1. Now when they had passed through Amphipolis 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.

5. But the Jews which believed not, moved with envy, took unto them certain lew 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 out to bring them out to the people.
THE ACTS

17:5

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

17:7

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

17:8

And they troubled the people and the rulers of the city, when they heard these things.

17:9

And when they had taken security of Jason, and of the other, they let them go.

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.

Translation: AV

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Thus 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.

Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

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.

And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still.
Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

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.

Then certain philosophers of the Epicureans, and of the Stoics, 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 of his resurrection.
Acts 17

I perceived that thou bringest certain strange things to our ears: we would know therefore what these things mean.

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.

For as I passed by, and beheld your deviations, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, he declare I unto you.

God that made the world and all things therein, seeing that he is Lord of heaven and earth,
Acts 17

20 Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

20 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;

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:

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.
The page contains a portion of the New Testament in Greek, specifically from Acts 17. The passage discusses the testimony of the apostle Paul to the Areopagus, including his message about the nature of God and the resurrection of Jesus. The text is a mix of Greek and English, with some translations and markings indicating different textual elements. The page includes references to the end of Acts 15 and the beginning of Acts 16.

For example, the Greek text includes verbs and nouns such as "metaneō" (metanoia), "theos" (God), "metanoein" (to repent), and "regnum" (kingdom). The English translation captures the essence of Paul's message, emphasizing repentance and the coming of the kingdom of God.

The page also highlights the use of conjunctions like "de" (but), "kai" (and), and "τo τo" (to them), indicating the flow of Paul's argument. The footnotes and cross-references are marked to provide context and additional information for the reader.

The page is designed to facilitate the study of Greek New Testament texts, particularly for those interested in understanding the historical and theological context of early Christianity.
with them.