo' phanu
ki 'im-l'saper chadashoth 'o lish'mo'a.

Acts17:21 For all the Atinim and also the strangers who dwelling there
did not turn but to speak or to hear what is new.

<21> Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι
εἰς οὐδὲν ἔτερον ηὐκαίρουν ή λέγειν τι ή ἀκούειν τι καινότερον.

21 Athēnaioi de pantes kai hoi epidēmountes xenoi eis ouden heteron
Athenians now all and the strangers visiting for nothing different
ēukairoun ē legein ti ē akouein ti kainoteron.
were finding opportunity than to say something or to hear something newer.

אַתִּינִים הַנִּי רָאָה בְּכָל כִּי יַרְאֵי אֱלֹהֹות אֲתָם מָאֵד:
כב וַיַּעֲמֹד פּוֹלוֹס בְּתוֹךְ הַוּדָה נְשָׁל הַשְּׁפָטִים וַיֹּאמֶר אֲנָשֵׁי 22

22. waya`amod Polos b'tho'k haua`ad shel hashoph'tim
wayo'mar 'an'shey 'Atinas hin'ni ro'eh bakol ki yir'ey 'elohoth 'atem m'od.

Acts17:22 Polos (Shaul) stood in the midst of the committee of the ranks
and said, “Men of Atinas, behold, I see that you fear the mighty ones in all.”

<22> Σταθεὶς δὲ [ὁ] Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη, Ὅνδρες Ἀθηναῖοι,
κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

22 Statheis de [ho] Paulos en mesō tou Areiou Pagou ephē, Andres Athēnaioi,
And having stood Paul in the middle of the Areopagus he said, Men, Athenians,

kata panta hōs deisidaimonesterous hymas theōrō.

with respect to everything how very religious I observe you to be.

וְעַתָּה אֶת-אָשֶׁר עֲבֹדֶתֶם וְאֵינֶנֶּכֶם יִדְعִים אֵתָה אָנָי מְגִיד לְכֶם:
וְהִנֵּה מִזְבֵּחַ אֶחָד כְּתוּב עַלְיוֹ לְאֵל הַגָּעֵל
כֹּגֶד אָנָי עַבְרָן וּמִתְבֹּgn אֶל-עֲבֹדֹת אֱלֹהִיכֶם
בְּעוֹד אֲנִי מִתְבֹּgn אֶל-עֲבֹדֹת אֱלֹהִיכֶם
עַל-עֲבֹדֹת אֱלֹהִים כְּלֹמְדָה בְּעַמּוֹת אֲנִי מִתְבֹּgn אֶל-עֲבֹדֹת אֱלֹהִים
עַל-עֲבֹדֹת אֱלֹהִים כְּלֹמְדָה בְּעַמּוֹת אֲנִי מִתְבֹּgn אֶל-עֲבֹדֹת אֱלֹהִים

**23. ki 'ani `ober umith'bonen 'el-`abodoth 'eloheykem
w'hinneh miz'beach 'echad kathub `alayu la'el hane`lam
w`atah 'eth-'asher `abad'tem w'eyn'kem yod`im 'otho 'ani magid lakem.**

Acts 17:23 For while I was passing through and observing upon the works of your mighty ones, I beheld one altar was written on it: to an unknown mighty one. Now that which you have worked, and that you did not know Him, I proclaim to you.

〈23〉 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον
καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἄγνωστῳ θεῷ. ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε,
τοῦτο ἔγὼ καταγγέλλω ὑμῖν.

23 dierchomenos gar kai anatheōrōn ta sebasmata hymōn

**For passing through and looking carefully at your objects of worship,
heuron kai hōmon en hō epegegranto. Agnōstō theō.**

I found also an altar on which had been inscribed, to the unknown mighty one.
ho oun agnoountes eusebeite, touto egō kataggellō hymin.

Therefore what not knowing you worship, this I proclaim to you.

כד הָאֵל אֲשֶׁר עָשָׂה אֶת-הָעוֹלָם וְכָל אֲשֶׁר-בּוֹ לֹא יַשְׁכִּן
בד הַיְכָלֹת מַעֲשָׂה יְדֵיכֶם כִּי הוּא אָדוֹן הַשָּׁמִים וְהָאָرֶץ:

**24. ha'El 'asher `asah 'eth-ha`olam w'kol 'asher-bo
lo' yish'kon b'heykaloth ma`aseh yadayim ki hu' 'Adon hashamay**

Acts 17:24 “The El who made the world and all that is in it, since He is Adon (Master) of the heavens and the earth, does not dwell in the temples made with hands.”

¶**24** ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποίητοις ναοῖς κατοικεῖ

24 ho theos ho poiēsas ton kosmon kai panta ta en autō,

The Elohim, the One having made the world and all the things in it,

houtos ouranou kai gēs hyparchōn kyrios

this One of the heavens and the earth being Master

ouk en cheiropoiētois naois katoikei

not in temples made by human hands dwells

כִּי הָוָא הַפְּתַן לְפָל חַיִם וּנְשָׁמָה וּכְלַדְבָּר:
25. gam-lo' y'sharathuhu y'dey b'ney-'adam k'ilu yits'tare'k l'dabar
ki hu' hanotheren lakol chayim un'shamah w'kal-dabar.

Acts17:25 “nor is He served with the hands of the sons of men,
as if needing anything, since He gives to all life and breath and all things.”

«25» οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός τυνος,
αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα.

25 oude hypo cheirōn anthrōpinōn therapeuetai prosdeomenos tinos,
nor by human hands is served as if being in need of something,
autos didous pasi zōēn kai pnoēn kai ta panta;
he giving to all life and breath and all these things.

כֹּו נִיּוֹשֵׁב כָּל־עַמִּי בָּנֵי־אָדָם מִקָּם אֶחָד עַל־כָּל־פָּנִים
הָאָדָם וַיַּצֵּב זָמָנים קְבוּעִים וּגְבוּלוֹת מוֹשָׁבָם:

26. wayosheb kal-am'mey b'ney-'adam midam 'echad `al-kal-p'ney ha'adamah
wayatseb z'manim q'bu'im ug'buloth moshabam.

Acts17:26 “All the people of sons of men of one blood dwell on all the surface of the earth,
having set the appointed times and the boundaries of their habitation,”

«26» ἐποίησέν τε ἐξ ἑνὸς πάνταν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου
τῆς γῆς, ὁρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν
26 epoiēsen te ex henos pan ethnos anthrōpōn katoikein epi pantos prosōpou tēs gēs,

And he made from one every nation of men to dwell on all the face of the earth,
horisas prostetagmenous kairous

having set the having been determined seasons

kai tas horothesias tēs katoikias autōn
and the fixed boundaries of their habitations

כִּי־אֲרָגֵנו רְחוֹק מְכֻל־אֶחָד מִמְּנוּ:
כִּי־לְמַעַן יְבָקֹשׁו אֶת־הָאֱלֹהִים אָוָלִי יְמַשְׁחָהו וַיִּמְצָאָהוּ אֶת

27. I'ma`an y'baq'shu 'eth-ha'Elōhim 'ulay y'mash'shuhu
w'yim'tsa'uhu 'aph ki-'eynenu rachoq mi'kal-'echad mimenu.

Acts17:27 “so that they would seek the Elohim, if perhaps they would reach out for Him
and find Him, though He is not far from each one of us.”

«27» ζητεῦν τὸν θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὑροιεν,

καὶ γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.

27 **zētein ton theon, ei ara ge psēlaphēseian auton kai heuroien,**
to seek the Elohim, if perhaps they might grope for him and might find him,
kai ge ou makran apo henos hekastou hēmōn hyparchonta.
though nor far from each one of us being.

**28. ki-bo 'anach'nu chayim umith'no `a`im w'qayamim
ka'asher gam bim'shorareykem yesh 'om'rim ki-y'lidayu 'anach'nu.**

Acts 17:28 “For in Him we live and move and stand,
as also some of your own poets have said, ‘For we also are His offspring.’”

«28» Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς
καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν.

28 En autō gar zōmen kai kinoumētha kai esmen,

In Him for we live and move and are,

hōs kai tines tōn kath' hymas poiētōn eirēkasín, Tou gar kai genos esmen.

as also some of the among you poets have said, for of him also we are offspring.

כט זהגַה בְּחִיּוֹתָנוּ יַלְידֵי הָאֱלֹהִים לֹא-גָכוֹן לְנוּ לְחַשֵּׁב
שֶׁחָאֱלֹהִות הוֹמָה לְזָהָב אוֹ לְכֶסֶף אוֹ לְאָבִן מִעֲשֵׂה חֶרֶשׁ
וּמִחְשָׁבָת בְּנֵי אָדָם:

29. w'hinneh bih'yothenu y'lidey ha'Elohim lo'-nakon lanu lachashob sheha'Elahuth domah lazahab 'o lakeseph 'o la'aben ma`aseh charash umachashebeth b'ney 'adam.

Acts 17:29 “Behold, then, since we are the offspring of the Elohim, we ought not to think that the Elahuth (the El of invisibility) is like gold or silver or stone, the work of craftsman and thought of the sons of men.”

«**29**» γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὁφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.

29 genos oun hyparchontes tou theou ouk opheilomen nomizein chrysō

Offspring therefore being of the Elohim, we ought not to think with gold

ē argyrō ē lithō, charagmati technēs kai enthymēseōs anthrōpou,

or silver or stone, an image formed by the skull and thought of man,

to theion einai homoion.

the divine to be like.

၂၄၇၆။ ၂၄၇၇၁။ ၂၄၇၈-၇၀ ၂၄၇၉၄၁ ၂၄၀၇၁၄ ၂၄၀၇၁၀ ၂၄၀၇၃၀

לְכָנּוּ עַתָּה אַחֲרֵי עֹבֵר אֱלֹהִים עַל־דָּרוֹת הַפְּכָלוֹת מִצְוָה
הַוָּא אֶת־כָּל־בָּנִי הָאָדָם בְּכָל־אָפָּסִיד־אָרְצִים לְשׁוּב אֲלֵיכֶם:

30. *Iaken `atah `acharey `abor 'Elohim `al-doroth hasik'luth m'tsaueh hu'*
'eth-kal-b'ney ha'adam b'kal-'aph'sey-'erets lashub 'elayu.

Acts17:30 “Therefore, now that Elohim has passed over the generations of ignorance. He commanded all sons of men in all the ends of earth to return to Him,”

τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός,
τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν,
30 tous menoun chronous tēs agnoias hyperidōn ho theos,
So the times then of ignorance having overlooked the Elohim,
ta nyn paraggellei tois anthrōpois pantas pantachou metanoein,
now he proclaims to all men everywhere to repent,

לֹא יְעַזֵּן אֲשֶׁר קָבֻעַ יוֹם לְשִׁפְטָת תָּבֵל בְּצִדְקָה עַל־יִהְיָה אֲרֵשׂ אֲשֶׁר
הַפְּקִידָו וַיְתִן אֹתָהּ לְהָאָמִין לְכָלָם בְּהַקִּימָו אֶתָּו מִן־הַמְּתִים:

31. *ya`an 'asher qaba`-yom lish'pot tebel b'tsedeq `al-y'dey 'ish*
'asher hiph'qido wayiten 'oth l'ha'amin l'kulam bahaqimo 'otho min-hamethim.

Acts17:31 “because He has fixed a day on which He shall judge the world in righteousness by the hands of man whom He has appointed, having given a sign to believe unto all men by raising Him from the dead.”

τοὺς μέλλειν κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ,
ἐν ἀνδρὶ φῶτισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.
31 kathoti estesen hēmeran en hē mellei krinein tēn oikoumenēn en dikaiosynē
because he set a day in which he is able to judge the world in righteousness
en andri hō hōrisen, pistin paraschōn pasin anastēsas auton
by a man whom he appointed, having furnished proof to all by having raised him
ek nekrōn.
from the dead.

לֹבֶב וּבְאַשְׁר שָׁמַעוּ תְּחִיתָ מַתִּים אֶלְהָה הַלְּעִינוּ לוּ
וְאֶלְהָה אָמַרְיוּ לְכָרְבָּר הַזֶּה גַּשְׁמָעָךְ זָמֵן אַחֲרֵי:

32. *w'ka'asher sham`u t'chiath methim 'eleh hil`igu lo*
w'eleh 'am'ru laddabar hazeh nish'ma`aak z'man 'acher.

Acts17:32 When they heard of the resurrection of the dead, some mocked at him, but others said, We shall hear you other time concerning this matter.

τοὺς μὲν ἀνάστασιν νεκρῶν οἵ μὲν ἐχλεύαζον, οἵ δὲ εἶπαν,

Ἄκουσόμεθά σου περὶ τούτου καὶ πάλιν.

32 Akousantes de anastasin nekrōn hoi men echleuazon,

And having heard of the resurrection of the dead some were mocking him,

hoi de eipan, Akousometha sou peri toutou kai palin.

but others said, we shall listen to you about this also again.

לֹגְוָבֵן יִצְאַ פּוֹלּוֹס מִתּוֹכָם: 33

33. ub'ken yatsa' Pholos mitokam.

Acts17:33 So Pholos (Shaul) went out from among them.

<33> οὗτως δὲ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

33 houtōs ho Paulos exēlthen ek mesou autōn.

Thus Paul went out from the midst of them.

לֹד וּמִקְצַתְמָה בְּקָרְבָן וּמִאֲמִינָנוּ וּבָהֶם דִּיוֹנוֹסִיּוֹס מִן־הַשְׁפְּטִים
שֶׁל־אַרְיוֹופָגָוָס וְאַשָּׁה אֲחָתָה קָמָרִיס שְׁמָה וְעַזְדָּה אַחֲרִים עִמָּהֶם: 34

34. umiq'tsatham dab'qu bo way'a'minu ubahem Dionus'yo min-hashoph'tim
shel-'Ar'yophagos w'ishah 'achath Damaris sh'mah w'od 'acherim 'imahem.

Acts17:34 But some of men joined him and believed, among them Dionusyos
from the ranks of Areyopagos and one woman named Damaris and more others with them.

<34> τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς
καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἔτεροι σὺν αὐτοῖς.

34 tines de andres kollēthentes autō episteusan,

And some men having been joined to him believed,

en hois kai Dionysios ho Areopagitēs

among whom are both Dionysius, the Areopagite,

kai gynē onomati Damaris kai heteroi syn autois.

and a woman by name Damaris and others with them.