

Sepher Maaseh haShlichim (Acts)

Chapter 17

כַּעֲשֵׂהְךָ אֶת־הַיָּמִים אֲשֶׁר־עָבְרוּ אֵת־אֲפִיפּוֹלִיס וְאֶת־אֲפּוֹלוֹנְיָא
:אֶת־תַּסְלוֹנִיקָא אֲשֶׁר־הִיא בְּתֵּן הַיְהוּדִים

אֲוִיחֵי אַחֲרֵי עָבְרוּ בְּאֲמִפּוֹלִיס וּבְאֲפּוֹלוֹנְיָא
וַיָּבֹאוּ אֶל־תַּסְלוֹנִיקָא וְשָׁם בֵּית כְּנֶסֶת לַיהוּדִים:

1. way'hi 'acharey `ab'ram b'Am'phipolis ub'Apolon'ya'
wayabo'u 'el-Tas'loniqi w'sham beyth k'neseth laYahudim.

Acts17:1 And it came to pass after having passed through Amphipolis and through Apollonia, they came to Tasloniqi, where there was the house of the synagogue of the Yahudim.

<17:1> Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην ὅπου ἦν συναγωγή 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.

וְכַעֲשֵׂהְךָ אֶת־הַיָּמִים אֲשֶׁר־עָבְרוּ אֵת־אֲפִיפּוֹלִיס וְאֶת־אֲפּוֹלוֹנְיָא
:אֶת־תַּסְלוֹנִיקָא אֲשֶׁר־הִיא בְּתֵּן הַיְהוּדִים

בְּוִפּוֹלוֹס נִכְנָס אֶל־יְהוּדֵיהֶם כְּמִשְׁפָּטוֹ
וְשָׁלַח שָׁבֻתוֹת הַתּוֹפֵחַ עִמָּהֶם מִן־הַמִּקְרָאוֹת:

2. uPholos nik'nas 'aleyhem k'mish'pato
w'shalsh Shabbatoth hith'wakach `imahem min-haMiq'ra'oth.

Acts17:2 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 εἰωθὸς τῷ Παύλῳ εἰσηλθεν πρὸς αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,

2 kata de to eiōthos tō Paulō eisēlthen 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,

אֶת־הַיָּמִים אֲשֶׁר־עָבְרוּ אֵת־אֲפִיפּוֹלִיס וְאֶת־אֲפּוֹלוֹנְיָא
:אֶת־תַּסְלוֹנִיקָא אֲשֶׁר־הִיא בְּתֵּן הַיְהוּדִים

גַּפְתוֹם וְהוֹכִיחַ לָהֶם כִּי־צָרִיךְ הָיָה שִׁיעֵנָה הַמְּשִׁיחַ
וַיִּקְוֶם מִן־הַמִּתִּים וְהוּא הַמְּשִׁיחַ יְהוֹשֻׁעַ אֲשֶׁר אָנֹכִי מְגִיד לָכֶם:

3. pathoach w'hokeach lahem ki-tsari'k hayah shey' uneh haMashiyach
w'yaqum min-hamethim w'hu' haMashiyach Yahushuà '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 **וְאֵתָּהּ** whom I am proclaiming to you.”

<3> διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς [ὁ] 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 hymin.
whom I am proclaiming to you.

כְּכִי־יָרָא כְּכִי־פָּרַח כְּכִי־לָחַץ כְּכִי־לָחַץ כְּכִי־לָחַץ 4
:סִיָּה-כֶּלֶס חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים
דְּוַיִּצְמַחֵנוּ מִקְּצֵתָם וַיִּסְפְּחוּ עַל-פּוֹלוֹס וְסִילָא וְגַם-יְרֵאִי
אֲלֵהֶם מִן-הַיְּוֹנִים לְרַב וְגַם-נְשִׁים חֲשׁוּבוֹת לְאֵ-מִצְרַיִם:

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 ἐξ αὐτῶν ἐπίεισθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σιλᾷ,
τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺ, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.

4 kai tines ex autōn epeisthēsan kai proseklērōthēsan tō Paulō kai tō Silā,
And some of them were persuaded and were joined to Paul and Silas,
tōn te sebomenōn Hellēnōn plēthos poly,
both of the worshipping Greeks a great multitude,
gynaikōn te tōn prōtōn ouk oligai.
women and of the prominent not a few.

כְּכִי־יָרָא כְּכִי־פָּרַח כְּכִי־לָחַץ כְּכִי־לָחַץ כְּכִי־לָחַץ 5
יָרָא-כֶּלֶס חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים
:סִיָּה-כֶּלֶס חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים חַיִּים־וְחַיִּים
הַיְּוֹנִים־אֵלֵהֶם הַסּוֹבְרִים שֶׁהִיהוּדִים וַיִּקְחוּ לָהֶם אֲנָשִׁי
בְּלִיעַל מִן הַשּׁוּק וַיִּקְבְּצוּהֶם וַיִּהְיוּ אֶת-הָעִיר
וַיִּסְבּוּ עַל-בֵּית יָסוֹן וַיִּבְקְשׁוּ לְהוֹצִיאָם אֶל-הָעָם:

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 ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον·

5 Zēlōsantes de hoi Ioudaioi kai proslabomenoi

And **having become jealous**, the **Jews** and **having taken**
 tōn agoraiōn andras **tinās ponērous** kai ochlopoiēsantes
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-מֵצְאוּ אוֹתָם וַיִּסְחָבוּ אֶת-יָסוֹן
 וְאֲנָשִׁים מִן-הָאֲחִים לְפָנָיו רָאשֵׁי הָעִיר וַיִּצְעֲקוּ לֵאמֹר
 הִנֵּה הַמְדִּיחִים אֶת-כָּל-יִשְׂרָאֵל תְּבִל בָּאוּ גַם-הַלּוֹם:

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 εὐρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας
 βοῶντες ὅτι Οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε παρέειν,

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 boōntes hoti Hoi tēn oikoumenēn anastatōsantes houtoi
to the city authorities shouting the world having troubled these ones
 kai enthade pareisin,
and here are present,

אֶת-דָּתִי קִיסַר בְּאַמְרָם יֵשׁ-מֶלֶךְ אַחֵר וְהוּא יְהוֹשִׁעַ:
 זַיִסוֹן אֲסַף אֹתָם אֶל-בֵּיתוֹ וְהֵם כָּלָם אֵינָם עֹשִׂים
 :וַיִּצְעֲקוּ אֵלָיו וַיֹּאמְרוּ הִנֵּה-גַם-הַלּוֹם:

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

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

יֵאָדָהֶם הָיוּ נְדִיבֵי רוּחַ מְאֹנְשֵׁי תִסְלוֹנִיקֵי וַיִּקְבְּלוּ אֶת־הַדְּבָר
בְּכָל־לֵב וַיִּחְקְרוּ בְּכַתּוּבִים יוֹם יוֹם לְדַעַת אִם־כַּדְּבָרָם כֵּן הוּא׃

11. w'hem hayu n'dibey ruach me'an'shey Thas'loniqi 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 Thasaloniqi, 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.

יב וַיֵּאֱמִינוּ רַבִּים מֵהֶם וְגַם מִן־הַנְּשִׂיִם הַיְוֹנִיּוֹת הַיִּקְרוֹת
וּמִן־הָאֲנָשִׁים לֹא־מְעֹט׃

12. waya'aminu rabbim mehem w'gam min-hanashim haY'wanioth hay'qaroth umin-ha'anashim lo'-m'`at.

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

<12> πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν

καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.

12 polloi 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.

יג וַיְהִי כִּאֲשֶׁר שָׁמְעוּ הַיְהוּדִים אֲשֶׁר מִתְּסְלוֹנִיקֵי
כִּי־גַם־בְּבְרוּאָה פּוֹלוֹס מְשֻׁמֵּעַ אֶת־הַדְּבָר אֲלֵהִים וַיִּבְאוּ
וַיַּעֲבְרוּ אֶת־הָעַם גַּם־שָׁמָּה׃

13. way'hi ka'asher sham`u haYahudim 'asher miTas'loniqi ki-gam-biB'ro'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> Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροῖα κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κάκεῖ 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.

מכאן-אם יגלו פולוס-אף יחזקו כעז משהם יאמרו 14
:מא יאמרו פולוס-אף יחזקו כעז משהם יאמרו
יד וימחרו האחים וישלחו את-פולוס ללקת עד-הים
וסילא וטימותיוס נשארו שם:

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 ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ἕως 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.

מאם אפילו משהם יאמרו פולוס-אף יחזקו כעז משהם יאמרו 15
:מאם אפילו משהם יאמרו פולוס-אף יחזקו כעז משהם יאמרו
טו והמלויים את-פולוס הוליכוהו עד-אתינם ושם צוה אהם
להגיד לסילא וטימותיוס כי יבאו אליו במהרה ויילכו:

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 ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς τὸν Σιλᾶν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν ἐξήεσαν.

15 hoi de kathistanontes 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.

16 wayar' w'hinneh ha'ir m'le'ah 'elilim watith'chamets rucho b'qir'bo.
טז ויהי כְּאִשֶּׁר חָכָה לָהֶם פּוֹלוֹס בְּאַתִּינִים
וַיֵּרָא וַהֲנִה הָעִיר מְלֵאָה אֱלִילִים וַתִּתְחַמֵּץ רוּחוֹ בְּקִרְבוֹ:

16. way'hi ka'asher chikah lahem Polos b'Atinas
wayar' w'hinneh ha'ir m'le'ah 'elilim watith'chamets rucho b'qir'bo.

Acts 17:16 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> 'En de tais Athēnais ekdechomenou autous tou Paulou parōxyneto to pneuma autou en autō theōrountos kateidōlon ousan tēn polin.

16 En de tais Athēnais ekdechomenou autous tou Paulou parōxyneto

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.

17 יז על-כן דבַּר בְּבֵית הַכְּנֶסֶת עַם-הַיְהוּדִים וְעַם-יִרְאֵי אֱלֹהִים
וּבְשׂוּק יוֹם יוֹם עַם-הַנִּקְרִים אֵלָיו:

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

Acts 17:17 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 men oun en tē synagōgē tois Ioudaiōis

He was arguing therefore in the synagogue with the Jews

kai tois sebomenois kai en tē agora kata pasan hēmeran

and with the ones worshipping and in the marketplace every day

pros tous paratyghanontas.

to the ones happening to be there.

18 יהוּגִים-מִקְצֵת הַפִּילוֹסוֹפִים מִתְלַמְּדֵי בֵּית אֶפִיקוֹרוֹס
וּמִתְלַמְּדֵי בֵּית הָאֶסְטוֹא הַתְּגֵרוּ בּוֹ וַיֵּשׁ אֲשֶׁר אָמְרוּ
מֵה-יֵאמֵר הַמְּפֹטֵט הַלְזוּ וְאַחֲרֵים אֲמָרִים כְּמִדְּמָה שְׁהוּא

כּ כִּי־דְבָרִים זָרִים אָתָּה מְבִיא בְּאָזְנֵינוּ
וּחִפְצִים אֲנַחְנוּ 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> ξενίζοντα γάρ τινα εισφέρεις 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.

boulomethaoun gnōnai tina thelei tauta einai.
Therefore we desire to know what wishes these things to mean.

כּ כִּי הָאֲתִינִיִּים כְּלָם וְגַם הַנְּכָרִים הַגָּרִים נָשָׂם לֹא פָנוּ
כִּי אִם־לְסַפֵּר הַדְּשׁוֹת אִו לְשַׁמַּע:

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 ἕτερον ἠυκαίρουσιν ἢ λέγειν τι ἢ 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.

כּ כִּי רָאִיתִי אֶתְּהֵם מֵאֹד:
כּ כִּי רָאִיתִי אֶתְּהֵם מֵאֹד:
כּ כִּי רָאִיתִי אֶתְּהֵם מֵאֹד:
כּ כִּי רָאִיתִי אֶתְּהֵם מֵאֹד:

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, Ἄνδρες 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.

23 כַּכֵּן אֲנִי עֹבֵר וּמִתְבּוֹנֵן אֶל-עֲבֹדוֹת אֱלֹהֵיכֶם
 וְהִנֵּה מִזְבֵּחַ אֶחָד כְּתוּב עָלָיו לְאֵל הַנִּעְלָם
 וְעַתָּה אֶת-אֲשֶׁר עֲבַדְתֶּם וְאֵינְכֶם יֹדְעִים אֹתוֹ אֲנִי מְגִיד לְכֶם:

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.

Acts17:23 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, Ἄγνωστω θεῷ. ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν.

23 dierchomenos gar kai anatheōrōn ta sebasmata hymōn
For passing through and looking carefully at your objects of worship,
heuron kai bōmon en hō epegegrapto, 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.
Thereore what not knowing you worship, this I proclaim to you.

24 כִּדְהָאֵל אֲשֶׁר עָשָׂה אֶת-הָעוֹלָם וְכֹל אֲשֶׁר-בוֹ לֹא יִשְׁכֵּן
 בְּהִיכָלוֹת מַעֲשֵׂה יָדַיִם כִּי הוּא אֲדוֹן הַשָּׁמַיִם וְהָאָרֶץ:

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

Acts17:24 “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 χειροποιήτοις 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

καί γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα.

27 zēteín 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.

כח כִּי-בוּ אֲנַחְנוּ חַיִּים וּמְתַנַּוְעֵעִים וְקַיָּמִים כְּאַשְׁרֵךְ גַּם
בְּמִשׁוֹרְרֵיכֶם יֵשׁ אֲמָרִים כִּי-יְלִידָיו אֲנַחְנוּ:

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.

Acts17:28 “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
καί τινες τῶν καθ’ ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν.

28 En autō gar zōmen kai kinoumetha kai esmen,
In Him for we live and move and are,
hōs kai tines tōn kath’ hymas poiētōn eirēkasin, Tou gar kai genos esmen.
as also some of the among you poets have said, for of him also we are offspring.

כט וְהִנֵּה בְּהִיּוֹתֵנוּ יְלִידֵי הָאֱלֹהִים לֹא-נִכּוֹן לָנוּ לְחַשֵּׁב
שֶׁהָאֱלֹהוּת דּוֹמָה לְזָהָב אוֹ לְכֶסֶף אוֹ לְאַבֵּן מַעֲשֵׂה חַרָּשׁ
וּמַחְשַׁבֶּת בְּנֵי אָדָם:

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

Acts17:29 “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 ὀφείλομεν 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.

אֲנַחְנוּ חַיִּים וּמְתַנַּוְעֵעִים וְקַיָּמִים כְּאַשְׁרֵךְ גַּם
בְּמִשׁוֹרְרֵיכֶם יֵשׁ אֲמָרִים כִּי-יְלִידָיו אֲנַחְנוּ:

לְלִכְּן עֲתָה אֶחָרֵי עֶבֶר אֱלֹהִים עַל־דְּרוֹת הַסִּכְלוֹת מִצְּוִיָּה
הוּא אֶת־כָּל־בְּנֵי הָאָדָם בְּכָל־אַפְסֵי־אָרֶץ לָשׁוּב אֵלָיו:

30. laken `atah `acharey `abor `Elohim `al-doroth hasik`luth m'tsauhe 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,"

<30> τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός,
τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν,

30 tous men oun chronous tēs agnoias hyperidōn ho theos,
So the times then of ignorance having overlooked the Elohim,
ta nyn paraggelei tois anthrōpois pantas pantachou metanoein,
now he proclaims to all men everywhere to repent,

לְאִיֶּעַן אֲשֶׁר קָבַע־יּוֹם לְשִׁפּוֹט תִּבְּל בְּצַדִּיק עַל־יְדֵי אִישׁ אֲשֶׁר
הִפְקִידוּ וַיִּתֵּן אוֹת לְהַאֲמִין לְכָל־מִן־הַמֵּתִים:

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."

<31> καθότι ἔσθησεν ἡμέραν ἐν ἣ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ,
ἐν ἀνδρὶ ᾧ ὤρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.

31 kathoti estēsen 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.

וְאֵלֶּה אָמְרוּ לְדָבָר הַזֶּה נִשְׁמָעָה זְמַן אֶחָר:
לִבְּוֹכְאֲשֶׁר שָׁמְעוּ תַחֲנִית מֵתִים אֵלֶּה הַלְעִיגוּ לוֹ

32. w'ka'asher sham`u t'chiath methim `eleh hil'igu lo
w'eleh `am'ru ladabar 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.

<32> Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν,

Ἀκουσόμεθά 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.

לג ובכן יצא פולוס מתוכם: 33
לג ובכן יצא פולוס מתוכם: 33

33. ub'ken yatsa' Pholos mitokam.

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

<33> οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

33 houtōs ho Paulos exēlthen ek mesou autōn.

Thus Paul went out from the midst of them.

לד ומקצתם דבקו בו ויאמינו ובקו מן השפטים 34
לד ומקצתם דבקו בו ויאמינו ובקו מן השפטים 34
של אריופגוס ואשה אחת דמרים שמה ועוד אחרים עמהם:
של אריופגוס ואשה אחת דמרים שמה ועוד אחרים עמהם:

34. umiq'tsatham dab'qu bo waya'aminu ubahem Dionus'yos 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 ἕτεροι 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.