

# Acts 17:7

Authorized King James Version (KJV)

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

## Analysis

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**Whom Jason hath received**—The charge against Jason is harboring (ὑποδέκεται, hypodedektai, 'given hospitality to') those accused of sedition. The verb carries legal weight: Jason became legally responsible for his guests' conduct.

**These all do contrary to the decrees of Caesar**—The Greek τῶν δογμάτων Καίσαρος (tōn dogmatōn Kaisaros) refers to imperial edicts, likely including the Lex Julia Maiestatis prohibiting treason. The accusers frame Christian proclamation as political rebellion, a charge that would repeatedly threaten the early church (cf. John 19:12).

**Saying that there is another king, one Jesus**—Here is the theological flashpoint: βασιλέα ἕτερον (basilea heteron, 'another king') directly confronts Caesar's claim to absolute sovereignty. The accusers correctly identify that Christ's kingship is incompatible with totalitarian rule, though they misrepresent its nature. Jesus's kingdom is 'not of this world' (John 18:36), yet it demands ultimate allegiance that relativizes all earthly authority—a truth that remains politically subversive in every age.

## Historical Context

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This occurred in Thessalonica around AD 50 during Paul's second missionary journey. Under Claudius (AD 41-54), accusations of treason carried severe

penalties, especially after his expulsion of Jews from Rome (Acts 18:2). Thessalonica was a 'free city' with local magistrates (politarchs) anxious to maintain Rome's favor, making them particularly vulnerable to such charges.

## Related Passages

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**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. How does confessing 'Jesus is Lord' challenge the ultimate claims of modern political ideologies and secular authorities?
2. When does Christian proclamation of Christ's kingship legitimately threaten earthly powers, and how should believers navigate this tension?

## Interlinear Text

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οὓς	ὑποδέδεκται	Ἰάσων·	καὶ	οὗτοι	πάντες	ἀπέναντι
<b>Whom</b>	<b>hath received</b>	<b>Jason</b>	<b>and</b>	<b>these</b>	<b>all</b>	<b>contrary</b>
G3739	G5264	G2394	G2532	G3778	G3956	G561
τῶν	δογμάτων	Καίσαρος	πράττουσιν	βασιλέα	λέγοντες	
<b>to the decrees</b>	<b>of Caesar</b>	<b>do</b>	<b>king</b>	<b>saying</b>		
G3588	G1378	G2541	G4238	G935	G3004	
ἕτερον	εἶναι	Ἰησοῦν				
<b>another</b>	<b>that there is</b>	<b>one Jesus</b>				
G2087	G1511	G2424				

## Additional Cross-References

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**Luke 23:2** (Kingdom): And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

**Acts 16:21** (Parallel theme): And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

**John 19:12** (Kingdom): And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

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