

Acts 19

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 |

Text

Greek

	Εγένετο greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 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. ἐν greek Preposition meaning “in”. τῷ greek The definite article τὸν 1 greek The definite article Ἀπολλῷ εἶναι 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. ἐν greek Preposition meaning “in”. Κορίνθῳ Παύλον διελθόντα τὰ greek The definite article ἀνωτερικὰ μέρη κατελθεῖν εἰς Ἱερουσαλὴμ 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” εὐρεῖν τινας μαθητάς.
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	εἰπὲν τε πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About 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... αὐτοῦς, 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) εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ greek The definite article δέ greek 2 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. πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About 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... αὐτόν, 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) ἀλλ’ οὐδ’ εἰ πνεῦμα ἅγιον ἔστιν 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. ἠκούσαμεν.
	ὁ greek The definite article 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. εἰπὲν· εἰς τί οὖν ἐβαπτίσθητε; οἱ 3 greek The definite article 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. εἰπαν, εἰς τὸ greek The definite article Ἰωάννου βάπτισμα.

	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. Παῦλος· Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας, τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article λαῶ λέγων εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐρχόμενον μετ’ αὐτὸνplugin-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.
4	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἵνα πιστεῦσωσιν, τοῦτ’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 3:17John 7:26Luke 22:19 ἔστινplugin-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. εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἰησοῦν.
5	ἀκούσαντες 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. ἐβαπτίσθησαν εἰς τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὄνομα τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κυρίου Ἰησοῦ,

	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” ἐπιθέντος 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) τοῦplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Παύλου χεῖρας ἦλθε τὸplugin-autotooltip__default plugin-autotooltip_bigό
6	greek The definite article πνεῦμα τὸplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἅγιον ἐπ' αὐτούς,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) ἐλάλουν τε γλώσσαις 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” ἐπροφήτευν.
	ἦσανplugin-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. 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. οἱplugin-autotooltip__default plugin-autotooltip_bigό
7	greek The definite article πάντεςplugin-autotooltip__default plugin-autotooltip_bigπάνς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάνς 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 ἄνδρες ὡσεὶ δώδεκα.

	Εἰσελθὼν 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. εἰς τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article συναγωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 8 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πείθων τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article περὶ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλείας τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦ.plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God
	ὥς 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. τινες ἐσκληρόνουντο 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” ἤπειθουν κακολογοῦντες τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὁδὸν ἐνώπιον τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek 9 The definite article πλήθους, ἀποστάς ἀπ’ αὐτῶνplugin-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) ἀφώρισεν τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μαθητάς, καθ’ ἡμέραν διαλεγόμενος ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σχολῇ Τυράννου.

	τούτοplugin-autotooltip__default plugin-autotooltip_bigούτος / 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 3:17John 7:26Luke 22:19 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. ἐγένετοplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 ἐπὶ ἑτῇ δύο, ὥστε πάνταςplugin-autotooltip__default plugin-autotooltip_bigπάντας greek Meaning * All * Every * The whole Adjective. Usage in the New Testament 10The 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 τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κατοικοῦντας τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἀσίαν ἀκοῦσαι τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article 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.... τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κυρίου, Ἰουδαίους τε 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” Ἐλλήνας.
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	Δυνάμεις τε οὐ τὰς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τυχούσας ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεὸς plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ἐποίει plugin-autotooltip__default plugin-autotooltip_bigποιέω Meaning: * To do * To make
11	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 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 τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article χειρῶν Παύλου, ὥστε 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” ἐπὶ τοὺς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀσθενούντας ἀποφέρεσθαι ἀπὸ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article χρωτὸς 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) σουδάρια ἢ σιμκίνθια καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
12	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” ἀπαλλάσσεσθαι ἀπ’ αὐτῶν 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) τὰς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article νόσους, τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τε πνεύματα τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πονηρὰ ἐκπορεύεσθαι.

	ἐπεχέρῃσαν 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. τινες 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” τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek 13The definite article ἔχοντας τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πνεύματα τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πονηρὰ τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὄνομα τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κυρίου Ἰησοῦ λέγοντες, ὀρκίζω ὑμᾶς τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἰησοῦν ὃν Παῦλος κηρύσσει. ἦσανplugin-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. 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. τινες Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτοplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek 14Meaning: * 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 3:17John 7:26Luke 22:19 ποιούντες.plugin-autotooltip__default plugin-autotooltip_bigποιεῖω 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
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	ἀποκριθὲν 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. τὸ greek The definite article πνεῦμα τὸ greek The definite article πονηρὸν εἶπεν αὐτοῖς , 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) τὸν
15	greek The definite article Ἰησοῦν γινώσκω 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” τὸν greek The definite article Παῦλον ἐπίσταμαι, ὑμεῖς 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. τίνες ἐστὲ 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.

	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” ἐφαλόμενος plugin-autotooltip__default plugin-autotooltip_bigὁ
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	greek Preposition meaning “in”. ὧ ἦν plugin-autotooltip__default plugin-autotooltip_bigεἰμί
	greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).
16	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. τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek The definite article πνεῦμα τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek The definite article πονηρὸν κατακυριεύσας ἀμφοτέρων ἵσχυσεν κατ’ αὐτῶν, plugin-autotooltip__default plugin-autotooltip_bigαὐτός
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	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” τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ
	greek The definite article οἴκου ἐκεῖνου.

τούτο	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 3:17John 7:26Luke 22:19 δέ	plugin-autotooltip__default plugin-autotooltip_bigδέ
greek	
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greek	
Meaning	
* To Become * To Come into being * Generate * To Happen * Brought to pass	
Verb.	
Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 γνωστὸν πᾶσιν	plugin-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 Ἰουδαίοις τε 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” “Ἐλλησιν τοῖς	plugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
17 The definite article κατοικοῦσιν τὴν	plugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article Ἔφεσον, καὶ	plugin-autotooltip__default plugin-autotooltip_bigκαί
greek	
Meaning	
* And * Also * Both * Even * Too * So	
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The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.	
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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” ἐμεγαλύνετο τὸ	plugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article ὄνομα τοῦ	plugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article κυρίου Ἰησοῦ,	

	πολλοί τε τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article πεπιστευκότων ἤρχοντο ἐξομολογούμενοι 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” ἀναγγέλλοντες τὰς plugin-autotooltip__default plugin-autotooltip_bigὁ
18	18 greek The definite article πράξεις αὐτῶν. 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)
	ἱκανοὶ 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. τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article περίεργα πράξαντων συνενέγκαντες τὰς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article βίβλους κατέκαιον ἐνώπιον πάντων. plugin-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.
19	19 With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 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” συνεψήφισαν τὰς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article τιμὰς αὐτῶν 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) 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” εὔρον ἀργυρίου μυριάδας πέντε.

	Οὕτως κατὰ κράτος τοῦ greek The definite article κυρίου ὁ greek The definite article λόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son 20 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.... ἠύξανεν 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” ἴσχυεν.
	Ὡς 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. ἐπληρώθη ταῦτα, 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 3:17John 7:26Luke 22:19 ἔθeto greek The definite article Παῦλος ἐν greek Preposition meaning “in”. τῷ greek The definite article πνεύματι διελθὼν τὴν greek 21 The definite article Μακεδονίαν 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” Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι μετὰ τὸ greek The definite article γενέσθαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 με ἐκεῖ δὲ με 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” Ῥώμην ἰδεῖν.

	ἀποστείλας 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. εις τήνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Μακεδονίαν δύο τῶνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article διακονούντων 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.
22	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Τιμόθεον 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” Ἐραστον, αὐτόςplugin-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) ἐπέσχευ χρόνον εις τήνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Ἀσίαν.
23	Ἐγένετοplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 δέplugin-autotooltip__default plugin-autotooltip_bigδέ
24	κατά τὸνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ὁδοῦ. Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶνplugin-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 ναοὺς ἀργυροῦς Ἀρτέμιδος παρέιχετο τοῖςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article τεχνίταις οὐκ ὀλίγην ἐργασίαν,

	οὐς συναθροίσας 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” τοὺς greek The definite article περὶ τὰ greek The definite article τοιαῦτα ἐργάτας εἶπεν, ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης 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 3:17John 7:26Luke 22:19 τῆς greek The definite article ἐργασίας ἢ greek The definite article εὐπορία ἡμῖν ἐστιν. 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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	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” θεωρεῖτε 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” ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσηςplugin-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 3:23John 3:16Colossians 1:17 τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Ἀσίας ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Παῦλος οὗτοςplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek 26Meaning: * 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 3:17John 7:26Luke 22:19 πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶνplugin-autotooltip__default plugin-autotooltip_bigεἰμι 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. θεοῖplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God οἱplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article διὰplugin-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 χειρῶν γινόμενοι.plugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10
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	οὐ μόνον 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. τούτοplugin-autotooltip__default plugin-autotooltip_bigούτος / 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 3:17John 7:26Luke 22:19 κινδυνεύει ἡμῖν τὸplugin-autotooltip__default plugin-autotooltip_big greek The definite article μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ 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” τὸplugin-autotooltip__default plugin-autotooltip_big greek The definite article τῆςplugin-autotooltip__default plugin-autotooltip_big greek The definite article μεγάλης θεᾶς ἱερὸν Ἀρτέμιδος εἰς οὐθὲν λογισθῆναι, μέλλειν τε καὶplugin-autotooltip__default plugin-autotooltip_bigκαί 27 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” καθαίρεισθαι τῆςplugin-autotooltip__default plugin-autotooltip_big greek The definite article μεγαλειότητος αὐτῆς,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) ἦν ὅλη ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article Ἀσία 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” ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article οἰκουμένη σέβεται. <tr><td></td><td> ἀκούσαντες 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. 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” γενόμενοιplugin-autotooltip__default plugin-autotooltip_bigγίνομαι 28 greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 πλήρεις θυμοῦ ἔκραζον λέγοντες, μεγάλη ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article Ἀρτεμὶς Ἐφεσίων. </td></tr>		ἀκούσαντες 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. 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” γενόμενοιplugin-autotooltip__default plugin-autotooltip_bigγίνομαι 28 greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 πλήρεις θυμοῦ ἔκραζον λέγοντες, μεγάλη ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article Ἀρτεμὶς Ἐφεσίων.
	ἀκούσαντες 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. 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” γενόμενοιplugin-autotooltip__default plugin-autotooltip_bigγίνομαι 28 greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 πλήρεις θυμοῦ ἔκραζον λέγοντες, μεγάλη ἡplugin-autotooltip__default plugin-autotooltip_big greek The definite article Ἀρτεμὶς Ἐφεσίων.		

	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” ἐπλήσθη ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πόλις τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ
29	greek The definite article συγχύσεως, ὠρμησάν τε ὁμοθυμαδὸν εἰς τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θέατρον συναρπάσαντες Γάϊον 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” Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου.
	Παύλου 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. βουλομένου εἰσελθεῖν εἰς τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δῆμον οὐκ εἴων αὐτὸνplugin-autotooltip__default plugin-autotooltip_bigαὐτός
30	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) οἱplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article μαθηταί·

	τινὲς 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. 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” τῶν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἀσιαρχῶν, ὄντες 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. αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning 31 * 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) φίλοι, πέμψαντες πρὸς plugin-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. 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... αὐτὸν 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) παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θέατρον.
	ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἦν 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. γὰρ ἡ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐκκλησίᾳ συγκεχυμένη, 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” οἱ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πλείους οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν.
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	ἐκ 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. τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὁχλου συνεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸνplugin-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) τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ
33	greek The definite article ἡουδαίων· ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article 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. Ἀλέξανδρος κατασεύσας τήνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article χεῖρα ἦβλεν ἀπολογεῖσθαι τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δῆμῳ.
	ἐπιγινόντες 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. ὅτι Ἰουδαῖός ἐστινplugin-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. φωνή ἐγένετοplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb.
34	Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 μία ἐκ πάντωνplugin-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 ὡς ἐπὶ ὥρας δύο κράζοντες· μεγάλη ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Ἀρτεμὶς Ἐφεσίων.

	κατατείλας 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. δέplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article γραμματεὺς τὸνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ὄχλον φησίν, ἄνδρες Ἐφέσιοι, τίς γάρ ἐστινplugin-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. ἀνθρώπων δς οὐ γινώσκει τὴνplugin-autotooltip__default plugin-autotooltip_bigό greek 35 The definite article Ἐφεσίων πόλιν νεωκόρον οὖσανplugin-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. τῆςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article μεγάλης Ἀρτέμιδος 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” τοῦplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article διοπετοῦς; ἀναντιρρήτων οὖν ὄντωνplugin-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. τοῦτωνplugin-autotooltip__default plugin-autotooltip_bigούτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. 36 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 δέον ἐστινplugin-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. ὕμᾱς κατεσταλμένους ὑπάρχειν 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” μηδὲν προπετὲς πράσσειν.
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	ἡγάγετε γὰρ τοὺς greek The definite article ἄνδρας τούτους greek Meaning: * These or this * This one, this person, this thing * They or he or she or it 37 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 οὕτε ἱεροσούλους οὕτε βλασφημοῦντας τῇ greek The definite article θεὸν greek Masculine noun meaning: * A god or goddess * God ἡμῶν.
	εἰ μὲν οὖν Δημήτριος 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” οἱ greek The definite article οὖν αὐτῷ 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) τεχνίται ἔχουσι πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About 38 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... τινα 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.... ἀγοραῖοι ἄγονται 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” ἀνθρώποι εἰσιν 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. ἐγκαλείτωσαν ἀλλήλοις. εἰ 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. τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν 39 greek Preposition meaning “in”. τῇ greek The definite article ἐννόμῳ ἐκκλησίᾳ ἐπιλυθῆσεται.

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” γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ οὐ δυνησόμεθα ἀποδοῦναι λόγονplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son	40 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.... τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article συστροφῆς ταύτης.plugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὔτος 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
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” ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὔτος / αὕτη / τοῦτο greek 41 Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὔτος 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 εἰπὼν ἀπέλυσεν τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐκκλησίαν.	

ESV

1	And it happened that while Apollos was at Corinth, Paul passed through the inland country and came to Ephesus. There he found some disciples.
2	And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have not even heard that there is a Holy Spirit.”
3	And he said, “Into what then were you baptized?” They said, “Into John's baptism.”
4	And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.”
5	On hearing this, they were baptized in the name of the Lord Jesus.
6	And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying.
7	There were about twelve men in all.
8	And he entered the synagogue and for three months spoke boldly, reasoning and persuading them about the kingdom of God.
9	But when some became stubborn and continued in unbelief, speaking evil of the Way before the congregation, he withdrew from them and took the disciples with him, reasoning daily in the hall of Tyrannus.
10	This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.

11	And God was doing extraordinary miracles by the hands of Paul,
12	so that even handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them.
13	Then some of the itinerant Jewish exorcists undertook to invoke the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by the Jesus, whom Paul proclaims."
14	Seven sons of a Jewish high priest named Sceva were doing this.
15	But the evil spirit answered them, "Jesus I know, and Paul I recognize, but who are you?"
16	And the man in whom was the evil spirit leaped on them, mastered all of them and overpowered them, so that they fled out of that house naked and wounded.
17	And this became known to all the residents of Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was extolled.
18	Also many of those who were now believers came, confessing and divulging their practices.
19	And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver.
20	So the word of the Lord continued to increase and prevail mightily.
21	Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome."
22	And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.
23	About that time there arose no little disturbance concerning the Way.
24	For a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen.
25	These he gathered together, with the workmen in similar trades, and said, "Men, you know that from this business we have our wealth.
26	And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, saying that gods made with hands are not gods.
27	And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship."
28	When they heard this they were enraged and were crying out, "Great is Artemis of the Ephesians!"
29	So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul's companions in travel.
30	But when Paul wished to go in among the crowd, the disciples would not let him.
31	And even some of the Asiarchs, who were friends of his, sent to him and were urging him not to venture into the theater.
32	Now some cried out one thing, some another, for the assembly was in confusion, and most of them did not know why they had come together.
33	Some of the crowd prompted Alexander, whom the Jews had put forward. And Alexander, motioning with his hand, wanted to make a defense to the crowd.
34	But when they recognized that he was a Jew, for about two hours they all cried out with one voice, "Great is Artemis of the Ephesians!"
35	And when the town clerk had quieted the crowd, he said, "Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky?
36	Seeing then that these things cannot be denied, you ought to be quiet and do nothing rash.
37	For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess.

38	If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. Let them bring charges against one another.
39	But if you seek anything further, it shall be settled in the regular assembly.
40	For we really are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion."
41	And when he had said these things, he dismissed the assembly.

NIV

1	While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus. There he found some disciples
2	and asked them, "Did you receive the Holy Spirit when you believed?" They answered, "No, we have not even heard that there is a Holy Spirit."
3	So Paul asked, "Then what baptism did you receive? John's baptism," they replied.
4	Paul said, "John's baptism was a baptism of repentance. He told the people to believe in the one coming after him, that is, in Jesus."
5	On hearing this, they were baptized into the name of the Lord Jesus.
6	When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied.
7	There were about twelve men in all.
8	Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God.
9	But some of them became obstinate; they refused to believe and publicly maligned the Way. So Paul left them. He took the disciples with him and had discussions daily in the lecture hall of Tyrannus.
10	This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.
11	God did extraordinary miracles through Paul,
12	so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.
13	Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, "In the name of Jesus, whom Paul preaches, I command you to come out."
14	Seven sons of Sceva, a Jewish chief priest, were doing this.
15	One day the evil spirit answered them, "Jesus I know, and I know about Paul, but who are you?"
16	Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.
17	When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor.
18	Many of those who believed now came and openly confessed their evil deeds.
19	A number who had practiced sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas.
20	In this way the word of the Lord spread widely and grew in power.
21	After all this had happened, Paul decided to go to Jerusalem, passing through Macedonia and Achaia. "After I have been there," he said, "I must visit Rome also."
22	He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer.
23	About that time there arose a great disturbance about the Way.
24	A silversmith named Demetrius, who made silver shrines of Artemis, brought in no little business for the craftsmen.

25	He called them together, along with the workmen in related trades, and said: "Men, you know we receive a good income from this business.
26	And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that man-made gods are no gods at all.
27	There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited, and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."
28	When they heard this, they were furious and began shouting: "Great is Artemis of the Ephesians!"
29	Soon the whole city was in an uproar. The people seized Gaius and Aristarchus, Paul's traveling companions from Macedonia, and rushed as one man into the theater.
30	Paul wanted to appear before the crowd, but the disciples would not let him.
31	Even some of the officials of the province, friends of Paul, sent him a message begging him not to venture into the theater.
32	The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there.
33	The Jews pushed Alexander to the front, and some of the crowd shouted instructions to him. He motioned for silence in order to make a defense before the people.
34	But when they realized he was a Jew, they all shouted in unison for about two hours: "Great is Artemis of the Ephesians!"
35	The city clerk quieted the crowd and said: "Men of Ephesus, doesn't all the world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven?
36	Therefore, since these facts are undeniable, you ought to be quiet and not do anything rash.
37	You have brought these men here, though they have neither robbed temples nor blasphemed our goddess.
38	If, then, Demetrius and his fellow craftsmen have a grievance against anybody, the courts are open and there are proconsuls. They can press charges.
39	If there is anything further you want to bring up, it must be settled in a legal assembly.
40	As it is, we are in danger of being charged with rioting because of today's events. In that case we would not be able to account for this commotion, since there is no reason for it."
41	After he had said this, he dismissed the assembly.

NLT

1	While Apollos was in Corinth, Paul traveled through the interior regions until he reached Ephesus, on the coast, where he found several believers.
2	"Did you receive the Holy Spirit when you believed?" he asked them. "No," they replied, "we haven't even heard that there is a Holy Spirit."
3	"Then what baptism did you experience?" he asked. And they replied, "The baptism of John."
4	Paul said, "John's baptism called for repentance from sin. But John himself told the people to believe in the one who would come later, meaning Jesus."
5	As soon as they heard this, they were baptized in the name of the Lord Jesus.
6	Then when Paul laid his hands on them, the Holy Spirit came on them, and they spoke in other tongues and prophesied.
7	There were about twelve men in all.
8	Then Paul went to the synagogue and preached boldly for the next three months, arguing persuasively about the Kingdom of God.
9	But some became stubborn, rejecting his message and publicly speaking against the Way. So Paul left the synagogue and took the believers with him. Then he held daily discussions at the lecture hall of Tyrannus.

10	This went on for the next two years, so that people throughout the province of Asia- both Jews and Greeks- heard the word of the Lord.
11	God gave Paul the power to perform unusual miracles.
12	When handkerchiefs or aprons that had merely touched his skin were placed on sick people, they were healed of their diseases, and evil spirits were expelled.
13	A group of Jews was traveling from town to town casting out evil spirits. They tried to use the name of the Lord Jesus in their incantation, saying, "I command you in the name of Jesus, whom Paul preaches, to come out!"
14	Seven sons of Sceva, a leading priest, were doing this.
15	But one time when they tried it, the evil spirit replied, "I know Jesus, and I know Paul, but who are you?"
16	Then the man with the evil spirit leaped on them, overpowered them, and attacked them with such violence that they fled from the house, naked and battered.
17	The story of what happened spread quickly all through Ephesus, to Jews and Greeks alike. A solemn fear descended on the city, and the name of the Lord Jesus was greatly honored.
18	Many who became believers confessed their sinful practices.
19	A number of them who had been practicing sorcery brought their incantation books and burned them at a public bonfire. The value of the books was several million dollars.
20	So the message about the Lord spread widely and had a powerful effect.
21	Afterward Paul felt compelled by the Spirit to go over to Macedonia and Achaia before going to Jerusalem. "And after that," he said, "I must go on to Rome!"
22	He sent his two assistants, Timothy and Erastus, ahead to Macedonia while he stayed awhile longer in the province of Asia.
23	About that time, serious trouble developed in Ephesus concerning the Way.
24	It began with Demetrius, a silversmith who had a large business manufacturing silver shrines of the Greek goddess Artemis. He kept many craftsmen busy.
25	He called them together, along with others employed in similar trades, and addressed them as follows: "Gentlemen, you know that our wealth comes from this business.
26	But as you have seen and heard, this man Paul has persuaded many people that handmade gods aren't really gods at all. And he's done this not only here in Ephesus but throughout the entire province!
27	Of course, I'm not just talking about the loss of public respect for our business. I'm also concerned that the temple of the great goddess Artemis will lose its influence and that Artemis- this magnificent goddess worshiped throughout the province of Asia and all around the world- will be robbed of her great prestige!"
28	At this their anger boiled, and they began shouting, "Great is Artemis of the Ephesians!"
29	Soon the whole city was filled with confusion. Everyone rushed to the amphitheater, dragging along Gaius and Aristarchus, who were Paul's traveling companions from Macedonia.
30	Paul wanted to go in, too, but the believers wouldn't let him.
31	Some of the officials of the province, friends of Paul, also sent a message to him, begging him not to risk his life by entering the amphitheater.
32	Inside, the people were all shouting, some one thing and some another. Everything was in confusion. In fact, most of them didn't even know why they were there.
33	The Jews in the crowd pushed Alexander forward and told him to explain the situation. He motioned for silence and tried to speak.
34	But when the crowd realized he was a Jew, they started shouting again and kept it up for two hours: "Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!"
35	At last the mayor was able to quiet them down enough to speak. "Citizens of Ephesus," he said. "Everyone knows that Ephesus is the official guardian of the temple of the great Artemis, whose image fell down to us from heaven.

36	Since this is an undeniable fact, you should stay calm and not do anything rash.
37	You have brought these men here, but they have stolen nothing from the temple and have not spoken against our goddess.
38	"If Demetrius and the craftsmen have a case against them, the courts are in session and the officials can hear the case at once. Let them make formal charges.
39	And if there are complaints about other matters, they can be settled in a legal assembly.
40	I am afraid we are in danger of being charged with rioting by the Roman government, since there is no cause for all this commotion. And if Rome demands an explanation, we won't know what to say."
41	Then he dismissed them, and they dispersed.

KJV

1	And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
2	He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
3	And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.
4	Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
5	When they heard this, they were baptized in the name of the Lord Jesus.
6	And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
7	And all the men were about twelve.
8	And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.
9	But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
10	And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.
11	And God wrought special miracles by the hands of Paul:
12	So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
13	Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.
14	And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.
15	And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?
16	And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.
17	And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.
18	And many that believed came, and confessed, and shewed their deeds.
19	Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.
20	So mightily grew the word of God and prevailed.
21	After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
22	So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23	And the same time there arose no small stir about that way.
24	For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;
25	Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.
26	Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:
27	So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.
28	And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.
29	And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.
30	And when Paul would have entered in unto the people, the disciples suffered him not.
31	And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.
32	Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.
33	And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.
34	But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.
35	And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?
36	Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.
37	For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.
38	Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.
39	But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.
40	For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.
41	And when he had thus spoken, he dismissed the assembly.

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