

Acts 18

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Text

Greek

	Μετὰ ταῦτα plugin-autotooltip__default plugin-autotooltip_big οὗτος / αὕτη / τοῦτο
	greek
	Meaning:
	* These or this * This one, this person, this thing * They or he or she or it
1	Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 χωρισθεις ἐκ τῶνplugin-autotooltip__default plugin-autotooltip_bigοὗτο greek The definite article Ἀθηνῶν ἦλθεν εἰς Κόρινθον.

	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εὐρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γένει, προσφάτως ἐληλυθότα ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἰταλίας καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Πρίσκιλλαν γυναῖκα αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) διὰplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: 2 * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τεταχέναι Κλαύδιον χωρίζεσθαι πάνταςplugin-autotooltip__default plugin-autotooltip_bigπάνς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τοῦςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἰουδαίους ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ῥώμης, προσῆλθεν αὐτοῖς,plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
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	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” διὰplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὁμότεχνον εἶναιplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). 3 It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ἔμμενεν παρ’ αὐτοῖςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡργάζοντο· ἦσανplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. γὰρ σκηνοποιοὶ τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τέχνη.
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	διελέγετο δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐν greek Preposition meaning “in”. τῇ greek The definite article συναγωγῇ κατὰ πᾶν greek Meaning 4 * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 σάββατον, ἔπειθὲν τε Ἰουδαίους καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Ἑλλήνας.
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	Ὡς δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. κατῆλθον ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Μακεδονίας ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τε Σιλάς καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Τιμόθεος, συνέχετο τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λόγωplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning 5 * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Παῦλος, διαμαρτυρόμενος τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἰουδαίοις εἶναιplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Χριστὸνplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. Ἰησοῦν.
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The definite article **ἔθνη πορεύσομαι.**

	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μεταβάς ἐκεῖθεν εἰσῆλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεόν, plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek 7 Masculine noun meaning: * A god or goddess * God οὗ ἡ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οἰκία ἧν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. συννομοροῦσα τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article συναγωγῇ.
	Κρίσπος δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀρχισυνάγωγος ἐπίστευσεν τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κυρίῳ σὺν ὅλῳ τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article οἴκῳ αὐτοῦ, plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same 8 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πολλοὶ τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Κορινθίων ἀκούοντες ἐπίστευον καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐβαπτίζοντο.

	εἶπεν δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κύριος ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. νυκτὶ δι’plugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: 9 * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ὁράματος τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Παύλῳ, μὴ φοβοῦ, ἀλλὰ λάλει καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μὴ σιωπῆσης,		
	διότι ἐγὼ εἰμιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. μετὰ σοῦ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐδεὶς ἐπιθήσεται σοι τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κακῶσαί σε, διότι λαὸς ἐστὶνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek <td>10</td> <td> εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. μοι πολλὺς ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πόλει ταύτῃ.plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17)John 7:26Luke 22:19 </td>	10	εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. μοι πολλὺς ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πόλει ταύτῃ.plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17)John 7:26Luke 22:19

	ἐκάθισεν δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐν αὐτὸν καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡνας ἔξ διδασκων ἐν greek Preposition meaning “in”. αὐτοῖς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
11	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τὸν greek The definite article λόγον Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... τοῦ greek The definite article θεοῦ. greek Masculine noun meaning: * A god or goddess * God

	Γαλλίῳνος δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀνθυπάτου δντος greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τῆς greek The definite article Ἀχαΐας κατεπέστησαν ὁμοθυμαδὸν οἱ greek The definite article Ἰουδαῖοι τῷ greek 12The definite article Παύλῳ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἡγαγον αὐτὸν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐπὶ τὸ greek The definite article βῆμα,
	λέγοντες ὅτι παρὰ τὸν greek The definite article νόμον ἀναπεῖθει οὗτος greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. 13οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17)John 7:26Luke 22:19 τοὺς greek The definite article ἀνθρώπους σέβεσθαι τὸν greek The definite article θεόν. greek Masculine noun meaning: * A god or goddess * God

	μέλλοντος δεplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τουplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Παύλου ανοίγειν τὸplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article στόμα εἶπεν ὁplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Γαλλῶν πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament.
14	πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τοὺςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Ἰουδαίους, εἰ μὲν ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἀδίκημά τι ἡ ῥαδιοῦργημα πονηρόν, ὃ Ἰουδαῖοι, κατὰ λόγονplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... οὐκ ἀνεσχόμεν ὑμῶν·

	εἰ δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ζητήματα έστιν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. περι λόγου plugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δνομάτων καί plugin-autotooltip__default plugin-autotooltip_bigκαί greek 15 Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” νόμου τοῦ plugin-autotooltip__default plugin-autotooltip_bigό greek The definite article καθ’ ὑμᾶς, ὄψεσθε αὐτοί plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) κριτῆς ἐγὼ τούτων plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17)John 7:26Luke 22:19 οὐ βούλομαι εἶναι plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.
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	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀπῆλθεν αὐτοὺςplugin-autotooltip__default plugin-autotooltip_bigαὐτός
16	greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀπὸ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βήματος.
	ἐπιλαβόμενοι δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πάντεςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 Σωθῆνῃν τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ
17	greek The definite article βήματος· καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐδὲν τούτωνplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17)John 7:26Luke 22:19 τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Γαλλίῳνι ἔμελεν.

	Οplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Συρίαν, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” σὺν αὐτῷplugin-autotooltip__default plugin-autotooltip_bigαὐτός <td>18</td>	18
	greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Πρίσκιλλα καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Ἀκύλας, κειράμενος ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. Κενυρεαῖς τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κεφαλὴν, εἶχεν γὰρ εὐχὴν.	
	κατήντησαν δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. εἰς Ἑφεσον, κάκείνους κατέλιπεν αὐτοῦ, αὐτὸςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. <td>19</td>	19
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. εἰσελθὼν εἰς τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article συναγωγὴν διελέξατο τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰουδαίους.	

	ἑρωτῶντων δέ δὲ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτῶν plugin-autotooltip__default plugin-autotooltip_bigαὐτός 20 greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐπὶ πλείονα χρόνον μέναι οὐκ ἐπένευσεν,
	ἀλλὰ ἀποταξάμενος καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἰπὼν· πάλιν ἀνακάμψω πρὸς plugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About 21 Preposition. Occurs 703 times in the New Testament.
	πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ὑμᾶς τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God θέλοντος, ἀνήχθη ἀπὸ τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἐφέσου·
	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί 22 greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀσπασάμενος τὴν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,

	καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ποιήσαςplugin-autotooltip__default plugin-autotooltip_bigποιέω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form χρόνον τινά ἐξῆλθεν, διερχόμενος καθεξῆς τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Γαλατικὴν χώραν καίplugin-autotooltip__default plugin-autotooltip_bigκαί
23	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Φρυγίαν, στηρίζων πάνταςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τούςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μαθητάς.
24	Ἰουδαίος δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἑφεσον, δυνατὸς ὢνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. ταῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γραφαῖς.

οὗτοςplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17)John 7:26Luke 22:19 ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰμί

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. κατηχημένος τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ὁδὸν τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article κυρίου, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

25 Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ζέων τῷplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article πνεύματι ἐλάλει καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐδίδασκεν ἀκριβῶς τὰplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article περὶ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article Ἰησοῦ, ἐπιστάμενος μόνον τὸplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article βάπτισμα Ἰωάννου.

οὗτος	plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο
greek	
Meaning:	
* These or this * This one, this person, this thing * They or he or she or it	
Demonstrative pronoun.	
οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17)John 7:26Luke 22:19 τε ἤρξατο παρρησιάζεσθαι ἐν	plugin-autotooltip__default plugin-autotooltip_bigἐν
greek	
Preposition meaning “in”. τη	plugin-autotooltip__default plugin-autotooltip_bigὀ
greek	
The definite article συναγωγῇ· ἀκούσαντες δέ	plugin-autotooltip__default plugin-autotooltip_bigδέ
greek	
δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτοῦ	plugin-autotooltip__default plugin-autotooltip_bigαὐτός
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Πρίσκιλλα καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Ἀκύλας προσελάβοντο αὐτόν	plugin-autotooltip__default plugin-autotooltip_bigαὐτός
26	
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀκριβέστερον αὐτῷ	plugin-autotooltip__default plugin-autotooltip_bigαὐτός
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.	
Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐξέθεντο τήν	plugin-autotooltip__default plugin-autotooltip_bigὀ
greek	
The definite article ὁδὸν τοῦ	plugin-autotooltip__default plugin-autotooltip_bigὀ
greek	
The definite article θεοῦ.	plugin-autotooltip__default plugin-autotooltip_bigθεὸς
greek	
Masculine noun meaning:	
* A god or goddess * God	

	βουλομένου δέ plugin-autotooltip__default plugin-autotooltip_bigδέ
	greek
	δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) διελθεῖν εἰς τὴν plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article Ἀρχαίαν, προτρεψάμενοι οἱ plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article ἀδελφοὶ ἔγραψαν τοῖς plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article μαθηταῖς ἀποδέξασθαι αὐτόν. plugin-autotooltip__default plugin-autotooltip_bigαὐτός
27	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article πεπιστευκόσιν διὰ plugin-autotooltip__default plugin-autotooltip_bigδιὰ
	greek
	Meaning:
	* Through * Because * On account of
	Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.
	When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ
	greek
	The definite article χάριτος.

	εὐτόνως γὰρ τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰουδαίοις διακατηλέγχετο δημοσίᾳ ἐπιδεικνὺς διὰplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ greek 28The definite article γραφῶν εἶναιplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Χριστὸνplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. Ἰησοῦν.
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ESV

1	After this Paul left Athens and went to Corinth.
2	And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them,
3	and because he was of the same trade he stayed with them and worked, for they were tentmakers by trade.
4	And he reasoned in the synagogue every Sabbath, and tried to persuade Jews and Greeks.
5	When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus.
6	And when they opposed and reviled him, he shook out his garments and said to them, “Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.”
7	And he left there and went to the house of a man named Titius Justus, a worshiper of God. His house was next door to the synagogue.
8	Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized.
9	And the Lord said to Paul one night in a vision, “Do not be afraid, but go on speaking and do not be silent,
10	for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.”
11	And he stayed a year and six months, teaching the word of God among them.
12	But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal,
13	saying, “This man is persuading people to worship God contrary to the law.”
14	But when Paul was about to open his mouth, Gallio said to the Jews, “If it were a matter of wrongdoing or vicious crime, O Jews, I would have reason to accept your complaint.
15	But since it is a matter of questions about words and names and your own law, see to it yourselves. I refuse to be a judge of these things.”

16	And he drove them from the tribunal.
17	And they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of this.
18	After this, Paul stayed many days longer and then took leave of the brothers and set sail for Syria, and with him Priscilla and Aquila. At Cenchreae he had cut his hair, for he was under a vow.
19	And they came to Ephesus, and he left them there, but he himself went into the synagogue and reasoned with the Jews.
20	When they asked him to stay for a longer period, he declined.
21	But on taking leave of them he said, "I will return to you if God wills," and he set sail from Ephesus.
22	When he had landed at Caesarea, he went up and greeted the church, and then went down to Antioch.
23	After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.
24	Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures.
25	He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John.
26	He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately.
27	And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed,
28	for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.

NIV

1	After this, Paul left Athens and went to Corinth.
2	There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them,
3	and because he was a tentmaker as they were, he stayed and worked with them.
4	Every Sabbath he reasoned in the synagogue, trying to persuade Jews and Greeks.
5	When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ.
6	But when the Jews opposed Paul and became abusive, he shook out his clothes in protest and said to them, "Your blood be on your own heads! I am clear of my responsibility. From now on I will go to the Gentiles."
7	Then Paul left the synagogue and went next door to the house of Titius Justus, a worshiper of God.
8	Crispus, the synagogue ruler, and his entire household believed in the Lord; and many of the Corinthians who heard him believed and were baptized.
9	One night the Lord spoke to Paul in a vision: "Do not be afraid; keep on speaking, do not be silent.
10	For I am with you, and no one is going to attack and harm you, because I have many people in this city."
11	So Paul stayed for a year and a half, teaching them the word of God.
12	While Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him into court.
13	"This man," they charged, "is persuading the people to worship God in ways contrary to the law."
14	Just as Paul was about to speak, Gallio said to the Jews, "If you Jews were making a complaint about some misdemeanor or serious crime, it would be reasonable for me to listen to you.
15	But since it involves questions about words and names and your own law—settle the matter yourselves. I will not be a judge of such things."

16	So he had them ejected from the court.
17	Then they all turned on Sosthenes the synagogue ruler and beat him in front of the court. But Gallio showed no concern whatever.
18	Paul stayed on in Corinth for some time. Then he left the brothers and sailed for Syria, accompanied by Priscilla and Aquila. Before he sailed, he had his hair cut off at Cenchrea because of a vow he had taken.
19	They arrived at Ephesus, where Paul left Priscilla and Aquila. He himself went into the synagogue and reasoned with the Jews.
20	When they asked him to spend more time with them, he declined.
21	But as he left, he promised, "I will come back if it is God's will." Then he set sail from Ephesus.
22	When he landed at Caesarea, he went up and greeted the church and then went down to Antioch.
23	After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.
24	Meanwhile a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures.
25	He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John.
26	He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.
27	When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those who by grace had believed.
28	For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ.

NLT

1	Then Paul left Athens and went to Corinth.
2	There he became acquainted with a Jew named Aquila, born in Pontus, who had recently arrived from Italy with his wife, Priscilla. They had left Italy when Claudius Caesar deported all Jews from Rome.
3	Paul lived and worked with them, for they were tentmakers just as he was.
4	Each Sabbath found Paul at the synagogue, trying to convince the Jews and Greeks alike.
5	And after Silas and Timothy came down from Macedonia, Paul spent all his time preaching the word. He testified to the Jews that Jesus was the Messiah.
6	But when they opposed and insulted him, Paul shook the dust from his clothes and said, "Your blood is upon your own heads- I am innocent. From now on I will go preach to the Gentiles."
7	Then he left and went to the home of Titius Justus, a Gentile who worshiped God and lived next door to the synagogue.
8	Crispus, the leader of the synagogue, and everyone in his household believed in the Lord. Many others in Corinth also heard Paul, became believers, and were baptized.
9	One night the Lord spoke to Paul in a vision and told him, "Don't be afraid! Speak out! Don't be silent!"
10	For I am with you, and no one will attack and harm you, for many people in this city belong to me."
11	So Paul stayed there for the next year and a half, teaching the word of God.
12	But when Gallio became governor of Achaia, some Jews rose up together against Paul and brought him before the governor for judgment.
13	They accused Paul of "persuading people to worship God in ways that are contrary to our law."

14	But just as Paul started to make his defense, Gallio turned to Paul's accusers and said, "Listen, you Jews, if this were a case involving some wrongdoing or a serious crime, I would have a reason to accept your case.
15	But since it is merely a question of words and names and your Jewish law, take care of it yourselves. I refuse to judge such matters."
16	And he threw them out of the courtroom.
17	The crowd then grabbed Sosthenes, the leader of the synagogue, and beat him right there in the courtroom. But Gallio paid no attention.
18	Paul stayed in Corinth for some time after that, then said good-bye to the brothers and sisters and went to nearby Cenchrea. There he shaved his head according to Jewish custom, marking the end of a vow. Then he set sail for Syria, taking Priscilla and Aquila with him.
19	They stopped first at the port of Ephesus, where Paul left the others behind. While he was there, he went to the synagogue to reason with the Jews.
20	They asked him to stay longer, but he declined.
21	As he left, however, he said, "I will come back later, God willing." Then he set sail from Ephesus.
22	The next stop was at the port of Caesarea. From there he went up and visited the church at Jerusalem and then went back to Antioch.
23	After spending some time in Antioch, Paul went back through Galatia and Phrygia, visiting and strengthening all the believers.
24	Meanwhile, a Jew named Apollos, an eloquent speaker who knew the Scriptures well, had arrived in Ephesus from Alexandria in Egypt.
25	He had been taught the way of the Lord, and he taught others about Jesus with an enthusiastic spirit and with accuracy. However, he knew only about John's baptism.
26	When Priscilla and Aquila heard him preaching boldly in the synagogue, they took him aside and explained the way of God even more accurately.
27	Apollos had been thinking about going to Achaia, and the brothers and sisters in Ephesus encouraged him to go. They wrote to the believers in Achaia, asking them to welcome him. When he arrived there, he proved to be of great benefit to those who, by God's grace, had believed.
28	He refuted the Jews with powerful arguments in public debate. Using the Scriptures, he explained to them that Jesus was the Messiah.

KJV

1	After these things Paul departed from Athens, and came to Corinth;
2	And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
3	And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
4	And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
5	And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.
6	And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.
7	And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.
8	And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
9	Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
10	For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11	And he continued there a year and six months, teaching the word of God among them.
12	And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,
13	Saying, This fellow persuadeth men to worship God contrary to the law.
14	And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:
15	But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.
16	And he drave them from the judgment seat.
17	Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.
18	And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.
19	And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
20	When they desired him to tarry longer time with them, he consented not;
21	But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.
22	And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.
23	And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.
24	And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.
25	This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.
26	And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.
27	And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:
28	For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

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