

Acts 28

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 |

Text

Greek

	Kai	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" διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἢ plugin-autotooltip_default plugin-autotooltip_bigθό, ἡ, τό	
1	greek	
	Meaning:	
	* The	
	The definite article.	
	Forms	
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ τῆ Dative τῷ τῇ νῆρος καλεῖται.	

1	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τε βάρβαροι παρεῖχον οὐ τῇplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τυχοῦσαν φιλανθρωπίαν ἡμῶν, ἄπαντες γὰρ πυρὸν προσελάβοντες πάνταςplugin-autotooltip__default plugin-autotooltip_bigὴς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ἅς 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 ἡμᾶς 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 τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
2	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὕετον τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐπεστώτα 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_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 τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ψῶχος.

αὐστρέφοντος 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. τοῦ
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παύλου φρυγάνων τι πληθός και
greek	plugin-autotooltip__default plugin-autotooltip_bigκαι
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” ἐπεὶ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πυράν, ἔχιδνα ἀπὸ τῆς
greek	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θερμῆς ἐξελαθοῦσα καθήμεν τῆς
greek	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative	ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χειρὸς αὐτοῦ
greek	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)	

	ὥς δε 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. εἰς οἱ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ βάρβαροι κρεμόμενον τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θηρίον ἐκ τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χειρὸς 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) 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... ἀλλήλους ἔλεγον, πάντως φονεὺς ἔσονται plugin-autotooltip__default plugin-autotooltip_bigεἰμὶ 4 greek εἰμὶ 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 εἰμὶ is the word for am and ἦν is the word for was, e.g. ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀνθρώπου 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 3:17John 7:26Luke 22:19 ὅς plugin-autotooltip__default plugin-autotooltip_bigὁς, ἡ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning διασωθέντα ἐκ τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θαλάσσης ἥ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δίκη ζῆν οὐκ εἶασεν. ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μὲν οὖν ἀποτινάξας τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: 5 * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θηρίον εἰς τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πῶρ ἔπαθεν οὐδὲν κακόν.
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ἐγένετο greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means "to be" - a state of existence); γίνωμαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 6 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. τον greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πατέρα του greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παύλου πνευματικός και 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" δυσενερίω συνεχόμενον κατακείσθαι, 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... ὅν 8 greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ὅ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παύλος εἰσελθὼν και 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" προσενεξάμενος, ἐπιβίς τὰς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χείρας αὐτοῦ 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) ἰδαστο 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)

	τούτου plugin-autotooltip__default plugin-autotooltip_bigούτος / αὐτή / 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 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. γενομένου plugin-autotooltip__default plugin-autotooltip_bigγίνουμαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνουμαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 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_bigὁ, ἡ, τό greek Meaning: * The 9 The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λοιοὶ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῇ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὧν plugin-autotooltip__default plugin-autotooltip_bigἔχοντες δοθενείας προερχοντο 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” ἐπεκεύοντο plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning 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” πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς 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” ἀναγομένοις ἐπέθεντο τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek 10 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρός plugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός 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... τὰς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χεῖρας .
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	Μετά δε 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. τρεῖς μῆνας ἀνέχθημεν ἐν greek Preposition meaning “in”. πλοῖω παρασκευασμένοι ἐν greek 11 Preposition meaning “in”. τῇ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νύκτι Ἀλεξανδρίῳ, παρασήμερον διασκοῦραις.
	καί greek 12 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” καταχθέντες εἰς Συρακοῦσας ἐπιμεῖναντες ἡμέρας τρεῖς.
	ὅθεν περιελθόντες κατηντήσαμεν εἰς Πρίγιον. καί greek Meaning * And * Also * Both * Even * Too * So 13 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μετά μίαν gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἷς is the cardinal number (“one”). Sometimes it functions as a indefinitely pronoun (“someone” or “a certain one”). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament. Matthew 8:19John 10:30 ἡμέραν ἐπιγενομένου νότου δευτεράτου ἡλοῦμεν εἰς Πιστιόλους.
	οὐ εὐρόντες ἀδελφοὺς παρεκλήθημεν παρ’ 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) ἐπιμεῖναι ἡμέρας ἐπτά - καί greek 14 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” οὕτως εἰς τὴν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Ψῶμιν ἡλοῦμεν.
	κακεῖθεν οἱ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀδελφοὶ ἀκούσαντες τὰ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ περὶ ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν ὄχρι Ἀππίου φόρου καί 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” Τριῶν ταβερνῶν, οὐς greek 15 Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἰδὼν) greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παύλος εὐχαριστήσας τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεῷ greek Masculine noun meaning: * A god or goddess * God Ἐλαβε θάραος.

Ὅτι δὲ	plugin-autotooltip__default plugin-autotooltip_bigδὲ
greek	
δὲ 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. εἰσὶν ἄλλοι ἐν τῇ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παύλῳ, ἐπετρέπη	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
16	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παύλῳ μένειν καθ' ἑαυτὸν οὐκ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ φωλῶσονται 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) στρατιῶτη	

ἐγένετο	plugin-autotooltip__default plugin-autotooltip_bigγίνωμαι
greek	
Meaning	
* To Become * To Come into being * Generate * To Happen * Brought to pass	
Verb.	
Different from εἶμι (which means "to be" - a state of existence); γίνωμαι, 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. μετὰ ἡμέρας τρεῖς συναλεῖσθαι 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) τοῦ	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δυντα	
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. τῶν	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λουδαίων πρώτους· συνελθόντων 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. αὐτῶν	
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) ἔλεγεν 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... αὐτούς	
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) ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν ἑναντίον παύσας	
greek	
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 τῷ	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαῷ ἢ τοῖς	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἔθει τοῖς	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πατρίσιν, θεσμός ἐξ ἱεροσολύμων παρεδόθη εἰς τὰς	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χείρας τῶν	
greek	
Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Ῥωμαίων.	

	οἷτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ 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 τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μυθεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν greek Preposition meaning "in". ἐμοί. ἀντιλεγόντων 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. τῶν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Ἰουδαίων ἠγαγάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐθνους μου ἔχων τι κατηγορεῖν. διὰ 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 ταύτην / αὐτὴ / 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 οὖν τῇ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν 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" προσλαμβῶναι· εἵνεκεν γὰρ τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐλπίδος τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Ἰσραὴλ τὴν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀλυσιν ταύτην / αὐτὴ / 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 περίκειμαι.
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	olplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ 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. πρός plugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός 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 plugin-autotooltip__default plugin-autotooltip_bigαὐτόν greek 21 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) εἶπαν, ἡμεῖς οὐτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λουδαίας, οὐτε παραγενόμενός τις τῶν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀδελφῶν ἀπήγγειλεν ἡ ἐλάλησέν τι περὶ σοῦ πονηρόν. οὐκ plugin-autotooltip__default plugin-autotooltip_bigοὐκ greek οὐκ 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. παρὰ σοῦ ἀκοῦσαι ἡ, ὁ δ plugin-autotooltip__default plugin-autotooltip_bigἡ, ὁ, ὁ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning φρονεῖς, περὶ μὲν γὰρ τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The 22 The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰρέσεως ταύτης 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 γνωστὸν ἡμῖν ἐστίν 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. ὅτι πανταχοῦ ἀντιλέγεται.
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	ταξάμενοι 6ε plugin-autotooltip__default plugin-autotooltip_big6ε
	greek 6ε 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. αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαὐτό
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23	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεὸς
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	koplugin-autotooltip__default plugin-autotooltip_bigκατ 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"οίplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μὲν ἐπειβοντο τοίςplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek 24 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λεγόμενοις, οίplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ 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. ἡτίστων· ἀσύμφωνοι τε ὄντεςplugin-autotooltip__default plugin-autotooltip_bigεμί greek είμι 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. πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός 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... ἀλλήλους ἀπελόντο, εἰπόντος τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Παύλου ρῆμα ἐνplugin-autotooltip__default plugin-autotooltip_bigεἰς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone είς is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 ὅτι καλῶς τόplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πνεῦμα τόplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek 25 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ διγινω ἐλάλησεν διάplugin-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, διά emphasizes the means or channel by which something happens John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 Ἡσαίου τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ προφῆτου πρόςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός 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... τοίςplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative Ὁ Ἀ ᾧ Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πατέρας ἑαυτοῦ
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	ἐναγώνῃ γὰρ ἡ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ καρδία τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λαοῦ τούτου 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 καί 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" τοίς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὡαὶν βαρέως ἤκουσαν 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" τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀφθαλμοῖς αὐτῶν greek Meaning * He, she, it * Himself, herself, itself * Same 27 Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐκάμυσαν· μήποτε ἴδωσιν τοίς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀφθαλμοῖς καί 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" τοίς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὡαὶν ἀκούσαν καί 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" τῇ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ καρδίᾳ συνῶαν καί 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" ἐπιστρέψαν 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" λάσμαι αὐτούς 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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	γνωστὸν οὖν ἔστωplugin-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. οὐκ ἦν τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐφνεον ἀνεστάνη τοῦτοplugin-autotooltip__default plugin-autotooltip_bigαὐτός / 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 τόplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. 28Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὐτῆριον τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God αὐτοῖplugin-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" ἀκούουσιν αὐτόν. 29 Ἐνέμενον 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. διετίαν δὲplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning "in". Ἰδὺ μισθώματι, 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" ἀπεδέχετο πάνταςplugin-autotooltip__default plugin-autotooltip_bigᾧς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of ᾧς 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 3:16Colossians 1:17 τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό 30 greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐπισκοπούμενους 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. 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... αὐτόνplugin-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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κηρύσσων τῇ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ βασιλείαν τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεοῦ greek Masculine noun meaning: * A god or goddess * God καὶ greek Meaning * And * Also * Both * Even * Too * So	31 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" διόθεν τῇ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ περὶ τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κυρίου ἡσοῦ μετὰ πάσης 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 παρηγοίας ἀκωλύτως.
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ESV

1	After we were brought safely through, we then learned that the island was called Malta.
2	The native people showed us unusual kindness, for they kindled a fire and welcomed us all, because it had begun to rain and was cold.
3	When Paul had gathered a bundle of sticks and put them on the fire, a viper came out because of the heat and fastened on his hand.
4	When the native people saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer. Though he has escaped from the sea, Justice has not allowed him to live.”
5	He, however, shook off the creature into the fire and suffered no harm.
6	They were waiting for him to swell up or suddenly fall down dead. But when they had waited a long time and saw no misfortune come to him, they changed their minds and said that he was a god.
7	Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us and entertained us hospitably for three days.
8	It happened that the father of Publius lay sick with fever and dysentery. And Paul visited him and prayed, and putting his hands on him healed him.
9	And when this had taken place, the rest of the people on the island who had diseases also came and were cured.
10	They also honored us greatly, and when we were about to sail, they put on board whatever we needed.
11	After three months we set sail in a ship that had wintered in the island, a ship of Alexandria, with the twin gods as a figurehead.
12	Putting in at Syracuse, we stayed there for three days.

13	And from there we made a circuit and arrived at Rhegium. And after one day a south wind sprang up, and on the second day we came to Puteoli.
14	There we found brothers and were invited to stay with them for seven days. And so we came to Rome.
15	And the brothers there, when they heard about us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul thanked God and took courage.
16	And when we came into Rome, Paul was allowed to stay by himself, with the soldier that guarded him.
17	After three days he called together the local leaders of the Jews, and when they had gathered, he said to them, "Brothers, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans.
18	When they had examined me, they wished to set me at liberty, because there was no reason for the death penalty in my case.
19	But because the Jews objected, I was compelled to appeal to Caesar- though I had no charge to bring against my nation.
20	For this reason, therefore, I have asked to see you and speak with you, since it is because of the hope of Israel that I am wearing this chain."
21	And they said to him, "We have received no letters from Judea about you, and none of the brothers coming here has reported or spoken any evil about you.
22	But we desire to hear from you what your views are, for with regard to this sect we know that everywhere it is spoken against."
23	When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the kingdom of God and trying to convince them about Jesus both from the Law of Moses and from the Prophets.
24	And some were convinced by what he said, but others disbelieved.
25	And disagreeing among themselves, they departed after Paul had made one statement: "The Holy Spirit was right in saying to your fathers through Isaiah the prophet:
26	"Go to this people, and say, You will indeed hear but never understand, and you will indeed see but never perceive.
27	For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed; lest they should see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.'
28	Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will listen."
29	
30	He lived there two whole years at his own expense, and welcomed all who came to him,
31	proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.

NIV

1	Once safely on shore, we found out that the island was called Malta.
2	The islanders showed us unusual kindness. They built a fire and welcomed us all because it was raining and cold.
3	Paul gathered a pile of brushwood and, as he put it on the fire, a viper, driven out by the heat, fastened itself on his hand.
4	When the islanders saw the snake hanging from his hand, they said to each other, "This man must be a murderer; for though he escaped from the sea, Justice has not allowed him to live."
5	But Paul shook the snake off into the fire and suffered no ill effects.
6	The people expected him to swell up or suddenly fall dead, but after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said he was a god.

7	There was an estate nearby that belonged to Publius, the chief official of the island. He welcomed us to his home and for three days entertained us hospitably.
8	His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him.
9	When this had happened, the rest of the sick on the island came and were cured.
10	They honored us in many ways and when we were ready to sail, they furnished us with the supplies we needed.
11	After three months we put out to sea in a ship that had wintered in the island. It was an Alexandrian ship with the figurehead of the twin gods Castor and Pollux.
12	We put in at Syracuse and stayed there three days.
13	From there we set sail and arrived at Rhegium. The next day the south wind came up, and on the following day we reached Puteoli.
14	There we found some brothers who invited us to spend a week with them. And so we came to Rome.
15	The brothers there had heard that we were coming, and they traveled as far as the Forum of Appius and the Three Taverns to meet us. At the sight of these men Paul thanked God and was encouraged.
16	When we got to Rome, Paul was allowed to live by himself, with a soldier to guard him.
17	Three days later he called together the leaders of the Jews. When they had assembled, Paul said to them: "My brothers, although I have done nothing against our people or against the customs of our ancestors, I was arrested in Jerusalem and handed over to the Romans.
18	They examined me and wanted to release me, because I was not guilty of any crime deserving death.
19	But when the Jews objected, I was compelled to appeal to Caesar-not that I had any charge to bring against my own people.
20	For this reason I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain."
21	They replied, "We have not received any letters from Judea concerning you, and none of the brothers who have come from there has reported or said anything bad about you.
22	But we want to hear what your views are, for we know that people everywhere are talking against this sect."
23	They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the Prophets.
24	Some were convinced by what he said, but others would not believe.
25	They disagreed among themselves and began to leave after Paul had made this final statement: "The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet:
26	"Go to this people and say, "You will be ever hearing but never understanding; you will be ever seeing but never perceiving."
27	For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.'
28	"Therefore I want you to know that God's salvation has been sent to the Gentiles, and they will listen!"
29	See Footnote
30	For two whole years Paul stayed there in his own rented house and welcomed all who came to see him.
31	Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.

1	Once we were safe on shore, we learned that we were on the island of Malta.
2	The people of the island were very kind to us. It was cold and rainy, so they built a fire on the shore to welcome us.
3	As Paul gathered an armful of sticks and was laying them on the fire, a poisonous snake, driven out by the heat, bit him on the hand.
4	The people of the island saw it hanging from his hand and said to each other, "A murderer, no doubt! Though he escaped the sea, justice will not permit him to live."
5	But Paul shook off the snake into the fire and was unharmed.
6	The people waited for him to swell up or suddenly drop dead. But when they had waited a long time and saw that he wasn't harmed, they changed their minds and decided he was a god.
7	Near the shore where we landed was an estate belonging to Publius, the chief official of the island. He welcomed us and treated us kindly for three days.
8	As it happened, Publius's father was ill with fever and dysentery. Paul went in and prayed for him, and laying his hands on him, he healed him.
9	Then all the other sick people on the island came and were healed.
10	As a result we were showered with honors, and when the time came to sail, people supplied us with everything we would need for the trip.
11	It was three months after the shipwreck that we set sail on another ship that had wintered at the island- an Alexandrian ship with the twin gods as its figurehead.
12	Our first stop was Syracuse, where we stayed three days.
13	From there we sailed across to Rhegium. A day later a south wind began blowing, so the following day we sailed up the coast to Puteoli.
14	There we found some believers, who invited us to spend a week with them. And so we came to Rome.
15	The brothers and sisters in Rome had heard we were coming, and they came to meet us at the Forum on the Appian Way. Others joined us at The Three Taverns. When Paul saw them, he was encouraged and thanked God.
16	When we arrived in Rome, Paul was permitted to have his own private lodging, though he was guarded by a soldier.
17	Three days after Paul's arrival, he called together the local Jewish leaders. He said to them, "Brothers, I was arrested in Jerusalem and handed over to the Roman government, even though I had done nothing against our people or the customs of our ancestors.
18	The Romans tried me and wanted to release me, because they found no cause for the death sentence.
19	But when the Jewish leaders protested the decision, I felt it necessary to appeal to Caesar, even though I had no desire to press charges against my own people.
20	I asked you to come here today so we could get acquainted and so I could explain to you that I am bound with this chain because I believe that the hope of Israel- the Messiah- has already come."
21	They replied, "We have had no letters from Judea or reports against you from anyone who has come here.
22	But we want to hear what you believe, for the only thing we know about this movement is that it is denounced everywhere."
23	So a time was set, and on that day a large number of people came to Paul's lodging. He explained and testified about the Kingdom of God and tried to persuade them about Jesus from the Scriptures. Using the law of Moses and the books of the prophets, he spoke to them from morning until evening.
24	Some were persuaded by the things he said, but others did not believe.
25	And after they had argued back and forth among themselves, they left with this final word from Paul: "The Holy Spirit was right when he said to your ancestors through Isaiah the prophet,
26	'Go and say to this people: When you hear what I say, you will not understand. When you see what I do, you will not comprehend.

27	For the hearts of these people are hardened, and their ears cannot hear, and they have closed their eyes- so their eyes cannot see, and their ears cannot hear, and their hearts cannot understand, and they cannot turn to me and let me heal them.'
28	So I want you to know that this salvation from God has also been offered to the Gentiles, and they will accept it."
29	
30	For the next two years, Paul lived in Rome at his own expense. He welcomed all who visited him,
31	boldly proclaiming the Kingdom of God and teaching about the Lord Jesus Christ. And no one tried to stop him.

KJV

1	And when they were escaped, then they knew that the island was called Melita.
2	And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.
3	And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.
4	And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.
5	And he shook off the beast into the fire, and felt no harm.
6	Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.
7	In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.
8	And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.
9	So when this was done, others also, which had diseases in the island, came, and were healed:
10	Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.
11	And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.
12	And landing at Syracuse, we tarried there three days.
13	And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:
14	Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.
15	And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.
16	And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.
17	And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.
18	Who, when they had examined me, would have let me go, because there was no cause of death in me.
19	But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

20	For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.
21	And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.
22	But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.
23	And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.
24	And some believed the things which were spoken, and some believed not.
25	And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,
26	Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:
27	For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.
28	Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.
29	And when he had said these words, the Jews departed, and had great reasoning among themselves.
30	And Paul dwelt two whole years in his own hired house, and received all that came in unto him,
31	Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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