

Acts 8

written and compiled by Gary Kukis

Acts 8:1–40

Saul, Simon the Magician, Peter, Philip and the Eunuch

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 8 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries

as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

• Acts 8: Philip

- Philip preaches in Samaria
- Conversion of Ethiopian eunuch



Preface: Acts 8, like many chapters of Acts, is a series of vignettes. Saul has become a great enemy of the church at Jerusalem, to the point of going into private homes and hauling believers from those homes into prison. Many believers in Jerusalem, including Philip (the evangelist, not the Apostle), scattered, going to other cities and even other regions. Philip finds himself in Samaria, where he speaks about Jesus and has the ability to heal people and to cast out demons. He enjoys great response to his evangelism. One man who believes is Simon the magician. John and Peter hear what is happening (all of the Apostles remained in Jerusalem), and they make a trip to Samaria. They lay their hands on these believers and they receive the Holy Spirit, subsequent to salvation. Simon decides that he wants this ability and is willing to

invest in it—sort of the way a person might franchise a business today. Peter warns him against the approach and Simon changes his mind (thus averting the sin unto death). The final vignette in this chapter is Philip going south and meeting an Ethiopian official who is reading the book of Isaiah and does not understand it.

*Bible Summary: Philip proclaimed Christ in Samaria. A magician offered money for the gift of the Spirit. Philip baptised an Ethiopian official.*¹

The “Key” & Main Points of Chapter 8 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 8 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from [Light of the Word](#); accessed April 22, 2022).

Date	Reference	Events	Roman Emperor
35–36 AD	Acts 8	Scattering of church: Philip in Samaria, Peter & John travel	Tiberius (14-37 AD)

Time and Place as per Modern Literal Version 2020:

37 AD. Samaria. Tiberius Caesar dies March 16. Caligula attempts to put his statue in the Temple.

Summer 37 AD. Road from Jerusalem to Gaza.

Quotations:

¹ From <https://biblesummary.info/acts> accessed December 14, 2021.

Summary
Summary

- Addendum [Footnote for Acts 8:1](#) (The Christian Community Bible)
- Addendum [Kretzmann’s Commentary on Acts 8:1–3](#)
- Addendum [Footnote for Acts 8:4](#) (The Christian Community Bible)
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www.kukis.org	Exegetical Studies in Acts	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Introduction to the Book of Acts	Acts 2	Acts 7	Acts 10

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
1st Advent	The time period when Jesus was born and had His earthly ministry. This time period extends from His birth to His death, resurrection and ascension.
Angel, Angels, Elect Angels, and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
Angel of God, the	<p>The Angel of the Lord [= the Angel of God = the Angel of Jehovah] is one of the preincarnate forms of Jesus Christ. The Angel of Jehovah is identified as Jehovah. Gen. 16:7-13 21:17-18 22:11-18 31:11-13 48:15,16 Ex. 3:2 cf. Acts 7:30-35 Ex. 13:21 14:19 Judg.2:1-4 5:23 6:11-23 13:3-22 2Sam. 24:16 Zech. 1:12-13. The Angel of Jehovah is distinguished from Jehovah. Gen. 24:7 40 Ex. 23:20 32:34 Num. 20:16 1Chron. 21:15-18 Isa. 63:9 Zech. 1:12-13.</p> <p>In the New Testament, the Angel of God can simply refer to an elect angel doing God's bidding.</p> <p>See the Doctrine of the Angel of Jehovah (HTML) (PDF) (WPD).</p>
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);

Definition of Terms	
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Current Positional Truth	Current positional truth identifies the believer in Jesus Christ with the Lord's resurrection, ascension and session.
Demon-possessed, Demon Possession	This is when one or more demons share the body of an unbeliever. Control of the body, the thoughts and the vocal cords are shared. People can seem completely rational (like Judas did when Satan indwelt him) or very irrational (like the demon-possessed men who wore no clothing and lived among the graveyards). Order this book from R. B. Thieme, Jr. Ministries. Online partial lesson by R. B. Thieme, Jr. Robert Dean, Jr. (Demon Possession and the Christian), Joe Griffin (The Fallacy of Exorcism —chart)
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Dual Authorship of the Word of God	This is the concept that the Scriptures were written by men concerning actual historical events; and by God the Holy Spirit, Who, at times, has a purpose in recording that particular event, often using it as a prophecy or as a type to be fulfilled by our Lord. Therefore, there is a literal understanding of Psalm 41:9 (Even this man I believed to be looking out for my welfare and prosperity—a man whom I trusted; a man who took meals with me—his heel has been lifted up against me.), as well as an application of this verse by Jesus to His betrayal by Judas. David the psalmist, was thinking of a specific person who had betrayed him in life; and God the Holy Spirit was thinking of Judas betraying the Lord. Same words, but different meanings and purposes. The Doctrine of the Dual Authorship of Scripture (HTML) (PDF) (WPD).
Epistle; Epistles	An epistle is simply a fancy Bible name for a letter written from one person to another; or from a person to a group, or from a person to a church. The epistles of the New Testament contain the doctrine and practices of believers in the Church Age.
Evil	Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good. <i>The word "Evil" has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word "Evil" refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> ² This definition is probably right out of R. B. Thieme, Jr.'s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).

² From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

Definition of Terms	
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “Believe on the Lord Jesus Christ and you will be saved.” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times.
The Jewish Age	The period of time which includes the patriarchs (Abraham, Isaac and Jacob); the nation Israel; and the Tribulation (which takes place at the end of the Church Age). The Jewish Age is equivalent to the Age of Israel. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Kingdom of God, Kingdom of Heaven	The Kingdom of God (which is equivalent to the Kingdom of Heaven) is anywhere that God’s reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God’s discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, “The Kingdom of God is within.” (Don Samdahl on the Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David’s Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD) . The Jewish Messiah (HTML) (PDF) (WPD) . The Promised Messiah (HTML) (PDF) (WPD) . (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes’ Pastor-Teachers in the Church Age (HTML) (PDF) ; Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).

Definition of Terms	
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Privacy of the priesthood	Every believer has the right to live his life before the Lord without coercion or interference by others. That is, you personally do not have the right to approach some other believer and complain to him about his look, his dress, mannerisms, or lifestyle. A local church, of course, can prescribe some behavior requirements. For instance, a prostitute can certainly attend any church of his or her choosing; but the church certainly would have a right to curb him or her from plying their trade in or around the church auditorium. The privacy of the priesthood means that we stand before the Lord on our own, to rise or fall on our own. See also Robert R. McLaughlin (Importance of Positive volition); Grace Bible Church (GAP); Wenstrom (Doctrine of Honor) and R. B. Thieme, Jr. (Privacy) (Privacy—1975).
Production Mode of the Christian life	In order to be in production mode as a believer, you need to be filled with God the Holy Spirit. When you are filled with the Holy Spirit, you are then producing divine good. We are filled with God the Holy Spirit when we name our sins (1John 1:9). Once that has been done, we are able to produce divine good. The quality of this divine good depends upon your spiritual growth. The believer who is mature will produce a better quality of divine good. See the Doctrine of Divine Good (HTML) (PDF) (WPD); Divine Good (L.G. Merritt); the Doctrine of Human Good (HTML) (PDF) (WPD).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Retroactive Positional Truth	Positional truth is simply being in Christ (all believers are placed into Christ at the point of salvation). Retroactive means <i>extending in scope or effect to a prior time or to conditions that existed or originated in the past</i> . The key here is the word <i>past</i> . In the past, Jesus died for our sins—meaning the God the Father put upon Him the punishment for our sins. Then Jesus died physically and was buried. Retroactive positional truth simply means that, we are in Christ or identified with Christ in His death and burial (things which took place in the past).
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)
Septuagint, LXX	The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.

Definition of Terms	
Sin unto Death	The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the Doctrine of the Sin unto Death (HTML) (PDF) (WPD).
Spiritual gift; spiritual gifts; sign gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Spiritually self sustaining	Every believer is a priest and, as a priest, has the right (and responsibility) to live his life before God. That means, he should not be dependent upon a pastor or a counselor in order to make any decisions in life. This does <i>not</i> mean that you can abandon your pastor and find the truth of the Bible by self study. What this means is, you do not call up the pastor in order to find out what your next move in life ought to be. This also does not mean that you function entirely free from all other believers. You may be married, you may be involved in a ministry with other believers, etc. However, you do not require someone else to live your life for you or to make decisions for you. R. B. Thieme, Jr. taught this as the Doctrine of Spiritual Autonomy .
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Union with Christ; Union with Jesus Christ; in Christ	The short phrase <i>in Christ</i> is found 90x in the New Testament (in the ESV); and it means that we are <i>in union with Jesus Christ</i> . This is also known as positional truth. When God looks at us as believers, He sees His Son. And because we are in Christ, we share His righteousness (even though, experientially, we are not). See L. G. Merritt (Doctrine of Positional Truth); Jack Ballinger (Positional Truth).
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Acts 8

Introduction: Acts 8 covers the interactions and ministries of quite a number of men. We might see this chapter as a series of vignettes. Saul, who would later be known as Paul, is trying to destroy the church in Jerusalem. It seems as if the **religious** hierarchy has a freer hand at this point when dealing with dissidents. When Jesus was crucified, which is around A.D. 28–29,³ it is clear that the **Jews** could not simply go out and kill Jesus. Therefore, they had to work the Romans in order to get what they wanted. However, now it is maybe 7 years later, the church has begun, and Stephen is the first martyr, stoned to death in the previous chapter. The religious

³ I am using the dates from the Reese Chronological Bible.

hierarchy just went ahead and did that—it does not appear that there was any thought given to the Romans (whether this was simply a mob action, or whether they had more freedom to kill, we don't know).

The first few verses of Acts 8 are all about Saul persecuting the early church in Jerusalem, and he does not appear to have any boundaries. He will go into people's homes and haul them off to prison (it is not clear to me whether this is a Roman prison or a **Jewish** one).

Because of Saul's vigorous campaign to destroy the Christian movement, people are starting to leave Jerusalem. The 11+1 **Apostles** remain there as a group, but individual believers are leaving Jerusalem in droves. However, when they arrive in other places, they speak of the Lord, and, not surprisingly, there are converts.

These people from Jerusalem—some of them—had **sign gifts** and they used this, in part, to continue an evangelical work.

Hearing about the believers in Samaria who have been saved, Peter and John decide to go there, and it turns out that the people are saved, but they lack the Spirit of God. They will receive the Holy Spirit under the hands of John and Peter.

This thing—where people believe first and then receive the Holy Spirit after the fact—is an important thing to discuss, and it will be hashed out when we come to that section of this chapter. However, let me say this: the book of Acts describes the evolution of the church; the **epistles** contain the doctrines and practices for the early church. So, there are things which occur in Acts and some of these things change and evolve—but that is not the case with the epistles. We accept the epistles as being accurate and authoritative. However, we do not look to the book of Acts to determine church practices.

The final section of this chapter is all about Philip speaking to the Ethiopian official. God the Holy Spirit guides Philip to leave Samaria and to go south to intercept an Ethiopian and to give this man the **gospel**. Philip will explain Isaiah 53 to this man.

The book of Acts describes the evolution of the church; the epistles contain the doctrines and practices for the early church

This is the first passage that I am aware of where a gentile actually has a scroll from the Word of God in his possession.

A title or one or two sentences which describe Acts 8.

Titles and/or Brief Descriptions of Acts 8 (by Various Commentators)

New Matthew Bible: *Saul persecutes the Christians. The apostles are scattered abroad. Philip comes into Samaria. Simon Magus is baptized; he dissembles. Philip baptizes the chamberlain.*⁴

Kretzmann's Commentary: *Owing to the persecution of the congregation in Jerusalem, the Gospel is spread outside of the city, Philip founding the church at Samaria, which is established after a visit of Peter and John, while Philip is sent to teach the Ethiopian eunuch the Gospel and to baptize him.*⁵

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⁴ From <https://www.biblegateway.com/passage/?search=Acts%208&version=NMB> accessed September 6, 2023.

⁵ From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 6, 2023.

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 8 (various commentators)

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 8

Some of these questions may not make sense unless you have read Acts 8. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Acts 8

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We need to know who the people are who populate this chapter.

The Principals of Acts 8

Characters

Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 8

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 8

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

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Outlines and Summaries of Acts 8 (Various Commentators)

Kretzmann's Commentary outline:⁶

Verses 1-3

The Gospel Planted in Samaria.

The burial of Stephen and the hatred of Saul:

Verses 4-8

The missionary work of the disciples and of Philip:

Verses 9-13

The conversion of Simon:

Verses 14-17

Special gifts of the Holy Spirit:

Verses 18-25

The blasphemous demand of Simon:

Verses 26-28

The Ethiopian Eunuch.

The divine commission to Philip:

Verses 29-33

The text from Isaiah:

Verses 34-40

The baptism of the eunuch:

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 8 from the Summarized Bible

Contents:	Saul persecuting Christians. The first missionaries. The case of Simon, the sorcerer. Philip and the Ethiopian.
Characters:	God, Christ, Holy Spirit, Saul, Stephen, Philip, Simon, apostles, Peter, John, angels, Ethiopian, Isaiah.
Conclusion:	Where Jesus Christ is preached and the gospel is embraced, Satan is forced to quit his hold of men, and those are restored to their right mind who, while they were blinded by Satan, were distracted and dissatisfied. The bringing of Christ's gospel to any place or individual is a matter of great joy to that place or person.
Key Word:	Preaching Christ, Acts 8:4, Acts 8:5, Acts 8:12, Acts 8:25, Acts 8:35, Acts 8:40.
Strong Verses:	Acts 8:4, Acts 8:20, Acts 8:37.
Striking Facts:	Acts 8:37. A short but comprehensive confession of faith. The deity of Jesus Christ is the principal doctrine of Christianity, and those who believe it with all their hearts and confess it are to be baptized—and only those.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 8 (edited).

⁶ From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 6, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 6–10)

Scripture	Text/Commentary
6	The disciples choose deacons to handle incidental work; Stephen, a standout of those chosen, is filled with the Holy Spirit, he does signs and wonders, and the council brings him in and parades in a number of false witnesses against him.
7	The council hearing is continued and Stephen gives a very long answer/sermon (which includes a history of Abraham, Isaac, and Jacob and Joseph; then Moses and the Egyptians; then Joshua, David and Solomon; and concluding with Jesus as well as an indictment against the stiff-necked Jewish people). Stephen is stoned to death and received into heaven.
8	Saul ravages the church; Philip brings the good news to Samaria (with signs, healings and the casting out of demons). The Apostles Peter and John show up, lay their hands on the new believers, and they receive the Holy Spirit. Simon the magician, who has believed, offered them money if he could learn how to do that. Philip speaks to the Ethiopian eunuch.
9	Saul, intending great harm against believers in this new movement, is struck down by Jesus on the road to Damascus. Saul is first put in touch with (a different) Ananias in Damascus; but soon, Saul is proclaiming Jesus in the synagogues. A plot develops to kill Saul, so he leaves Damascus and goes to Jerusalem. Due to other threats, Paul is taken first to Caesarea and then to Tarsus. Peter heals a man in Lydda—a man who had been bedridden for 8 years. Then Peter raises Dorcas from the dead in Joppa.
10	God sends Peter to the gentiles in Caesarea. Peter evangelizes many gentiles in the house of Cornelius and they receive the Holy Spirit.

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Changes—additions and subtractions:

When I began the 2nd draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

The [Dictionary of Terms](#) has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the

Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

The second translation is intended to be a reasonably literal translation. Often a specific subject is found in the English where the Green often includes just a pronoun (or the subject is simply part of the verb). This often does not make good English sense. In the past, I would include the proper noun and then place, in brackets behind it, *lit.*, *he* (or, whatever). Sometimes, there might be 2 or 3 insertions like this in a passage, and it can make the reading more belabored (mentally, I can easily read through a passage, and not even see the brackets, which are in a different text color). However, for others, the reading may seem somewhat convoluted. So I have started to simply place the proper name as a subject in the brackets (the brackets mean that it is not found in the original text). Many other translations do the same thing, but put these words in italics (like the KJV does). This way, I maintain good English text, but without distorting the Greek text which is there.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

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Saul Persecutes the Church in Jerusalem

There are several translations which connect the final verse or two from the previous chapter with the first half of Acts 8:1.

The last four verses from the previous chapter along with Acts 8:1a:

- Acts 7:57–58 *And having cried out with a loud voice, they held their ears and rushed upon him with one accord, and having cast him out of the city, began to stone him. And the witnesses laid aside their garments at the feet of a young man named Saul.*
- Acts 7:59 *And as they were stoning Stephen, he was calling out and saying, “Lord Jesus, receive my spirit.”*
- Acts 7:60 *And having fallen on his knees, he cried in a loud voice, “Lord, do not place this sin to them.” And having said this, he fell asleep.*
- Acts 8:1a *And Saul was there consenting to his killing. (BLB)*

Many consider Saul’s reaction in v. 1a to be properly placed with the previous chapter.

A considerable number of translations do not begin their heading or subheading until v. 1b.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young’s translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

But Saul kept on being pleased with the murder of him. But became in that the day persecution great to the church, the [one] in Jerusalem. But all scattered according to the regions of the Judah and Samaria, except the Apostles. But arranged to bury the Stephen men, circumspect (ones); and they made a lamentation—a great (one)—over him. But Saul defiled the church according to the houses [where they met] coming in [and] dragging out not only men but also women, delivering [them] to prison.

Acts
8:1–3

Kukis mostly literal translation:

Saul continued being pleased with [Stephen's] murder. So in that day, great persecution came to the church in Jerusalem. [The various groups] scattered to the regions of Judah and Samaria, except for the Apostles. [Very] circumspect [disciples] arranged to bury Stephen, making a great lamentation over him. [Nevertheless] Saul continued defiling the church according to the houses [where they met], coming in [to the houses] and dragging out both men and women, and delivering [them] to prison.

Kukis paraphrase

Saul was very pleased with the murder of Stephen. So, in that day, great persecution came to the local churches in Jerusalem. Many of the people were caused to flee to the regions of Judah and Samaria, except for the Apostles, who remained together as a group in Jerusalem. Some of the disciples carefully arranged the burial for Stephen, making a great lamentation over him. Saul, believing to have a free hand at this point, continued to defile the church of God, going into houses where various churches met, where he would drag out both men and women, taking them to prison.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁷ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

⁷ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Ancient texts:

Westcott-Hort Text (Greek)	But Saul kept on being pleased with the murder of him. But became in that the day persecution great to the church, the [one] in Jerusalem. But all scattered according to the regions of the Judah and Samaria, except the Apostles. But arranged to bury the Stephen men, circumspect (ones); and they made a lamentation—a great (one)—over him. But Saul defiled the church according to the houses [where they met] coming in [and] dragging out not only men but also women, delivering [them] to prison.
Complete Apostles' Bible	Now Saul was agreeing with them in his murder. And in that day there arose a great persecution against the church which was in Jerusalem; and they all were scattered throughout the regions of Judea and Samaria, except the apostles. And godly men buried Stephen, and made great lamentation over him. But Saul was doing injury to the church, going in from house to house, and dragging away both men and women, and committing them to prison.
Douay-Rheims 1899 (Amer.)	And at that time, there was raised a great persecution against the church which was at Jerusalem. And they were all dispersed through the countries of Judea, and Samaria, except the apostles. And devout men took order for Stephen's funeral and made great mourning over him. But Saul made havock of the church, entering in from house to house: and dragging away men and women, committed them to prison.
Holy Aramaic Scriptures ⁸	But, Shaul {Saul} had desired and had participated in his murder. And there was in that day a great persecution for The Edtha {The Assembly} which was in Urishlem {Jerusalem}, and they all were scattering in the villages of Yehud {Judea}, and even beth Shamraye {the place of the Samaritans}, except those from The Shlikhe {The Sent Ones} alone. And trustworthy men gathered him, burying Estephanus {Stephen}, and they mourned over him greatly. But, Shaul {Saul} was persecuting The Edtheh d'Alaha {The Assembly of God}, while he was entering into homes, and dragging off men and women, and delivered them over to the prisoner's house.
James Murdock's Syriac NT	And Saul was consenting and participating in his death. And there was, in that day, a great persecution against the church that was at Jerusalem; and they were all dispersed, except the legates, among the villages of Judaea and likewise among the Samaritans. And believing men gathered up and buried Stephen. And they lamented over him greatly. And Saul persecuted the church of God, entering houses, and dragging forth men and women and committing them to prison.
Original Aramaic NT ⁹	But Shaul was consenting and participating in his murder, and in that day there was great persecution toward the church which was in Jerusalem, and they were all scattered into the villages of Judea, and among the Samaritans, except for the Apostles. And believing men gathered up and buried Estephanaus, and they grieved over him greatly. But Shaul was persecuting the Church of God, as he was entering houses and dragging men and women and delivering them to prison.

Significant differences:

⁸ From <https://theholyscriptures.weebly.com/>

⁹ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English And Saul gave approval to his death. Now at that time a violent attack was started against the church in Jerusalem; and all but the Apostles went away into all parts of Judaea and Samaria.

And God-fearing men put Stephen's body in its last resting-place, making great weeping over him.

But Saul was burning with hate against the church, going into every house and taking men and women and putting them in prison.

Bible in Worldwide English Saul agreed to Stephen being killed. At that time the church people at Jerusalem had much trouble. The church people all went into Judea and Samaria. Only the apostles stayed on at Jerusalem. Good men buried Stephen. They were very sad because he died. Saul made much trouble for the church people. He went into every house, pulled out men and women, and put them into prison.

Easy English Saul was standing there while the Jewish leaders killed Stephen. He agreed with what they did.

Saul puts many believers in prison

On the same day that Stephen died, the group of believers who lived in Jerusalem began to have great trouble. People did bad things to them. All the believers left Jerusalem and went to other places in Judea and Samaria. Only Jesus' 12 apostles stayed in Jerusalem.

Some good men who loved God buried Stephen's dead body. They were very sad and they cried with loud voices. But Saul brought great trouble to the believers. He wanted to destroy their whole group. So he went to all their houses. He took hold of the believers and he put them into prison. He did that to both men and women.

Easy-to-Read Version–2008 Saul agreed that the killing of Stephen was a good thing. Some godly men buried Stephen and cried loudly for him. On that day the Jews began to persecute the church in Jerusalem, making them suffer very much. Saul was also trying to destroy the group. He went into their houses, dragged out men and women, and put them in jail. All the believers left Jerusalem. Only the apostles stayed. The believers went to different places in Judea and Samaria.

God's Word™ Saul approved of putting Stephen to death. On that day widespread persecution broke out against the church in Jerusalem. Most believers, except the apostles, were scattered throughout Judea and Samaria. Devout men buried Stephen as they mourned loudly for him. Saul tried to destroy the church. He dragged men and women out of one home after another and threw them into prison.

Good News Bible (TEV) And Saul approved of his murder. That very day the church in Jerusalem began to suffer cruel persecution. All the believers, except the apostles, were scattered throughout the provinces of Judea and Samaria. Some devout men buried Stephen, mourning for him with loud cries. But Saul tried to destroy the church; going from house to house, he dragged out the believers, both men and women, and threw them into jail.

J. B. Phillips Then, on his knees, he cried in ringing tones, "Lord, forgive them for this sin." And with these words he fell into the sleep of death, while Saul gave silent assent to his execution. Acts 7:60 is included for context.

Widespread persecution follows Stephen's death

On that very day a great storm of persecution burst upon the Church in Jerusalem. All Church members except the apostles were scattered over the countryside of Judea and Samaria. While reverent men buried Stephen and mourned deeply over

<i>The Message</i>	him, Saul harassed the Church bitterly. He would go from house to house, drag out both men and women and have them committed to prison.
NIRV	<p>Simon the Wizard</p> <p>That set off a terrific persecution of the church in Jerusalem. The believers were all scattered throughout Judea and Samaria. All, that is, but the apostles. Good and brave men buried Stephen, giving him a solemn funeral—not many dry eyes that day!</p> <p>And Saul just went wild, devastating the church, entering house after house after house, dragging men and women off to jail.</p> <p>And Saul had agreed with the Sanhedrin that Stephen should die.</p> <p>The Church Is Treated Badly and Scattered</p> <p>On that day the church in Jerusalem began to be attacked and treated badly. All except the apostles were scattered throughout Judea and Samaria. Godly Jews buried Stephen. They mourned deeply for him. But Saul began to destroy the church. He went from house to house. He dragged away men and women and put them in prison.</p>
New Life Version	<p>It Is Hard for the Christians in Jerusalem</p> <p>Saul thought it was all right that Stephen was killed. On that day people started to work very hard against the church in Jerusalem. All the followers, except the missionaries, were made to leave. They went to parts of the countries of Judea and Samaria. Good men put Stephen in a grave. There was much sorrow because of him. During this time Saul was making it very hard for the church. He went into every house of the followers of Jesus and took men and women and put them in prison.</p>
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible ¹⁰	<p>ACTS 8</p> <p>CHRISTIANS SCATTER IN TERROR</p> <p>CHRISTIANS RUN FOR THEIR LIVES</p> <p>Saul absolutely agreed that executing Stephen was the right thing to do. That very day, the tide turned against the church in Jerusalem. Tolerance ended. Persecution started. Followers of Jesus packed up and left town. They scattered throughout the territories of Judea and Samaria. [1] Everyone left except the apostles. Some men who loved God buried Stephen. Then they mourned him with deep emotion. All the while, Saul terrorized the church. He went door to door looking for followers of Jesus. When he found them—whether they were men or women—he arrested them and tossed them into prison. [2]</p> <p>¹8:1Judea was the region, perhaps comparable to a county, that included Jerusalem. Samaria was a region north, in what is now the central part of Israel and the Palestinian Territories.</p> <p>²8:3He later confessed that he was responsible for the execution of some Christians (Acts 22:4).</p>
Contemporary English V.	<p>Saul approved the stoning of Stephen. Some faithful followers of the Lord buried Stephen and mourned very much for him. At that time the church in Jerusalem suffered terribly. All of the Lord's followers, except the apostles, were scattered everywhere in Judea and Samaria. Saul started making a lot of trouble for the church. He went from house to house, arresting men and women and putting them in jail.</p>
Goodspeed New Testament	<p>And Saul entirely approved of his being put to death. A great persecution of the church in Jerusalem broke out that day, and they were all scattered over Judea and Samaria except the apostles. Some pious men buried Stephen and loudly lamented</p>

¹⁰ From <https://www.casualenglishbible.com/>

The Living Bible	<p>him. But Saul harassed the church. He went into one house after another, and dragging out men and women, put them in prison.</p> <p>Paul was in complete agreement with the killing of Stephen.</p> <p>And a great wave of persecution of the believers began that day, sweeping over the church in Jerusalem, and everyone except the apostles fled into Judea and Samaria. (But some godly Jews^[a] came and with great sorrow buried Stephen.) Paul was like a wild man, going everywhere to devastate the believers, even entering private homes and dragging out men and women alike and jailing them. [a] <i>godly Jews</i>, literally, "devout men." It is not clear whether these were Christians who braved the persecution, or whether they were godly and sympathetic Jews.</p>
New Berkeley Version New Living Translation	<p>Saul was one of the witnesses, and he agreed completely with the killing of Stephen.</p>
The Passion Translation	<p>Persecution Scatters the Believers</p> <p>A great wave of persecution began that day, sweeping over the church in Jerusalem; and all the believers except the apostles were scattered through the regions of Judea and Samaria. (Some devout men came and buried Stephen with great mourning.) But Saul was going everywhere to destroy the church. He went from house to house, dragging out both men and women to throw them into prison. Now, Saul agreed to be an accomplice to Stephen's stoning and participated in his execution. From that day on, a great persecution of the church in Jerusalem began. All the believers scattered into the countryside of Judea and among the Samaritans, except the apostles who remained behind in Jerusalem. God-fearing men gave Stephen a proper burial and mourned greatly over his death. Then Saul mercilessly persecuted the church of God, going from house to house into the homes of believers to arrest both men and women and drag them off to prison.</p>
Plain English Version	<p>And Saul agreed with that Jewish council mob. He reckoned it was all right for them to kill Stephen.</p> <p>After that, some good men got Stephen's body and buried it, and they cried a lot for him.</p>
Radiant New Testament	<p>Saul made trouble for the Christians</p> <p>But Saul and his friends started making a lot of trouble for the Christians in Jerusalem. They went into the houses of Christians and dragged out the men and women, and locked them up in jail. Saul and his men were trying to finish up the Christian people. So a lot of those Christians ran away from Jerusalem to Judea country, and to Samaria country. But Jesus's 12 special workers stayed in Jerusalem.</p>
UnfoldingWord Simplified T.	<p>Saul had agreed that Stephen should die.</p> <p>The Church Is Attacked and Scattered</p> <p>On that day an attack began against the church in Jerusalem. The believers, except for the apostles, were scattered throughout Judea and Samaria. Godly people buried Stephen and mourned deeply for him. But Saul began to destroy the church. He went from house to house and dragged out men and women and put them in prison.</p> <p>Then some men who revered God buried Stephen's body in a tomb, and they mourned greatly and loudly for him. On that same day people started severely persecuting the believers who were living in Jerusalem. So most of the believers fled to other places throughout the provinces of Judea and Samaria. The apostles remained in Jerusalem. While they were killing Stephen, Saul was there approving that they should kill Stephen. So Saul also began trying to destroy the group of believers. He entered houses one by one, he dragged away men and women who believed in Jesus, and then he put them into prison.</p>

Williams' New Testament¹¹ Saul heartily approved of his being put to death. So on that day a severe persecution broke out against the church in Jerusalem, and all of them, except the apostles, were scattered over Judea and Samaria. Some devout men buried Stephen and made loud lamentation for him. But Saul continued to harass the church, and by going from house to house and dragging off men and women he continued to put them into prison.

Partially literal and partially paraphrased translations:

American English Bible Well at the time, Saul actually approved of murdering him. On that same day, a tremendous amount of persecution started to be directed towards the congregation in JeruSalem; so everyone (except the Apostles) was scattered throughout the area of Judea and Samaria. However, some devoted men [took the time to] carry Stephen's [body] out to be buried, and they wept bitterly over him. [It was then that] Saul started wiping out the congregation [in JeruSalem]. He invaded one house after another, dragging out both the men and the women and sending them to jail.

Beck's American Translation . Breakthrough Version Saul was agreeing that his execution was good. In that day a huge persecution happened on the assembly in Greater Jerusalem. Everyone was scattered throughout the rural areas of Judea and Samaria, other than the missionaries. Together devoted men carried Stephen *to his burial*, and they did a huge beating of chests in grief over him. Saul was wreaking havoc on the assembly. Traveling into each house and dragging out men and women, he was turning *them* in for jail. Saul was in full agreement with Stephen's murder.

Common English Bible **The church scatters** At that time, the church in Jerusalem began to be subjected to vicious harassment. Everyone except the apostles was scattered throughout the regions of Judea and Samaria. Some pious men buried Stephen and deeply grieved over him. Saul began to wreak havoc against the church. Entering one house after another, he would drag off both men and women and throw them into prison.

Len Gane Paraphrase¹² Saul was in full agreement for his death. At that time great persecution arose against the church which is at Jerusalem, and they were scattered about throughout the regions of Judea and Samaria except for the apostles. Some devout men carried Stephen [to be buried] and had great mourning over him. But as for Saul, he made havoc of the church, entering every house and hauling off men and women and put them in prison.

A. Campbell's Living Oracles And Saul was well pleased with his slaughter. And at that time there was a great persecution against the congregation in Jerusalem; and they were all dispersed through the regions of Judea, and Samaria, except the Apostles. And devout men carried away Stephen, and made great lamentation for him. But Saul made havoc of the congregation, entering into houses, and dragging men and whom, whom he committed to prison.

New Advent (Knox) Bible The church in Jerusalem was much persecuted at this time, and all except the apostles were scattered about over the countryside of Judaea and Samaria. Stephen was buried by devout men, who mourned greatly over him. Saul, meanwhile, was making havoc of the church; he made his way into house after house, carrying men and women off and committing them to prison.

NT for Everyone Now Saul was giving his consent to Stephen's death.

¹¹ William's New Testament - 1937 by Charles B. Williams.

¹² Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

That very day a great persecution was started against the church in Jerusalem. Everyone except the apostles was scattered through the lands of Judaea and Samaria. Devout men buried Stephen, and made a great lamentation over him. But Saul was doing great damage to the church by going from one house to another, dragging off men and women and throwing them into prison.

20th Century New Testament Saul approved of his being put to death. On that very day a great persecution broke out against the Church which was in Jerusalem; and its members, with the exception of the Apostles, were all scattered over the districts of Judea and Samaria. Some religious men buried Stephen, with loud lamentations for him. But Saul began to devastate the Church; he entered house after house, dragged out men and women alike, and threw them into prison.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible And Saul was there, giving approval to Stephen's death. On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.

God-fearing men buried Stephen and mourned deeply over him.

But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.

Christian Standard Bible **Saul the Persecutor**

Saul agreed with putting him to death.

On that day a severe persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout the land of Judea and Samaria. Devout men buried Stephen and mourned deeply over him. Saul, however, was ravaging the church. He would enter house after house, drag off men and women, and put them in prison.

Conservapedia Translation Saul agreed to his execution, and the Christians of Jerusalem were direly persecuted, just as those in the lands of Judaea and Samaria, though not the apostles. Faithful men carried Stephen to be buried, and wept over his body. But Saul acted tyrannically toward the church, dragging Christians from every house to throw them in prison, so the men scattered across the lands traveled preaching the gospel. V. 4 is included for context.

Ferrar-Fenton Bible¹³ **The First Missionaries.**

And Saul concurred in his murder. Just then a violent persecution broke out against the assembly which existed at Jerusalem; and, with the exception of the apostles, they were all scattered through the villages of Judea and Samaria.

But some pious men took up the body of Stephen, and the mourning over him was great.

Saul, however, played havoc with the church; searching house by house he dragged out both men and women, and imprisoned them.

Free Bible Version¹⁴ Saul agreed that Stephen had to be killed. On that very day terrible persecution broke out against the church in Jerusalem, and everyone except for the apostles were scattered throughout Judea and Samaria. (Some faithful followers of God buried Stephen, with great mourning). But Saul set about destroying the church, going from house to house, dragging both men and women off to prison.

God's Truth (Tyndale) Saul had pleasure in his death. And at that time there was a great persecution against the congregation which was at Jerusalem, and they were all scattered abroad throughout the regions of Jewry and Samaria, except the Apostles. Then devout men dressed Stephen, and made great lamentation over him. But Saul

¹³ From <https://bazinta.com/index.php?b=43&c=8> accessed September 6, 2023.

¹⁴ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

International Standard V	made havoc of the congregation, entering into every house, and drew out both man and woman and thrust them into prison.
	The Church is Scattered
	Now Saul heartily approved of putting Stephen [Lit. him] to death. That day a severe persecution broke out against the church in Jerusalem, and everyone except for the apostles was scattered throughout the countryside of Judea and Samaria. Devout men buried Stephen as they mourned loudly for him.
Montgomery NT	But Saul kept trying to destroy the church. Going into one house after another, he began dragging off men and women and throwing them in prison.
	With these words he fell asleep. And Saul fully approved of his murder. On this very day there broke out a great persecution against the church in Jerusalem, and all except the apostle were scattered throughout Judea and Samaria. Devout men buried Stephen, and made loud lamentations over him. But Saul was laying waste the church. He was wont to enter into every house, and to drag off men and women, and to commit them to prison.
NIV, ©2011	And Saul approved of their killing him.
	The Church Persecuted and Scattered
	On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Godly men buried Stephen and mourned deeply for him. But Saul began to destroy the church. Going from house to house, he dragged off both men and women and put them in prison.
Riverside New Testament	SAUL also approved of their putting him to death. On that day arose a great persecution of the church in Jerusalem. All except the apostles were scattered through Judaea and Samaria. Pious men carried Stephen away for burial and made great lamentation over him. Saul cruelly hounded the church from house to house, entering and dragging out men and women and handing them over into prison.
Urim-Thummim Version	And Saul was consenting to his death. And at that time there was a great persecution against the ekklesia that was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the Apostles. And devout men carried Stephen to his burial and made great lamentation over him. As for Saul, he made ruin of the ekklesia, entering into every house and dragging men and women and committing them to prison.
Weymouth New Testament	And Saul fully approved of his murder. At this time a great persecution broke out against the Church in Jerusalem, and all except the Apostles were scattered throughout Judaea and Samaria. A party of devout men, however, buried Stephen, and made loud lamentation over him. But Saul cruelly harassed the Church. He went into house after house, and, dragging off both men and women, threw them into prison.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹⁵ • Saul was there, approving his murder. This was the beginning of a great persecution against the Church in Jerusalem. All, except the apostles, were scattered throughout the region of Judea and Samaria. Devout men buried Stephen and mourned deeply for him. Saul mean while was trying to destroy the Church; he entered house after house and dragged off men and women and had them put in jail.

11:19

22:4; 1Cor 15:9; Gal 1:13; Phil 3:6

Footnote for Acts 8:1 has been placed in the **Addendum**.

¹⁵ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

The Heritage Bible

And Saul was thinking well of himself at killing him. And in that day a great persecution was caused to be upon the church in Jerusalem, and they were all scattered throughout the regions of Judaea and Samaria, except the apostles.

And devout men together carried Stephen to his burial, and made a great mourning over him.

And Saul ravaged the church, entering house by house, dragging both men and women, he gave them over to prison.

New American Bible (2011) Now Saul was consenting to his execution.^a

Persecution of the Church.*

On that day, there broke out a severe persecution of the church in Jerusalem, and all were scattered throughout the countryside of Judea and Samaria, except the apostles.*

Devout men buried Stephen and made a loud lament over him.

Saul, meanwhile, was trying to destroy the church;* entering house after house and dragging out men and women, he handed them over for imprisonment.^b

* [8:1–40] Some idea of the severity of the persecution that now breaks out against the Jerusalem community can be gathered from Acts 22:4 and Acts 26:9–11. Luke, however, concentrates on the fortunes of the word of God among people, indicating how the dispersal of the Jewish community resulted in the conversion of the Samaritans (Acts 8:4–17, 25). His narrative is further expanded to include the account of Philip's acceptance of an Ethiopian (Acts 8:26–39).

* [8:1] All were scattered...except the apostles: this observation leads some modern scholars to conclude that the persecution was limited to the Hellenist Christians and that the Hebrew Christians were not molested, perhaps because their attitude toward the law and temple was still more in line with that of their fellow Jews (see the charge leveled against the Hellenist Stephen in Acts 6:13–14). Whatever the facts, it appears that the Twelve took no public stand regarding Stephen's position, choosing, instead, to await the development of events.

* [8:3] Saul...was trying to destroy the church: like Stephen, Saul was able to perceive that the Christian movement contained the seeds of doctrinal divergence from Judaism. A pupil of Gamaliel, according to Acts 22:3, and totally dedicated to the law as the way of salvation (Gal 1:13–14), Saul accepted the task of crushing the Christian movement, at least insofar as it detracted from the importance of the temple and the law. His vehement opposition to Christianity reveals how difficult it was for a Jew of his time to accept a messianism that differed so greatly from the general expectation.

a. [8:1] 22:20.

b. [8:3] 9:1, 13; 22:4; 26:9–11; 1 Cor 5:9; Gal 1:13.

New Catholic Bible

The Church Becomes Open to the Gentiles.^[a] Saul approved of his death. That day marked the beginning of a severe persecution of the Church in Jerusalem, and everyone except the apostles scattered to the country districts of Judea and Samaria. Stephen was buried by devout men who made loud lamentations over him. Saul, meanwhile, began to inflict great harm on the Church. He entered house after house, dragging off men and women and sending them to prison.

[a] The Hellenist Christians are driven out of Jerusalem. Their dispersion proceeds in an underground manner throughout the narrative until the moment when we will encounter a list of people who emigrate to Cyprus and Antioch. There, for the first time, the Church is opened to Gentiles (Acts 11:9ff). During this period, Luke shows the Gospel spreading to Samaria, Gaza, and the coast as far as Caesarea, Damascus in Syria, and Tarsus. The Gospel is received by many different cultures and people: the Pharisean persecutor, the functionary, the peasant of the plain of Sharon, the notable rich of Joppa, the artisan, the army, and the non-Jewish Greeks of Antioch.

Luke presents Paul under the somber traits of persecutor; once he becomes an apostle, Paul will remain marked by the memory of the time when he wanted to obstruct the path of the infant Gospel (see Acts 22:20; 26:10; 1 Cor 15:9; Gal 1:13, 23; Phil 3:6).

New Jerusalem Bible

Saul approved of the killing. That day a bitter persecution started against the church in Jerusalem, and everyone except the apostles scattered to the country districts of Judaea and Samaria. There were some devout people, however, who buried Stephen and made great mourning for him. Saul then began doing great harm to the church; he went from house to house arresting both men and women and sending them to prison.

Revised English Bible—1989

Saul was among those who approved of his execution.

The church in Judaea and Samaria

THAT day was the beginning of a time of violent persecution for the church in Jerusalem; and all except the apostles were scattered over the country districts of Judaea and Samaria.

Stephen was given burial by devout men, who made a great lamentation for him. Saul, meanwhile, was harrying the church; he entered house after house, seizing men and women and sending them to prison.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

At this, they began yelling at the top of their voices, so that they wouldn't have to hear him; and with one accord, they rushed at him, threw him outside the city and began stoning him. And the witnesses laid down their coats at the feet of a young man named Sha'ul.

As they were stoning him, Stephen called out to God, "Lord Yeshua! Receive my spirit!" Then he kneeled down and shouted out, "Lord! Don't hold this sin against them!" With that, he died; and Sha'ul gave his approval to his murder.

Starting with that day, there arose intense persecution against the Messianic Community in Yerushalayim; all but the emissaries were scattered throughout the regions of Y'hudah and Shomron. Some godly men buried Stephen and mourned him deeply. But Sha'ul set out to destroy the Messianic Community — entering house after house, he dragged off both men and women and handed them over to be put in prison. Acts 7:57–60 is included for context.

Hebraic Roots Bible

And Saul consented and participated in his murder. And in that day a great persecution took place on the assembly which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

And devout brethren buried Stephen and all made a great mourning over him.

Now Saul persecuted the congregation of YAHWEH while he entered homes and dragged away men and women. And he delivered them to prison.

Holy New Covenant Trans.

Some good men buried Stephen. They cried very loudly for him. On that day there was a fierce attack on the called out people in Jerusalem. Saul was also trying to destroy them. He even went into their homes. He dragged out men and women and put them in jail. All of the called out people had to leave Jerusalem; only the delegates stayed there. They all went to different places in Judea and Samaria.

The Scriptures 2009

And Sha'ul was giving approval to his death. And on that day there was a great persecution against the assembly which was at Yerushalayim, and they were all scattered throughout the countries of Yehudah and Shomeron, except the emissaries.

And dedicated men buried Stephanos, and made great lamentation over him.

But Sha'ul was ravaging the assembly, entering every house, and dragging off men and women, putting them in prison.

Tree of Life Version

Now Saul was in agreement with Stephen's execution. On that day a great persecution arose against Messiah's community in Jerusalem, and they were all scattered throughout the region of Judea and Samaria, except the emissaries. Some devout men buried Stephen and mourned deeply for him. But Saul was destroying Messiah's community, entering house after house; and dragging off men and women, he was throwing them into prison.

Weird English, Old English, Anachronistic English Translations:Accurate New Testament¹⁶

Saul but was Agreeing [with] the killing [of] him becomes but in that the day Persecution Great to the congregation the [one] in Jerusalem* All [Men] but are scattered in the lands [of] the Judea and [of] Samaria except the delegates carry (together) but the Stephen Men Devoted and [They] make beating great at him Saul but destroyed the congregation in the houses Entering Dragging also men and women [He] gave (over) {them} to guard...

Alpha & Omega Bible

SAULOS (*Saul/Paul*) WAS IN HEARTY AGREEMENT WITH PUTTING HIM TO DEATH. AND ON THAT DAY A GREAT PERSECUTION BEGAN AGAINST THE CONGREGATION OF CALLED OUT ONES IN JERUSALEM, AND THEY WERE ALL SCATTERED THROUGHOUT THE REGIONS OF JUDEA AND SAMARIA, EXCEPT THE APOSTLES. DEVOUT MEN BURIED STEPHEN, AND MADE LOUD LAMENTATION OVER HIM. BUT SAULOS RAVAGED THE CONGREGATION OF CALLED OUT ONES, ENTERING HOUSE AFTER HOUSE, AND DRAGGING OFF MEN AND WOMEN, HE WOULD PUT THEM IN PRISON.

Awful Scroll Bible

Then Saul was together-with- them, -deeming- it -good of his taking-out. Moreover from-within that day, there comes to be a great persecution upon they called-out, that were from-within Jerusalem, so as all are being thoroughly-scattered, throughout the regions of Judæa and Samaria, except the sent-out ones. And well-received men together-carry- Stephen -away, and they make for themselves a great lamentation over him. Furthermore, Saul was assailing they called-out, himself proceeding-in along down the houses, dragging off both men and women, he was giving- them -over-before the prison.

Concordant Literal Version

Yet Saul was endorsing his assassination. Now in that day there came to be a great persecution of the ecclesia which is in Jerusalem, and they were all dispersed among the districts of Judea and Samaria, save the apostles." Yet pious men are Stephen's pallbearers, and they make a great grieving over him." Now Saul devastated the ecclesia; going into the homes, dragging out both men and women, he gave them over to jail."

exeGesés companion Bible

...- and Shaul well-approves his taking out.

FOURTH PERSECUTION

And so be it, in that day,
a mega persecution on the ecclesia in Yeru Shalem;
and they all thoroughly disperse
throughout the regions of Yah Hudah and Shomeron
- except the apostles.

And well-received men carry Stephanos
and make a mega chopping over him.
As for Shaul, he ravages the ecclesia
- entering every house,
and dragging men and women

¹⁶ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Orthodox Jewish Bible and delivering them to the guardhouse.
 And Rav Sha'ul was giving approval to the murder of Stefanos. And there came about in that day a great pogrom keneged (against) the Brit Chadasha Kehillah in Yerushalayim, and everyone was scattered throughout the regions of Yehudah and Shomron except the Moshiach's Shlichim.
 And chasidim came and gave kevurah (burial) to Stefanos and they made loud lamentation over him.
 But Rav Sha'ul was making havoc of the Moshiach's Kehillah, barging in bais by bais, dragging off both anashim and nashim, and delivering them over to the beis hasohar.

Rotherham's Emphasized B.

**§ 14. New Persecution, headed by Saul of Tarsus.
 Chapter 8.**

And ||Saul|| was taking pleasure with them in his death. Moreover there arose in that day a great persecution against the assembly which was in Jerusalem; {and} ||all|| were scattered abroad throughout the countries of Judæa and Samaria, except the apostles. Howbeit reverent men assisted at the burial of Stephen, and made great lamentation over him.

But ||Saul|| went on to lay waste the assembly, |along the houses| going in, and |dragging off both men and women| was delivering them up into prison.

Expanded/Embellished Bibles:

The Amplified Bible

Saul Persecutes the Church

Saul wholeheartedly approved of Stephen's death.

And on that day a great and relentless persecution broke out against the church in Jerusalem; and the believers were all scattered throughout the regions of Judea and Samaria, except for the apostles. Some devout men buried Stephen, and ^[a]mourned greatly over him [expressing a personal sense of loss]. But Saul began ravaging the church [and assaulting believers]; entering house after house and dragging off men and women, putting them in prison.

[a] It was customary to hire professional mourners for most funerals to ensure that the deceased would be properly mourned, but those who mourned Stephen needed no such assistance because they expressed their own heartfelt grief.

The Expanded Bible

Saul agreed that the killing of Stephen was good [^L approved of his execution/death].

Troubles for the Believers

On that day the church of Jerusalem began to be persecuted, and all the believers, except the apostles, were scattered throughout [^Lthe countryside/regions of] Judea and Samaria [^Cthe southern and central regions of Israel].

And some religious [devout; pious; godly] people [or men] buried Stephen and cried loudly [or mourned deeply] for him. [^LBut] Saul was also trying to destroy [or began harassing/mistreating/doing harm to] the church, going from house to house, dragging out [or off] men and women and putting them in jail [prison].

Jonathan Mitchell NT

Now on that day great persecution, pursuit and [D adds: pressure] was birthed (occurred) upon the called-out community [that was] within Jerusalem, so they were all – except for the sent-forth emissaries (representatives) [D*& 1175 add: who alone remained in Jerusalem] – dispersed and scattered as seeds down among the regions (or: territories) of Judea and Samaria.

So cautious but respected men joined together and collected Stephen and carried [him] in to be prepared for burial, and then they made a great lamentation (grieving and beating the chest) upon him (= at his situation and the loss of him).

Now Saul began devastating then continued laying waste and bringing havoc to the called-out community, repeatedly making his way into and invading one house after

another. Constantly dragging away and pulling along both men and women by force, he routinely handed [them] over into prison (or: jail).

P. Kretzmann Commentary

Verses 1-3

The Gospel Planted in Samaria.

The burial of Stephen and the hatred of Saul:

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

And devout men carried Stephen to his burial, and made great lamentation over him.

As for Saul, he made havoc of the Church, entering into every house, and, haling men and women, committed them to prison.

Kretzmann's **commentary** for Acts 8:1–3 has been placed in the **Addendum**.

Syndein/Thieme

And Saul was consenting unto his {Stephen's} death. And there came to pass a great persecution against the church that was at Jerusalem. And they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

{Note: Saul was happy with the death of Stephen. From this we know Saul was part of the persecution and possibly was one of its leaders. From the persecution, Christianity started to spread from Jerusalem.}

And devout men carried Stephen, and made great lamentation over him.

{Note: devout is a compound word in the Greek meaning to 'receive something good' - doctrine.}

As for Saul, he made havoc {devastated} of the church, entering into every house, and dragged forcibly men and women from their homes and kept on committing them to prison.

Translation for Translators

Then some men who revered God buried Stephen's body in a tomb, and they mourned greatly and loudly for him.

On that same day *people* started severely persecuting the believers *who were living* in Jerusalem. So most of *the believers* fled to *other places* throughout Judea and Samaria *provinces*. The apostles were the only *believers who remained in Jerusalem*. While the people were killing Stephen, Saul was there approving of their killing Stephen. So Saul *also* began trying to destroy the group of believers. He entered houses one by one, he dragged away men and women *who believed in Jesus*, and then he *arranged* for them to be put in prison.

The Voice

Some devout men buried Stephen and mourned his passing with loud cries of grief. But Saul, *this young man who seemed to be supervising the whole violent event*, was pleased by Stephen's death. That very day, the whole church in Jerusalem began experiencing severe persecution. *All of the followers of Jesus—except for the emissaries [Literally, apostles] themselves—fled to the countryside of Judea and Samaria. Young Saul went on a rampage—hunting the church, house after house, dragging both men and women to prison.*

They flee to the very places where Jesus said His disciples would be His witnesses at the beginning of this book. As a result, the persecution spreads the message of Christ rather than hinders it. Commenting about similar events a century later, church father Tertullian will write, "The blood of martyrs is the seed of the Church."

Bible Translations with a Lot of Footnotes:

Lexham Bible

Saul Attempts to Destroy the Church

And Saul was agreeing with his murder. Now there happened on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. And devout men buried

Stephen and made loud lamentation over him. But Saul was attempting to destroy the church. Entering house after house, [Literally “from house” to house] he dragged off both men and women and [*Here “and ” is supplied because the previous participle (“dragged off”) has been translated as a finite verb] delivered them [*Here the direct object is supplied from context in the English translation] to prison.

NET Bible®

Saul Begins to Persecute the Church

Now on that day a great¹⁸ persecution began¹⁹ against the church in Jerusalem,²⁰ and all²¹ except the apostles were forced to scatter throughout the regions²² of Judea and Samaria. Some²³ devout men buried Stephen and made loud lamentation²⁴ over him.²⁵ But Saul was trying to destroy²⁶ the church; entering one house after another, he dragged off²⁷ both men and women and put them in prison.²⁸

¹⁸tn Or “severe.”

¹⁹tn Grk “Now there happened on that day a great persecution.” It is less awkward to say in English “Now on that day a great persecution began.”

²⁰map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²¹sn All. Given that the Jerusalem church is still active after this and that the Hellenists are the focus of Acts 6-8, it is possible to argue that only the Hellenistic Christians were forced to scatter.

²²tn Or “countryside.”

²³tn “Some” is not in the Greek text, but is implied.

²⁴sn Made loud lamentation. For someone who was stoned to death, lamentation was normally not allowed (m. Sanhedrin 6:6). The remark points to an unjust death.

²⁵tn Or “mourned greatly for him.”

²⁶tn Or “began to harm [the church] severely.” If the nuance of this verb is “destroy,” then the imperfect verb ἐλυμáινετο (elumaineto) is best translated as a conative imperfect as in the translation above. If instead the verb is taken to mean “injure severely” (as L&N 20.24), it should be translated in context as an ingressive imperfect (“began to harm the church severely”). Either option does not significantly alter the overall meaning, since it is clear from the stated actions of Saul in the second half of the verse that he intended to destroy or ravage the church.

²⁷tn The participle σύρων (surwn) has been translated as an finite verb due to requirements of contemporary English style.

²⁸tn BDAG 762 s.v. παραδίωμι 1.b has “εἰς φυλακὴν v put in prison Ac 8:3.”

The Spoken English NT¹⁷

Saul Persecutes the Community of Believers

Now, Saul was in agreement with Stephen’s murder. And a huge persecution started that day in Jerusalem against the community. And everyone but the apostles got scattered throughout the countryside^a of Judea^b and Samaria.^c Meanwhile,^d some devout men buried Stephen, crying loudly as they mourned for him.^e And Saul was devastating the community. He was going house to house, dragging out men and women, and putting them in prison.

a. Lit. “amongst the regions.”

b. Prn. joo-dee-a.

c. Prn. sam-merr-ee-a.

d. Lit. “And.”

e. Lit. “...buried Stephen, and made loud lamentation over him.”

Wilbur Pickering’s New T.

Under persecution the Church moves out

At that time a major persecution arose against the church that was in Jerusalem, so all, except the Apostles, were scattered throughout the regions of Judea and Samaria.

(Devout men had buried Stephen and made a great lamentation over him.)

¹⁷ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

As for Saul, he was trying to destroy the Church; invading house after house and dragging away both men and women, he was putting them in prison.

Literal, almost word-for-word, renderings:

An Understandable Version	And Saul was in full agreement with Stephen being put to death. And a great persecution broke out against the Jerusalem church, and all the disciples, except the apostles, were scattered throughout the districts of Judea and Samaria. The godly men who buried Stephen's body mourned over his loss very deeply. But Saul brought devastation to the church by entering everyone's house and dragging men and women off to jail.
Benjamin Brodie's trans.	Even Saul was an ardent supporter [cheered from the sidelines] of his death. Then on that same day, a great persecution began to occur against the assembly [remnant of believing Jews] in Jerusalem, and all [primarily those who were meeting together in homes and gardens] were scattered throughout the regions of Judaea and Samaria, except the apostles. Meanwhile, devout men [God-fearing, remnant of Israel] buried Stephen and expressed a loud lamentation [mourning] over him. But Saul continued to inflict damage on the assembly [remnant of Jewish believers] by entering houses and committing men and women to prison after dragging <i>them</i> away.
Charles Thomson NT	Now Saul continued to express satisfaction at his death: and there was at that time a great persecution against the congregation which was at Jerusalem; and all, except the apostles, were scattered through the regions of Judea and Samaria. While devout men were carrying Stephen to the grave and making great lamentation for him, Saul was making havock of the congregation. Entering into houses and dragging out men and women, he committed them to prison.
Far Above All Translation ¹⁸	And Saul was consentient to his execution. And it came to pass on that day that there was a great persecution against the church in Jerusalem, and all were scattered among the regions of Judaea and Samaria, except the apostles. Then devout men carried Stephen away to burial and made much lamentation over him. But Saul ravaged the church, going into one house after another, and dragging men and women out he delivered them into prison.
Modern Literal Version 2020	Now Saul was consenting to the assassination of him. Now a great persecution happened in that day upon the congregation* which was in Jerusalem, and they were all dispersed throughout the regions of Judea and Samaria, other-than the apostles. Now devout men entombed Stephen and made* a great lamentation over him. Now Saul was devastating the congregation* of believers, traveling into every one of the houses and dragging men and women away, he was giving them up to prison.
New Matthew Bible	Saul had pleasure in Stephen's death. And at that time there was a great persecution against the congregation that was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Then devout men arranged Stephen's burial, and made great lamentation over him. But Saul made havoc of the congregation, and entered into every house, and drew out both men and women, and thrust them into prison.

The gist of this passage: Stephen is buried and Saul is persecuting Christians all over.

¹⁸ Online: <http://www.faraboveall.com/> by Graham Thomason.

Acts 8:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Saũlos (Σαῦλος) [pronounced SOW-loss]	<i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, nominative case	Strong's #4569
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
suneudokéō (συνευδοκέω) [pronounced soon-you-dohk-EH-oh]	<i>being pleased (together with, at the same time with), approving together (with others); consenting, agreeing to, giving assent to; applauding</i>	masculine singular, present active participle, nominative case	Strong's #4909
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
anaíresis (ἀναίρεσις) [pronounced an-ah'-ee-res-is]	<i>murder, killing; destroying</i>	feminine singular noun, dative, locative or instrumental case	Strong's #336
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: Saul continued being pleased with [Stephen's] murder.

Quite a number of translations place this portion of v. 1 with the previous chapter, in one way or another.

The murder of Stephen was very good news to Saul. Previously, the Romans did not allow the religious types to persecute the men they hated to kill them. However, the crucifixion of Jesus was possibly such that, the Romans did not really want to involve themselves in any way with the religious disputes. Not sure if this just took place in Jerusalem, but it appears that the religious hierarchy was given a freer hand when it came to persecuting those they disagreed with.

I don't know exactly how this took place. I am sure that it was not legislation or a decree. Perhaps a message was delivered from Pilate to the chief priest saying, "We refuse to become involved in your petty religious disputes. You need to solve them yourselves." Bear in mind, this is only speculation on my part, but there does not appear to be any hesitation when it came to killing Stephen. See [Acts 7 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Although many translations say that Saul gave approval to the killing of Stephen, the word is suneudokéō (συνευδοκέω) [pronounced soon-you-dohk-EH-oh], which means, *being pleased (together with, at the same time with), approving together (with others); consenting, agreeing to, giving assent to*. Strong's #4909. I believe that the idea is, Saul was pleased to see that such a free hand was given to the religious types to stamp out this heresy that seemed to be running wild in Jerusalem.

Acts 8:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next; there came to be, there arose, there developed.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250
Together, this means, <i>in that day.</i>			
diōgmós (διωγμός) [pronounced dee-ogue-MOSS]	<i>(religious) persecution</i>	masculine singular noun, nominative case	Strong's #1375
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; nominative case	Strong's #3173
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 8:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekklêsía (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i>]	<i>church, assembly, gathering, company</i>	feminine singular noun, accusative case	Strong's #1577
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierosoluma (Ἱεροσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i>]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; dative, locative or instrumental case	Strong's #2414

Translation: So in that day, great persecution came to the church in Jerusalem.

Because of what took place in the trial and murder of Stephen, a great persecution began in Jerusalem, where they went after the believers there. For whatever reason, the religious Jews decided that they could destroy their opposition, without fear of Roman reprisal.

Acts 8:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
díaspeirô (διασπείρω) [pronounced <i>dee-ah-SPY-roh</i>]	<i>to scatter [abroad], to disperse; to distribute</i>	3 rd person plural, aorist passive indicative	Strong's #1289
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Acts 8:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chōrai (χωραι) [pronounced KHOH-rye]	<i>countries, lands; districts, regions, places; [open] country [as opposed to the city]; [dry] lands [as opposed to the sea]</i>	feminine plural noun; accusative case	Strong's #5561
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/locative; genitive/ablative case	Strong's #2449
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Samáreia (Σαμάρεια) [pronounced sam-AR-i-ah]	<i>guardianship; transliterated from the Hebrew into Greek and English: Samaria</i>	feminine singular proper noun; genitive/ablative case	Strong's #4540
plên (πλήν) [pronounced plane]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS-tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; nominative case	Strong's #652

Translation: [The various groups] scattered to the regions of Judah and Samaria, except for the Apostles.

As a result of this persecution, people from various groups scattered themselves into the regions of Judah and Samaria. This does not mean that every believer left Jerusalem (that did not happen, as there continue to be believers in Jerusalem at least to A.D. 67).

The Apostles remained together in Jerusalem as a group. This was probably *not* what God wanted them to do. God would have preferred for them to move out further from Jerusalem and to evangelize other areas. Nevertheless, some of the believers in Jerusalem moved to other regions and they would talk about Jesus there, wherever they ended up.

Acts 8:1 **Saul continued being pleased with [Stephen's] murder. So in that day, great persecution came to the church in Jerusalem. [The various groups] scattered to the regions of Judah and Samaria, except for the Apostles.** (Kukis mostly literal translation)

We do not know all of the details, but the religious hierarchy appears to have been given the chance to get rid of their religious rivals. Stephen was first.

Acts 8:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunkomízō (συγκομίζω) [pronounced soong-kom-IHD-zo]	<i>to convey together, to collect, to bear away in company with others, (to arrange) to bury</i>	3 rd person plural, aorist active indicative	Strong's #4792
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Stéphanos (Στέφανος) [pronounced STEHF-an-oss]	<i>crown, crowned; transliterated, Stephen, Stephanos</i>	masculine singular proper noun, accusative case	Strong's #4736
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
eulabês (εὐλαβής) [pronounced yoo-lab-ACE]	<i>taking careful hold; circumspect; pious; devout</i>	masculine plural adjective; nominative case	Strong's #2126

Given the circumstances, I lean toward the men being circumspect, being careful in performing this task.

The New European Version Commentary takes a different tact: *They were "devout" because they were willing to risk shame and abuse for the sake of identifying with a Christian brother.*¹⁹

Translation: [Very] circumspect [disciples] arranged to bury Stephen,...

We do not know when this is taking place. Perhaps a few years after the crucifixion, perhaps as many as 5–7 (those are estimates given by others).

The timing of this is certainly put together logically rather than by the order of these 3 verses. Stephen was killed, and he would have been buried soon after.

The kind of men who buried him are called eulabês (εὐλαβής) [pronounced yoo-lab-ACE], which means, *taking careful hold; circumspect; pious; devout*. Strong's #2126. I believe that the emphasis here is more on their being careful and circumspect with regards to the burial, recognizing that they might be a target of an attack by the religious hierarchy of Jerusalem. The other view is placed above in the Greek table.

Acts 8:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

¹⁹ From <https://www.n-e-v.info/acts8.html> accessed September 13, 2023.

Acts 8:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, aorist active indicative	Strong's #4160
κοπετός (κοπετός) [pronounced <i>kop-et-OSS</i>]	<i>a lamentation (with beating of the breast as a sign of grief), mourning</i>	masculine singular noun, accusative case	Strong's #2870
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; accusative case	Strong's #3173
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...making a great lamentation over him.

It was very common in that era for people to put a lot of theater into their burials. So Stephen receive a lot of mourning which was very demonstrative.

Of the Christians who remained in Jerusalem, a considerable number turned out, and the amperage of mourning was high.

Acts 8:2 [Very] circumspect [disciples] arranged to bury Stephen, making a great lamentation over him. (Kukis mostly literal translation)

Given his message, it is obvious that Stephen was a great believer and would have made an outstanding **pastor-teacher**. When it suits God's purposes, there are times that God allows the removal of people who show great promise and potential.

You will note that there is very little said about God miraculously delivering believers in Jerusalem. There were probably a great many close calls, but, bear in mind, Jerusalem is going to become an apostate church. God wants the believers in that region to scatter.

We often feel badly about difficult circumstances and situations, but God uses these. Let me suggest two circumstances: (1) all of the Hebrew people in Egypt in the day of Moses had to leave Egypt. They could not leave a single person behind. God allowed the slavery to be so unbearable that every person left Egypt when given the opportunity. (2) The **gospel message** needs to be spread throughout the world. Therefore, God allowed the persecution taking place in Jerusalem to be strong enough so that many of the new disciples left Jerusalem for

good, trying to find somewhere else they could live. In both situations, difficulties and pain and suffering was turned to blessing when God's required outcomes took place.

Acts 8:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Saûlos (Σαῦλος) [pronounced SOW-loss]	<i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, nominative case	Strong's #4569
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
lumaínomai (λυμαίνομαι) [pronounced loo-MAH-ee-nom-ah-ee]	<i>to soil, to cause harm to; to affix a stigma to, to dishonour, spot, defile; to treat (shamefully, with injury), to ravage, to devastate, to ruin</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #3075
This is at least the 3 rd hapax legomenon in this passage.			
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company</i>	feminine singular noun, accusative case	Strong's #1577

Translation: [Nevertheless] Saul continued defiling the church...

Saul is said here to defiled the church (which refers to the believers in Jerusalem). God allows this persecution to continue. God allows Saul to play a big part in this persecution.

Acts 8:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
oikoi (οἴκοι) [pronounced OY-koy]	<i>houses, buildings, palaces; homes, abodes, dwelling places, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine plural noun, accusative case	Strong's #3624

Acts 8:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisporenomai (εἰσπορεύομαι) [pronounced ice-pohr-YOU-om-ahee]	<i>those coming in, the ones going into, those who enter in</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1531
surō (σύρω) [pronounced SOO-ro]	<i>to drag, to draw out, to haul out (used of one before the judge, to prison, to punishment)</i>	3 rd person singular, aorist active indicative	Strong's #4951
surō (σύρω) [pronounced SOO-ro]	<i>dragging out, drawing out, hauling out (used of one before the judge, to prison, to punishment)</i>	masculine singular, present active participle, nominative case	Strong's #4951
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
gunaikes (γυναῖκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; accusative case	Strong's #1135

Translation: ...according to the houses [where they met], coming in [to the houses] and dragging out both men and women,...

What Saul would do, recognizing that he has this free hand to act, is, he would find out where various local churches were meeting and go into those house and drag out both men and woman.

These kinds of actions would have caused the believers in Jerusalem to scatter.

Acts 8:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παράδιδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, imperfect active indicative	Strong's #3860
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
phulakê (φυλακή) [pronounced <i>foo-lak-AY</i>]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; accusative case	Strong's #5438

Translation: ...and delivering [them] to prison.

Saul gets these people and then hauls them off to prison. All they are doing is meeting privately in private homes.

Paul is certainly made out to be an awful person here. While writing Scripture, Paul describes himself as the worst sinner, which is certainly possible to that point in time.

It should be made clear that our level of depravity at salvation is really a non-issue. Sin is wrong, obviously; but the basis of our indictment at judgment will be our works, not our sins (as they have been paid for).

Acts 8:3 [Nevertheless] Saul continued defiling the church according to the houses [where they met], coming in [to the houses] and dragging out both men and women, and delivering [them] to prison. (Kukis mostly literal translation)

Acts 8:1–3 Saul continued being pleased with [Stephen's] murder. So in that day, great persecution came to the church in Jerusalem. [The various groups] scattered to the regions of Judah and Samaria, except for the Apostles. [Very] circumspect [disciples] arranged to bury Stephen, making a great lamentation over him. [Nevertheless] Saul continued defiling the church according to the houses [where they met], coming in [to the houses] and dragging out both men and women, and delivering [them] to prison. (Kukis mostly literal translation)

Acts 8:1–3 Saul was very pleased with the murder of Stephen. So, in that day, great persecution came to the local churches in Jerusalem. Many of the people were caused to flee to the regions of Judah and Samaria, except for the Apostles, who remained together as a group in Jerusalem. Some of the disciples carefully arranged the burial for Stephen, making a great lamentation over him. Saul, believing to have a free hand at this point, continued to defile the church of God, going into houses where various churches met, where he would drag out both men and women, taking them to prison. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Philip Evangelizes in Samaria

There is one singular verb here which is quite confusing in this context.

So indeed the ones scattered pass through announcing the Word. But Philip coming down to the city of Samaria is proclaiming to them the Christ.

Acts
8:4–5

So indeed those who were scattered have journeyed, announcing the doctrine. Philip, having come down to a city in Samaria continues proclaiming the Messiah [= Christ] to them.

Because of this persecution, many of those who found themselves scattered, continued to proclaim the Word of God wherever they went. Philip, for example, went to a city in Samaria, where he proclaimed the advent of the Christ.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	So indeed the ones scattered pass through announcing the Word. But Philip coming down to the city of Samaria is proclaiming to them the Christ.
Complete Apostles Bible	Therefore those who were scattered went about preaching the good news of the word. And Philip, going down to a city of Samaria, was preaching to them the Christ.
Douay-Rheims 1899 (Amer.)	They therefore that were dispersed went about preaching the word of God. And Philip, going down to the city of Samaria, preached Christ unto them.
Holy Aramaic Scriptures	And those who were scattering, went around and were Proclaiming The Miltha d'Alaha {The Word of God}. Then, Philipus {Philip} descended unto a city of the Shamraye {the Samaritans} and Proclaimed unto them, concerning Meshikha {The Anointed One}..
James Murdock's Syriac NT	And they who were dispersed, travelled about and preached the word of God. And Philip went down to a city of the Samaritans, and preached concerning the Messiah.
Original Aramaic NT	Those who were scattered were traveling and preaching the word of God. But Philippus went down to the city of the Samaritans and he was preaching to them about The Messia.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But those who had gone in flight went everywhere preaching the word. And Philip went down to Samaria and was teaching them about Christ.
Bible in Worldwide English	The people who left Jerusalem went all around telling the good news about Jesus. Then Philip went to the city of Samaria and told people about Christ.
Easy English	People in Samaria hear God's good news The believers who had left Jerusalem went to many different towns. In each place, they told the people the message about Jesus. One of them who was called Philip went to a city in Samaria. There he told the people the message about Jesus Christ, God's Messiah.
Easy-to-Read Version–2008	They were scattered everywhere, and in every place they went, they told people the Good News. Philip went to the city of Samaria and told people about the Messiah.
Good News Bible (TEV)	The believers who were scattered went everywhere, preaching the message. Philip went to the principal city in Samaria and preached the Messiah to the people there.
J. B. Phillips	Those who were dispersed by this action went throughout the country, preaching the good news of the message as they went. Philip, for instance, went down to the city of Samaria and preached Christ to the people there.

<i>The Message</i>	Forced to leave home base, the followers of Jesus all became missionaries. Wherever they were scattered, they preached the Message about Jesus. Going down to a Samaritan city, Philip proclaimed the Message of the Messiah.
NIRV	Philip Goes to Samaria The believers who had been scattered preached the word everywhere they went. Philip went down to a city in Samaria. There he preached about the Messiah.
New Life Version	Philip Preaches in Samaria Those who had been made to go to other places preached the Word as they went. Philip went down to a city in Samaria and preached about Christ.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	CHRISTIANS TAKE THEIR STORY WITH THEM Wherever they scattered, believers spread the word about Jesus and his teachings. Philip went down to the city of Samaria [3] and started telling everyone about the Messiah. [4] ³ 8:5A bit like New York, New York, Samaria was a city in the larger region known as Samaria. It was about a two-day walk north of Jerusalem, roughly 40 miles (64 km). When a traveler left Jerusalem, Bible writers often said the person “went down,” even if the traveler was headed north. That’s because Jerusalem sits on a ridgetop. And if you’re leaving, the only way you can go is down. Also, if you are going there, the only way you can get there is to go up. Bible writers often make that point by saying that people are “going up to Jerusalem,” no matter what direction they’re coming from. ⁴ 8:5The Greek word is Christ.
Contemporary English V.	The Lord's followers who had been scattered went from place to place, telling the good news. Philip went to the city of Samaria and told the people about Christ.
The Living Bible	But the believers [literally, “the church.”] who had fled Jerusalem went everywhere preaching the Good News about Jesus! Philip, for instance, went to the city of Samaria and told the people there about Christ.
New Berkeley Version	.
New Living Translation	Philip Preaches in Samaria But the believers who were scattered preached the Good News about Jesus wherever they went. Philip, for example, went to the city of Samaria and told the people there about the Messiah.
The Passion Translation	Although the believers were scattered by persecution, they preached the wonderful news of the word of God wherever they went. Philip traveled to a Samaritan city and preached to them the wonderful news of the Anointed One.
Plain English Version	Philip went to Samaria The Christians that ran away from Jerusalem went to a lot of different places, and in all those places they told people the good news about Jesus. One of them was Philip. He went to a town in Samaria country and told everyone, “Jesus is the Christ, the special man that God promised to send.”
UnfoldingWord Simplified T.	The believers who had left Jerusalem went to different places, where they continued preaching the message about Jesus. One of those believers whose name was Philip went down from Jerusalem to a city in the district of Samaria. There he was telling the people that Jesus is the Messiah.
William's New Testament	Now those who were scattered went from place to place preaching the good news of the message. So Philip went down to the city of Samaria and began to preach the Christ to the Samaritans.

Partially literal and partially paraphrased translations:

Beck's American Translation . Breakthrough Version	So when the <i>people</i> were certainly scattered out, they went throughout <i>there</i> sharing the good news of the message. When Philip went down to the city of Samaria, he was speaking publicly to them about the Anointed King.
Common English Bible	Philip in Samaria Those who had been scattered moved on, preaching the good news along the way. Philip went down to a city in Samaria [Or <i>the city of Samaria</i>] and began to preach Christ to them.
Len Gane Paraphrase	Therefore those who were scattered went everywhere preaching the word. Then Philip went to the city of Samaria and was preaching Christ to them, and the people in agreement listened to those things which Philip spoke about and heard and saw the miracles which he did. V. 6 is included for context.
A. Campbell's Living Oracles	Nevertheless, they who were dispersed, went about declaring the glad tidings of the word. Then came Philip to the city of Samaria, and announced the Messiah to them.
New Advent (Knox) Bible	Those who had been driven away spread the gospel as they went from place to place; and Philip, who had gone down to one of the cities of Samaria, preached Christ there.
NT for Everyone	Samaria, the Spirit and Simon Magus Those who were scattered went all over the place announcing the word. Philip went off to a town in Samaria and announced the Messiah to them.
20 th Century New Testament	Now those who were scattered in different directions went from place to place proclaiming the Good News. Philip went down to the city of Samaria, and there began to preach the Christ.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So the men scattered across the lands traveled preaching the gospel. Philip traveled the city of Samaria, where he preached Christ's message.
Free Bible Version	Those who had been scattered spread the word wherever they went. Philip went to the town of Samaria, and told them about the Messiah.
God's Truth (Tyndale)	How be it they that were scattered abroad, went every where preaching the word. Then came Philip into a city of Samaria, and preached Christ unto them.
International Standard V	Some Samaritans Become Believers Now those who were scattered went from place to place preaching the word. Philip went down to the [Other mss. read a] city of Samaria and began to preach the Messiah [Or Christ] to the people. [Lit. to them]
Montgomery NT	So those who were scattered abroad were going everywhere preaching the word. Philip went down to the city of Samaria, and began to preach Christ there.
Riverside New Testament	Those who were scattered went to various places telling the good news. Philip went down to the city of Samaria and proclaimed the Christ to them.
Urim-Thummim Version	Therefore they that were scattered abroad went out everywhere proclaiming the Good News of the Word. Then Philip went down to the city of Samaria and heralded Christ to them.
Weymouth New Testament	Those, however, who were scattered abroad went from place to place spreading the Good News of God's Message; while Philip went down to the city of Samaria and proclaimed Christ there.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Philip proclaims the word in Sa maria • At the same time those who were scattered went about preaching the word. Philip went down to a town of Samaria and proclaimed the Christ there.
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6:5; 21:8

The **footnote** for this verse was placed in the **Addendum**.

New American Bible (2011) **Now those who had been scattered went about preaching the word.^c Thus Philip went down to [the] city of Samaria and proclaimed the Messiah to them.^d**

c. [8:4] 11:19.

d. [8:5] 6:5; 21:8–9.

New Catholic Bible **Now those who had been scattered went from place to place proclaiming the word.**

The Mission in Judea and Samaria

Springtime in Samaria.^[b] Philip went down to a city in Samaria and began proclaiming the Christ to them.

[b] Another deacon brings about an opening of the Church to the world. Since their separation, their installation of a worship of their own, and their intermingling with other peoples, the Samaritans who were once brethren in religion with the Jews have come to be regarded by the latter as heretics every bit as evil as the Gentiles. The Gospel is a powerful means of salvation for all human beings, surpassing the ancient religions and political frontiers. Presented here is the first step. The ministry of Philip the deacon is described in the spirit of the Gospels, and Luke stresses the climate of joy that follows in the wake of the good news.

Revised English Bible–1989 **As for those who had been scattered, they went through the country preaching the word.**

Philip came down to a city in Samaria and began proclaiming the Messiah there.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible **Then indeed, the ones who being scattered passed through, preaching the Word of Elohim.**

Holy New Covenant Trans. **And going down to a city of Samaria, Philip preached proclaiming Messiah to them. They were scattered everywhere. And everywhere they went, they told people The Word.**

The Scriptures 2009 **Philip went to the city of Samaria. He was preaching about Messiah. Then those who had been scattered went everywhere bringing the Good News: the Word!**

And going down to the city of Shomeron Philip proclaimed Messiah to them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament **...The [Men] certainly so Being Scattered pass Announcing the word Philip but Descending to the city [of] the samaria proclaimed [to] them the christ...**

Awful Scroll Bible **Consequently, surely those being scattered-throughout, went-throughout, themselves heralding-the-Good-Tidings of the Word.**

And Philip going-down to a city of Samaria, was proclaiming the Anointed One to them.

Concordant Literal Version **Those indeed, then, who are dispersed, passed through, evangelizing with the word."**

Now Philip, coming down into the city of Samaria, heralded Christ to them."

exeGeses companion Bible **So indeed, they thoroughly disperse and pass through evangelizing the word.**

PHILIPPOS DOES SIGNS

And Philippos goes down to the city of Shomeron and preaches the Messiah to them:...

Orthodox Jewish Bible **The ones therefore having been scattered went about preaching the dvar Hashem. Now Philippos [Ac 6:5], having gone down to the city of Shomron, was preaching to them the Rebbe, Melech HaMoshiach.**

Rotherham's Emphasized B. **§ 15. Philip preaches in Samaria.**

[[They, indeed, therefore, who were scattered abroad]] passed through, telling the good-news of the word; and [[Philip]] [going down unto the city of Samaria] proclaimed unto them the Christ.

Expanded/Embellished Bibles:

The Amplified Bible

Philip in Samaria

Now those [believers] who had been scattered went from place to place preaching the word [the good news of salvation through Christ]. Philip [One of the Seven named in 6:5; 21:8.] [the evangelist] went down to the city of Samaria and began proclaiming Christ (the Messiah, the Anointed) to them.

An Understandable Version

Now the disciples, who had become scattered all over, went everywhere preaching the message [of God].

The Expanded Bible

And Philip went down to the city of Samaria and proclaimed Christ to them.

But wherever the believers were scattered, they told people the Good News [Gospel].

Philip Preaches in Samaria

Philip [^cone of the seven leaders chosen to serve; 6:5; 21:8] went to the city [Some Greek copies read "a city."] [or a city; or the main city] of Samaria [^cperhaps the city of Sebaste, known in ancient times as Samaria] and preached about [proclaimed] the Christ [Messiah].

Jonathan Mitchell NT

Nonetheless, those being scattered and dispersed went throughout, from place to place, progressively bringing the Word as good news, and announcing the message of goodness [which was] the Logos.

Now Philip, upon going down into the city of Samaria, continued publicly proclaiming to them the Christ (the Anointed One; = the Messiah).

Syndein/Thieme

Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them.

{Note: Philip is the second deacon of the church. He is also referred to as Philip the Evangelist.}

Translation for Translators

Many Samaritans heeded Philip's words and rejoiced.

Acts 8:4-8

The believers who had left Jerusalem went to different places, where they continued preaching the message about Jesus. *One of those believers whose name was Philip went down from Jerusalem to a city in Samaria province. There he was telling the people that Jesus is [MTY] the Messiah.*

The Voice

They flee to the very places where Jesus said His disciples would be His witnesses at the beginning of this book. As a result, the persecution spreads the message of Christ rather than hinders it. Commenting about similar events a century later, church father Tertullian will write, "The blood of martyrs is the seed of the Church."

All those who had been scattered by the persecution moved from place to place; and wherever they went, they weren't afraid or silent. Instead, they spread the message of Jesus.

Philip, for example, headed north to the city of Samaria, and he told them the news of the Anointed One.

Bible Translations with Many Footnotes:

Lexham Bible

Philip Proclaims Christ in Samaria

Now those who had been scattered went about proclaiming the good news of the word.

And Philip came down to the city of Samaria and [*Here "and " is supplied because the previous participle ("came down") has been translated as a finite verb] began proclaiming [*The

NET Bible®

imperfect tense has been translated as ingressive here (“began proclaiming”) **the Christ** [Or “Messiah”] **to them.**

Philip Preaches in Samaria

Now those who had been forced to scatter went around proclaiming the good news of the word. Philip went down to the main city of Samaria²⁹ and began proclaiming³⁰ the Christ³¹ to them.

^{29tn} The word “main” is supplied in the translation to clarify that “Samaria” is not the name of the city (at least in NT times). See both BDAG 912 s.v. Σαμάρεια, and L&N 93.568.

^{sn} The main city of Samaria most likely refers to the principal city of Samaria, rebuilt by Herod the Great as Sebaste in honor of Augustus (J. Boehmer, “Studien zur Geographie Palästinas bes. im Neuen Testament,” ZNW 9 [1908]: 216-18; D. Gill and C. Gempf, eds., *The Book of Acts in its Graeco-Roman Setting*, 272). This is the best option if the article before “city” is taken as original. If the reading without the article is taken as original, then another city may be in view: Gitta, the hometown of Simon Magus according to Justin Martyr (cf. C. K. Barrett, *Acts* [ICC], 1:402-3; F. F. Bruce, *Acts* [NICNT], 165).

^{30tn} The imperfect ἐκηρυσσεν (ekhrussen) has been translated as an ingressive, since this is probably the first time such preaching took place.

^{31tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} See the note on Christ in 2:31.

^{tn} Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} The term χριστός (cristos) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul’s letters to mean virtually Jesus’ last name.

The Spoken English NT

Philip Preaches in Samaria

Meanwhile, those who had been scattered went here and there preaching the good news.

For example, Philip went^f to the city of Samaria and proclaimed the Messiah to them.

^{f.} Lit. “went down.” In Israel, the direction to Jerusalem is “up,” and everything else (including things northwards, like Samaria) is “down.”

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Consequently, on the one hand, those [Jewish believers] who were scattered [run out of Jerusalem] went from place-to-place preaching the Word [gospel to the circumcision].

On the other hand [as opposed to those who remained in the outskirts of Jerusalem], Philip, having descended into the district of Samaria, began to proclaim the Messiah to them .

Charles Thomson NT

They, however, who were dispersed, went about proclaiming the glad tidings of the word; and Philip having come to a city of Samaria, proclaimed to them the Christ.

Context Group Version

They therefore that were scattered abroad, went about proclaiming the word.

And Philip went down to the city of Samaria, and proclaimed to them the Anointed.

Modern English Version

The Gospel Preached in Samaria

Therefore those who were scattered went everywhere preaching the word. Philip went down to the city of Samaria and preached Christ to them.

Modern Literal Version 2020 **Therefore indeed, the ones who were dispersed went throughout the land, proclaiming the good-news of the word.**

New King James Version **Now Philip went down to a city of Samaria and was preaching to them the Christ. Christ Is Preached in Samaria**

Therefore those who were scattered went everywhere preaching the word. Then Philip went down to the [Or a] city of Samaria and preached Christ to them.

The gist of this passage: Those who are scattered proclaim the gospel wherever they went Philip in particular went to Samaria and proclaimed Jesus there.

4-5

Acts 8:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
diaspeirô (διασπείρω) [pronounced dee-ah-SPY-roh]	<i>those scattered [abroad], being dispersed; one who distributes</i>	masculine plural, aorist passive participle, nominative case	Strong's #1289
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person singular, aorist active indicative	Strong's #1330
Although my primary source for morphology says this is a singular, and another source has that this is a plural (according to Byzantine Greek text). There is not a disagreement with the manuscripts here, but with the persons who assigned the morphology. I double-checked this online , and, indeed, this is a singular (making the translation more difficult). This can also be a 1 st person singular, which would be determined by context.			
euaggelizô (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine plural; present middle participle, nominative case	Strong's #2097
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 8:4

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Translation: So indeed those who were scattered have journeyed, announcing the doctrine.

Perhaps the use of the singular verb here is speaking of *the word journeying*. That is, the attacks upon the church of God in Jerusalem ended up spreading this information throughout Judæa and Samaria (and beyond).

The people in Jerusalem, who had learned the gospel and the Old Testament, are now going throughout the regions beyond Jerusalem and proclaiming the Word (which I would understand to mean the gospel).

Acts 8:4 So indeed those who were scattered have journeyed, announcing the doctrine. (Kukis mostly literal translation)

This is one of the many instances where suffering was turned into blessing and it furthered the plan of God.

Acts 8:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Philippos (Φίλιππος) [pronounced FIHL-ip-poss]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; nominative case	Strong's #5376
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
katerchomai (κατέρχομαι) [pronounced kat-ER-khom-ah-ee]	<i>coming down, going down, descending; departing; one who goes from a higher to a lower locality; those who come to a place by a ship</i>	masculine singular, aorist active participle, nominative case	Strong's #2718
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

This definite article is not found in the Scrivener Textus Receptus or the Byzantine Greek text.

The definite article would suggest a chief city in Samaria.

polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
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Acts 8:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Samáreia (Σαμάρεια) [pronounced sam-AR-i-ah]	<i>guardianship; transliterated from the Hebrew into Greek and English: Samaria</i>	feminine singular proper noun; genitive/ablative case	Strong's #4540

Translation: Philip, having come down to a city in Samaria...

We have two Philips at this point. One of them is an Apostle and the other is a recently chosen deacon, who will be called *Philip the evangelist*. Since all of the Apostles appear to remain in Jerusalem (v. 1), we may reasonably conclude that this is the second Philip.

The verb *to come down* describes anyone leaving Jerusalem. Jerusalem was on a mountain, so coming down was literally coming down (we often refer to going up or coming down with regards to compass points). For instance, going up to New York but coming down to Florida.

Acts 8:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	3 rd person singular, imperfect active indicative	Strong's #2784
Again, this is a singular where we would have expected to have a plural.			
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, accusative case	Strong's #5547

Translation: ...continues proclaiming the Messiah [= Christ] to them.

Philip was proclaiming the Christ in Jerusalem. He continues to spread the word of Christ in Samaria.

This proclamation is that Jesus is the Christ (or **Messiah**). He is the Savior. Many people in Samaria were aware of Jesus, as He spent some time there during His public ministry.

Acts 8:5 Philip, having come down to a city in Samaria continues proclaiming the Messiah [= Christ] to them. (Kukis mostly literal translation)

Acts 8:4–5 So indeed those who were scattered have journeyed, announcing the doctrine. Philip, having come down to a city in Samaria continues proclaiming the Messiah [= Christ] to them. (Kukis mostly literal translation)

Acts 8:4–5 Because of this persecution, many of those who found themselves scattered, continued to proclaim the Word of God wherever they went. Philip, for example, went to a city in Samaria, where he proclaimed the advent of the Christ. (Kukis paraphrase)

But were giving heed the crowds to the speaking under the Philip of one mind in the hearing of them and seeing the signs which he was doing. For many of the ones having spirits—unclean (ones)—were crying out with a voice loud were going out [from them]. But many being paralyzed and lame were healed. But it came to be much joy in the city, that (one).

Acts
8:6–8

The crowds were listening to the speaking under Philip, being of one mind in their hearing and seeing the signs which he was doing. For many [of them] had unclean spirits, which cried out with a loud voice as they were going out [from them]. Many who were paralyzed or lame were being healed [by him]. And it happened that much joy [was] in that city [as a result].

While Philip was speaking, the crowds were listening carefully to him, being of one mind. They were able to see and hear the signs which he performed. Many of the people there had unclean spirits, which, when leaving their bodies, cried out with loud voices. Many others were paralyzed or lame, and they were healed by Philip. As a result of Philip's ministry, there was great joy in that city.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But were giving heed the crowds to the speaking under the Philip of one mind in the hearing of them and seeing the signs which he was doing. For many of the ones having spirits—unclean (ones)—were crying out with a voice loud were going out [from them]. But many being paralyzed and lame were healed. But it came to be much joy in the city, that (one).
Complete Apostles Bible	And the crowds with one accord gave heed to the things spoken by Philip, hearing and seeing the signs which he was doing. For many of the ones having unclean spirits, crying with a loud voice, they came out; and many who were paralyzed and lame were healed. And there was great joy in that city.
Douay-Rheims 1899 (Amer.)	And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice, went out. And many, taken with the palsy, and that were lame, were healed.
Holy Aramaic Scriptures	And when they were hearing his word, the sons of men who were there, were listening carefully unto him, and they were persuaded of all which he had said; the ones who had seen the miraculous signs, which he had performed, for, many who were seized by unclean spirits, were crying out in a loud voice, and they were cast out from them. And others, paralytic and lame, were healed. And great joy was in that city!

James Murdock's Syriac NT	And when the people who were there heard his discourse, they gave ear to him, and acquiesced in all that he said; because they saw the signs which he wrought. For many who were possessed by unclean spirits, cried with a loud voice, and came out of them: and others, who were paralytic and lame, were healed. And there was great joy in that city.
Original Aramaic NT	And as they were listening to his message, the people who were listening were persuaded by all that he had said, for they saw the signs that he did. For many who had been seized by foul spirits were screaming with a loud voice, and they were coming out from them, and others who were paralytic and crippled were healed. And there was great joy in that city.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And all the people gave attention to the words which Philip said, when they saw the signs which he did. For unclean spirits came out from those who had them, crying with a loud voice; and a number of those who were ill and broken in body were made well. And there was much joy in that town.
Bible in Worldwide English	And all the people together listened to what Philip said because they heard and saw the big works which he did. Many people who were held by bad spirits were made free from them. The spirits came out of them crying loudly. Many other sick people were healed too. People who could not stand, and others who were lame, were healed. The people all over the city were very glad.
Easy English	Crowds of people came together to hear Philip speak. They saw him do many miracles which showed that God was with him. So they listened carefully to his message. Many people there had bad spirits, which were living in them. Philip sent the bad spirits out of those people. As the spirits came out, they shouted loudly. Some other people had weak arms or legs, and some people could not walk well. Philip caused many of them to become well again. As a result, the people in that city were very happy.
Easy-to-Read Version—2008	<div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>The Holy Spirit lived in Philip. He helped Philip to speak in a powerful way. Because of this Philip could do these special things for the people</p> </div> <p>The people there heard Philip and saw the miraculous signs he was doing. They all listened carefully to what he said. Many of these people had evil spirits inside them, but Philip made the evil spirits leave them. The spirits made a lot of noise as they came out. There were also many weak and crippled people there. Philip made these people well too. What a happy day this was for that city!</p>
God's Word™	The crowds paid close attention to what Philip said. They listened to him and saw the miracles that he performed. Evil spirits screamed as they came out of the many people they had possessed. Many paralyzed and lame people were cured. As a result, that city was extremely happy.
Good News Bible (TEV)	The crowds paid close attention to what Philip said, as they listened to him and saw the miracles that he performed. Evil spirits came out from many people with a loud cry, and many paralyzed and lame people were healed. So there was great joy in that city.
J. B. Phillips	His words met with a ready and sympathetic response from the large crowds who listened to him and saw the miracles which he performed. With loud cries evil spirits came out of those who had been possessed by them; and many paralysed and lame people were cured. As a result there was great rejoicing in that city.
The Message	When the people heard what he had to say and saw the miracles, the clear signs of God's action, they hung on his every word. Many who could neither stand nor

walk were healed that day. The evil spirits protested loudly as they were sent on their way. And what joy in the city!

NIRV The crowds listened to Philip and saw the signs he did. All of them paid close attention to what he said. Evil spirits screamed and came out of many people. Many people who were disabled or who couldn't walk were healed. So there was great joy in that city.

New Life Version The people all listened to what Philip said. As they listened, they watched him do powerful works. There were many people who had demons in their bodies. The demons cried with loud voices when they went out of the people. Many of the people could not move their bodies or arms and legs. They were all healed. There was much joy in that city.

New Simplified Bible The people with one accord gave heed to those things Philip spoke, hearing and seeing the miracles he did. Unclean spirits, crying with loud voices, came out of many who were possessed by them. Many who were taken with palsies and the lame were healed. There was great joy in that city.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Crowds gave him their full attention as he spoke because they saw the miracles he did as a sign that God was with him. He exorcized demons from many people. Evil spirits screamed as Philip kicked them out. Philip also healed people who were paralyzed or lame. Samaria became one happy city.

Contemporary English V. They crowded around Philip because they were eager to hear what he was saying and to see him work miracles. Many people with evil spirits were healed, and the spirits went out of them with a shout. A lot of crippled and lame people were also healed. Everyone in that city was very glad because of what was happening.

New Berkeley Version
New Living Translation Crowds listened intently to Philip because they were eager to hear his message and see the miraculous signs he did. Many evil [Greek *unclean*.] spirits were cast out, screaming as they left their victims. And many who had been paralyzed or lame were healed. So there was great joy in that city.

The Passion Translation The crowds were eager to receive Philip's message and were persuaded by the many miracles and wonders he performed. Many demon-possessed people were set free and delivered as evil spirits came out of them with loud screams and shrieks, and many who were lame and paralyzed were also healed. This resulted in an uncontainable joy filling the city!

Plain English Version God gave Philip a lot of power. A lot of people saw him do powerful things, and they listened to him, and they thought carefully about his message. You see, a lot of people had bad spirits in them, and Philip used God's power to force those bad spirits out of them. Those bad spirits screamed as they left those people. And Philip also used God's power to make a lot of crippled people better, and other people that couldn't walk because their legs were too weak, Philip made them better too. So the people in that town were very happy.

UnfoldingWord Simplified T. Many people there heard Philip speak and saw the miraculous things that he was doing. So they all paid close attention to his words. For example, Philip commanded evil spirits to come out of many people, and they came out screaming. Also, many people who were paralyzed and many others who were lame were healed. So many people in that city greatly rejoiced.

William's New Testament As the crowds continued to listen to his message and continued to see his wonderworks which he was performing, with one mind they became interested in what was said by Philip. For many of those under the power of foul spirits cried out and the spirits came out of them, and many paralyzed and crippled people were cured. So there was great rejoicing in that city.

Partially literal and partially paraphrased translations:

American English Bible	[For example,] Philip had gone to a city in Samaria, where he preached to the people about the Anointed One, and large crowds were paying attention to the things that he was saying... They listened to him closely and watched the signs that he performed. Many who were present had been bothered by unclean spirits who shouted loudly as they came out, and many others who were paralyzed or lame were cured.
Beck's American Translation Breakthrough Version	As a result, there was a lot of joy in that city. V. 5 is included for context. The crowds were unanimously paying attention to the <i>things</i> being said by Philip, during the <i>time</i> for them to be hearing and to be seeing the indicators that he did. You see, many of the people who had spirits that were not clean, as they were shouting with a loud voice, they were coming out. Many who had been disabled and crippled people were being healed. There became much happiness in that city.
Common English Bible	The crowds were united by what they heard Philip say and the signs they saw him perform, and they gave him their undivided attention. With loud shrieks, unclean spirits came out of many people, and many who were paralyzed or crippled were healed. There was great rejoicing in that city.
Len Gane Paraphrase	Then Philip went to the city of Samaria and was preaching Christ to them, and the people in agreement listened to those things which Philip spoke about and heard and saw the miracles which he did. Unclean spirits shouting with a loud voice came out of many who were possessed, and many sick with paralysis and lame were healed, and there was great joy in that city. V. 5 is included for context.
A. Campbell's Living Oracles	And the people unanimously attended to the things that were spoken by Philip; as they heard them, and saw the miracles which he performed. For, unclean spirits, which had possessed many, crying with a loud voice, came out of them; and many, who were paralytic and lame, were healed. And there was great joy in that city.
New Advent (Knox) Bible	The multitude listened with general accord to what Philip said, as their own eyes and ears witnessed the miracles he did. There were many possessed by unclean spirits, and these came out, crying aloud; many, too, were healed of the palsy, and of lameness, and there was great rejoicing in that city.
NT for Everyone	The crowds, acting as one, clung to what Philip was saying, as they heard him and saw the signs he performed. For unclean spirits came out of many of them, and several who were paralysed or lame were cured. So there was great joy in that town.
20 th Century New Testament	The people, one and all, listened attentively to what Philip told them, when they heard of, and saw, the miracles which he was working. For there were many instances of people with foul spirits, where the spirits, with loud screams, came out of them; And many who were paralyzed or lame were cured, so that there was great rejoicing throughout that city.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The crowds gave their undivided attention to Philip's message and the signs they saw him perform. With loud shrieks, unclean spirits came out of many who were possessed, and many of the paralyzed and lame were healed. So there was great joy in that city.
Conservapedia Translation	There, the people had unity of mind, and listened to Philip's words, seeing the signs he showed them. Dirty spirits, wailing out, left the souls of the possessed, and many suffering from epilepsy and the disabled were healed. So the city was filled with joy. KJV strangely likes to use un- forms, where there are perfectly good antonyms. [Kukis note: comment is speaking about <i>unclean</i> being replaced by <i>dirty</i> .]

Revised Ferrar-Fenton Bible	Now the crowd, unanimously relying upon the things spoken by Philip, united with him, when they heard them and saw the evidences which he produced. For from many of those possessed he expelled foul spirits, yelling with a loud voice; and many who were paralyzed and lame were made well. And there was great rejoicing in that town.
Free Bible Version	When the crowds heard what Philip was saying and saw the miracles he did they all paid attention to what he was telling them. Many were freed from possession by evil spirits that screamed as they came out, and many who were lame or disabled were healed. The people who lived in the city were overjoyed.
God's Truth (Tyndale)	And the people gave heed unto those things which Philip spoke, with one accord in that they heard and saw the miracles which he did. For unclean spirits crying with loud voice, came out of many that were possessed of them. And many taken with palsies, and many that halted, were healed. And there was great joy in that city.
International Standard V	The crowds, hearing his message [The Gk. lacks his message] and seeing the signs that he was doing, paid close attention to what was said by Philip. Unclean spirits screamed with a loud voice as they came out of the many people they had possessed, and many paralyzed and lame people were healed. As a result, there was great rejoicing in that city.
Montgomery NT	The crowd with one accord were giving heed to what he said, when they heard and saw the signs that he did. For with a loud cry unclean spirits would come out of many possessed by them, and many that were palsied and lame were healed. There began to be great joy in that city.
Riverside New Testament	The crowds with one mind gave attention to what was said by Philip, listening to his words and seeing the signs that he did. For impure spirits came out shrieking from many who had been possessed, and many paralytic and lame people were healed. There was great rejoicing in that city.
Leicester A. Sawyer's NT	And the multitudes attended with one accord to the things said by Philip, when they heard him and saw the miracles which he performed. For impure spirits came out of many who had them, crying with a loud voice; and many paralytics and lame persons were cured; and there was great joy in that city.
Weymouth New Testament	Crowds of people, with one accord, gave attention to what they heard from him, listening, and witnessing the signs which he did. For, with a loud cry, foul spirits came out of many possessed by them, and many paralytics and lame persons were restored to health. And there was great joy in that city.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And the multitudes held their mind with one passion to what was being said by Philip, in hearing and seeing the signs he was doing,</p> <p>Because those having unclean spirits, shouting with a loud voice, came out, and many having been paralyzed and lame were healed.</p> <p>And there was great joy in that city.</p>
New American Bible (2011)	<p>With one accord, the crowds paid attention to what was said by Philip when they heard it and saw the signs he was doing. For unclean spirits, crying out in a loud voice, came out of many possessed people, and many paralyzed and crippled people were cured.^e There was great joy in that city.</p> <p>e. [8:7] Mk 16:17.</p>
New Catholic Bible	The crowds welcomed the message proclaimed by Philip because they had heard and seen the signs he was doing. For unclean spirits emerged with loud shrieks from many people who were possessed, and many others who were paralyzed or crippled were cured. Thus, there was great joy in that city.
New Jerusalem Bible	The people unanimously welcomed the message Philip preached, because they had heard of the miracles he worked and because they saw them for themselves. For unclean spirits came shrieking out of many who were possessed, and several

paralytics and cripples were cured. As a result there was great rejoicing in that town.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now Philip went down to a city in Shomron and was proclaiming the Messiah to them; and the crowds were paying close attention to what Philip said, as they heard and saw the miraculous signs he was doing. For many people were having unclean spirits driven out of them, shrieking; also many paralytics and crippled persons were being healed; so that there was great joy in that city. V. 5 is included for context.
Hebraic Roots Bible	And with one passion the crowds heeded that being said by Philip when they heard and saw the many miraculous signs which he did. For many of the ones having unclean spirits, crying with a loud voice, they came out. And many who had been paralyzed and lame were healed. And great joy was in that city.
Holy New Covenant Trans.	The crowds there heard Philip and they saw the miracles that he was doing. With a single purpose they all listened very carefully to the things Philip said. Many of these people had evil spirits. The spirits came out of them; they made a loud noise. There were also many paralyzed and crippled people. Philip healed them. This made the people in that city very happy.
The Scriptures 2009	And the crowds with one mind heeded what Philip said, hearing and seeing the miracles which he did. For unclean spirits came out of many who were possessed, crying with a loud voice, and many who were paralysed and lame were healed. And there came to be great joy in that city.
Tree of Life Version	The crowds were paying close attention to what Philip was saying—as they both heard and saw the signs that he was doing. For unclean spirits were coming out of many who were plagued, shrieking with a loud voice. Many paralyzed and crippled were healed also. So there was great joy in that city.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...kept but The Crowds [to] the [things] being said by the philip unanimously in the+ to hear {them} them and to see the signs which* [He] made Many [Men] for [of] the [men] having spirits unclean shouting {were} [with] sound great [They] proceeded Many [Men] but Having Been Weakened and [Men] Lame are relieved becomes but Much Happiness in the city that.
Awful Scroll Bible	So as the people were together-in-passion, adjoining-to by that Philip is being instructed, by-within to listen to and to discern signs which he was performing. For un-clean breaths shouting with a great voice, were coming-out of many that were holding them, and many having been loosed-from and the lame are being healed. And there comes to be great joy from-within that city.
Concordant Literal Version	Now the throngs with one accord heeded the things being said by Philip, on hearing them and observing the signs which he did." For from many of those having unclean spirits, they came out, imploring with a loud voice. Now many who were paralyzed and lame were cured." Now much joy came to be in that city.
exeGeses companion Bible	...and in unanimity the multitude heeds what Philippos words - hearing and seeing the signs he does. For impure spirits, crying with mega voice, come from many of the possessed: and many paralyzed and lame are cured; and so be it, a mega cheer in that city.

Orthodox Jewish Bible	And the multitudes with one accord were paying attention to the things being said by Philippos, as they heard him and saw the otot which he was accomplishing. For many had ruchot teme'ot coming out, crying out with a kol gadol, and many having been paralyzed and many pisechim (lame ones) were given refu'ah shleimah.
Rotherham's Emphasized B.	And there was great simchah in that city. And the multitudes began to give heed unto the things that were being spoken by Philip, with one accord, when they heard him, and saw the signs which he was working. For <from many who had impure spirits> [shouting with a loud voice] they were going out, and [many that were paralyzed and lame] were cured. And there came to be great joy in that city.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The crowds gathered and were paying close attention to everything Philip said, as they heard [the message] and saw the [miraculous] signs which he was doing [validating his message]. For unclean spirits (demons), shouting loudly, were coming out of many who were possessed; and many who had been paralyzed and lame were healed. So there was great rejoicing in that city.
An Understandable Version	Great crowds of people joined together in accepting Philip's message when they heard and saw the [miraculous] signs he was able to perform. Evil spirits came out, with loud shrieks, from many persons and large numbers of people were healed of their paralysis and crippled conditions. And there was much rejoicing in Samaria [over the wonderful effects of Philip's ministry].
The Expanded Bible	When the ·people [↑crowds] there heard Philip and saw the ·miracles [signs] he was doing, they all [↑with one accord/mind] listened carefully to what he said. Many of these people had ·evil [↑unclean; 5:16] spirits in them, but Philip made the evil spirits ·leave [come out]. The spirits made a loud ·noise [cry] when they came out. Philip also healed many ·weak [paralyzed] and ·crippled [lame] people there. So the people in that city were ·very happy [joyful; greatly rejoicing].
Jonathan Mitchell NT	And the crowds, with one accord and like-passion, continued attentively holding to [themselves and their minds] the things being progressively spoken by Philip, at hearing them, and then [with] repeatedly seeing (looking at; observing) the signs which he kept on doing (or: performing; producing). You see, many of the folks habitually having unclean breath-effects (unsifted spirits; unpruned attitudes) kept on crying out, then shouting for joy, with a loud voice, [as] they [i.e., the spirits], one after another, were coming (or: going) out. Now many folks – being people having been paralyzed, as well as lame ones – were cured and healed.
P. Kretzmann Commentary	So, much joy was birthed (or: a great deal of happiness came to be) within that city. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice. , came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city.
Syndein/Thieme	Kretzmann's commentary for Acts 8:4–8 has been placed in the Addendum . {Note: Next following is the 'Samaritan Pentecost'. The Samaritans were a mixed race of people that were half Jewish and half gentiles. This was the test case of the spread of the Church to the gentiles.} And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did. {Note: ALL the people had positive volition to the word. A great evangelistic event! Note the order of events. In verse 5 he Preached, verse 6 they 'gave heed' and then

the miracles were his calling card from God of his authenticity - a legitimate, temporary spiritual gift until the Canon was complete.}

For unclean spirits {demons}, crying with loud voice, came out of many. And many taken with palsies and that were lame were healed.

{Note: At the point of God Consciousness, it is God's responsibility to make the gospel available to all mankind. Being indwelt with demons, they had no free will to make the decision. God removed the demons so some people could give the gospel a hearing and the demons were not happy about it. The removal of certain kind of demons makes some demon induced illnesses go away.}

And there was great joy {inner mental happiness} in that city.

Translation for Translators

Many people there heard Philip *speak* and saw the miraculous things that he was doing. So they all <paid close attention to/listened carefully to> his words. For example, when Philip commanded evil spirits who controlled many people *that they should come out of them*, they came out, while those spirits screamed. Also, many people who were paralyzed and *many others* who were lame were healed. So *many people* [MTY] in that city greatly rejoiced.

The Voice

The crowds were united in their desire to understand Philip's message. They not only listened with their ears, but they witnessed miraculous signs with their eyes. Unclean spirits cried out with loud screams as they were exorcised from people. Paralyzed people and lame people moved and walked in plain view. So the city was swept with joy.

Bible Translations with Many Footnotes:

Lexham Bible

And the crowds with one mind were paying attention to what was being said by Philip, as they heard him [*Here the direct object is supplied from context in the English translation] and saw the signs that he was performing. For many of those who had unclean spirits, they were coming out of them , [*The words "of them " are supplied in the translation to indicate that the unclean spirits were coming out of the people] crying out with a loud voice, and many who were paralyzed and lame were healed. And there was great joy in that city.

NET Bible®

The crowds were paying attention with one mind to what Philip said,³² as they heard and saw the miraculous signs³³ he was performing. For unclean spirits,³⁴ crying with loud shrieks, were coming out of many who were possessed,³⁵ and many paralyzed and lame people were healed. So there was³⁶ great joy³⁷ in that city.

^{32tn} Grk "to what was being said by Philip," a passive construction that has been changed to active voice in the translation.

^{33tn} Here the following context indicates the miraculous nature of the signs mentioned. This term appears 13 times in Acts, but only twice more after Acts 8:13 (i.e., 14:3; 15:12).

^{34sn} The expression unclean spirits refers to evil supernatural spirits which were ceremonially unclean, and which caused the persons possessed by them to be ceremonially unclean.

^{35tn} Grk "For [in the case of] many who had unclean spirits, they were coming out, crying in a loud voice."

^{36tn} Grk "and there came about," but this is somewhat awkward in English.

^{37sn} Great joy. The reason for eschatological joy was that such events pointed to God's decisive deliverance (Luke 7:22-23). Note how the acts of healing extend beyond the Twelve here.

The Spoken English NT

And the crowds were paying complete attention to the things Philip was saying.⁹ They listened and they watched the miracles he was doing. For example, lots of people had unclean spirits, and the spirits would come out, screaming. And lots of people who were paralyzed and unable to walk got healed. There was a lot of joy in that city.

9. Lit. “the things being said by Philip.”

Wilbur Pickering’s New T.

Philip’s ministry

Now Philip, having gone down to a city of Samaria, was proclaiming the Christ to them; and the crowds gave heed with one accord to what Philip was saying, as they heard the words and saw the signs that he kept performing.¹ Because unclean spirits came out screaming from many who had them, and many who were paralyzed and lame were healed. Yes, there was great joy in that city!²

(1) He didn’t just talk, he demonstrated God’s power. So how about us—do we just talk?

(2) Not bad, for a deacon.

Literal, almost word-for-word, renderings:

A Faithful Version

And the multitudes listened intently with one accord to the things spoken by Philip when they heard and saw the signs that he did, For unclean spirits, crying with a loud voice, came out of many of those who had them; and many who were paralyzed and lame were healed. And there was great joy in that city.

Analytical-Literal Translation

And the crowds with one mind were paying close attention to the [things] being spoken by Philip, as they [were] hearing and seeing the signs which he was performing. For many of the ones having unclean [or, defiling] spirits, [the spirits] were coming out, shouting with a loud voice; and many having been paralyzed and lame were healed. And [there] was great joy in that city.

Benjamin Brodie’s trans.

Furthermore, the people [Samaritans] continued to pay attention with one mind to the things which were repeatedly spoken by Philip, supported by hearing and seeing them, i.e., the attesting miracles which he continually performed, For many, having [possessing] unclean spirits, which screamed [shouted] with a loud voice, came out, and many who were paralyzed [disabled], their crippled [lame] legs were healed.

Charles Thomson NT

Consequently, there was much inner happiness in that city [Samaria].

And the crowds with one accord attended to what were spoken by Philip, when they heard and saw the signal miracles which he performed. For unclean spirits, with which many were possessed, went out of them with loud outcries: and many paralytic and lame persons were cured. And there was great joy in that city..

Modern Literal Version 2020

And the crowds united and were taking-heed to the things being spoken by Philip, while* they were hearing and seeing the signs which he was doing*.

For* many of the ones having unclean spirits, the spirits were coming forth, crying with a loud voice. And many were healed who had been paralyzed and lame.

And a great joy happened in that city.

New American Standard

The crowds were paying attention with one mind to what was being said by Philip, as they heard and saw the signs [Or *attesting miracles*] which he was performing. For *in the case of* many who had unclean spirits, they were coming out *of them* shouting with a loud voice; and many who had been paralyzed or limped *on crutches* were healed. So there was much rejoicing in that city.

The gist of this passage:

Philip received a very positive response in Samaria and was able to perform great signs and wonders.

Acts 8:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proséchō (προσέχω) [pronounced <i>pros-EHKH-oh</i>]	<i>to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard</i>	3 rd person plural, imperfect active indicative	Strong's #4337
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ochloi (ὄχλοι) [pronounced <i>OKH-loiy</i>]	<i>crowds, companies, multitudes, numbers (of people), people, throngs (as borne along); by extension a classes of people</i>	masculine plural noun, nominative case	Strong's #3793
tois (τοῖς) [pronounced <i>toyce</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	neuter plural, present passive participle, dative, locative or instrumental case	Strong's #3004
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Philippos (Φίλιππος) [pronounced <i>FIHL-ip-poss</i>]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; genitive/ablative case	Strong's #5376

Translation: The crowds were listening to the speaking under Philip,...

Philip had a very interested audience in Samaria. Now, recall the a few verses earlier, the churches were facing grave threats in Jerusalem by Saul. However, when Philip moved a short distance away, all of a sudden, his ministry opened up.

Tangent: Do you recall that the disciples chose men to act as deacons, and among those men were Stephen and Philip? It appears that both men are/were evangelists, and that it is very likely that they did not have the **spiritual**

gift of helps. This being selected by the Apostles may have given both men greater confidence, but the Apostles did not recognize that they lacked the gift helps but had other gifts. Sometimes, you might recognize the spiritual gifts that another person has; but you cannot elect a person into a spiritual gift. The Apostles have failed two for two in this regard. They tried to elect a twelfth Apostle and a set of deacons, but they chose men who clearly did not have those gifts.

Tangent: What about those people selected? Why did they agree? The Apostles were the authority at that time. The agreement was simply a recognition of the authority of the Apostles. The people apparently just exercised whatever spiritual gift that they had after the election.

Application: This does not mean that elections are wrong; it simply means that the Apostles were not skilled when it came to selecting staff.

Tangent: When dealing with narrative, sometimes the pastor-teacher (or commentator) needs to consider the events which have taken place and then draw conclusions from those events. Bear in mind that God the Holy Spirit chose to present historic narrative in about half the Bible.

Tangent: I have never sat down to figure this out exactly. Just for the hell of it, I googled *how much of the Bible is historic narrative*, and I read responses between 40%²⁰ and 60%²¹.

Acts 8:6a **The crowds were listening to the speaking under Philip,...** (Kukis mostly literal translation)

One might wonder, why did God gather all of the disciples in Jerusalem first; but then, not too much later, scatter them away from Jerusalem? God was giving His people—particularly those who should have understood what was going on—a chance to hear and respond to the gospel.

God begins the royal family in much the way other families are begun. However, instead of being the union of a man and a woman, it is the result of many people being placed into Christ (we are all, in the **Church Age**, in **union with Jesus Christ**). This is a position and a reality.

Originally, there was a great response to the gospel, but recall, this was from many people who came from out of town. See **Acts 2** ([HTML](#)) ([PDF](#)) ([WPD](#)). But there was very little by way of positive response, even though at least one noted healing took place at the **Temple**. The point is, God gave these people a chance. However, it is clear, at this point, that Jerusalem is so negative that they are out to destroy the disciples of Jesus. They are ready to lie about them in court and then kill them. We have the example of Stephen in **Acts 7** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 8:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homothumadón (ὁμοθυμαδόν) [pronounced <i>ho-moh-thu-mah-DON</i>]	<i>of one mind, by unanimous consent, in agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

²⁰ See <https://bibleproject.com/explore/video/literary-styles-bible/> accessed September 7, 2023. From this page: *[Narrative] makes up a whopping 43 percent of the Bible. After that is poetry, which is 33 percent of the Bible. And then there's what you could call prose discourse, which makes up the remaining 24 percent.*

²¹ See <https://rockycreek.church/2017/10/interpreting-the-narratives/> accessed September 7, 2023.

Acts 8:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
akoûô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	present active infinitive	Strong's #191
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...being of one mind in their hearing...

We have left an environment of dishonesty and chaos in Jerusalem. In Samaria, the people are responding to Philip's message and to his miracles.

It sounds like Philip did a lot of miracles in this short period of time. Would that have been the way for God to go in Jerusalem? It would not. There were wondrous miracles done on the Day of Pentecost, and yet most of the response appeared to come from the out-of-towners. And, on top of that, the resistance from the religious hierarchy become tougher and tougher. These religious types saw miracles performed by Jesus and by Peter (at bare minimum).

Acts 8:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
blepô (βλέπω) [pronounced <i>BLEHP-oh</i>]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	present active infinitive	Strong's #991
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
sêmeía (σημεῖα) [pronounced <i>say-MY-ah</i>]	<i>signs, marks, tokens, miracles</i>	neuter plural noun; accusative case	Strong's #4592
ha (ἃ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
poiêô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, imperfect active indicative	Strong's #4160

Translation: ...and seeing the signs which he was doing.

The people observed the signs that Philip was performing. God rarely lets us know what these signs were. Mostly in the Bible, healings are mentioned. It seems like there was something which happened to Stephen's face that was unusual. But we do know this: *whatever signs were granted were always appropriate to the audience.* Throughout the entire Bible, there are **signs and wonders** which take place, and they are always appropriate to those who witness them, whether we are talking about two million or two.

Acts 8:6 The crowds were listening to the speaking under Philip, being of one mind in their hearing and seeing the signs which he was doing. (Kukis mostly literal translation)

Acts 8:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	masculine plural adjective, nominative case	Strong's #4183
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
pneumatá (πνεύματα) [pronounced PNYOO-maht-ah]	<i>spirits; breaths; wind [blasts], air</i>	neuter plural noun, nominative case	Strong's #4151
akathartos (ἀκάθαρτος) [pronounced ak-ATH-ar-toss]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter plural, adjective; nominative case	Strong's #169

Translation: For many [of them] had unclean spirits,...

In that region, many people were possessed by unclean spirits.

In periods of great apostasy, God often allows possession by spirits (these would be demonic spirits). This represents great suffering among the people. However, God's plan is often moved forward by sufferings.

Application: It is clear that the United States is sinking deeper and deeper into **evil**. At this point, we have literally millions of people living on the streets, streets where they urinate and defecate. I have seen recently a special on this experience, and many of these people cannot be communicated with like a normal human being.

There are many assigned mental illnesses to these people, but how many of them are simply a combination of drug addiction and **demon possession**?

Application: We have two ways out of this: (1) far, far great discipline that we are receiving now; or (2) revival (a large scale returning to God). From my view, things do not look very good.

Acts 8:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
boāō (βοάω) [pronounced <i>bo-AH-oh</i>]	<i>crying out, calling out, the one shouting [out]; proclaiming loudly</i>	neuter plural, present active participle; nominative case	Strong's #994
phônē (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456
meγas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #1831

Translation: ...which cried out with a loud voice as they were going out [from them].

These unclean spirits cried out, as they left the bodies of their host. These spirits can speak from the body which they possess, so it is the last time that they can say anything. Once they are thrown out of the body, they cannot speak on their own (apart from God's permission).

Acts 8:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	masculine plural adjective, nominative case	Strong's #4183
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
paraluō (παραλύω) [pronounced <i>par-al-OO-oh</i>]	<i>being loosen beside, relaxing; perfect passive participle means: paralyzed or enfeebled; to be feeble, to be sick of the (taken with) palsy</i>	masculine plural, perfect passive participle; nominative case	Strong's #3886
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
chōlos (χωλός) [pronounced <i>kho-LOSS</i>]	<i>lame, cripple; deprived of a foot, maimed; limping</i>	masculine plural adjective; nominative case	Strong's #5560

Acts 8:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
therapeuô (θεραπεύω) [pronounced <i>there-ap-YOO-oh</i>]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 rd person plural, aorist passive indicative	Strong's #2323

Translation: *Many who were paralyzed or lame were being healed [by him].*

There were many people who were paralyzed or lame, and Philip healed them. There may have been other diseases, but these are the two which seemed to stand out (remember, an eyewitness is giving this information to Luke).

Acts 8:7 *For many [of them] had unclean spirits, which cried out with a loud voice as they were going out [from them]. Many who were paralyzed or lame were being healed [by him].* (Kukis mostly literal translation)

Great suffering can be turned around by positive response to the gospel message.

Acts 8:8

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next; there came to be, there arose, there developed.</i>			
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
polus, pollos (πόλύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	feminine singular adjective, nominative case	Strong's #4183
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4172

Acts 8:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	her, it; to her [it]; in her [it]; by her [it]; that	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Translation: *And it happened that much joy [was] in that city [as a result].*

Because of Philip's ministry in Samaria, there was a great deal of joy in that city. Philip came to a city suffering great misery (given the illnesses and demon possession). But this was turned around.

Application: Notice what turned Samaria around. It was not a large government program designed to take care of the ill on the streets; it was evangelization that turned things around.

Application: In California, where there is massive homelessness, massive drug addiction, and, likely, massive demon possession—what is the cure? Evangelization and accurate teaching in the churches. This is a possibly fertile field for a person with the gift of evangelism.

Application: At one time, there were great missions set up at various key cities in the United States. Pacific Garden Mission of Chicago certainly comes to mind, as I have heard a few hundred of their plays. This is what California needs (obviously, this is dependent on **positive volition**).

Misapplication: There are many state programs in California set up to deal with this problem of homelessness. They do, on occasion, manage to bring one person out of this state of homelessness and into a relatively normal life. While this is taking place, another 20 people join the ranks of the homeless.

Acts 8:8 *And it happened that much joy [was] in that city [as a result].* (Kukis mostly literal translation)

Acts 8:6–8 *The crowds were listening to the speaking under Philip, being of one mind in their hearing and seeing the signs which he was doing. For many [of them] had unclean spirits, which cried out with a loud voice as they were going out [from them]. Many who were paralyzed or lame were being healed [by him]. And it happened that much joy [was] in that city [as a result].* (Kukis mostly literal translation)

Acts 8:6–8 *While Philip was speaking, the crowds were listening carefully to him, being of one mind. They were able to see and hear the signs which he performed. Many of the people there had unclean spirits, which, when leaving their bodies, cried out with loud voices. Many others were paralyzed or lame, and they were healed by Philip. As a result of Philip's ministry, there was great joy in that city.* (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Simon the Magician Believes in Jesus, but Takes a Wrong Turn

But a man, a certain one, by name, Simon, [who] was before in the city practicing magical (arts). And were being astounded the people of the Samaria, saying to be someone himself great. [He was one] whom were paying attention all, from small to great, saying he is the power from the God. This [one] was being called great. But were paying attention to him to this [one] for a long time by the magic arts had been amazing them.

Acts
8:9–11

[There was] a certain man, Simon by name, [who] was previously practicing magical arts in the city. The people of Samaria were astounded, claiming him to be someone great. [He was a man] for whom all, from the least to the greatest, kept on having regard for. They were saying “This one keeps on having the power from God; [as he] keeps on being called great.” [The people] kept having regard for him, because this [one] kept on amazing them for a long time with the magic arts.

There was this man named Simon, who practiced magic in Samaria. The people of Samaria were astounded by his magic, thinking him to be someone great. He was the sort of man that all men, from the least to the greatest, kept on thinking highly of. They even said, “This man has God’s power.” They were very impressed with his magic skills. And the people continued holding him in high regard, as he kept on amazing them, over a long period of time, with his magic.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But a man, a certain one, by name, Simon, [who] was before in the city practicing magical (arts). And were being astounded the people of the Samaria, saying to be someone himself great. [He was one] whom were paying attention all, from small to great, saying he is the power from the God. This [one] was being called great. But were paying attention to him to this [one] for a long time by the magic arts had been amazing them.
- Complete Apostles Bible Now a certain man named Simon was previously in the city practicing magic and astounding the people of Samaria, claiming himself to be someone great, to whom they gave heed, from the least to the greatest, saying, "This man is the great power of God." But they gave heed to him because of the long time that he had astonished them with the magic arts.
- Douay-Rheims 1899 (Amer.) There was therefore great joy in that city. Now there was a certain man named Simon who before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one: To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great. And they were attentive to him, because, for a long time, he had bewitched them with his magical practices.
- Holy Aramaic Scriptures But, there was there, one man whose name was Simun {Simon}, who had dwelt there in the city many seasons, and with sorcery was deceptive unto the Ama d'Shamraye {the People of the Samaritans}, while he was magnifying his soul, and saying, “I am The Great One!” And all were giving heed unto him, the great and the small, and they said, “This one is The Great Power of Alaha {God}!” And they were all assenting unto him, on account that for many seasons, by his sorcery, he had amazed them.
- James Murdock’s Syriac NT And there was a certain man there, whose name was Simon, who had resided in that city a long time, and who seduced the people of the Samaritans by his sorceries, magnifying himself, and saying, I am a great personage.

And they all inclined towards him, great and small; and they said, This is the mighty power of God.

And they acquiesced in him, because for a long time he had astonished them by his sorceries.

Original Aramaic NT

But there was a man there whose name was Simon who had dwelt there in that city for a long time. By his sorcery he deceived the people of the Samaritans as he was magnifying himself and saying, "I am the great God."

And they were all praying to him, noble and common, and they were saying, "This is the great power of God."

And they were all persuaded by him, because many times he had astonished them by his sorceries.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But there was a certain man named Simon, who in the past had been a wonder-worker and a cause of surprise to the people of Samaria, saying that he himself was a great man:

To whom they all gave attention, from the smallest to the greatest, saying, This man is that power of God which is named Great.

And they gave attention to him, because for a long time his wonder-working powers had kept them under his control.

Bible in Worldwide English

But there was one man named Simon, a witch-doctor, who fooled the people of Samaria. He tried to make people believe that he could do big things. And all the people, young and old, listened to him. They said, This man is a big power of God. He had fooled them for a long time with his work as a witch. That is why they listened to him.

Easy English

A man called Simon lived in that city. For a long time, he had used magic to do great things. All the people who lived in Samaria were very surprised at what he did. Simon told everyone that he was a very important person. All the people in the city watched Simon carefully. This included the people who were important and all the other people too. Everyone said, 'This man has great power that comes from God.' Simon had used his magic for a long time and he had surprised them all very much. Because of that, they listened to him carefully.

Easy-to-Read Version—2008

Now there was a man named Simon who lived in that city. Before Philip came there, Simon had been doing magic and amazing all the people of Samaria. He bragged and called himself a great man. All the people--the least important and the most important--believed what he said. They said, "This man has the power of God that is called 'the Great Power.'" Simon amazed the people with his magic for so long that the people became his followers.

Good News Bible (TEV)

A man named Simon lived there, who for some time had astounded the Samaritans with his magic. He claimed that he was someone great, and everyone in the city, from all classes of society, paid close attention to him. "He is that power of God known as 'The Great Power,' " they said. They paid this attention to him because for such a long time he had astonished them with his magic.

J. B. Phillips

A magician believes in Christ

But there was a man named Simon in that city who had been practising magic for some time and mystifying the people of Samaria. He pretended that he was somebody great and everyone from the lowest to the highest was fascinated by him. Indeed, they used to say, "This man must be that great power of God." He had influenced them for a long time, astounding them by his magical practises.

The Message

Previous to Philip's arrival, a certain Simon had practiced magic in the city, posing as a famous man and dazzling all the Samaritans with his wizardry. He had them

all, from little children to old men, eating out of his hand. They all thought he had supernatural powers, and called him “the Great Wizard.” He had been around a long time and everyone was more or less in awe of him.

NIRV

Simon the Evil Magician

A man named Simon lived in the city. For quite a while he had practiced evil magic there. He amazed all the people of Samaria. He claimed to be someone great. And all the people listened to him, from the least important of them to the most important. They exclaimed, “It is right to call this man the Great Power of God!” He had amazed them for a long time with his evil magic. So they followed him.

New Life Version

Simon the Witch Doctor

A man by the name of Simon had done witchcraft there. The people of Samaria were surprised at the things he did. He pretended that he was a great man. All the people watched and listened to him. They said, “This man must be that great power of God.” They kept running after him. For a long time he fooled them with his witchcraft.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

There was a magician in town: Simon. He amazed the folks with his magic, and he said he was someone special. People believed it—city leaders and regular folks alike. They called him Simon, the Great One of God. [5] He commanded their full attention for a long time because of his magic.

⁵8:10 More literally, “the power of God that is called great.” Some scholars interpret that to mean the people considered Simon someone who carried with him the backing and the power of God. The proof was in the miracles.

Contemporary English V.

For some time a man named Simon had lived in the city of Samaria and had amazed the people. He practiced witchcraft and claimed to be somebody great. Everyone, rich and poor, crowded around him. They said, “This man is the power of God called ‘The Great Power.’” For a long time, Simon had used witchcraft to amaze the people, and they kept crowding around him.

Goodspeed New Testament

There was a man named Simon in the town, who had been amazing the Samaritan people by practicing magic there, and who made great pretensions. Everyone there, high and low, made much of him, and said, “He must be what is known as the Great Power of God!” They made much of him because for a long time he had amazed them with his magic.

The Living Bible

A man named Simon had formerly been a sorcerer there for many years; he was a very influential, proud man because of the amazing things he could do—in fact, the Samaritan people often spoke of him as the Messiah. [*the Messiah*, literally, “this man is that Power of God which is called great.”]

New Berkeley Version
New Living Translation

A man named Simon had been a sorcerer there for many years, amazing the people of Samaria and claiming to be someone great. Everyone, from the least to the greatest, often spoke of him as “the Great One—the Power of God.” They listened closely to him because for a long time he had astounded them with his magic.

The Passion Translation

Now, there was a man who lived there who was steeped in sorcery. For some time he had astounded the people of Samaria with his magic, boasting to be someone great. Everyone, from the least to the greatest among them, was dazzled by his sorcery, saying, “This man is the greatest wizard of all! The divine power of God walks among us!” For many years everyone was in awe of him because of his astonishing displays of the magic arts.

Plain English Version

A man that used to do magic lived in that town in Samaria. His name was Simon. He did that magic for a long time before Philip went there. Everyone there was surprised by the things he did. He used to say, “I am a great man.” All the people

talked about him and said, "This man is really great. He has God's power." Important people said that, as well as other people.

Simon did that magic for a long time, and the people there were always surprised by the things he did, so they listened to him.

Radiant New Testament

Simon the Evil Magician

For quite a while a man named Simon had lived in that city and practiced evil magic there. This had amazed all the people of Samaria. He was claiming to be someone great, and all the people, rich and poor, listened to him. They shouted, "This man is right to claim that he's the Great Power of God!" They followed him because he had amazed them for a long time with his evil magic.

UnfoldingWord Simplified T.

There was a man in that city whose name was Simon. He had been practicing sorcery for a long time, and he amazed the people in the district of Samaria with his magic. He claimed he was "Simon the Great One!" All the people there, both ordinary and important people, listened to him. They were saying, "This man is the Great Power of God." They continued to listen to him carefully, because for a long time he had astonished them by practicing sorcery.

William's New Testament

There was a man named Simon in the city, who had kept the Samaritan people thrilled by practicing magic there and by claiming to be a great man. Everybody, high and low, kept running after him, saying, "He is certainly what is known as the Great Power of God!" They kept running after him, because for a long time he had thrilled them with his magical performances.

Partially literal and partially paraphrased translations:

American English Bible

There was also a man there named Simon, who used to practice magic. He had amazed the people of Samaria and he called himself '[Simon] the Great.' Why, everyone from the common people to the most powerful paid attention to him and said:

'This man who calls himself 'The Great' has the Power of God!'

So they followed him for a long time, because they were dazzled by his magic.

Beck's American Translation .

Breakthrough Version

A certain man with the name Simon previously was in the city using magic spells and astounding the nation of Samaria, saying himself to be some great person, to whom they all, from little to great, were paying attention, saying, "This *man* is God's ability called Huge." They were paying attention to him because of the *fact for him* to have astounded them an adequate amount of time with the magic spells.

Common English Bible

Before Philip's arrival, a certain man named Simon had practiced sorcery in that city and baffled the people of Samaria. He claimed to be a great person. Everyone, from the least to the greatest, gave him their undivided attention and referred to him as "the power of God called Great." He had their attention because he had baffled them with sorcery for a long time.

Len Gane Paraphrase .

A. Campbell's Living Oracles

But there was a certain man named Simon, who had, before, in that city, used magic, and astonished the nation of Samaria; pretending himself to be some extraordinary person: to whom they all paid regard, from the least to the greatest, saying, This man is the great power of God. And they paid regard to him; because he had, for a long time, astonished them with his enchantments.

New Advent (Knox) Bible

There were many possessed by unclean spirits, and these came out, crying aloud; many, too, were healed of the palsy, and of lameness, and there was great rejoicing in that city. And there was a man called Simon, who had been in the city before Philip came there, misleading the people of Samaria with sorcery, and pretending to have great powers, so that high and low hung upon his words; This, they said, is an angel called the great angel of God. Long misled by his sorceries, they continued to pay attention to him, until Philip came and preached to them about

	God's kingdom. This is vv. 7–12a in the Knox Bible. Many verses ran into other verses; and several verses had periods right in the middle of them.
NT for Everyone	But there was a man named Simon, who had lived in the town for some while and who practised magic. He used to astonish the Samaritan people, giving out that he was some great personage. Everyone, small and great alike, paid attention to him, and said, 'This man is the one called "God's Great Power"!' They had been under his spell for some time, since they were amazed at the magic he could perform.
20 th Century New Testament	There was staying in the city a man named Simon, who had been practicing magic there and mystifying the Samaritan people, giving himself out to be some great Being. Every one, high and low, paid attention to him. 'This man,' they used to say, 'must be that Power of God which men call "The Great Power."' And they paid attention to him because they had for a long time been mystified by his magic arts.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Response of Simon A man named Simon had previously practiced sorcery in that city and amazed the Samaritan people, while claiming to be somebody great. They all paid attention to him, from the least of them to the greatest, and they said, "This man is called the Great Power of God." [Or "This is the power of God called Great"] They were attentive to him because he had amazed them with his sorceries for a long time.
Conservapedia Translation	Yet a man named Simon, who had amazed Samaria's citizens with his black magic, claimed that he was a great man. The people respected him, from the low to the high, and said, "This man is powerful through God!" They always paid attention to him because he had amazed them with magic.
Revised Ferrar-Fenton Bible	Simon the Magician. But a man named Simon had been professing magic in the town, and startled the people of Samaria, holding himself out to be something extraordinary: to whom they all paid regard, from the least to the greatest, remarking, "This man is the power of God Who is called the Great." And they relied upon him, owing to the length of time he had charmed them with his sciences.
Free Bible Version	Now there was a man named Simon living in the city who used to practice sorcery. He claimed that he was someone very important, and had astounded the people of Samaria so they all paid attention to him. From the lowest to the highest in society they said, "This man is 'God the Great Power.'" They were impressed by him because he had amazed them with his magic for so long.
God's Truth (Tyndale)	And there was a certain man called Simon, which before time in the same city, used witchcraft and bewitched the people of Samaria, saying that he was a man that could do great things. Whom they regarded, from the least to the greatest, saying: this fellow is the great power of God. And him they set much by, because of long time with he mocked them with sorcery.
International Standard V	Now in that city there was a man named Simon. He was practicing occult arts and thrilling the people of Samaria, claiming to be someone great. Everyone from the least to the greatest paid close attention to him, saying, "This is what we call [Lit. This man is called] the great power of God!" They paid careful attention to him because he had thrilled them for a long time with his occult performances.
Montgomery NT	Now for some time a man named Simon had been practicing sorcery in that city, and had amazed the people of Samaria. He gave himself out to be some great person. Many from all classes would give heed to him, declaring, "This man is the Power of God, known as the Great Power." They were giving heed to him because, for a long time, he had amazed them with his sorceries.
Urim-Thummim Version	But there was a certain man, called Simon, who formerly in the same city practiced magical arts, and amazed the people of Samaria saying that he was some great

one: Of which they all gave attention, from the least to the greatest saying, this man is the great power of Elohim. And to him they were devoted, because for a long time he had astonished them with magical arts.

Weymouth New Testament

Now for some time past there had been a man named Simon living there, who had been practising magic and astonishing the Samaritans, pretending that he was more than human. To him people of all classes paid attention, declaring, "This man is the Power of God, known as the great Power." His influence over them arose from their having been, for a long time, bewildered by his sorceries.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Simon the magician**

• A certain man named Simon had come to this town, practicing magic. He held the Samaritans spell-bound and passed himself off as a very important person. All the people, from the least to the greatest, put their trust in him, saying, "This is the Power of God, the Great One." And they followed him because he had held them under the spell of his magic for a long time.

Extensive **footnote** for this verse is in the **Addendum**.

The Heritage Bible

And a certain man named Simon was for a long time in the city practicing magic,⁹ and astounding the race of Samaria, saying he himself was some great one,

To whom they all held their mind, from the least to the greatest, saying, This one is the power of the great God.

And they were holding their mind to him, because for enough time he had astounded them with magic.

⁹ 8:9 The Greek word for magic has been brought over into English; magea is magic, and practice magic is mageuo.

New American Bible (2011)

Simon the Magician.

A man named Simon used to practice magic* in the city and astounded the people of Samaria, claiming to be someone great. All of them, from the least to the greatest, paid attention to him, saying, "This man is the 'Power of God' that is called 'Great.'" They paid attention to him because he had astounded them by his magic for a long time, but once they began to believe Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, men and women alike were baptized.^f v. 12 is included for context.

* [8:9–13, 18–24] Sorcerers were well known in the ancient world. Probably the incident involving Simon and his altercation with Peter is introduced to show that the miraculous charisms possessed by members of the Christian community (Acts 8:6–7) were not to be confused with the magic of sorcerers.

f. [8:12] 1:3; 19:8; 28:23, 31.

New Catholic Bible

The Encounter with Magic.^[c] ⁹ A man named Simon had been in that city for some time practicing magic and had astounded the people of Samaria, claiming to be someone great. All of them, from the least to the greatest, believed in him, declaring, "This man is the power of God that is called 'The Great One.'" ^[d] And they listened to him because for a long time they had been captivated by his magic. ^[c] Acts 8:9 The proclamation of the Gospel is faced with an important problem as in our day. Can human beings own spiritual forces? Under an Eastern influence, personages endowed with the power of performing prodigies circulated throughout the Empire. There were itinerant exorcists or healers (Acts 9:11, 18). Simon has an outstanding reputation in this sphere. Now the magician has come to believe in the word of the Gospel. The community at Jerusalem is troubled to hear of prodigies and conversions in Samaria, a rejected land; an apostolic inspection can only confirm the facts and give them the authentication of the Spirit.

Simon the magician is attracted by the prestige that would be given him by the Spirit, and he wants to have the Spirit at his disposal, as do the apostles. He is even ready to pay well for it (whence the word “simony”). But he receives a stern refusal. Luke wants to set aside the forgeries that one could ascribe to Christ and the Spirit. We have here an example of a faith that becomes deeper, for the author stresses the importance of intercessory prayer for one another in matters of conversion.

New Jerusalem Bible

[d] Acts 8:10 The Great One: perhaps a divine title, which Simon has given himself. Now a man called Simon had for some time been practising magic arts in the town and astounded the Samaritan people. He had given it out that he was someone momentous, and everyone believed in him; eminent citizens and ordinary people alike had declared, 'He is the divine power that is called Great.' He had this following because for a considerable period they had been astounded by his wizardry.

Revised English Bible—1989

A man named Simon had been in the city for some time and had captivated the Samaritans with his magical arts, making large claims for himself. Everybody, high and low, listened intently to him. “This man”, they said, “is that power of God which is called ‘The Great Power’.” They listened because they had for so long been captivated by his magic.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But there was a man named Shim'on in the city who for some time had been practicing magic and astonishing the nation of Shomron, claiming to be somebody great. Everyone gave heed to him, from the lowest to the highest, saying, “This man is the power of God called ‘The Great Power’.” They followed him because for a considerable time he had amazed them with his magic.

Hebraic Roots Bible

Now there was a certain man there whose name was Simon Magus who lived in that city a long time and deceived the people of Samaria by his sorcery while magnifying himself and saying, I AM Great!

All were bowing toward him, from small to great, saying, This one is the great power of Elohim.

And they persuaded him, all of them, because a long time ago he had persuaded them with his sorceries.

Holy New Covenant Trans.

However, there was in that city a man named Simon who did magic tricks before Philip came. He amazed all the people of Samaria with these tricks. Simon boasted and called himself a great man. All of the people — the least important and the most important — had listened closely to Simon. The people said, "This man is the power of God which is called ‘The Great Power!’" Simon had amazed the people with his magic tricks for so long that the people became his students.

The Scriptures 2009

Now there was a certain man called Shim'on, who formerly was practising magic in the city and astonishing the people of Shomeron, claiming to be someone great, to whom they all were giving heed, from the least to the greatest, saying, “This one is the power of Elohim, which is great.” And they were giving heed to him because for a long time he had amazed them with his magic.

Tree of Life Version

Now a man named Simon had been practicing magic in the city and astonishing the people of Samaria, saying he was someone great. They all were paying special attention to him, saying, “This man is the power of God that is called ‘Great.’” And they kept paying attention to him, because for a long time he had astonished them with his magical arts.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Man but Someone [by] name Simon began (before) in the city Doing (Magic) and Marveling the nation [of] the samaria Saying to be someone himself great [with]

Alpha & Omega Bible	<p>whom [Men] kept All from [man] little until [man] great Saying This is The Power [of] the god The [One] Being Called Great [They] kept but [with] him because of the+ [for] considerable time [by] the acts (magic) {him} to have marveled them...</p> <p>NOW THERE WAS A MAN NAMED SIMON, WHO FORMERLY WAS PRACTICING MAGIC IN THE CITY AND ASTONISHING THE PEOPLE OF SAMARIA, CLAIMING TO BE SOMEONE GREAT; AND THEY ALL, FROM SMALLEST TO GREATEST, WERE GIVING ATTENTION TO HIM, SAYING, "THIS MAN IS WHAT IS CALLED THE GREAT POWER OF THEOS (<i>The Alpha & Omega</i>)."</p> <p>AND THEY WERE GIVING HIM ATTENTION BECAUSE HE HAD FOR A LONG TIME ASTONISHED THEM WITH HIS MAGIC ARTS.</p>
Awful Scroll Bible	<p>And a certain man named Simon, was beforehand-beginning-under from-within the city, practicing magic and setting-apart the people of Samaria, confirming himself to be someone great;</p> <p>to whom they all were adjoining-to from the least even to the great, confirming, "This is the great power of God!"</p> <p>And to him they were adjoining-to because of the many enough times, he was to have set- them -apart with sorceries.</p>
Concordant Literal Version	<p>Yet, before this, a certain man named Simon existed in the city by using magic and amazing the nation of Samaria, saying himself to be some great one, whom they all heeded, from the small to the great, saying, "This man is the power of the god which is called Great."</p> <p>Now they heeded him because of the considerable time the magic had to amaze them.</p>
exeGesés companion Bible	<p>But some man named Shimon, who previously used sorcery in the same city, who astounded the goyim of Shomeron; wording that he himself is some mega one: whom they all heed, from the least to the mega, wording, This one is the mega dynamis of Elohim. - and they heed him, because he astounded them with magicing for a long time.</p>
Orthodox Jewish Bible	<p>Now a certain ish by name Shimon was previously in the city practicing magic and astonishing the people of Shomron, saying that he himself was an ish of gadlus (with remarkable superiority) and gadol.</p> <p>And to this certain Shimon everyone from katon to gadol was paying attention, saying, "Hinei! This man is the ko'ach (power) of Hashem, the ko'ach hagadol." And they were giving heed to him, because he for a long time had astonished them by magic tricks.</p>
Rotherham's Emphasized B.	<p>But a certain man named Simon was already in the city, practising magical arts, and astonishing the nation of Samaria,—saying that himself was someone great: unto whom all were giving heed, from small even to great, saying—</p> <p> This is the Power of God, which is called Great.</p> <p>And they were giving heed to him, because that for a considerable' time with his magical arts he had astonished them.</p>

Expanded/Embellished Bibles:

The Amplified Bible

Now there was a man named Simon, who previously practiced magic in the city and amazed the people of Samaria, claiming to be someone great. They all paid [a great deal of] attention to him, from the least to the greatest, saying, "This man is

An Understandable Version	<p>what is called the Great Power of God!" They were paying attention to him because for a long time he had mystified and dazzled them with his magic.</p> <p>But a certain man named Simon, from there in Samaria, who had been amazing the people with his magical powers, was claiming to be someone great. Everyone, from the least to the greatest [<i>in importance</i>], was being impressed by him. They were saying, "This man is being called Great [<i>and has</i>] power from God." And people were paying attention to him because he had been amazing them with his magic for a long time.</p>
The Expanded Bible	<p>But there was a man named Simon in that city. ·Before Philip came there, [⌞ Previously] Simon had practiced ·magic [sorcery] and amazed all the people of Samaria. He ·bragged and called himself [⌞ said he was] a great man. All the people—the least important and the most important [⌞ from the smallest to the greatest]—paid attention to Simon, saying, "This man has the power of God, called ‘the Great Power [⌞ Great]!’" Simon had amazed them with his ·magic [sorcery] so long that the people ·became his followers [⌞ paid attention to him].</p>
Jonathan Mitchell NT	<p>Now a certain man named Simon had been previously subsisting in the city [by] habitually practicing magic (or: using sorcery) and repeatedly amazing the nation (or: ethnic group) of Samaria, constantly saying [of] and presenting himself to be someone great (= important) [note: such folks were often considered spiritual advisors, and may have had an official position], to whom everyone, from small to great (= from the unimportant to the very important), kept on attentively holding [themselves] and giving heed, one after another saying, "This man is normally being called God's Great Power (or: This one continuously exists being God's Power – that usually termed Great One)!" So they kept on heeding and holding themselves focused to him due to the considerable time [he had] to have been displacing [things] and amazing them by the magical acts (or: with [his] magic).</p>
Syndein/Thieme	<p>But there was a certain man, called Simon, who before time in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one.</p> <p>{Note: Simon was the devil's evangelist. He was a very learned man having studied the philosophy of 'Gnosticism' in Alexandria. And, under the power of Satan and his fallen angels, he had performed 'miracles'.</p> <p>To whom they {the Samaritans} all gave heed, from the least to the greatest, saying, "This man is the great power of God."</p> <p>{Note: What they said was wrong but that is what they believed.}</p> <p>And to him they kept on regarding him, because for a long time he had bewitched them with sorceries.</p>
Translation for Translators	<p>{Note: They held him in high regard, which stimulated his approbation lust.}</p> <p>Philip baptized many Samaritans, including a sorcerer. <i>Acts 8:9-13</i></p>
The Voice	<p>There was a man in that city whose name was Simon. He had been practicing sorcery for a long time, and he had been amazing the people in Samaria <i>province by doing that</i>. He continually claimed that he was a great/important person. All the people there, both ordinary and important people, listened to him. <i>Various ones of them</i> were saying, "This man works in extremely powerful ways <i>because</i> God has caused him to be a great <i>person</i>." They continued to listen to him carefully, because for a long time he had astonished them by practicing sorcery.</p> <p>There was a fellow named Simon who had a widespread and long-standing reputation as a sorcerer in Samaria. Everyone—not just poor or uneducated people, but also the city's elite—paid him great respect. Because he had amazed them with his magic, they thought, "This is a truly great man, full of the power of the God of Greatness."</p>

Bible Translations with Many Footnotes:

Lexham Bible

Simon the Magician

Now a certain man named [Literally “by name”] Simon had been in the city practicing magic and astonishing the people of Samaria, saying he was someone great. They were all paying attention to him, [Literally “whom”] from the least to the greatest, saying, “This man is the power of God that is called ‘Great.’ ” And they were paying attention to him because for a long time he had astonished them with his [*Literally “the”; the Greek article is used here as a possessive pronoun] magic.

NET Bible®

Now in that city was a man named Simon, who had been practicing magic³⁸ and amazing the people of Samaria, claiming to be someone great. All the people,³⁹ from the least to the greatest, paid close attention to him, saying, “This man is the power of God that is called ‘Great.’”⁴⁰ And they paid close attention to him because he had amazed them for a long time with his magic.

^{38tn} On the idiom προῦπ ρχεν μαγεύων (prouphrcen mageuwn) meaning “had been practicing magic” see BDAG 889 s.v. προῦπάρχω.

^{39tn} Grk “all of them”; the referent (the people) has been specified in the translation for clarity.

^{40tn} Or “This man is what is called the Great Power of God.” The translation “what is called the Great Power of God” is given by BDAG 263 s.v. δύναμις 5, but the repetition of the article before καλουμένη μεγάλη (kaloumenh megalh) suggests the translation “the power of God that is called ‘Great.’”

The Spoken English NT

Now, a certain man named Simon had been practicing sorcery in the city before Philip came. He’d astonished the people of Samaria, and was claiming to be somebody big.

Everybody used to pay attention to him, from the weakest to the most powerful.^h They’d say, “This man is what’s called ‘the Great Power of God!’”ⁱ

And they paid attention to him, because he’d been astonishing them with his magic arts for a good while.

^h Lit. “from the small to the great.”

ⁱ Lit. “This man is the power of God that is called great.”

Wilbur Pickering’s New T.

Simon, the sorcerer

Now a certain man named Simon was in the city first, practicing sorcery and astounding the people of Samaria, affirming himself to be someone great, to whom they used to pay attention, from the least to the greatest, saying, “This man is the great power of God.”³ They listened to him because he had amazed them with his sorceries for a long time.

(3) That’s what the Text says. I would expect ‘has’ the power or ‘shows’ it, or whatever, but the Text has ‘is’. Perhaps the Samaritans thought he was the Messiah. We have no record that Jesus was ever in the city of Samaria itself—Simon would presumably not have gotten by in Sychar.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

However, a certain man named Simon, who had beforehand practiced magical arts [sorcery] in the city and had amazed [seduced] the people of Samaria, had declared himself to be a great person,

To whom all kinds, from the least to the greatest, said: “This man has the power of God which is considered [called by the local citizens] to be great.”

So, they followed and paid attention to him because for a long time he had been amazing them with [black] magic.

Far Above All Translation

But a certain man by the name of Simon was long *established* in the city using magic arts, and astounding the people of Samaria, while saying that he was someone great, and they gave heed to him, from small to great, saying, “This man

is the great power of God.” So they gave heed to him because he had astounded them for a long time with his sorceries.

Green’s Literal Translation

But a certain man named Simon had long been conjuring in the city and amazing the nation of Samaria, claiming himself to be some great one. All were paying attention to him, from small to great, saying, This one is the power of God, which is great.

And they were paying attention to him because for a long time he had amazed them with his conjuring.

Literal Standard Version

And a certain man, by name Simon, was previously in the city using magic, and amazing the nation of Samaria, saying himself to be a certain great one, to whom they were all giving heed, from small to great, saying, “This one is the great power of God”; and they were giving heed to him, because of his having amazed them for a long time with deeds of magic.

Modern English Version

Simon the Sorcerer Believes

Now a man named Simon was previously in the city practicing sorcery and astonishing the nation of Samaria, saying he was someone great, to whom they all listened, from the least to the greatest, saying, “This man is the great power of God.” They listened to him, because for a long time he had astonished them by his sorceries.

Modern Literal Version 2020

But a certain man, Simon by name, was formerly in the city practicing-magic and astonishing the nation of Samaria, saying himself to be someone great.

To whom they were taking-heed, from the little to the great, saying, This one is the power of God, the Great.

Now they were taking-heed to him because he has astonished them with his various magics for a considerable time.

New Matthew Bible

And there was a certain man called Simon, who had previously practiced witchcraft and magic in that same city, and had bewitched the people of Samaria, saying that he was a man who could do great things. They regarded him highly, from the least to the greatest, saying, This fellow is the great power of God! And they set much store by him, because for a long time he had taken them in with magic.

Niobi Study Bible

The Sorcerer's Profession (Confession) of Faith

But there was a certain man called Simon, who earlier in the same city had used sorcery and bewitched the people of Samaria, claiming that he was someone great, to whom they all gave heed from the least to the greatest, saying, "This man is great with the power of God ." And for him they had regard, because for a long time he had bewitched them with sorceries.

The gist of this passage:

There is a man called Simon in this area who has impressed many people with the sorceries that he could perform.

9-11

Acts 8:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
anêr (ἀνὴρ) [pronounced ah-NAIR]	man, male; adult male; husband, betrothed	masculine singular noun; nominative case	Strong’s #435
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Acts 8:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Simōn (Σίμων) [pronounced <i>SEE-mohn</i>]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, nominative case	Strong's #4613

Translation: [There was] a certain man, Simon by name,...

This is a fascinating story about a man called *Simon the magician*. He was a very well-known man back in the day. In fact, we would consider him to be a human celebrity.

Acts 8:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
προὔπαρχῶ (προὔπαρχω) [pronounced <i>pro-oo-AR-khoh</i>]	<i>to be before (previously), to exist before, that is, (adverbially) to be or do something previously</i>	3 rd person singular, imperfect active indicative	Strong's #4391
This is a word used only by Luke (and only in two places; once in Acts and once in Luke).			
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4172
mageúō (μαγεύω) [pronounced <i>mag-YOO-oh</i>]	<i>practicing magic (arts); engaging in sorcery; being a magician</i>	masculine singular, present active participle, nominative case	Strong's #3096

Translation: ...[who] was previously practicing magical arts in the city.

Simon had been practicing magical arts in the city Samaria, where Philip had gone to.

I am going to make the judgment call that this man was a magician much like we have magicians today. They do not actually do magical things, but they are illusionists which appear to the audience to do magical things. This was my opinion of the religious illusionists who did the bidding of Pharaoh prior to the Exodus.

Acts 8:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
existēmi (ἐξίστημι) [pronounced <i>ex-ee-STAY-me</i>]	<i>lit., standing outside [oneself]; removing out of a place or state; being astonished [amazed, astounded]</i>	masculine singular, present active participle, nominative case	Strong's #1839
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced <i>EHTH-noss</i>]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, accusative case	Strong's #1484
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Samáreia (Σαμάρεια) [pronounced <i>sam-AR-i-ah</i>]	<i>guardianship; transliterated from the Hebrew into Greek and English: Samaria</i>	feminine singular proper noun; genitive/ablative case	Strong's #4540

Translation: *The people of Samaria were astounded,...*

I took some liberties with this translation. More literally, Simon *was astounding the people of Samaria*. The form of the word *people* actually could be a nominative (making it the subject). However, I believe that this phrase reaches back to the previous phrase, making Simon the one doing the astounding.

In any case, the people of Samaria were amazed by him. If you have ever seen a good magician, they can do some very amazing things. Many of us have only seen magicians on television, so we mistakenly think that their skills are somehow aided by the camera work. However, a good magician can do amazing things on camera, on a large stage, and close up.

Acts 8:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, dative, nominative case	Strong's #3004

Acts 8:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective, accusative case	Strong's #3173

Translation: ...claiming him to be someone great.

It is unclear *who* was claiming Simon to be great. It would be my position that the people of Samaria were thinking that he was great.

Now, essentially, we are dealing with a human celebrity. He may be local, primarily confined to Samaria; but within that realm, he was thought to be all to be quite impressive.

Acts 8:9 [There was] a certain man, Simon by name, [who] was previously practicing magical arts in the city. The people of Samaria were astounded, claiming him to be someone great. (Kukis mostly literal translation)

Acts 8:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ᾧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
proséchō (προσέχω) [pronounced pros-EHKH-oh]	<i>to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard</i>	3 rd person plural, imperfect active indicative	Strong's #4337
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Acts 8:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os]	<i>small (in size, quantity, number or dignity); least, less, little</i>	masculine singular comparative adjective; genitive/ablative case	Strong's #3398
heōs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective, genitive/ablative case	Strong's #3173

Translation: [He was a man] for whom all, from the least to the greatest, kept on having regard for.

People were impressed by him; they were amazed by him.

Simon is a celebrity based upon the *magic* that he does (again, I believe that he is a master of illusions). However, this narrative has application to any person of note who is saved.

Acts 8:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, dative, nominative case	Strong's #3004
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
estī (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hē (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 8:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; nominative case	Strong's #1411
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: They were saying “This one keeps on having the power from God;...”

People even believed that Simon’s power came from God. A good illusionist can be quiet impressive. They can do things that many people cannot explain or figure out.

I saw Penn and Teller once in a small venue, at a Renaissance Festival. They performed while wandering about and they worked with small audiences of 10–25 people. One of the things which was impressive is, they showed everyone how they did a trick, except for the person who was participating in the trick. So imagine, in a crowd of 20, all standing around Penn and Teller, and one of them is fooled and everyone else sees how the trick is done. It was pretty impressive. Well, the people of Samaria were even more impressed with this Simon character.

Acts 8:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kaleô (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	feminine singular, present passive participle, nominative case	Strong's #2564
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular, adjective, nominative case	Strong's #3173

The word has been used 6x already in this chapter.

Translation: ...[as he] keeps on being called great.”

Simon was called great. Again, he was a human celebrity.

Acts 8:10 [He was a man] for whom all, from the least to the greatest, kept on having regard for. They were saying “This one keeps on having the power from God; [as he] keeps on being called great.” (Kukis mostly literal translation)

Acts 8:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proséchō (προσέχω) [pronounced <i>pros-EHKH-oh</i>]	<i>to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard</i>	3 rd person plural, imperfect active indicative	Strong's #4337
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: [The people] kept having regard for him,...

He had the respect and regard of people all over Samaria.

Let me also suggest that Simon had a great personality (at least, a great stage personality). I have seen a number of magicians, and been entertained by them—but those with great personalities are certainly the most entertaining (which is why I have mentioned Penn and Teller on several occasions).

Acts 8:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διὰ) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
Notice that this adjective does not match with the previous definite article.			
hikanos (ἰκανός) [pronounced <i>hik-an-OSS</i>]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #2425
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5550

Acts 8:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tais (ταῖς) [pronounced <i>taiç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
mageiai (μαγείαι) [pronounced <i>mag-ĭ-eye</i>]	<i>magic (arts), sorceries</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3095
existêmi (ἐξίστημι) [pronounced <i>ex-ee-STAY-me</i>]	<i>lit., standing outside [oneself]; removing out of a place or state; being astonished [amazed, astounded]</i>	perfect active infinitive	Strong's #1839
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...because this [one] kept on amazing them for a long time with the magic arts.

Simon was well-known in Samaria. He had been a human celebrity there over a long period of time.

Acts 8:11 [The people] kept having regard for him, because this [one] kept on amazing them for a long time with the magic arts. (Kukis mostly literal translation)

Although the text is not clear here, Simon does not perform any actual magic. He does illusions; people cannot figure out how he does it, so it appears to be magic to them. Ideally speaking, any magic show is impressive if they can keep you from figuring out how it is done.

Acts 8:9–11 [There was] a certain man, Simon by name, [who] was previously practicing magical arts in the city. The people of Samaria were astounded, claiming him to be someone great. [He was a man] for whom all, from the least to the greatest, kept on having regard for. They were saying “This one keeps on having the power from God; [as he] keeps on being called great.” [The people] kept having regard for him, because this [one] kept on amazing them for a long time with the magic arts. (Kukis mostly literal translation)

Even though the book of Acts is not filled with doctrine, there are many things to learn when studying this book (after all, as pointed out before, about half the Bible is narrative). So we have a man here who appears to perform miracles (he doesn't), but it may appear to others that he is bringing a lot to the table. That is, if this man could be converted, wouldn't that be a tremendous thing? That is what we are dealing with here.

There are people who have a high status in the eyes of others; and some believers think, *if only we could convert Charley Brown to Jesus Christ, wouldn't he be a great addition to the faith?* All of that is human viewpoint thinking. It makes no difference who or what we are outside of the faith. Men of note may be saved and end up being quite underwhelming as believers; and people who seem to be nobodies are saved, and their lives and ministry changes everything. What we are as unbelievers is unrelated to what we are as believers, as we start with a clear slate when we are saved (that is, no **scar tissue**).

Acts 8:9–11 There was this man named Simon, who practiced magic in Samaria. The people of Samaria were astounded by his magic, thinking him to be someone great. He was the sort of man that all men, from the least to the greatest, kept on thinking highly of. They even said, “This man has God's power.” They were very

impressed with his magic skills. And the people continued holding him in high regard, as he kept on amazing them, over a long period of time, with his magic. (Kukis paraphrase)

But when they believed they Philip, speaking about the kingdom of the God and of the name of Jesus Christ, he was baptizing men not only, but also women.

Acts
8:12

After [the people] believed Philip, who was speaking about the kingdom of God and [about] the name of Jesus Christ, he began to baptize both men and women.

After Philip arrived in Samaria, he was teaching all about the kingdom of God and about the Person of Jesus Christ; and many people believed his message. Then he began to baptize both men and woman, as a public recognition of their faith.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But when they believed they Philip, speaking about the kingdom of the God and of the name of Jesus Christ, he was baptizing men not only, but also women.
Complete Apostles Bible	But when they believed Philip as he preached the good news of the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.
Douay-Rheims 1899 (Amer.)	But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized, both men and women.
Holy Aramaic Scriptures	But, when they believed Philipus {Philip}, who had Declared The Malkutha d'Alaha {The Kingdom of God} in The Name of Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}, they were being Immersed {Baptized}; men and women.
James Murdock's Syriac NT	But when they gave credence to Philip, as he preached the kingdom of God, in the name of our Lord Jesus Messiah; they were baptized, both men and women.
Original Aramaic NT	When they believed Philippus, who was proclaiming The Kingdom of God in the name of Our Lord Yeshua The Messiah, they were being baptized, men and women.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when they had faith in the good news given by Philip about the kingdom of God and the name of Jesus Christ, a number of men and women had baptism.
Bible in Worldwide English	But Philip came and told them about Gods kingdom and the name of Jesus Christ. The people believed him. Then both men and women were baptised.
Easy English	But then Philip told them the good news about the kingdom of God. He told them the message about God's Messiah, Jesus. Many men and women believed Philip's message, so he baptized them.
Easy-to-Read Version–2008	But Philip told the people the Good News about God's kingdom and the power of Jesus Christ. Men and women believed Philip and were baptized.
Good News Bible (TEV)	But when they believed Philip's message about the good news of the Kingdom of God and about Jesus Christ, they were baptized, both men and women.
J. B. Phillips	But when they had come to believe Philip as he proclaimed to them the good news of the kingdom of God and of the name of Jesus Christ, men and women alike were baptised.

<i>The Message</i>	But when Philip came to town announcing the news of God's kingdom and proclaiming the name of Jesus Christ, they forgot Simon and were baptized, becoming believers right and left!
NIRV	But Philip announced the good news of God's kingdom and the name of Jesus Christ. So men and women believed and were baptized.
New Life Version	Philip told the Good News of the holy nation of God and of Jesus Christ. Both men and women put their trust in Christ and were baptized.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	But now their attention shifted to Philip, who preached about God's kingdom and Jesus Christ. Philip baptized men and women alike.
Contemporary English V.	But when they believed what Philip was saying about God's kingdom and about the name of Jesus Christ, they were all baptized.
Goodspeed New Testament	But when they believed Philip's message of the good news of the Kingdom of God and the name of Jesus Christ, men and women alike accepted baptism.
The Living Bible	But now they believed Philip's message that Jesus was the Messiah, and his words concerning the Kingdom of God; and many men and women were baptized.
New Berkeley Version	.
New Living Translation	But now the people believed Philip's message of Good News concerning the Kingdom of God and the name of Jesus Christ. As a result, many men and women were baptized.
The Passion Translation	But as Philip preached the wonderful news of God's kingdom realm, and the name of Jesus the Anointed One, many believed his message and were baptized, both men and women.
Plain English Version	But then Philip went to that town and told the people the good news about Jesus, and about God's family, and he told them that God sent Jesus Christ to save people. A lot of men and women listened to Philip and believed in Jesus, and then Philip baptised them.
UnfoldingWord Simplified T.	But then they believed Philip's message about the good news about when God would show himself as king and about Jesus the Messiah. The men and the women who believed in Jesus were baptized.
William's New Testament	But when the people came to believe the good news proclaimed by Philip about the kingdom of God and the name of Jesus Christ, both men and women were constantly baptized.

Partially literal and partially paraphrased translations:

American English Bible	However, when Philip came preaching the good news of the Kingdom of God and about the name of Jesus the Anointed One, they started believing him; and as a result, many men and women got immersed. There is a note on Baptism or Immersion that comes from the AEB.
Beck's American Translation	.
Breakthrough Version	When they trusted Philip (who was sharing the good news about God's empire and the name of Jesus, the Anointed King), they were being submerged, both men and women.
Len Gane Paraphrase	They had such high regard of him, because for a long time he had astonished them with sorceries, but when they believed Philip preaching things about the Kingdom of God and the name of Jesus Christ, both men and women were baptized. V. 11 is included for context.
A. Campbell's Living Oracles	But when they gave credit to Philip, declaring the glad tidings concerning the kingdom of God, and the name of Jesus Christ: they were immersed, both men and women.

New Advent (Knox) Bible Then they found faith and were baptized, men and women alike, in the name of Jesus Christ; and Simon, who had found faith and been baptized with the rest, kept close to Philip's side; he was astonished by the great miracles and signs he saw happening. A portion of v. 12 here is combined with v. 13.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Even so, they accepted Philip's preaching about the Kingdom of God, and they were baptized in Jesus Christ's name, man and woman alike!

Revised Ferrar-Fenton Bible But when they believed Philip, announcing the good news concerning the Kingdom of God, and of the name of Jesus Christ, both men and women were baptized—even Simon himself also believed; and, having been baptized, he became an attendant on Philip, and was in ecstasy on seeing the powerful evidences which were produced. V. 13 is included for context.

Free Bible Version But when they believed in what Philip told them about the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Urim-Thummim Version But when they believed Philip heralding the things concerning the Kingdom of Elohim, and the Name of Jesus Christ they were baptized, both men and women.

Weymouth New Testament But when Philip began to tell the Good News about the Kingdom of God and about the Name of Jesus Christ, and they embraced the faith, they were baptized, men and women alike.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And when they believed Philip announcing the good news about the things of the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

New American Bible (2002) They paid attention to him because he had astounded them by his magic for a long time, but once they began to believe Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, men and women alike were baptized. V. 11 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But when they came to believe Philip, as he announced the Good News concerning the Kingdom of God and the name of Yeshua the Messiah, they were immersed, both men and women.

Hebraic Roots Bible But when they believed Philip preaching the good news, the things concerning the kingdom of YAHWEH, and in the name of Yahshua Messiah, they were baptized, both men and women.

Holy New Covenant Trans. But Philip told the people the Good News about the kingdom of God and the authority of Jesus the Messiah. Men and women believed Philip and were immersed.

The Scriptures 2009 And when they believed Philip as he brought the Good News about the reign of Elohim and the Name of משיח Messiah, both men and women were immersed.

Tree of Life Version But when they believed Philip proclaiming the Good News about the kingdom of God and the name of Messiah Yeshua, both men and women were immersed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...when but [They] believe the philip announcing about the kingdom [of] the god and the name [of] jesus christ were washed Men also and Women...

Alpha & Omega Bible	BUT WHEN THEY BELIEVED PHILIP PREACHING THE GOOD NEWS ABOUT THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>) AND THE NAME OF JESUS CHRIST, THEY WERE BEING IMMersed/BAPTIZED, MEN AND WOMEN ALIKE.
Awful Scroll Bible	But as-when they confide to Philip, himself heralding-the-Good-Tidings about the Rule of God, and the name of Jesus, the Anointed One, there were being baptized both men and women.
Concordant Literal Version	Yet when they believe Philip bringing the evangel concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women."
exeGesés companion Bible	But when they trust Philippos evangelizing those concerning the sovereigndom of Elohim and the name of Yah Shua Messiah, they are baptized - both men and women:...
Orthodox Jewish Bible	But when they had emunah (faith) in what Philippos preached about the Malchut Hashem and the Shem of Rebbe, Melech HaMoshiach Yehoshua, they, both anashim and nashim, were submitting to Moshiach's tevilah of teshuva.
Rotherham's Emphasized B.	But <when they believed Philip telling the good news concerning the kingdom of God, and the name of Jesus Christ> they proceeded to be immersed, both men and women.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But when they believed Philip as he preached the ^[c] good news about the kingdom of God and the name of Jesus Christ, they were being baptized, both men and women. [c] In ancient Greece the word translated as "good news" or "gospel" was used to denote any good fortune, including success in a battle.
An Understandable Version	When people believed the good news about God kingdom and the name of Jesus Christ, which Philip was preaching, both men and women were immersed [<i>in water</i>].
The Expanded Bible	But when Philip told them the ·Good News [Gospel] about the kingdom of God and the ·power [^L name] of Jesus Christ, men and women believed Philip and were baptized.
Jonathan Mitchell NT	But when they came to trust and then believed by Philip progressively bringing and declaring the good news of ease and well-being pertaining to the reign and kingdom of God, and [about] the name of Jesus Christ (or: Jesus [the] Anointed One) they were being from time to time, and one after another, immersed (or: baptized): both men and women.
Syndein/Thieme	But when they believed Philip preaching the things concerning the kingdom of God, and the person of Jesus Christ, they were baptized, both men and women. {Note: Water Baptism here. This is a unique period of time. On the Earth were both Old Testament saints - saved yet not filled with the Spirit - and New Testament saints - at this time a Jewish monopoly. These people were baptized with water first and were the first 'gentiles' of sort who would receive the filling of the Holy Spirit once the Apostles come and lay on the hands. We learn later that all Old Testament saints that live long enough into the Church Age will also be filled with the Spirit.}
Translation for Translators	But then they believed Philip's <i>message</i> when he preached to them about <i>how</i> God desires to rule [MET] <i>the lives of people who believe in him</i> , and about Jesus being the Messiah [MTY]. Both the men and the women who believed in Jesus were baptized. { <i>Philip</i> was baptizing both the men and the women <i>who had come to believe in Jesus</i> }.
The Voice	But they were even more impressed with Philip as he proclaimed the good news of the kingdom of God and the name of Jesus the Anointed. Both men and women received ceremonial washing through baptism [Literally, <i>immersion</i> , a rite of initiation and purification]—and even Simon himself became a believer. After his

baptism, he shadowed Philip constantly, and he was as amazed as everyone else when he saw great and miraculous signs taking place. V. 13 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible	But when they believed Philip as he [*Here “as ” is supplied as a component of the participle (“was proclaiming the good news”) which is understood as temporal] was proclaiming the good news about the kingdom of God and the name of Jesus Christ, both men and women were being baptized.
NET Bible®	But when they believed Philip as he was proclaiming the good news about the kingdom of God ⁴¹ and the name of Jesus Christ, ⁴² they began to be baptized, ⁴³ both men and women. ^{41sn} The kingdom of God is also what Jesus preached: Acts 1:3. The term reappears in 14:22; 19:8; 28:23, 31. ^{42tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” ^{43tn} The imperfect verb ἐβαπτίζοντο (ebaptizonto) has been translated as an ingressive imperfect.
The Spoken English NT	But then they believed Philip as he preached the good news about the Reign of God and about Jesus Christ. ^j And both men and women were getting baptized. ^j Lit. “and about the name of Jesus Christ.”
Wilbur Pickering’s New T.	But, when they believed Philip, as he proclaimed the good news concerning the kingdom of God and the name, Jesus Christ, ⁴ they were baptized, both men and women. (4) He was proclaiming Jesus as the Messiah.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But when they believed Philip as he [was] proclaiming the Gospel of the [things] concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.
Benjamin Brodie’s trans.	Now, when they began to believe Philip as he was proclaiming the good news about the [Messianic] Kingdom of God and the Name of Jesus Christ, they were baptized, both men and women .
Charles Thomson NT	But when they believed Philip’s proclamation of the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.
Context Group Version	But when they trusted Philip proclaiming the imperial news concerning God’s kingdom and the name of Jesus the Anointed, they were immersed, both men and women.
Green’s Literal Translation	But when they believed Philip preaching the gospel, the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
Modern Literal Version 2020	But when they believed Philip proclaiming the good-news concerning the kingdom of God and the name of Jesus Christ, they were being immersed*, both men and women.
New Matthew Bible	But as soon as they believed Philip’s preaching of the kingdom of God and of the name of Jesus Christ, they were baptized, both men and women.

The gist of this passage: Many people began to believe in Jesus, as per Philip’s proclamation of the gospel message. As a result, many were baptized.

Acts 8:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever; that, this [which]; for this reason, because; after (that), as soon as, as long as; while</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pisteúô (πιστεύω) [pronounced pis-TOO- oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person plural, aorist active indicative	Strong's #4100
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Philippos (Φίλιππος) [pronounced FIHL-ip-poss]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; genitive/ablative case	Strong's #5376
euaggelizô (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine singular; present middle participle, dative, locative or instrumental case	Strong's #2097
peri (περι) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
basileia (βασιλεία) [pronounced bas-il- ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; genitive/ablative case	Strong's #932
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: After [the people] believed Philip, who was speaking about the kingdom of God...

We have seen some slightly different approaches to the teaching of the gospel of Jesus Christ. Philip began speaking of the **Kingdom of God**. The people did expect that God would establish His kingdom on earth (which is an event slated for the future). They expected it to come sooner than it has; and I suspect that Philip felt pretty much the same way.

I believe that most of the people of that era did not think that the era of God was far off.

The church went through an evolution in the book of Acts. We do not find that same evolution in the epistles. The epistles are accurate for church teaching and organization; but the church itself, as a very separate entity from Israel, was only beginning to find its footing.

This does not mean that the church evolved and continues to evolve as a result of people and circumstances. God has not made the new converts fully aware of all the changes which are taking place. They are taking place, but not everyone recognizes it.

Sometimes, in our lives, within the nation we live, we sometimes, as a nation, experience some momentous changes. However, at the time, we do not fully appreciate what those changes are.

Illustration: After 9/11, the United States did not change overnight; but many things began to change. Our entire experience on an airplane today finds its roots in 9/11 and subsequent legislation. The parallel which I am trying to draw here is, immediately after 9/11, change was coming to the way we accessed air travel. Exactly what this was going to be did not happen on 9/12 or 9/13/2001. However, the changes did come and they were canonized, so to speak. The same thing is true of the nascent church. There are big changes taking place, but Philip or Peter or John could not have told you exactly what those changes were going to be. In fact, later in the book of Acts, Paul recognizes these changes, and Peter does not, so Paul will have to brace Peter.

Acts 8:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ονομα (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, genitive/ablative case	Strong's #3686
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Χριστός (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547

Translation: ...and [about] the name of Jesus Christ,...

The key to evangelization now was Jesus. Calling Him Jesus Christ (as if this were His first and last name) is quite a thing. Saying these two words together would have been consider blasphemous by the religious class in Jerusalem.

In v. 12a, the people are said to believe the message or the preaching of Philip. This is what happens when the gospel is given. Someone presents the gospel, and that gospel is believed. The person giving the gospel is believed. However, ultimately the faith is placed in Jesus Christ.

Acts 8:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another.</i>	3 rd person plural, imperfect passive indicative	Strong's #907
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
gunaikes (γυναίκες) [pronounced <i>goo-NIEK-ehs</i>]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; accusative case	Strong's #1135

Translation: ...he began to baptize both men and women.

In order to publically declare their faith, people were baptized.

R. B. Thieme, Jr., after many years in the ministry, sees baptism as a temporary ritual which represents **retroactive positional truth** (when going down into the water) and **current positional truth** (when coming up out of the water). He does not see baptism as a ritual which needs to be continued into this portion of the Church Age (post A.D. 70). I don't know that any of the participants understood that meaning, which does not mean that meaning does not apply.

See the **Types of Baptisms** in the **Addendum**.

The New European Version Commentary: *Baptism follows naturally and immediately after believing the Gospel. Infants can't be baptized because they're not capable of believing the Gospel.*²² Let me add to this that, there does not appear to be a call for baptism in the epistles. In fact, Paul cites problems with baptism when he writes about it (Christians were actually bragging about who baptized them).

Acts 8:12 **After [the people] believed Philip, who was speaking about the kingdom of God and [about] the name of Jesus Christ, he began to baptize both men and women.** (Kukis mostly literal translation)

²² From <https://www.n-e-v.info/acts8.html> accessed September 13, 2023.

Philip, having been driven out of Jerusalem, found himself proclaiming the gospel to Samaritans, and they were responding enthusiastically.

Acts 8:12 After Philip arrived in Samaria, he was teaching all about the kingdom of God and about the Person of Jesus Christ; and many people believed his message. Then he began to baptize both men and woman, as a public recognition of their faith. (Kukis paraphrase)

But the Simon also him he believed, and being baptized he was, being devoted to Philip. Seeing both signs and powers—great (ones)—coming to be, he continued to be astonished.

Acts
8:13

Simon also believed [Philip] and he was baptized. [Afterwards, Simon] was adhering closely to Philip. Having seen both signs and great powers coming to pass, [Simon] continued being astonished.

Simon, like the other people, also believed Philip’s testimony. As a result, Simon was baptized. Interestingly enough, Simon then began sticking close to Philip. Simon kept on seeing miracles and great works performed by Philip, and this amazed him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the Simon also him he believed, and being baptized he was, being devoted to Philip. Seeing both signs and powers—great (ones)—coming to be, he continued to be astonished.
Complete Apostles Bible	Then Simon himself also believed; and having been baptized, he was continuing with Philip, and observing miracles and signs occurring, he was astounded.
Douay-Rheims 1899 (Amer.)	Then Simon himself believed also and, being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.
Holy Aramaic Scriptures	...and even Simun {Simon} himself had believed, and was Immersed {Baptized}, and had attached himself unto Philipus {Philip}, and when he had seen the miraculous signs, and the great powers, which were by his hand, he was amazed, and marveled!.
James Murdock’s Syriac NT	And Simon himself also believed, and was baptized, and adhered to Philip. And when he saw the signs and mighty deeds which were wrought by his hand, he was surprised and astonished.
Original Aramaic NT	Simon also believed and was baptized and was joined to Philippus, and when he saw the signs and the great miracles that were done by his hand, he marveled and was astonished.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Simon himself had faith and, having had baptism, he went with Philip and, seeing the signs and the great wonders which he did, he was full of surprise.
Bible in Worldwide English	Simon believed also. When he was baptised, he went with Philip. He was very much surprised when he saw the signs and the big works which were done.
Easy English	Simon also believed and Philip baptized him too. After this, Simon stayed near to Philip. He was very surprised at the powerful miracles which Philip did.
Easy-to-Read Version–2008	Simon himself also believed, and after he was baptized, he stayed close to Philip. When he saw the miraculous signs and powerful things Philip did, he was amazed.

God's Word™	Even Simon believed, and after he was baptized, he became devoted to Philip. Simon was amazed to see the miracles and impressive things that were happening.
Good News Bible (TEV)	Simon himself also believed; and after being baptized, he stayed close to Philip and was astounded when he saw the great wonders and miracles that were being performed.
J. B. Phillips	Even Simon himself became a believer and after his baptism attached himself closely to Philip. As he saw the signs and remarkable demonstrations of power which took place, he lived in a state of constant wonder.
The Message	But when Philip came to town announcing the news of God's kingdom and proclaiming the name of Jesus Christ, they forgot Simon and were baptized, becoming believers right and left! Even Simon himself believed and was baptized. From that moment he was like Philip's shadow, so fascinated with all the God-signs and miracles that he wouldn't leave Philip's side. V. 12 is included for context.
NIRV	Simon himself believed and was baptized. He followed Philip everywhere. He was amazed by the great signs and miracles he saw.
New Life Version	Even Simon believed in Christ and was baptized. He went along with Philip everywhere. He was surprised when he saw the powerful works that were being done.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Even Simon became a believer. After he got baptized, he stayed close to Philip, watching in utter amazement as Philip performed one miracle after another.
Contemporary English V.	Even Simon believed and was baptized. He stayed close to Philip, because he marveled at all the miracles and wonders.
New Berkeley Version	.
New Living Translation	Then Simon himself believed and was baptized. He began following Philip wherever he went, and he was amazed by the signs and great miracles Philip performed.
The Passion Translation	Even Simon believed and was baptized! Wherever Philip went, Simon was right by his side, astounded by all the miracles, signs, and enormous displays of power that he witnessed.
Plain English Version	Simon believed in Jesus too, so Philip baptised him. After that, Simon followed Philip everywhere, and he watched him doing powerful things. Simon was very surprised by those powerful things that Philip did.
UnfoldingWord Simplified T.	Simon himself believed Philip's message and was baptized. He began to constantly accompany Philip, and he was continually amazed by the great miracles he saw Philip doing, things that showed Philip was speaking the truth.
William's New Testament	So Simon himself came to believe too, and after he was baptized he continued to be devoted to Philip, and he was always thrilled at seeing such great signs and wonder-works continuously performed.

Partially literal and partially paraphrased translations:

American English Bible	However, when Philip came preaching the good news of the Kingdom of God and about the name of Jesus the Anointed One, they started believing him; and as a result, many men and women got immersed. In fact, even Simon became a believer! Then after he was immersed, he stayed close to Philip and was amazed as he watched the signs and great powers. V. 12 is included for context. [Kukis: I liked how the translator treated v. 13a here, placing it with v. 12.]
Beck's American Translation	.
Breakthrough Version	Even Simon himself trusted. And after he was submerged, staying close to Philip and watching indicators and huge abilities happening, he was being astounded.

Common English Bible	Even Simon himself came to believe and was baptized. Afterward, he became one of Philip's supporters. As he saw firsthand the signs and great miracles that were happening, he was astonished.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And Simon himself also believed; and being immersed, he kept near to Philip, beholding with amazement, the great and powerful miracles which were done.
NT for Everyone	Simon too believed and was baptized, paying close attention to Philip. When he saw signs, and great and powerful deeds, it was his turn to be astonished.
20 th Century New Testament	Even Simon believed, and after his baptism attached himself to Philip, and was in his turn mystified at seeing signs and great miracles constantly occurring.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Simon also believed and was baptized. He traveled with Philip, and was amazed by the great deeds and signs he performed.
Free Bible Version	Simon too believed and was baptized. He accompanied Philip, amazed at the miraculous signs and wonders he saw.
God's Truth (Tyndale)	Then Simon himself believed also, and was baptised, and continued with Philip, and wondered beholding the miracles and signs, which were showed.
Montgomery NT	And Simon himself also believed, and after his baptism he remained with Philip, and was full of amazement as he beheld the signs and striking miracles which were performed.
Riverside New Testament	Simon himself also believed and was baptized and attached himself to Philip, and seeing the signs and great miracles that took place he was astonished.
Leicester A. Sawyer's NT	And Simon also himself believed, and being baptized attended constantly on Philip; and beholding the mighty works and miracles that were performed, he was astonished.
UnfoldingWord Literal Text	But Simon himself also believed, and after he was baptized he stayed with Philip constantly. When he saw signs and mighty deeds taking place, he was amazed.
Weymouth New Testament	Simon himself also believed, and after being baptized remained in close attendance on Philip, and was full of amazement at seeing such signs and such great miracles performed.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Simon himself believed and was baptized, and would not depart from Philip. He was astonished when he saw the miraculous signs and wonders that happened.
The Heritage Bible	And Simon himself believed, and being baptized, he was in constant readiness with Philip, and looking with special interest at the works of power and signs which were caused to be, he was astounded.
New American Bible (2002)	Even Simon himself believed and, after being baptized, became devoted to Philip; and when he saw the signs and mighty deeds that were occurring, he was astounded.
New Catholic Bible	Even Simon himself became a believer. After his baptism, he was constantly in Philip's company, and he was astonished when he saw the great signs and mighty deeds that were taking place.
New Jerusalem Bible	But when they came to accept Philip's preaching of the good news about the kingdom of God and the name of Jesus Christ, they were baptised, both men and women, and even Simon himself became a believer. After his baptism Simon went round constantly with Philip and was astonished when he saw the wonders and great miracles that took place. V. 12 is included for context.
Revised English Bible—1989	Even Simon himself believed, and after his baptism was constantly in Philip's company. He was captivated when he saw the powerful signs and miracles that were taking place.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moreover, Shim'on himself came to believe; and after being immersed, he attached himself closely to Philip; and he was amazed as he saw the miraculous signs and great works of power that kept taking place.
Hebraic Roots Bible	And Simon himself also believed, and being baptized was continuing steadfastly with Philip. And seeing miracles and mighty works happening, he was amazed.
Holy New Covenant Trans.	Simon himself also believed and was immersed. Simon stayed near Philip. He saw the miracles and the very powerful things which Philip did. Simon was amazed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Simon and He believes and Being Washed [He] was Devoting [to] the philip Seeing also signs and powers great becoming [He] marveled...
Alpha & Omega Bible	EVEN SIMON HIMSELF BELIEVED; AND AFTER BEING IMMERSED/BAPTIZED, HE CONTINUED ON WITH PHILIP, AND AS HE OBSERVED SIGNS AND GREAT MIRACLES TAKING PLACE, HE WAS CONSTANTLY AMAZED.
Awful Scroll Bible	Moreover, Simon himself confides also, and being baptized, he was being steadfast-by Philip, and he himself was set-apart, beholding-the-experience of powers and great signs occurring.
Concordant Literal Version	Now Simon, he also believes, and being baptized, was waiting on Philip. Besides, beholding the signs and great powerful deeds occurring, he is amazed."
exeGesés companion Bible	...and Shimon himself also trusts: and being baptized, he continues with Philippos; and is astounded, observing the dynamis and mega signs that become..
Orthodox Jewish Bible	And Shimon himself also had emunah, and, having submitted to Moshiach's tevilah of teshuva, was following Philippos, and, seeing otot and nifla'ot and moftim hagedolim taking place, he was constantly mishpoyel (standing in awe).
Rotherham's Emphasized B.	And [Simon himself also] believed; and [having been immersed] was in constant attendance on Philip,—and <beholding signs and great works of power coming to pass> was astonished.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Even Simon believed [Philip's message of salvation]; and after being baptized, he continued on with Philip, and as he watched the attesting signs and great miracles taking place, he was constantly amazed.
An Understandable Version	And [this] Simon also believed [Philipmessage] and was immersed. [After that] he continued [to travel] with Philip and was amazed by the [supernatural] signs and great miracles he saw [him perform].
The Expanded Bible	Simon himself believed, and after he was baptized, he stayed very close to Philip. When he saw the ·miracles [signs] and the powerful things Philip did, Simon was amazed.
Jonathan Mitchell NT	So Simon himself also trusted and came to believe, and then, after being immersed (or: baptized), he was constantly attached to Philip (or: habitually persistent at standing by waiting and ready to assist Philip) and continued amazed and moved out of his position while continually watching and observing both signs and great powers (or: abilities; or: may = works and deeds of power) continually happening (or: one after another being birthed into existence).
P. Kretzmann Commentary	Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Kretzmann's commentary for Acts 8:9–13 has been placed in the Addendum .

Syndein/Thieme	Then Simon himself believed also. And when he was baptized {water}, he continued {like a shadow} with Philip, and kept on being amazed, beholding the miracles and signs, which were done.
Translation for Translators	Simon himself believed <i>Philip's message</i> and, after he was baptized {after Philip baptized him}, he began to constantly accompany Philip. Simon was continually amazed because he often saw <i>Philip</i> doing many kinds of miraculous things.

Bible Translations with Many Footnotes:

Lexham Bible	And Simon himself also believed, and after he [*Here "after" is supplied as a component of the participle ("was baptized") which is understood as temporal] was baptized he was keeping close company with [Literally "attaching himself to"] Philip. And when he [*Here "when" is supplied as a component of the participle ("saw") which is understood as temporal] saw the signs and great miracles that were taking place, he was astonished.
NET Bible®	Even Simon himself believed, and after he was baptized, he stayed close to ⁴⁴ Philip constantly, and when he saw the signs and great miracles that were occurring, he was amazed. ⁴⁵ ^{44tn} Or "he kept close company with." ^{45sn} He was amazed. Now Simon, the one who amazed others, is himself amazed, showing the superiority of Philip's connection to God. Christ is better than anything the culture has to offer.
The Spoken English NT	And Simon became a believer ^k too, and got baptized. He was listening carefully to Philip, and he was astonished, watching the miracles and the massive displays of power that were happening. k. Or simply, "believed."
Wilbur Pickering's New T.	Even Simon himself believed, and having been baptized he stayed right with Philip; observing miracles and signs occurring, he was amazed. ⁵ (5) Why? If he himself had really been producing miracles and signs, he could have said, "business as usual". Presumably he had been faking it (or else doing it by demonic power), so when he saw the real thing, by God's power, he was genuinely impressed.

Literal, almost word-for-word, renderings:

A Faithful Version	Then Simon himself also believed; and after being baptized, he steadfastly continued with Philip; and as he beheld the signs and great works of power that were being done, he was amazed.
Benjamin Brodie's trans.	Furthermore, Simon himself also believed, and after being baptized, he wanted to be attached and devoted to Philip [as an adherent or apprentice of sorts], desiring to invoke amazement, while observing [studying] both the astounding signs and the great, powerful miracles which he performed .
Bond Slave Version	Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.
Charles Thomson NT	And even Simon himself believed, and being baptized, he continued steadily with Philip. And seeing signs and great miracles done, he was astonished.
Context Group Version	And Simon also himself trusted: and being immersed, he continued with Philip; and watching signs and great power happening, he was amazed.
English Standard Version	Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed.
Far Above All Translation	And Simon himself also believed, and was baptized, and continued resolutely with Philip, and when he saw deeds of power and signs take place, he was astounded.
Modern English Version	Even Simon himself believed. And when he was baptized, he continued with Philip and was amazed as he watched the miracles and signs which were done.

Modern Literal Version 2020 **Now Simon himself also believed and was immersed*, and was persevering with Philip. And viewing signs and miracles which were happening, it was astonishing him.**

New American Standard **Now even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed signs and great miracles taking place, he was repeatedly amazed.**

The gist of this passage: Simon the magician believed in the Lord. He watched the signs and miracles done by Philip and this amazed him.

Acts 8:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Simôn (Σίμων) [pronounced <i>SEE-mohn</i>]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, nominative case	Strong's #4613
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
pisteúô (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person singular, aorist active indicative	Strong's #4100

Translation: **Simon also believed [Philip] and he was baptized.**

Simon the magician was among those who heard Philip's evangelistic message and he believed. Simon believed in Jesus Christ.

The New European Version Commentary: *Simon's motivation probably appeared suspect from the start (v. 18). But we can't judge the motives of others, we must baptize all those who profess belief in the Gospel.*²³ Our sin nature is temporarily turned off at salvation; but by sinning, we turn it back on. So Simon may have gone into this salvation thing in order to find out how to give the Spirit; or maybe he came across this idea after the fact.

²³ From <https://www.n-e-v.info/acts8.html> accessed September 13, 2023.

Acts 8:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>baptizing, washing, immersing; doing a ceremonial ablution, being baptized; being identified, being associated [with something]</i>	masculine singular, aorist passive participle; nominative case	Strong's #907
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
proskartereō (προσκαρτερέω) [pronounced <i>pros-kar-ter-EH-oh</i>]	<i>being devoted to, persevering, being constantly diligent, (in a place) attending assiduously all the exercises, (to a person) adhering closely to, attending, giving self, continuing (in, instant in, with, upon), waiting on (continually)</i>	masculine singular, present active participle, nominative case	Strong's #4342
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Philippos (Φίλιππος) [pronounced <i>FIHL-ip-poss</i>]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; genitive/ablative case	Strong's #5376

Translation: [Afterwards, Simon] was adhering closely to Philip.

After being saved, Simon began to hang closely with Philip. There are two possible reasons for doing this: (1) Simon wants to know just exactly what he has done or (2) Simon wants to see what angles Philip is playing, close up.

Although Simon has clearly believed in Jesus, it appears that he might be watching Philip carefully to pick up on some new tips.

Simon is a magician, or an illusionist. He knows enough to do well in his life and apparently support himself with what he did. But Philip was blowing him out of the water. So he watched carefully to figure out how Philip was doing these things.

Acts 8:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theōreō (θεωρέω) [pronounced <i>theh-oh-REH-oh</i>]	<i>seeing, being a spectator of, beholding, discerning, (literally or figuratively) experiencing or intensively [acknowledging]; considering, looking on, perceiving</i>	masculine singular, present active participle, nominative case	Strong's #2334

Acts 8:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
sêmeía (σημεία) [pronounced <i>say-MY-ah</i>]	<i>signs, marks, tokens, miracles</i>	neuter plural noun; accusative case	Strong's #4592
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dúnameis (δύναμεις) [pronounced <i>DOO-nahm-ice</i>]	<i>powers, abilities, inherent powers; works of power, mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; accusative case	Strong's #1411
meγas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine plural adjective, accusative case	Strong's #3173
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine plural, present (deponent) middle/passive participle; accusative case	Strong's #1096
existēmi (ἐξίστημι) [pronounced <i>ex-ee-STAY-me</i>]	<i>lit., standing outside [oneself]; removing out of a place or state; being astonished [amazed, astounded]</i>	3 rd person singular, imperfect middle indicative	Strong's #1839

Translation: Having seen both signs and great powers coming to pass, [Simon] continued being astonished.

With his own eyes, Simon saw great signs and miracles performed by Philip. This amazed Simon. He knew what he did, and he knew how he did it; but Simon did not see what tricks Philip was using. This was pretty amazing to Simon, and he was willing to learn from the master (this is what he believed that he was doing).

Acts 8:13 Simon also believed [Philip] and he was baptized. [Afterwards, Simon] was adhering closely to Philip. Having seen both signs and great powers coming to pass, [Simon] continued being astonished. (Kukis mostly literal translation)

Despite Simon approaching these miracles with some awe and skepticism, he had still believed in Jesus. So, we are studying a believer here. However, Simon is an immature believer, given that he has been saved for only a short while.

Acts 8:13 Simon, like the other people, also believed Philip's testimony. As a result, Simon was baptized. Interestingly enough, Simon then began sticking close to Philip. Simon kept on seeing miracles and great works performed by Philip, and this amazed him. (Kukis paraphrase)

There are some minor problems with the translation of the following passage, but mostly our concern is going to be with properly interpreting it.

But those who heard in Jerusalem, the Apostles, that had received the Samaria the Word of the God. Departed face to face with them Peter and John, who descended to pray about them in order that they might receive a Spirit Holy. For not yet upon no one of them was falling [this Spirit]. But only they had been baptized in the name of the Lord Jesus.

Acts
8:14–16

The Apostles in Jerusalem had heard that Samaria had received the Word of God. [Therefore] Peter and John departed [to be] face to face with them. [They] descended [going to Samaria] to pray about them that they might receive the Holy Spirit. For you see, [the Spirit] had not fallen upon anyone [because] they had only been baptized in the name of the Lord Jesus.

When the Apostles learned that Samaria had received the Word of God with great enthusiasm, Peter and John went down there to be with them. They came down the mountain that Jerusalem was on and went to Samaria, with the intent of praying that they receive the Holy Spirit as well, seeing that they had only been baptized in the name to the Lord Jesus.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But those who heard in Jerusalem, the Apostles, that had received the Samaria the Word of the God. Departed face to face with them Peter and John, who descended to pray about them in order that they might receive a Spirit Holy. For not yet upon no one of them was falling [this Spirit]. But only they had been baptized in the name of the Lord Jesus.
- Complete Apostles Bible Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who, coming down, prayed concerning them in order that they might receive the Holy Spirit. For He had not yet fallen upon any of them, but they had only been baptized in the name of Christ Jesus.
- Douay-Rheims 1899 (Amer.) Now, when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them that they might receive the Holy Ghost. For he was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus.
- Holy Aramaic Scriptures And when The Shlikhe {The Sent Ones}, who were in Urishlem {Jerusalem}, had heard that the Ama d'Shamraye {the People of the Samaritans} had received The Word of Alaha {God}, they sent Shimeun Kepha {Simeon, The Rock}, and Yukhanan {John} unto them, and they descended, and prayed over them, so as that they should receive The Rukha d'Qudsha {The Spirit of Holiness}, for, as yet, He wasn't upon one from them, but, they were only Immersed {Baptized} in the Name of Maran Eshu {Our Lord Yeshua}.
- James Murdock's Syriac NT And when the legates at Jerusalem, heard that the people of the Samaritans had received the word of God, they sent out to them Simon Cephas and John. And they went down, and prayed over them, that they might receive the Holy Spirit. For he was not yet on any one of them; and they had only been baptized in the name of our Lord Jesus.

Original Aramaic NT And when the Apostles of Jerusalem heard that the people of the Samaritans had received the word of God, they sent Shimeon Kaypha and Yohannan to them. And they went down and prayed over them so that they would receive The Spirit of Holiness.
For he was upon none of them yet, but they had only been baptized in the name of Our Lord Yeshua.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Now when the Apostles at Jerusalem had news that the people of Samaria had taken the word of God into their hearts, they sent to them Peter and John; Who, when they came there, made prayer for them, that the Holy Spirit might be given to them:
For up to that time he had not come on any of them; only baptism had been given to them in the name of the Lord Jesus.

Bible in Worldwide English Then the apostles at Jerusalem heard that the people of Samaria believed Gods word. So they sent Peter and John to them. When they came to them, they prayed for them to receive the Holy Spirit. Until that time, none of the people there had received the Holy Spirit. They had only been baptised in the name of the Lord Jesus.

Easy English The apostles who were in Jerusalem heard about all this. They heard that many people in Samaria had believed God's word. So they sent Peter and John to Samaria. When these two apostles arrived in Samaria, they prayed for the people who now believed in Jesus. They asked God to give the new believers the Holy Spirit. The Holy Spirit had not yet come to any of these people. When Philip had baptized them, he had just used the name of the Lord Jesus.

Easy-to-Read Version–2008 The apostles in Jerusalem heard that the people of Samaria had accepted the word of God. So they sent Peter and John to the people in Samaria. When Peter and John arrived, they prayed for the Samaritan believers to receive the Holy Spirit. These people had been baptized in the name of the Lord Jesus, but the Holy Spirit had not yet come down on any of them. This is why Peter and John prayed.

Good News Bible (TEV) The apostles in Jerusalem heard that the people of Samaria had received the word of God, so they sent Peter and John to them. When they arrived, they prayed for the believers that they might receive the Holy Spirit. For the Holy Spirit had not yet come down on any of them; they had only been baptized in the name of the Lord Jesus.

J. B. Phillips **God confirms Samaria's acceptance of the Gospel**
When the apostles in Jerusalem heard that Samaria had accepted the Word of God, they sent Peter and John down to them. When these two had arrived they prayed for the Samaritans that they might receive the Holy Spirit for as yet he had not fallen upon any of them. They were living simply as men and women who had been baptised in the name of the Lord Jesus.

The Message When the apostles in Jerusalem received the report that Samaria had accepted God's Message, they sent Peter and John down to pray for them to receive the Holy Spirit. Up to this point they had only been baptized in the name of the Master Jesus; the Holy Spirit hadn't yet fallen on them.

NIRV The apostles in Jerusalem heard that people in Samaria had accepted God's word. So they sent Peter and John to Samaria. When they arrived there, they prayed for the new believers. They prayed that they would receive the Holy Spirit. The Holy Spirit had not yet come on any of them. They had only been baptized in the name of the Lord Jesu.

New Life Version The missionaries in Jerusalem heard that the people of Samaria had received the Word of God. They sent Peter and John to them. When Peter and John got there, they prayed that the new followers might receive the Holy Spirit. He had not yet come on any of them. They had only been baptized in the name of the Lord Jesus.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Back in Jerusalem, the apostles heard that God's message had somehow reached Samaria. So they sent Peter and John there. The two men prayed for the believers, asking God to fill them with his Holy Spirit. Until then, none of the believers had received the Holy Spirit. They had been baptized, though, in the name of the Lord Jesus.

Contemporary English V. The apostles in Jerusalem heard that some people in Samaria had accepted God's message, and they sent Peter and John. When the two apostles arrived, they prayed that the people would be given the Holy Spirit. Before this, the Holy Spirit had not been given to anyone in Samaria, though some of them had been baptized in the name of the Lord Jesus.

The Living Bible When the apostles back in Jerusalem heard that the people of Samaria had accepted God's message, they sent down Peter and John. As soon as they arrived, they began praying for these new Christians to receive the Holy Spirit, for as yet he had not come upon any of them. For they had only been baptized in the name of the Lord Jesus.

**New Berkeley Version
The Passion Translation** .
When the apostles in Jerusalem heard that the Samaritans had accepted God's message of life, they sent Peter and John to pray over them so that they would receive the Holy Spirit. For they had only been baptized in the name of the Lord Jesus and were yet to have the Holy Spirit fall upon them.

Plain English Version But at that time, the Holy Spirit didn't go into any of those Samaria people. Philip only baptised the people to show they belonged to Jesus. Then Jesus's special workers in Jerusalem heard that the people in Samaria believed God's word, so they sent Peter and John to Samaria. After they got there, they put their hands on the people that believed in Jesus, and prayed for them. Then the Holy Spirit came into those people. V. 17 is included for context.

UnfoldingWord Simplified T. When the apostles in Jerusalem heard that many people throughout Samaria district had believed God's message, they sent Peter and John there. When Peter and John arrived in Samaria, they prayed for those new believers to receive the Holy Spirit. For it was clear that the Holy Spirit had not yet come upon any of them. They had only been baptized in the name of the Lord Jesus.

Partially literal and partially paraphrased translations:

American English Bible Well, after the Apostles in JeruSalem heard that Samaria was starting to accept the word of God, they sent Peter and John there, and they prayed for [the believers] to receive the Holy Breath, since it hadn't come to any of them yet – even though they'd been **immersed in the name of the Lord Jesus**.

**Beck's American Translation
Breakthrough Version** .
When the missionaries in Greater Jerusalem heard that Samaria had accepted God's message, they sent Peter and John out on a mission to them, certain men who, after walking down, prayed about them in order that they might receive the Sacred Spirit. (You see, it had not fallen on any of them yet. They had only been submerged in the name of the Master Jesus.)

Common English Bible When word reached the apostles in Jerusalem that Samaria had accepted God's word, they commissioned Peter and John to go to Samaria. Peter and John went down to Samaria where they prayed that the new believers would receive the Holy

Spirit. (This was because the Holy Spirit had not yet fallen on any of them; they had only been baptized in the name of the Lord Jesus.)

Len Gane Paraphrase	Now when the apostles who were at Jerusalem heard that Samaria had received the Word of God, they sent Peter and John to them. After they had come, they prayed for them that they might receive the Holy Spirit, for as of yet he had fallen on none of them; they were only baptized in the name of the Lord Jesus.
A. Campbell's Living Oracles	Now when the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent them Peter and John; who, going down, prayed for them, that they might receive the Holy Spirit. (For he was not yet fallen on any of them; only, they were immersed into the name of the Lord Jesus.)
New Advent (Knox) Bible	And now the apostles at Jerusalem, hearing that Samaria had received the word of God, sent Peter and John to visit them. So these two came down and prayed for them, that they might receive the Holy Spirit, who had not, as yet, come down on any of them; they had received nothing so far except baptism in the name of the Lord Jesus.
20 th Century New Testament	When the Apostles at Jerusalem heard that the Samaritans had welcomed God's Message, they sent Peter and John to them; And they, on their arrival, prayed that the Samaritans might receive the Holy Spirit. (As yet the Spirit had not descended upon any of them; they had only been baptized into the Faith of the Lord Jesus).

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Simon's Sin When the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them. After they went down there, they prayed for them so that the Samaritans might receive the Holy Spirit because he had not yet come down on any of them. (They had only been baptized in the name of the Lord Jesus.)
Conservapedia Translation	While the apostles were in Jerusalem, they heard that Samaria had heard God's word, and sent Peter and John to the city. When they arrived, they prayed the citizens would accept the Divine Guide. (As they were only baptized in Lord Jesus' name, and hadn't received the Guide yet)
Revised Ferrar-Fenton Bible	When the apostles who were at Jerusalem learned that the Samaritans had accepted the message of God, they sent to them Peter and John: who, going down, prayed for them, in order that they might receive Holy Spirit; for as yet He had alighted upon none of them; they had only been baptized into the name of the Lord Jesus.
Free Bible Version	When the apostles back in Jerusalem heard that the people of Samaria had accepted the word of God, they sent Peter and John to visit them. When they arrived they prayed for the converts in Samaria to receive the Holy Spirit. The Holy Spirit hadn't come to any of these converts yet—they had only been baptized in the name of the Lord Jesus.
Riverside New Testament	When the apostles in Jerusalem heard that Samaria had accepted the message of God, they sent to them Peter and John. They on arrival prayed for them, that they might receive the Holy Spirit. For the Spirit had not yet fallen on any one of them; they had merely been baptized in the name of the Lord Jesus.
Urim-Thummim Version	Now when the Apostles that were at Jerusalem heard that Samaria had received the Word of Elohim, they sent to them Peter and John: Who, when they were come down, prayed for them that they might receive the Sacred Spirit: (for as yet it was not rushed upon any of them: only they were baptized in the Name of the Lord Jesus.).

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Now, when the apostles in Jerusalem heard that the Samaritans had accepted the word of God, they sent Peter and John to them. They went down and prayed for them that they might receive the Holy Spirit, for he had not as yet come down upon any of them since they had only been baptized in the name of the Lord Jesus.
11:1
10:44
- The Heritage Bible And the apostles in Jerusalem hearing that Samaria had received the word of God, set apart and sent to them Peter and John,
Who going down, prayed for them how to take the Holy Spirit,
Because he had absolutely not yet seized upon them; they had only been baptized in the name of the Lord Jesus.
- New American Bible (2011) Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus.*
* [8:16] Here and in Acts 10:44–48 and Acts 19:1–6, Luke distinguishes between baptism in the name of the Lord Jesus and the reception of the Spirit. In each case, the Spirit is conferred through members of the Twelve (Peter and John) or their representative (Paul). This may be Luke’s way of describing the role of the church in the bestowal of the Spirit. Elsewhere in Acts, baptism and the Spirit are more closely related (Acts 1:5; 11:16).
- New Catholic Bible **The Holy Spirit.** When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. 15 When they arrived there, they prayed for them that they might receive the Holy Spirit, 16 for as yet he had not come upon any of them; they had only been baptized in the name of the Lord Jesus.
- Revised English Bible—1989 When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent off Peter and John, who went down there and prayed for the converts, asking that they might receive the Holy Spirit. Until then the Spirit had not come upon any of them; they had been baptized into the name of the Lord Jesus, that and nothing more.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible When the emissaries in Yerushalayim heard that Shomron had received the Word of God, they sent them Kefa and Yochanan, who came down and prayed for them, that they might receive the *Ruach HaKodesh*. For until then he had not come upon any of them; they had only been immersed into the name of the Lord Yeshua.
- Hebraic Roots Bible And the apostles in Jerusalem hearing that Samaria had received the Word of YAHWEH, they sent Simon Peter and John to them, who going down prayed concerning them so that they may receive the Holy Spirit. For it was not upon any one of them yet, but they were only being baptized in the name of the Master Yahshua.
- Holy New Covenant Trans. The delegates were still in Jerusalem. They heard that the people of Samaria had accepted God’s message. So the delegates sent Peter and John to the people in Samaria. When Peter and John arrived, they prayed for them to receive the Holy Spirit. (These people had been immersed by the authority of the Lord Jesus, but the Holy Spirit had not yet come down on any of them.)
- The Scriptures 2009 And when the emissaries who were at Yerushalayim heard that Shomeron had received the Word of Elohim, they sent Kēpha and Yoḥanan to them, who, when they had come down, prayed for them to receive the Set-apart Spirit, for He had not yet fallen on any of them, but they had only been immersed in the Name of the Master עשויה.

Tree of Life Version Now when the emissaries in Jerusalem heard that Samaria had accepted the message of God, they sent Peter and John to them.
They came down and prayed for them to receive the Ruach ha-Kodesh.
For He had not yet come upon them; they had only been immersed in the name of the Lord Yeshua.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Hearing but The in jerusalem* Delegates for has received The Samaria the word [of] the god send to them peter and john Who* Descending pray about them so [They] may receive spirit pure not yet for [It] was at no [man] [of] them Having Fallen only but Having Been Washed [Men] became to the name [of] the lord jesus...

Alpha & Omega Bible NOW WHEN THE APOSTLES IN JERUSALEM HEARD THAT SAMARIA HAD RECEIVED THE WORD OF THEOS (*The Alpha & Omega*), THEY SENT THEM PETER AND JOHN,
WHO CAME DOWN AND PRAYED FOR THEM THAT THEY MIGHT RECEIVE THE HOLY GHOST.
FOR HE HAD NOT YET FALLEN UPON ANY OF THEM; THEY HAD SIMPLY BEEN IMMERSUED/BAPTIZED IN THE NAME OF THE LORD JESUS.

Awful Scroll Bible What is more, the sent-out ones, the ones from-within Jerusalem, hearing that Samaria has welcomed the Word of God, they segregate-out with respects to them Peter and John, which-certain walking-down, wish-with-respects-to over them, that-which they shall receive the Awful Breath, for He yet- was -not having fallen- even-upon -anyone of them, but they only were began-by, having been baptized in the name of the Lord Jesus.

Concordant Literal Version Now the apostles in Jerusalem, hearing that Samaria has received the word of God, dispatch to them Peter and John,
who, descending, pray concerning them, so that they may be obtaining holy spirit, for not as yet was it fallen on any of them, yet only, having been baptized, they belonged to the name of the Lord Jesus."

exeGesés companion Bible And the apostles at Yeru Shalem hear
that a Shomeron receives the word of Elohim,
they apostolize Petros and Yahn to them:
who, having descended,
pray concerning them to take the Holy Spirit:
- for as yet he had fallen on none of them
- only being baptized
in the name of Adonay Yah Shua.

Orthodox Jewish Bible And when Moshiach's Shlichim heard in Yerushalayim that Shomron has accepted the dvar Hashem, they sent Kefa and Yochanan to them,
Who, having come down, davened for them that they might receive the Ruach Hakodesh.
For the Ruach Hakodesh had not yet fallen upon any one of them, but only they had received a tevilah of teshuva in a mikveh mayim b'Shem Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

Rotherham's Emphasized B. And the Apostles who were in Jerusalem' <hearing' that Samaria had welcomed the word of God> sent out unto them Peter and John; who, indeed, going down, prayed for them, that they might receive Holy Spirit;—for [not yet] had it [upon any one of them] fallen, but [only, to begin with] they had been immersed into the name of the Lord Jesus.

Expanded/Embellished Bibles:

	<p>When the apostles in Jerusalem heard that [the people of] Samaria had accepted the word of God, they sent Peter and John to them. They came down and prayed for them that they might receive the Holy Spirit; for He had not yet fallen on any of them; they had simply been baptized in the name of the Lord Jesus [as His possession].</p>
An Understandable Version	<p>Now when the apostles in Jerusalem heard that the people of Samaria had responded to the message of God, they sent Peter and John to them. When these two apostles had come [to Samaria] they prayed for some [of the disciples] to receive [miraculous power from] the Holy Spirit, for as yet [such power] had not fallen on any of them; they had only been immersed into the name of the Lord Jesus [i.e., with no accompanying miraculous powers].</p>
The Expanded Bible	<p>When the apostles who were still in Jerusalem heard that the people of Samaria [8:1] had accepted [received] the word of God, they sent Peter and John to them. When Peter and John arrived, they prayed that the Samaritan believers might receive the Holy Spirit. These people had [only] been baptized in the name of the Lord Jesus, but the Holy Spirit had not yet come [fallen] upon any of them.</p>
Jonathan Mitchell NT	<p>Now upon hearing that [the regions of] Samaria had welcomely received, accepted and taken to themselves the Word (Logos; Idea; message) of God, the sent-forth folks (emissaries and representatives) in Jerusalem sent off Peter and John on a mission to them, who, after walking down, spoke goodness concerning (or: prayed about) them, so that they could receive a set-apart Breath-effect (or: in what manner and by what means they would take hold of [the] Holy Spirit), for you see, it (or: It; He) had not yet fallen upon even one of them, yet, only being folks having been immersed, they were continually subsisting and were progressing from under that beginning into the Name of the Lord Jesus (or: they continued being a possession, progressing into the Name, which is the Owner, Jesus; or: Now only having been baptized, in making a beginning they continued belonging unto the Name which pertains to the Master: Jesus).</p>
Syndein/Thieme	<p>Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. {Note: Peter was the leader at this time and John knew the most doctrine.} {Samaritan Pentecost} Who {the apostles}, when they were come down, prayed concerning them, that they might receive the Holy Spirit. (For as yet He was fallen upon none of them. Only they were baptized in the name of the Lord Jesus.) {Note: This parenthetical phrase demonstrates the unusualness of this transitional period of time.}</p>
Translation for Translators	<p style="text-align: center;">Samaritan believers received the power of the Holy Spirit. <i>Acts 8:14-17</i></p> <p>When the apostles in Jerusalem heard that <i>many people</i> [PRS] <i>throughout Samaria district</i> had believed the message from God <i>about Jesus</i>, they sent Peter and John there. When Peter and John arrived in Samaria, they prayed for those <i>new believers</i> in order that the Holy Spirit's <i>power</i> would come to them. <i>Peter and John realized that</i> the Holy Spirit had not yet begun to empower any of them. They had been baptized {<i>Philip had baptized them</i>} <i>because they had believed</i> in [MTY] the Lord Jesus, <i>but they did not know about the Holy Spirit.</i></p>
The Voice	<p>Meanwhile word had reached the Lord's emissaries [Literally, <i>apostles</i>] in Jerusalem that the message of God was welcomed in Samaria—a <i>land of half-breeds and heretics in the minds of many Judeans</i>. They sent Peter and John to pray for the Samaritans. They were especially eager to see if the new believers would receive the Holy Spirit because until this point they had been baptized [Literally, immersed,</p>

in a rite of initiation and purification] in the name of the Lord Jesus but had not experienced the Holy Spirit.

Bible Translations with Many Footnotes:

Lexham Bible

Now when [*Here “when” is supplied as a component of the participle (“heard”) which is understood as temporal] the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them, who went down and [*Here “and” is supplied because the previous participle (“went down”) has been translated as a finite verb] prayed for them so that they would receive the Holy Spirit. (For he had not yet fallen on any of them, but they had only been baptized [Literally “but they were only having been baptized”] in the name of the Lord Jesus.)

NET Bible®

Now when the apostles in Jerusalem⁴⁶ heard that Samaria had accepted the word⁴⁷ of God, they sent⁴⁸ Peter and John to them. These two⁴⁹ went down and prayed for them so that they would receive the Holy Spirit. (For the Spirit⁵⁰ had not yet come upon⁵¹ any of them, but they had only been baptized in the name of the Lord Jesus.)⁵²

^{46map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{47tn} Or “message.”

^{48sn} They sent. The Jerusalem church with the apostles was overseeing the expansion of the church, as the distribution of the Spirit indicates in vv. 15-17.

^{49tn} Grk “who.” The relative pronoun was replaced by the phrase “these two” and a new sentence was begun in the translation at this point to improve the English style.

^{50tn} Grk “For he”; the referent (the Spirit) has been specified in the translation for clarity.

^{51tn} Or “fallen on.”

^{52sn} This is a parenthetical note by the author.

The Spoken English NT

Then the apostles in Jerusalem heard that Samaria^l had accepted God’s message.^m So they sent Peter and John to them.

Those two went down and prayed for them to receive the Holy Spirit.

(Because the Spirit hadn’t come on any of them yet. They’d only been baptized in the name of the Lord Jesus.)

l. Prn. sam-merr-ee-a.

m. Or “the word of God.”

Wilbur Pickering’s New T.

Now when the Apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who upon coming down prayed about them, so that they might receive Holy Spirit, because He had not yet fallen upon any of them; they had only been baptized into the name of Jesus, the Christ.⁶

(6) Some 30% of the Greek manuscripts read ‘Lord’ instead of ‘Christ’, as in most versions.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Now, the apostles in Jerusalem, having heard that Samaria had accepted the word of God, sent Peter and John on a mission [inspection] face-to-face to them, Who [Peter and John], after they had arrived, prayed on their behalf in order that they [the Samaritans] might receive the Holy Spirit [gifts or miracles from the Spirit], For He did not yet reside among them, having fallen upon no one, since before they arrived, they had only been baptized into the Name of the Lord Jesus.

Context Group Version

Now when the emissaries that were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John: who, when they had come down, prayed for them, that they might receive the Special Spirit: for as yet it had

fallen on none of them: only they had been immersed into the name of the Lord Jesus.

Literal Standard Version

And the apostles in Jerusalem having heard that Samaria has received the word of God, sent Peter and John to them, who having come down prayed concerning them, that they may receive the Holy Spirit—for as yet He was fallen on none of them, and only they have been immersed—into the Name of the Lord Jesus; then they were laying hands on them, and they received the Holy Spirit. V. 17 is included for context.

Modern English Version

Samaritans Receive the Holy Spirit

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them. When they came down, they prayed for them that they might receive the Holy Spirit, for still He had come on none of them. They were only baptized in the name of the Lord Jesus.

Modern Literal Version 2020

Now after the apostles who were in Jerusalem heard that Samaria has accepted the word of God, they sent Peter and John to them; who came-down and prayed concerning them so *that they might receive the Holy Spirit. For* he was not yet falling upon any of them, but they were* only being immersed* into the name of the Christ Jesus.

New King James Version

The Sorcerer’s Sin

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit. For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus.

The gist of this passage:

The Apostles in Jerusalem hear about this evangelism taking place in Samaria, so they send Peter and John there, who would be able to pray for them to receive the Holy Spirit.

14-16

Acts 8:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
akoúō (ἀκούω)[pronounced ah-KOO-oh]	those hearing; hearing and paying attention to; listeners; those who hear and understand	masculine plural, aorist active participle; nominative case	Strong’s #191
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong’s #3588
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong’s #1722
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants	feminine singular proper singular noun/location; dative, locative or instrumental case	Strong’s #2414

Acts 8:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostoloi (ἀπόστολοι) [pronounced ap-OSS- tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; nominative case	Strong's #652
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
dechomai (δέχομαι) [pronounced DEKH- om-ahee]	<i>to receive, to accept; to take</i>	3 rd person singular, perfect (deponent) middle/passive indicative	Strong's #1209
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Samáreia (Σαμάρεια) [pronounced sam-AR- i-ah]	<i>guardianship; transliterated from the Hebrew into Greek and English: Samaria</i>	feminine singular proper noun; genitive/ablative case	Strong's #4540
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG- ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: The Apostles in Jerusalem had heard that Samaria had received the Word of God.

No doubt, there was some frustration being felt by the Apostles. They were giving the gospel; some people were responding—particularly at the beginning—but now they are receiving a lot of opposition from the religious class.

Many believers began to scatter from Jerusalem, because of the persecution. Bear in mind that this is okay. God gave the people at Jerusalem the first chance at the gospel, and many believed in Jesus. But many did not, and they looked to harm those who had believed.

The Word of God would be the gospel message plus relevant material from the Old Testament.

Samaria is just north of Judæa and the Samaritans are considered *half-breeds*. They are partially Jewish. They were never accepted by most Jewish groups; but there were no barriers between them and the Christian community (although some work would have to be done in this area). **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)) will deal with that issue.

Acts 8:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person plural, aorist active indicative	Strong's #649
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; accusative case	Strong's #2491

Translation: [Therefore] Peter and John departed [to be] face to face with them.

Peter and John decided to depart Jerusalem to see these people directly.

At the very beginning, the growth in the Jerusalem church was monumental. But now it is maybe five years later, and we are not hearing anything about growth anymore. The persecution is pushing the Apostles and their disciples further out.

Acts 8:14 The Apostles in Jerusalem had heard that Samaria had received the Word of God. [Therefore] Peter and John departed [to be] face to face with them. (Kukis mostly literal translation)

Acts 8:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT- een-ehs]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
katabainô (καταβαίνω) [pronounced kat-ab- ah'ee-no]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	masculine plural, aorist active participle; nominative case	Strong's #2597
proseúchomai (προσεύχομαι) [pronounced pros- YOU-khoh-mai]	<i>to pray face to face with, to pray to God</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #4336
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
autôn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/ genitive case	Strong's #846

Translation: [They] descended [going to Samaria] to pray about them...

Anytime someone leaves Jerusalem, they are said to *go down* (or *descend*).

Peter and John are going to Samaria to pray with the new believers.

Acts 8:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced HOP- oce]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
lambánô (λαμβάνω) [pronounced lahm- BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person plural; aorist active subjunctive	Strong's #2983
pneuma (πνεῦμα) [pronounced PNYOO- mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee- oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40

Translation: ...that they might receive the Holy Spirit.

The prayers are going to be for these new believers to receive the Holy Spirit, as they had not received Him.

This is interesting, as Philip appears to have the full faith and credit of the Apostles. Furthermore, he is able to perform signs and miracles. But, at this point in time, he does not appear to be able to impart the Holy Spirit (although logically speaking, Philip would have the Holy Spirit).

Acts 8:15 [They] descended [going to Samaria] to pray about them that they might receive the Holy Spirit. (Kukis mostly literal translation)

Acts 8:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudépō (οὐδέπω) [pronounced oo-DEHP-oh]	<i>not yet, not even yet, as yet not, never before (yet), (not) yet</i>	adverb	Strong's #3764
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; dative, locative or instrumental case	Strong's #3762
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
epiríptō (ἐπιπίπτω) [pronounced eh-pee-PEEP-toh]	<i>falling upon; it metaphorically means coming upon, coming over, entering into the soul of another and cause a fundamental reaction</i>	neuter singular perfect active participle, nominative case	Strong's #1968

Translation: For you see, [the Spirit] has not fallen upon anyone...

This is quite interesting. At this point, the Holy Spirit had not fallen upon anyone in Samaria, although it is clear that they had believed in Jesus. It is also clear that Philip is an evangelist approved by God.

Acts 8:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	<i>baptizing, washing, immersing; doing a ceremonial ablution, being baptized; being identified, being associated [with something]</i>	masculine plural, perfect passive participle; nominative case	Strong's #907
huparchô (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	3 rd person plural, imperfect active indicative	Strong's #5225
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	neuter singular definite article in the accusative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, accusative case	Strong's #3686
του (τουῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...[because] they had only been baptized in the name of the Lord Jesus.

The people in Samaria had ben baptized, but, apparently, on in the name of Jesus. For that reason, at that time, they do not receive the Holy Spirit. So far, we only have testimony of the Holy Spirit being given on Pentecost in Acts 2.

Acts 8:16 For you see, [the Spirit] had not fallen upon anyone [because] they had only been baptized in the name of the Lord Jesus. (Kukis mostly literal translation)

Acts 8:14–16 The Apostles in Jerusalem had heard that Samaria had received the Word of God. [Therefore] Peter and John departed [to be] face to face with them. [They] descended [going to Samaria] to pray about them that they might receive the Holy Spirit. For you see, [the Spirit] had not fallen upon anyone [because] they had only been baptized in the name of the Lord Jesus. (Kukis mostly literal translation)

Acts 8:14–16 When the Apostles learned that Samaria had received the Word of God with great enthusiasm, Peter and John went down there to be with them. They came down the mountain that Jerusalem was on and went to Samaria, with the intent of praying that they receive the Holy Spirit as well, seeing that they had only been baptized in the name to the Lord Jesus. (Kukis paraphrase)

Then they were laying the hands upon them and they were receiving a Spirit Holy.	Acts 8:17	Then [the Apostles] began to lay [their] hands on them, and they began to receive the Holy Spirit.
Then Peter and John began to lay their hands upon the new converts, and they were receiving the Holy Spirit.		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Then they were laying the hands upon them and they were receiving a Spirit Holy.
Complete Apostles Bible	Then they laid hands upon them, and they received the Holy Spirit.
Douay-Rheims 1899 (Amer.)	Then they laid their hands upon them: and they received the Holy Ghost.
Holy Aramaic Scriptures	Then, they were placing The Hand upon them, and they were receiving The Rukha d’Qudsha {The Spirit of Holiness}.
James Murdock’s Syriac NT	Then they laid the hand on them; and they received the Holy Spirit.
Original Aramaic NT	And they were laying hands upon them, and they were receiving The Spirit of Holiness.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then they put their hands on them, and the Holy Spirit came on them.
Bible in Worldwide English Easy English	Then the apostles put their hands on the people and they received the Holy Spirit. So Peter and John put their hands on the head of each believer, and they each received the Holy Spirit.
Easy-to-Read Version–2008 <i>God’s Word</i> TM	When the two apostles laid their hands on the people, they received the Holy Spirit. Then Peter and John placed their hands on them, and the Samaritans received the Holy Spirit.
<i>The Message</i>	Then the apostles laid their hands on them and they did receive the Holy Spirit.
New Life Version	They laid their hands on them and the followers received the Holy Spirit.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When Peter and John placed their hands on believers, those people received the Holy Spirit.
Contemporary English V.	Peter and John then placed their hands on everyone who had faith in the Lord, and they were given the Holy Spirit.
New Berkeley Version	.

New Living Translation	Then Peter and John laid their hands upon these believers, and they received the Holy Spirit.
The Passion Translation	As soon as Peter and John arrived, they laid their hands on the Samaritan believers, one after another, and the Holy Spirit fell and filled each one of them!.
William's New Testament	Then they laid their hands upon them, and one by one they received the Holy Spirit.

Partially literal and partially paraphrased translations:

American English Bible	But when [Peter and John] laid their hands on them, they each started receiving the Holy Breath.
Beck's American Translation	.
Breakthrough Version	Then they were placing their hands on them, and they were receiving the Sacred Spirit.
A. Campbell's Living Oracles	Then they laid hands on them, and they received the Holy Spirit.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then Peter and John laid their hands on them, and they received the Holy Spirit.
Conservapedia Translation	They placed their hands upon them and they accepted the Divine Guide.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Then they laid hands upon them, and they took the Holy Spirit.
New American Bible (2011)	Then they laid hands on them and they received the holy Spirit. ⁹ g. [8:17] 2:4; 4:31; 10:44–47; 15:8–9; 19:2, 6.
NRSV (Anglicized Cath. Ed.)	Then Peter and John [Gk <i>they</i>] laid their hands on them, and they received the Holy Spirit.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then, as Kefa and Yochanan placed their hands on them, they received the <i>Ruach HaKodesh</i> .
Holy New Covenant Trans.	The two delegates put their hands on the people. Then the people received the Holy Spirit.
The Scriptures 2009	Then they laid hands on them, and they received the Set-apart Spirit.
Tree of Life Version	Then they began laying their hands on them, and they were receiving the Ruach ha-Kodesh.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then [They] laid the hands to them and [They] received spirit pure...
Alpha & Omega Bible	THEN THEY LAID THEIR HANDS ON THEM, AND THEY WERE RECEIVING THE HOLY GHOST.
Awful Scroll Bible	As-when-at-that time, they were laying- their hands -upon them, and they were receiving the Awful Breath.
Concordant Literal Version	Then they place their hands on them, and they obtained holy spirit."
exeGesés companion Bible	Then they put their hands on them, and they take the Holy Spirit.
Orthodox Jewish Bible	Then Kefa and Yochanan were laying their hands upon them, and they were receiving the Ruach Hakodesh.
Rotherham's Emphasized B.	[[Then]] proceeded they to lay their hands upon them, and they were receiving Holy Spirit.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Peter and John laid their hands on them [one by one], and they received the Holy Spirit.
An Understandable Version	Then the apostles placed their hands on [some of] them [and prayed, see verse 15] and they received [miraculous power from] the Holy Spirit.
The Expanded Bible	Then, when the two apostles [^L they] began laying [placing] their hands on the people [^C a ritual of blessing and/or conferring of authority], they received the Holy Spirit.
Jonathan Mitchell NT	At that time they began placing (or: laying) [their] hands upon them, and so, one after another, they began receiving a set-apart Breath-effect (or: [the] Holy Spirit; a sacred attitude).
P. Kretzmann Commentary	Then laid they their hands on them, and they received the Holy Ghost. Kretzmann's commentary for Acts 8:14–17 has been placed in the Addendum .
Syndein/Thieme	Then laid they their hands on them, and they received the Holy Spirit. {Note: At this time the Samaritans were 'Old Testament Saints' being converted in the Church Age believers.}
Translation for Translators	<i>Then Peter and John</i> placed their hands on <i>the heads of each person</i> , and they received the <i>power of [MTY]</i> the Holy Spirit.
The Voice	When Peter and John laid hands on the people, the Holy Spirit did indeed come upon them <i>all</i> .

Bible Translations with Many Footnotes:

Lexham Bible	Then they placed their [[*] Literally “the”; the Greek article is used here as a possessive pronoun] hands on them and they received the Holy Spirit.
NET Bible®	Then Peter and John placed their hands on the Samaritans, ⁵³ and they received the Holy Spirit. ⁵⁴ ^{53tn} Grk “on them”; the referent (the Samaritans) has been specified in the translation for clarity. ^{54sn} They received the Holy Spirit. It is likely this special distribution of the Spirit took place because a key ethnic boundary was being crossed. Here are some of “those far off” of Acts 2:38-40.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Benjamin Brodie's trans.	Then they began laying hands on them, and they were receiving the Holy Spirit. Then they [Peter and John] laid hands upon them [Samaritan believers] and they received the Holy Spirit .
Charles Thomson NT	Then they laid their hands on them and they received a holy spirit.
Modern Literal Version 2020	Then they were laying their hands upon them and they were receiving the Holy Spirit.
Revised Young's Lit. Trans.	And the apostles in Jerusalem having heard that Samaria has received the word of God, did send unto them Peter and John, who having come down did pray concerning them, that they may receive the Holy Spirit, -- for as yet he was fallen upon none of them, and only they have been baptized -- to the name of the Lord Jesus; then were they laying hands on them, and they received the Holy Spirit. Vv. 14–16 are included for context.
World English Bible	Then they laid their hands on them, and they received the Holy Spirit.
The gist of this passage:	The Samaritan believers received the Holy Spirit when Peter and John laid hands on them.

Acts 8:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
epitithêmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>to lay upon, put (up) on, to lay {something down}, to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	3 rd person plural, imperfect active indicative	Strong's #2007
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Then [the Apostles] began to lay [their] hands on them,...

Peter and John arrived and located those who had believed the word of Philip about Jesus the Messiah. They laid their hands on them.

We don't really know if this is *Peter and John*; or *Peter or John*. If this was procedure for today, then we would need to know this.

Acts 8:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person plural; imperfect active indicative	Strong's #2983
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151

Acts 8:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40

Translation: ...and they began to receive the Holy Spirit.

The new converts began to receive the Holy Spirit as a separate experience from salvation.

Acts 8:17 Then [the Apostles] began to lay [their] hands on them, and they began to receive the Holy Spirit. (Kukis mostly literal translation)

We need to discuss what happens here.

Is the Church Today Lacking the Holy Spirit?

1. It appears that the people here in Samaria have already trusted in Christ. Acts 8:12–13
2. They do not appear to have gotten the Holy Spirit. Acts 8:17
3. These believers receive the Holy Spirit when Peter or John lay their hands upon them. Acts 8:17
4. We have to bear in mind that Acts is about the evolution of the church, but the epistles are for faith and practice in the Church Age.
5. Apostles make mistakes in the book of Acts. Despite having such a title, Paul offers a vow in the Temple to get a hearing; and Peter does not eat with gentiles, two things which are clearly sins/mistakes. My point is not that any mistakes are being made in v. 17, but that we certainly cannot follow the Apostles every action as found in the book of Acts.
6. Secondly, there is no call in the epistles of in Revelation 3 to get the Holy Spirit. It would seem logical that if getting the Holy Spirit was a separate step after salvation, that, at some point in Paul's ministry, he would write to a church and say, "Listen, you guys received Jesus as your Savior but you have not received the Holy Spirit as your power option."
7. Jesus talks about lukewarm believers in Rev. 3. He talks about spitting them out of His mouth, since they are not hot or cold. Jesus does not say, "Listen, it sounds like you are lacking the Holy Spirit there. So here are the steps to get the Holy Spirit:..."
8. In fact, when Paul is addressing the carnal Corinthians, he tells them, **For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.** (1Cor. 12:13; ESV)
9. This pretty much sounds like the most carnal church that Paul wrote to—the Corinthian church—had the Holy Spirit. There was a whole lot of kooky stuff going on in the church, and Paul needed to correct them in a dozen different ways; but he never says, "Just sounds to me like none of you got the Holy Spirit."
10. The book of Acts is the evolution of the church; the epistles are the faith and practices of the church.
11. There is one more thing that seems to be clear in this passage (especially as we move further along in it): the receiving of the Holy Spirit was an experience. People knew, without a doubt, that they got it and they knew when they received it. People nearby could often tell that the people they are watching received the Holy Spirit.
12. So, for a time, in the early church, the Holy Spirit appears to have been conveyed by the Apostles and by men specifically who did this. This was an experience which may have been coterminous with salvation and it may have taken place after salvation.
13. We accept that as a part of the evolution of the church. It is a part of early church history.
14. However, the epistles never once tell a church to get the Holy Spirit. No church group or individual is ever told that they might lack the Holy Spirit, and here are the steps to get it.
15. Therefore, it would seem logical that receiving the Holy Spirit after a certain point in church history ceased to be an experience and became an article of faith; and it ceased to be a separate experience from

Is the Church Today Lacking the Holy Spirit?

salvation.

There are churches today which teach that the reception of the Holy Spirit is a separate experience and that they can show you how to do it. These churches invariably apply techniques found nowhere in the Bible—not even in the book of Acts. These churches also tend to be weak on expository teaching. A church mighty in the Spirit is going to focus upon expository teaching.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 8:17 Then Peter and John began to lay their hands upon the new converts, and they were receiving the Holy Spirit. (Kukis paraphrase)

But seeing the Simon that through the laying on of the hands of the Apostles is given the Spirit, he brought them monies, saying, “Give even to me the authority this, that on whom if I might lay the hands, he might receive a Spirit Holy.”

Acts
8:18–19

Now, Simon saw that, through the laying on of hands of the Apostles, [that] the Spirit was given. [Therefore,] he brought them money, saying, “Give me this authority, that on whomever I might lay my hands, he could receive the Holy Spirit.”

Simon watched carefully what was taking place, noticing that when the Apostles laid their hands on someone, that person received the Holy Spirit. Therefore, he brought money to give to Peter and John, saying to them, “Give me this authority, that whenever I lay my hands upon someone, they might receive the Holy Spirit as well.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But seeing the Simon that through the laying on of the hands of the Apostles is given the Spirit, he brought them monies, saying, “Give even to me the authority this, that on whom if I might lay the hands, he might receive a Spirit Holy.”
Complete Apostles Bible	Now when Simon observed that by the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, "Give me this power also, that on whom ever I lay my hands he may receive the Holy Spirit."
Douay-Rheims 1899 (Amer.)	And when Simon saw that, by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money, Saying: Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost. But Peter said to him:...
Holy Aramaic Scriptures	And when Simun {Simon}, saw that The Rukha d'Qudsha {The Spirit of Holiness} was given through The Hand of The Shlikhe {The Sent Ones}, he offered silver unto them, while he said, “and also give unto me this power, so that whomever that I put a hand upon will receive The Rukha d'Qudsha {The Spirit of Holiness}!”
James Murdock's Syriac NT	And when Simon saw that, by the imposition of a hand of the legates, the Holy Spirit was given, he offered them money, saying: Give me also this prerogative, that he on whom I impose a hand, may receive the Holy Spirit.

Original Aramaic NT And when Simon saw that by laying on of the hands of the Apostles The Spirit of Holiness was given, he brought silver to them,
As he said, "Give me also this authority that he on whomever I place a hand will receive The Spirit of Holiness.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now when Simon saw that the Holy Spirit was given through the touch of the Apostles' hands, he made them an offering of money, saying, Give me this power, so that when I put my hands on anyone he may get the Holy Spirit.
Bible in Worldwide English	Simon saw that the people received the Holy Spirit when the apostles put their hands on them. Then he brought money to the apostles. He said, Give me this power, too, so that anyone on whom I put my hands will receive the Holy Spirit.
Easy English	Simon saw that God gave the Holy Spirit to people when the apostles put their hands on them. So he said to Peter and John, 'Here is some money for you. Please give me this same power. I want to put my hands on other people, so that they will receive the Holy Spirit.'
Easy-to-Read Version–2008	Simon saw that the Spirit was given to people when the apostles laid their hands on them. So he offered the apostles money. He said, "Give me this power so that when I lay my hands on someone, they will receive the Holy Spirit."
Good News Bible (TEV)	Simon saw that the Spirit had been given to the believers when the apostles placed their hands on them. So he offered money to Peter and John, and said, "Give this power to me too, so that anyone I place my hands on will receive the Holy Spirit."
J. B. Phillips	Simon's monstrous suggestion is sternly rebuked When Simon saw how the Spirit was given through the apostles' laying their hands upon people he offered them money with the words, "Give me this power too, so that if I were to put my hands on anyone he could receive the Holy Spirit."
<i>The Message</i>	When Simon saw that the apostles by merely laying on hands conferred the Spirit, he pulled out his money, excited, and said, "Sell me your secret! Show me how you did that! How much do you want? Name your price!"
NIRV	Simon watched as the apostles placed their hands on them. He saw that the Spirit was given to them. So he offered money to Peter and John. He said, "Give me this power too. Then everyone I place my hands on will receive the Holy Spirit."
New Life Version	When Simon saw that the Holy Spirit was given when the missionaries laid their hands on the people, he wanted to give money to the missionaries

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When Simon saw what looked like a magical touch, which allowed the apostles to fill people with the Spirit, he wanted it. He offered to pay. He said, "When I touch someone, I want that person to receive the Holy Spirit just like people do when you touch them. Give me the power to do that."
Contemporary English V.	Simon noticed that the Spirit was given only when the apostles placed their hands on the people. So he brought money and said to Peter and John, "Let me have this power too! Then anyone I place my hands on will also be given the Holy Spirit."
Goodspeed New Testament	But when Simon saw that the holy Spirit was imparted through the laying on of the apostles' hands, he offered them money, saying, "Give me also this power to communicate the holy Spirit to anyone I place my hands upon."
The Living Bible	When Simon saw this—that the Holy Spirit was given when the apostles placed their hands upon people's heads—he offered money to buy this power.

“Let me have this power too,” he exclaimed, “so that when I lay my hands on people, they will receive the Holy Spirit!”

New Berkeley Version
The Passion Translation

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When Simon saw how the Holy Spirit was released through the laying on of the apostles' hands, he approached them and offered them money, saying, “I want this power too. I'm willing to pay you for the anointing that you have, so that I also can lay my hands on everyone to receive the Holy Spirit.”

Plain English Version

Simon watched Peter and John. He saw them put their hands on people, and then the Holy Spirit went into those people. So Simon said to Peter, “Let me have that power too, so that if I put my hands on people, the Holy Spirit will go into them. If you give me that power, I will pay you money.”

UnfoldingWord Simplified T.

Simon saw that the Spirit was given to people as a result of the apostles placing their hands on them. So he offered to give money to the apostles, saying, "Enable me also to do what you are doing, so that everyone on whom I place my hands may receive the Holy Spirit."

William's New Testament

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Partially literal and partially paraphrased translations:

American English Bible

But when [Peter and John] laid their hands on them, they each started receiving the Holy Breath. And when Simon saw that the Apostles could give the Breath by just touching people, he offered them money, saying:

'Give me the power so that anyone I lay my hands on can receive Holy Breath!' V. 17 is included for context.

Beck's American Translation

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Breakthrough Version

When Simon saw that through the laying on of the missionaries' hands the Spirit is given, he offered them money, saying, "Give me this authority also, so that on whomever I place my hands, he may receive the Sacred Spirit."

Len Gane Paraphrase

When Simon saw that after laying the Apostles hands the Holy Spirit was given, he offered them money, saying, "Give this power to me, too, so that on whomever I lay hands, he will receive the Holy Spirit."

A. Campbell's Living Oracles

Now when Simon saw that the Holy Spirit was given by the imposition of the Apostles' hands, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit.

New Advent (Knox) Bible

Then the apostles began to lay their hands on them, so that the Holy Spirit was given them, and Simon, seeing that the Holy Spirit was granted through the imposition of the apostles' hands, offered them money; Let me too, he said, have such powers that when I lay my hands on anyone he will receive the Holy Spirit. V. 17 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

When Simon saw that the Spirit [Other mss add *Holy*] was given through the laying on of the apostles' hands, he offered them money, saying, “Give me this power also so that anyone I lay hands on may receive the Holy Spirit.”

Conservapedia Translation

Simon, seeing that this was how the Divine Guide was bestowed, offered to pay them. He said, "I want this power too, to be able to give anyone the Divine Guide by placing my hands."

Revised Ferrar-Fenton Bible

And when Simon observed that the Spirit was transmitted through the agency of the imposition of the hands of the apostles, he proffered them money, saying, "Grant this power also to me, so that if I place my hands upon any one, he may receive Holy Spirit."

Free Bible Version	When Simon saw that the Holy Spirit was given when the apostles placed their hands on people, he offered them money. "Give me this power, too," he asked them, "so that anyone I place my hands on will receive the Holy Spirit."
Montgomery NT	But when Simon perceived that, by the laying on of the apostles' hands, the Spirit was given, he offered them money saying, "Give me, too, this power, so that on whomever I lay my hands, he may receive the Holy Spirit."
Weymouth New Testament	When, however, Simon saw that it was through the laying on of the Apostles' hands that the Spirit was bestowed, he offered them money. "Give me too," he said, "that power, so that every one on whom I place my hands will receive the Holy Spirit."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Simon watching with special interest that through laying on of the apostles' hands the Holy Spirit was given, he offered them riches, Saying, Give me also this authority, that on whom I lay hands, he may take the Holy Spirit.
New American Bible (2011)	* When Simon saw that the Spirit was conferred by the laying on of the apostles' hands, he offered them money and said, "Give me this power too, so that anyone upon whom I lay my hands may receive the holy Spirit." * [8:18–20] Simon attempts to buy the gift of God (Acts 8:20) with money. Peter's cursing of Simon's attempt so to use his money expresses a typically Lucan attitude toward material wealth (cf. Lk 6:24; 12:16–21; 16:13).
New Catholic Bible	Condemnation of Simony. When Simon saw that the Spirit was bestowed by the laying on of the apostles' hands, he offered them money, saying, "Give me this power too so that anyone on whom I lay my hands may receive the Holy Spirit."
Revised English Bible—1989	When Simon observed that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money and said, "Give me too the same power, so that anyone I lay my hands on will receive the Holy Spirit."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shim'on saw that the Spirit was given when the emissaries placed their hands on them, and he offered them money. "Give this power to me, too," he said, "so that whoever I place my hands on will receive the <i>Ruach HaKodesh</i> ."
Hebraic Roots Bible	But when Simon Magus saw that the Holy Spirit is given through the laying on of the hands of the apostles, he offered them money, saying, Give to me also this authority that to whomever I may lay on the hands he may receive the Holy Spirit.
Holy New Covenant Trans.	Simon saw that the gifts of the Spirit were given to people when the delegates put their hands on them. So Simon offered the delegates some money. Simon said, "Give me this power so that when I put my hands on a person, he will receive the Holy Spirit."
The Scriptures 2009	And Shim'on, seeing that through the laying on of the hands of the emissaries the Set-apart Spirit was given, he offered them money, saying, "Give me this authority too, so that anyone I lay hands on shall receive the Set-apart Spirit."
Tree of Life Version	Now when Simon saw that the Ruach ha-Kodesh was given through the laying on of hands by the emissaries, he offered them money, saying, "Give this power to me, too—so that anyone on whom I lay hands may receive the Ruach ha-Kodesh."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Seeing but The Simon for through the laying [of] the hands [of] the delegates is given The Spirit presents [to] them valuables Saying give! [to] (and) me the authority this that [on] whom if [I] may lay the hands [He] may receive spirit pure...
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Alpha & Omega Bible	NOW WHEN SIMON SAW THAT THE SPIRIT WAS BESTOWED THROUGH THE LAYING ON OF THE APOSTLES' HANDS, HE OFFERED THEM MONEY, SAYING, "GIVE THIS AUTHORITY TO ME AS WELL, SO THAT EVERYONE ON WHOM I LAY MY HANDS MAY RECEIVE THE HOLY GHOST."
Awful Scroll Bible	But Simon beholding that, through the laying-on of the sent-out ones' hands, the Awful Breath is being bestowed, he brings-near an offering to them of money, speaking out, "Be giving me-also this-same existence-by, in order that, on whom I may lay- hands -upon, shall receive the Awful Breath."
Concordant Literal Version	Yet Simon, perceiving that through the imposition of the hands of the apostles the spirit is being given, offers them money, saying, "Give me also this authority, that on whomsoever I may be placing my hands, he may be obtaining holy spirit."
exeGesés companion Bible	And when Shimon observes that the Holy Spirit is given through laying on of the hands of the apostles, he offers them riches, wording, Give me also this authority, that on whomever I put hands, he takes the Holy Spirit.
Orthodox Jewish Bible	And when Shimon saw that through the laying on of hands of Moshiach's Shlichim that the Ruach Hakodesh is given, he brought to them kesef, Saying, "Give me also this samchut that on whomever I may lay my hands such may receive the Ruach Hakodesh."
Rotherham's Emphasized B.	But Simon <seeing that [through means of the laying on of the hands of the Apostles] the Spirit was being given> offered unto them money, saying— Give [unto me also] this authority,— In order that <on whomsoever I may lay my hands> he may receive Holy Spirit.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Now when Simon saw that through the placing of the apostles' hands [on people] the Holy Spirit was given [Note: The fact that Simon "saw" something happen suggests it was supernatural and therefore highly desirable by Simon], he offered to pay them money [for this power], saying, "Give me also the ability to place my hands on people [and pray] so that they will receive [the miraculous power of] the Holy Spirit."
The Expanded Bible	Simon saw that the Spirit was given to people when the apostles ·laid [placed] their hands on them. So he offered the apostles money, saying, "Give me also this power so that anyone on whom I ·lay [place] my hands will receive the Holy Spirit."
Jonathan Mitchell NT	Now Simon, upon seeing that the [p45, A & other MSS add: set-apart (or: Holy)] Breath-effect (or: Spirit; Attitude; Breath) is repeatedly being given through the placing or laying on (or: the imposition) of the hands of the sent-forth folks (the emissaries or representatives), he brought (or: offered) useful things (or: money; properties) to them, repeatedly saying, "Give at once also to me this authority and right, so that on whomever I also should place [my] hands he may receive a set-apart breath-effect (or: [the] Holy Spirit)!"
Syndein/Thieme	And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money. And kept on saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit." {Note: Simon was a big shot as an unbeliever. His approbation lust made him want to continue to be a big shot. So he wanted to BUY the power to give others the Holy

Spirit! He very likely died the sin unto death unless he confessed the sin - we are not told his fate for sure.}

Translation for Translators

Peter denounced Simon the sorcerer.

Acts 8:18-24

Simon saw *things that convinced him* that God had given the Spirit's power to people as a result of the apostles placing their hands on them. So he offered to give money to the apostles, saying, "Enable me also to do what *you are doing*, so that everyone on whom I place/put my hands may receive the Holy Spirit's power."

The Voice

Simon *watched all this closely*. He saw the Holy Spirit coming to the people when the apostles laid hands on them. So he *came to Peter and John and* offered them money.

Simon: I want to purchase this ability to confer the Holy Spirit on people through the laying on of my hands.

Bible Translations with Many Footnotes:

Lexham Bible

Now Simon, when he [*Here "when " is supplied as a component of the participle ("saw") which is understood as temporal] saw that the Spirit was given through the laying on of the apostles' hands, offered them money, saying, "Give to me also this power, so that whomever I place my [*Literally "the"; the Greek article is used here as a possessive pronoun] hands on may receive the Holy Spirit!"

NET Bible®

Now Simon, when he saw that the Spirit⁵⁵ was given through the laying on of the apostles' hands, offered them money, saying, "Give me this power⁵⁶ too, so that everyone I place my hands on may receive the Holy Spirit."

^{55tc}Most witnesses (I^{45,74} A* C D E Ψ 33 1739 Ï latt sy bo) here read "the Holy Spirit" (τὸ πνεῦμα τὸ ἅγιον, to pneuma to {agion), while a few key mss have simply τὸ πνεῦμα (κ A^c B sa mae). Although it is possible that some scribes omitted τὸ ἅγιον because of its perceived superfluity (note vv. 15, 17, 19), it is far more likely that others added the adjective out of pious motives.

^{56tn}Or "ability"; Grk "authority."

The Spoken English NT

And Simon saw that the Holy Spirit was given when the apostles laid their hands on people.ⁿ He brought them money, and was saying, "Give me that authority, too, so that if I lay my hands on somebody, they'll receive the Holy Spirit."

ⁿ Lit. "given through the laying on of the hands of the apostles."

Wilbur Pickering's New T.

Well, upon observing that the Holy⁷ Spirit was given through the laying on of the Apostles' hands, Simon offered them money saying, "Give this power to me also, that anyone on whom I lay hands may receive Holy Spirit."

(7) 'Holy' is omitted by two (2) manuscripts (against over 600), to be followed by NIV, NASB, TEV, etc.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Now Simon, having seen that through the laying on of the apostle's hands the Spirit was being given, offered them [Peter and John] money, Saying: "Please give this authority to me, so that on whomsoever I also may lay hands on, he will receive the Holy Spirit."

Context Group Version

Now when Simon saw that through the laying on of the emissaries' hands the Special Spirit was given, he offered them money, saying, Give me also this power, that on whoever I lay my hands, he may receive the Spirit.

Literal Standard Version

And Simon, having beheld that through the laying on of the hands of the apostles, the Holy Spirit is given, brought money before them, saying, "Give also to me this authority, that on whomsoever I may lay the hands, he may receive the Holy Spirit."

Modern Literal Version 2020

But Simon, having seen that through the laying upon of hands of the apostles is when the Holy Spirit is given, offered them wealth, saying, Give^o to me also this

authority, in-order-that I may lay the hands upon whomever, and he may receive the Holy Spirit.

The gist of this passage: Simon the Magician offered money to Peter and John in order that they teach him how to give the Holy Spirit.

18-19

Acts 8:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horaô (ὁράω) [pronounced hoe-RAW-oh]	<i>seeing with the eyes; seeing with the mind, perceiving, knowing; experiencing; looking to</i>	masculine singular, aorist active participle, nominative case	Strong's #3708
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Simôn (Σίμων) [pronounced SEE-mohn]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, nominative case	Strong's #4613
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
epithesis (ἐπίθεσις) [pronounced ehplHTH-ehs-is]	<i>laying (putting) on; an imposition (of hands officially)</i>	feminine singular noun, genitive/ablative case	Strong's #1936
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; genitive/ablative case	Strong's #5495

Acts 8:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
apostoloi (ἀπόστολοι) [pronounced ap-OSS-tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; genitive/ablative case	Strong's #652
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, present passive indicative	Strong's #1325
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
The word <i>holy</i> is not found in the Westcott Hort text or in Tischendorf's Greek text but it is found in Byzantine Greek text and the Scrivener Textus Receptus.			
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40

Translation: Now, Simon saw that, through the laying on of hands of the Apostles, [that] the Spirit was given.

Simon observed what was taking place. He could observe what on the surface; and he saw that, when the Apostles laid their hands on these people, they received the Spirit.

As observed in the previous passage, there were observable signs in this era that the Holy Spirit was received. Again, let me remind you that, the book of Acts describes the evolution of the Church Age; and the epistles give us the doctrines and practices for the Church Age.

The book of Acts describes the evolution of the Church Age; and the epistles give us the doctrines and practices for the Church Age.

Even though we gain the Holy Spirit at salvation and all of our scar tissue is dissolved, we still have a memory of what we used to do and Simon is all ready to go back to his old habits (even though his soul is not pushing him strongly in this direction).

Application: Drug addicts and alcoholics who believe in Jesus Christ start with a clean slate. They certainly know where to score drugs or alcohol, but the great desire to do this things is disappeared. Now, the believer can go

ahead and pursue these things again, but such a person is actually better off than he was had he gone to Rahab. Rahab still leaves the believer with a strong desire to re-engage with drugs or alcohol. However, this is not the case for the new believer.

Application: If a person was saved a long time ago, but goes off and uses drugs or alcohol, he can end up in a worse state than he was before. If the person believes again, reasserts his faith, or rededicates his life to God, there is no disappearance of scar tissue. That is a one-time deal.

Acts 8:18a **Now, Simon saw that, through the laying on of hands of the Apostles, [that] the Spirit was given.** (Kukis mostly literal translation)

Acts 8:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prospherō (προσφέρω) [pronounced <i>pros-FER-oh</i>]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 rd person singular, aorist active indicative	Strong's #4374
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
chrēmata (χρήματα) [pronounced <i>khray'-maht-ah</i>]	<i>wealth, money, riches; property; something useful (or needed); proceeds; matters, affairs, events, businesses</i>	neuter plural noun, dative, locative or instrumental case	Strong's #5536

Translation: [Therefore,] he brought them money,...

Simon sees a clear business opportunity here. He wants to get in on the ground floor. He wants a franchise. This does not strike him as a bad thing to do.

Acts 8:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, dative, nominative case	Strong's #3004
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 nd person plural, aorist active imperative	Strong's #1325

Acts 8:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagô/kamoi/kame (κάγω/κάμοι/κάμέ) [pronounced <i>kag-OH</i>]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, dative, locative or instrumental case	Strong's #2504
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
exousia (ἐξουσία) [pronounced <i>ex-oo-SEE-ah</i>]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
tautên (ταύτην) [pronounced <i>TAOW-tayn</i>]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778

Translation: ...saying, "Give me this authority,..."

He says to the two Apostles, "Give this authority to me." That authority is the ability to grant the Holy Spirit to whomever he lays hands on.

Acts 8:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hō (ὧ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
eán (ἐάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437

Acts 8:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epitithēmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>to lay upon, put (up) on, to lay {something down}, to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	1 st person singular, aorist active subjunctive	Strong's #2007
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheires (χεῖρες) [pronounced khīr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495

Translation: ...that on whomever I might lay my hands,...

Then Simon describes exactly what authority it is that he wants. "I want the authority that, whenever I lay my hands on someone..."

Acts 8:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person singular, present active subjunctive	Strong's #2983
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40

Translation: ...he could receive the Holy Spirit."

Simon wants to have the ability to give the Holy Spirit to whomever he chooses.

Acts 8:18b–19 [Therefore,] he brought them money, saying, "Give me this authority, that on whomever I might lay my hands, he could receive the Holy Spirit." (Kukis mostly literal translation)

Simon wants the ability to give the Holy Spirit to whomever he chooses; and he is willing to pay for it.

Bear in mind that Simon is a believer in the Lord. This does not mean that his subsequent actions and intents are righteous and pure.

Acts 8:18–19 Now, Simon saw that, through the laying on of hands of the Apostles, [that] the Spirit was given. [Therefore,] he brought them money, saying, "Give me this authority, that on whomever I might lay my hands, he could receive the Holy Spirit." (Kukis mostly literal translation)

Acts 8:18–19 Simon watched carefully what was taking place, noticing that when the Apostles laid their hands on someone, that person received the Holy Spirit. Therefore, he brought money to give to Peter and John, saying to them, “Give me this authority, that whenever I lay my hands upon someone, they might receive the Holy Spirit as well.” (Kukis paraphrase)

I read into this two things: (1) Simon is a human celebrity who does have some very marketable skills—the performance of magic (and I have suggested that he is an illusionist). (2) Simon also sees this as a business opportunity, as a franchise, and he has brought money to get in on the ground floor.

Now, where exactly has Simon gone wrong here? What is he not getting? Salvation comes through faith in Christ; the giving of the Holy Spirit is a result. So there is no trick here. But the key is the gospel of Jesus Christ, not the giving of the Holy Spirit.

But Peter said face to face with him, “The silver of yours with you could be toward a loss [or, *ruin*], for the gift of the God you suppose through wealth to be acquired. Not to you a part or portion in the word this, for the heart of you is not straight before the God. Change, therefore, away from the malice of you this and make a request of the Lord [or, *of the God*], if then He will pardon the thought of the heart of you. For to gall [and] bitterness and a bond of injustice I keep on seeing you continuing to be.”

Acts
8:20–23

Peter then said directly to him, “This silver of yours, [which is] with you could become loss (or ruin) [to you], for the you have supposed that through wealth the gift of God can be acquired. [There will] not be a part or portion of this teaching for you, for your heart is not upright before God. Therefore, change from this malice of yours and make a request of the God, if perhaps He will forgive the thinking of your heart. For I keep observing gall, bitterness and a bond with injustice continuing to be with you.”

Peter confronted Simon directly, saying, “This silver that you are offering us could become your ruin, because you have assumed that you can acquire the gifts of God through your wealth. This teaching—the giving of the Holy Spirit to those who have believed—is something that you will never have a part of, as long as your heart is wrong before God. Therefore, depart from your malice for God and ask Him if He might forgive you the thinking of your heart. What I see is, gall, bitterness and injustice continuing to be fundamental in your thinking.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But Peter said face to face with him, “The silver of yours with you could be toward a loss [or, *ruin*], for the gift of the God you suppose through wealth to be acquired. Not to you a part or portion in the word this, for the heart of you is not straight before the God. Change, therefore, away from the malice of you this and make a request of the Lord [or, *of the God*], if then He will pardon the thought of the heart of you. For to gall [and] bitterness and a bond of injustice I keep on seeing you continuing to be.”

Complete Apostles Bible But Peter said to him, “Your money perish with you, because you thought to acquire the gift of God through money!
You have neither part nor portion in this word, for your heart is not straight before God.
Repent therefore from this your wickedness, and make petition to God, if perhaps the intent of your heart will be forgiven you.

Douay-Rheims 1899 (Amer.)	<p>For I see that you are in the gall of bitterness and the bond of unrighteousness." Keep thy money to thyself, to perish with thee: because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God. Do penance therefore for this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee.</p>
Holy Aramaic Scriptures	<p>For I see thou art in the gall of bitterness and in the bonds of iniquity. Shimeun Kepha {Simeon, The Rock} said unto him, "Your silver will go to ruin with you, on account that you considered that The Gift of Alaha {God} is obtained with an earthly substance. There is no part for you, not even a small fragment, in this Haymanutha {Faith}, on account that your heart has not been upright before Alaha {God}. However, repent from this wickedness, and beg from Alaha {God}, so that perhaps He might forgive you for the guile of your heart, for, I see that you are in the gall of bitterness {or, in bitter malignity}, and in the bonds of wickedness!"</p>
James Murdock's Syriac NT	<p>Simon Cephas said to him: Thy money go with thee to perdition! because thou hast supposed, that the gift of God may be purchased by a worldly substance. Thou hast no part nor lot in this faith; because thy heart is not right before God. Nevertheless, repent of this thy wickedness, and entreat of God, if perhaps the guile of thy heart may be forgiven thee.</p>
Original Aramaic NT	<p>For I perceive that thou art in the bitter gall and in the bonds of iniquity. Shimeon Kaypha said to him, "Your silver will go with you to destruction, because you thought that the gift of God is acquired by the possessions of the world." "You have no part or allotment in this faith, because your heart is not upright before God. But turn from this your evil and request from God that perhaps the treachery of your heart may be forgiven you. For I see that you are in the wrath of bitterness and in a knot of evil."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>But Peter said, May your money come to destruction with you, because you had the idea that what is freely given by God may be got for a price. You have no part in this business, because your heart is not right before God. Let your heart be changed, and make prayer to God that you may have forgiveness for your evil thoughts.</p>
Bible in Worldwide English	<p>For I see that you are prisoned in bitter envy and the chains of sin. Peter said, May you and your money be destroyed! You thought that you could buy the gift of God with money. You have no part in this matter. You cannot have any of this because God sees that your heart is not right. Stop your wrong ways. Ask the Lord. Perhaps God will forgive you for the wrong things you wanted to do. I see that you are very bitter. Your wrong ways control you all together.</p>
Easy English	<p>Peter answered Simon, 'I pray that God will destroy you and your money! You think that you can buy this gift with your money! It is very wrong for you to think that. It is God who gives that gift. You cannot do the work which we are doing. God knows that you are not thinking the right things. You must turn away from those very bad thoughts. Turn to the Lord and pray that he will forgive you. Then perhaps he will forgive you for these bad thoughts. You are very upset because you are jealous. I can see that sin rules your life.'</p>
Easy-to-Read Version–2008	<p>Peter said to Simon, "You and your money should both be destroyed because you thought you could buy God's gift with money. You cannot share with us in this work.</p>

Your heart is not right before God. Change your heart! Turn away from these evil thoughts and pray to the Lord. Maybe he will forgive you. I see that you are full of bitter jealousy and cannot stop yourself from doing wrong."

Good News Bible (TEV)

But Peter answered him, "May you and your money go to hell, for thinking that you can buy God's gift with money! You have no part or share in our work, because your heart is not right in God's sight. Repent, then, of this evil plan of yours, and pray to the Lord that he will forgive you for thinking such a thing as this. For I see that you are full of bitter envy and are a prisoner of sin."

J. B. Phillips

But Peter said to him, "To hell with you and your money! How dare you think you could buy the gift of God! You can have no share or place in this ministry, for your heart is not honest before God. All you can do now is to repent of this wickedness of yours and pray earnestly to God that the evil intention of your heart may be forgiven. For I can see inside you, and I see a man bitter with jealousy and bound with his own sin!"

The Message

Peter said, "To hell with your money! And you along with it. Why, that's unthinkable—trying to buy God's gift! You'll never be part of what God is doing by striking bargains and offering bribes. Change your ways—and now! Ask the Master to forgive you for trying to use God to make money. I can see this is an old habit with you; you reek with money-lust."

NIRV

Peter answered, "May your money be destroyed with you! Do you think you can buy God's gift with money? You have no part or share in this holy work. Your heart is not right with God. Turn away from this evil sin of yours. Pray to the Lord. Perhaps he will forgive you for having such a thought in your heart. I see that you are very bitter. You are a prisoner of sin."

New Life Version

Peter said to him, "May your money be destroyed with you because you thought you could buy the gift of God with money! You have no part or place in this work. Your heart is not right in God's sight. You must be sorry for this sin of yours and turn from it. Pray to the Lord that He will forgive you for having such a thought in your heart. I see that you are full of jealousy and chained by your sin."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Peter said, "Drop dead. And take your money with you. Did you really think you could buy this gift from God with your money? You don't have anything to do with what's going on here. Your heart's not in the right place. You don't want this power for God's work. You've got some other reason. Get your head on straight. You have some bad thinking going on inside there. You need to change your mind and change the direction you're going with this. Ask the Lord if he'll forgive you for what you're trying to do. I can see you are as bitter as it gets. Sin drives everything you do."

Contemporary English V.

Peter said to him, "You and your money will both end up in hell if you think you can buy God's gift! You don't have any part in this, and God sees that your heart isn't right. Get rid of these evil thoughts and ask God to forgive you. I can see that you are jealous and bound by your evil ways."

Goodspeed New Testament

But Peter said to him, "Go to destruction with your money, for thinking you could buy God's gift with it! You have no share or part in this movement, for your heart is not honest in the sight of God. So repent of this wickedness of yours, and pray to the Lord, to see if you may not be forgiven for thinking of such a thing. For I see that you are a bitter poison and a bundle of iniquity!"

The Living Bible

But Peter replied, "Your money perish with you for thinking God's gift can be bought! You can have no part in this, for your heart is not right before God. Turn from this great wickedness and pray. Perhaps God will yet forgive your evil thoughts—for I can see that there is jealousy [literally, "the gall of bitterness."] and sin in your heart."

New Berkeley Version The Passion Translation	Peter rebuked him and said, "Your money will go with you to destruction! How could you even think that you could purchase God's supernatural gift with money? You will never have this gift or take part in this ministry, for your heart is not right with God. Repent this moment for allowing such wickedness to fill you. Plead with the Lord that perhaps he would forgive you the treachery of your heart. For I discern that jealous envy has poisoned you and binds you as a captive to sin."
Plain English Version	But Peter said to him, "You think you can buy God's power with money, but you are wrong. No way. Only God can give people that power. And God can see that you are not thinking the right way, so he will not give you that power, and he will not let you work with us. Look out. God can finish you up, and finish up your money too. Stop thinking in that really bad way. Turn around and think God's way. Pray to him and ask him not to punish you for thinking like that. I can see that you are jealous, and that you want to do bad things, and that those bad things are controlling you."
Radiant New Testament	Peter answered, "May you and your money both be destroyed because you think you can buy God's gift with it! You have no part or share in this holy work. Your heart is not right with God. Turn away from your sin and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart. I can see that you're very bitter and that you're being held prisoner by sin."
UnfoldingWord Simplified T.	But Peter said to him, "May you and your money be destroyed, because you tried to get God's gift with money! You cannot work with us in what we are doing, because your heart is not right with God! So stop thinking wickedly like that, and plead that the Lord, if he is willing, will forgive you for what you wickedly thought in your heart to do! Turn away from your evil ways, because I perceive that you are extremely envious of us, and you are a slave of your continual desire to do evil!"
William's New Testament	But Peter said to him, "Your money go to perdition with you for even dreaming you could buy the gift of God with money! You have no share or part in this matter, for your heart is not sincere in the sight of God. So repent of this wickedness of yours, and pray to the Lord, to see if this thought of your heart may be forgiven you. For I see that you are a bitter weed and a bundle of crookedness!"

Partially literal and partially paraphrased translations:

American English Bible	<p>But Peter said:</p> <p>'May your silver be destroyed along with you!' Since you think that you can buy the gift that God gives freely, you aren't going to have any part in this, nor will you share in it... For God sees that your heart is crooked!</p> <p>'So now, turn away from your badness and beg the Lord to forgive you for these thoughts that you have in your heart, because I see bitterness, hatred, and an unrighteous alliance in you.'</p>
Beck's American Translation Breakthrough Version	Peter said to him, "May your silver coins be together with you for ruin because you assumed to be getting the free handout of God through money. You do not have a part nor a portion in this message. You see, your heart is not straight directly in front of God. So change your ways away from this badness of yours and plead with the Master, if perhaps the viewpoint of your heart will be forgiven to you. You see, I see you being into digestive fluid of bitterness and bondage of the wrong way."
Common English Bible	Peter responded, "May your money be condemned to hell along with you because you believed you could buy God's gift with money! You can have no part or share in God's word because your heart isn't right with God. Therefore, change your heart and life! Turn from your wickedness! Plead with the Lord in the hope that your wicked intent can be forgiven, for I see that your bitterness has poisoned you and evil has you in chains."

Len Gane Paraphrase	But Peter said to him, "May your money perish along with you, because you thought that the God's gift could be bought with money. "You have no part nor lot in this matter, for your heart is not right in God's sight. Repent therefore of this, your wickedness, and pray to God, if perhaps the thought of your heart may be forgiven, for I perceive that you are in the gall of bitterness and the bond of iniquity.
A. Campbell's Living Oracles	But Peter said to him, Let your money go with you to destruction, since you have thought that the free gift of God might be purchased with money. You have no part nor lot in this matter; for your heart is not upright in the sight of God. Reform, therefore, from this your wickedness; and beg of God, if, indeed, the thought of your heart may be forgiven you; for I perceive that you are in the gall of bitterness, and bond of iniquity.
New Advent (Knox) Bible	Whereupon Peter said to him, Take thy wealth with thee to perdition, thou who hast told thyself that God's free gift can be bought with money. There is no share, no part for thee in these doings; thy heart is not true in the sight of God. Repent of this baseness of thine, and pray to God, in the hope of finding pardon for the thought which thy heart has conceived. I see plainly that a bitter poison has taken hold of thee; thou art the bondsman of iniquity.
NT for Everyone	'You and your silver belong in hell!' retorted Peter. 'Did you really think that God's gift could be bought with money? You have no part or share in this word! Your heart is not straight before God. So repent from this wickedness, and pray to the Lord. Perhaps he will forgive the scheme you had in your heart. I can see that you are still stuck in the bitter poison and chains of unrighteousness.'
20 th Century New Testament	"A curse upon you and upon your money," Peter exclaimed, "for thinking that God's free gift can be bought with gold! You have no share or part in our Message, for your 'heart is not right with God.' Therefore repent of this wickedness of yours, and pray to the Lord, that, if possible, you may be forgiven for such a thought; For I see that you have fallen into the 'bitterness of envy' and the 'fetters of sin.'"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>Peter replied, "Your money will die with you, since you think God's gifts can be purchased with mere cash."</p> <p>"You don't have a stake or part to play in this matter, since your heart is poor in God's sight."</p> <p>"Repent for your sinfulness and pray to God that he might forgive your wicked thoughts."</p> <p>"Because I see you are bitter and drowning in sin."</p>
Revised Ferrar-Fenton Bible	But Peter replying to him, said: "May your wealth go with you to perdition, because you have imagined that the gift of God can be bought with money. There is no part nor lot in this message for you; for your heart is not upright in the presence of God. Change your mind, therefore, from this wickedness; and pray the Lord, if, perhaps, He will remove from you the intention of your heart. For I see that you are in the gall of bitterness, and the bonds of iniquity!"
Free Bible Version	"May your money be destroyed together with you for thinking God's gift is something that can be bought!" Peter replied. You're not part of any of this. None of this work belongs to you, because in God's eyes your attitude is totally wrong. Repent of your evil ways! Pray to the Lord and ask forgiveness for thinking like this. I can see that you are full of bitter envy, and chained down by your sin."
God's Truth (Tyndale)	Then said Peter unto him: your money perish with you, because you wenest (thought, small) that the gift of God may be obtained with money. You have neither part nor fellowship in this business. For your heart is not right in the sight of God. Repent therefore of this your wickedness, and pray God that the thought of your heart may be forgiven you. For I perceive that you are full of bitter gall, and wrapped in iniquity.

Montgomery NT	But Peter said to him. "Your money perish with you, because you have supposed that with money you can obtain God's free gift!" "You have no part or lot in this matter." Your heart is not right in the sight of God. Repent then of this your wickedness, and beseech the Lord to forgive you this purpose of your heart. "For I perceive that you still stand in the gall of bitterness and in the bondage of unrighteousness."
Urim-Thummim Version	But Peter replied to him, Your money perish with you, because you have thought that the gift of Elohim may be purchased with money. You have neither part nor lot in this matter: for your heart is not right in the presence of Elohim. Change your mind therefore of this your depravity, and pray to Elohim, if perhaps the thoughts of your heart may depart from you. For I perceive that you are in the bile of bitterness, and in the bond of unrighteousness.
Weymouth New Testament	"Perish your money and yourself," replied Peter, "because you have imagined that you can obtain God's free gift with money! No part or lot have you in this matter, for your heart is not right in God's sight. Repent, therefore, of this wickedness of yours, and pray to the Lord, in the hope that the purpose which is in your heart may perhaps be forgiven you. For I perceive that you have fallen into the bitterest bondage of unrighteousness."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Peter replied, "May you and your money perish for thinking that the Gift of God could be bought with money! You cannot share in this since you do not understand the things of God. Repent, therefore, of this wickedness of yours and pray to the Lord that you may be forgiven such a wrong way of thinking; I see you are poisoned with bitterness and in the grip of sin." Jn 4:10
The Heritage Bible	And Peter said to him, Your silver be into destruction with you, because you supposed the gift of God to be acquired to yourself with riches. There is absolutely no part nor lot to you in this word, because your heart is absolutely not well placed before the face of God. Repent therefore of this your wickedness, and bind yourself to God in prayer that the purpose of your heart may be forgiven you, Because I discern your being in the gall of bitterness, and bound jointly with unrighteousness.
New Catholic Bible	But Peter said to him, "May your silver perish with you, because you thought that you could obtain God's gift with money. You have no part or share in this, for your heart is not upright in the eyes of God. Repent, therefore, of this wickedness of yours and beg the Lord that if possible you may be forgiven for devising your evil scheme. I see that you are engulfed in the gall of bitterness and the chains of wickedness."
New Jerusalem Bible	Peter answered, 'May your silver be lost for ever, and you with it, for thinking that money could buy what God has given for nothing! You have no share, no part, in this: God can see how your heart is warped. Repent of this wickedness of yours, and pray to the Lord that this scheme of yours may be forgiven; it is plain to me that you are held in the bitterness of gall and the chains of sin.'
Revised English Bible—1989	Peter replied, "You thought God's gift was for sale? Your money can go with you to damnation! You have neither part nor share in this, for you are corrupt in the eyes of God. Repent of this wickedness of yours and pray the Lord to forgive you for harbouring such a thought. I see that bitter gall and the chains of sin will be your fate."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Kefa said to him, "Your silver go to ruin — and you with it, for thinking the free gift of God can be bought! You have no part at all in this matter; because in the eyes of God, your heart is crooked. So repent of this wickedness of yours, and pray to the Lord. Perhaps you will yet be forgiven for holding such a thought in your heart. For I see that you are extremely bitter and completely under the control of sin!"
Hebraic Roots Bible	But Peter said to him, May your silver be with you into destruction, because you thought to obtain the gift of YAHWEH through money. You have no part or portion in this faith because your heart is not straight before YAHWEH. Repent, then, from this wickedness of yours, and petition Elohim if perhaps you will be forgiven the thought of your heart. For I see you being in bitter anger and the bonds of iniquity.
Holy New Covenant Trans.	Peter said to Simon, "You and your money should both be destroyed! You thought you could buy God's gift with money. Your heart is not right before God. You cannot have a part with us or a share in this work. Change your heart! Turn away from this evil thing which you have done. Pray to the Lord God. Perhaps He will forgive you for thinking this in your heart. I can see that you are full of bitter jealousy and bound by sin."
The Scriptures 2009	But Képha said to him, "Let your silver perish with you, because you thought to buy the gift of Elohim through money! "You have neither part nor lot in this matter, for your heart is not right before Elohim. "Repent therefore of this evil of yours, and plead with Elohim to forgive you the intention of your heart. "For I see that you are poisoned by bitterness and bound by unrighteousness."
Tree of Life Version	Peter said to him, "May your silver go to ruin, and you with it—because you thought you could buy God's gift with money! You have no part or share in this matter, because your heart is not right before God. Therefore repent of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be pardoned. For I see in you the poison of bitterness and the bondage of unrighteousness!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Peter but says to him The Silver [of] you with you may be to destruction for the gift [of] the god [You] think through valuables to acquire not is [for] you Part not {is for you} Lot in the word this The for Heart [of] you not is Immediate before the god rethink! so from the bad [of] you this and request! the lord if then will be released [for] you The Intention [of] the heart [of] you to for gall [of] bitterness and bond [of] wrong [I] see you being...
Alpha & Omega Bible	BUT PETER SAID TO HIM, "MAY YOUR SILVER PERISH WITH YOU, BECAUSE YOU THOUGHT YOU COULD OBTAIN THE GIFT OF THEOS (<i>The Alpha & Omega</i>) WITH MONEY! "YOU HAVE NO PART OR PORTION IN THIS MATTER, FOR YOUR HEART IS NOT RIGHT BEFORE THEOS (<i>The Alpha & Omega</i>). "THEREFORE REPENT OF THIS WICKEDNESS OF YOURS, AND PRAY THE LORD THAT, IF POSSIBLE, THE INTENTION OF YOUR HEART MAY BE FORGIVEN YOU. "FOR I SEE THAT YOU ARE IN THE GALL OF BITTERNESS AND IN THE BONDAGE OF INIQUITY."
Awful Scroll Bible	But Peter said, with respects to him, "Your silver coins would perish-away with you, since you incline, that the Gift of God is to be acquired through money!"

(")To you is no part and-no lot from-within this word, for the sensibility of your heart is not well-laid-forth, beheld-by-within God.

(")Be after-thinking therefore from this perniciousness, and be imploring God, if therefore the minding-upon of the sensibility of your heart, will be sent-away-from you.

(")For I see you being in the gall of bitterness, and the bond of un-justness."

Concordant Literal Version

Yet Peter said to him, "May your silver be for destruction together with you, seeing that you infer that the gratuity of God is to be acquired by means of money!"

For you there is neither part nor lot in this matter, for your heart is not straight in front of God."

Repent, then, from this evil of yours, and beseech the Lord, if, consequently, the notion of your heart will be forgiven you."

For I see you are in the bile of bitterness and the fetter of injustice."

exeGesés companion Bible

But Petros says to him,

Your silver be to your destruction!

- because you presume that the gratuity of Elohim is acquired through riches.

You have neither part nor lot in this word:

for your heart is not straight in the sight of Elohim.

So repent of this your malice;

and petition Elohim,

if indeed the mind of your heart be forgiven you:

for I see you are in the choler of bitterness

and in the bond of iniquity.

Orthodox Jewish Bible

But Kefa said to him, "May your kesef perish with you because the matnat Hashem you thought by kesef to acquire. [2Kg 5:16; Dt 5:17]

"There is not to you a chelek (allotted portion) nor share in this matter, for your lev (heart) is krum (deviant) and not upright before Hashem. [Neh 2:20; Ps 78:37]

"Therefore make teshuva from your wickedness and daven (pray) to Hashem if efsher (perhaps) you will receive selicha (forgiveness) for the intent of your Leviticus,

"For I see you are in bitter gall and the bond of haresha." [Dt 29:18 TARGUM HASHIVIM; Jer 4:18; Isa 58:6]

Rotherham's Emphasized B.

And |Peter| said unto him—

||Thy silver, with thee|| go to destruction!

Because ||the free-gift of God|| thou didst suppose could |with money| be obtained!

Thou hast neither part nor lot in this matter;

For ||thy heart|| is not upright before God.^a

Repent, therefore, from this thy baseness,

And entreat of the Lord—

Whether |after all| the purpose of thy heart shall be forgiven thee;

For I see that thou servest as

A gall-root of bitterness,

And a bond of unrighteousness.^b

^a Ps. lxxviii. 37.

^b Is. lviii. 6.

Expanded/Embellished Bibles:

The Amplified Bible

But Peter said to him, "May your money be destroyed along with you, because you thought you could buy the [free] gift of God with money! You have no part or share in this matter, because your heart (motive, purpose) is not right before God. So repent of this wickedness of yours, and pray to the Lord that, if possible, this

An Understandable Version	<p>thought of your heart may be forgiven you. For I see that you are provoked by bitterness [lit., <i>in the gall of.</i>] and bound by sin.”</p> <p>But Peter said to him, “You and your money will both be destroyed for thinking you could buy this gift from God with money. You do not have any share or involvement in this matter because your heart is not right before God. So, repent [<i>i.e., change your heart and life</i>] of such a terrible thing and pray for the Lord to forgive you for even thinking of such a thing. Perhaps He will [<i>if you are really sincere</i>]. For I can see that your life is as bitter gall [<i>i.e., very evil</i>] and you are enslaved by [<i>your</i>] sins.”</p>
The Expanded Bible	<p>Peter said to him, “You and your money should both be destroyed [May your silver perish with you], because you thought you could buy [get; obtain] God’s gift with money. You cannot [have no part or] share with us in this work [ministry; thing; word] since your heart is not right before God. Change your heart! Turn away from [Repent of] this evil thing you have done, and pray to the Lord. Maybe he will forgive you for thinking this [the intent of your heart]. [For] I see that you are full of bitter jealousy [the gall/bile of bitterness; a metaphor; gall is a bitter fluid; Deut. 29:18] and ruled by sin [in bondage to wickedness/unrighteousness].”</p>
Jonathan Mitchell NT	<p>But Peter said to him, "Your silver might (or: could) continue being with [you, as you yourself progress on the path] into loss or destruction, seeing that you suppose and presume from custom to proceed to obtain and acquire God's free gift (or: gratuity) through useful things (or: money; properties; = by buying it). "There is neither a part nor a lot for you within this Word (or: this idea; this reason; this expressed verbal communication; or: this message; or: this matter). You see, your heart is not straight and level with a position answering to God (or: in front of God, in His presence). "So change your mind and your way of thinking – away from this worthlessness (or: ugliness; baseness; badness of quality; malice) of yours – and then at once urgently ask of the Lord [= Christ or Yahweh] if consequently (or: since in that case) the thought and purpose of your heart will be caused to flow away (or: will be divorced from [you]; will be forgiven and sent away), "For you see, I am presently seeing you existing (continuously being) [drawn] into [the] bile (or: gall) of bitterness as well as a close joint-bond of injustice (inequity and unfairness; that which is not in right relationship and contrary to the Way pointed out)."</p>
Syndein/Thieme	<p>But Peter said unto him, "Your money will be your destruction, because you have thought that the gift of God may be purchased with money." "You have neither part nor lot in this matter. For your heart is not right in the sight of God." {Note: The British coined a term from this 'Simony' - the sin of buying or selling ecclesiastical preferment. And, this is an example that God can NOT be bribed. He does NOT need our money nor can our money buy his blessings. Tithing was an income tax due in the Jewish age. It was for believers and unbelievers alike. Spiritual Giving must be done 1) in fellowship (I John 1:9) and 2) VOLUNTARY. You must give from your own free will. It is not a specific percentage but once you are a mature believer, you will learn to give based on how grateful you are for what God has done for you and for all mankind.} "Change your mind {Repent - recognize this IS a sin} therefore of this your wickedness, and pray God {prayer of I John 1:9 confess your sins}, and perhaps the thought of your heart may be forgiven you {and it will be - first class condition}."</p>
Translation for Translators	<p>"For I perceive that you are in the gall of bitterness {mental attitude of frustration}, and in the bond of iniquity {mental attitude misery}." But Peter said to him, “May you (sg) and your money go to hell, because you <i>mistakenly</i> think that you can buy <i>from us</i> what God <i>alone</i> gives to <i>people</i> God has not authorized you to have any part of this ministry of giving <i>the Holy Spirit’s power</i>,</p>

because he knows that you are not thinking rightly! (OR, because he knows that you are thinking completely wrongly.) So stop thinking wickedly *like* that, and plead that the Lord, if he is willing, will forgive you *for what* you *wickedly* thought/planned to do. Turn away from your evil ways, because I perceive that you (sg) are extremely envious of us, and you are a slave of your continual desire to do evil! God will certainly punish you severely!”

The Voice

Peter: May your silver rot right along with you, Simon! To think the Holy Spirit is some kind of magic that can be procured with money! You aren't even close to being ready for this kind of ministry; your heart is not right with God. You need to turn from your past, and you need to pray that the Lord will forgive the evil intent of your heart. I can see deep bitterness has poisoned you, and wickedness has locked you in chains.

Bible Translations with Many Footnotes:

Lexham Bible

But Peter said to him, “May your silver be destroyed along with you, [Literally “be for destruction with you”] because you thought you could acquire [Literally “to acquire”] the gift of God by means of money! You have no [Literally “there is for you no”] part or share in this matter, because your heart is not right before God. Therefore repent of this wickedness of yours, and ask the Lord if perhaps the intent of your heart may be forgiven you!” For I see you are in a state of bitter envy [Literally “the gall of bitterness”] and bound by unrighteousness.” [Literally “the fetter of unrighteousness”]

NET Bible®

But Peter said to him, “May your silver perish with you,⁵⁷ because you thought you could acquire⁵⁸ God’s gift with money! You have no share or part⁵⁹ in this matter⁶⁰ because your heart is not right before God! Therefore repent of this wickedness of yours, and pray to the Lord⁶¹ that he may perhaps forgive you for the intent of your heart.⁶² For I see that you are bitterly envious⁶³ and in bondage to sin.”

⁵⁷tn Grk “May your silver together with you be sent into destruction.” This is a strong curse. The gifts of God are sovereignly bestowed and cannot be purchased.

⁵⁸tn Or “obtain.”

⁵⁹tn The translation “share or part” is given by L&N 63.13.

⁶⁰tn Since the semantic range for λόγος (logos) is so broad, a number of different translations could be given for the prepositional phrase here. Something along the lines of “in this thing” would work well, but is too colloquial for the present translation.

⁶¹tn Or “and implore the Lord.”

⁶²tn Grk “that if possible the intent of your heart may be forgiven you.” The passive construction is somewhat awkward in contemporary English and has thus been converted to an active construction in the translation.

⁶³tn Grk “in the gall of bitterness,” an idiom meaning to be particularly envious or resentful of someone. In this case Simon was jealous of the apostles’ power to bestow the Holy Spirit by the laying on of hands, and wanted that power for himself. The literal phrase does not convey this to the modern reader, and in fact some modern translations have simply rendered the phrase as involving bitterness, which misses the point of the envy on Simon’s part. See L&N 88.166. The OT images come from Deut 29:17-18 and Isa 58:6.

The Spoken English NT

But Peter said to him, “Your money could go to hell, and you with it! You thought you would buy the gift of God with money?!^o You don’t have any part or place in this ministry! Your heart is not right with^p God. So renounce^q this awful intention of yours, and plead with the Lord—just maybe you’ll be forgiven for having that intention in your heart.^r Because I can see that you’re in a states of bitterness, and you’re tied up in wrongdoing.”

^o. Lit. “Your money, with you, can/could go to destruction, because/that you thought you could buy the gift of God for money!” Peter is outraged.

p. Lit. “before.”

q. Traditionally: “repent of.”

r. Lit. “So repent from this, your nastiness/baseness, and beg the Lord if somehow the intention of your heart might be forgiven.”

Wilbur Pickering’s New T.

But Peter said to him: “May your silver go with you into perdition,⁸ for thinking that the gift of God could be acquired with money! You have neither part nor portion in this matter, because your heart is not right before God. Turn away therefore from this your wickedness and make petition to God,⁹ in case the intent of your heart may be forgiven you; for I see you being into a gall of bitterness and a fetter of unrighteousness.”¹⁰

(8) Peter is really upset and doesn’t mince words; he evidently felt that the sin was so serious as to place Simon’s eternal destiny in doubt (see verse 22, “in case”). Well, the Lord Jesus Himself had taught them that to blaspheme the Holy Spirit was unpardonable, and Peter evidently figured that Simon had come close.

(9) Some 5% of the Greek manuscripts read ‘Lord’ instead of ‘God’ (as in NIV, NASB, LB, TEV, etc.).

(10) The Text has ‘into’ not ‘in’, thereby emphasizing (I suppose) that this was a long-standing condition. Since gall is bitter, very, I take it that Peter is saying that Simon was controlled by a terrible bitterness. Isaiah 58:6 speaks of “fetters of wickedness”, where the fetters have been placed on the victim(s) by wicked men (or angels), presumably [the LXX uses the word that Peter uses here, ‘unrighteousness’]. We don’t know if Peter was thinking of this text, and since Simon was into sorcery/spiritism, the fetter could have been of his own forging. The inspired author says that Simon believed, so I take it that he really did. But the consequences to his soul of years spent in sorcery/spiritism were not immediately, miraculously obliterated. Those in our day who have disciplined people converted out of Satanism/spiritism (especially mediums—witches, warlocks) know that those consequences can hang around for quite a while, and be difficult to eliminate.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation But Peter said to him, "May your silver be with you in perdition [fig., hell], because you thought to be acquiring the free gift of God through money!
"[There] is neither part nor portion for you in this matter, for your heart is not right before God.

"Therefore, repent from this your wickedness, and implore God, if perhaps the intention of your heart will be forgiven you.

"For I perceive you [as] being in the gall of bitterness and bond of unrighteousness."

Berean Literal Bible

But Peter said to him, "Your silver, may it perish with you, because you thought the gift of God to be obtained by money! To you there is no part nor lot in this matter, for your heart is not right before God. Repent, therefore, of this wickedness of yours, and pray earnestly to the Lord, if indeed the intent of your heart will be forgiven you. For I see you being in the gall of bitterness and the bond of iniquity."

Benjamin Brodie’s trans.

But Peter replied face-to-face to him: "Your money may accompany you in your ruin, because you thought [supposed] you could obtain [procure] the gift of God with money.

You do not have a part or share in this matter, because the mentality of your soul is not upright in the sight [judgment] of God.

Therefore, repent of this [change your pattern of thinking], your wickedness [vicious disposition], and begin praying to the Lord so that perhaps, as a result, He might forgive you, i.e., the thoughts and intents of your heart [mentality of his soul],

For I see that you are operating [*modus operandi*: method of living] in a gall of bitterness [poison of vipers] and a bond of wrongdoing [unrighteousness, iniquity]."

Context Group Version	But Peter said to him, Your silver perish with you, because you have thought to obtain the gift of God with money. You have neither part nor lot in this matter: for your heart is not right before God. Reorient your lives therefore from this your wickedness, and implore the Lord, if perhaps the thought of your heart shall be forgiven you. For I see that you are in the gall of bitterness and in the bond of iniquity.
Far Above All Translation	But Peter said to him, “May your money perish with you, because you thought you could obtain the gift of God with money. You have no part or inheritance in this matter, for your heart is not upright before God. So repent from this wickedness of yours, and entreat God and see whether then the scheming of your heart will be forgiven you. For I see that you are in bitter gall and bondage to unrighteousness.”
Modern Literal Version 2020	But Peter said to him, May your silver together-with you be sent into destruction, because you supposed to procure the gift of God through monies! There is no part nor inheritance in this word for you, for* your heart is not straight in God’s sight. Therefore repent from this, your malice, and beseech God; if, then, the deliberation of your heart will be forgiven to you. For* I see you as being in the gall of bitterness and the bond of unrighteousness.
New American Standard	But Peter said to him, “May your silver perish with you, because you thought you could acquire the gift of God with money! You have no part or share in this matter [Or <i>teaching</i> ; lit <i>word</i>], for your heart is not right before God. Therefore, repent of this wickedness of yours, and pray to the Lord that, if possible, the intention of your heart will be forgiven you. For I see that you are in [Or <i>doomed to the</i>] the gall of bitterness and in the bondage [Lit <i>bond</i>] of unrighteousness.”
The gist of this passage:	Peter comes down pretty hard on Simon for his wanting to pay money in order to give the Spirit.

20-23

Acts 8:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong’s #4074
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong’s #2036
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong’s #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong’s #846

Translation: Peter then said directly to him,...

Peter addresses Simon directly. He looks him right in the eye and tells him the truth. Peter is going to be pretty harsh

Acts 8:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
argurion (ἀργύριον) [pronounced <i>ar-GOO-ree-on</i>]	<i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of) silver (piece)</i>	neuter singular noun, nominative case	Strong's #694
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
Peter just said, "Sow soon soy." Was he meaning to be onomatopoeic?			
eiên (εἶην) [pronounced <i>I-ane</i>]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 rd person singular, present optative	Strong's #1498 (optative present of #1510)
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
apôleia (ἀπώλεια) [pronounced <i>ap-OH-li-a</i>]	<i>ruin or loss (physical, spiritual or eternal); damnable (-nation), destruction, die, perdition, perish (ing), pernicious ways, waste</i>	feminine singular noun, accusative case	Strong's #684

Translation: ...*"This silver of yours, [which is] with you could become loss (or ruin) [to you],...*

Simon is standing there with this silver that he wants to give to Peter and John. Peter tells him that this silver could result in loss or ruin coming to Simon.

The final word can be quite strong, and it is okay to understand that this is a very strong and stern warning; but Simon is said to have believed in Jesus; therefore, he cannot lose his salvation. He can, however, be removed from this earth by the sin unto death.

I would like to point out that it is very notable that the first person to die the sin unto death was lying about a financial matter to the church. Right here, Simon wants to use the gift of the Holy Spirit in such a way as to make money from it. Peter gives him a strong warning about that.

Money and the Ministry:

There are many **pastors** who abuse their circumstance and position when it comes to money. Just so that there is no misunderstanding, I am not thinking about any pastor in particular. What I recall from my early **Christian life** was, listening to a Christian radio program, and it appeared to me that the host of that program spend nearly all of the 30 minutes begging for money; so, presumably, he might come back the next night and beg for more money. I have no idea if that person is even alive still, since that would have been 45 years ago. The pastor sets the policy here (sometimes the board of deacons will set the policy). But that policy must always be one where money is not emphasized.

R. B. Thieme, Jr.'s policy at Berachah Church may seem harsh, but he was ready to simply close the doors and walk away if the bills were not met. They *never* sent out any emergency notices or emotional pleas for money. If you were blessed by God, you would give to them; if you did not have that material blessing, then you could continue to profit from their ministry without any charge and without any recrimination. I admit that this was one of the things which first attracted me to Bob's ministry (especially after hearing pastors and radio preachers beg for money).

Berachah Church financial policy: There is no charge for any material from Berachah Church. Anyone who desires Bible teaching can receive our recordings without obligation. God provides Bible doctrine. We wish to reflect His grace. Berachah Church is a grace ministry and operates entirely on voluntary contributions. There is no price list for recordings. No money is requested. When gratitude for the Word of God motivates a believer to give, he has the privilege of contributing to the dissemination of Bible doctrine.²⁴

I can testify as a person associated with Berachah Church that, after a period of 50 years, I have *never* received any unexpected correspondence from them; and they have always been faithful and generous with the teaching materials. Not once have I been asked for money.

What we are studying suggests that God takes a very dim view of the abuse of finances of other believers. Why? Because it reflects poorly on Him.

Calling out Individual Pastors and Groups:

One of the things that I have observed on the internet—and I find it very disturbing—is people who make nasty posts about pastors they view as making too much money. On the one hand, if a church is proclaiming the prosperity gospel, it is reasonable to explain why this is not doctrinal. On the other hand, it is none of my business how any pastor-teacher makes his living or how much he makes or where he lives or what his house looks like. That is between that pastor and God, that pastor and his congregation, that pastor and his board of deacons. I don't fit into any of that nor do you. When you start running down a pastor, be prepared to receive the flak that might be normally directed toward him. If you are right, you will take that discipline and if you are wrong, you will take that discipline. And if that does not convince you, let's just say that you are 100% right, and that pastor is a total jerk for a dozen reasons, and you start spreading this *information* around. Do you know what will happen? Any discipline designed for that pastor will be laid on you.

Now, I know that there are a number of pastors out there that you may not like and you may have been running down. Some of those pastors are never going to see any discipline for their wrong-headed ministry because too many are gossiping or posting about that pastor. The discipline he deserves, you are taking for him. You are running interference for such a pastor. It is much better to keep your mouth shut.

²⁴ From <https://berachah.church/about/policies.html> accessed December 10, 2021.

There is another issue with individual pastors, and I hesitate to bring this up, but, some well-known pastors face dangerous situations because of idiotic Christians and psychotic unbelievers. If a well-known Bible teacher has big dogs or excellent security; or if he has a gun or he has an armed guard with a gun, I am 100% fine with that. And having a good armed guard on premises can be quite expensive, but this is necessary because Christians and unbelievers can be complete idiots²⁵ about this person. No matter who the pastor is, I am 100% behind him having good security, whatever he and the board of deacons decides.

On the other hand, if it is appropriate, and there are some important doctrinal issues at stake, and you speak to those doctrinal issues—without naming a pastor by name—that is legitimate.

Now, you may say, “Well, Paul called out this pastor; and Peter is calling out this other believer here. So that means I should, right?” WRONG! Paul and Peter are both Apostles. In the authority ladder, they are above all pastor-teachers; and they have the right to regulate them. I don’t have that authority and you don’t have that authority. The only pastor-teacher I can talk about is my own, and that would be under specific circumstances (for instance, with regards to replacing him, if I am on the board of deacons). But it would be wrong for me to interact with other believers in church and say, “You know, he just isn’t as good as he could be.” Or whatever. This is simply gossiping and running the pastor down. As a member of the congregation, it is my duty, if I no longer accept his authority, to simply and quietly move to another church (without fanfare).

So, what about all of the names called out in the Scriptures. Paul names specific people who are problems. Again, this was his authority as an Apostle. Furthermore, you don’t know these people. We might as well have the names *Charley Brown* and *Lucy Van Pelt* in the epistles.

On the other hand, it is different when you call out an organization, like the JW’s, the Mormons or the Roman Catholic Church. Ideally speaking, when you call out any of these organizations, you are speaking to doctrinal problems and not about individuals.

The three organizations I named have cultic features; but they have some positive aspects as well. For instance, the JW’s probably work harder to understand their doctrine (which, unfortunately, does not line up with the Word of God). The Mormons are the best people you could have for next door neighbors or friends. And, surprisingly, the Catholics have approved a number of really good Bible translations.

Acts 8:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong’s #3754
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dōreá (δωρεά) [pronounced do-reh-AH]	<i>gift, present, gratuity</i>	feminine singular noun, accusative case	Strong’s #1431

²⁵ Other words come to mind.

Acts 8:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
This is the 4 th time for the phrase <i>of the God</i> in this chapter.			
nomizō (νομίζω) [pronounced nom-IHD-zoh]	<i>to suppose, to think; to do by law (usage), that is, to accustom (passively be usual); to deem, to regard</i>	2 nd person singular, aorist active indicative	Strong's #3543
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
chrēmata (χρημάτα) [pronounced khray'-maht-ah]	<i>wealth, money, riches; property; something useful (or needed); proceeds; matters, affairs, events, businesses</i>	neuter plural noun, genitive/ablative case	Strong's #5536
ktáomai (κτάομαι) [pronounced KHAH-om-ahee]	<i>to get, to acquire (by any means; own), to obtain, to possess, to provide, to purchase, to procure; to marry (a wife)</i>	present (deponent) middle/passive infinitive	Strong's #2932

Translation: ...for the you have supposed that through wealth the gift of God can be acquired.

“Here is your problem,” Peter continues to say, “you think that you can acquire God’s gifts by money. You can’t!”

Acts 8:20 Peter then said directly to him, “This silver of yours, [which is] with you could become loss (or ruin) [to you], for the you have supposed that through wealth the gift of God can be acquired. (Kukis mostly literal translation)

Even though Peter is minding Simon’s business here, there are two important points to make: Simon approached the Apostles to buy this skill from them and Peter has the authority to make such a pronouncement. He may even be saving Simon’s life.

On the other hand, maybe you have attended a local church for two years, and you witnessed to someone and now they are coming to your church—does this mean that you get to boss them around? Are you able to tell them what to do? Absolutely not! It is not your job to live another person’s life. Now and again, that person may ask you for advice on this or that thing, and under the right circumstances you can share your opinion (especially if you have Scriptural backing). However, this does not open the door for you to start monitoring that person’s life.

Acts 8:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
meris (μερίς) [pronounced mehr-ECE]	<i>a part as distinct from the whole; an assigned part, a portion, share; section, part, parcel, district</i>	feminine singular noun, nominative case	Strong's #3310
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
klēros (κληῆρος) [pronounced KLAY-ross]	<i>lot; portion, a die; by extension, an acquisition (especially a patrimony, figuratively); heritage, inheritance, part</i>	masculine singular noun, nominative case	Strong's #2819
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
toutō (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

Translation: [There will] not be a part or portion of this teaching for you,...

The teaching to which Peter refers would be on the granting by God of the Holy Spirit. Simon was to have no part of that; not even a little.

At this point in the book of Acts, it appears that only the Apostles were able to confer the Holy Spirit to another believer. That is going to change; but this allows new believers to see where the authority is. Peter has authority when it comes to correct **Bible doctrine**. Paul (when he comes on the scene) will have authority when it comes to correct Bible doctrine.

Acts 8:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, nominative case	Strong's #2588
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
euthus (εὐθύς) [pronounced yoo-THOOS]	<i>straight, level; straight forward; upright, true, sincere</i>	feminine singular adjective; nominative case (this is also an adverb)	Strong's #2117
énanti (ἔναντι) [pronounced EN-an-tee]	<i>before, in front of, in the presence of, in the sight of, in the judgment of</i>	adverb	Strong's #1725
This particular adverb appears to only be found in Luke 1:7–8 24:52 and Acts 8:21.			
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

This is the 5th time for the phrase *of the God* in this chapter.

Translation: ...for your heart is not upright before God.

“To even think this way,” Peter continues, “indicates that you are not right with God.” In other words, Peter is telling Simon that he is out of fellowship.

Acts 8:21 [There will] not be a part or portion of this teaching for you, for your heart is not upright before God. (Kukis mostly literal translation)

Peter can tell—and Simon would certainly agree to this—that his motivation is completely wrong. Peter has seen two people suffer the sin unto death. If he can avoid that happening, then he will do what is necessary to guide the errant Simon away from this wrongdoing.

Acts 8:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metanoôô (μετανοέω) [pronounced meh-tah-noh-EH-oh]	<i>change one's thinking, change one's mind, relent, repent; turn around (in your thinking); change direction; exercise the mind, think, comprehend</i>	2 nd person singular, aorist active imperative	Strong's #3340
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
kakía (κακία) [pronounced kahk-EE-ah]	<i>malice, depravity, wickedness as habitual, malignity, doing evil; trouble</i>	feminine singular noun, genitive/ablative case	Strong's #2549
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
tautês (ταύτης) [pronounced TAO-tace]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: Therefore, change from this malice of yours...

Therefore, Simon needs to change. Right now, his heart is filled with malice against God. Now, he may not realize this, but that is what Peter correctly recognizes.

What Simon has in his heart is kakía (κακία) [pronounced *kahk-EE-ah*]. This word means, *malice, depravity, wickedness as habitual, malignity, doing evil; trouble*. Strong's #2549. Simon needs to get away from this. He needs to name this sin to God and move forward.

Acts 8:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
deomai (δέομαι) [pronounced <i>DEH-om-ahēe</i>]	<i>want, desire, long for; ask, make a request, petition, beg; pray, make supplication (for)</i>	2 nd person singular, aorist (deponent) middle/passive imperative	Strong's #1189
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

As per the Westcott Hort text. The Greek Byzantine text and Scrivener Textus Receptus both have, *of the Lord* (which would be for the 6th time).

Wilbur Pickering: *Some 5% of the Greek manuscripts read 'Lord' instead of 'God' (as in NIV, NASB, LB, TEV, etc.).*

Translation: ...and make a request of the God,...

Peter tells Simon that he needs to **rebound**. That means that Simon needs to have a face to face with God. "You need to make a request from God," Peter tells him.

Now, when I say *have a face to face with God*, I don't mean that Simon will actually perceive some form of God and look at that. I simply mean that he is going to pray to God.

Acts 8:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
ára (ἄρα) [pronounced <i>AHR-ah</i>]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686

Together, these are translated, *if perhaps, if possible, if then, if indeed, if consequently* in Acts 8:22.

Acts 8:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphíēmi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 rd person singular, future passive indicative	Strong's #863
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
epínoia (ἐπίνοια) [pronounced ep-IHN-oy-ah]	<i>thought, intention, purpose; attention of the mind</i>	feminine singular noun, nominative case	Strong's #1963
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...if perhaps He will forgive the thinking of your heart.

This is what Simon needs—he needs to have temporal forgiveness for his wrong thinking.

Why is Peter saying *perhaps*? Peter saw two people struck down by God instantly. They lied before the congregation and God killed them right then and there.

Application: Even if you confine all of your sinning to your thoughts, you still need to confess these sins to God in order to be forgiven and to move into the **production mode of the Christian life**.

Acts 8:22 **Therefore, change from this malice of yours and make a request of the God, if perhaps He will forgive the thinking of your heart.** (Kukis mostly literal translation)

“Change your mind about this wrongdoing,” Peter says, “and hopefully you will not die the sin unto death.”

Acts 8:23			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
cholê (χολή) [pronounced khoh-LAY]	<i>gall, bile, wormwood; bitter (ness); (by analogy) poison or an anodyne (wormwood, poppy)</i>	feminine singular noun, accusative case	Strong's #5521
pikría (πικρία) [pronounced pik-REE-ah]	<i>bitterness, acridity (especially poison), literally or figuratively</i>	feminine singular noun, accusative case	Strong's #4088
Thayer definitions: 1) bitter gall; 1a) extreme wickedness; 1b) a bitter root, and so producing a bitter fruit; 1c) metaphorically bitterness, bitter hatred.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sundesmos (σύνδεσμος) [pronounced SOON-dehs-moss]	<i>bond, a band, that which binds (together); a joint tie, a ligament, (figuratively) uniting principle, control</i>	masculine singular noun, accusative case	Strong's #4886
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, genitive/ablative case	Strong's #93
horaô (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	1 st person singular, present active indicative	Strong's #3708
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
ôn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)

Translation: For I keep observing gall, bitterness and a bond with injustice continuing to be with you.”

Peter tells Simon that what he sees in him is bitterness and gall.

Simon's soul is poisoned with wrongdoing and wrongheaded motivation. Peter warns him.

Acts 8:23 For I keep observing gall, bitterness and a bond with injustice continuing to be with you.” (Kukis mostly literal translation)

Acts 8:20–23 Peter then said directly to him, “This silver of yours, [which is] with you could become loss (or ruin) [to you], for the you have supposed that through wealth the gift of God can be acquired. [There will] not be a part or portion of this teaching for you, for your heart is not upright before God. Therefore, change from this malice of yours and make a request of the God, if perhaps He will forgive the thinking of your heart. For I keep observing gall, bitterness and a bond with injustice continuing to be with you.” (Kukis mostly literal translation)

Acts 8:20–23 Peter confronted Simon directly, saying, “This silver that you are offering us could become your ruin, because you have assumed that you can acquire the gifts of God through your wealth. This teaching—the giving of the Holy Spirit to those who have believed—is something that you will never have a part of portion of, as long as your heart is wrong before God. Therefore, depart from your malice for God and ask Him if He might forgive you the thinking of your heart. What I see is, gall, bitterness and injustice continuing to be fundamental in your thinking.” (Kukis paraphrase)

As we study what Simon says, we must recognize that this is a public conversation with Peter and with John, but not one where Simon himself is going to reveal a knowledge of the Christian life. And, so that there is no misunderstanding, we would not expect him to know, right from the beginning, what is right and what is wrong. In other words, the receiving of the Holy Spirit did not insure that anything that Simon said would be dead-on accurate.

Now, I realize that, in previous chapters, when Stephen or Peter spoke, I treated their words as the words of God. However, that does not mean that every conversation in the book of Acts can be understood that way.

In Simon and Peter’s exchange, we may understand Peter to be correct and Simon to possibly be correct and possibly not.

But answering, the Simon said, “You [all] request from you [all] on behalf of me, face to face with the Lord, in order that none [of these things] should occur to me of which you [all] had spoken.”

Acts
8:24

But answering [them], Simon said, “You [all] request on behalf of me from you [all], [praying] face to face with the Lord, so that none [of these things] which you [all] spoke about will happen to me.”

Simon thought, and then answered Peter. He said to both Peter and John, “Would you both make this request for me from both of you, praying directly to the Lord? Please do this, so that none of these things about which you spoke will happen to me.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But answering, the Simon said, “You [all] request from you [all] on behalf of me, face to face with the Lord, in order that none [of these things] should occur to me of which you [all] had spoken.”
Complete Apostles Bible	Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me."
Douay-Rheims 1899 (Amer.)	Then Simon answering, said: Pray you for me to the Lord that none of these things which you have spoken may come upon me.
Holy Aramaic Scriptures	Simun {Simon} replied and said, “Be you seeking from Alaha {God} for me, so that not a thing from these things which you have said, will come upon me!”

James Murdock's Syriac NT	Simon answered and said: Intercede ye with God for me, that nothing of which ye have mentioned may come upon me.
Original Aramaic NT	Simon answered, and he said, "Ask God for my sake, that none of these things which you have said may come upon me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Simon, answering, said, Make prayer for me to the Lord, so that these things which you have said may not come on me.
Bible in Worldwide English	Simon said, Ask the Lord for me, so that none of the things you have talked about will happen to me.
Easy English	Then Simon said to Peter and John, 'Please, pray to the Lord God for me. Then none of these bad things that you have spoken about will happen to me.'
Easy-to-Read Version–2008	Simon answered, "Both of you pray to the Lord for me, so that what you have said will not happen to me."
Good News Bible (TEV)	Simon said to Peter and John, "Please pray to the Lord for me, so that none of these things you spoke of will happen to me."
J. B. Phillips	To this Simon answered, "Please pray to the Lord for me that none of these things that you have spoken about may come upon me!"
<i>The Message</i>	"Oh!" said Simon, "pray for me! Pray to the Master that nothing like that will ever happen to me!"
New Life Version	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Simon said, "Pray to the Lord for me. I don't want anything you said about me to come true."
Contemporary English V. New Berkeley Version	Simon said, "Please pray to the Lord, so that what you said won't happen to me." .
New Living Translation	"Pray to the Lord for me," Simon exclaimed, "that these terrible things you've said won't happen to me!"
The Passion Translation	Simon begged, "Peter, please pray to God for me. Plead with him so that nothing you just said over me may come to pass!"
Plain English Version	Then Simon said to Peter, "Pray to God for me so that he will not punish me, and those bad things you said will not happen to me."
UnfoldingWord Simplified T.	Then Simon answered, "Pray to the Lord that he will not do to me what you just said!"
William's New Testament	So Simon answered, "Both of you beg the Lord for me that none of the things you have said may befall me!"

Partially literal and partially paraphrased translations:

American English Bible	Then Simon said: 'Please beg the Lord on my behalf, so that none of the things that you said will happen to me!'
Beck's American Translation	.
Breakthrough Version	When Simon responded, he said, "You must plead on my behalf to the Master in order that none of what you have stated will come upon me."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And Simon answered, Pray for me to the Lord, that none of this harm you have spoken of may fall upon me.

20th Century New Testament "Pray to the Lord for me, all of you," Simon answered, "so that none of the things you have spoken of may befall me."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Simon answered, "Pray to the Lord for me, that none of what you mentioned will happen to me."
Revised Ferrar-Fenton Bible	"Pray you to the Lord for me," said Simon in reply, "so that nothing of what you have stated may come upon me."
Free Bible Version International Standard V	"Please pray for me, that nothing you've said may happen to me!" Simon replied. Simon answered, Both of you pray [Lit. Pray (pl.)] to the Lord for me that none of the things you have said will happen to me.
Montgomery NT	And Simon answered, "Pray to the Lord for me, both of you, that nothing which you have said may happen to me."
The Spoken English NT	Simon said back to him, pray for me to the Lord yourselves-pray that nothing you said will happen to me.
Weymouth New Testament	"Pray, both of you, to the Lord for me," answered Simon, "that nothing of what you have said may come upon me."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Simon answered, "Pray to the Lord for me yourselves, so that none of these things you spoke of will happen to me." Dt 29:17
The Heritage Bible	And Simon answering, said, You bind yourself to the Lord in prayer for me, so that none of what you have spoken comes upon me.
NRSV (Anglicized Cath. Ed.)	Simon answered, 'Pray for me to the Lord, that nothing of what you [The Greek word for <i>you</i> and the verb <i>pray</i> are plural] have said may happen to me.'

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And answering Simon said, You petition to Elohim for me, so that nothing of which you have spoken may come on me.
Holy New Covenant Trans.	Simon answered, "Both of you pray to the Lord God for me! Pray that the things you have said will not happen to me!"
The Scriptures 2009	But Shim'on answering, said, "Plead with the Master for me, so that none of what you had said shall come upon me."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Answering but The Simon says request! You* for me to the lord so No [Thing] may come to me [of] which* [You*] have said...
Alpha & Omega Bible	BUT SIMON ANSWERED AND SAID, PRAY TO THE LORD FOR ME YOURSELVES, SO THAT NOTHING OF WHAT YOU HAVE SAID MAY COME UPON ME.
Awful Scroll Bible	And resolving-away, Simon said, "Be yous imploring with respects to the Lord in behalf of me, that-which not-one of what things you have spoken shall come-upon me."
Concordant Literal Version	Now answering, Simon said, "You beseech the Lord for my sake so that nothing may be coming on me which you have declared."
exeGesés companion Bible	And Shimón answers, saying, You, petition Adonay for me, that none of these that you say come upon me.

Orthodox Jewish Bible	And in reply Shimon said, "Daven for me to Hashem that nothing may come upon me of which you have spoken." [SHEMOT 8:8; BAMIDBAR 21:7; MELACHIM ALEF 13:6; YIRMEYAH 42:2]
Rotherham's Emphasized B.	And Simon [answering] said— Entreat ye, in my behalf, unto the Lord; That [nothing] may come upon me, Of the things whereof ye have spoken!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. And Simon answered, [<i>Please</i>] pray to the Lord for me so that nothing you have said about me will [<i>really</i>] happen.
The Expanded Bible Jonathan Mitchell NT	. So, making a decided response, Simon said to them, "I am now asking for help: would you men at once urgently make a request over me (or: on my behalf; for my situation; [D: concerning me]) to the Lord [= Christ or Yahweh; D reads: God] so that not even one of the things which you have said can (or: would) come upon me?" [D adds: could not cease shedding many tears].
Syndein/Thieme	Then answered Simon, and said, "Pray you to the Lord for me, that none of these things which you have spoken come upon me." {Note: they told him to pray for himself. He was not listening which does not bode well for him but we do not know for sure. Paul mentions cases where believers have so much scar tissue of the soul that their pastor teacher must make an intercession prayer and that may be what Simon was requesting.}
Translation for Translators	Then Simon answered, "Pray to the Lord God that he will not do to me what you just said!"
The Voice	Simon: <i>Please</i> —you must pray to the Lord for me. I don't want these terrible things to be true of me.

Bible Translations with Many Footnotes:

Lexham Bible	But Simon answered and [*Here "and " is supplied because the previous participle ("answered") has been translated as a finite verb] said, "You pray to the Lord for me so that nothing of what you have said will come upon me."
NET Bible®	But Simon replied, ⁶⁴ "You pray to the Lord for me so that nothing of what you have said may happen to ⁶⁵ me." ^{64tn} Grk "Simon answered and said." ^{sn} Given that Simon does not follow Peter's call for repentance, many interpreters read this reply as flippant rather than sincere. But the exact nature of Simon's reply is not entirely clear. ^{65tn} Grk "may come upon."
Wilbur Pickering's New T.	So in answer Simon said, "You ¹¹ make petition to the Lord on my behalf, so that nothing of what you have spoken may come upon me." (11) The Text is emphatic. Simon isn't being disrespectful; he doubts that his own pleading will do much good, so he begs them to do it for him (God is much more likely to listen to them).

Literal, almost word-for-word, renderings:

A Faithful Version	But Simon answered and said, "You beseech the Lord on my behalf, so that none of those things which you have spoken may come upon me."
Analytical-Literal Translation	But answering, Simon said, "You, implore [in prayer] to the Lord on my behalf, in order that nothing of what you have spoken shall come upon me."

Berean Literal Bible	And Simon answering said, "You pray earnestly to the Lord on behalf of me, so that nothing of which you have spoken may come upon me."
Benjamin Brodie's trans.	Then Simon replied, saying with discernment: "You all [Peter and John], please pray face-to-face with the Lord on my behalf so that none of the things which you said about me materialize."
Charles Thomson NT	In reply to which Simon said, Pray ye to the Lord for me that none of these things which you have mentioned may come upon me.
Context Group Version	And Simon answered and said, You (pl) implore for me to the Lord, that none of the things which you (pl) have spoken come on me.
English Standard Version	And Simon answered, "Pray for me to the Lord, that nothing of what you have said may come upon me."
Far Above All Translation	Then Simon answered and said, entreat the Lord for me that nothing of what you have said should come upon me."
Green's Literal Translation	And answering Simon said, You petition to the Lord for me, so that nothing of which you have spoken may come on me.
Literal New Testament	AND ANSWERING SIMON SAID, SUPPLICATE YE ON BEHALF OF ME TO THE LORD, SO THAT NOTHING MAY COME UPON ME OF WHICH YE HAVE SPOKEN.
Modern Literal Version 2020	.
New Matthew Bible	Then Simon answered and said, Pray to the Lord for me that none of these things that you have spoken will fall on me.

The gist of this passage: Simon asks for intercessory prayer from Peter and John.

Acts 8:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Simôn (Σίμων) [pronounced <i>SEE-mohn</i>]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, nominative case	Strong's #4613
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: But answering [them], Simon said,...

Simon listened to what Peter had to say. He did not discount it or belittle it, or argue with Peter. Despite what Simon had on his mind, we need to recognize these things.

Acts 8:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deomai (δέομαι) [pronounced DEH-om-ah-ee]	want, desire, long for; ask, make a request, petition, beg; pray, make supplication (for)	2 nd person plural, aorist (deponent) middle/passive imperative	Strong's #1189
humôn (ὕμῶν) [pronounced hoo-MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hupér (ὑπέρ) [pronounced hoop-AIR]	above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for	preposition with the genitive case	Strong's #5228
emou (ἐμοῦ) [pronounced eh-MOO]	me; of me; from me; my, mine	1 st person singular personal pronoun, genitive/ablative case	Strong's #1700 (a prolonged form of Strong's #1473 & #3449)

Translation: ...“You [all] request on behalf of me from you [all],...

Simon here does not fully understand the **privacy of the priesthood** or the idea of being **spiritually self sustaining**. He is a priest and he can make his requests known to God. However, Simon does not know about any of these things and, it is possible, that Peter does not fully appreciate the impact of these doctrines himself.

The Church Age has only recently begun, and the first portion of the Church Age—the precanon period—all of the doctrines are not yet known.

The time between the first Hebrew, Abraham; and nation Israel was nearly 1000 years. The doctrines for nation Israel were all laid out in a very short amount of time (in less than a year); but that all took place under Moses and not under Abraham. From Abraham to Moses was still the **Jewish Age**, but it was the period of promise or the period of the covenants.

Simon does not need to ask Peter to pray on his behalf. It is not wrong, by any means; but all believers have full access to the throne of grace. Simon needs to rebound and start learning Bible doctrine. The problem with the latter portion of this solution—learning Bible doctrine—is that the doctrines of the Church Age have not yet been written down.

One set of basic doctrines is how all men who have come to Christ are equal. There is no longer an advantage held by the Jews, despite God communicating with the Jewish people for 2000 or so years.

Acts 8:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314

Acts 8:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular, definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962

Translation: ...[praying] face to face with the Lord,...

Simon mistakenly believes that Peter and John have a more direct route to God. That they can pray directly to God when he can't.

It is possible that Peter and John are also unaware of this, not really knowing, in their position of authority, what that means.

Under the **dispensation** of Israel, each Israelite when through the priest to get to God. The priests offered up the sacrifices, for instance, on behalf of the individuals. But what exactly or who exactly are Peter and John at this point?

Acts 8:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced <i>HOP-oce</i>]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
mêdeis/mêdemia/mêden (μηδεις/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; nominative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
eperchomai (ἐπέρχομαι) [pronounced <i>ehp-EHR-khom-ah-ee</i>]	<i>to supervene, to arrive, to occur, to attack, (figuratively) to influence; to come (in, upon)</i>	3 rd person singular, aorist active subjunctive	Strong's #1904
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Acts 8:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
hôn (ὧν) [pronounced <i>hown</i>]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
eréô (ἐρέω) [pronounced <i>eh-REH-oh</i>]	<i>to say, to speak, to utter, to declare</i>	2 nd person plural, perfect active indicative (Attic form)	Strong's #2046

Translation: ...so that none [of these things] which you [all] spoke about will happen to me.”

Unlike Ananias and Sapphira, back in Acts 5, Simon the magician is suddenly very concerned about his future, and he recognizes that he may not live much longer. So he speaks to Peter, to see if there is a way to keep these things from happening.

Acts 8:24 But answering [them], Simon said, “You [all] request on behalf of me from you [all], [praying] face to face with the Lord, so that none [of these things] which you [all] spoke about will happen to me.” (Kukis mostly literal translation)

Simon must name his sin directly to God; Simon must change his mind about this thing that he wants to do. However, he is requesting that Peter intercede so that he does not die before the Lord for what he has proposed to do.

Acts 8:24 Simon thought, and then answered Peter. He said to both Peter and John, “Would you both make this request for me from both of you, praying directly to the Lord? Please do this, so that none of these things about which you spoke will happen to me.” (Kukis paraphrase)

What Simon was attempting to do was to integrate his previous life as an unbeliever with his new life as a believer. He saw much commercial potential in the giving of the Holy Spirit. However, at this point, he appears to understand, to some degree, just how far out of bounds he has gotten.

Paul will address some of these issues in the book of Romans. There will always be mature believers (represented here by Peter and John) and there will always be immature believers (represented here by Simon). What exactly is the interaction which takes place between them? Paul teaches that the mature believer needs to give the immature believer some slack and not be so eager to step into his life and run it (how many churches behave almost the opposite of this?).

At this point, Paul is not even a believer. And it will take him some time to get to the point of writing Romans.

Throughout the book of Acts, we read about the evolution of the church. Some of the things are extremely important and they are the seedlings of Church Age doctrine. Other things are brief glimpses of what took place as God added to His church.

So indeed the ones testifying and speaking the word of the Lord returned to Jerusalem. And many villages of the Samaritans they were evangelizing.

Acts
8:25

So then, the ones testifying and speaking the word of the Lord returned to Jerusalem. [On the way back] they continued evangelizing the many villages of the Samaritans.

So Peter and John, and whomever else they traveled with, had testified to the people of Samarian and spoke the word of the Lord to them. However, when they decided to return to Jerusalem, they made they way back through the many villages of the Samaritans, evangelizing them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	So indeed the ones testifying and speaking the word of the Lord returned to Jerusalem. And many villages of the Samaritans they were evangelizing.
Complete Apostles Bible	Then solemnly bearing witness to and speaking the word of the Lord, they returned to Jerusalem, and preached the gospel to many villages of the Samaritans.
Douay-Rheims 1899 (Amer.)	And they indeed, having testified and preached the word of the Lord, returned to Jerusalem: and preached the gospel to many countries of the Samaritans.
Holy Aramaic Scriptures	Then, Shimeun {Simeon} and Yukhanan {John}, after they had Testified and Taught The Miltha d'Alaha {The Word of God}, returned unto Urishlem {Jerusalem}, and in many villages of the Shamraye {the Samaritans}, they Declared.
James Murdock's Syriac NT	And Simon and John, when they had testified, and had taught them the word of God, returned to Jerusalem. And they had preached in many villages of the Samaritans.
Original Aramaic NT	But Shimeon and Yohannan, when they had testified and taught the word of God, returned to Jerusalem. And they preached The Gospel in many villages of the Samaritans.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So they, having given their witness and made clear the word of the Lord, went back to Jerusalem, giving the good news on their way in a number of the small towns of Samaria.
Bible in Worldwide English	The apostles told the people the word of the Lord. Then they went back to Jerusalem. On the way they told the good news in many villages in Samaria.
Easy English	Peter and John told the people about the Lord Jesus and they spoke God's message to them. Then they returned to Jerusalem. On their way, they went through many villages in Samaria and they told the people the good news about Jesus.
Easy-to-Read Version–2008	Then the two apostles told the people what they had seen Jesus do. They told them the message of the Lord. Then they went back to Jerusalem. On the way, they went through many Samaritan towns and told people the Good News.
God's Word™	After they had boldly spoken about the message of the Lord, they spread the Good News in many Samaritan villages on their way back to Jerusalem.
Good News Bible (TEV)	After they had given their testimony and proclaimed the Lord's message, Peter and John went back to Jerusalem. On their way they preached the Good News in many villages of Samaria.
J. B. Phillips	When Peter and John had given their clear witness and spoken the Word of the Lord, they returned to Jerusalem, preaching the good news to many Samaritan villages as they went.

<i>The Message</i>	And with that, the apostles were on their way, continuing to witness and spread the Message of God's salvation, preaching in every Samaritan town they passed through on their return to Jerusalem.
New Life Version	Peter and John went back to Jerusalem after telling what they had seen and heard. They had preached the Word of the Lord also. On the way they preached the Good News in many other towns in the country of Samaria.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter and John taught the people about the Lord. Then they went back to Jerusalem, preaching in Samaritan villages along the way.
Contemporary English V.	After Peter and John had preached about the Lord, they returned to Jerusalem. On their way they told the good news in many villages of Samaria.
The Living Bible	After testifying and preaching in Samaria, Peter and John returned to Jerusalem, stopping at several Samaritan villages along the way to preach the Good News to them too.
New Berkeley Version	.
The Passion Translation	After Peter and John had testified and taught the word of God in that city, they returned to Jerusalem, stopping at many Samaritan villages along the way to preach the hope of the gospel.
Plain English Version	After that, Peter and John talked to the people there, and they told them more of the message about Jesus. Then they left that town to go back to Jerusalem. They went through a lot of little towns along that road in Samaria country, and they told the good news about Jesus to the people in those towns.
Radiant New Testament	After Peter and John had preached the word of the Lord some more and told other people about Jesus, they returned to Jerusalem. On the way back they preached the good news in many villages in Samaria.
UnfoldingWord Simplified T.	After Peter and John told people there what they knew personally about the Lord Jesus and declared to them the message of the Lord, they both returned to Jerusalem. Along the way they preached the good word about Jesus to people in the district of Samaria.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Well, after they'd given everyone who was there a thorough testimony, and spoke to them about the things that the Lord had told them, [the Apostles] returned to JeruSalem. But because of what they'd done, many other Samaritan villages also heard of the good news.
Beck's American Translation	.
Breakthrough Version	So after the missionaries certainly were strong witnesses and spoke the Master's message, they were returning to Jerusalem and sharing good news with many villages of Samaria.
A. Campbell's Living Oracles	Now when they had borne their testimony, and had spoke the word of the Lord, they turned back for Jerusalem; and declared the glad tidings in many villages of the Samaritans.
New Advent (Knox) Bible	So, when they had borne their full witness and preached the word of the Lord, they began their journey back to Jerusalem, carrying the gospel into many Samaritan villages.
20 th Century New Testament	Peter and John, having borne their testimony and delivered the Lord's Message, returned to Jerusalem, telling the Good News, as they went, in many Samaritan villages.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So the apostles, finished testifying and preaching the Lord's message, returned to Jerusalem and preached in the Samaritan villages.
Revised Ferrar-Fenton Bible	Then when they had given evidence, and delivered the message of the Lord, they returned towards Jerusalem, preaching the good news in many of the Samaritan villages.
Free Bible Version	After they had given their testimony and shared the word of the Lord, they returned to Jerusalem, sharing the good news in many Samaritan villages along the way.
Montgomery NT	So the apostles, after bearing solemn witness, and declaring the message of the Lord, returned to Jerusalem, evangelizing many Samaritan villages as they went.
Riverside New Testament	So when they had borne their testimony and had spoken the message of the Lord, they returned to Jerusalem, telling the good news in many villages of the Samaritans.
Urim-Thummim Version	And they, when they had testified and articulated the Word of the LORD, returned to Jerusalem and heralded the Good News in many villages of the Samaritans.
Weymouth New Testament	So the Apostles, after giving a solemn charge and delivering the Lord's Message, travelled back to Jerusalem, making known the Good News also in many of the Samaritan villages.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Peter and John gave their testimony and spoke the word of the Lord. And they went back to Jerusalem, bringing the Good News to many Samaritan villages along the way.
Revised English Bible–1989	After giving their testimony and speaking the word of the Lord, they took the road back to Jerusalem, bringing the good news to many Samaritan villages on the way.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then, after giving a thorough witness and speaking the Word of the Lord, Kefa and Yochanan started back to Yerushalayim, announcing the Good News to many villages in Shomron.
Hebraic Roots Bible	Then indeed having earnestly testified and having spoken the Word of YAHWEH, they returned to Jerusalem, even having preached the good news to many villages of the Samaritans.
Holy New Covenant Trans.	Then the two delegates told the people the things which they had seen Jesus do. The delegates preached the message of the Lord. Then they went back to Jerusalem. On the way they went through many Samaritan villages and preached the Good News to the people.
The Scriptures 2009	Then after they had earnestly witnessed and spoken the Word of יהוה, they returned to Yerushalayim, bringing the Good News in many villages of the Shomeranim.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Men] certainly so Testifying and Speaking the word [of] the lord returned to jerusalem many also villages [of] the samaritans [They] announced...
Awful Scroll Bible	Surely, they thoroughly-testifying, and speaking the Word of the Lord, turn-back-by to Jerusalem, so as they themselves herald-the-Good-Tidings, in many villages of the Samaritans.
Concordant Literal Version	Those indeed, then, who certify and speak the word of the Lord, returned to Jerusalem. Besides, they evangelized many villages of the Samaritans."
exeGesés companion Bible	So indeed, having witnessed and spoken the word of Adonay, they return to Yeru Shalem, and evangelize in many villages of the Shomeraniym.

Orthodox Jewish Bible	The ones then having testified and spoken the dvar Adonoi were returning to Yerushalayim and to many villages of the Shomronim preaching the Besuras HaGeulah.
Rotherham's Emphasized B.	They, therefore, having fully borne witness, and spoken the word of the Lord> began their return unto Jerusalem, and unto many' villages of the Samaritans were they telling the glad tidings.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	An Ethiopian Receives Christ So, when Peter and John had given their testimony and preached the word of the Lord, they started back to Jerusalem, preaching the good news [about salvation] in many Samaritan villages [along the way].
An Understandable Version	When Peter and John had testified [regarding the truth] and had proclaimed the message of God [to the people] they returned to Jerusalem, preaching the good news [about Jesus] in many Samaritan villages [on their way back].
The Expanded Bible	After Peter and John [they] told the people what they had seen Jesus do [testified; bore witness] and after they had spoken the message [word] of the Lord, they went back to Jerusalem. On the way, they went through many Samaritan towns [villages] and preached the Good News [Gospel] to the people.
Jonathan Mitchell NT	Therefore, after indeed fully giving evidence (thoroughly witnessing and certifying) and speaking the Word of the Lord (or: = Yahweh's thoughts and ideas; = the message about Christ [p74, A & others read: God]), these men began returning unto Jerusalem, also repeatedly bringing the good news and announcing the message of goodness, ease and well-being [to] many villages of the Samaritans.
P. Kretzmann Commentary	And they, when they had testified and preached the Word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans. Kretzmann's commentary for Acts 8:18–25 has been placed in the Addendum .
Syndein/Thieme Translation for Translators	Peter and John preached to many Samaritans. Acts 8:25 <i>After Peter and John told people there what they knew personally about the Lord Jesus and declared to them the message about Jesus, they both returned to Jerusalem. Along the way they preached the good message about Jesus to people in many villages in Samaria province.</i>
The Voice	Peter and John preached to and talked with the Samaritans about the message of the Lord; and then they returned to Jerusalem, stopping in many other Samaritan villages along the way to proclaim the good news.

Bible Translations with Many Footnotes:

Lexham Bible	So when [*Here “when ” is supplied as a component of the participle (“had solemnly testified”) which is understood as temporal] they had solemnly testified and spoken the word of the Lord, they turned back toward Jerusalem, and were proclaiming the good news to many villages of the Samaritans.
NET Bible®	So after Peter and John ⁶⁶ had solemnly testified ⁶⁷ and spoken the word of the Lord, ⁶⁸ they started back to Jerusalem, proclaiming ⁶⁹ the good news to many Samaritan villages ⁷⁰ as they went. ⁷¹ ⁶⁷ tn The verb διαμαρτύρομαι (diamarturomai) can mean “warn,” and could be taken to refer specifically to the warning given to Simon in the preceding verses. However, a more general reference is more likely, referring to parting exhortations from Peter and John to the entire group of believers. ⁶⁸ sn The word of the Lord is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1, Isa 1:10, Jonah 1:1). In the NT it

occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (rhēma tou kuriou; Luke 22:61, Acts 11:16, 1 Pet 1:25) and 12 times as λόγος τοῦ κυρίου (logos tou kuriou; here and in Acts 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

^{69tn} Grk “they were returning to Jerusalem and were proclaiming.” The first imperfect is taken ingressively and the second is viewed iteratively (“proclaiming...as they went”).

^{70sn} By proclaiming the good news to many Samaritan villages, the apostles now actively share in the broader ministry the Hellenists had started.

^{71tn} “As they went” is not in the Greek text, but is implied by the imperfect tense (see tn above).

The Spoken English NT

When they stated their testimony, and had spoken the message about the Lord,^t they started back to Jerusalem. And they were preaching the good news to lots of Samaritan^u villages on the way.

^t Lit. “the word of the Lord.”

^u Prn. sam-merr-a-ten.

Wilbur Pickering’s New T.

So when they had both¹² thoroughly testified and spoken the word of the Lord they returned to Jerusalem; they also evangelized many Samaritan villages.

(12) This word goes with the verbs ‘testify’ and ‘speak’, not Peter and John. I suppose the ‘thorough testifying’ would be with reference to the Lord’s ministry, teaching, death and resurrection (they were eye witnesses).

Literal, almost word-for-word, renderings:

A Faithful Version

So then, after they had earnestly testified and preached the Word of the Lord, they returned to Jerusalem; and they preached the gospel in many villages of the Samaritans as they went.

Benjamin Brodie’s trans.

Then, on the one hand, they [Peter and John], after warning and communicating the word of the Lord, began their return to Jerusalem and continued to proclaim the good news in many Samaritan villages .

Charles Thomson NT

Now when they had testified and spoken the word of the Lord, they set out on their return to Jerusalem, and communicated the glad tidings to many villages of the Samaritans.

Context Group Version

They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and proclaimed the Imperial News to many villages of the Samaritans.

Green’s Literal Translation

Then indeed having earnestly testified and having spoken the Word of the Lord, they returned to Jerusalem, even having preached the gospel to many villages of the Samaritans.

Legacy Standard Bible

An Ethiopian Receives Christ

So, when they had solemnly bore witness and spoken the word of the Lord, they started back to Jerusalem, and were proclaiming the gospel to many villages of the Samaritans.

Modern Literal Version 2020

Therefore indeed, having thoroughly testified and having spoken the word of the Lord, they returned to Jerusalem and proclaimed the good-news to many villages of the Samaritans.

The gist of this passage:

After testifying and speaking the word of God to the place where they were, Peter and John began to make their way back to Jerusalem, proclaiming the good news of Jesus Christ to the Samaritans as they went.

Acts 8:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two particles are found together back in v. 4, suggesting perhaps a specific meaning for them. They are variously translated, <i>now when, therefore indeed, then indeed, so then, so when, surely, so indeed</i> . Acts 8:25.			
diamartýromai (διαμαρτύρομαι) [pronounced dee-am-ar-TOO-rom-ahēe]	<i>testifying, attesting to, those solemnly affirming, having given a solid testimony</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1263

Translation: So then, the ones testifying...

It was Peter and John who had come out to Samaria, based upon reports which they received back in Jerusalem. It is possible that others came out with them.

They had testified as to what God had done in Jerusalem.

Acts 8:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, aorist active participle, nominative case	Strong's #2980
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular, definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Acts 8:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...and speaking the word of the Lord...

They also taught the Word of God to the people in Samaria.

This would have been, of course, to the people who had believed in Jesus and had received the Holy Spirit.

For the most part, the Apostles chose many passages out of the Old Testament and spoke on these passages, certainly teaching that Jesus is the promised Messiah.

Acts 8:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostrophō (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>to turn back; to turn about; to return</i>	3 rd person plural, imperfect active indicative	Strong's #5290
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierosolyma (Ἱερουσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

Translation: ...returned to Jerusalem.

There came a time for them to return to Jerusalem.

I want you to think back to Moses and the people of Israel being led through the desert-wilderness, with the cloud pillar and the fire pillar. God almost told the people which step to take. For the most part, God does not do this. God might do this at the very beginning of a dispensation, but He does not continue to do this throughout that dispensation.

Where I am going with this is, the Apostles got a lot of direct orders from God where to go. Jesus told them, "50 days from now, you need to be in Jerusalem." Jesus is not going to continue to do that, just as God did not continue guiding Israel with the pillar of cloud once they entered into the land of promise. As the church evolves, God's close involvement changes.

So God is not telling Peter and John, "Head on over to Samaria." And later, "Okay, time to return to Jerusalem."

This does not mean that God will never guide a person again, but, by the time we come to Paul and he is about to go to the wrong place (Jerusalem), people are telling him, "Don't go!" But God does not appear to Paul at that point in time and stand in his way.

At the beginning of a new dispensation, God tends to be very hands-on. However, as the people adjust and better understand what is taking place, God steps back and allows man to carry His message. God is not going to continually come to Peter and John and say, "Right now you are here, point A; and I want you to travel to there, point B." I am not saying that this is the end of God directly interacting with man, but that will become less and less of a thing as the book of Acts progresses.

Sometime, I might look at Acts from more of a distance and point out each and every time that God interacts directly with man (this would include the giving of the Holy Spirit back in Acts 2; but not in this chapter; and Jesus confronting Paul directly on the road to Damascus). I believe that it is beneficial to sometimes take a bird's eye view of a book or a chapter, which is what I did in the book of Acts in the chapter by chapter description. See the **Introduction to the Book of Acts** ([HTML](#)) ([PDF](#)) ([WPD](#)). It is very easy to get bogged down in the details and lose sight of the overall series of events.

At the beginning of nation Israel and at the beginning of the Church Age, God interacts directly with man (too much so, according to the Exodus generation²⁶); but as time continues, God becomes less *hands on* in terms of direct involvement. For instance, God is going to send Peter to a gentile city and then God is going to give Peter a vision on clean and unclean animals. On the other hand, God moved me from my hometown to Houston, but He did not come down, tap me on the shoulder back then and point me in this direction. I have studied the chapter on clean and unclean animals; and also I have studied the vision that Peter had. At no time did I hear an audible voice saying, "Now listen, Kukis, this is what I meant here in this paragraph."

There are people today who claim to hear God's voice or experience the Acts 2 experience. Mark such people and avoid them.

We ought to appreciate just how powerful the Word of God is. When studying various chapters, I am placing myself into that particular history of events and enjoying the progression of events. I do this as a reader, not as someone having an out-of-body experience.

Let me approach this from a different way. Have you ever read and enjoyed a book thoroughly; and then, when they made the movie, it was difficult to watch because there were three or four characters who did not have the voices or the looks that you had in your own imagination? That is the power of words and imagination. It is as great when considering the Word of God.

One of the things which I particularly appreciated about the ministry and teaching of R. B. Thieme, Jr. is, he very often had the ability to put you into a certain place and time as he explained the events taking place, particularly when teaching the Old Testament.

Acts 8:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	feminine plural adjective, accusative case	Strong's #4183

²⁶ God literally spoke His Ten Commandments aloud to the Exodus generation, and they did not like that experience.

Acts 8:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so;</i> sometimes used as a post-positive conjunction, meaning, <i>and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
kômai (κῶμαι) [pronounced <i>KO-my</i>]	<i>villages, hamlets, towns; common sleeping places to which labourers in the field return</i>	feminine plural noun, accusative case	Strong's #2968
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Samareitai (Σαμαρεῖται) [pronounced <i>sam-ahr-ī-tie</i>]	<i>inhabitants of the city (or region) of Samaria; transliterated, Samaritans, Samarites</i>	proper plural noun, genitive/ablative case	Strong's #4541
euaggelizô (εὐαγγελίζω) [pronounced <i>yoo-ang-ghel-EED-zo</i>]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	3 rd person plural, imperfect middle indicative	Strong's #2097

Translation: [On the way back] they continued evangelizing the many villages of the Samaritans.

When John and Peter believe that it is time to return to Jerusalem, they head back, but they go through many of the smaller villages of Samaria, evangelizing the people as they go.

Now, remember that the Samaritans are half Jew, half gentile. The Jews did not like and the Samaritans did not like the Jews. So, when John and Peter do this, they are avoiding the prejudices of their fathers.

Acts 8:25 So then, the ones testifying and speaking the word of the Lord returned to Jerusalem. [On the way back] they continued evangelizing the many villages of the Samaritans. (Kukis mostly literal translation)

Acts 8:25 So Peter and John, and whomever else they traveled with, had testified to the people of Samarian and spoke the word of the Lord to them. However, when they decided to return to Jerusalem, they made they way back through the many villages of the Samaritans, evangelizing them. (Kukis paraphrase)

We have been studying Philip, Peter and John going to the Samaritans. Obviously, we do not know about all of their contacts or all of their evangelism. We get just a taste of it.

Philip in the second which follows will speak to an Ethiopian man who will further bring the gospel message to Ethiopia, possibly even speaking with the highest levels in government.

Later, Peter will be guided by the Holy Spirit to Caesarea where he will evangelize gentiles and be taught that there is no distinction to be made between Jews and gentiles. We will also travel along with Paul and company on three missionary journeys. All of this takes place in the book of Acts, but this is clearly not all that takes place by way of early evangelism. This is a handful of histories. Bear in mind, there are nine other Apostles hardly mentioned at all. There are the women who followed Jesus who know for a fact that He was raised from the dead. So we have a veritable army traversing the land, going further and further out into the gentile world, carrying with them

the message of Jesus Christ. God the Holy Spirit has allowed us to only see a small portion of what is taking place.

Chapter Outline

Charts, Graphics and Short Doctrines

Philip Evangelizes the Ethiopian Eunuch

From this point to the end of the chapter, we will concentrate on a single narrative, where God guides Philip to speak to a eunuch, giving him the gospel of Jesus Christ.

But a messenger of a Lord spoke face to face with Philip, saying, "Get up and leave, according to [the] south, to the road descending from Jerusalem towards Gaza (this is a desert-wilderness). And rising up, he traveled and behold, a man, an Ethiopian, a eunuch, an officer of Candace, queen of Ethiopia, who was over all the treasury of hers, who had come for worshiping to Jerusalem. But he was turning back in the chariot of his. And he was reading (aloud) the prophet Isaiah.

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8:26–28

An angel of the Lord spoke directly to Philip, saying, "Get up and leave towards the south. [Go] to the road which descends from Jerusalem and [travels] to Gaza (this is a desert-wilderness). So rising up, [Philip] traveled [to this road] and he saw a man, an Ethiopian, a eunuch, a [royal] officer to Candace, the queen of Ethiopia. [The eunuch] was over all of her treasury, [and he] had come to Jerusalem to worship. But now, he was turning back [to return to Ethiopia] and sitting in his chariot. At this time he was reading the prophet Isaiah aloud.

An angel of the Lord came to Philip and said to him, "Get up right now and go south. You want to find the road which goes from Jerusalem to Gaza (which road is in a deserted area, for the most part). So Philip rose up and went to this road. He saw an Ethiopian, a eunuch, a royal officer to Candace, the queen of Ethiopia. Philip found out, through talking to this man, that he was the head of Candace's treasury, but he had come to Jerusalem to worship God. Now he was in his chariot on the road back to Ethiopia. When Philip came upon him, he was reading the book of Isaiah aloud.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But a messenger of a Lord spoke face to face with Philip, saying, "Get up and leave, according to [the] south, to the road descending from Jerusalem towards Gaza (this is a desert-wilderness). And rising up, he traveled and behold, a man, an Ethiopian, a eunuch, an officer of Candace, queen of Ethiopia, who was over all the treasury of hers, who had come for worshiping to Jerusalem. But he was turning back in the chariot of his. And he was reading (aloud) the prophet Isaiah.
- Complete Apostles Bible Now an angel of the Lord spoke to Philip, saying, "Get up and go toward the south on the road which goes down from Jerusalem to Gaza." This is desolate. And arising, he went; and behold, a man of Ethiopia, a eunuch, a court official of Candace the queen of the Ethiopians, who was over all her treasury, and had come to Jerusalem worshipping, and he was returning. And sitting upon his chariot, he was reading the prophet Isaiah.
- Douay-Rheims 1899 (Amer.) Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert.

Holy Aramaic Scriptures	<p>And rising up, he went. And behold, a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore.</p> <p>And he was returning, sitting in his chariot and reading Isaias the prophet.</p> <p>And The Malaka d'MarYa {The Heavenly Messenger of The Lord-YHWH} spoke with Philipus {Philip}, and said unto him, "Rise! Go unto the South, by the desert road which descends from Urishlem {Jerusalem} unto Gaza."</p> <p>And rising, he departed, and he met a certain *trustee who had come from Kush {Cush/Ethiopia}, an official of Qandaq {Candace} the Queen of the Kushaye {the Cushites/the Ethiopians}. And he was authorized over all her treasury, and he had come, so that he might worship in Urishlem {Jerusalem}.</p> <p>Note: Acts 8:27 * "trustee" This word in Aramaic means one who is trusted or who is faithful, one who is entrusted with something in an official capacity. It can refer to a eunuch, but, since this man was going to Jerusalem to worship God, it is unlikely that he was a castrated man, since such a one was forbidden by the Law to perform worship acts at the Temple in Jerusalem. It seems more likely that he is simply called here, a "trustee" of the Queen of Cush...and an official minister of her government.</p>
James Murdock's Syriac NT	<p>And while he was returning, so that he should depart, he was sitting on a chariot, and was reading in IshaYa Nabiya {Isaiah, The Prophet}.</p> <p>And the angel of the Lord spake with Philip, and said to him: Arise, go to the south, along the desert way that leadeth down from Jerusalem to Gaza.</p> <p>And he arose and went. And there met him a eunuch, who had come from Cush, an officer of Candace, queen of the Cushites, who had charge of all her treasure; and he had come to worship at Jerusalem.</p> <p>And as he turned to go, he was sitting in his chariot, and was reading in Isaiah the prophet.</p>
Original Aramaic NT	<p>And The Angel of THE LORD JEHOVAH spoke with Philippus and he said to him, "Arise, go to the south by the desert road that goes down from Jerusalem to Gaza."</p> <p>And he arose to go and met a certain Eunuch who had come from Kush, an official of Qandiqe, Queen of the Kushites, and he was authorized over all her treasury and had come to worship in Jerusalem.</p> <p>As he turned to go, he sat down on the chariot and was reading in Isaiah The Prophet.</p>
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	<p>But an angel of the Lord said to Philip, Get up, and go to the south, to the road which goes from Jerusalem to Gaza, through the waste land.</p> <p>And he went and there was a man of Ethiopia, a servant of great authority under Candace, queen of the Ethiopians, and controller of all her property, who had come up to Jerusalem for worship;</p> <p>He was going back, seated in his carriage, and was reading the book of the prophet Isaiah.</p>
Bible in Worldwide English	<p>The angel of the Lord spoke to Philip. Get up, said the angel. Go south to the road that goes from Jerusalem to Gaza. It is desert there.</p> <p>So Philip went. He saw a man from the country of Ethiopia. This man was a servant of Candace, the queen of the Ethiopian people. She gave this servant much power. He took care of her money. He had gone to Jerusalem to worship. Now he was on his way back. He sat in his carriage reading from the book which was written long ago by Isaiah, the prophet of God.</p>
Easy English	Philip meets a man from Ethiopia

Then an angel of the Lord God came to Philip. He said, 'Philip, go south to the road between Jerusalem and Gaza which goes through the wilderness.'

It was about 70 kilometres from Jerusalem to the town of Gaza.

So Philip started on his journey. While he was going along this road, he met an important officer from Ethiopia. This man had authority over the queen of Ethiopia's money. The queen was called Candace. The officer was travelling home from Jerusalem. He had been there to worship God.

Ethiopia is a country in Africa. Candace was a special name for their queen. We think that the man from Ethiopia was a Gentile. But now he worshipped the God of the Jews. The Ethiopian man was riding in a chariot that horses pulled. It was not the kind of chariot that soldiers used when they went to fight.

Now the man was travelling home again in his chariot. He was reading something from the book that God's prophet Isaiah wrote. The Holy Spirit said to Philip, 'Go to that chariot and walk beside it.' V. 29 is included for context.

Easy-to-Read Version—2008

An angel of the Lord spoke to Philip. The angel said, "Get ready and go south on the road that leads down to Gaza from Jerusalem--the road that goes through the desert."

So Philip got ready and went. On the road he saw a man from Ethiopia. He was a eunuch and an important official in the service of Candace, the queen of the Ethiopians. He was responsible for taking care of all her money. This man had gone to Jerusalem to worship. Now he was on his way home. He was sitting in his chariot reading from the book of Isaiah the prophet.

God's Word™

An angel from the Lord said to Philip, "Get up, and take the desert road that goes south from Jerusalem to Gaza."

So Philip went. An Ethiopian man who had come to Jerusalem to worship was on his way home. The man was a eunuch, a high-ranking official in charge of all the treasures of Queen Candace of Ethiopia. As the official rode along in his carriage, he was reading the prophet Isaiah out loud.

Good News Bible (TEV)

An angel of the Lord said to Philip, "Get ready and go south to the road that goes from Jerusalem to Gaza." (This road is not used nowadays.)

So Philip got ready and went. Now an Ethiopian eunuch, who was an important official in charge of the treasury of the queen of Ethiopia, was on his way home. He had been to Jerusalem to worship God and was going back home in his carriage. As he rode along, he was reading from the book of the prophet Isaiah.

J. B. Phillips

Philip is given a unique opportunity

But an angel of the Lord said to Philip, "Get up and go south down the road which runs from Jerusalem to Gaza, out in the desert."

Philip arose and began his journey. At this very moment an Ethiopian eunuch, a minister and in fact the treasurer to Candace, queen of the Ethiopians, was on his way home after coming to Jerusalem to worship. He was sitting in his carriage reading the prophet Isaiah. The Spirit said to Philip, "Approach this carriage, and keep close to it." V. 29 is included for context.

The Message

The Ethiopian Eunuch

Later God's angel spoke to Philip: "At noon today I want you to walk over to that desolate road that goes from Jerusalem down to Gaza." He got up and went. He met an Ethiopian eunuch coming down the road. The eunuch had been on a pilgrimage to Jerusalem and was returning to Ethiopia, where he was minister in charge of all the finances of Candace, queen of the Ethiopians. He was riding in a chariot and reading the prophet Isaiah.

New Life Version

Philip and the Man from Ethiopia

An angel of the Lord spoke to Philip saying, "Get up and go south. Take the road that goes down from Jerusalem to the country of Gaza. It goes through the desert."

Philip got up and went. A man from the country of Ethiopia had come to Jerusalem to worship. He had been made so he could not have children. He cared for all the riches that belonged to Candace who was Queen of Ethiopia. As he was going back home, he was sitting in his wagon reading about the early preacher Isaiah. God's angel said to Philip: »Arise, and go toward the south the way that goes from Jerusalem unto Gaza through the desert.« He went and an Ethiopian eunuch government official, a man of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem to worship. He was returning and sitting in his chariot reading Isaiah the prophet.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

PHILIP HELPS AN ETHIOPIAN SEE JESUS IN ISAIAH'S PROPHECY

An angel gave Philip a message from God: "Get up [6] and get going. Take the south road out of Jerusalem. Head on down to Gaza." [7] This is a barren stretch of badlands. Philip got up and got going. Along the way, he ran into Ethiopia's finance minister, a eunuch appointed by the queen, Candace. The Ethiopian was on his way home after worshipping in Jerusalem. When Philip caught up, the official was sitting in his chariot reading Isaiah's prophecies, which are in the Jewish Bible. [8]

⁶8:26 This might be a hint that the angel came to Philip in a dream. The Greek word often means to get up from lying down. Bible writers report that God sometimes sent messages to his people in vivid dreams as well as daytime visions (Acts 10:10).

⁷8:26 Jerusalem to Gaza along the caravan route would have been roughly 60 miles (100 km), which is about a three-day walk.

⁸8:28 Christians call the Jewish Bible the Old Testament.

Contemporary English V.

The Lord's angel said to Philip, "Go south along the desert road that leads from Jerusalem to Gaza."

So Philip left. An important Ethiopian official happened to be going along that road in his chariot. He was the chief treasurer for Candace, the Queen of Ethiopia. The official had gone to Jerusalem to worship and was now on his way home. He was sitting in his chariot, reading the book of the prophet Isaiah.

Goodspeed New Testament

But an angel of the Lord said to Philip, "Get up and go south, by the road that runs from Jerusalem to Gaza." (The town is now deserted.) So he got up and went. Now there was an Ethiopian eunuch, a member of the court of Candace, queen of Ethiopia, her chief treasurer, who had come up to Jerusalem to worship, and was on his way home. He was sitting in his car, reading the prophet Isaiah.

The Living Bible

But as for Philip, an angel of the Lord said to him, "Go over to the road that runs from Jerusalem through the Gaza Desert, arriving around noon." So he did, and who should be coming down the road but the Treasurer of Ethiopia, a eunuch of great authority under Candace the queen. He had gone to Jerusalem to worship and was now returning in his chariot, reading aloud from the book of the prophet Isaiah.

New Berkeley Version
The Passion Translation

Then the Lord's angel said to Philip, "Now go south from Jerusalem on the desert road to Gaza."

He left immediately on his assignment. Along the way he encountered an Ethiopian who believed in the God of the Jews, who was the minister of finance for Candace, queen of Ethiopia. He was on his way home from worshiping God in Jerusalem. As he rode along in his chariot, he was reading from the scroll of Isaiah.

Plain English Version

Philip talked to a man from Ethiopia

While Philip was in Samaria, one of God's angel messengers came to him and said, "Get up, and go south along the desert road, you know, the road that goes from Jerusalem to the town called Gaza." So Philip got up, and he started to go along that road, and he saw a man from Ethiopia country sitting in a trailer, and horses were pulling the trailer along that road. He was the sort of man that couldn't have any kids. He worked for an important woman called Candace. She was the big boss over Ethiopia. That man was one of her important workers. He looked after all her money. But he had a break from that work and went to Jerusalem to show respect to God, and then he started to go back home along that road. Philip saw him sitting in his trailer, and he was reading God's book. He was reading the part that Isaiah wrote a long time ago. Isaiah was one of God's men that told people God's messages.

Radiant New Testament

Philip and the Official From Ethiopia

An angel of the Lord told Philip. "Go south to the desert road that leads from Jerusalem down to Gaza." So Philip started out, and on the way he met an important official. That man was in charge of all the wealth of the Kandake, the queen of Ethiopia. He had gone to Jerusalem to worship, and on his way back he was sitting in his chariot reading out loud from the Book of Isaiah the prophet. 29The Holy Spirit told Philip, "Go over to that chariot and stay near it."

UnfoldingWord Simplified T.

One day an angel whom the Lord God had sent commanded Philip, "Get ready and go south along the road that extends from Jerusalem to the city of Gaza." That was a road in a desert area.

So Philip got ready and went along that road. On the road he met a man from the land of Ethiopia. He was an important official who took care of all the funds for the queen of Ethiopia. In his language people called their queen Candace. This man had gone to Jerusalem to worship God, and he was returning home and was seated riding in his chariot. As he was riding, he was reading aloud in the book of the prophet Isaiah.

William's New Testament

Now an angel of the Lord said to Philip, "Get up and go south by the road that leads from Jerusalem to Gaza; this is the desert road."

So he got up and went. Now there was an Ethiopian official, a member of the court of Candace, queen of the Ethiopians, her chief treasurer, who had come to Jerusalem to worship, and now was on his way home. He was seated in his chariot, reading the prophet Isaiah.

Partially literal and partially paraphrased translations:

American English Bible

Then **Jehovah's messenger** spoke to Philip and told him:

'Now, get up and go south to the road that runs through the desert from JeruSalem to Gaza.'

And when he got there, {Look!} he found an Ethiopian man who held the office of Eunuch of the Treasury under the **Kandake**, the Queen of the Ethiopians [possibly Amanitore], who had gone to JeruSalem to worship.

While the man was [on his way back home], he was sitting in his chariot reading aloud from the Prophet IsaiAh. [Kukis: The note on *Messengers or angels* is a couple pages long.]

Beck's American Translation .
Breakthrough Version

An angel of the Master spoke to Philip, saying, "Get up and travel throughout the middle of the day on the road for walking down out of Jerusalem to Gaza (it is backcountry).

And when he got up, he traveled and look, an Ethiopian man (a eunuch, a competent ruler under Candace, Queen of Ethiopia, who was over all of her royal wealth), who had gone to Jerusalem so that he will bow down. And he was returning and sitting on his chariot. And he was reading the preacher Isaiah.

Common English Bible

Philip and the Ethiopian eunuch

An angel from the Lord spoke to Philip, "At noon, take[b] the road that leads from Jerusalem to Gaza." (This is a desert road.) So he did. Meanwhile, an Ethiopian man was on his way home from Jerusalem, where he had come to worship. He was a eunuch and an official responsible for the entire treasury of Candace. (Candace is the title given to the Ethiopian queen.) He was reading the prophet Isaiah while sitting in his carriage.

A. Campbell's Living Oracles

And a messenger of the Lord spoke to Philip, saying, Arise, and go toward the south, by the way that goes down from Jerusalem to Gaza, which is desert. And he arose, and took his journey; and, behold, a certain Ethiopian officer, a grandee of Candace, the queen of the Ethiopians, that was over all her treasure, who had come to worship at Jerusalem, was returning, and sat in his chariot, reading the Prophet Isaiah.

New Advent (Knox) Bible

Meanwhile, Philip was commanded by an angel of the Lord, Rise up, and go south to meet the road which leads from Jerusalem to Gaza, out in the desert.[1] So he rose up and went; and found there an Ethiopian. This man was a eunuch, a courtier of Candace, queen of Ethiopia, and had charge of all her wealth; he had been up to worship at Jerusalem, and was now on his way home, driving along in his chariot and reading the prophet Isaias.

[1] Some have supposed that it was the road, not Gaza itself, which was 'deserted'; but it is possible that the old Gaza, destroyed in 96 B.C., is here distinguished from the new Gaza, built in 58 B.C., and destroyed in A.D. 65.

NT for Everyone

Philip and the Ethiopian

An angel of the Lord spoke to Philip.

'Get up and go south,' he said. 'Go to the desert road that runs down from Jerusalem to Gaza.'

So he got up and went. Lo and behold, there was an Ethiopian eunuch, a court official of the Candace (the queen of Ethiopia), who was in charge of her whole treasury. He had come to Jerusalem to worship, and was on his way back home. He was sitting in his chariot and reading the prophet Isaiah.

20th Century New Testament

Meanwhile an angel of the Lord had said to Philip: "Set out on a journey southwards, along the road that runs down from Jerusalem to Gaza." (It is now deserted).

So Philip set out on a journey; and on his way he came upon an official of high rank, in the service of Candace, Queen of the Abyssinians. He was her treasurer, and had been to Jerusalem to worship, And was now on his way home, sitting in his carriage and reading the Prophet Isaiah.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

The Conversion of the Ethiopian Official

An angel of the Lord spoke to Philip: "Get up and go south to the road that goes down from Jerusalem to Gaza." (This is the desert road. [Or *is a desert place*]) So he got up and went. There was an Ethiopian man, a eunuch and high official of Candace, queen of the Ethiopians, who was in charge of her entire treasury. He had come to worship in Jerusalem and was sitting in his chariot on his way home, reading the prophet Isaiah aloud.

Conservapedia Translation

One of God's angels said to Philip, "Get up and travel south along the road from Jerusalem to the Gaza desert." So he got up and went, and what did he find but an Ethiopian eunuch with great authority under their queen, Candace. He was in charge of her treasury and had come to Jerusalem to worship. He was returning home, sitting in his chariot reading the prophet Isaiah.

Revised Ferrar-Fenton Bible

The Ethiopian Chamberlain.

But an angel of the Lord spoke to Philip, saying, "Rise up, and go towards the south, upon the road descending from Jerusalem to Gaza; which is deserted."

And, having arisen, he went, and there met a man, an Ethiopian, a chamberlain of influence under Candace, the queen of Ethiopia, who was also chancellor of her treasury: who had come to worship at Jerusalem, and was returning, seated in his carriage, reading out the prophet Isaiah.

Free Bible Version

An angel of the Lord told Philip, "Get ready and go south to the desert road that leads from Jerusalem to Gaza."

So Philip set out, and met an Ethiopian man, a eunuch who had a high position in the service of the Kandake*, Queen of Ethiopia. He was her chief treasurer. He had gone to Jerusalem to worship there, and was returning from his trip, sitting in his chariot. He was reading out loud from the book of the prophet Isaiah.

God's Truth (Tyndale)

Then answered Simon and said: Pray you to the Lord for me, that none of these things which you have spoken, fall on me. And they when they had testified and preached the word of the Lord returned toward Jerusalem and preached the gospel in many cities of the Samaritans.

Then the Angel of the Lord spoke unto Philip saying: arise and go towards mid day unto the way that goes down from Jerusalem unto Gaza which is in the desert. And he arose and went on. And behold a man of Ethiopia which was a chamberlain, and of great authority with Candace queen of the Ethiophians, and had the rule of all her treasure, came to Jerusalem for to pray. And as he returned home again sitting in his chariot, he read Esai the Prophet.

International Standard V

Philip Tells an Ethiopian about Jesus

Now an angel of the Lord told Philip, "Get up and go south on the road that leads from Jerusalem to Gaza. This is a deserted road."

So he got up and went. Now there was an Ethiopian eunuch, who was a member of the court of Candace, queen of the Ethiopians. He was in charge of all her treasures and had come up to Jerusalem to worship. Now he was returning home, seated in his chariot, and reading from the prophet Isaiah.

Weymouth New Testament

And an angel of the Lord said to Philip, "Rise and proceed south to the road that runs down from Jerusalem to Gaza, crossing the Desert."

Upon this he rose and went. Now, as it happened, an Ethiopian eunuch who was in a position of high authority with Candace, queen of the Ethiopians, as her treasurer, had visited Jerusalem to worship there, and was now on his way home; and as he sat in his chariot he was reading the Prophet Isaiah.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Philip baptizes the Ethiopian**

• An angel of the Lord said to Philip, "Go south towards the road that goes down from Jerusalem to Gaza, the desert road." So he set out and it happened that an Ethiopian was passing along that way. He was an official in charge of the treasury of the queen of the Ethiopians; he had come on pilgrimage to Jerusalem and was on his way home. He was sitting in his carriage and reading the prophet Isaiah.

Footnote for v. 26 is in the **Addendum**.

The Heritage Bible

And a heavenly messenger of the Lord spoke to Philip, saying, Stand up, and go along at mid-day upon the way going down from Jerusalem into Gaza; this is desert.

And standing up he went, and behold, an Ethiopian man, a eunuch, a power of Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to prostrate himself,

And was returning, and sitting upon his chariot he read the prophet Isaiah.

New American Bible (2011) **Philip and the Ethiopian.***

Then the angel of the Lord spoke to Philip, “Get up and head south on the road that goes down from Jerusalem to Gaza, the desert route.” So he got up and set out. Now there was an Ethiopian eunuch, a court official of the Candace,* that is, the queen of the Ethiopians, in charge of her entire treasury, who had come to Jerusalem to worship,^h and was returning home. Seated in his chariot, he was reading the prophet Isaiah.

* [8:26–40] In the account of the conversion of the Ethiopian eunuch, Luke adduces additional evidence to show that the spread of Christianity outside the confines of Judaism itself was in accord with the plan of God. He does not make clear whether the Ethiopian was originally a convert to Judaism or, as is more probable, a “God-fearer” (Acts 10:1), i.e., one who accepted Jewish monotheism and ethic and attended the synagogue but did not consider himself bound by other regulations such as circumcision and observance of the dietary laws. The story of his conversion to Christianity is given a strong supernatural cast by the introduction of an angel (Acts 8:26), instruction from the holy Spirit (Acts 8:29), and the strange removal of Philip from the scene (8:39).

* [8:27] The Candace: Candace is not a proper name here but the title of a Nubian queen.

h. [8:27] Is 56:3–5.

New Catholic Bible

Baptism of a High Official.^[e] Then the angel of the Lord said to Philip, “Get up and head south along the road that leads from Jerusalem down to Gaza, the desert road.” Therefore, he got up and set out.

Now there was an Ethiopian eunuch,^[f] an official at the court of the Candace, that is, the queen of the Ethiopians, who was in charge of her entire treasury. He had come to Jerusalem to worship and was now returning home. As he sat in his chariot, he was reading the prophet Isaiah.

[e] In this passage, Luke shows us the encounter of the Church with a new cultural environment. The official in charge of the treasury of the queen of Ethiopia (Candace, like Pharaoh, is a title of a ruler) is interested in a passage of the Old Testament that speaks of a mysterious personage who is overwhelmed by suffering for the salvation of all; the passage is Isa 53, often used by the first community to express the mystery of Christ. The marvelous elements in this story of Philip recall God’s freedom of action in the time of the ancient Prophets: angel, Spirit, instantaneous transportation (see 1 Ki 18:12; 2 Ki 2:16; Ezek 3:12, 14; Dan 14:36). We will come across Philip the deacon again later on as the father of four daughters (Acts 21:9).

[f] *Eunuch*: may be simply a court title; for eunuch in the literal sense, see the prophecy of Isa 56:3-7.

New Jerusalem Bible

The angel of the Lord spoke to Philip saying, ‘Set out at noon and go along the road that leads from Jerusalem down to Gaza, the desert road.’

So he set off on his journey. Now an Ethiopian had been on pilgrimage to Jerusalem; he was a eunuch and an officer at the court of the kandake, or queen, of Ethiopia; he was her chief treasurer.

He was now on his way home; and as he sat in his chariot he was reading the prophet Isaiah.

Revised English Bible–1989

Then the angel of the Lord said to Philip, “Start out and go south to the road that leads down from Jerusalem to Gaza.” (This is the desert road.) He set out and was on his way when he caught sight of an Ethiopian. This man was a eunuch, a high official of the Kandake, or queen, of Ethiopia, in charge of all her treasure; he had been to Jerusalem on a pilgrimage and was now returning home, sitting in his carriage and reading aloud from the prophet Isaiah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	An angel of <i>ADONAI</i> said to Philip, "Get up, and go southward on the road that goes down from Yerushalayim to 'Azah, the desert road." So he got up and went. On his way, he caught sight of an Ethiopian, a eunuch who was minister in charge of all the treasure of the Kandake, or queen, of Ethiopia. He had been to Yerushalayim to worship; and now, as he was returning home, he was sitting in his chariot, reading the prophet Yesha'yahu.
Hebraic Roots Bible	But a cherub of YAHWEH spoke to Philip, saying, Rise up! Go to the South on the desert road that goes down from Jerusalem to Gaza. And he arose and went and met a certain faithful one who had come from Cush, an official of Candace, the queen of the Cushites, and he was an authority over all her treasures. And he had come to worship in Jerusalem. And he was returning. And sitting on his chariot he read the prophet Isaiah.
Holy New Covenant Trans.	An angel of the Lord spoke to Philip. The angel said, "Get ready and go south. Go to the road which leads down to the town of Gaza from Jerusalem — the road that is not used much now." So Philip got ready and went. On the road he saw a man from the country of Ethiopia. This man was an important eunuch in the service of Candace, the queen of the Ethiopians. He was responsible for taking care of all her money. This man had gone to Jerusalem to worship. Now he was on his way home. He was sitting in his chariot and reading from the book of Isaiah, the prophet.
The Scriptures 2009	But a messenger of יהוה spoke to Philip, saying, "Arise and go toward the south along the way which goes down from Yerushalayim to Azzah." This is desert. And he arose and went, and saw, a man of Kush, a eunuch of great authority under Kandake the sovereignty of the Kushites, who was in charge of all her treasury, and had come to Yerushalayim to worship, and was returning. And sitting in his chariot, he was reading the prophet Yeshayahu.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...Messenger but [of] lord speaks to philip Saying stand! (up) and go! in midday to the way the [one] descending from jerusalem to gaza This is Deserted and Standing (Up) [He] goes and look! Man Ethiopian Eunuch Ruler [of] candace queen [of] ethiopians Who was on every the treasure [of] her Who had come Worshiping to jerusalem was also Returning and Sitting on the chariot [of] him and [He] read the forecaster isaiah...
Alpha & Omega Bible	BUT AN ANGEL OF THE LORD SPOKE TO PHILIP SAYING, "GET UP AND GO SOUTH TO THE ROAD THAT DESCENDS FROM JERUSALEM TO GAZA." THIS IS DESERT. SO HE GOT UP AND WENT; AND THERE WAS AN ETHIOPIAN EUNUCH, A COURT OFFICIAL OF CANDACE, QUEEN OF THE ETHIOPIANS, WHO WAS IN CHARGE OF ALL HER TREASURE; AND HE HAD COME TO JERUSALEM TO WORSHIP, AND HE WAS RETURNING AND SITTING IN HIS CHARIOT, AND WAS READING THE PROPHET ISAIAS [in the Greek Septuagint].
Awful Scroll Bible	Moreover, an angelic messenger of the Lord, speaks with respects to Philip, instructing, "Be rising-up and be proceeding towards the south, on the road stepping-down from Jerusalem, to Gaza, the same-as-this is a deserted place." Then rising-up he proceeds. And Be yourselves looking, a man, an Ethiopian, a ~eunuch, a high officer of Candace, queen of the Ethiopians, who was over all her treasury, had come into Jerusalem willing to ~kiss-towards, he was both turning-back-by and sitting-down in his chariot, and was coming-up-to-understand Isaiah, the exposer-to-light-beforehand.
Concordant Literal Version	Now a messenger of the Lord speaks to Philip, saying, "Rise and go at midday on the road which is descending from Jerusalem to Gaza. This is a wilderness."

And rising, he went. And lo! a man, an Ethiopian eunuch, a potentate of Candace, queen of the Ethiopians, who was over her entire exchequer, who had come, to be worshipping, to Jerusalem."

Besides, he was returning and sitting on his chariot, and he read the prophet Isaiah."

exeGeses companion Bible **PHILIPPOS AND THE ETHIOPIAN**

And the angel of Yah Veh speaks to Philippos, wording, Rise, and go toward the midday to the way that descends from Yeru Shalem - to Azzah - this is desolate.

And he rises and goes: and behold, a man - an Ethiopian eunuch - a dynast under Candace sovereignty of the Ethiopians who has the charge of all her treasure, and he comes to Yeru Shalem to worship; and in returning; sits on his chariot reading Yesha Yah the prophet.

Orthodox Jewish Bible And a malach Adonoi spoke to Philippos, saying, "Get up and go south on the derech going down from Yerushalayim to Gaza." This is desert.

And having got up, Philippos went. And, hinei, an Ethiopian man, a eunuch, a court official of the Kandake of the Ethiopians! He was over all of her Otzrot (treasury) and had come worshipping to Yerushalayim, [Ps 68:31; 87:4; Zeph 3:10; Isa 56:3-5; 1Kgs 8:41-43]

And he was returning and sitting in his chariot and he was reading Yeshayah HaNavi.

Rotherham's Emphasized B. **§ 16. The Conversion of an Ethiopian Eunuch.**

And ||a messenger of the Lord|| spake unto Philip, saying—

Arise, and be journeying along southward, unto the way that goeth down from Jerusalem unto Gaza,—[the same] is desert

And, arising, he journeyed. And lo! <a man of Ethiopia, a eunuch, one in power under Candace queen of the Ethiopians, who was over all' her treasure> {who} had come to worship in Jerusalem; and was returning, and [sitting in his chariot] and was reading the prophet Isaiah.

Expanded/Embellished Bibles:

The Amplified Bible

But an angel of the Lord said to Philip, "Get up and go south to the road that runs from Jerusalem down to Gaza." (This is a desert road). So he got up and went; and there was an Ethiopian eunuch [a man of great authority], a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship, and he was returning, and sitting in his chariot he was reading [the scroll of] the prophet Isaiah.

An Understandable Version

[Meanwhile] an angel *[sent]* from the Lord spoke to Philip and said, "Get up and travel south on the road from Jerusalem to Gaza; that is a deserted region."

So, he went and *[eventually]* came across a man who was the Ethiopian Queen Candace's treasurer. He was a high official and was also a eunuch *[Note: This was a man without normal sexual activity]*, who had been to Jerusalem to worship *[i.e., probably as a Jewish proselyte]*. He was returning *[to his home in Ethiopia]* and was sitting in his chariot *[Note: Chariots were stopped on long journeys occasionally for resting, eating, reading, etc.]* reading *[a scroll of]* the prophet Isaiah.

The Expanded Bible

Philip Teaches an Ethiopian

An angel of the Lord said to Philip, "Get ·ready [up] and go ·south [or at about noon] to the road that leads down to Gaza from Jerusalem [^c a distance of about fifty

miles]—the ·desert [wilderness] road.” So Philip got ·ready [up] and went. On the road he saw a man from Ethiopia [^cnot present-day Ethiopia (Abyssinia), but Nubia in northern Sudan], a eunuch [or court official; ^croyal servants were sometimes made eunuchs (castrated males), especially if they served in the presence of females]. He was an important officer in the service of ·Candace [or the Kandáke; ^ca title, not a name, meaning “queen”], the queen of the Ethiopians; he was responsible for ·taking care of all her money [her entire treasury]. He had gone to Jerusalem to worship. Now, as he was on his way home, he was sitting in his chariot reading from the ·Book of Isaiah, the prophet [[†]the prophet Isaiah].

Jonathan Mitchell NT

However, an agent of [the] Lord [= Yahweh's or Christ's messenger] spoke to Philip, presently saying, "At once arise (or: stand up) and continue traveling down south (or: at noon) on the road descending from Jerusalem unto Gaza." This is a desert (or: desolate, uninhabited) [road].

And so, upon arising, he went his way and – look, consider this – an adult man – an Ethiopian eunuch who had power (= a high court official) of [the] Kandake, [or] Queen, of [the] Ethiopians, who was upon (= had control of) all of her treasury – who had come unto Jerusalem in order to be worshipping.

Now he was in the midst of returning and was presently sitting on his chariot (or: carriage) while continuing in reading aloud the prophet Isaiah.

P. Kretzmann Commentary

Verses 26-28

The Ethiopian Eunuch.

The divine commission to Philip:

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

And he arose and went; and, behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and, sitting in his chariot, read Esaias, the prophet.

Kretzmann's **commentary** for Acts 8:26–28 has been placed in the **Addendum**.

Syndein/Thieme

And the angel of the Lord spoke unto Philip, saying over and over, "Arise, and go toward the south unto the way that goes down from Jerusalem unto Gaza, which is desert."

{Note: Apparently Philip did not want to leave his successful ministry and the angel had to ask more than once. Maybe Philip also was being affected by approbation lust like Simon.}

And he arose and went. And, behold, a man of Ethiopia, an eunuch {means servant of his country - actually he was the Treasurer of Ethiopia - the third in Charge of the country} of great authority under Candace {title of leadership like 'Caesar' to the Romans after Julius} queen of the Ethiopians . . . who had the charge of all her treasure, and had come to Jerusalem to worship and was returning, and sitting in his chariot reading out loud over and over Isaiah the prophet.

{Note: the Ethiopian converted to Judaism and had gone to Jerusalem to study. As he was returning he was reading a prophesy about Christ in Isaiah and no one could explain its meaning to him so he was trying to read it over and over and learn it by himself. Doctrine: all believers need their Pastor Teacher to explain doctrine to them - at least initially - then maybe they can expand the study on their own.}

Translation for Translators

Philip met an Ethiopian official.

Acts 8:26-28

One day an angel whom the Lord God had sent commanded Philip, "Get ready and go south along the road that extends from Jerusalem to Gaza." *That was* a road in a desert area. So Philip got ready and went *along that road*. Suddenly he met a man from Ethiopia. He was an important official who took care of all the funds for the queen of Ethiopia. *In his language people called their queen Candace*. This man had gone to Jerusalem to worship God, and he was returning *home* and was seated

The Voice

riding in his chariot. *As he was riding*, he was reading *out loud* from what the prophet Isaiah *had written* [MTY] *long ago*.

A heavenly messenger brought this *short* message from the Lord to Philip *during his time preaching in Samaria*:

Messenger of the Lord: Leave Samaria. Go south to the Jerusalem-Gaza road. *The message was especially unusual because this road runs through the middle of uninhabited desert. But Philip got up, left the excitement of Samaria, and did as he was told to do. Along this road, Philip saw a chariot in the distance. In the chariot was a dignitary from Ethiopia (the treasurer for Queen Candace), an African man who had been castrated. He had gone north to Jerusalem to worship at the Jewish temple, and he was now heading southwest on his way home. He was seated in the chariot and was reading aloud from a scroll of the prophet Isaiah.*

Bible Translations with Many Footnotes:

Lexham Bible

Philip and the Ethiopian Eunuch

Now an angel of the Lord spoke to Philip, saying, “Get up and go toward the south [Or “go about noon”] on the road that goes down from Jerusalem to Gaza.” (This is a desert road .)

And he got up and [*Here “and ” is supplied because the previous participle (“got up”) has been translated as a finite verb] went, and behold, there was a man, an Ethiopian eunuch (a court official of Candace, [Or “the Candace” (the title of the queen of Ethiopia)] queen of the Ethiopians, who was over all her treasury) who had come to worship in Jerusalem and was returning and sitting in his chariot, and reading aloud the prophet Isaiah.

NET Bible®

Philip and the Ethiopian Eunuch

Then an angel of the Lord⁷² said to Philip,⁷³ “Get up and go south⁷⁴ on the road that goes down from Jerusalem⁷⁵ to Gaza.” (This is a desert⁷⁶ road.)⁷⁷ So⁷⁸ he got up⁷⁹ and went. There⁸⁰ he met⁸¹ an Ethiopian eunuch,⁸² a court official of Candace,⁸³ queen of the Ethiopians, who was in charge of all her treasury. He⁸⁴ had come to Jerusalem to worship,⁸⁵ and was returning home, sitting⁸⁶ in his chariot, reading⁸⁷ the prophet Isaiah.

⁷²tn Or “the angel of the Lord.” See the note on the word “Lord” in 5:19.

⁴⁰tn Or “the angel of the Lord.” Linguistically, “angel of the Lord” is the same in both testaments (and thus, he is either “an angel of the Lord” or “the angel of the Lord” in both testaments). For arguments and implications, see ExSyn 252; M. J. Davidson, “Angels,” DJG, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and ‘The Angel of the Lord,’” *Current Issues in Biblical and Patristic Interpretation*, 324-35.

⁷³tn Grk “Lord spoke to Philip, saying.” The redundant participle λέγων (legwn) has not been translated.

⁷⁴tn Or “Get up and go about noon.” The phrase κατὰ μεσημβρίαν (kata meshmbrian) can be translated either “about noon” (L&N 67.74) or “toward the south” (L&N 82.4). Since the angel’s command appears to call for immediate action (“Get up”) and would not therefore need a time indicator, a directional reference (“toward the south”) is more likely here.

⁷⁵map For the location of Jerusalem see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁷⁶tn Or “wilderness.”

⁷⁷tn The words “This is a desert road” are probably best understood as a comment by the author of Acts, but it is possible they form part of the angel’s speech to Philip, in which case the verse would read: “Get up and go south on the road that goes down from Jerusalem to Gaza – the desert road.”

^{sn} The concluding note about the road appears to be a parenthetical note by the author.

^{78tn} Grk “And,” but καί (kai) carries something of a resultative force in this context because what follows describes Philip’s response to the angel’s command.

^{79tn} Grk “So getting up he went.” The aorist participle ἀναστὰς (anastas) has been translated as a finite verb due to requirements of contemporary English style.

^{80tn} Grk “And there.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{81tn} Grk “and behold.” This expression is used to portray Philip’s encounter with the Ethiopian in a vivid way. In the English translation this vividness is difficult to convey; it is necessary to supply the words “he met.”

^{82sn} The term eunuch normally referred to a man who had been castrated, but this was not always the case (see Gen 39:1 LXX, where Potiphar is called a eunuch). Such castrated individuals were preferred as court officials in the East, although Judaism opposed the practice. The Mosaic law excluded eunuchs from Israel (Deut 23:1), although God certainly accepted them (Isa 56:3-5; Wis 3:14). This individual was a high official, since he was said to be in charge of all her treasury. He may or may not have been a eunuch physically. He appears to be the first fully Gentile convert to Christianity, since the Samaritans mentioned previously (Acts 8:4-25) were regarded as half-breeds.

^{83tn} Or “the Candace” (the title of the queen of the Ethiopians). The term Κανδάκης (Kandakh) is much more likely a title rather than a proper name (like Pharaoh, which is a title); see L&N 37.77. A few, however, still take the word to be the name of the queen (L&N 93.209). BDAG 507 s.v. Κανδάκη, treats the term as a title and lists classical usage by Strabo (Geography 17.1.54) and others.

^{sn} Candace was the title of the queen of the Ethiopians. Ethiopia refers to the kingdom of Nubia in the northern Sudan, whose capital was Meroe (not to be confused with Abyssinia, which was later called Ethiopia and converted to Christianity in the 4th century A.D.). Classical writers refer to several queens of Meroe in the 1st century B.C. and 1st century A.D. who had the title Candace (Kandake). The Candace referred to here was probably Amantitere, who ruled a.d. 25-41.

^{84tn} Grk “who was over all her treasury, who.” The two consecutive relative clauses make for awkward English style, so the second was begun as a new sentence with the pronoun “he” supplied in place of the Greek relative pronoun to make a complete sentence in English.

^{85sn} Since this man had come to Jerusalem to worship, he may have been a proselyte to Judaism. This event is a precursor to Acts 10.

^{86tn} Grk “and was sitting.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{87tn} Grk “and was reading.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{sn} The fact that this man was reading from a scroll (an expensive item in the first century) indicates his connection to a wealthy house.

The Spoken English NT

Philip Tells the Good News to a High Official from Ethiopia

And an angel of the Lord said to Philip, “Get up and go south on that deserted road that goes down from Jerusalem to Gaza.”^v

And he got up and went. And he saw an Ethiopian man—an influential official^w of the Candace,^x the queen of Ethiopia. He was in charge of her whole treasury. He’d come to Jerusalem to worship, and now he was returning. And he was sitting in his carriage, reading the prophet Isaiah.

^{v.} Prn. gay-Zacharias.

^{w.} Lit. “eunuch“ (prn. yoo-nek), which means someone who as been castrated. In ancient times, kings and queens used to castrate their administrative officials so that they wouldn’t have to worry about them taking sexual advantage of their position. But “eunuch” eventually came to refer to the official position, and did not always imply that the person was literally a eunuch.

^{x.} Prn. kan-day-see.

Wilbur Pickering’s New T.

The Ethiopian treasurer

Then an angel of the Lord spoke to Philip saying, “Get up and go south on the road that goes down from Jerusalem to Gaza;¹³ it is desolate.”

So he got up and went; and there, a man, an Ethiopian, a eunuch, a court-official of Candace the queen of the Ethiopians, who was over all her treasury, who had come worshipping to Jerusalem¹⁴ —he was returning, sitting in his chariot and reading aloud the prophet Isaiah.

(13) From Samaria to the Gaza road would be a walk of at least 60 miles, over accidented terrain.

(14) So how did this man know about Jehovah, and why had he learned to read Hebrew (unless he was reading a Greek translation)? Although nearly a millennium had intervened, this could be a result of the Queen of Sheba’s visit to Solomon.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now an angel of [the] Lord spoke to Philip, saying, "Get up and go toward [the] south on the road, the one going down from Jerusalem to Gaza." (This is a desert [road]).

And having gotten up, he went. And look! A man, an Ethiopian, an eunuch [i.e., a man incapable of having sex], a court official of Candace the queen of [the] Ethiopians, who was over all her treasury, who had come to Jerusalem to prostrate himself in worship, and he was returning and sitting in his chariot, and he was reading aloud the prophet Isaiah.

Benjamin Brodie’s trans.

On the other hand, an angel of the Lord spoke face-to-face with Philip, saying: “Get up and proceed toward the south along the road which heads down from Jerusalem into Gaza. This one is deserted.”

So, after arising, he proceeded on his journey and saw an Ethiopian man, a eunuch, a court official under Candace, queen of the Ethiopians, who was in charge of her entire treasury, who had gone to Jerusalem for the purpose of praying and worshipping,

And was now returning. Furthermore, while sitting in his chariot, he was also reading the prophet Isaiah .

Charles Thomson NT

In the mean while an angel of the Lord spoke to Philip, saying, Arise and go southward on the road which leadeth down from Jerusalem to Gaza, namely, the desert road.

So he arose and went. And lo! a man of Ethiopia, an eunuch, a grandee of Candace, the queen of the Ethiopians, who was her high treasurer, who had come to Jerusalem to worship, and was on his return, was sitting in a chariot and reading the prophet Esaias.

Context Group Version

But a messenger of the Lord spoke to Philip, saying, Arise, and go toward the south to the way that goes down from Jerusalem to Gaza: the same is desert.

And he arose and went: and look, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasury {Gk. "Gaza"}, who had come to Jerusalem to bow down in deference; and he was returning and sitting in his chariot, and was reading the prophet Isaiah.

Literal Standard Version

And a messenger of the LORD spoke to Philip, saying, “Arise, and go on toward the south, on the way that is going down from Jerusalem to Gaza.” (This is desolate.)

And having arisen, he went on, and behold, a man of Ethiopia, a eunuch, a man of rank, of Candace the queen of the Ethiopians, who was over all her treasure, who had come to worship to Jerusalem; he was also returning, and is sitting on his chariot, and he was reading the prophet Isaiah.

Modern Literal Version 2020 {Summer 37 AD. Road from Jerusalem to Gaza.}
 But a messenger of the Lord spoke to Philip, saying, Stand up and travel according-to the midday sun upon the road which is going-down from Jerusalem to Gaza. This is a desolate road.

And having stood up, he traveled away.
 And behold, a man of Ethiopia, a eunuch, (a sovereign of Candace, the queen of Ethiopia, who was in charge over all her treasure), who had come to Jerusalem (will worship *there*), and who was returning and sitting in his chariot and was reading the prophet Isaiah.

New American Standard
 But an angel of the Lord [In OT, Yahweh, cf. Gen 16:7] spoke to Philip, saying, “Get ready and go south to [Or *at about noon to*] the road that descends from Jerusalem to Gaza.” (This is a desert road.) [Or *This city is deserted*] So he got ready and went; and there was an Ethiopian [Lit *behold, an Ethiopian*] eunuch, a court official of Candace [Possibly an Ethiopian title: *the Candace*], queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, and he was returning and sitting in his chariot [Or *carriage*], and was reading Isaiah the prophet. [Kukis note: I took the first footnote from the Legacy Bible.]

New King James Version
Christ Is Preached to an Ethiopian
 Now an angel of the Lord spoke to Philip, saying, “Arise and go toward the south along the road which goes down from Jerusalem to Gaza.” This is desert [Or *a deserted place*]. So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship, was returning. And sitting in his chariot, he was reading Isaiah the prophet.

Revised Geneva Translation
 Then the Angel of the Lord spoke to Philip, saying, “Arise, and go towards the south to the way that goes down from Jerusalem to Gaza, which is a wasteland.”
 And he arose and went on. And behold, a certain eunuch of Ethiopia (Candace the Queen of the Ethiopians’ Chief Governor, who had the rule over all her treasure) who came to Jerusalem to worship, was returning. And sitting in his chariot, he read Isaiah the Prophet.

A Voice in the Wilderness
 Now an angel of the Lord spoke to Philip, saying, Arise and go toward the south along the road which goes down from Jerusalem to Gaza. This is desert.
 So he arose and went. And behold, a man of Ethiopia, a eunuch of high office under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to do homage, was returning. And sitting in his chariot, he was reading Isaiah the prophet.

The gist of this passage: An **angel of God** directs Philip to a specific road, where he sees an Ethiopian riding in a chariot, reading aloud from Isaiah the prophet.

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Acts 8:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong’s #32
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

Acts 8:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, aorist active indicative	Strong's #2980
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
Philippos (Φίλιππος) [pronounced FIHL-ip-poss]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; accusative case	Strong's #5376

Translation: An angel of the Lord spoke directly to Philip,...

We are assuming that this is the same Philip who left Jerusalem due to the persecution and went to Samaria. This is the deacon Philip, and not the Apostle. He is not assigned any identifiers by Luke probably because these men know each other quite well.

An angel from God speaks to Philip.

In Acts, there will be a variety of messengers who speak to individual believers. Jesus speaks directly to His disciples in Acts 1, to tell them where to go. Here, an **angel** speaks to Philip, to tell him where to go. Much later in Acts, individuals will warn Paul where not to go.

Acts 8:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, dative, nominative case	Strong's #3004
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 nd person singular, aorist active imperative	Strong's #450
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 8:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #4198
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
mesēmbria (μεσημβρία) [pronounced mes-ame-BREE-ah]	<i>noon; midday; by implication, the south</i>	feminine singular noun, accusative case	Strong's #3314

Translation: ...saying, "Get up and leave towards the south.

Philip is in Samaria (the city within the region of Samaria), and he is going to take a relatively extensive trip. The angel tells him to head south (a [map](#) will be provided at the end of this passage).

Acts 8:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
katabainô (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	feminine singular, present active participle; accusative case	Strong's #2597

Acts 8:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er- oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Gáza (Γάζα) [pronounced GAHD- zah]	<i>the fortified; the strong; transliterated, Gaza</i>	proper noun location	Strong's #1048

Translation: [Go] to the road which descends from Jerusalem and [travels] to Gaza...

In the English, Luke writes these very long, run on sentences. I break them up into smaller pieces, which often requires me to insert a word or two in order to form a proper English sentence.

From the Knox Bible: *Some have supposed that it was the road, not Gaza itself, which was 'deserted'; but it is possible that the old Gaza, destroyed in 96 B.C., is here distinguished from the new Gaza, built in 58 B.C., and destroyed in A.D. 65.*²⁷

There is a road which descends from Jerusalem to Gaza, Gaza being known as one of the famous Philistine cities. Gaza is almost due west from Jerusalem, but the word *descends* is used, because Jerusalem is built on a mountain. Nearly any road out of Jerusalem going north, west or south will be going down.

This road which the angel speaks of is probably very well-known to Philip. There were not a huge number of roads which traversed the land.

Acts 8:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

²⁷ From <https://www.newadvent.org/bible/act008.htm> accessed September 11, 2023.

Acts 8:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; nominative case	Strong's #2048

Translation: ...(this is a desert-wilderness).

In case Philip is confused, the angel affirms that the road runs mostly through an unoccupied area. That is the portion of the road that God is sending Philip to.

Acts 8:26 **An angel of the Lord spoke directly to Philip, saying, "Get up and leave towards the south. [Go] to the road which descends from Jerusalem and [travels] to Gaza (this is a desert-wilderness). (Kukis mostly literal translation)**

Acts 8:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #4198

Translation: So rising up, [Philip] traveled [to this road]...

Philip, under orders from God, gets up and he travels to this road.

Acts 8:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)

Acts 8:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
Aithíops (Αἰθίοψ) [pronounced ahee- THEE-ops]	<i>black; transliterated, Ethiopian</i>	masculine singular proper noun grouping; nominative case	Strong's #128

Translation: ...and he saw a man, an Ethiopian,...

There is some travel time which is glossed over; but Philip does arrive to this road. He sees an Ethiopian, and my guess is, the man is very black, and this is what Philip notices first.

As an aside, given what we have read so far in this chapter, it is very likely that Lule spoke to Philip directly to obtain much of this information. This would be supported by the fact that Luke does not use any specific identifiers to affix to Philip's name. Luke is so familiar with him that he needs to further ways to specify him.

Acts 8:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eunoûchos (εὐνοῦχος) [pronounced yoo- NOO-khos]	<i>eunuch, a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer)</i>	masculine singular noun, nominative case	Strong's #2135

Thayer definitions: 1) a bed keeper, bed guard, superintendent of the bedchamber, chamberlain; 1a) in the palace of oriental monarchs who support numerous wives the superintendent of the women's apartment or harem, an office held by eunuchs; 1b) an emasculated man, a eunuch; 1b1) eunuchs in oriental courts held by other offices of greater, held by the Ethiopian eunuch mentioned in Acts 8:27-39.; 1c) one naturally incapacitated; 1c1) for marriage; 1c2) begetting children; 1d) one who voluntarily abstains from marriage.

From the Spoken English Bible: *Lit. "eunuch" (prn. yoo-nek), which means someone who as been castrated. In ancient times, kings and queens used to castrate their administrative officials so that they wouldn't have to worry about them taking sexual advantage of their position. But "eunuch" eventually came to refer to the official position, and did not always imply that the person was literally a eunuch.*²⁸

dunastês (δυνάστης) [pronounced doo-NAS- tace]	<i>a ruler, officer; prince, a potentate; a courtier, high officer, royal minister of great authority</i>	masculine singular noun; nominative case	Strong's #1413
Kandákē (Κανδάκη) [pronounced kan- DAHK-ay]	<i>prince of servants; transliterated, Candace</i>	feminine singular proper noun person, genitive/ablative case	Strong's #2582

According to Thayer: *[Candace was] a queen of Ethiopia mentioned in Acts 8:27. (A.D. 38) The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens.*

²⁸ The Spoken English New Testament (Bible Words Dictionary), by J. Webb Mealy; ©2012; Acts 8:27 (footnote).

Acts 8:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basíliſsa (βασιλίſσα) [pronounced <i>bahs-IHL- ihſ-SAH</i>]	<i>queen</i> ; feminine form of Strong's #936	feminine singular noun, genitive/ablative case	Strong's #938
Aithíopes (Αἰθίοπεſ) [pronounced <i>ahēe- THEE-op-ehſ</i>]	<i>black</i> ; transliterated, <i>Ethiopians</i>	masculine plural proper noun grouping; genitive/ablative case	Strong's #128

Translation: ...a eunuch, a [royal] officer to Candace, the queen of Ethiopia.

Of course, Philip did not glance at this man from afar and determine who and what he was. He obviously came up and had a conversation with the man, and found many of these things out.

The man is a eunuch (possibly an actual physical eunuch and possibly just given that name by convention²⁹). The man is quite a VIP from Ethiopian, serving Candace the queen of Ethiopia.

By the state of the carriage and by the fact the this man has a copy of Isaiah suggests that he is a very successful or high-up man. Today, Bibles are quite common. People may own a Bible which has never been read. But, owning any book of the Bible back then was a very rare thing. This would have been an expensive purchase.

Let me suggest that this Ethiopian had heard portions of the book of Isaiah read, and his interest was piqued.

Acts 8:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅſ) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
paſêſ (πάſηſ) [pronounced <i>PAH- ſace</i>]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
têſ (τῆſ) [pronounced <i>tayç</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

²⁹ This is suggested in the SENT Bible footnotes as well as other footnotes.

Acts 8:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gáza (γάζα) [pronounced GAHD-zah]	<i>the royal treasury, treasure, riches</i>	feminine singular noun, genitive/ablative case	Strong's #1047
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: [The eunuch] was over all of her treasury,...

The man was in charge of her treasury. Obviously, he is not the only man involved in this responsibility, as he is now traveling between Ethiopia and Jerusalem.

Acts 8:27e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, pluperfect active indicative	Strong's #2064
proskuneô (προσκυνέω) [pronounced pros-koo-NEH-oh]	<i>worshiping, doing reverence to, adoring, prostrating oneself in homage; kissing</i>	masculine singular, future active participle, nominative case	Strong's #4352
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...[and he] had come to Jerusalem to worship.

He came to Jerusalem to worship. I would have expected an aorist active infinitive here (which is how I translated the verb), but there is a participle instead. The future tense of the participle is also somewhat confusing. I do not have an explanation for the unusual morphology here.

This man was a devout Jew (we might assume), but he was not completely pulled in by the religious hierarchy in Jerusalem. He knew some things did not make sense. On his way back, he was reading Isaiah, trying to make sense of it.

Acts 8:27 So rising up, [Philip] traveled [to this road] and he saw a man, an Ethiopian, a eunuch, a [royal] officer to Candace, the queen of Ethiopia. [The eunuch] was over all of her treasury, [and he] had come to Jerusalem to worship. (Kukis mostly literal translation)

Acts 8:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hupostrophô (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>turning back; turning [around, about]; returning</i>	masculine singular, present active participle; nominative case	Strong's #5290

Translation: But now, he was turning back [to return to Ethiopia]...

The Ethiopian was now turning back, with the intent of returning to Ethiopia.

I don't know if the route to Gaza is an unusual approach. Perhaps he intends to take a ship through Egypt. We do not know about the rest of this man's trip or if he has things to attend to in Gaza (or anywhere else). It would certainly make sense that, if there is business to be done in Gaza or elsewhere, this would have been included in his trip to Jerusalem.

Acts 8:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kathêmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	masculine singular, present (deponent) middle or passive participle; dative, locative or instrumental case	Strong's #2521
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Acts 8:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
háрма (ἄρμα) [pronounced HAHR-mah]	<i>chariot</i>	neuter singular noun, genitive/ablative case	Strong's #716
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and sitting in his chariot.

The Ethiopian is sitting in his chariot. Chariots do not drive themselves, so there would have been horses and perhaps one or two drivers; and possibly even armed guards. Our focus is upon Philip and this man from Ethiopia.

Acts 8:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anaginôskô (ἀναγινώσκω) [pronounced an-ag-in-OCE-ko]	<i>to read (aloud); to distinguish between, to recognize, to know accurately, to acknowledge</i>	3 rd person singular, imperfect active indicative	Strong's #314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular, definite article in the accusative case	Strong's #3588
prophêtês (προφήτης) pronounced proh-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; accusative case	Strong's #4396
Hêsaias (Ἡσαΐας) [pronounced hay-sah-EE-as]	<i>Jehovah's help; transliterated, Isaiah, Hesaias, Esaias</i>	masculine singular proper noun; accusative case	Strong's #2268

He is the famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.

The gospel authors and Paul in Romans quote Isaiah extensively (his name is found 21 times in the NT).

Translation: At this time he was reading the prophet Isaiah aloud.

The Ethiopian had a scroll of Isaiah with him, which I find to be quite interesting. He had to get this from somewhere. Did he purchase scrolls in Jerusalem and bring them back to Ethiopia? Did he bring this scroll along with him to read on this journey? These are things which we do not know, although the first seems like a good theory.

What is important here is, this man appears to have a person copy of a book from the Bible. Bear in mind that, at this time, these individual scrolls would have been one format for the books of the Bible to be in.

The Dead Sea Scrolls were discovered in 1947, and this was one of the most amazing discoveries of human history, as we found Old Testament manuscripts which predated the New Testament. Up to this point, we knew the history of the Old Testament and we knew when the Old Testament had been completed and approximately when the New Testament was written; but this discovery was certainly further confirmation of that.

We found the form that these books were in (scrolls), preserved from being in a very dry desert area over a period of 2000+ years.

We have large book on special paper containing the entire Bible; but they did not have that during that time. However, because so many people spoke Greek, a Greek translation had been made of the Old Testament and many used that.

Acts 8:28 **But now, he was turning back [to return to Ethiopia] and sitting in his chariot. At this time he was reading the prophet saiah aloud.** (Kukis mostly literal translation)

Philip, from a distance, could observe this Ethiopian man being driven; and he is reading something. When he comes closer, it is apparent that he is reading Isaiah.

Acts 8:26–28 **An angel of the Lord spoke directly to Philip, saying, “Get up and leave towards the south. [Go] to the road which descends from Jerusalem and [travels] to Gaza (this is a desert-wilderness). So rising up, [Philip] traveled [to this road] and he saw a man, an Ethiopian, a eunuch, a [royal] officer to Candace, the queen of Ethiopia. [The eunuch] was over all of her treasury, [and he] had come to Jerusalem to worship. But now, he was turning back [to return to Ethiopia] and sitting in his chariot. At this time he was reading the prophet Isaiah aloud.** (Kukis mostly literal translation)



Acts 8:26–28 **An angel of the Lord came to Philip and said to him, “Get up right now and go south. You want to find the road which goes from Jerusalem to Gaza (which road is in a deserted area, for the most part). So Philip rose up and went to this road. He saw an Ethiopian, a eunuch, a royal officer to Candace, the queen of Ethiopia. Philip found out, through talking to this man, that he was the head of Candace’s treasury, but he had come to Jerusalem to worship God. Now he was in his chariot on the road back to Ethiopia. When Philip came upon him, he was reading the book of Isaiah aloud.** (Kukis paraphrase)

A Map of Samaria, Jerusalem, and Gaza; from Marg Mowczko’s [website](#); accessed December 11, 2021.

But said the Spirit to Philip, “Come and be joined to the chariot this (one).”

Acts
8:29

Then the Spirit said to Philip, “Approach and be joined to this chariot.”

Then the Holy Spirit spoke to Philip, saying, “Approach this chariot and ask to join him in the carriage.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said the Spirit to Philip, "Come and be joined to the chariot this (one)."
Complete Apostles Bible	Then the Spirit said to Philip, "Go near, and join yourself to this chariot."
Douay-Rheims 1899 (Amer.)	And the Spirit said to Philip: Go near and join thyself to this chariot.
Holy Aramaic Scriptures	And The Rukha {The Spirit} said unto Philipus {Philip}: "Circle around and come near unto the chariot."
James Murdock's Syriac NT	And the Holy Spirit said to Philip: Go near, and join thyself to the chariot.
Original Aramaic NT	And The Spirit said to Philippus, "Approach and join the chariot."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Spirit said to Philip, Go near, and get on his carriage.
Bible in Worldwide English	The Spirit of the Lord said to Stephen, Go over to that man in the carriage.
Easy English	.
Easy-to-Read Version–2008	The Spirit said to Philip, "Go to that chariot and stay near it."
Good News Bible (TEV)	The Holy Spirit said to Philip, "Go over to that carriage and stay close to it."
J. B. Phillips	The Spirit said to Philip, "Approach this carriage, and keep close to it."
<i>The Message</i>	The Spirit told Philip, "Climb into the chariot." Running up alongside, Philip heard the eunuch reading Isaiah and asked, "Do you understand what you're reading?" V. 30 is included for context.
NIRV	Philip and the Man From Ethiopia An angel of the Lord spoke to Philip. "Go south to the desert road," he said. "It's the road that goes down from Jerusalem to Gaza." So Philip started out. On his way he met an Ethiopian official. The man had an important position in charge of all the wealth of the Kandake. Kandake means queen of Ethiopia. This official had gone to Jerusalem to worship. On his way home he was sitting in his chariot. He was reading the Book of Isaiah the prophet. The Holy Spirit told Philip, "Go to that chariot. Stay near it." Vv. 26–28 are included for context.
New Life Version	The Holy Spirit said to Philip, "Go over to that wagon and get on it."
New Simplified Bible	The Spirit said to Philip: »Go near, and climb on this chariot.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	God's Spirit nudged Philip with an idea: "Walk on over to the chariot."
Contemporary English V.	The Spirit told Philip to catch up with the chariot.
Goodspeed New Testament	Then the Spirit said to Philip, "Go up and stay by that car."
The Living Bible	The Holy Spirit said to Philip, "Go over and walk along beside the chariot."
New Berkeley Version	.
The Passion Translation	The Holy Spirit said to Philip, "Go and walk alongside the chariot."
Plain English Version	Then the Holy Spirit said to Philip, "Catch up with that trailer and walk along beside it."
UnfoldingWord Simplified T.	God's Spirit told Philip, "Go near to that chariot and keep walking close to it!"
William's New Testament	So the Spirit said to Philip, "Go up and join him in his chariot."

Partially literal and partially paraphrased translations:

American English Bible	So the Breath [of God] then told Philip: 'Go and catch up with his chariot.'
Beck's American Translation	.
Breakthrough Version	The Spirit said to Philip, "Go forward, and be stuck like glue to this chariot."

A. Campbell's Living Oracles .
20th Century New Testament The Spirit said to Philip: "Go up to the carriage yonder and keep close to it."

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	The Holy Spirit said to Philip, on up close to the chariot."
Berean Study Bible	The Spirit said to Philip, "Go over to that chariot and stay by it."
Conservapedia Translation	The Divine Guide said told Philip, "Get closer. Follow this chariot."
Free Bible Version	The Spirit told Philip, "Go over close to the chariot."
God's Truth (Tyndale)	Then the spirit said unto Philip: Go near and join yourself to yonder chariot.
International Standard V	The Spirit told Philip, Approach that chariot and stay near it.
Montgomery NT	And the Spirit said to Philip, "Go up and join that chariot."
Leicester A. Sawyer's NT	And the Spirit said to Philip, Go forward and join yourself to his chariot.
Weymouth New Testament	Then the Spirit said to Philip, "Go and enter that chariot."

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	The Spirit said to Philip, "Go and join up with that chariot."
Revised English Bible—1989	The Spirit said to Philip, "Go and meet the carriage."

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	.
The Scriptures 2009	And the Spirit said to Philip, "Go near and join him in that chariot."
Tree of Life Version	The Ruach said to Philip, "Go, catch up with this chariot."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but The Spirit [to] the philip approach! and be attached! [to] the chariot this...
Awful Scroll Bible	And the Breath said to Philip, "Be coming-near and be joining to this-same chariot."
Concordant Literal Version	Now the spirit said to Philip, "Approach and be joined to this chariot."
exeGesés companion Bible	And the Spirit says to Philippos, Go near, and join yourself to this chariot.
Orthodox Jewish Bible	And the Ruach Hakodesh said to Philippos, "Approach and join this chariot."
Rotherham's Emphasized B.	And the Spirit said unto Philip— Go near, and join thyself unto this chariot!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	The Spirit said to Philip, "Go to that chariot and stay near [join] it."
Jonathan Mitchell NT	Now the Breath-effect (or: Spirit) said to Philip, "Approach and be joined (glued) to this chariot."
Syndein/Thieme	Then the Spirit said unto Philip, "Go near, and join yourself to this chariot." {Hitch a ride}
Translation for Translators	The official could not understand what he was reading. <i>Acts 8:29-31</i> God's Spirit told Philip, "Go near to that chariot and keep walking close to <i>the man who is riding in it!</i> "
The Voice	Philip received another prompting from the Holy Spirit: Holy Spirit: Go over to the chariot and climb on board.

Bible Translations with Many Footnotes:

NET Bible®

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Benjamin Brodie’s trans.	Then the Spirit said to Philip, "Approach and be joined to this chariot." And the Spirit said to Philip: "Approach and become joined to this chariot as a traveling companion."
Charles Thomson NT English Standard Version Far Above All Translation Legacy Standard Bible Modern English Version Modern Literal Version 2020 New Matthew Bible Revised Geneva Translation	And the Spirit said to Philip, Go near and keep close to that chariot. And the Spirit said to Philip, "Go over and join this chariot." And the spirit said to Philip, and associate yourself with that chariot." Then the Spirit said to Philip, "Go over and join this chariot [Or carriage]." The Spirit said to Philip, "Go to this chariot and stay with it." Now the Spirit said to Philip, Go near and join yourself to this chariot. Then the Spirit said to Philip, Go near and overtake that chariot. Then the Spirit said to Philip, "Go near and enjoin this chariot."

The gist of this passage: The Holy Spirit urges Philip to move closer to the chariot and to join up with them.

Acts 8:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
εἶπὼ (ἔπιω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong’s #2036
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
το (τό) [pronounced toh]	the, this, that; who, which	neuter singular definite article; nominative case	Strong’s #3588
πνεῦμα (πνεῦμα) [pronounced PNYOO-mah]	spirit, Spirit; breath; wind [blast], air	neuter singular noun, nominative case	Strong’s #4151
τῷ (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
Φίλιππος (Φίλιππος) [pronounced FIHL-ip-poss]	lover of horses; transliterated Philip, Philippos	masculine singular proper noun; dative, locative or instrumental case	Strong’s #5376

Translation: Then the Spirit said to Philip,...

We have no idea, at this point, how the Holy Spirit spoke to Philip. I would suggest audibly, but that is truly a guess.

Acts 8:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ah-ee</i>]	<i>come to, approach; draw (come) near to; visit; assent to; worship</i>	2 nd person singular, aorist active imperative	Strong's #4334
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
kollaô (κολλάω) [pronounced <i>kohl-LAH-oh</i>]	<i>glue, be glued together, cement, fasten together; join or fasten firmly together; join one's self to, cleave to; cling to</i>	2 nd person singular, aorist passive imperative	Strong's #2853
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
hárma (ἄρμα) [pronounced <i>HAHR-mah</i>]	<i>chariot</i>	neuter singular noun, dative, locative or instrumental case	Strong's #716
toutô (τούτῳ) [pronounced <i>TWO-toh</i>]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

Translation: ...“Approach and be joined to this chariot.”

The Holy Spirit seems to be beckoning Philip more than standing at his side and pointing towards the chariot. If the Spirit was *standing next to Philip*, as it were, then it would be as if the Spirit pointed off yonder and said, “There, go to that chariot there and be joined to it.”

However, the Spirit seems more to be walking along side Philip, while they are near to the chariot, and the Holy Spirit almost beckons Philip to come aboard.

Acts 8:29 Then the Spirit said to Philip, “Approach and be joined to this chariot.” (Kukis mostly literal translation)

Acts 8:29 Then the Holy Spirit spoke to Philip, saying, “Approach this chariot and ask to join him in the carriage.” (Kukis paraphrase)

But running to [him] the Philip hear from him reading aloud Isaiah the prophet. And he said, “Do you truly keep on knowing what you keep on reading?”

Acts
8:30

Having run to [the Ethiopian], Philip heard from him reading the prophet Isaiah aloud. So [Philip] asked, “Do you truly understand what you are reading?”

Having come close enough to the Ethiopian, Philip could hear him reading the prophet Isaiah aloud. Therefore, Philip asked him, “Do you really understand what it is that you are reading?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But running to [him] the Philip hear from him reading aloud Isaiah the prophet. And he said, “Do you truly keep on knowing what you keep on reading?”
Complete Apostles Bible	And Phillip, running up to it, heard him reading the prophet Isaiah, and said, "Indeed, do you know what you are reading?"
Douay-Rheims 1899 (Amer.)	And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest?
Holy Aramaic Scriptures	And when he had come near, he heard that he was reading in IshaYa Nabiya {Isaiah, The Prophet}, and said unto him, “Do you understand what you are reading?”
James Murdock’s Syriac NT	And when he came near, he heard him reading in Isaiah the prophet; and he said to him: Understandest thou what thou readest?
Original Aramaic NT	And as he approached, he heard what he read in Isaiah The Prophet and he said to him, "Do you understand what you are reading?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Philip, running up to him, saw that he was reading Isaiah the prophet, and said to him, Is the sense of what you are reading clear to you?
Bible in Worldwide English	So Philip went running to him. He heard him reading from the book of the prophet Isaiah. Do you understand what you are reading? Philip asked.
Easy English	So Philip ran to the cart as it went along. The officer was reading aloud from the prophet Isaiah's book and Philip heard him. So Philip asked the man, ‘Do you understand the things that you are reading about?’
Easy-to-Read Version–2008	So he went toward the chariot, and he heard the man reading from Isaiah the prophet. Philip asked him, "Do you understand what you are reading?"
<i>God’s Word™</i>	Philip ran to the carriage and could hear the official reading the prophet Isaiah out loud. Philip asked him, "Do you understand what you're reading?"
Good News Bible (TEV)	Philip ran over and heard him reading from the book of the prophet Isaiah. He asked him, "Do you understand what you are reading?"
J. B. Phillips	Then as Philip ran forward he heard the man reading the prophet Isaiah, and he said, “Do you understand what you are reading?”
<i>The Message</i>	.
NIRV	So Philip ran up to the chariot. He heard the man reading Isaiah the prophet. “Do you understand what you’re reading?” Philip asked.
New Life Version	Philip ran up to him. He saw that the man from Ethiopia was reading from the writings of the early preacher Isaiah and said, “Do you understand what you are reading?”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Philip didn’t walk. He ran. He heard the man reading Isaiah’s prophecies, and he asked, “Do you understand what Isaiah is saying?”
Contemporary English V.	Philip ran up close and heard the man reading aloud from the book of Isaiah. Philip asked him, "Do you understand what you are reading?"

New Berkeley Version	.
New Living Translation	Philip ran over and heard the man reading from the prophet Isaiah. Philip asked, "Do you understand what you are reading?"
The Passion Translation	So Philip ran to catch up. As he drew closer he overheard the man reading from the scroll of Isaiah the prophet. Philip asked him, "Sir, do you understand what you're reading?"
Plain English Version	So Philip ran up close to the trailer, and when he was beside it, he heard that man reading from the words that Isaiah wrote in God's book. Philip asked him, "Can you understand that book you are reading?"
UnfoldingWord Simplified T.	So Philip ran to the chariot and heard the official reading what the prophet Isaiah had written. He asked the man, "Do you understand what you are reading?"
William's New Testament	Then Philip ran up and listened to him reading the prophet Isaiah, and he asked, "Do you understand what you are reading?"

Partially literal and partially paraphrased translations:

American English Bible	So Philip started running alongside him. Then when he heard the man reading from the Prophet IsaiAh aloud, he asked him: 'Do you really understand what you're reading?'
Beck's American Translation	.
Breakthrough Version	When Philip ran forward, he listened to him reading Isaiah, the preacher, and said, "Do you definitely know, then, what you are reading?"
Common English Bible	Running up to the carriage, Philip heard the man reading the prophet Isaiah. He asked, "Do you really understand what you are reading?"
A. Campbell's Living Oracles	.
20 th Century New Testament	So Philip ran up, and he heard the Abyssinian reading the Prophet Isaiah. "Do you understand what you are reading?" he asked.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Philip ran toward him and heard him reading from Isaiah, and said "Do you understand that?"
Revised Ferrar-Fenton Bible	Philip accordingly running up heard him reading Isaiah the prophet; and asked, "Do you at all understand what you are reading?"
Free Bible Version	So Philip ran over, and heard the man reading from the prophet Isaiah.
God's Truth (Tyndale)	And Philip ran to him, and heard him read the Prophet Esaias and said: Understand you what you read?
International Standard V	So Philip ran up to it and heard him reading the prophet Isaiah out loud. Philip [Lit. He] asked, Do you understand what youre reading?
Leicester A. Sawyer's NT	And Philip running forward heard him reading the prophet Isaiah, and he said, Do you really understand what you read?
Weymouth New Testament	So Philip ran up and heard the eunuch reading the Prophet Isaiah. "Do you understand what you are reading?" he asked.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Philip running toward him, heard him reading the prophet Isaiah, and said, Then do you know what you are reading?
New American Bible (2011)	* Philip ran up and heard him reading Isaiah the prophet and said, "Do you understand what you are reading?" * [8:30–34] Philip is brought alongside the carriage at the very moment when the Ethiopian is pondering the meaning of Is 53:7–8, a passage that Christianity, from its earliest origins, has applied to Jesus; cf. note on Acts 3:13.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As Philip ran up, he heard the Ethiopian reading from Yesha'yahu the prophet. "Do you understand what you're reading?" he asked.
Hebraic Roots Bible	And running near, Philip heard him reading the prophet Isaiah, and said, Indeed, do you know what you are reading?
Holy New Covenant Trans.	So Philip ran toward it, and he heard the man reading aloud. He was reading from the prophet Isaiah. Philip asked him, "Do you understand what you are reading?"
The Scriptures 2009	And running up, Philip heard him reading the prophet Yeshayahu, and said, "Do you know what you are reading?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Running (Forward) but The Philip hears him reading isaiah the forecaster and [He] says then? yet [You] know what* [You] read...
Awful Scroll Bible	And Philip running-with-regards-to, hears him coming-up-to-know the exposer-to-light-beforehand Isaiah, even said, "So then understand you surely, what you come-up-to-know?"
Concordant Literal Version	Now Philip, running toward him, hears him reading Isaiah the prophet, and said, "Consequently, you surely know what you are reading!"
Orthodox Jewish Bible	And having run, Philippos heard him reading Yeshayah HaNavi, and Philippos said, "So do you have binah of what you are reading?"
Rotherham's Emphasized B.	And [running near] Philip heard him reading Isaiah the prophet, and said— Dost thou then understand what thou art reading?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	So, Philip ran over to it and [<i>when he got near enough</i>] he heard the Ethiopian eunuch reading from Isaiah the prophet and asked him, you understand what you are reading?"
The Expanded Bible	So when Philip ran toward the chariot, he heard the man reading from Isaiah the prophet [^C ancient peoples generally read aloud]. Philip asked, "Do you understand what you are reading?"
Jonathan Mitchell NT	So upon running up to [it], Philip heard his reading aloud [of] Isaiah the prophet, and then he said, "Are you presently recognizing and progressively understanding [the] things which you are now reading?"
Syndein/Thieme Translation for Translators	.
	So Philip ran <i>to the chariot and kept running close to it</i> . Then he heard the official reading what the prophet Isaiah <i>had written</i> . He asked the man, "Do you (sg) understand what you are reading?"
The Voice	So he started running until he was even with the chariot. Philip heard the Ethiopian reading aloud and recognized the words from the prophet Isaiah. Philip: Do you understand the meaning of what you're reading?

Bible Translations with Many Footnotes:

Lexham Bible	So Philip ran up to it [*Here the direct object is supplied from context in the English translation] and [*Here "and" is supplied because the previous participle ("ran up to") has been translated as a finite verb] heard him reading aloud Isaiah the prophet and said, "So then, do you understand what you are reading?"
NET Bible®	So Philip ran up ⁸⁸ to it ⁸⁹ and heard the man ⁹⁰ reading Isaiah the prophet. He ⁹¹ asked him, ⁹² "Do you understand what you're reading?"

^{88tn} The participle προσδραμῶν (*prosdramōn*) is regarded as attendant circumstance.

^{89tn} The words “to it” are not in the Greek text but are implied.

^{90tn} Grk “heard him”; the referent (the man) has been specified in the translation for clarity.

^{91tn} Grk “and he.” Because of the length of the Greek sentence, the conjunction καί (*kai*) has not been translated here. Instead a new English sentence is begun.

^{92tn} Grk “he said”; but since what follows is a question, it is better English style to translate the introduction to the question “he asked him.”

Literal, almost word-for-word, renderings:

A Faithful Version	And when Philip ran up, he heard him reading the words of the prophet Isaiah, and said, "Do you understand what you are now reading?" Having run up
Berean Literal Bible	And Philip having run up, heard him reading Isaiah the prophet and said, "Do you then understand what you are reading?"
Benjamin Brodie's trans.	Then, as Philip ran up to it [approached the chariot], he heard him reading aloud Isaiah the prophet [chapter 53]. And he asked: "Do you understand what you are reading?"
Charles Thomson NT	So Philip ran close up and heard him reading the prophet Esaias. Whereupon he said, Dost thou understand what thou art reading?
Far Above All Translation	And Philip ran up to him and heard him reading the prophet Isaiah, and said, you actually know what you are reading?"
Modern Literal Version 2020	{Examples of those who are saved in the New Testament: Acts 2:14-42; 8:5-13; 8:30-39; 10:34-48; 16:13-15; 16:25-34; 18:8a; 18:8b; 19:1-7; Saul/Apostle Paul: 9:17-18, 22:6-16, 26:12-18.} Now Philip having run up to <i>him</i> , heard him reading Isaiah the prophet and said, Consequently*, do you know then what you are reading?
Modern KJV	And Philip ran there to him and heard him read the prophet Isaiah, and said, Do you indeed understand what you are reading?
World English Bible	Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

The gist of this passage: Philip comes up close to this man, and he hears him reading from the book of Isaiah. He asks him, "Do you understand what you are reading?"

Acts 8:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prostréchō (προστρέχω) [pronounced <i>pros-TREKH-oh</i>]	<i>running up to, running towards, hastening (hurrying) to meet; joining</i>	masculine singular, aorist active participle, nominative case	Strong's #4370
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 8:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Philippos (Φίλιππος) [pronounced FIHL-ip-poss]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; nominative case	Strong's #5376
ακούô (ἀκούω) [pronounced ah-KOO- oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person singular, aorist active indicative	Strong's #191
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846
anaginôskô (ἀναγινώσκω) [pronounced an-ag-in- OCE-ko]	<i>reading (aloud); distinguishing between, recognizing, knowing accurately, acknowledging</i>	masculine singular, present active participle, genitive/ablative case	Strong's #314
Hêsaias (Ἡσαΐας) [pronounced hay-sah- EE-as]	<i>Jehovah's help; transliterated, Isaiah, Hesaias, Esaias</i>	masculine singular proper noun; accusative case	Strong's #2268
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular, definite article in the accusative case	Strong's #3588
prophêtês (προφήτης) pronounced prohf-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; accusative case	Strong's #4396

Translation: Having run to [the Ethiopian], Philip heard from him reading the prophet Isaiah aloud.

There does not appear to be any suddenness here, although it seems, when you run up upon a stranger, that would cause some concern. There is no indication that the Ethiopian is concerned that this stranger is running up beside him. Either this was a common occurrence (like hitchhiking) or Philip did not seem threatening. Two possible other explanations: the Ethiopian traveled with reliable security (and Philip was one man); and/or the Ethiopian was really caught up in what he is reading.

Following the lead of the Holy Spirit, Philip runs up to the Ethiopian. The Ethiopian is reading aloud from the prophet Isaiah.

Apparently, when Philip got within earshot of the Ethiopian, he could hear exact what was being read, and Philip remembered and understood the passage.

Acts 8:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kí]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 8:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ara (ἄρα) [pronounced AHR-ah]	an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner	interrogative particle	Strong's #687
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
ginôskô (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 nd person singular, present active indicative	Strong's #1097
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
anaginôskô (ἀναγινώσκω) [pronounced an-ag-in-OCE-ko]	<i>to read (aloud); to distinguish between, to recognize, to know accurately, to acknowledge</i>	2 nd person singular, present active indicative	Strong's #314

Translation: So [Philip] asked, “Do you truly understand what you are reading?”

Philip understands the passage. So he asks the Ethiopian, “Do you really understand what you are reading right now?”

Acts 8:30 Having run to [the Ethiopian], Philip heard from him reading the prophet Isaiah aloud. So [Philip] asked, “Do you truly understand what you are reading?” (Kukis mostly literal translation)

Acts 8:30 Having come close enough to the Ethiopian, Philip could hear him reading the prophet Isaiah aloud. Therefore, Philip asked him, “Do you really understand what it is that you are reading?” (Kukis paraphrase)

But the [man] said, “For how ever would I be able if not one will guide me?” He even invited the Phillip, having ascended, to sit with him.

Acts
8:31

The [eunuch] answered, “How would I be able unless someone will guide me?” And he invited Philip to get up [into the chariot] and to sit with him.

The Ethiopian answered Philip's question with a question: "How would I be able to comprehend these words unless someone who understands them explains them to me?" Then he invited Philip to join him in the chariot.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [man] said, "For how ever would I be able if not one will guide me?" He even invited the Phillip, having ascended, to sit with him.
Complete Apostles Bible	And he said, "How can I, if not someone guides me?" And he urged Philip to come up and sit with him.
Douay-Rheims 1899 (Amer.)	Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him.
Holy Aramaic Scriptures	And he said, "How am I able that I should understand, except if a man should instruct me?" And he sought from him, from Philipus {Philip}, that he should go up and sit with him.
James Murdock's Syriac NT	And he said: How can I understand, unless some one instruct me? And he requested of Philip, that he would come up and sit with him.
Original Aramaic NT	And he said, "How can I understand unless a man will instruct me?" And he asked Philippus to come up and sit with him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, How is that possible when I have no guide? And he made Philip get up by his side.
Bible in Worldwide English	How can I? I have no man to teach me, he answered. He asked Philip to get into the carriage and ride with him.
Easy English	The man answered, 'I cannot understand it. I need someone to explain it to me.' Then he said to Philip, 'Come up here and sit with me in the cart.'
Easy-to-Read Version–2008	The man answered, "How can I understand? I need someone to explain it to me." Then he invited Philip to climb in and sit with him.
Good News Bible (TEV)	The official replied, "How can I understand unless someone explains it to me?" And he invited Philip to climb up and sit in the carriage with him.
J. B. Phillips <i>The Message</i>	And he replied, "How can I unless I have someone to guide me?" He answered, "How can I without some help?" and invited Philip into the chariot with him.
New Life Version	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The official said, "Are you kidding? How can I understand something like this unless someone explains it to me?"
Contemporary English V.	The official answered, "How can I understand unless someone helps me?" He then invited Philip to come up and sit beside him.
The Living Bible	"Of course not!" the man replied. "How can I when there is no one to instruct me?" And he begged Philip to come up into the chariot and sit with him.
New Berkeley Version	.
New Living Translation	The man replied, "How can I, unless someone instructs me?" And he urged Philip to come up into the carriage and sit with him.

The Passion Translation	The man answered, "How can I possibly make sense of this without someone explaining it to me?" So he invited Philip up into his chariot to sit with him.
Plain English Version	The Ethiopian man said, "No, I can't understand it. I need somebody to help me." Then he asked Philip to climb up into the trailer and sit beside him.
UnfoldingWord Simplified T.	He answered Philip, "No! I cannot possibly understand it if there is no one to explain it to me!" Then the man said to Philip, "Please come up and sit beside me."
William's New Testament	He answered, "How in the world could I, unless someone teaches me?" And he begged him to get up and sit with him.

Partially literal and partially paraphrased translations:

American English Bible	But [the eunuch] replied: 'How could I, unless I had someone to explain it to me?' So at that, he begged Philip to climb aboard and sit with him.
Beck's American Translation	.
Breakthrough Version	He said, "You see, how would I be able to, if someone won't guide me?" And he encouraged Philip, after climbing up, to be seated together with him.
A. Campbell's Living Oracles	And he said, How can I, unless some one should guide me? And he requested Philip that he would come up and sit with him.
New Advent (Knox) Bible	How could I, said he, without someone to guide me? And he entreated Philip to come up and sit beside him.
NT for Everyone	'How can I', he replied, 'unless someone gives me some help?' So he invited Philip to get up and sit beside him.
20 th Century New Testament	"How can I," the other answered, "unless some one will explain it to me?" and he invited Philip to get up and sit by his side.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The man replied, "How could I without someone to guide me?" He motioned Philip to sit beside him.
Revised Ferrar-Fenton Bible	But he said, "How is it possible that I should, unless some one can explain it to me?" And he requested Philip to come up and sit with him.
Free Bible Version	"How can I unless someone explains it?" the man replied. He invited Philip to get in and sit beside him.
God's Truth (Tyndale)	And he said: how can I, except I had a guide? And he desired Philip that he would come up and sit with him.
Montgomery NT	The eunuch answered, "Why, how can I unless someone shall show me the way?" And he begged Philip to get up and sit with him.
Riverside New Testament	He said, "How can I without some one to guide me?" He begged Philip to come up and sit with him.
Leicester A. Sawyer's NT	And he said [No]; for how can I unless some one teaches me? And he invited Philip to come up and sit with him.
UnfoldingWord Literal Text	Then he said, "How indeed can I, unless someone guides me?" So he invited Philip to come up into the chariot to sit with him.
Weymouth New Testament	"Why, how can I," replied the eunuch, "unless some one explains it to me?" And he earnestly invited Philip to come up and sit with him.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he said, Because how do I have power to, unless someone will guide me? And he called Philip to come to sit alongside with him.
New American Bible (2011)	He replied, "How can I, unless someone instructs me?" So he invited Philip to get in and sit with him. ⁱ i. [8:31] Jn 16:13.

Revised English Bible—1989 He said, “How can I without someone to guide me?” and invited Philip to get in and sit beside him.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible But he said, How am I able to comprehend unless someone instructs me? And he called Philip near, to come up to sit with him.

Holy New Covenant Trans. The man answered, "How can I understand? I have no one to explain it to me?" Then he invited Philip to climb in and sit with him.

The Scriptures 2009 And he said, “How am I able, unless someone guides me?” And he called Philip near, to come up and sit with him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Man] but says how? for ever [I] may have (ability) know themif not Someone will lead me [He] calls (near) also the philip ascending to sit (down) with him...

Alpha & Omega Bible AND HE SAID, WELL, HOW COULD I, UNLESS SOMEONE GUIDES ME? AND HE INVITED PHILIP TO COME UP AND SIT WITH HIM.

Awful Scroll Bible And he said, "For how might I would be able, if- it is -not that someone shall lead-me -the-way?" So he calls- Philip -by, stepping-up to sit-down with him.

Concordant Literal Version Yet he said, "For how should I be able, if ever someone should not be guiding me? Besides, he entreats Philip, stepping up, to be seated with him."

exeGesés companion Bible And he says, Indeed, how can I, unless someone guides me?
- and he beseeches Philippos to ascend and sit with him.

Orthodox Jewish Bible And he said, "How then might I be able, unless someone will guide me?" And he invited Philippos to come up and sit with him.

Rotherham's Emphasized B. And [he] said—
How indeed should I be able—unless someone shall guide me?
And he called upon Philip, to come up and sit with him.

Expanded/Embellished Bibles:

The Amplified Bible And he said, “Well, how could I [understand] unless someone guides me [correctly]?” And he invited Philip to come up and sit with him.

An Understandable Version And the man replied, can I, except with someone's guidance?” Then he urged Philip to come and sit with him *[in the chariot]*.

The Expanded Bible He answered, “How can I understand unless someone explains it to [guides; directs] me?” Then he invited [urged] Philip to climb in and sit with him.

Jonathan Mitchell NT But he replied, "Actually, how would I likely be presently able [to], unless someone will progressively lead and guide me on the path?" And so he asked Philip to assist [him], after climbing up to sit with him.

Syndein/Thieme And he said, "I wish I could, but how can I? {The 'apodosis' of the 4th class condition . . . it should follow the 'protasis' but it is out of order} . . . except some man should guide me then I would!
{Here is the 'protasis' of a FIRST class condition so it is a MIXED IF CLAUSE}
And he desired Philip that he would come up and sit with him.
{Note: This is all mixed up in the Greek on purpose. By this, God is making the point that IF the believer is guided by his pastor-teacher, then he CAN learn, otherwise it is just a WISH of the believer that will not come true!}

Translation for Translators He answered Philip, “No! ❖I cannot possibly understand it if there is no one to explain it to me!/How can I understand it if there is no one to explain it to me?► [RHQ]” A portion of v. 31 is placed with the next passage for context.

The Voice **The Ethiopian:** How can I understand it unless I have a mentor?

Then he invited Philip to sit in the chariot.

Bible Translations with Many Footnotes:

Lexham Bible	And he said, “So how could I, unless someone will guide me?” And he invited Philip to come up and [*Here “and” is supplied because the previous participle (“come up”) has been translated as an infinitive] sit with him.
NET Bible®	The man ⁹³ replied, “How in the world can I, ⁹⁴ unless someone guides me?” So he invited Philip to come up and sit with him. ⁹³ tn Grk “He”; the referent (the man) has been specified in the translation for clarity. ⁹⁴ tn Grk “How am I able, unless...” The translation is based on the force of the conjunction γάρ (gar) in this context. The translation “How in the world can I?” is given in BDAG 189 s.v. γάρ 1.f.
Wilbur Pickering’s New T.	So he said, “Well how can I, unless someone guides me?” And he urged Philip to come up and sit with him. ¹⁵ (15) The Holy Spirit was obviously in charge of this whole operation and moved upon the man to trust Philip.

Literal, almost word-for-word, renderings:

A Faithful Version	And he said, "But how am I able to understand, without someone to guide me?" And he besought Philip to come up and sit with him.
Berean Literal Bible	And he said, “How indeed could I be able, unless someone will guide me?” And he invited Philip, having come up, to sit with him.
Benjamin Brodie’s trans.	And he replied: “Indeed, how am I able to unless someone will instruct me?” And he invited Philip to climb up [into the chariot] and sit with him .
Charles Thomson NT	To which he replied, How can I unless some one guide me? Then he invited Philip to come up and take a seat with him.
Context Group Version	And he said, How can I, unless some one shall guide me? And he implored Philip to come up and sit with him.
Far Above All Translation	And he said, “Well how can I, unless someone guides me?” And he invited Philip to come up in and sit with him.
Literal Standard Version	And he said, how am I able, if someone may not guide me?He called Philip also, having come up, to sit with him.
Modern Literal Version 2020	But he said, For* how would I be able, if someone does not guide me? And he pleaded with Philip, after Philip had come-up to sit together-with him.
Revised Geneva Translation	And he said, How can I, unless I have a guide? And he asked Philip to come up and sit with him.
A Voice in the Wilderness	And he said, How can I, unless someone guides me? And he summoned Philip to come up and sit with him.
World English Bible	He said, “How can I, unless someone explains it to me?” He begged Philip to come up and sit with him.

The gist of this passage: The Eunuch answers, “I can’t unless I have an instructor with me.” Then he invites Philip to sit with him.

Acts 8:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588

Acts 8:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
pô̄s (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302

It seems like a literal translation of these three articles is going to be nearly impossible. It would seem that they would have a combined meaning.

This is translated variously, *for how can, how can, how should, how would, how am, how could, for how might, how indeed could*. Translations taken from Acts 8:31.

dunamai (δύναμαι) [pronounced DOO-nam-ahée]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	1 st person singular, present (deponent) middle or passive optative	Strong's #1410
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

These two particles together probably have a combined meaning. In Acts 8:31, they are variously translated, *if...not, if not, except, unless, except with, without, when...no*.

tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
hodêgeô (ὁδηγέω) [pronounced hohd-ayg-EH-oh]	<i>to lead [guide; instruct]; to be a guide, lead on one's way, to guide; to be a guide or a teacher; to give guidance to</i>	3 rd person singular, future active indicative	Strong's #3594
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: The [eunuch] answered, "How would I be able unless someone will guide me?"

There were a great many particles in this question/explanation given by the Ethiopian. It is hard to tell whether this is really formal Greek, or if he is struggling with the language.

The man's answer is simple: "How can I possibly understand what is being said here unless I have an experienced teacher to teach this to me?"

Application: There has been so much confusion over the years as to how a believer grows. How many millions of recently evangelized baby believers are sent home with a Bible and told to read their Bibles every day? Would you hand a one year old baby a credit card and say, "Listen kid, whatever you want, just use this card to buy it. Don't forget to buy milk."

The Ethiopian understands that there is great meaning in what he is reading; and he wants to understand it. But he knows that he needs a guide, a teacher.

Application: Generally speaking, teaching the Word of God is not to be a none-on-one or a one-on-one activity. Although I personally try to design a set of lessons designed for the believer to understand a certain book, what I provide is, at the very most, a small supplement to the teaching which ought to be taking place in the church. My intent is to provide pastors with much of the grunt work already performed, along with some basic interpretation, so that a pastor, with some understanding of Greek, can use this commentary as a tool.

Application: Quite obviously, if no church is available which good Bible teaching takes place, this commentary is a stop-gap measure. But the ideal teaching situation is a well-qualified pastor-teacher, and a local church.

Application: If there are no well-qualified teachers in your periphery teaching accurate Bible doctrine, then the believer may want to consider moving to a place where such teaching is available. I understand that saying something like this to the new believer may seem pretty radical, if not out and out insane, but take these words to heart and compare them to the experiences of your life. If God wants you to move from point A to point B, He will provide the way for that to happen. I am hoping that, if you lack good teaching where you are, then put this suggestion somewhere in the back of your mind, and, if circumstances seem to be pushing you to move elsewhere where there is good Bible teaching, don't fight them. Now, I am not talking about wild signs and wonders. You are not going to crash your car into a sign, and then you look at it, and it is pointing to the north. But normal life sometimes has a way of suggestion a new location.

Application: I've used myself as an example. I knew that I needed to change my location in order to find a job. I had three places which were potentials. One had a lady friend; another was not too far from my home, just a few hours away; and the third was Houston, where I did not know a soul (but Berachah Church was here). Houston was way, way low on that list of three; but when I looked into finding work at these places, all the doors opened up in Houston and nowhere else. Initially, this made me sad and my intention was to move back as soon as I saved up some money and I could get hired in California. About seven years later, I decided I was going to live in Houston until God moved me again. It is now 45+ years later and I know it was the right thing to do.

Application: There is one more important consideration: if you live in a place where there is no good Bible teaching, that is because there are not enough people there who desire it. That means that there is no pivot of believers; and that area is going to be subject to divine discipline. If you are living down the street and around the corner from a half-dozen mature believers, then you have a certain amount of protection in your geographical area. Even if you aren't that strong of a believer, you might enjoy blessing by association.

Acts 8:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person singular, aorist active indicative	Strong's #3870
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Philippos (Φίλιππος) [pronounced <i>FIHL-ip-poss</i>]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; accusative case	Strong's #5376
anabainō (ἀναβείνω) [pronounced <i>ahn-ahb-EI-noh</i>]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine singular, aorist active participle; accusative case	Strong's #305
kathizō (καθίζω) [pronounced <i>kath-EED-zoh</i>]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay (see Luke 12:49 Acts 18:11); further: to cause to sit as a judge; to appoint a judge</i>	aorist active infinitive	Strong's #2523
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: And he invited Philip to get up [into the chariot] and to sit with him.

This Ethiopian recognizes something in Philip, and, even though they are complete strangers, they seem to understand one another. And this Ethiopian really wants to know what it is that he is reading.

Illustration: It is very likely that the Holy Spirit is involved here in some way, although I would be hardpressed to qualify that. But, consider the gift of evangelism. R. B. Thieme, Jr. has talked about the power of the Holy Spirit which allows certain men to speak to a crowd and to give them the gospel, and that people would give them attention. I have seen this with my own eyes, as well as how an evangelist can attract people to his teaching as if he were a magnet. Gary Horton spoke at my school—a public high school—on three occasions. The first time, we were only able to get a double-classroom and the teachers simply gave their classes over to Gary. My understanding was, all day long the room was standing room only, and kids obtain permission on the spot to leave the class that they were in and go see Gary speak. I don't think that there were any posters or announcements; but kids flocked to him like nobody's business. On the second occasion, he was given the auditorium, the chance

to speak to a full group of kids (an entire class) during their home room. Home room and lunch split the hour, so a kid went to home room and also to lunch before or after. This meant that Gary had 600–700 Freshmen in the same room right before their lunch. During his 30 minute talk, you could have heard a pin drop. Although the lunch bell did not go off in the auditorium, it could be heard in the auditorium. These are hungry Freshmen. You know what Gary did? He said, “Just give me five more minutes” and the kids did. It completely blew my mind to observe this. I had trouble always getting the attention of 25 kids in a classroom, and I was a reasonably good teacher. But having and holding the attention of 600 kids—it was quite a feat, which I understand is the power of God the Holy Spirit.

Acts 8:31 **The [eunuch] answered, “How would I be able unless someone will guide me?” And he invited Philip to get up [into the chariot] and to sit with him.** (Kukis mostly literal translation)

The New European Version Commentary: *People cannot hear the Gospel without a preacher (Romans 10:14). There are people out there waiting for us to explain the Bible to them. Let’s go to them.*³⁰ Obviously, evangelizing is one of the reasons why God has left us here on earth after salvation.

Acts 8:31 **The Ethiopian answered Philip’s question with a question: “How would I be able to comprehend these words unless someone who understands them explains them to me?” Then he invited Philip to join him in the chariot.** (Kukis paraphrase)

Although I previously offered several theories, the explanation here is even simpler. When two people have endured a similar experience—particularly a difficult experience—they sometimes bond over that experience. Two soldiers in a war, passengers on Sulley’s flight that landed in the river, neighbors after a flood or hurricane. What did Stephen and this Ethiopian both experience? They have both been in Jerusalem; they are both very aware of the fundamental dispute taking place there (between those holding onto Judaism and those who have believed in Jesus Christ). Both men may look very different, their lives are very different, but this thing taking place—people telling others about Jesus—was a very big deal. People died because of this. People were persecuted, their lives were turned upside down, and some were even killed by an angry mob for speaking about Jesus.

The passage that the Ethiopian is reading from is Isaiah 53:7–8. We also know that this comes from the **Septuagint** (the Greek translation of the Old Testament made approximately 200 B.C.). This would be very logical, as the universal language for that region would be Greek.

According to several footnotes below, the text is significantly different from the Greek and the Hebrew texts. I am uncertain as to how to present this—should I have the **LXX** text side-by-side the existing text? Should I place the LXX text below each phrase? And what should I do about the Hebrew text? And then, most importantly, how do I explain this?

The explanation is simpler than you may think. The LXX was not the only Greek translation of the Old Testament. It seems like there existed a six column *Bible* (if you will) with various Greek translations (there were not six Greek translations; so each column is not a separate Greek translation). We do not have a copy of this today; we simply know that it existed at one time. However, for this passage, that is not the situation that we have.

What I am leaning toward is two or three tables placed in the **Addendum**. After looking at the Greek text side-by-side, it turns out that the footnotes below may have overstated the case. So that you can see this with your own eyes, this table is in the Addendum: **Comparing the Greek Texts of Acts 8:32b–33 and Isaiah 53:7–8.**

³⁰ From <https://www.n-e-v.info/acts8.html> accessed September 13, 2023.

But the portion of the Writing which he was reading (aloud) was this: Like a sheep to a slaughter He is led; and like a lamb before to the shearer, silent [is] he; This One does not open up the mouth of Him. In the lowness, the justice of His is lifted up; the generation of His—who will describe [it?]; that was lifted up from the earth this life of His. (Isaiah 53:7–8)

Acts
8:32–33

The portion of Scripture which he was reading aloud was this: He is led like a sheep to the slaughter. Like a lamb before the shearer, He [is] silent. This [Man] does not open His mouth. In the humiliation, His judgment is lifted up. Who will describe His generation? His life was lifted up from the ground. (Isaiah 53:7–8)

The Ethiopian was reading this passage from the Old Testament: He is led like a sheep being guided to slaughter. Just as a lamb before its shearer is silent, so is He. This Man does not open His mouth. By means of the humiliation, His judgment is lifted up for all to see. Who can truly describe His generation? His very life was lifted up off the earth. (Isaiah 53:7–8)

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the portion of the Writing which he was reading (aloud) was this: Like a sheep to a slaughter He is led; and like a lamb before to the shearer, silent [is] he; This One does not open up the mouth of Him. In the lowness, the justice of His is lifted up; the generation of His—who will describe [it?]; that was lifted up from the earth this life of His. (Isaiah 53:7–8)
Complete Apostles Bible	Now the portion of the Scripture which he was reading was this: "He was led as a sheep to the slaughter; and as a lamb before its shearer is silent, thus He opened not His mouth. In His humiliation His justice was taken away, and who will recount His generation? For His life is taken away from the earth."
Douay-Rheims 1899 (Amer.)	And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so openeth he not his mouth. In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?
Holy Aramaic Scriptures	Now, the passage of The Kathaba {The Scripture} which he was reading in there, was this: "As a lamb to the slaughter, He was led, and as an ewe lamb before her shearer, He was silent, and thus so, didn't open His mouth. In His humiliation, from imprisonment, and from sentence, He was led, and of His generation, who will tell it? That His life was taken away from the Earth."
James Murdock's Syriac NT	And the section of scripture in which he was reading, was this: As a lamb to the slaughter he was led away, and as a sheep before the shearer is silent, so also he in his humility opened not his mouth. From prison and from judgment he was carried: and his generation, who will declare? for his life is taken away from the earth.
Original Aramaic NT	But the section of Scripture he read had this in it: "He was led as a lamb for sacrifice and as a ewe before its shearer is silent, also in this way he opened not his mouth." "He was led in his humility from imprisonment and from judgment and who will narrate his time? For his life is taken from The Earth."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now the place in the book where he was reading was this: He was taken, like a sheep, to be put to death; and as a lamb is quiet when its wool is being cut, so he made no sound: Being of low degree, his cause was not given a hearing: who has knowledge of his family? for his life is cut off from the earth.
Bible in Worldwide English	This is what he was reading: He was led as a sheep to be killed. A lamb says nothing while its wool is being cut, so he also says nothing. He was put down very low. He was not allowed to have a proper trial. He had no children to follow after him. For his life is taken from the earth.
Easy English	The officer was reading these words from the book of Isaiah: 'He was like a sheep that people were leading away to kill. He was like a lamb when they are cutting off its wool, but it makes no noise. In the same way, he did not say anything. People did not respect him at all. They refused to judge him in a fair way. Nobody can say anything about his descendants, because his life on earth came to an end.'
Easy-to-Read Version–2008	<div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>We can read this in Isaiah 53:7-8. Isaiah wrote this about Jesus hundreds of years earlier.</p> </div> <p>The part of the Scriptures that he was reading was this: "He was like a sheep being led to the butcher. He was like a lamb that makes no sound as its wool is being cut off. He said nothing. He was shamed, and all his rights were taken away. His life on earth has ended. So there will be no story about his descendants."</p>
<i>God's Word</i> TM	This was the part of the Scriptures that the official was reading: "He was led like a lamb to the slaughter. He was like a sheep that is silent when its wool is cut off. He didn't open his mouth. When he humbled himself, he was not judged fairly. Who from his generation will talk about his life on earth being cut short?"
Good News Bible (TEV)	The passage of scripture which he was reading was this: "He was like a sheep that is taken to be slaughtered, like a lamb that makes no sound when its wool is cut off. He did not say a word. He was humiliated, and justice was denied him. No one will be able to tell about his descendants, because his life on earth has come to an end."
J. B. Phillips	And he invited Philip to get up and sit by his side. The passage of scripture he was reading was this: 'He was led as a sheep to the slaughter, and like a lamb silent before its shearer, so he opened not his mouth. In his humiliation his justice was taken away. And who will declare his generation? For his life is taken from the earth.'
<i>The Message</i>	He answered, "How can I without some help?" and invited Philip into the chariot with him. The passage he was reading was this: As a sheep led to slaughter, and quiet as a lamb being sheared, He was silent, saying nothing. He was mocked and put down, never got a fair trial. But who now can count his kin
NIRV	since he's been taken from the earth? V. 31 is included for context. Here is the part of Scripture the official was reading. It says, "He was led like a sheep to be killed. Just as lambs are silent while their wool is being cut off, he did not open his mouth. When he was treated badly, he was refused a fair trial. Who can say anything about his children? His life was cut off from the earth." (Isaiah 53:7,8)

New Life Version He was reading the part in the Holy Writings which says He was taken like a lamb to be put to death. A sheep does not make a sound while its wool is cut. So He made no sound. No one listened to Him because of His shame. Who will tell the story of His day? For His life was taken away from the earth.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Here's what he was reading:
 "He was led like a sheep to the slaughter.
 Like a sheep getting sheared, he didn't open his mouth.
 Justice, none. Humiliation, plenty.
 Don't bother with descendants. There aren't any.
 His life was taken from us." [9]
⁹8:33Isaiah 53:7-8

Contemporary English V. The man was reading the passage that said, "He was led like a sheep on its way to be killed. He was silent as a lamb whose wool is being cut off, and he did not say a word. He was treated like a nobody and did not receive a fair trial. How can he have children, if his life is snatched away?"

Goodspeed New Testament This was the passage of Scripture that he was reading: "Like a sheep he was led away to be slaughtered, And just as a lamb is dumb before its shearer, He does not open his mouth.
 His sentence ended in his humiliation. Who will tell the story of his posterity? For his life is perished from the earth."

The Living Bible The passage of Scripture he had been reading from was this:
 "He was led as a sheep to the slaughter, and as a lamb is silent before the shearers, so he opened not his mouth; in his humiliation, justice was denied him; and who can express the wickedness of the people of his generation? [Alternatively, "who will be able to speak of his posterity?"] For his life is taken from the earth."

New Berkeley Version
 The Passion Translation .
 The portion from Isaiah he was reading was this: He was led away to the slaughter like a lamb to be offered. He was like a lamb that is silent before those who sheared him—he never even opened his mouth. In his lowliness justice was stripped away from him. And who could fully express his struggles? For his life was taken from the earth.

Plain English Version He was reading these words in God's book,
 "Some people took him away to kill him,
 just like men take a sheep away to kill it,
 but he was quiet and didn't say anything.
 You know that a sheep is quiet,
 and it doesn't make a noise while men cut off all its wool,
 well, he was quiet, just like that.
 Men shamed him, and they didn't give him a proper trial in court.
 Then they killed him, so now he can't have any kids."

UnfoldingWord Simplified T. The part of the scriptures that the official was reading was this: "He is as calm as a sheep that people lead to the place where they are going to kill it, or as a lamb stands in silence while its wool is being cut off. He will be humiliated. He will not receive justice. No one will be able to tell about his descendants—for he will have no descendants—because they will take away his life on this earth."

William's New Testament Now this was the passage of Scripture that he was reading: "Like a sheep He was led away to be slaughtered, and just as a lamb is dumb before its shearer, so He does not open His mouth. Justice was denied Him in His humiliation, who can tell of His times? For His life is removed from the earth."

Partially literal and partially paraphrased translations:

- American English Bible Well, the particular scripture he was reading at the time was this:
 'He was brought like a sheep to the slaughter;
 And as a lamb that is quiet before shearers,
 He didn't open his mouth...
 Then he was shamed and his justice was denied.
 So who'll tell the details to his generation
 After his life is removed from the land?'
 [a differently translated version of Isaiah 53:7-8a]
- Beck's American Translation .
 Breakthrough Version The passage of the *Old Testament* writing that he was reading was this (*Isaiah 53:7-8*), "As a sheep at a slaughter was brought, and as a lamb directly in front of the one shearing him, without a sound, in this way He doesn't open His mouth.
 In his lowness, His judgment was taken away. Who will describe His generation because His life is taken from the earth?"
- A. Campbell's Living Oracles Now the passage of scripture which he was reading, was this, "He was brought to the slaughter, as a sheep; and as a lamb before its shearer, is dumb; so he opened not his mouth.
 In his humiliation his condemnation was extorted; and who shall describe his generation? for his life is cut off from the earth."
- New Advent (Knox) Bible The passage of scripture which he was reading was this; He was led away like a sheep to be slaughtered; like a lamb that is dumb before its shearer, he would not open his mouth. He was brought low, and all his rights taken away; who shall tell the story of his age? His life is being cut off from the earth.[2]
 [2] vv. 32, 33: Is 53.7. The Hebrew differs in several points from the text of the Septuagint, which is here quoted. Nor is the meaning of the Greek here beyond dispute; some would render 'his condemnation' instead of 'his rights', and 'his posterity' instead of 'his age'.
- NT for Everyone The biblical passage he was reading was this one:
 He was led like a sheep to the slaughter
 and as a lamb is silent before its shearers,
 so he does not open his mouth.
 In his humiliation, judgment was taken away from him.
 Who can explain his generation?
 For his life was taken away from the earth.
- 20th Century New Testament The passage of Scripture which he was reading was this--'Like a sheep, he was led away to slaughter, and as a lamb is dumb in the hands of its shearer, so he refrains from opening his lips.
 In his lowly condition justice was denied him. Who will tell the story of his generation? For his life is cut off from earth.'

Mostly literal renderings (with some occasional paraphrasing):

- Berean Study Bible The eunuch was reading this passage of Scripture: "He was led like a sheep to the slaughter, and as a lamb before the shearer is silent, so He did not open His mouth. In His humiliation He was deprived of justice. Who can recount His descendants? For His life was removed from the earth."
- Conservapedia Translation The scripture he was reading was, "He was led like a sheep to the slaughter, like a dumb lamb to be sheared, his mouth closed."
 "He was humiliated and had no justice. No one will ever mention his descendants, as he died."
- Revised Ferrar-Fenton Bible Now the passage of Scripture which he was reading was this:

HE WAS LED LIKE A SHEEP TO SLAUGHTER;
 AND AS A LAMB BEFORE ITS SHEARERS IS DUMB,
 SO HE OPENED NOT HIS MOUTH
 IN HIS GENTLENESS HE WAS DEPRIVED OF HIS TRIAL;
 WHO CAN EXPLAIN HIS GENERATION?
 BECAUSE IT CUT HIM OFF FROM THE LAND OF THE LIVING. Isa liii 7,8

Free Bible Version

The Scripture passage he was reading was this: "He was led like a sheep to be slaughtered. Like a lamb is silent in front of his shearer, he didn't say a word. He was humiliated and denied justice. No one can speak of his descendants, for his life came to an end*."

International Standard V

This was the passage of Scripture he was reading:

"Like a sheep he was led away to be slaughtered,
 and like a lamb is silent before its shearer,
 so he does not open his mouth.

In his humiliation, justice was denied him.

Who can describe his descendants? [Or generation]

For his life is taken away from the earth." [Isa 53:7-8 (LXX)]

Montgomery NT

Now the portion of Scripture which he was reading was as follows. He was led a sheep to the slaughter; And as a lamb before its shearer is dumb, So he opened not his mouth. In his humiliation justice was denied him. Who will declare his posterity? For his life is cut off from the earth.

UnfoldingWord Literal Text

Now the passage of the scripture which the Ethiopian was reading was this, " He was led like a sheep to the slaughter, and like a lamb before his shearer is silent, so he did not open his mouth. In humiliation his justice was taken away. Who can fully describe his descendants? For his life was taken from the earth."

Weymouth New Testament

The passage of Scripture which he was reading was this: "LIKE A SHEEP HE WAS LED TO SLAUGHTER, AND JUST AS A LAMB BEFORE ITS SHEARER IS DUMB SO HE OPENED NOT HIS MOUTH. IN HIS HUMILIATION JUSTICE WAS DENIED HIM. WHO WILL MAKE KNOWN HIS POSTERITY? FOR HE IS DESTROYED FROM AMONG MEN."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

This was the passage of Scripture he was reading:

He was led like a sheep to be slaughtered; like a lamb that is dumb before the shearer, he did not open his mouth. He was humbled and deprived of his rights. Who can speak of his descendants? For he was uprooted from the earth.

Is 53: 7-8; 1P 2:24

The Heritage Bible

And the passage of the Scripture which he read was this: He was led as a sheep upon the slaughter, and like a lamb in the presence of his shearer is voiceless, so he absolutely does not open his mouth; Isa 53:7

In his lowly condition his judgment was taken away, and who will declare his generation, because his life is taken away from the earth. Isa 53:8

New American Bible (2011)

This was the scripture passage he was reading:^j

"Like a sheep he was led to the slaughter,
 and as a lamb before its shearer is silent,
 so he opened not his mouth.

In (his) humiliation justice was denied him.

Who will tell of his posterity?

For his life is taken from the earth."

j. [8:32–33] Is 53:7–8 LXX.

New Jerusalem Bible

Now the passage of scripture he was reading was this: Like a lamb led to the slaughter-house, like a sheep dumb in front of its shearers, he never opens his mouth.

In his humiliation fair judgement was denied him. Who will ever talk about his descendants, since his life on earth has been cut short?

Revised English Bible–1989 The passage he was reading was this: “He was led like a sheep to the slaughter; like a lamb that is dumb before the shearer, he does not open his mouth. He has been humiliated and has no redress. Who will be able to speak of his posterity? For he is cut off from the world of the living.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Now the portion of the Tanakh that he was reading was this:
**“He was like a sheep led to be slaughtered;
 like a lamb silent before the shearer, he does not open his mouth.
 He was humiliated and denied justice.
 Who will tell about his descendants,
 since his life has been taken from the earth?”** [Isaiah 53:7–8]

Hebraic Roots Bible And the content of the Scripture which he was reading was this: He was led as a lamb to the slaughter, and as an ewe before the shearer is silent, even so He did not open His mouth. He was led in His humiliation from His confinement and from judgment. And His generation, who will declare it, because His life has been taken from the earth? (Isa. 53:7, 8)

Holy New Covenant Trans. He was reading this part of Scripture: "He was like a sheep when it is taken away to be killed. He was like a lamb, which makes no sound when someone cuts off its wool. He was shamed; all his rights were taken away. His life on earth was ended. There will be no story about his descendants."

The Scriptures 2009 And the passage of the Scripture which he was reading was this, **“He was led as a sheep to slaughter, and like a lamb silent before its shearer, so He opened not His mouth.
 “In His humiliation He was deprived of right-ruling. And who shall declare His generation? Because His life was taken from the earth.”** Isaiah 53:7-8.

Tree of Life Version Now the passage of Scripture that he was reading was this: “He was led as a sheep to slaughter; and as a lamb before its shearer is silent, so He opens not His Mouth. In His humiliation justice was denied Him. Who shall recount His generation? For His life is taken away from the earth.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The but Passage [of] the writing whom [He] read was This as Sheep to slaughter is led and as Lamb before the [man] trimming him {is} Silent so not [He] opens the mouth [of] him in the humility [of] him The Judgment [of] him is taken the generation [of] him Who? will tell for is taken from the earth The Life [of] him...

Alpha & Omega Bible NOW THE PASSAGE OF SCRIPTURE †(Isaiah 53:7 to Isaiah 53:8) WHICH HE WAS READING WAS THIS: **“HE WAS LED AS A SHEEP TO SLAUGHTER;AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH.
 “IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH.”**³¹

Awful Scroll Bible And adjoining-around the Writing, which he was coming-up-to-know was the same-as-this, "Being led as a small cattle to slaughter and as a lamb, dumb from-within-opposite he shearing, the same-as-this He opens- not -up His mouth. (")From-within His humiliation, His condemnation is being drawn away, and who will thoroughly-estimate His generation? Since His life is being taken away from the land."

³¹ The formatting of the AOB was inconsistent in e-sword. I gave it some consistency.

Concordant Literal Version	Now the context of the scripture which he read was this: "As a sheep to slaughter was He led, And as a lamb in front of its shearer is not bleating, Thus He is not opening His mouth." In His humiliation His judging was taken away. His generation who will be relating? For His life is being taken away from the earth."
exeGesés companion Bible	The passage of the scripture he reads is this: He is led as a sheep to the slaughter; and as a lamb voiceless in front of his shearer, thus he opens not his mouth: in his humiliation his judgment is taken away: And who declares his generation? - for his life is taken from the earth. Isaiah 53:7, 8
Orthodox Jewish Bible	Now the keta (section) of the Tanakh which he was reading was this: KASEH LATEVACH YUVAL ("He [Moshiach] was led as a lamb to the slaughter") and as a Seh (Lamb, YESHAYAH 53:7) before the one having sheared it is silent, LO YIFTACH PIV ("He does not open his mouth"). 'In humiliation his justice was taken away. The descendants of him who will tell? Because he is taken away from HA'ARETZ CHAYYIM.' [Isa 53:7,8; 57:7f TARGUM HASHIVIM]
Rotherham's Emphasized B.	Now the passage of Scripture which he was reading was [this]:— As a sheep unto slaughter was he led, And <as a lamb, before him that sheareth it, is dumb> So he openeth not his mouth. In his humiliation his judgment was taken away,— His generation who shall describe? Because his life is taken away from the earth. ^d ^d Is. liii. 7 f.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now this was the passage of Scripture which he was reading: "LIKE A SHEEP HE WAS LED TO THE SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. "IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY [justice was denied Him]. WHO WILL DESCRIBE HIS GENERATION? FOR HIS LIFE IS TAKEN FROM THE EARTH."
An Understandable Version	Now the passage of Scripture he was reading said [Isa. 53:7ff], "He was led out to be slaughtered as a sheep; He made no sound, just like a lamb when it was being sheared. He was subjected to [terrible] humiliation and deprived of justice. Who will [there be to] trace His descendants, since His life was taken from Him, [leaving no posterity]."
The Expanded Bible	The portion of Scripture he was reading was this: "He was like a sheep being led to ·be killed [^L the slaughter]. He was quiet, as a lamb is quiet ·while its wool is being cut [^L before its shearer]; he never opened his mouth. He was shamed and was treated ·unfairly [unjustly]. ·He died without children to continue his family [^L Who can describe his generation?; ^C having no descendants was a mark of shame and failure]. [^L For] His life on earth ·has ended [was taken away; Is. 53:7–8]."
Jonathan Mitchell NT	Now the passage (context) of the Scripture which he was reading was this: "As (or: Like) a sheep, He was led onto [the] slaughter, and as (or: like) a lamb [that is] set

in position against the person shearing it [is] without a voice (or: mute; voiceless; = silent), in like manner He continues not to open up His mouth.

"Within the midst of the low status and the experience of being abased and humiliated, His justice (either: the opportunity for a fair trial; or: the chance or ability to divide, separate and make decisions; or: the judging) was lifted up and taken away. So who will continue fully taking over the lead of His generation (or: will proceed conducting a thorough narration to recount His generation), because His life is now being taken up, away from the earth (or: taken away from the Land)?" [Isa. 53:7-8]

P. Kretzmann Commentary

The place of the Scripture which he read was this, He was led as a lamb to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth; in His humiliation His judgment was taken away; and who shall declare His generation? For His life is taken from the earth.

Syndein/Thieme

Kretzmann's **commentary** for Acts 8:29–33 has been placed in the **Addendum**. The place of the scripture which he read was this {Isaiah 53: 7-8}, "He {Christ} was led as a sheep to the slaughter. And like a lamb was dumb before His shearer, so opened He not His mouth."

"In His humiliation His judgment was carried. And who shall think through and understand in his generation? For His life is carried from the earth."

{Note: The giving of His life carried away from the Earth the judgement of our sins.}

{Note: Humans could not get Christ to cry out. They beat him . . . his joints were separating on the cross under His own weight . . . they spit on him . . . yet for the first 3 hours he said nothing. His humiliation was when He, as a sinless and perfect man, was imputed with the sins of the world and for the first time ever, He was forsaken by both God the Father and God the Holy Spirit . . . then He cried out, "My God (the Father), My God (the Holy Spirit) Why have You forsaken Me?".

Translation for Translators

Philip preached about Jesus to the official.

Acts 8:31b-35

Then the man said to Philip, "Please come up *and* sit beside me." *So Philip did that.* The part of the Scriptures that the official was reading was this:

He will *be silent* when they lead him away to kill him

like when a sheep is led away to be killed.

As a young sheep is silent when its wool is being cut off {someone cuts off its wool}, *similarly he will not protest [MTY] when people cause him to suffer.*

When he will be humiliated by being accused falsely {people will humiliate him by *accusing him falsely*},

the rulers <will not consider him innocent/will consider him guilty>.

No one will possibly be able to tell about his descendants, because he will be killed {people will kill him} without him having any descendants on the earth. A portion of v. 31 is placed with this passage for context.

The Voice

Here's the passage he was reading from the Hebrew Scriptures:

Like a sheep, He was led to be slaughtered.

Like a lamb about to be shorn of its wool,

He was completely silent.

He was humiliated, and He received no justice.

Who can describe His peers? *Who would treat Him this way?*

For they snuffed out His life. [Isaiah 53:7–8]

Bible Translations with Many Footnotes:

Lexham Bible

Now the passage of scripture that he was reading aloud was this:

"He was led like a sheep to the slaughter,

and like a lamb before its shearer is silent,

so he did not open his mouth.

In his [^{*}Literally “the”; the Greek article is used here as a possessive pronoun] **humiliation justice was taken from him.**

Who can describe his descendants? [Or perhaps “family history”; literally “generation”]

For his life was taken away from the earth. [A quotation from Isa 53:7–8]

NET Bible®

Now the passage of scripture the man⁹⁵ was reading was this:

“He was led like a sheep to slaughter,
and like a lamb before its shearer is silent,
so he did⁹⁶ not open his mouth.

In humiliation⁹⁷ justice was taken from him.⁹⁸

Who can describe his posterity?⁹⁹

For his life was taken away¹⁰⁰ from the earth.”¹⁰¹

^{95tn} Grk “he”; the referent (the man) has been specified in the translation for clarity.

^{96tn} Grk “does.” The present tense here was translated as a past tense to maintain consistency with the first line of the quotation (“he was led like a sheep to slaughter”), which has an aorist passive verb normally translated as a past tense in English.

^{97tc} † Most later mss (C E Ψ 33^{vid} Ī sy) read “In his humiliation,” adding αὐτο (autou, “his”) after ταπειν σει (tapeinwsei, “humiliation”), while the earlier and better witnesses lack the pronoun (so Ī⁷⁴ κ A B 1739 pc lat). However, the LXX of Isa 53:8 also lacks the pronoun, supplying motivation for scribes to omit it here. At the same time, scribes would also be motivated to add the pronoun both for clarity’s sake (note the similar impulse that led to the addition of δέ [de] by many of the same mss at the beginning of the next line) and to give balance to the lines (the pronoun is indisputably used five other times in vv. 32-33 in quoting Isa 53). On balance, the shorter reading is preferred.

^{98tn} Or “justice was denied him”; Grk “his justice was taken away.”

^{99tn} Or “family; or “origin.” The meaning of γενεά (genea) in the quotation is uncertain; BDAG 192 s.v. γενεά 4 suggests “family history.”

^{sn} The rhetorical question suggests the insensitivity of this generation for its act against God’s servant, who was slain unjustly as he was silent.

^{100tn} Grk “is taken away.” The present tense here was translated as a past tense to maintain consistency with the rest of the quotation.

^{101sn} A quotation from Isa 53:7-8.

The Spoken English NT

And this is the scripture passage that he was reading:

He was led like a sheep to slaughter,

And just like a lamb in the hands of a sheep-shearer,^y he was silent,

And he didn’t open his mouth.

He was humiliated-his trial was hijacked.^z

Who’s going to tell the story of his descendants?

Because his life has been taken^{aa} from the earth.^{bb}

^y Lit. “like a lamb right in front of the one who shears him.”

^z Lit. “In humiliation his justice was taken away.” Some mss have “In his humiliation.”

^{aa} Lit. “is taken.”

^{bb} Isaiah 53:7-8.

Literal, almost word-for-word, renderings:

A Faithful Version

Now the passage of Scripture that he was reading was this, “He was led as a sheep to slaughter; and as a lamb is dumb before the one who is shearing it, so He did not open His mouth. In His humiliation, His judgment was taken away; and who shall declare His genealogy? For His life is taken from the earth.”

- Analytical-Literal Translation** Now the passage of the Scripture which he was reading aloud was this: "He was led as a sheep to slaughter, and as a lamb before the one shearing it [is] silent, so He does not open His mouth.
"In His humiliation his justice was taken away, but who will describe His generation? Because His life is taken away from the earth." [Isaiah 53:7,8]
- Benjamin Brodie's trans.** Now, the contents of the scripture which he was reading out loud were this: "Like a sheep being led to slaughter and like a lamb before his shearer, silent, in this manner He did not open His mouth [points to the Messiah].
In His humiliation, the equitable administration of justice due Him was disallowed. Who will relate to posterity [share the historical account, tell the story] that His life was taken from the earth?
- Charles Thomson NT** Now the passage of scripture which he was reading was this, "He was led as a sheep to slaughter; and as a lamb before its shearer is dumb, so he openeth not his mouth.
In his humiliation his legal trial is taken away. Who will declare his manner of life? Because his life is taken from the earth.
- Legacy Standard Bible** Now the passage of Scripture which he was reading was this:
"AS A SHEEP IS LED TO SLAUGHTER;
AND AS A LAMB BEFORE ITS SHEARER IS SILENT,
SO HE DOES NOT OPEN HIS MOUTH.
IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY;
WHO WILL RECOUNT [Or *describe*] HIS GENERATION [Or *family, origin*?
FOR HIS LIFE IS REMOVED FROM THE EARTH."
- Modern Literal Version 2020** Now the passage of the Scripture which he was reading was this: 'He was led like a sheep at the slaughter, and like a lamb in front of the one shearing him is voiceless, thus he does not open his mouth.
His judgment was taken away in his humbleness. But who will be describing his generation? Because his life is taken from the earth.' {Isa 53:7, 8}
- New European Version** Now the passage of the Scripture which he was reading was this: He was led as a sheep to the slaughter, and as a lamb before his shearer is dumb, so he did not open his mouth. In his humiliation, justice was denied him. Who can declare his generation? For his life is taken away from the earth.
The New European Version Commentary has an interesting take here: *The Eunuch couldn't have children, and so he was interested to read this prophecy about Jesus in Isaiah 53, which predicted He would die without having children. We each see in Jesus some direct similarity or point of contact with our life experience, and this attracts us to Him.*³²
- New Matthew Bible** The tenor of the scripture that he was reading was this: He was led as a sheep to be slain, and like a lamb dumb before his shearer, so he opened not his mouth. Because of his humbleness, he was not esteemed. But who can number his descendants? For his life is taken from the earth.
- Revised Geneva Translation** Now the place of the Scripture which he read was this, "He was led as a sheep to the slaughter. And like a lamb, mute before his shearer, so also did He not open His mouth.
"In His humility, His judgment has been exalted. But who shall declare His generation? For His life is taken from the Earth."

The gist of this passage:

32-33

³² From <https://www.n-e-v.info/acts8.html> accessed September 13, 2023.

Acts 8:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
periochê (περιοχή) [pronounced per-ee-okh-AY]	<i>an encompassing, compass, circuit; that which is contained; the contents of any writing, a portion of written text, a passage of Scripture; place</i>	feminine singular noun, nominative case	Strong's #4042
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
graphê (γραφή) [pronounced graf-AY]	<i>a writing, thing written; Holy Writ, the Scripture, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture</i>	feminine singular noun, genitive/ablative case	Strong's #1124
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
anaginôskô (ἀναγινώσκω) [pronounced an-ag-in-OCE-ko]	<i>to read (aloud); to distinguish between, to recognize, to know accurately, to acknowledge</i>	3 rd person singular, imperfect active indicative	Strong's #314
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778

Translation: The portion of Scripture which he was reading aloud was this:...

Philip could hear the Ethiopian read aloud from a distance. Philip moved up closer and was invited to ride with him. The Ethiopian gave this as an example of what he was reading that he did not understand.

The passage he was reading was Isaiah 53:7–8. Strictly speaking, the text recorded below leaves off the first and last phrase of this passage.

Acts 8:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
próbaton (πρόβατον) [pronounced <i>PROHB-at-ohn</i>]	<i>sheep; any four footed, tame animal accustomed to graze, small cattle; sheepfold</i>	neuter singular noun, accusative case	Strong's #4263
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
sphagê (σφαγή) [pronounced <i>sflag-AY</i>]	<i>slaughter, butchery (of animals for food or sacrifice, or (figuratively) of men (destruction))</i>	feminine singular noun, accusative case	Strong's #4967
ágō (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person singular, aorist passive indicative	Strong's #71

Translation: He is led like a sheep to the slaughter.

Someone in this passage is being led just like a sheep being led to being slaughtered. I say *someone* as that will be the fundamental question which the Ethiopian poses to Philip.

Acts 8:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
amnós (ἄμνός) [pronounced <i>am-NOSS</i>]	<i>lamb</i>	masculine singular noun, nominative case	Strong's #286
enantion (ἐναντίον) [pronounced <i>en-an-TEE-on</i>]	<i>before, in the presence of; over against, opposite; metaphorically: opposed as an adversary, hostile, antagonistic; an opponent</i>	preposition/adverb	Strong's #1726
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 8:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keírō (κείρω) [pronounced KĪ-row]	<i>being sheared (a sheep); getting shorn; shearing or cutting short the hair of the head</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2751
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
áphōnos (ἄφρωνος) [pronounced AHF-oh-noss]	<i>silent, speechless, voiceless, mute (by nature or choice); figuratively, unmeaning, without signification</i>	masculine singular adjective, nominative case	Strong's #880

Translation: Like a lamb before the shearer, He [is] silent.

Similar to a lamb being sheared, this Person is silent. He does not protest; He does not cry out, "There is a great injustice taking place right here before your eyes."

Acts 8:32d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
anoigō (ἀνοίγω) [pronounced an-OY-go]	<i>to open [up]</i>	3 rd person singular, present active indicative	Strong's #455
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; accusative case	Strong's #4750
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: This [Man] does not open His mouth.

Jesus did not open His mouth in protest.

Now, the Ethiopian is not able to understand or interpret this passage. Philip will help him with that.

Acts 8:32 **The portion of Scripture which he was reading aloud was this: He is led like a sheep to the slaughter. Like a lamb before the shearer, He [is] silent. This [Man] does not open His mouth.** (Kukis mostly literal translation)

Acts 8:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
tapeinôsis (ταπεινώσις) [pronounced tap-Ī-noh-sis]	<i>one who has been made low, lowness, low estate, humiliation; vile; possibly: earthly; metaphorically: spiritual abasement, leading one to perceive and lament his (moral) littleness and guilt</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5014
The Byzantine Greek text and Scrivener Textus Receptus both have the following word; the Westcott Hort text and Tischendorf's Greek text lack it.			
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
The NET Bible: <i>Most later mss (C E Ψ 33^{vid} Ī sy) read "In his humiliation," adding αὐτο (autou, "his") after ταπεινσει (tapeinwsei, "humiliation"), while the earlier and better witnesses lack the pronoun (so Ī⁷⁴ x A B 1739 pc lat). However, the LXX of Isa 53:8 also lacks the pronoun, supplying motivation for scribes to omit it here. At the same time, scribes would also be motivated to add the pronoun both for clarity's sake (note the similar impulse that led to the addition of δέ [de] by many of the same mss at the beginning of the next line) and to give balance to the lines (the pronoun is indisputably used five other times in vv. 32-33 in quoting Isa 53). On balance, the shorter reading is preferred.³³</i>			
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
krisis (κρίσις) [pronounced KREE-sihs]	<i>a tribunal; by implication justice (specifically divine law); an accusation, condemnation, damnation, judgment</i>	feminine singular noun; nominative case	Strong's #2920

³³ From <https://bible.org/netbible/index.htm?act8.htm> (footnote); accessed September 12, 2023.

Acts 8:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
αιρω (αἶρω) [pronounced I-row]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 rd person singular, aorist passive indicative	Strong's #142

Translation: In the humiliation, His judgment is lifted up.

Jesus was fully humiliated. He was lifted up on the cross in judgment. However, Jesus had not sinned; and He had not broken the law.

Acts 8:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
The Byzantine Greek text and Scrivener Textus Receptus both have the following word; the Westcott Hort text and Tischendorf's Greek text lack it.			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
genea (γενεά) [pronounced ghen-eh-AH]	<i>generation; family; race, genealogy; nation, age, [period of] time</i>	feminine singular noun; accusative case	Strong's #1074
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
diêgeomai (διηγέομαι) [pronounced dee-ayg-EH-om-ahee]	<i>to describe, to tell; to lead or carry a narration through to the end; to set forth, to recount, to relate in full</i>	3 rd person singular, future (deponent) middle indicative	Strong's #1334

Translation: Who will describe His generation?

Isaiah writes, "Who will describe His generation? How will it be described?"

The religious types worked hard in order to get Jesus condemned to death, but manufacturing false charges and false testimonies.

Acts 8:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
airō (αἶρω) [pronounced Ī-row]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 rd person singular, present passive indicative	Strong's #142
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, nominative case	Strong's #2222
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: His life was lifted up from the ground. (Isaiah 53:7–8)

Jesus, alive, was lifted up on the cross, above the ground.

Acts 8:33 In the humiliation, His judgment is lifted up. Who will describe His generation? His life was lifted up from the ground. (Isaiah 53:7–8) (Kukis mostly literal translation)

Acts 8:32–33 The portion of Scripture which he was reading aloud was this: He is led like a sheep to the slaughter. Like a lamb before the shearer, He [is] silent. This [Man] does not open His mouth. In the humiliation, His judgment is lifted up. Who will describe His generation? His life was lifted up from the ground. (Isaiah 53:7–8) (Kukis mostly literal translation)

There are several footnotes which appears to raise red flags when it comes to the text which Philip has compared to the Greek text of the Septuagint. In the Addendum, I have prepared the table [Comparing the Greek Texts of Acts 8:32b–33 and Isaiah 53:7–8](#). The differences cited by several translators turn out to be a lot less than the footnotes seem to indicate.

Acts 8:32–33 **The Ethiopian was reading this passage from the Old Testament: He is led like a sheep being guided to slaughter. Just as a lamb before its shearer is silent, so is He. This Man does not open His mouth. By means of the humiliation, His judgment is lifted up for all to see. Who can truly describe His generation? His very life was lifted up off the earth.** (Isaiah 53:7–8) (Kukis paraphrase)

These and the other verses from Isaiah 53 have been disputed for a very long time. On one side, people give every excuse there is to say, “This does not apply to Jesus of Nazareth.” But, when you read this chapter, it is exactly as though someone standing at the foot of the cross describes in detail what is taking place. How do we explain this?

First of all, Isaiah, who wrote this, even though inspired by God the Holy Spirit, did not necessarily view these words as being applicable to the Messiah of Israel. There have been a number of different views as to what was meant (including the idea that Israel, the nation, is the suffering servant). However, you read this and you think about the crucifixion and what happened at the crucifixion and it is hard to imagine that God meant anything else.

How do we explain this? There are two writers of Scripture: man and God the Holy Spirit. Here, the man is Isaiah, and he may or may not have understood what he was writing about; but, in my estimation, he had no idea that this chapter of Isaiah applied to the Messiah. However, God the Holy Spirit is also the Author of Scripture. Every single passage of Scripture is fully the work of man and, at the same time, fully the work of God. So, on quite a number of occasions—Isaiah 53 being one example—the man has one set of thoughts in his mind as he writes and God the Holy Spirit has a whole other set of thoughts in His thinking. I call this the [Dual Authorship of Scriptures](#), where the exact same words can be used in order to describe two different things. The three most common examples are Gen. 22 Psalm 22 and Isaiah 53.

But answering, the eunuch to Philip said, “I keep on making a request of you about whom the prophet keeps on speaking—[is] this about himself or about another (of a different kind), a certain one?”

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Continuing, the eunuch said to Philip, “I want [to know] from you concerning whom the prophet is speaking—[is] this [passage] about himself or [is it] about someone different?”

After reading this passage, the eunuch said to Philip, “What I want to know is, is the prophet speaking about himself in this passage or is he talking about someone entirely different?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But answering, the eunuch to Philip said, “I keep on making a request of you about whom the prophet keeps on speaking—[is] this about himself or about another (of a different kind), a certain one?”
Complete Apostles Bible	So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this; about himself, or about some other person?"
Douay-Rheims 1899 (Amer.)	And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? Of himself, or of some other man?
Holy Aramaic Scriptures	And that *trustee said unto Philipus {Philip}, “I inquire from you: Concerning whom is the Nabiya {the Prophet} saying this? Concerning himself, or concerning another man?”

James Murdock's Syriac NT	And the eunuch said to Philip: I pray thee, of whom speaketh the prophet this? of himself, or of some other person?
Original Aramaic NT	And that Eunuch said to Philip, "I beg of you, about whom did The Prophet say this, about himself or about another man?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Ethiopian said to Philip, About whom are these words said by the prophet? about himself, or some other?
Bible in Worldwide English	Then the man from Ethiopia asked Philip, Please tell me, who is the prophet talking about, himself or some other man?
Easy English	The officer said to Philip, 'Please tell me who the prophet Isaiah wrote about. Was he writing about himself or about another person?'
Easy-to-Read Version–2008	The official said to Philip, "Please, tell me, who is the prophet talking about? Is he talking about himself or about someone else?"
God's Word™	The official said to Philip, "I would like to know who the prophet is talking about. Is he talking about himself or someone else?"
J. B. Phillips	The eunuch turned to Philip and said, "Tell me, I beg you, about whom is the prophet saying this—is he speaking about himself or about someone else?"
The Message	The eunuch said, "Tell me, who is the prophet talking about: himself or some other?"
NIRV	The official said to Philip, "Tell me, please. Who is the prophet talking about? Himself, or someone else?"
New Life Version	The man from Ethiopia said to Philip, "Who is the early preacher talking about, himself, or someone else?"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The official said to Philip, "Let me ask you a question. Who do you think the prophet is talking about? Himself or someone else?"
Contemporary English V.	The official said to Philip, "Tell me, was the prophet talking about himself or about someone else?"
Goodspeed New Testament	"Tell me, of whom is the prophet speaking?" said the eunuch to Philip, "Of himself, or of someone else?"
The Living Bible	The eunuch asked Philip, "Was Isaiah talking about himself or someone else?"
New Berkeley Version	.
The Passion Translation	The Ethiopian asked Philip, "Please, can you tell me who the prophet is speaking of? Is it himself or another man?"
Plain English Version	And the Ethiopian man said to Philip, "Who was Isaiah talking about? Was he talking about himself or somebody else?"
UnfoldingWord Simplified T.	The official asked Philip concerning these words that he was reading, "Tell me, who was the prophet writing about? Was he writing about himself or about someone else?"
William's New Testament	"Tell me, I pray, of whom is the prophet speaking," asked the official of Philip, "of himself or of someone else?"

Partially literal and partially paraphrased translations:

American English Bible	Then the Eunuch asked Philip: 'Just who was the Prophet saying this about? Was he talking about himself or someone else?'
Beck's American Translation	.

Breakthrough Version	When the eunuch responded to Philip, he said, "I plead with you, who is the preacher talking about? Is this about himself or about someone else?"
A. Campbell's Living Oracles 20 th Century New Testament	"Now," said the Treasurer, addressing Philip, "tell me, of whom is the Prophet speaking? Of himself, or of some one else?"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Tell me," said the eunuch, "who is the prophet talking about, himself or someone else?"
Conservapedia Translation Revised Ferrar-Fenton Bible	. Addressing Philip, the chamberlain then said, "I wish you would tell me about whom the prophet says this; about himself, or about some one else?"
Free Bible Version	The eunuch asked Philip, "Tell me, who is the prophet talking about? Is it himself, or someone else?"
God's Truth (Tyndale)	The chamberlain answered Philip and said: I pray you, of whom speaks the Prophet this? of himself, or of some other man?
Montgomery NT	"Pray," asked the eunuch of Philip, "of whom is the prophet speaking? Of himself, or of some one else?"
Riverside New Testament	The eunuch said to Philip, "Please tell me, of whom is the prophet speaking — of himself or of some one else?"
Urim-Thummim Version	And the eunuch answered Philip and said, I ask you, who does this prophet speak of? of himself, or of some other man?
Weymouth New Testament	"Pray, of whom is the Prophet speaking?" inquired the eunuch; "of himself or of some one else?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The official asked Philip, "Tell me, please, does the prophet speak of himself or of someone else?"
The Heritage Bible	And the eunuch answering Philip, said, I ask you, about whom does the prophet say this? About himself, or about some other?
New American Bible (2002)	Then the eunuch said to Philip in reply, "I beg you, about whom is the prophet saying this? About himself, or about someone else?"
New Jerusalem Bible	The eunuch addressed Philip and said, 'Tell me, is the prophet referring to himself or someone else?'
Revised English Bible—1989	"Please tell me", said the eunuch to Philip, "who it is that the prophet is speaking about here: himself or someone else?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The eunuch said to Philip, "Here's my question to you — is the prophet talking about himself or someone else?"
Hebraic Roots Bible	And that faithful one said to Philip, I ask you, about whom does the prophet say this? About himself, or about some other one?
Holy New Covenant Trans.	The officer asked Philip, "Please tell me, whom is the prophet talking about? Is he talking about himself or about someone else?"
Tree of Life Version	The eunuch replied to Philip, "Please tell me, who is the prophet talking about—himself or someone else?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Answering but The Eunuch the philip says [I] request you about whom? The Forecaster says this about himself or about another someone...
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Awful Scroll Bible	Moreover, the ~eunuch resolving-away to Philip, said, "I implore you, concerning whom speaks out the expositor-to-light-beforehand of this? About himself or about someone else?"
Concordant Literal Version	Now answering, the eunuch said to Philip, "I beseech you, concerning whom is the prophet saying this, concerning himself or concerning some different person?"
exeGesés companion Bible	And the eunuch answers Philippos, saying, I petition you, concerning whom words the prophet this? Concerning himself? Or concerning some other?.
Orthodox Jewish Bible	And in reply the eunuch said to Philippos, "I ask you about whom the Navi (prophet) says this? About himself or about some other person?"
Rotherham's Emphasized B.	And the eunuch [making answer] unto Philip, said— I pray thee! Of whom is the prophet saying this? Of himself or of some different person ?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	The [Ethiopian] eunuch then asked Philip tell me, is the prophet [Isaiah] writing about himself or about someone else?
The Expanded Bible	The ·officer [^L eunuch] said to Philip, "Please tell me, who is the prophet talking about—himself or someone else [^C the idea of a suffering messiah was not commonly understood in Judaism]?" Philip ·began to speak [^L opened his mouth], and starting with this same Scripture, he told the man the ·Good News [Gospel] about Jesus.
Jonathan Mitchell NT	So the eunuch, making a discerning response, said to Philip, "Now my question to you is, About whom is the prophet now saying this about himself, or about someone else?"
Syndein/Thieme	.
Translation for Translators	The official asked Philip <i>about these words that he was reading</i> , "Tell me, who was the prophet writing about? <i>Was he writing</i> about himself or about someone else?"
The Voice	The Ethiopian: <i>Here's my first question.</i> Is the prophet describing his own situation, or is he describing someone else's calamity?

Bible Translations with Many Footnotes:

Lexham Bible	And the eunuch answered and [*Here "and " is supplied because the previous participle ("answered") has been translated as a finite verb] said to Philip, "I ask you, about whom does the prophet say this—about himself or about someone else?"
NET Bible®	Then the eunuch said ¹⁰² to Philip, "Please tell me, ¹⁰³ who is the prophet saying this about – himself or someone else?" ¹⁰⁴ ^{102tn} Grk "answered and said." The redundant participle ἀποκριθείς (apokriqeí) has not been translated. ^{103tn} Grk "I beg you," "I ask you." ^{104sn} About himself, or about someone else? It is likely in 1st century Judaism this would have been understood as either Israel or Isaiah.
The Spoken English NT	When heread that, the official said ^{cc} to Peter, I ask you: who's the prophet saying this about? Is it about himself, or about somebody else? ^{cc} Lit. "And responding, the eunuch said."

Literal, almost word-for-word, renderings:

Berean Literal Bible	And the eunuch answering said to Philip, "I beseech you, concerning whom does the prophet say this? Concerning himself, or concerning some other?"
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Benjamin Brodie’s trans. Then the eunuch, answering Philip with discernment, replied: “I am begging you, with reference to this [passage of Scripture], whom is the prophet referring to – concerning himself or concerning another of a different kind?”

Context Group Version And the eunuch answered Philip, and said, I implore you, of whom does the prophet speak this? Of himself, or of some other?

Far Above All Translation Then the eunuch answered and said to Philip, ask you, who is the prophet saying this about? About himself, or about someone else?”

Literal Standard Version And the eunuch answered Philip and said, “I ask you earnestly, of whom does the prophet say this? Of himself or of someone else?”

Modern Literal Version 2020 But having answered, the eunuch said to Philip, I am beseeching you, concerning whom is the prophet speaking about in this? Is he speaking concerning himself or concerning some other person?

New Matthew Bible The chamberlain said to Philip, I ask you, of whom does the prophet speak this? of himself, or of some other man?

Webster’s Translation And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

The gist of this passage: The main question on the Ethiopian’s mind is, *who is the prophet talking about?*

Acts 8:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
<p>apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-ma]</p>	<p>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</p>	<p>masculine singular, aorist (deponent) passive participle, nominative case</p>	<p>Strong’s #611</p>
<p>dé (δέ) [pronounce deh]</p>	<p>but, moreover, and, also; now; namely, to wit</p>	<p>post-positive conjunctive particle</p>	<p>Strong’s #1161</p>
<p>ho (ὁ) [pronounced hoh]</p>	<p>the; this, that; who, which</p>	<p>definite article for a masculine singular noun, nominative case</p>	<p>Strong’s #3588</p>
<p>eunoûchos (εὐνοῦχος) [pronounced yoo-NOO-khos]</p>	<p>eunuch, a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer)</p>	<p>masculine singular noun, nominative case</p>	<p>Strong’s #2135</p>
<p>tô (τῷ) [pronounced toh]</p>	<p>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</p>	<p>masculine singular definite article; locative, dative, or instrumental case</p>	<p>Strong’s #3588</p>
<p>Philippos (Φίλιππος) [pronounced FIHL-ip-poss]</p>	<p>lover of horses; transliterated Philip, Philippos</p>	<p>masculine singular proper noun; accusative case</p>	<p>Strong’s #5376</p>
<p>epô (ἔπω) [pronounced EHP-oh]</p>	<p>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</p>	<p>3rd person singular, aorist active indicative</p>	<p>Strong’s #2036</p>

Translation: Continuing, the eunuch said to Philip,...

The eunuch, having read that passage (and probably more) has a question for Philip.

For whatever reason, the eunuch seems to have a great deal of trust in Philip regarding this passage; regarding Philip's understanding of this passage.

In some way, the Ethiopian recognized or understood Philip to be a person with important information or knowledge; and he accepted him into his cart to ride.

Acts 8:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deomai (δέομαι) [pronounced DEH-om-ah-ee]	<i>to want, to lack; to desire, to long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, to make supplication (for)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #1189
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tinis (τίνος) [pronounced TEE-noss],	<i>from whom, of what [one], from which, how; whether, why</i>	masculine singular interrogative pronoun; genitive/ablative case	Strong's #5101
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
prophētēs (προφήτης) pronounced prohf-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004

Translation: ..."I want [to know] from you concerning whom the prophet is speaking—...

Isaiah 53 essentially describes the crucifixion of Jesus and His dying for our sins. Both Psalm 22 and Isaiah 53 give us quite a detailed view of the crucifixion (Psalm 22 focuses upon the very physical aspects of the Roman crucifixion whereas Isaiah 53 focuses upon what Jesus did for us in the crucifixion). Both chapters give us more information than is found in any of the individual [gospels](#).

Acts 8:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
peri (περι) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
peri (περι) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective, genitive/ablative case	Strong's #2087
tinis (τινος) [pronounced tihn-oss]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100

Translation: ...[is] this [passage] about himself or [is it] about someone different?"

The Ethiopian's question is reasonable—exactly who is Isaiah speaking about?

Does the Ethiopian have some idea here or what? Let me suggest that this man is a Jewish convert, but he has heard some information about Jesus the Messiah. He does not know whether or not to use the name *Jesus* (that is my educated guess).

Acts 8:34 Continuing, the eunuch said to Philip, "I want [to know] from you concerning whom the prophet is speaking—[is] this [passage] about himself or [is it] about someone different?" (Kukis mostly literal translation)

Acts 8:34 After reading this passage, the eunuch said to Philip, "What I want to know is, is the prophet speaking about himself in this passage or is he talking about someone entirely different?" (Kukis paraphrase)

But opening, the Philip the mouth of his, and beginning from the writing—this (one), he announced the good news to him towards Jesus.

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Having opened his mouth, and beginning from this Scripture [in Isaiah], Philip declared the good news of Jesus to him.

Although Jesus did not open His mouth to defend Himself when being sentenced to crucifixion, Philip opened his mouth to proclaim the gospel to the Ethiopian. Philip began with Isaiah 53, which the Ethiopian was reading, and he related that to the crucifixion of Jesus and to other Scriptures.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But opening, the Philip the mouth of his, and beginning from the writing—this (one), he announced the good news to him towards Jesus.
Complete Apostles Bible	And Philip, opening his mouth, and beginning from this Scripture, preached the good news about Jesus to him.
Douay-Rheims 1899 (Amer.)	Then Philip, opening his mouth and beginning at this scripture, preached unto him Jesus.
Holy Aramaic Scriptures	Then, Philipus {Philip} opened his mouth and began from this same Kathaba {Scripture}, Declaring unto him concerning Maran Eshu {Our Lord Yeshua}.
James Murdock's Syriac NT	Then Philip opened his mouth and, from that scripture, began to preach to him concerning our Lord Jesus.
Original Aramaic NT	Then Philippus opened his mouth and began from this Scripture to preach about Our Lord Yeshua to him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Philip, starting from this writing, gave him the good news about Jesus.
Bible in Worldwide English Easy English	Then Philip told him about Jesus. He began with what the man read in the book. Then Philip explained to the man the words that Isaiah had written. Then he went on to tell him the good news about Jesus.
Easy-to-Read Version—2008	Philip began to speak. He started with this same Scripture and told the man the Good News about Jesus.
<i>God's Word</i> TM	Then Philip spoke. Starting with that passage, Philip told the official the Good News about Jesus.
Good News Bible (TEV)	Then Philip began to speak; starting from this passage of scripture, he told him the Good News about Jesus.
J. B. Phillips	Then Philip began, and using this scripture as a starting point, he told the eunuch the good news about Jesus.
<i>The Message</i>	Philip grabbed his chance. Using this passage as his text, he preached Jesus to him.
NIRV	Then Philip began with that same part of Scripture. He told him the good news about Jesus.
New Life Version	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Then Philip, using this Bible passage as a launching pad, began to tell the official the good news about Jesus.
Contemporary English V.	So Philip began at this place in the Scriptures and explained the good news about Jesus.

The Living Bible	So Philip began with this same Scripture and then used many others to tell him about Jesus.
New Berkeley Version	.
The Passion Translation	Philip started with this passage and shared with him the wonderful message of Jesus.
Plain English Version	Then Philip told him that Isaiah was talking about Jesus. And he kept on talking, and he told that Ethiopian man the good news about Jesus.
UnfoldingWord Simplified T.	So Philip replied to him; he began with that scripture passage, and he told him the good message about Jesus.
William's New Testament	.

Partially literal and partially paraphrased translations:

Beck's American Translation	.
Breakthrough Version	When Philip opened his mouth and began out of this Old Testament writing, he shared the good news with him of Jesus.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Then Philip began speaking, and preached to him about Jesus, taking this passage as his theme.
NT for Everyone	Then Philip took a deep breath and, starting from this biblical passage, told him the good news about Jesus.
20 th Century New Testament	Then Philip began, and, taking this passage as his text, told him the Good News about Jesus.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then Philip began with this very Scripture and told him the good news about Jesus.
Conservapedia Translation	Philip began at the same verse and preached the message of Jesus.
Free Bible Version	Philip started explaining, beginning from this Scripture, telling him about Jesus.
Montgomery NT	Then Philip opened his lips, and beginning from that same scripture, he preached the gospel of Jesus to him.
Weymouth New Testament	Then Philip began to speak, and, commencing with that same portion of Scripture, told him the Good News about Jesus.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Philip began to tell him the Good News of Jesus, using this text of Scripture as his starting point.
New Jerusalem Bible	Starting, therefore, with this text of scripture Philip proceeded to explain the good news of Jesus to him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Philip started to speak — beginning with that passage, he went on to tell him the Good News about Yeshua.
Hebraic Roots Bible	And Phillip opening his mouth, began to preach from this scripture concerning our Master Yahshua.
Holy New Covenant Trans.	Philip began to speak. He started with this same Scripture and told the man the Good News about Jesus.
The Scriptures 2009	And Philip opening his mouth, and beginning at this Scripture, brought to him the Good News: עשוהי!
Tree of Life Version	Then Philip opened his mouth, and beginning with this Scripture he proclaimed the Good News about Yeshua.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Opening but The Philip the mouth [of] him and Beginning from the writing this announces [to] him the Jesus...
Awful Scroll Bible	And Philip opening-up his mouth, and himself beginning from this-same Writing, himself heralds-the-Good-Tidings to him of Jesus.
Concordant Literal Version	Now Philip, opening his mouth, and beginning from this scripture, evangelizes to him Jesus."
exeGesés companion Bible	And Philippos opens his mouth and begins from the same scripture and preaches Yah Shua to him:...
Orthodox Jewish Bible	And having opened his mouth, and beginning from this keta (section) of the Kitvei Hakodesh, Philippos began to preach and fier ois (elucidate) Yehoshua/Yeshua to him.
Rotherham's Emphasized B.	And Philip <opening his mouth_ and beginning from this scripture> told him the glad tidings of Jesus.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Philip spoke and beginning with this Scripture he preached Jesus to him [explaining that He is the promised Messiah and the source of salvation].
An Understandable Version	So, Philip opened his mouth, and beginning [his message] from this Scripture [passage], he preached to him [about] Jesus.
The Expanded Bible	Philip began to speak [opened his mouth], and starting with this same Scripture, he told the man the Good News [Gospel] about Jesus.
Jonathan Mitchell NT	Well Philip, opening his mouth and beginning from this Scripture, presents to him Jesus, as the news of goodness, ease and well-being (or: declared to him the good news about Jesus).
Syndein/Thieme Translation for Translators	So Philip began to explain that Scripture passage. He told him the good message about [MTY] Jesus. So the official understood and believed in Jesus.
The Voice	That began a conversation in which Philip used the passage to explain the good news of Jesus.

Bible Translations with Many Footnotes:

NET Bible®	So Philip started speaking, ¹⁰⁵ and beginning with this scripture ¹⁰⁶ proclaimed the good news about Jesus to him. ¹⁰⁵ Grk "opening his mouth" (a Semitic idiom for beginning to speak in a somewhat formal manner). The participle ἀνοίξας (anoixa") has been translated as a finite verb due to requirements of contemporary English style. ¹⁰⁶ sn Beginning with this scripture. The discussion likely included many of the scriptures Acts has already noted for the reader in earlier speeches. At the least, readers of Acts would know what other scriptures might be meant.
The Spoken English NT	And Philip began to speak. Starting from this scripture, ^{dd} he told him the good news about Jesus. ^{dd} Lit. "And Philip, opening his mouth, and starting from this scripture..."

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.	Then Philip, opening his mouth and beginning with this scripture, explained the good news about Jesus to him .
Charles Thomson NT	Then Philip opened His mouth, and beginning with this scripture, told him the glad tidings of Jesus.

Context Group Version	And Philip opened his mouth, and beginning from this Scripture, proclaimed to him the Imperial News of Jesus.
Green's Literal Translation	And opening his mouth, and beginning from this Scripture, Philip announced the gospel to him, Jesus.
Modern Literal Version 2020	Now Philip opened his mouth and having begun from this Scripture, proclaimed the good-news of Jesus to him.
Revised Young's Lit. Trans.	And the eunuch answering Philip said, 'I pray you, about whom does the prophet say this? about himself, or about some other one?' and Philip having opened his mouth, and having begun from this Writing, proclaimed good news to him -- Jesus. V. 34 is included for context.

The gist of this passage: Beginning with the passage in Isaiah, Philip began to teach Jesus to this Ethiopian.

Acts 8:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>opening; being opened [up]</i>	masculine singular, aorist active participle; nominative case	Strong's #455
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Philippos (Φίλιππος) [pronounced FIHL-ip-poss]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; nominative case	Strong's #5376
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; accusative case	Strong's #4750
There is somewhat of a play on words here. The passage about Jesus said that <i>He did not open His mouth</i> ; but here, Philip opens his mouth.			
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Having opened his mouth,...

I moved the subject Philip to the third phrase where the main verb is.

Luke does a play on words here. In the passage that the Ethiopian was reading aloud, Jesus did not open His mouth. That is, He was being unjustly sentenced, and He did not mount any sort of a vigorous defense (say, in contrast to what Paul will do in Acts 24). However, here, Philip does open his mouth to speak the gospel to the Ethiopian.

Because Jesus did not open His mouth to refuse the cross, Philip is able to open his mouth to speak to the Ethiopian about Jesus.

Acts 8:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
archomai (ἄρχομαι) [pronounced <i>AR-khom-ahēe</i>]	<i>beginning; being the first [to do something], the one commencing (in order of time); rehearsing [from the beginning]</i>	masculine singular, aorist middle participle; nominative case	Strong's #756 (the middle voice of Strong's #757)
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
graphê (γραφή) [pronounced <i>graf-AY</i>]	<i>a writing, thing written; Holy Writ, the Scripture, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture</i>	feminine singular noun, genitive/ablative case	Strong's #1124
ταύτης (ταύτης) [pronounced <i>TAO-tace</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: ...and beginning from this Scripture [in Isaiah],...

Philip starts right where this passage is and, no doubt, he goes to other passages in the scroll that the Ethiopian has. It would make sense that the Ethiopian had the full scroll of Isaiah. As we know, there are many gospel messages to be found in the book of Isaiah. In fact, some of the most famous are found in Isaiah.

Acts 8:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	3 rd person singular, aorist middle indicative	Strong's #2097
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

Translation: ...Philip declared the good news of Jesus to him.

We can only reconstruct what Philip said by conjecture. Obviously, he had to use Isaiah 53 in what he said to the Ethiopian. However, it would make sense that he went to other places in the book of Isaiah, giving the gospel to him.

Acts 8:35 **Having opened his mouth, and beginning from this Scripture [in Isaiah], Philip declared the good news of Jesus to him.** (Kukis mostly literal translation)

Acts 8:35 **Although Jesus did not open His mouth to defend Himself when being sentenced to crucifixion, Philip opened his mouth to proclaim the gospel to the Ethiopian. Philip began with Isaiah 53, which the Ethiopian was reading, and he related that to the crucifixion of Jesus and to other Scriptures.** (Kukis paraphrase)

In the Addendum, I will place a list of possible **passages** that Philip went to in the book of Isaiah which were prophecies of Jesus in the **1st Advent**. I am not suggesting that Philip limited himself to the book of Isaiah. I simply limited myself to Isaiah.

There appears to be a general (but not universal) consensus that v. 37 is not found in the original text. On occasion, it will be listed as omitted text; but, most often, the verse is simply not found in many translations. It is not found at all in the Westcott Hort text, Tischendorf's Greek text or the Byzantine Greek text; however, there is a v. 37 in the Scrivener Textus Receptus (which would make sense, as that is the basic manuscript used by the KJV). If a translation is based upon the KJV (it is more proper for me to call such text a version—they really use the KJV as their base text, rather than the Greek or Hebrew³⁴).

³⁴ Whether an OT and/or NT text is a version or translation is often found in the name of the Bible itself. However, this is not always the case as the Breakthrough Version is actually a translation.

But while they were traveling according to the road, they came to a certain water. And declared the eunuch, "Behold, water! What keeps on hindering me to be baptized?" And he commanded to stand the chariot, and descended both [of them] to the water, both the Philip and the eunuch. And he baptized him. But when they ascended out from the water, a Spirit of a Lord seized the Philip. And did not see him no more the eunuch. For he was traveling the road of him rejoicing.

Acts
8:36–39

While traveling along the road, they came to a pool of [lit., a certain] water. The eunuch declared, "Look! Water! What prevents me [from] being baptized?" He commanded the chariot to stop, and they went down to the water, both Philip and the eunuch. [Philip] baptized him. However, when they came out of the water, the Spirit of the Lord seized Philip. The eunuch did not see him any more. Nevertheless, he continued traveling [along] his road, rejoicing.

While they traveled down this road, they came to a body of water. The eunuch pointed it out and said, "Is there any reason why I should not be baptized?" He commanded his chariot to be stopped, and both Philip and the Eunuch went down to the water, where Philip baptized him. When the came out of the water, the Spirit of God grabbed Philip and the Eunuch never saw him again. Nevertheless, he continued traveling along the road, but now he was rejoicing.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But while they were traveling according to the road, they came to a certain water. And declared the eunuch, "Behold, water! What keeps on hindering me to be baptized?" And he commanded to stand the chariot, and descended both [of them] to the water, both the Philip and the eunuch. And he baptized him. But when they ascended out from the water, a Spirit of a Lord seized the Philip. And did not see him no more the eunuch. For he was traveling the road of him rejoicing.
- Complete Apostles Bible Now as they were going down the road, they came upon some water. And the eunuch said, "Behold, here is water: what prevents me from being baptized?"
(OMITTED TEXT)
And he ordered the chariot to stop, and they both went down into the water, both Phillip and the eunuch, and he baptized him.
Now when they came up out of the water, the Spirit of the Lord caught up Philip, and the eunuch did not see him any longer; and he went on his way rejoicing.
- Douay-Rheims 1899 (Amer.) And as they went on their way, they came to a certain water. And the eunuch said: See, here is water: What doth hinder me from being baptized?
And Philip said: If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.
Note: Acts 8:37 vs 37, as it is found in the later Greek copies, and in the Latin Vulgate text, as well as later being brought into the Western Syriac (The Peshitto) version of The Aramaic NT, from the Greek text (see the translation below). It is shown to have been in early 2nd and 3rd century Greek and Latin copies as seen by both Irenaeus and Cyprian's quotations of the verse. It has never been part of The Eastern Aramaic NT (The Peshitta), which has the reading above and so the chapter has only 39 verses, rather than 40. From the Western Peshitto version it reads thus: "And Philip said, if you believe with all your heart it is permitted. And he responded, I am believing that Eshu Meshikha is the Son of Alaha."
And he commanded the chariot to stand still. And they went down into the water, both Philip and the eunuch. And he baptized him.
And when they were come up out of the water, the Spirit of the Lord took away Philip: and the eunuch saw him no more. And he went on his way rejoicing.

Holy Aramaic Scriptures	<p>And while they were going on the road, they arrived unto one place in which there was water. And that *trustee said, "Look! Water! What is the impediment that I should be Immersed {Baptized}?"</p> <p>And he commanded that the chariot should stand still, and they both descended unto the water, and Philipus {Philip} Immersed {Baptized} for that *trustee.</p> <p>And when they had ascended from the water, The Rukha d'MarYa {The Spirit of The Lord-YHWH} seized Philipus {Philip}, and no more did that *trustee see him, but rather, he had departed on the road, while rejoicing!</p>
James Murdock's Syriac NT	<p>And as they proceeded on the way, they came to a certain place in which there was water. And the eunuch said: Lo, [here is] water; what doth forbid, that I should be baptized?</p> <p>And Philip said: If thou believest with all thy heart, it is allowable. And he answered, and said: I believe that Jesus Messiah is the Son of God.</p> <p>And he commanded the chariot to stop; and they both went down to the water, and Philip baptized the eunuch.</p> <p>And when they came up from the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more; but he went on his way rejoicing.</p>
Original Aramaic NT	<p>And as they were going on the road, they were arriving at one place that had water in it, and that Eunuch said, "Behold, water! What is the hindrance to me being baptized?"</p> <p>And Philippus said, "If you believe with all the heart, it is authorized." And he answered and said, "I do believe that Yeshua The Messiah is The Son of God."*</p> <p>And he commanded to stop the chariot and the two of them went down to the water and Philippus baptized that Eunuch.</p> <p>And when they had come up from the water, The Spirit of THE LORD JEHOVAH took Philippus up and the Eunuch did not see him again, but he went on the road rejoicing.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And while they were going on their way, they came to some water, and the Ethiopian said, See, here is water; why may I not have baptism?</p> <p>And he gave orders for the carriage to be stopped, and the two of them went down into the water, and Philip gave him baptism.</p> <p>And when they came up out of the water, the Spirit of the Lord took Philip away; and the Ethiopian saw him no more, for he went on his way full of joy.</p>
Bible in Worldwide English	<p>While they were going along, they came to some water by the road. The man said, See, here is water. What is there to stop me from being baptised? Philip answered, If you believe with all your heart, you may be baptised. The man said, I do believe that Jesus Christ is the Son of God. The man told the driver to stop. Then both he and Philip went down into the water, and Philip baptised him. When they came up out of the water, the Spirit of the Lord took Philip away. The man did not see him again, but he went on his way and was very happy.</p>
Easy English	<p>s they were travelling along the road, they came to a place with some water. The man said to Philip, 'Look! There is some water here. Please will you baptize me? Is there anything to stop you?'</p> <p>[37 Philip said to him, 'I can baptize you if you really believe in Jesus.' The man said to Philip, 'I do believe that Jesus Christ is the Son of God.']</p>

Most Bibles do not have verse 37.

The officer said to the man who was driving the chariot, 'Stop the chariot!' Then he went down with Philip into the water, and Philip baptized him. They both came up out of the water again. Immediately the Lord's Holy Spirit took Philip away from that

place. The officer did not see Philip again. He continued his journey and he was very happy.

Easy-to-Read Version–2008 While they were traveling down the road, they came to some water. The official said, "Look, here is water! What is stopping me from being baptized?" [Philip answered, "If you believe with all your heart, you can." The official said, "I believe that Jesus Christ is the Son of God."]

Then the official ordered the chariot to stop. Both Philip and the official went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord took Philip away; the official never saw him again. The official continued on his way home. He was very happy.

Good News Bible (TEV) As they traveled down the road, they came to a place where there was some water, and the official said, "Here is some water. What is to keep me from being baptized?"

The official ordered the carriage to stop, and both Philip and the official went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord took Philip away. The official did not see him again, but continued on his way, full of joy.

J. B. Phillips As they proceeded along the road they came to some water, and the eunuch said, "Look, here is some water; is there any reason why I should not be baptised now?" And he gave orders for the carriage to stop. Then both of them went down to the water and Philip baptised the eunuch. When they came up out of the water the Spirit of the Lord took Philip away suddenly and the eunuch saw no more of him, but proceeded on his journey with a heart full of joy.

The Message As they continued down the road, they came to a stream of water. The eunuch said, "Here's water. Why can't I be baptized?" He ordered the chariot to stop. They both went down to the water, and Philip baptized him on the spot. When they came up out of the water, the Spirit of God suddenly took Philip off, and that was the last the eunuch saw of him. But he didn't mind. He had what he'd come for and went on down the road as happy as he could be.

NIRV As they traveled along the road, they came to some water. The official said, "Look! Here is water! What can stop me from being baptized?" He gave orders to stop the chariot. Then both Philip and the official went down into the water. Philip baptized him. When they came up out of the water, the Spirit of the Lord suddenly took Philip away. The official did not see him again. He went on his way full of joy.

New Life Version As they went on their way, they came to some water. The man from Ethiopia said, "See! Here is water. What is to stop me from being baptized?" (*Philip said, "If you believe with all your heart, you may." The man said, "I believe that Jesus Christ is the Son of God.") He stopped the wagon. Then both Philip and the man from Ethiopia went down into the water and Philip baptized him. When they came up out of the water, the Holy Spirit took Philip away. The man from Ethiopia did not see Philip again. He went on his way full of joy.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible As they traveled together, they came to a place where there was some water. The official said, "Hey, look at that! Water. Is there any reason I can't get baptized right here and now?"

Philip said, "Nope, there's not. If you believe what I've told you about Jesus, we can do this."

The official answered, "I believe that Jesus Christ is God's Son." [10]

The official ordered his driver to stop the chariot. He and Philip waded out into the water, and Philip baptized him. V. 39 will be placed with the next passage for context.

¹⁰8:37 This verse doesn't show up in the oldest and most reliable copies of Acts. Many scholars speculate that an editor added it somewhere along the way, perhaps to help the flow of the story. Editors do that from time to time.

Contemporary English V.

As they were going along the road, they came to a place where there was some water. The official said, "Look! Here is some water. Why can't I be baptized?" He ordered the chariot to stop. Then they both went down into the water, and Philip baptized him. After they had come out of the water, the Lord's Spirit took Philip away. The official never saw him again, but he was very happy as he went on his way.

Goodspeed New Testament

As they went on along the road, they came to some water, and the eunuch said, "Here is some water! What is there to prevent my being baptized?"

...

So he ordered the car to stop, and Philip and the eunuch went down into the water, and Philip baptized him.

When they came out of the water, the Spirit of the Lord hurried Philip away, and the eunuch saw nothing more of him. Full of joy, he went on with his journey, while Philip found himself at Ashdod and went on telling the good news in all the towns all the way to Caesarea. V. 40 is included for context.

The Living Bible

As they rode along, they came to a small body of water, and the eunuch said, "Look! Water! Why can't I be baptized?"

[Many ancient manuscripts omit v. 37 wholly or in part.] "You can," Philip answered, "if you believe with all your heart."

And the eunuch replied, "I believe that Jesus Christ is the Son of God."

He stopped the chariot, and they went down into the water and Philip baptized him.

And when they came up out of the water, the Spirit of the Lord caught away Philip, and the eunuch never saw him again, but went on his way rejoicing.

New Berkeley Version
New Living Translation

As they rode along, they came to some water, and the eunuch said, "Look! There's some water! Why can't I be baptized?" [Some manuscripts add verse 37, "You can," Philip answered, "if you believe with all your heart." And the eunuch replied, "I believe that Jesus Christ is the Son of God."] He ordered the carriage to stop, and they went down into the water, and Philip baptized him.

When they came up out of the water, the Spirit of the Lord snatched Philip away. The eunuch never saw him again but went on his way rejoicing.

The Passion Translation

As they were traveling down the road, the man said, "Look, here's a pool of water. Why don't I get baptized right now?"

Philip replied, "If you believe with all your heart, I'll baptize you." The man answered, "I believe that Jesus is the Anointed One, the Son of God."

The Ethiopian stopped his chariot, and they went down into the water and Philip baptized him. When they came up out of the water, Philip was suddenly snatched up by the Spirit of the Lord and instantly carried away to the city of Ashdod, where he reappeared, preaching the gospel in that city. The man never saw Philip again. He returned to Ethiopia full of great joy. Philip, however, traveled on to all of the towns of that region, bringing them the good news, until he arrived at Caesarea. V. 40 is included for context.

Plain English Version

They kept going along the road, and they came to some water. The Ethiopian man said, "Look, there is some water. I want you to baptise me now." Then he told the man that was controlling the horses to stop. And the Ethiopian man and Philip went down into the water, and Philip baptised the Ethiopian man.

After they came up out of the water, the Holy Spirit quickly took Philip away. The Ethiopian man never saw him again, but he was really happy, and he kept going on his way home.

UnfoldingWord Simplified T.

While they were traveling along the road, they came to a place where there was some water. Then the official said to Philip, "Look, there is some water! I would like

you to baptize me, because I do not know of anything that would prevent me from being baptized."

So the official told the driver to stop the chariot. Then both Philip and the official went down into the water, and Philip baptized him. When they came up out of the water, suddenly God's Spirit took Philip away. The official never saw Philip again. But although he never saw Philip again, the official continued going along the road, very happy.

William's New Testament

As they continued down the road, they came to some water, and the official said, "Look! here is some water! What is there to keep me from being baptized?"

So he ordered the chariot to stop, and Philip and the official both went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord suddenly took Philip away; the official saw him no more, for he went on home rejoicing; but Philip was found at Ashdod, and he went on telling the good news in all the towns until he reached Caesarea. V. 40 is included for context.

Partially literal and partially paraphrased translations:

American English Bible

Now, as they were traveling along the road, they happened to be passing by some water. So the eunuch said to him:

'Look... Here's some water! What's to prevent me from getting immersed?'
~~And Philip said: 'If you believe it with all your heart, you may.'~~ And he answered and said: 'I believe that Jesus Christ is the Son of God.' [spurious text]

So he commanded the chariot [driver] to stop, and then Philip took the eunuch down to the water and immersed him. Well, after they came up out of the water, the Spirit of Jehovah then sent Philip quickly away, so the eunuch didn't see him anymore... However he continued on his way rejoicing.

Beck's American Translation
 Breakthrough Version

As they were traveling along the road, they came upon some water, and the eunuch declares, "Look. Water. What is hindering me to be submerged?"

[[[Philip said, "If you trust from your whole heart, it is permitted." When he answered, he said, "I trust the son of God to be Jesus, the Anointed King."]]]

And he gave the order for the chariot to stand still. And they both climbed down into the water (both Philip and the eunuch), and he submerged him. When they climbed up from the water, the Master's Spirit captured Philip, and the eunuch did not see him anymore. You see, he was traveling on his way, being happy.

Len Gane Paraphrase

As they went on their way, they came to some water, and the eunuch said, "Look, water [is here]; what stops me from being baptized?"

Philip answered, "If you believe with all your heart, you may." Then he replied, "I believe that Jesus Christ is the Son of God."

He ordered the chariot to stop, and they went down into the water, both Philip and the eunuch, and he was baptized by him. After they came up out of the water, the Spirit of the Lord took Philip away, so that the eunuch never saw him again, and he went on his way rejoicing.

A. Campbell's Living Oracles

And as they went along the way, they came to a certain water, and the officer said, Behold, water; what hinders my being immersed?

And he ordered the chariot to stop, and they both went down into the water, both Philip and the officer; and he immersed him. And when they were come up out of the water, the Spirit of the Lord suddenly conveyed away Philip, and the officer saw him no more: so he went on his way rejoicing.

New Advent (Knox) Bible

As they went on their way, they came to a piece of water, and the eunuch said, See, there is water here; why may I not be baptized? Philip said, If thou dost believe with all thy heart, thou mayest. And he answered, I believe that Jesus Christ is the Son of God.[3] So he had the chariot stopped, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him there. But when they came up

from the water, Philip was carried off by the spirit of the Lord, and the eunuch did not see him any longer; he went on his way rejoicing.

[3] This verse is wanting in some of the Greek, and also in some of the Latin manuscripts.

20th Century New Testament Presently, as they were going along the road, they came to some water, and the Treasurer exclaimed: "Look! here is water; what is to prevent my being baptized?" So he ordered the carriage to stop, and they went down into the water--both Philip and the Treasurer--and Philip baptized him. But, when they came up out of the water, the Spirit of the Lord caught Philip away, and the Treasurer saw no more of him; for he continued his journey with a joyful heart.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation As they traveled, they reached a body of water. The Eunuch said, "Here's some water. Why can't I be baptized here?" Philip replied, "If you believe with your whole heart, you can!" He answered, "I believe that Jesus Christ is the Son of God." He halted the chariot and they went over to the water, and Philip baptized him. As they were coming out of the water, the Divine Guide transported Philip away, so the Eunuch no longer saw him, but he went along rejoicing.

Revised Ferrar-Fenton Bible And as they went along the road, they came to a brook; when the chamberlain observed, "See, water! what hinders me from being baptized?" [And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. (KJV)] He then ordered the carriage to be stopped: and both Philip and the chamberlain stepped down into the water; and he baptized him.

Free Bible Version When they came up out of the brook, the Spirit of the Lord snatched Philip suddenly away; and the chamberlain saw him no more, for he proceeded on his way rejoicing. As they continued on, they came to a stretch of water. The eunuch said, "Look, there's water here—why shouldn't I be baptized?"* He ordered that the chariot be stopped. Philip and the eunuch both went down into the water and Philip baptized him. When they came out of the water the Spirit of the Lord took Philip away. The eunuch never saw him again, but he continued on his way full of joy. Philip found himself at Azotus. [The FBV placed a portion of v. 40 with v. 39.]

God's Truth (Tyndale) And as they went on their way, they came unto a certain water, and the chamberlain said: See here is water, what shall let me to be baptised? Philip said unto him: If you believe with all your heart, you may. He answered and said: I believe that Jesus Christ is the son of God. And he commanded the chariot to stand still. And they went down both into the water: both Philip and also the chamberlain, and he baptised him. And as soon as they were come out of the water, the spirit of the Lord caught away Philip, that the chamberlain saw him no more. And he went on his way rejoicing: but Philip was found at Azotus. A portion of v. 40 is included for context.

International Standard V As they were going along the road, they came to some water. The eunuch said, "Look, there's some water. What keeps me from being baptized?" [Other mss. read Philip said, "If you believe with all your heart, you may." He replied, "I believe that Jesus the Messiah is the Son of God."]

So he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and Philip [Lit. he] baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away. The eunuch went on his way rejoicing and did not see Philip [Lit. him] again.

Leicester A. Sawyer's NT And as they went on the way they came to a certain water, and the eunuch said, Behold water; what hinders me from being baptized? (Added verse not retained in Sawyer)

And he commanded the chariot to stop, and they both went down to the water, both Philip and the eunuch, and he baptized him. And when they went up from the water the Spirit of the Lord caught away Philip, and the eunuch saw him no more; for he went his way rejoicing.

UnfoldingWord Literal Text

As they went along the road, they came to some water and the eunuch said, "Look, here is water. What prevents me from being baptized?"

[The best ancient copies do not have Acts 8:37, Philip said, "If you believe with all your heart, you may be baptized." The Ethiopian answered, "I believe that Jesus Christ is the Son of God".]

So the Ethiopian commanded the chariot to stop. Then they both went down into the water, both Philip and the eunuch, and Philip baptized him. When they came up out of the water, the Spirit of the Lord took Philip away, and the eunuch did not see him anymore, but went on his way rejoicing.

Weymouth New Testament

So they proceeded on their way till they came to some water; and the eunuch exclaimed, "See, here is water; what is there to prevent my being baptized?"

OMITTED TEXT

So he stopped the chariot; and both of them--Philip and the eunuch--went down into the water, and Philip baptized him. But no sooner had they come up out of the water than the Spirit of the Lord caught Philip away, and the eunuch did not see him again. With a glad heart he resumed his journey; but Philip found himself at Ashdod. Then visiting town after town he everywhere made known the Good News until he reached Caesarea. V. 40 is included for context.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And as they were going along the way, they came upon some water, and the eunuch said, Behold, water! What stops me from being baptized?

And Philip said, If you believe from out of your whole heart it is right. And answering, he said, I believe Jesus Christ to be the Son of God.

And he called out for the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him.

And when they came up out of the water, the Spirit of the Lord took Philip to himself, and the eunuch absolutely did not see him any more, because he went on his way rejoicing.

New American Bible (2011)

^k As they traveled along the road they came to some water, and the eunuch said, "Look, there is water. What is to prevent my being baptized?" ^{37*} Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and he baptized him. When they came out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, but continued on his way rejoicing.^l

* [8:37] The oldest and best manuscripts of Acts omit this verse, which is a Western text reading: "And Philip said, 'If you believe with all your heart, you may.' And he said in reply, 'I believe that Jesus Christ is the Son of God.'"

k. [8:36] 10:47.

l. [8:39] 1 Kgs 18:12.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

As they were going down the road, they came to some water; and the eunuch said, "Look! Here's some water! Is there any reason why I shouldn't be immersed?"

[Some manuscripts include verse 37: And Philip said, "If you believe with all your heart, you may." He answered, "I believe that Yeshua the Messiah is the Son of God."] He ordered the chariot to stop; then both Philip and the eunuch went down into the water, and Philip immersed him. When they came up out of the water, the

Hebraic Roots Bible	<p>Spirit of the Lord snatched Philip away. The eunuch saw no more of him, because he continued on his way — full of joy.</p> <p>And as they were going along the highway they came on some water. And that faithful one said, Behold, water! What prevents me to be baptized?</p> <p>And Philip said, If you believe from all the heart, it is lawful. And answering he said, I believe Yahshua Messiah to be the Son of YAHWEH.</p> <p>And he commanded the chariot to stand still. And both went down into the water, both Philip and that faithful one and he baptized him.</p> <p>But when they came up out of the water, the Spirit of YAHWEH caught away Philip. And that faithful one did not see him any more; for he went his way rejoicing.</p>
Holy New Covenant Trans.	<p>While they were traveling down the road, they came to some water. The officer said, "Look! Here is water! What is stopping me from being immersed?"</p> <p>And Philip said, "If you believe with all your heart, you may." And he answered, "I believe that Jesus Christ is the Son of God."</p> <p>Then the officer gave a command for the chariot to stop. Both Philip and the officer went down into the water, and Philip immersed him. When they came up out of the water, the Spirit of the Lord took Philip away; the officer did not see him. The officer continued on his way home. He was very happy.</p>
The Scriptures 2009	<p>And as they were going on the way, they came to some water. And the eunuch said, "Look, water! What hinders me from being immersed?"</p> <p>And Philip said, "If you believe with all your heart, it is permitted." And he answering, said, "I believe the Son of Elohim^a to be עשוהי the Messiah."</p> <p>^aSee Matt. 16:16 - Some manuscripts omit verse 8:37.</p> <p>And he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he immersed him. And when they came up out of the water, the Spirit of הוה caught Philip away, and the eunuch saw him no more, for he went his way, rejoicing.</p>
Tree of Life Version	<p>Now as they were going down the road, they came to some water. The eunuch said, "Look, water! What's to prevent me from being immersed?"</p> <p>He ordered the chariot to stop. They both got down into the water, Philip and the eunuch, and Philip immersed him. When they came up out of the water, the Ruach Adonai snatched Philip away. The eunuch saw no more of him, for he went on his way, rejoicing.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...as but [They] went in the way [They] come to something water and says The Eunuch look! Water What? prevents me to be washed < > and [He] orders to stand the chariot and descend Both [Men] to the water The also Philip and The Eunuch and [He] washes him when but [They] ascend from the water Spirit [of] lord seizes the philip and not sees him no more The Eunuch [He] went for the way [of] him Enjoying...</p>
Alpha & Omega Bible	<p>AS THEY WENT ALONG THE ROAD THEY CAME TO SOME WATER; AND THE EUNUCH SAID, "LOOK! WATER! WHAT PREVENTS ME FROM BEING IMMersed/BAPTIZED?"</p> <p><i>(KJV adds "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.")</i></p> <p>AND HE ORDERED THE CHARIOT TO STOP; AND THEY BOTH WENT DOWN INTO THE WATER, PHILIP AS WELL AS THE EUNUCH, AND HE IMMersed/BAPTIZED HIM. †<i>(This very clearly shows the method of salvation. Philip never told the eunuch to just "Repeat the words after me" Or just to say a prayer or only to believe. The teaching about salvation was to, immediately upon acceptance of Jesus as The Creator Almighty, to be baptized in full immersion in water in Jesus name. Acts 2:38. John 3 Mark 16:16)</i></p>

WHEN THEY CAME UP OUT OF THE WATER, THE SPIRIT OF THE LORD SNATCHED PHILIP AWAY; AND THE EUNUCH NO LONGER SAW HIM, BUT WENT ON HIS WAY REJOICING.

Awful Scroll Bible

And as they were proceeding down the road, they come upon some water. And the ~eunuch exposes-to-light, "Be yourself looking, water! What prevents me to be baptized?"

And Philip said, "If you confide, out of the sensibility of your whole heart, it is by- our -existence." And resolving-away, he said, "I confide in Jesus, the Anointed One, to be the Son of God."

Indeed, he commands the chariot to stand still. And they both stepped-down into the water, both Philip and the ~eunuch, and he baptizes him.

And as-when they stepped-out of the water, the Breath of the Lord snatches Philip away, and the ~eunuch perceived him not, for he was proceeding on the road rejoicing.

Concordant Literal Version

Now as they went along the road they came to some water, and the eunuch is averring, "Lo ! Water! What is preventing me from being baptized?"

-

And he orders the chariot to stand, and they both descended into the water, both Philip and the eunuch, and he baptizes him."

Now when they stepped up out of the water, the spirit of the Lord snatches away Philip, and the eunuch did not perceive him any longer, for he went his way rejoicing."

exeGesés companion Bible

...and as they go their way, they come to a water:

and the eunuch says, Behold, water!

What forbids me to be baptized?

And Philippos says,

If you trust from all your heart, you are allowed.

And he answers, saying,

I trust that Yah Shua Messiah is the Son of Elohim.

And he summons the chariot to stand:

and they both descend into the water

- both Philippos and the eunuch;

and he baptizes him.

And when they ascend from the water

the Spirit of Yah Veh seizes Philippos

so that the eunuch sees him no more:

and indeed he goes on his way cheering.

Orthodox Jewish Bible

And as they were going along the derech, they came upon some mayim and the eunuch says, "Hinei, mayim! What prevents me from being given Moshiach's tevilah of teshuva in the mikveh mayim?"

And Philippos said, "If you have emunah b'chol levavcha, it is mutar. And he answered, saying, Ani ma'amin ki Rebbe Melech HaMoshiach Yehoshua Ben HaElohim hu.

And he commanded the chariot to stop and both went down into the mikveh mayim, both Philippos and the eunuch, and Philippos gave him Moshiach's tevilah of teshuva in the mikveh mayim.

And when they came up from the mikveh mayim, the Ruach Hakodesh of Hashem took Philippos away, and the eunuch did not see him any longer, but was going on his way with lev same'ach. [1Kgs 18:12; 2Kgs 2:16; Ezek 3:12,14; 8:3; 11:1,24; 43:5]

Rotherham's Emphasized B.

And <as they were journeying along the way> they came unto a certain water,—and the eunuch saith—

Lo! water!

What doth hinder my being immersed? [37] [WH omit.]

And he commanded the chariot to stand still; and they went down, both, into the water, [both Philip and the eunuch],—and he immersed him. But <when they came up out of the water> [the Spirit of the Lord] caught away Philip, and [the eunuch] saw him no more; for he was going on his way rejoicing.

Expanded/Embellished Bibles:

The Amplified Bible

As they continued along the road, they came to some water; and the eunuch exclaimed, "Look! Water! What forbids me from being baptized?" [Philip said to him, "If you believe with all your heart, you may." And he replied, "I do believe that Jesus Christ is the Son of God."] [Early mss do not contain this v.] And he ordered that the chariot be stopped; and both Philip and the eunuch went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord [suddenly] took Philip [and carried him] away [to a different place]; and the eunuch no longer saw him, but he went on his way rejoicing.

An Understandable Version

As they [i.e., Philip, the Ethiopian eunuch and his attendants] traveled along they came to a certain [body of] water. The [Ethiopian] eunuch said, "Look, here is [a body of] water, why can't I be immersed [right now]?"

{This verse is absent from many manuscripts}.

So, the eunuch ordered the chariot to be stopped; then both Philip and the [Ethiopian] eunuch went down into the water and Philip immersed the eunuch [into Christ]. And when they came up out of the water, the Holy Spirit of the Lord [supernaturally (?)] directed Philip to go elsewhere and the eunuch did not see him anymore, as he continued on his journey rejoicing.

The Expanded Bible

While they were traveling down the road, they came to some water. The officer [the eunuch] said, "Look, here is water. What is stopping [preventing] me from being baptized?" [37 Philip answered, "If you believe with all your heart, you can." The officer said, "I believe that Jesus Christ is the Son of God."] [Philip ... God." Some Greek copies do not contain the bracketed text.] Then the officer commanded the chariot to stop. Both Philip and the officer [the eunuch] went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord took [snatched; carried] Philip away; the officer never [or no longer] saw him again. And the officer [the eunuch] continued on his way home, full of joy [rejoicing].

Jonathan Mitchell NT

So as they continued going their way down the road, they came upon some water, and the eunuch affirms, "Look! Water! What continues preventing (hindering) me to be at once immersed (or: baptized)?"

[note: vs. 37 is missing in texts of Nestle-Aland, WH, Concordant, Panin, Griesbach, Tasker, and is not in the ancient Syriac]

And thus, he ordered the chariot to halt (or: stand still), and they both walked down into the water – both Philip and the eunuch – and [Philip] immersed (or: baptized) him.

Now when they walked up out of the water, [the] Lord's [= Yahweh's or Christ's] wind (or: Breath-effect; Spirit) suddenly snatched Philip away (i.e.: carried him off), and the eunuch did not see him any longer for he kept on going on his road, continuously rejoicing.

Syndein/Thieme

And as they went on their way, they came upon water and the eunuch said, "See, here is water. What does hinder me to be baptized?"

{Note: the Ethiopian has been taught doctrine and is prepared for water baptism.}

37 {not in the original manuscripts - omit}

And he commanded the chariot to stand still and they went down both into the water . . . both Philip and the eunuch . . . and he baptized him.

And when they were come up out of the water, the Spirit of the Lord called away Philip, with the result that the eunuch saw him no more.

And he {the Ethiopian} went on his way rejoicing {joy in his mental attitude}.

Translation for Translators

Philip baptized the official. Then the Spirit took Philip away.*Acts 8:36-39*

While they were traveling along the road, they came to a *place where there was a pond of water near the road*. Then the official said to *Philip*, “Look, there is a pond of water! ◀I would like you to baptize me, because I do not know of anything that would prevent me from being baptized {prevent you from baptizing me.}/Do you know of anything that would prevent me from being baptized {prevent you from baptizing me}?▶ [RHQ]” So the official told *the driver* to stop the chariot. Then both Philip and the official went down into the *pond of water*, and *Philip* baptized him. When they came up out of the water, suddenly God’s Spirit took Philip away. The official never saw Philip again. But *although he never saw Philip again*, the official continued going along the road, very happy *that God had saved him*.

The Voice

Eventually the chariot passed a body of water beside the road.

The Ethiopian: Since there is water here, is there anything that might prevent me from being ceremonially washed through baptism [Literally, immersed, in a rite of initiation and purification] *and identified as a disciple of Jesus?*

Philip: [37 If you believe in your heart that Jesus the Anointed is God’s Son, then nothing can stop you.

The Ethiopian said that he believed.] [The earliest manuscripts omit verse 37.]

Possibly a reference to the Jewish prohibition of full participation in temple worship by men who have been castrated—a prohibition he likely encounters in this very visit to Jerusalem.

He commanded the charioteer to stop the horses. Then Philip and the Ethiopian official walked together into the water. There Philip baptized [Literally, immersed, in a rite of initiation and purification] him, *initiating him as a fellow disciple*. When they came out of the water, Philip was immediately caught up by the Holy Spirit and taken from the sight of the Ethiopian, who climbed back into his chariot and continued on his journey, overflowing with joy.

Bible Translations with Many Footnotes:

Lexham Bible

And as they were traveling down the road, they came to some water. And the eunuch said, “Look! Water! What prevents me from being baptized?” [A few later manuscripts add v. 37, with minor variations: “He said to him, ‘If you believe with your whole heart, you may.’ And he answered and said, ‘I believe that Jesus Christ is the Son of God.’ ” The verse is almost certainly not an original part of the text of Acts.]

And he ordered the chariot to stop, and they both went down into the water—Philip and the eunuch—and he baptized him. And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch did not see him any longer, for he went on his way rejoicing.

NET Bible®

Now as they were going along the road, they came to some water, and the eunuch said, “Look, there is water! What is to stop me¹⁰⁷ from being baptized?”¹⁰⁸ So he ordered the chariot to stop, and both Philip and the eunuch went down into the water,¹⁰⁹ and Philip baptized¹¹⁰ him. Now when they came up out of the water, the Spirit of the Lord snatched Philip away, and the eunuch did not see him any more, but¹¹¹ went on his way rejoicing.¹¹²

^{107tn} Or “What prevents me.” The rhetorical question means, “I should get baptized, right?”

^{108tc} A few later mss (E 36 323 453 945 1739 1891 pc) add, with minor variations, 8:37 “He said to him, ‘If you believe with your whole heart, you may.’ He replied, ‘I believe that Jesus Christ is the Son of God.’” Verse 37 is lacking in {^{145,74} x A B C 33 614 vg sy^{p,h} co}. It is clearly not a part of the original text of Acts. The variant is significant in showing how some in the early church viewed a confession of faith.

The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

¹⁰⁹Grk “and they both went down into the water, both Philip and the eunuch.” Since this is somewhat redundant in English, it was simplified to “and both Philip and the eunuch went down into the water.”

¹¹⁰sn Philip baptized. Again, someone beyond the Twelve has ministered an ordinance of faith.

¹¹¹tn BDAG 189 s.v. γάρ 2 indicates that under certain circumstances γάρ (gar) has the same meaning as δέ (divine establishment).

¹¹²sn Note that the response to the gospel is rejoicing (joy, cf. Acts 11:23; 13:48).

The Spoken English NT

And as they were going along the road, they came to some water. And the official^{ee} said, “Look, water! Is there anything to keep me from being baptized?”^{ff}

And he ordered the carriage to stop, and the two of them—Philip and the official^{gg}—went down into the water. And Philip baptized him. And when Philip came up out of the water, the Spirit of the Lord snatched him away, and the official^{hh} didn’t see him anymore. He simply went on his way, celebrating.

^{ee} Lit. “the eunuch.”

^{ff} Certain later mss include v. 37: And Philip said, “If you believe with all your heart, it’s allowed.” And he answered, “I believe Jesus Christ is the Son of God.” It’s certain that this verse was not original.

^{gg} Lit. “the eunuch.”

^{hh} Lit. “the eunuch.”

Wilbur Pickering’s New T.

Now as they were going down the road they came upon some water, and the eunuch said: “Look, water! What is keeping me from being baptized?”

--_16

So he ordered the chariot to stop, and they both went down into the water, both Philip and the eunuch, and he baptized him.

Now when they came up out of the water, Spirit of the Lord¹⁷ snatched Philip away, and the eunuch didn’t see him any more, because he went on his way rejoicing.¹⁸

(16) The AV and NKJV have verse 37: Then Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.” It’s the sort of thing that makes us think, “If Philip didn’t say that, he should have.” And maybe he really did, but the question immediately before us is whether Luke wrote it. 88% of the Greek manuscripts, including the best line of transmission, do not have the verse—I imagine that the verse originated in the Latin tradition, during the second century. Philip doubtless recounted the event many times, and if the exchange recorded in vs. 37 actually took place it would be part of the story and could easily have been added to the Text of Acts. (The addition appears in eighteen slightly different forms.)

(17) Again there is no definite article with ‘Spirit’, nor with ‘Lord’—I would like to translate ‘Spirit of Jehovah’, but God’s personal name never occurs in the New Testament.

(18) He didn’t stop to look for Philip or attempt any further contact with him; Ethiopia was a long way away and he just kept on going. He doubtless understood that Philip’s ‘visit’ was a supernatural present, and let it go at that.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Now as they were proceeding along the road, they came upon a certain body of water and the eunuch said: “Look, water. What prevents me from being baptized?” And he gave the command for the chariot to stand still.

Then they both descended into the water, both Philip and the eunuch, and he baptized him.

Charles Thomson NT	<p>Furthermore, when they came up out of the water, the Spirit of the Lord snatched Philip away [forcible or sudden seizure] and the eunuch did not see him any longer. So, he proceeded on his way, rejoicing.</p> <p>And as they continued the journey, they came to a certain water. Whereupon the eunuch said, Behold! here is water. What hindereth my being baptized? And Philip said, If thou believest with thy whole heart, it may be done. To which he replied, I believe that Jesus Christ is the son of God.</p> <p>Then he ordered the chariot to stop. And they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the spirit of the Lord conveyed Philip away. And the eunuch saw him no more. For he proceeded on in his journey rejoicing, and Philip was found at Azotus. And passing on he proclaimed the glad tidings in all the cities, till he came to Caesarea. V. 40 is included for context.</p>
Context Group Version	<p>And as they went on the way, they came to a certain water; and the eunuch says, Look, [here is] water; what does delay me to be immersed?</p> <p>And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch, and he immersed him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.</p>
Green's Literal Translation	<p>And as they were going along the highway they came on some water. And the eunuch said, Behold, water! What prevents me to be baptized?</p> <p>And Philip said, If you believe from all the heart, it is lawful. And answering he said, I believe Jesus Christ to be the Son of God.</p> <p>And he commanded the chariot to stand still. And both went down into the water, both Philip and the eunuch; and he baptized him. But when they came up out of the water, the Spirit of the Lord caught away Philip. And the eunuch did not see him any more; for he went his way rejoicing.</p>
Modern Literal Version 2020	<p>Now as they were traveling down the road, they came upon some water, and the eunuch says, Behold, here is water; what is preventing me now, to be immersed*? {Summer AD 37. Damascus. Saul is around 35 years old. Herod Antipas deposed. Herod Agrippa 1st king, 5th ruler of Galilee & Perea.}</p> <p>Now Philip said, If you believe from your whole heart, it is legal.</p> <p>But he answered and said I believe Jesus Christ to be the Son of God.</p> <p>And he commanded the chariot to stand still and they both went-down into the water, both Philip and the eunuch, and he immersed* him.</p> <p>Now when they came-up out-of the water, the Spirit of the Lord seized Philip, and the eunuch saw him no more, for* he was traveling on his way rejoicing.</p>
New Matthew Bible	<p>And as they went on their way, they came to some water, and the chamberlain said, See, here is water. What is to keep me from being baptized? Philip said to him, If you believe with all your heart, you may be. He answered and said, I believe that Jesus Christ is the Son of God.</p> <p>And he commanded the chariot to stand still. And they both went down into the water, both Philip and also the chamberlain, and he baptized him.</p> <p>And as soon as they had come out of the water, the Spirit of the Lord caught Philip away, and the chamberlain saw him no more. And he went on his way rejoicing.</p>
The gist of this passage:	<p>The Ethiopian sees a body of water and has his carriage come to a stop in order to be baptized. Then, in some way, Philip is caught away by the Spirit, and they never see one another again.</p>

Acts 8:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #4198
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i>]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598

Translation: *While traveling along the road,...*

Philip and the Ethiopian have developed a bond, and they are driving along the road in the Ethiopian's chariot (it appears that there is a driver for the chariot; and we have no idea if anyone else is there.

The continue along this road—and, I should confess, I am thinking to myself, “Doesn't Philip need to get back home?” But that does not appear to be a consideration.

We do not know how long Philip's interaction with the Ethiopian took. Perhaps they talked for 30 minutes; perhaps an hour. There is a considerable amount of Scripture about the Messiah in the book of Isaiah.

Philip is a man well-versed in the Scriptures and he is well able to relate them to Jesus and the events of his day. He is apparently a mature believer with a considerable knowledge of the Old Testament, and able to be guided by the Holy Spirit.

Acts 8:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced <i>AIR-koh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064

Acts 8:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
hudôr/hudatos (ὑδωρ/ὑδατος) [pronounced <i>HOO-dor, HOO-dat-os</i>]	<i>water</i> [literally or figuratively]	neuter singular noun, accusative case	Strong's #5204

Translation: ...they came to a pool of [lit., a certain] water.

They came to a body of water. No idea if this was a little lake, an oasis, or even a stream. It is large enough for two men to get into.

Acts 8:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kā</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, present indicative	Strong's #5346
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
eunoûchos (εὐνοῦχος) [pronounced <i>yoo-NOO-khos</i>]	<i>eunuch, a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer)</i>	masculine singular noun, nominative case	Strong's #2135
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)

Acts 8:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hudôr/hudatos (ὕδωρ/ὑδατος) [pronounced HOO-dor, HOO-dat-os]	water [literally or figuratively]	neuter singular noun, nominative case	Strong's #5204

Translation: The eunuch declared, "Look! Water!"

The eunuch points out the water, excitedly, given the brevity of the text here.

One of the changes in the land of promise from then until now is, it was more well-watered and received more rain in this era; and, judging by the description of manna back in the book of Exodus, it was more subject to frosts and possibly even snow back then. Therefore, they can be in a place where there are no people, and still come across bodies of water along this road.

Acts 8:36d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	who, what [one], which, how; whether, why	neuter singular interrogative pronoun; nominative case	Strong's #5101
kôluô (κωλύω) [pronounced koh-LOO- oh]	to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing	3 rd person singular, present active indicative	Strong's #2967
me (μέ) [pronounced meh]	I, me, my, mine	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
baptizô (βαπτίζω) [pronounced bap-TID- zoh]	to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another	aorist passive infinitive	Strong's #907

Translation: What prevents me [from] being baptized?"

The Ethiopian asks Philip, "Any reason why I can't be baptized here?" This certainly suggests that baptism has been a part of the conversation.

Acts 8:36 While traveling along the road, they came to a pool of [lit., a certain] water. The eunuch declared, "Look! Water! What prevents me [from] being baptized?" (Kukis mostly literal translation)

This does not mean that baptism is a part of salvation; or that it once was a part of salvation. But it was a recognition that the person had believed in Jesus.

Acts 8:37

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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The Scrivener Textus Receptus does have the Greek text here. It reads: But said the Philip, "If you believe out from the entire heart, it is lawful." And answering, he said, "I believe the Son of the God is the Jesus Christ."

According to Wilbur Pickering, this verse occurs in about 18 forms; and according to most translations and commentators, it undoubtedly was not in the original manuscript. One of two translations above seem to imply, *but maybe it should have been*. However, it wasn't, and therefore, it should not have been.

I think everything that one needs to know about v. 37 is written above. I considered writing out the full Greek exegesis, but decided not to.

Acts 8:38a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
κελεύω (κελεύω) [pronounced <i>kel-YOO-oh</i>]	<i>to command, to incite by word, to order</i>	3 rd person singular, aorist active indicative	Strong's #2753
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	aorist active infinitive	Strong's #2476
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hároma (ἄρμα) [pronounced <i>HAHR-mah</i>]	<i>chariot</i>	neuter singular noun, accusative case	Strong's #716

Translation: He commanded the chariot to stop,...

The Ethiopian is a man of authority; and he commands the chariot to stop. The suggests to me that he is not driving the chariot himself. As I have earlier suggested, there may be two drivers and two guards, and minimum.

Acts 8:38b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person plural, aorist active indicative	Strong's #2597

Acts 8:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amphoterōs (ἀμφότερος) [pronounced <i>am-FOT-er-os</i>]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; accusative case	Strong's #297
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hudôr/hudatos (ὑδωρ/ὑδατος) [pronounced <i>HOO-dor, HOO-dat-os</i>]	<i>water [literally or figuratively]</i>	neuter singular noun, accusative case	Strong's #5204

Translation: ...and they went down to the water,...

After the carriage is brought to a halt, both men exit the carriage. The men go down to the water. So the road is apparently an embankment which looks down upon a body of water.

Acts 8:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
Philippos (Φίλιππος) [pronounced <i>FIHL-ip-poss</i>]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; nominative case	Strong's #5376
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 8:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eunoûchos (εὐνοῦχος) [pronounced yoo- NOO-khos]	<i>eunuch, a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer)</i>	masculine singular noun, nominative case	Strong's #2135

Translation: ...both Philip and the eunuch.

Philip and the eunuch both got out of the chariot and went down to the water.

Often I wonder if there is some additional meaning to be taken from this phrase (which is not really necessary). However, nothing comes to mind. This is likely Philip's speaking style (I would assume that Philip told Luke about these incidents in his life).

The reason that I believe Luke heard this from Philip was, in the final verse, we will see where Philip goes next, and we are no longer with the Ethiopian. Given that they did not see one another again, the man whose individual exploits come next is the true author of this tale (I do not mean to denigrate the reality of this story by my vocabulary).

Acts 8:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
baptizô (βαπτίζω) [pronounced bap-TID- zoh]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	3 rd person singular, aorist active indicative	Strong's #907
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: [Philip] baptized him.

Philip baptizes the eunuch.

Acts 8:38 He commanded the chariot to stop, and they went down to the water, both Philip and the eunuch. [Philip] baptized him. (Kukis mostly literal translation)

It is always interesting what things are found and what things are left out. The fact that Philip gave the gospel to the Ethiopian is found in this passage. The content of the gospel is not. In Samaria, signs and wonders are apparent. However, here, it seems that none were necessary. Baptism in Samaria appears to be incidental to

the narrative there; but here, the baptism is almost central. The giving of the Holy Spirit was quite central to the coming of the Apostles to Samaria; here it is not even mentioned.

When it comes to salvation, there is not a specific formula or, when it comes to external things, the exact same outcome (what happens inside the person is the same in every case).

Acts 8:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever; that, this [which]; for this reason, because; after (that), as soon as, as long as; while</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
anabainô (ἀναβείνω) [pronounced ahn-ahb- EI-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 rd person plural, aorist active indicative	Strong's #305
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hudôr/hudatos (ὕδωρ/ὑδατος) [pronounced HOO-dor, HOO-dat-os]	<i>water [literally or figuratively]</i>	neuter singular noun, genitive/ablative case	Strong's #5204

Translation: However, when they came out of the water,...

There will be some sudden changes take place. The men come out of the water. So Philip has baptized the Ethiopian official.

Acts 8:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO- mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
harpazô (ἄρπάζω) [pronounced har-PAD- zoh]	<i>to seize (in various applications), to snatch away; to catch (away, up), to pluck (up), to pull (out), to take (by force)</i>	3 rd person singular, aorist active indicative	Strong's #726

Acts 8:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Philippos (Φίλιππος) [pronounced <i>FIHL-ip-poss</i>]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; accusative case	Strong's #5376

Translation: ...the Spirit of the Lord seized Philip.

The rest of v. 39 is quite a mystery. The Holy Spirit seizes Philip. Now, we have no idea how this occurs or exactly what this means. This almost seems supernatural, but it seems as if it could be read in two ways: supernaturally or not.

The verb is the aorist active indicative of *harpazô* (ἄρπάζω) [pronounced *har-PAD-zoh*], which means, *to seize (in various applications), to snatch away; to catch (away, up), to pluck (up), to pull (out), to take (by force)*. Strong's #726. I am of the mind to want to point out unusual events when they occur; but I don't wish to make every single movement into a miracle.

Does Philip say, "Got to go" and take off down the road like the roadrunner? Is he transported nearly instantly from point A to point B? Either can take place (I was using hyperbole in speaking of the roadrunner). We know that Philip was called into action previously by the Holy Spirit. We also know that God's assistants, the **angels**, could certainly whisk a person away suddenly.

Depending upon which translation you read, either approach can be used. I tried to keep my approach here neutral, as I am unsure as to which occurred.

When it comes to today's world, bear in mind, our lives are going to be very real and normal. We are not going to be operating by feelings; the Holy Spirit is not going to speak to us audibly, we are not going to find ourselves in the midst of signs and wonders. The key difference is, Philip did not have access to the New Testament; and I do. Even assuming that everything about this account is miraculous, I have the better deal, having the completed canon of Scripture.

Acts 8:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	3 rd person singular, aorist active indicative	Strong's #1492
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Acts 8:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oukéti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
eunoûchos (εὐνοῦχος) [pronounced yoo-NOO-khos]	<i>eunuch, a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer)</i>	masculine singular noun, nominative case	Strong's #2135

Translation: The eunuch did not see him any more.

The eunuch never saw Philip again.

Was Philip snatched in such a way as to take him away supernaturally? We have no idea. Let me suggest that, when God needs to reliable worker put to work, God is able to move that worker from point A to point B—supernaturally, if necessary. Whereas, that may have occurred with the early disciples (as some of them ended up far, far away); we quite frankly cannot state either case with a certainty. However, if you will recall, Satan moved Jesus suddenly to two very high places. Well, if Satan is able to do something like that, certain an elect angel can move someone like Philip a far distance away if need be. This does not mean that Philip was moved in this way; but God has the ability to do something like that and He has **elect angels** who are capable of such a feat.

In other words, it would not be impossible for Matthew, for instance, to go off on a Holy Spirit guided walk; and next find himself in the midst of the orient speaking their language, giving them the gospel of Jesus Christ. Wherever there is positive volition, God must provide the gospel message. Whatever the linguistic barriers and even physical barriers, God is able to bridge those gaps.

Acts 8:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #4198
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Acts 8:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
chairô (χαίρω) [pronounced KHAI-row]	<i>rejoicing (exceedingly), being glad; being well, thriving; giving one a greeting, saluting</i>	masculine singular, present active participle, nominative case	Strong's #5463

Translation: Nevertheless, he continued traveling [along] his road, rejoicing.

The eunuch, though appreciative of Philip's company, is even more appreciative of his being witnessed to by Philip. Furthermore, he has the book of Isaiah with him, the Holy Spirit (most likely) and a reasonable understanding of the gospel message, based upon the words of Philip matched up with the words of Isaiah.

He can hardly wait to get back home and tell everyone there, "You will never guess what happened to me on the way back from Jerusalem!" And he will read the words from Isaiah and then he will tell them all about Jesus, the Son of God, Who died for our sins, but rose again from the dead.

Acts 8:39 However, when they came out of the water, the Spirit of the Lord seized Philip. The eunuch did not see him any more. Nevertheless, he continued traveling [along] his road, rejoicing. (Kukis mostly literal translation)

Acts 8:36–39 While traveling along the road, they came to a pool of [lit., a certain] water. The eunuch declared, "Look! Water! What prevents me [from] being baptized?" He commanded the chariot to stop, and they went down to the water, both Philip and the eunuch. [Philip] baptized him. However, when they came out of the water, the Spirit of the Lord seized Philip. The eunuch did not see him any more. Nevertheless, he continued traveling [along] his road, rejoicing. (Kukis mostly literal translation)

The New European Version Commentary takes the concept of sprinkling (for baptism) to task three times in its footnotes for this chapter: *Went down into... came up out of the water – Nobody crosses a desert without water. They surely had a few drops of water to sprinkle with, if that's what baptism is. But it isn't. Baptism means a complete dipping in water, which is what we see done here.*³⁵ This is certainly a reasonable point that it makes here.

Acts 8:36–39 While they traveled down this road, they came to a body of water. The eunuch pointed it out and said, "Is there any reason why I should not be baptized?" He commanded his chariot to be stopped, and both Philip and the Eunuch went down to the water, where Philip baptized him. When they came out of the water, the

³⁵ From <https://www.n-e-v.info/acts8.html> accessed September 13, 2023.

Spirit of God grabbed Philip and the Eunuch never saw him again. Nevertheless, he continued traveling along the road, but now he was rejoicing. (Kukis paraphrase)

This vignette certainly gives us a pattern for witnessing. Philip meets the Ethiopian where he is. He does not stop him and say, "Listen to me for awhile." He goes along with the Ethiopian. He provides information to the Ethiopian. It is clear that the man is on positive signals. The Ethiopian believes.

They never saw one another again; but whoever was second in heaven certainly looked up the other one.

But Philip was found in Azotus, and, going through, he announced the good news to the cities—all (of them), until of [him] a coming to him to Caesarea.

Acts
8:40

Philip was [next] found in Azotus [or, Ashdod]. While passing thorough, he proclaimed the good news to all the cities as far as a coming of [him] to Caesarea.

Philip next found himself in Azotus (or, Ashdod). He traveled from there through many other cites on his way to Caesarea. He proclaimed the gospel of Jesus Christ as he went.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But Philip was found in Azotus, and, going through, he announced the good news to the cities—all (of them), until of [him] a coming to him to Caesarea.
Complete Apostles Bible	But Philip was found at Azotus. And going through, he preached the gospel to all the cities until he came to Caesarea.
Douay-Rheims 1899 (Amer.)	But Philip was found in Azotus: and passing through, he preached the gospel to all the cities, till he came to Caesarea.
Holy Aramaic Scriptures	Then, Philipus {Philip} was found in Azatus {Azotus}, and from there, he was led around, and Declared in all the cities, until he came unto Qasariya {Caesarea}.
James Murdock’s Syriac NT	And Philip was found at Azotus; and from there he travelled about, and preached in all the cities, until he came to Caesarea.
Original Aramaic NT	But Philippus was found in Azotus and from there he was traveling and preaching in all the cities until he came to Qesarea.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Philip came to Azotus, and went through all the towns, preaching the good news, till he came to Caesarea.
Bible in Worldwide English	Next, Philip came to the town of Azotus. He told the good news in all the cities through which he passed. Then he came to Caesarea.
Easy English	Philip saw that he was now in Azotus. From there, he visited many towns and he told people the good news about Jesus. He did this as he went all the way to Caesarea.

Azotus was a town 30 kilometres north of Gaza.

Caesarea was an important city in Israel. The Roman ruler sometimes lived there. Caesarea was at the coast and it was an important port. It was 70 kilometres from Jerusalem. We think that Philip lived in Caesarea for many years. Philip was still living in Caesarea when Luke wrote about him again in Acts 21:8.

Easy-to-Read Version–2008	But Philip appeared in a city called Azotus. He was going to the city of Caesarea. He told people the Good News in all the towns on the way from Azotus to Caesarea.
God's Word™	Philip found himself in the city of Azotus. He traveled through all the cities and spread the Good News until he came to the city of Caesarea.
Good News Bible (TEV)	Philip found himself in Azotus; he went on to Caesarea, and on the way he preached the Good News in every town.
J. B. Phillips	Philip found himself at Azotus and as he passed through the countryside he went on telling the good news in all the cities until he came to Caesarea.
The Message	Philip showed up in Azotus and continued north, preaching the Message in all the villages along that route until he arrived at Caesarea.
NIRV	Philip was seen next at Azotus. From there he traveled all around. He preached the good news in all the towns. Finally he arrived in Caesarea.
New Life Version	Philip found himself at the city of Azotus. Then Philip went through all the towns as far as the city of Caesarea preaching the Good News at each place.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>PHILIP DISAPPEARS</p> <p>When they came up out of the water, God's Spirit whisked Philip away. Suddenly, the official couldn't see Philip anywhere. So he got back in his chariot and went on his way, happy and showing it. Philip surfaced in the town of Azotus. [11] Then he preached his way up to the city of Caesarea. [12] He gave people in all the towns along the way the good news about Jesus. V. 39 is included for context.</p> <p>¹¹8:40Azotus is the Roman name for Ashdod. Romans rebuilt the ruins of the old Philistine city and gave it to King Herod. It's nearly three miles (5 km) from the Mediterranean coast, about 20 miles (32 km) north of Gaza, which is a day's walk. It's about 35 miles (56 km) west of Jerusalem.</p> <p>¹²8:40Caesarea was a Roman-style city that Herod the Great built about 50 miles (80 km) north of Azotus (Ashdod). Rome's capital of the entire region, Caesarea sat on the coast, a little south of the Mount Carmel ridge of hills.</p>
Contemporary English V.	Philip later appeared in Azotus. He went from town to town, all the way to Caesarea, telling people about Jesus.
New Berkeley Version	.
New Living Translation	Meanwhile, Philip found himself farther north at the town of Azotus. He preached the Good News there and in every town along the way until he came to Caesarea.
The Passion Translation	Philip, however, traveled on to all of the towns of that region, bringing them the good news, until he arrived at Caesarea.
Plain English Version	But the Holy Spirit put Philip in a town called Azotus. Philip went around telling people the good news about Jesus. He walked north, and he told the good news about Jesus to the people in all the towns along the way, until he got to the town called Caesarea, and he stayed there.
UnfoldingWord Simplified T.	Philip then realized that the Spirit had miraculously taken him to the town of Azotus. While he traveled around in that region, he continued proclaiming the message about Jesus in all the towns between the cities of Azotus and Caesarea. And he was still proclaiming it when he finally arrived in Caesarea.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, Philip found that he was in AshDod . So he traveled on throughout that area, preaching the good news in all the cities, until he got to Caesarea .
Beck's American Translation	.
Breakthrough Version	But Philip was found in Azotus. And as he went throughout there, he was sharing good news with all the cities until the time for him to come to Caesarea.

A. Campbell's Living Oracles .

New Advent (Knox) Bible	As for Philip, he was next heard of at Azotus; and from there he went preaching all round the villages, until he reached Caesarea.
NT for Everyone	Philip, however, turned up at Azotus. He went through all the towns, announcing the good news, until he came to Caesarea.
20 th Century New Testament	But Philip was found at Ashdod, and, as he went on his way, he told the Good News in all the towns through which he passed, till he came to Caesarea.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But Philip appeared at Azotus and traveled through that region, preaching the gospel in all the towns until he came to Caesarea.
Christian Standard Bible	Philip appeared in [Or <i>Philip was found at, or Philip found himself in</i>] Azotus, [Or <i>Ashdod</i>] and he was traveling and preaching the gospel in all the towns until he came to Caesarea.
Conservapedia Translation	Philip was found in Azotus, and he kept preaching in the cities along the way to Caesarea.
Revised Ferrar-Fenton Bible	Philip, however, was found at Azotus; and travelling through all the towns, he evangelized until he arrived at Caesarea.
Free Bible Version	He spread the good news in all the towns along the way until he arrived at Caesarea.
God's Truth (Tyndale)	And he walked throughout the country preaching in their cities, till he came to Cesarea.
International Standard V	But Philip found himself at Azotus. As he was passing through that region, [The Gk. lacks the region] he kept proclaiming the good news in all the towns until he came to Caesarea.
Montgomery NT	Philip found himself at Ashdod. Then visiting town after town, he kept preaching the good news in all the cities until he reached Caesarea.
Urim-Thummim Version	But Philip was found at Azotus: and passing through he brought the Good News in all the cities until he came to Caesarea.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	Philip came to Azotus, and went about proclaiming the good news to all the towns until he reached Caesarea. ^m m. [8:40] 21:8.
New Jerusalem Bible	Philip appeared in Azotus and continued his journey, proclaiming the good news in every town as far as Caesarea.
Revised English Bible—1989	Philip appeared at Azotus, and toured the country, preaching in all the towns till he reached Caesarea.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Philip showed up at Ashdod and continued proclaiming the Good News as he went through all the towns until he came to Caesarea.
Holy New Covenant Trans.	Philip appeared in a town called Azotus. He was preaching the Good News about Jesus in all the towns along the way from Azotus to Caesarea.
The Scriptures 2009	Philip, however, was found at Ashdod. And passing through, he brought the Good News in all the cities until he came to Caesarea.
Tree of Life Version	But Philip found himself at Azotus. And as he passed through, he kept proclaiming the Good News to all the towns until he came to Caesarea.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Philip but is found to azotus and Passing [He] announced the cities all until the+ to come him to caesarea...
Alpha & Omega Bible	BUT PHILIP FOUND HIMSELF AT AZOTUS, AND AS HE PASSED THROUGH HE KEPT PREACHING THE GOSPEL TO ALL THE CITIES UNTIL HE CAME TO CAESAREA. (This is what happened to Elijah & Enoch. They were taken to other places, not Heaven.)
Awful Scroll Bible	And Philip is being come up at Azotus, and going-through, he was heralding-the-Good-Tidings in all the cities, until he is to come to Cæsarea.
Concordant Literal Version	Now Philip was found in Azotus, and, passing through, he brought the evangel to all the cities, till his coming into Caesarea."
exeGesés companion Bible	But Philippos is found at Ashdod: and passing through he evangelizes in all the cities until he comes to Kaisaria.
Orthodox Jewish Bible	But Philippos was found in Ashdod, and passing through, he was preaching the Besuras HaGeulah to all the towns until he came to Caesarea. [For whatever reason, this final word is missing from every online translation I checked.]
Rotherham's Emphasized B.	Now [Philip] was found at Azotus; and [passing through] he was telling the glad tidings unto all the cities, until he came unto Cæsarea.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Philip found himself at ^[f] Azotus, and as he passed through he preached the good news [of salvation] to all the cities, until he came to ^[g] Caesarea [Maritima]. [f] OT Ashdod. [g] Caesarea Maritima (Caesarea-on-the-Sea) was a coastal city and artificial harbor built by Herod the Great. It was an important city, both politically and militarily, and its harbor was the largest on the eastern Mediterranean coast. It was the capital of Judea, and the official residence of the prefects and procurators appointed by Rome. Both Pontius Pilate (prefect, A.D. 26-36) and Antonius Felix (procurator, A.D. 52-60) would have been based here during their respective terms of office.
An Understandable Version	But [later on] Philip appeared at Azotus and after leaving there he preached the good news [of Jesus] to all the towns along the way until he reached Caesarea. [Note: Caesarea was a town on the west coast of Palestine, named after the emperor Caesar].
The Expanded Bible	But Philip ·appeared [or found himself; ^L was found] in a city called Azotus [^C another name for Ashdod, just to the north of Gaza] and ·preached [proclaimed] the ·Good News [Gospel] in all the towns on the way from Azotus to Caesarea [^C a city further north up the coast].
Jonathan Mitchell NT	But Philip was found (or: discovered) [entering] into Ashdod (or: Azotus), and continuing in going throughout [the territory], he was repeatedly bringing and announcing the good news to all the towns and cities till the [occasion for] him to come into Caesarea.
P. Kretzmann Commentary	But Philip was found at Azotus; and passing through, he preached in all the cities, till he came to Caesarea.
Syndein/Thieme	Kretzmann's commentary for Acts 8:34–40 has been placed in the Addendum . But Philip was found at Azotus {where Greek type gentiles were evangelized} and, passing through, he preached in all the cities, till he came to Caesarea {Roman types were evangelized now}.
Translation for Translators	Philip preached in towns from Azotus to Caesarea. <i>Acts 8:40</i> Philip then realized <i>that the Spirit had miraculously taken him to Azotus town. While he traveled around in that region, he continued proclaiming the message about</i>

Jesus in all the towns between Azotus and Caesarea. And he was still proclaiming it when he finally arrived in Caesarea city.

The Voice

Philip found himself at a town called Azotus (*formerly the Philistine capital city of Ashdod, on the Mediterranean*); and from there he traveled north again, proclaiming the good news in town after town until he came to Caesarea.

Bible Translations with Many Footnotes:

Lexham Bible

But Philip found himself at Azotus, and as he [*Here “as” is supplied as a component of the participle (“passed through”) which is understood as temporal] passed through, he proclaimed the good news to all the towns until he came to Caesarea.

NET Bible®

Philip, however, found himself¹¹³ at Azotus,¹¹⁴ and as he passed through the area,¹¹⁵ he proclaimed the good news¹¹⁶ to all the towns¹¹⁷ until he came to Caesarea.¹¹⁸

^{113tn} Or “appeared.”

^{114sn} Azotus was a city on the coast of southern Palestine, known as Ashdod in OT times.

^{115tn} The words “the area” are not in the Greek text but are implied.

^{116tn} Or “he preached the gospel.”

^{117tn} Or “cities.”

^{118sn} Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). See the note on Caesarea in Acts 10:1.

The Spoken English NT

Meanwhile, Philip found himself in Azotus.ⁱⁱ And he went through all the towns preaching the good news until he came to Caesarea.^{jj}

^{ii.} Prn. a-zoe-tas. Formerly known as Ashdod, this is a city north of Gaza near the coast. It’s about 50 miles south of Caesarea.

^{jj.} Prn. sezz-a-ree-a.

Wilbur Pickering’s New T.

Philip was found at Azotus,¹⁹ and as he passed through he evangelized all the towns until he came to Caesarea.

(19) The verb is in the passive voice, but I am tempted to translate, ‘found himself’. The Spirit put Philip down in a near-by town, perhaps 10-15 miles away. Caesarea was some 50 miles on up the coast; speaking of which, Philip evidently decided to settle there.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Later, Philip was discovered in Azotus. While passing through, he proclaimed the good news to all the cities until he arrived in Caesarea .

Context Group Version

But Philip was found at Azotus: and passing through he proclaimed the Imperial News to all the cities, until he came to Caesarea.

Legacy Standard Bible

But Philip found himself [Or was found] at Azotus [In OT, Ashdod], and as he passed through he kept proclaiming the gospel to all the cities until he came to Caesarea.

Modern Literal Version 2020

But Philip was found in Azotus and going through, he was proclaiming the good-news to all the cities, until he came to Caesarea.

New Matthew Bible

But Philip was found at Azotus, and he walked throughout the country preaching in their towns until he came to Caesarea.

Niobi Study Bible

BibleBut Philip was found at Azotus (Ashdod), and passing through, he preached in all the cities until he came to Caesarea.

Webster’s Translation

But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

The gist of this passage:

Acts 8:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Philippos (Φίλιππος) [pronounced FIHL-ip-poss]	<i>lover of horses; transliterated Philip, Philippos</i>	masculine singular proper noun; nominative case	Strong's #5376
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
heuriskô (εὕρισκω) [pronounced hyoo- RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, aorist passive indicative	Strong's #2147
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Ázōtos (Ἄζωτος) [pronounced AD-zo- toss]	<i>a stronghold; transliterated, Azotus</i>	proper noun location	Strong's #108

Thayer: [This is Ashdod] one of the five chief cities of the Philistines, lying between Ashkelon and Jamnia and near the Mediterranean.

Translation: Philip was [next] found in Azotus [or, Ashdod].

The language continues to be obscure. In order to get to the Ethiopian, Philip traveled quite a distance, depending upon God the Holy Spirit to allow them to meet up in, pretty much, the middle of nowhere.

Now, it almost sounds as if he was magically whisked to Ashdod. I do not think that is what happened; furthermore, there is little reason for that to happen. All of the cities are in the same general area (a [map](#) at the end of this verse will show that).

My educated guess is that it was almost as if God the Holy Spirit did suddenly drop Philip in Azotus, even though that is not what actually happened. It is simply what he remembers next when talking to Luke.

Acts 8:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
dierchomai (διέρχομαι) [pronounced dee-AIR- khom-mai]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #1330
euaggelizô (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	3 rd person singular, aorist middle indicative	Strong's #2097

Acts 8:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
poleis (πόλεις) [pronounced <i>POH-lice</i>]	<i>cities, city-states; inhabitants of a city</i>	feminine plural noun; accusative case	Strong's #4172
pasês (πάσης) [pronounced <i>PAH-sace</i>]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine plural adjective, accusative case	Strong's #3956

Translation: While passing thorough, he proclaimed the good news to all the cities...

Philip went up the coast of the Mediterranean, going north from Azotus to Caesarea. As he went north, he passed through a number of villages and cities. He gave them the gospel.

Acts 8:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heôs (ἕως) [pronounced <i>HEH-occe</i>]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aorist active infinitive	Strong's #2064
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Kaisáreia (Καيسάρεια) [pronounced <i>kahee-SAHR-ee-ah</i>]	<i>severed; transliterated, Cæsarea, Caesarea</i>	proper noun location	Strong's #2542

There are two ancient cities with that name. From Thayer:

1) Caesarea of Philippi was situated at the foot of Lebanon near the sources of the Jordan in Gaulanitis, and formerly called Paneas; but afterward being rebuilt by Philip the tetrarch, it was called by him Caesarea, in honour of Tiberias Caesar; subsequently called Neronias by Agrippa II, in honour of Nero.

Acts 8:40c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>2) Caesarea of Palestine was built near the Mediterranean by Herod the Great on the site of Strabo's Tower, between Joppa and Dora. It was provided with a magnificent harbour and had conferred upon it the name of Caesarea, in honour of Augustus. It was the residence of Roman procurators, and the majority of its inhabitants were Greeks.</p>			

Translation: ...as far as a coming of [him] to Caesarea.

The translation here was very difficult. We have that definite article sitting out in the middle of nowhere; and we have the masculine singular, accusative pronoun. Both are a bit odd, and both together, even more odd. I could put together a reasonable translation with one or the other, but I don't know what both are there for. I considered that the definite article simply referred to individual cities, but *city* is a feminine singular.

The translation which I provided basically leaves out the pronoun. This is the case for many of the translations, who ignored the definite article or the pronoun; and ignored their cases as well.

Acts 8:40 Philip was [next] found in Azotus [or, Ashdod]. While passing thorough, he proclaimed the good news to all the cities as far as a coming of [him] to Caesarea. (Kukis mostly literal translation)

We are going to leave Philip right here in Caesarea. We will only read about him one more time in Acts.

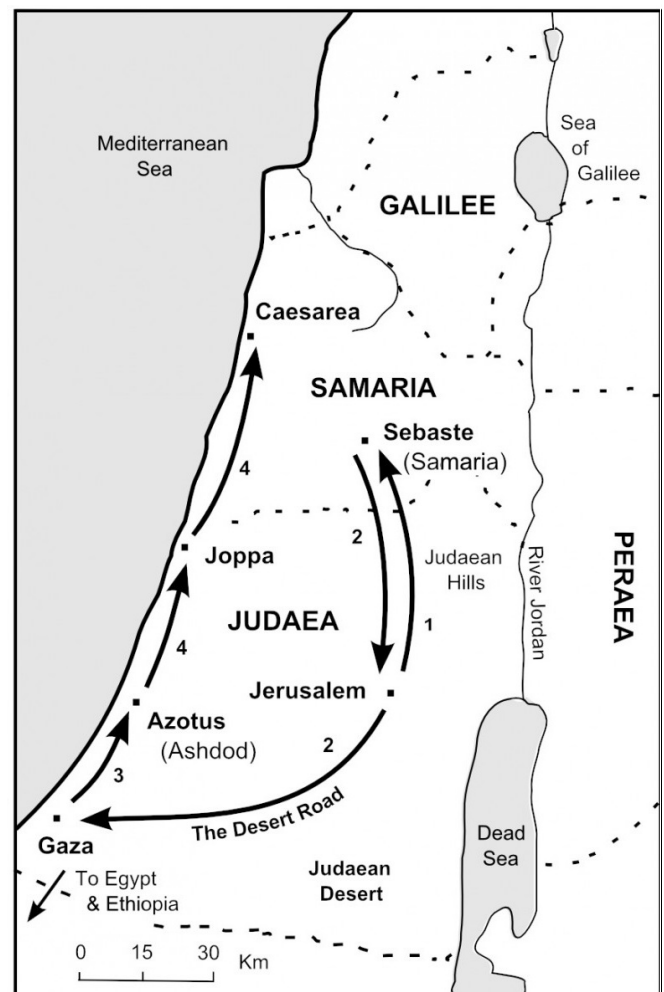
Whether Philip is guided by the Holy Spirit to a number of different places, we do not know. However, when we come across him again, he is living in Caesarea.

Acts 21:8 On the next day we [Paul, Luke and the rest of the missionary team] departed [Ptolemais] and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. This suggests that Luke directly interviewed Philip when he stayed at Philip's home, and was told about this incident. Luke does not tell us about every single place that he went or every single person with whom he spoke; but what takes place here was typical.

Acts 8:40 Philip next found himself in Azotus (or, Ashdod). He traveled from there through many other cities on his way to Caesarea. He proclaimed the gospel of Jesus Christ as he went. (Kukis paraphrase)

We have no idea how long Philip was on the road giving the gospel. Maybe this took place over the period of a month; and maybe over several years. At this point in the book of Acts, it is about A.D. 35. When Paul and Luke hook up with Philip in Acts 21, it will be 20–25 years later. Perhaps Philip is involved with the local church in Caesarea at this time; perhaps he goes up and down the coast of the Mediterranean tending to his disciples in those cities.

Perhaps in Africa, the Ethiopian government official has



proclaimed the gospel and there is a thriving church there. We can only speculate.

It is easy to confound the two Philips (the Apostle and the evangelist). About the only tradition which we have about Philip the evangelist is, he ends up *settling at Tralles in Anatolia, where he became the bishop of that church*.³⁶ Given Acts 8:40, Philip seems well-settled in Caesarea. Maybe God the Holy Spirit took him later to Anatolia and maybe not.

Anatolia is another name for Asia Minor, and this is the western portion of modern-day Turkey (which is north-northwest from Palestine; and borders the Black Sea to the north).

Map of Gaza, Azotus and Caesarea; from the [Bible Journey](#); accessed December 13, 2021.

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www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 8 is in the Word of God

1. We have Philip, being led by the Holy Spirit, to go to a gentile (the Ethiopian) and witness to him.
2. This Ethiopian also apparently has his own scroll of Isaiah, also an important fact suggesting that there were some people in this era who did have one or more books of the Bible (there were no complete Bibles as we understand them to be, as the writing medium was simply too bulky).
- 3.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 8

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

³⁶ From https://en.wikipedia.org/wiki/Philip_the_Evangelist accessed September 13, 2023.

Jesus Christ in Acts 8

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Addendum

This footnote was referenced back in [Acts 8:1–3](#).

Footnote for Acts 8:1 (The Christian Community Bible)

• 8.1 The death of Stephen leads to a resurrection. Instead of Stephen, the Church will have a new apostle in Saul who, after his conversion, will become “St Paul.” So God heard the prayer of Stephen for his murderers.

The illegal execution of Stephen unleashes the persecution against the Hellenist Christians. The apostles and others in the Hebrew group were not persecuted, because they were considered loyal to the Jewish religion and traditions.

Concerning Saul’s attitude, see what he himself will say later in Galatians 1:13.

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The was referenced in [Acts 8:1–3](#).

Kretzmann’s Commentary on Acts 8:1–3

The young man Saul had been a witness of Stephen's stoning, and had considered it an honor to watch the clothes of the men that began the stoning, chap. 7:58. It is here expressly stated that Saul consented to Stephen's death; he felt great satisfaction, great pleasure over his death, he approved it with joy. And his feeling was shared by his fellow-Pharisees, who now started a persecution which involved the entire congregation, determined, if possible, to exterminate the Church of Jesus. The result was a general dispersal and scattering of the disciples from Jerusalem into the various Jewish provinces, especially Judea proper, the rural districts of the section about Jerusalem, but also to the regions of Samaria. See chap. 1:8. It was not the fear of martyrdom, of death, which caused these first disciples to flee, but the express command of Christ, Matthew 10:23. "Had they fled through the fear of death, they would have taken care not to provoke persecution to follow them by continuing to proclaim the same truths that provoked it in the first instance. Only the apostles remained in Jerusalem. The small remnant of the congregation that was obliged to remain in Jerusalem very probably consisted of such as had the greatest need of the teaching and the comfort of the Word. For a pastor to leave his post in time of persecution, when the danger threatens his members as well as himself, in most cases amounts to plain unfaithfulness. Meanwhile, however, before the general scattering of the disciples took place, the burial of Stephen was attended to in a proper manner. Devout, pious men from among his fellow-believers carried him out to his last resting-place and attended to all the matters pertaining to his burial, They then made a great lamentation over him, probably beating their breasts and their heads in token of their deep grief. It is altogether pleasing to the Lord if Christians bury their dead in an honorable fashion, and the lamenting over the death of loved ones, if kept within proper bounds, has been hallowed by the tears of Jesus Himself at the grave of Lazarus. But all these facts, even if they were known to Saul and were, in part, intended in the nature of a protest against the murder of Stephen, made no impression upon him. If anything, he became all the more

Kretzmann's Commentary on Acts 8:1–3

unreasonable and furious in his enmity toward Christ and the Church. Without ceasing, continually, he laid waste, devastated, the Church, like a hostile army spreading ruin and devastation in its wake, Psalms 80:13. In so doing, he entered into every house which was known to belong to a Christian, particularly into those which served as places for Christian assembly. And both men and women whom he found at such times he dragged forth, he haled them out as though preparing them for trial, and committed them to prison, with the consent of the authorities gave them into the charge of the keepers of the prison. This persecution was the first real test to which the members of the congregation at Jerusalem were subjected. Till now it had all been peaceful growth; but now the storm was to test the strength of the young plant, and of every branch and shoot on the tender stem.

From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 6, 2023.

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This footnote was referenced back in [Acts 8:4–5](#).

Footnote for Acts 8:4 (The Christian Community Bible)

- 8.4 The persecuted Christians proclaim their faith and start Christian communities in Samaria.

Evangelization brings happiness: God reveals himself, and through his Spirit he heals bodies and hearts. God becomes present.

What a marvelous and moving thing! Joy, rather than fear and sectarianism, will always surround authentic Christians.

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The was referenced in [Acts 8:6–8](#).

Kretzmann's Commentary on Acts 8:4–8

While the apostles remained in Jerusalem with the small remnant of the former large congregation, escaping personal injury probably only because of a superstitious fear of their power to perform miracles, the disciples that were driven from Jerusalem by the persecution were ever mindful of the command of their Lord Jesus. They journeyed everywhere; and wherever they came, they brought the joyous message of the Word, the gracious Gospel of the Savior. Note: The men that went out at this time were not members of the teaching staff of the congregation, they were so-called lay-members, and yet they brought the message of the Gospel wherever they went. Every Christian, learned or unlearned, can and should give testimony of the faith of his heart, and thus try to gain souls for the Savior. But in all these missionary endeavors the work of one man stood out very prominently, namely, that of Philip, one of the seven officers elected by the congregation, chap. 6:5. His work as deacon having been terminated by the persecution in Jerusalem, he became an evangelist. He made the journey either to one of the cities of the region of Samaria or, more likely, to the city of Samaria, or Sebaste, the capital of the district itself. The topic of his preaching was ever the same, the one subject that can never be preached too often or too fervently: Christ, the Savior of the world. And this simple Gospel-preaching concerning the Messiah had its effect. It received a better reception than in the case of the Jews, to whose self-righteousness the Word of the cross was ever an offense. The multitudes that gathered about Philip attended carefully to the things that were spoken by Philip, and were of one mind. The combined evidence of the preaching which they heard, and of the signs which he performed as a proof of the Gospel's divine mission, was so powerful as to convince great numbers of them. For many demoniacs were freed from the evil spirits,

Kretzmann's Commentary on Acts 8:4–8

the unclean devils that had taken possession of them, though the spirits protested with loud cries when they were driven out, and many paralytics and lame people were healed. Note the distinction made also here between the driving out of demons and the healing of sick people. Luke's description shows that he was well acquainted with the nature of both afflictions, and that he distinguished with a reason. The consequence of all these events was that there was great joy in that whole city. It was a time of blessing for body and soul. Philip did not belong to the tribe of the modern sensational preachers with the knack of electrifying the masses; none of their tricks were employed by him. It was the preaching of Christ that brought about the new condition, the miracles serving only for further confirmation.

From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 7, 2023.

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Addendum

This footnote was referenced back in [Acts 8:9–11](#).

Footnote for Acts 8:9 (The Christian Community Bible)

• 9 Who is the most important person in this passage? Simon? No: it is the Holy Spirit.

Philip is one of the seven. He baptizes but he cannot communicate the gifts of the Spirit.

Baptism and the laying on of hands are the two stages of Christian initiation; they refer to two different aspects of life in the church. Baptism is the renewal of the individual through faith. While, the laying on of hands expresses the transmission of the Spirit in an uninterrupted way, beginning with those who received it at Pentecost.

This laying of hands (which has become confirmation in today's Church) was then usually followed by these manifestations we read of in the Acts (19:6) and in Paul (1 Cor 12 and 14). The spectacular aspect of these gifts is often what impresses us most; they were part of a global experience that is still given in one way or another to those who have surrendered to the Spirit.

Simon, a magician, quack or hypnotist, gave Peter the opportunity to condemn a false understanding of spiritual gifts. Simon thought the apostles were more powerful magicians than he was, and wanted to buy the power of working certain miracles. Peter gives us to understand that looking for miracles is clearly not the way to prepare for receiving the Spirit. In any case, such things are not bought.

The manifestations of the Spirit are not always like the ones mentioned in Acts (see Acts 19:6 and 1 Cor 12). This is because God adapts his gifts to the needs of the Church.

Communities of simple, poor people are those that receive more gifts of healing for the sick. Because they lack normal resources, God becomes present. Prayer groups receive the gift of tongues, which is one of the gifts that strengthen piety. The gift of prophecy manifests itself in various ways according to context. Where faith leans heavily on the certainty of divine justice and the fear of God, we see predictions and revelations of the secrets of the heart. Where as, among those with a more rational and intellectual bent, the prophet is often characterized by the gift of speaking with assurance and the ability to stress a point in such a way that the community or individuals recognize the voice of God.

The Spirit continues to be at work in many believers who, perhaps, neither speak in tongues nor work healings, but act under the inspiration of the Spirit. They produce the 'fruits of the Spirit' (Gal 5:22-24) and are thus authentic witnesses of Jesus.

Footnote for Acts 8:9 (The Christian Community Bible)

Baptized in the Name of the Lord Jesus (v. 16). See the note on 19:5 on that subject.

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This note is referenced in [Acts 8:12](#).

Baptism or Immersion? (From the 2001 Translation)

To many people today, baptism is the act of being sprinkled with water when you're a baby. However, baptism was originally full immersion in water.

This is both:

Described in the Bible text (Matthew 3:16; Mark 1:10; Acts 8:38-39; Colossians 2:12; Hebrews 6:4), and...
Conveyed by both the Greek and Aramaic words, which can also mean "washing," "dipping," or even "to sink".

The tradition of sprinkling or pouring water over someone seems to have begun in later decades to make things easier. The first mention of it is probably in the Didache (c.60-150 CE), which says that merely pouring water over someone is an acceptable alternative for times when a large body of water is unavailable.

Also, Christian Baptism was originally a modified form of fully immersive Jewish ritual washing.

Therefore, to fully convey the original meaning, this translation uses "immersion", "immersing", and "immersed". Further, "John the Baptist" becomes "John the Immerser".

From <https://2001translation.org/notes/baptism> accessed September 7, 2023.

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I believe that this came from NB1. The doctrine was referenced in [Acts 8:12](#).

Types of Baptisms (R. B. Thieme, Jr.)

Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.

There are seven baptisms in the scriptures (Four real, three ritual):

A. Real Baptisms: (Actual Identification)

1. Baptism of Moses — 1Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
2. Baptism of the cross or cup — Matthew 20:22; 2Corinthians 5:21. Jesus Christ drank the cup filled with our sins — identified with our sin and bore it on the cross. He was made sin for us — 1Peter 2:24.
3. Baptism of the Holy Spirit — (Believer), 1Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian — Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.
4. Baptism of fire — (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2Thessalonians 1:7-9.

Types of Baptisms (R. B. Thieme, Jr.)

- B. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.
1. Baptism of John — Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: “I have previously believed in Christ, I am now symbolizing that identification with His Kingdom by baptism.”
 2. Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father’s will. Jesus Christ identified Himself with the Father’s will in the execution of salvation — Matthew 3:13-17. We cannot “follow the Lord in baptism” as to His purpose (securing our redemption) but can duplicate the mode of His
 3. Baptism of the believer in the Church Age — Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolizes retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
 - a. The person going into the water is identified with the water, and he is saying in effect, “I am identified with Him in His death.”
 - b. The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth — allowing His resurrection life to live through us.
 - c. Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth , current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
 - d. The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

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The was referenced in [Acts 8:13](#).

Kretzmann’s Commentary on Acts 8:9–13

Luke here adds a bit of local history which makes the victory of the Gospel stand out all the more strongly. A certain man there had been before these events had transpired in Samaria, whose name was Simon, and who had practiced magical arts and had had the people of the city and of the region impressed to the point of stupefaction with his tricks and diabolical jugglery. He advertised himself, with the humility characteristic of the people of his type, as being something great, as possessing enchantments and powers beyond natural ability. He practiced the charms and incantations so extensively employed in the Orient by both quacks and true sorcerers, that are able to perform feats that have the appearance of miracles, by the aid of the devil. So deeply impressed were the people that they regarded Simon as a manifestation of the divine power in human form. They therefore called him "Power of God which is called Great," one that was very prominently great and divine, possessing powers which are peculiar to God. All this the Samaritans had done, because for a long time Simon had bewitched them with his magical tricks. They had put their own construction upon his acts, and they had believed his words. All this was changed with the coming of Philip. For when he preached the Gospel concerning the kingdom of God and of the name of Jesus Christ, when he brought to these benighted people the one message which could give them peace of mind and the blessed assurance of salvation, the Samaritans believed, faith in the Savior was wrought in their hearts, and they sought and received Baptism, the Sacrament which seals to both men and women the forgiveness of sins gained by Christ. Note: All magical tricks, even such as are performed with the aid of the devil, serve no beneficial purpose, being made only to excite idle

Kretzmann's Commentary on Acts 8:9–13

curiosity. The miracles, on the other hand, both those that are narrated in Scriptures, and those which the Lord performs to this day, are in every case beneficent and worthy of the divine power. When Simon lost his former following so abruptly and thoroughly, he went to see and hear Philip, and was himself brought to faith. With the rest of the people, also, he was baptized and the promise of God thus sealed to him. There is no reason, from the account of Luke, to doubt the reality of Simon's conversion at this time. It was a very striking proof of the superior power and of the divinity of the Gospel concerning Jesus the Messiah. And Simon, he that had caused astonishment in others, was here himself almost overwhelmed with stupefaction when he became an interested spectator of the signs and of the great wonders which were performed before his eyes. Note: The devil may often, by God's permission, succeed in seducing men by means of his false miracles and tricks of jugglery, but whenever the power of God looms up by way of contrast, he and all his servants are brought to shame before the Mightier One

From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 10, 2023.

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The was referenced in [Acts 8:17](#).

Kretzmann's Commentary on Acts 8:14–17

The apostles never undertook to exercise hierarchical powers and to assume a jurisdiction which they did not possess. But they had been commissioned by Christ as the teachers unto all nations and therefore were anxious to establish true unity of faith in all congregations, no matter where they might be established. It was an important point in the progress of Christianity that people outside of the Old Testament covenant should receive the Gospel and be added to the Church of Christ. When the apostles therefore received the news that Samaria had received the Word of God, that its people had professed allegiance to the Redeemer, they sent Peter and John as their personal representatives to find out the truth of the report and, if so, to establish the bonds of fraternal unity. The fact of the report being certified to, Peter and John not only extended to the Samaritan Church the hand of fellowship, but also transmitted to these new converts the wonderful gifts which they themselves had received. The Samaritans had been baptized, and therefore they were in full possession of the pardon of God, as well as of the Spirit which sanctifies, Mark 16:16; Acts 2:38. But now they were equipped with extraordinary gifts, with the power to perform miracles, to speak with strange tongues, to prophesy, and to give other peculiar evidences of the Spirit's omnipotence and divine majesty. These extraordinary manifestations had not yet been imparted to these believers, although all the spiritual gifts were theirs by and through Baptism. But now these powers were transmitted to them by the laying on of hands, for it was a part of the Lord's plan in the early Church to use miracles and signs to confirm the preaching of the Gospel. "The design of such gifts, and the way in which they were exercised in the congregation, are fully set forth by Paul in 1 Corinthians 12:1-31; 1 Corinthians 13:1-13; 1 Corinthians 14:1-40. These gifts served a temporary purpose, until the facts, doctrine, commandments, and promises of the new covenant were committed to writing by inspired men, when the prophecies, tongues, and miraculous knowledge of individual teachers gave place to the written Word."

From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 10, 2023.

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The was referenced in [Acts 8:25](#).

Kretzmann's Commentary on Acts 8:18–25

The faith of Simon the Magician had undoubtedly been real enough in the beginning, and he had not acted the hypocrite when he asked to be baptized. But here there were two factors which were too strong for the young

Kretzmann's Commentary on Acts 8:18–25

plant in his heart. In the first place, he was not included in the number of those to whom the extraordinary communication of the Spirit's power was vouchsafed. And in the second place, his witnessing of this transaction had awakened the former love of money and influence over others in his heart. The combination of these facts was too strong for him, and he lost his faith. When he saw that Peter transmitted the miraculous gift of the Spirit by the laying on of hands, he brought forth money and offered it to the apostles, with the demand that they give him this power also, to impart the Holy Ghost by the imposition of hands. Simon was right in calling this gift a power, but he was wrong in thinking that it was a commodity of barter and sale. He may, in his former business, have purchased many a secret of sorcery from other masters, and therefore concluded that the same course might be followed in this instance also. But it was a blasphemous demand of covetousness, and his sin has ever since been known as simony. "This is simony, properly so called, if one buys or sells a spiritual office, possession, gift, or power for money, as Simon Magus did. When he saw that the Holy Ghost was given by the imposition of the hands of the apostles, he offered them money and said: Give me the power also, that, if I lay my hands upon someone, he receive the Holy Ghost; desiring thus that he might have the Holy Ghost, after having purchased Him for money, in his power, to have Him do what pleased him. " The infamous demand of Simon Magus aroused the impulsive resentment of Peter. Full of righteous indignation he calls out to him: Thy money with thee be into destruction! It is a violent expression of horror on the part of Peter that anyone would even think of desecrating the most wonderful gift in the world by such blasphemous thoughts. That Simon should have gained the idea that a free gift of God might be purchased with money showed that he mistook entirely the source and meaning of the power which he desired. Peter therefore tells him that he has neither part nor lot in this matter, that he could not hope to share either the possession of the gift with the faithful, nor its ministry with any of the disciples. The demand of Simon put him entirely outside the pale of the Church; it showed that his heart was not sincere in his profession of Christianity, it could not stand without blame in the sight of God. There was only one course advisable under the circumstances, namely, that he repent of this wickedness, change his heart to a condition which would be well-pleasing to God. Incidentally, he should pray the Lord, with whom only there is forgiveness, that He might forgive him the blasphemous idea of his heart.

The words of Peter do not make the matter of forgiveness after sincere repentance a doubtful thing, but he stresses the need for sincerity in regard to this grave offense. A mere lip repentance would not suffice before the eyes of the omniscient God. And the seriousness of the situation is further stressed when Peter says that he perceives Simon Magus to be in the intense, malignant, poisonous bitterness of gall and wormwood and held firmly in the bonds of unrighteousness. It seems to have been with Simon as in the story of the man that has turned out the unclean spirit, who returned with seven others worse than himself. Not the mincing of words, but the preaching of the Law in all its uncompromising severity was demanded by the situation, and Peter acted accordingly. Some effect this scathing speech of Peter certainly had, namely, that of thoroughly terrifying Simon, so far as the results of his sins, were concerned. He asks the apostles to pray for him that none of the things of which Peter had spoken might strike him. His words indicate fear of the results of sin, but no change of heart in true repentance. That is all the inspired record says of the matter, and although second century traditions have added much legendary material, this seems in no way trustworthy. The story as it stands contains some very earnest lessons. Simon Magus is a type of the temporary believers, of those that have turned to Christ in faith, but were not firmly established, and succumbed to the first temptation. The example of Peter shows how such persons must be dealt with when they are exposed. The wickedness and hypocrisy of their hearts must be rebuked with all severity in order that, by God's grace, true repentance may be worked in them for the salvation of their souls. After this disagreeable incident the apostles turned back to the real work for which they had come down. They bore witness to Christ in the most convincing manner; they spoke the Word of the Lord, thus performing the work of both testifying and teaching, according to the Lord's commission to them. And then, having accomplished the object of their journey, they started on their return to Jerusalem. But they made the trip in a leisurely fashion, which enabled them to preach the Gospel in many villages of the Samaritans outside of the capital of the district. Their hearts were filled with true missionary zeal, which permits no opportunity for spreading the Gospel to pass by. It was a time of cheerful harvest such as the Lord had predicted, John 4:37. Such times of spiritual awakening and harvesting have been recorded since in more than one instance. In such cases it seems as though the Lord calls large masses of people simultaneously. The effect and the success of the preaching of the Gospel are in His hand, a fact of comfort to all workers in the vineyard of the Lord.

From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 10, 2023.

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The was referenced in [Acts 8:26–28](#).

Kretzmann's Commentary on Acts 8:26–28

Through the visit of Peter and John the congregation of Samaria had been so thoroughly established and furnished with special gifts of the Spirit that Philip could well be spared for other missionary work. And so an angel of the Lord, one of those special messengers whom the Lord makes use of in carrying out the work of His kingdom, spoke to Philip, whether in a dream by night or in a vision by day, is immaterial. He had a special order for the evangelist. He who had just preached the Gospel to hundreds and to thousands was to be sent a long way to open the Scriptures to one individual soul. Philip was to arise, be ready at once, and journey due south from Samaria down to and along the road which led down from Jerusalem (at an elevation of about 2,400 feet) to Gaza, formerly a city of the Philistines, only a few miles from the Mediterranean. There was a Roman road, built probably for military purposes, which passed from Jerusalem almost due southwest and led over Gaza down to Egypt. For a large part of the way this road led through desert places, comparatively uninhabited districts. The obedience of Philip was immediate and implicit; he did according to the word of the angel. By God's arrangement, Philip either struck the road or was traveling along the road designated by the angel when a chariot came along. In this vehicle sat an Ethiopian man, a eunuch, who was a powerful officer of queen Candace, being her minister of finances or secretary of the state treasury. Though he was a eunuch and as such debarred from actual membership in the Jewish congregation, Deuteronomy 23:1, he could very well have been a proselyte of the gate and admitted to the Court of the Gentiles to perform his acts of worship. He was in the service of the queen of the Ethiopians, the queen of Nubia, whose official title was Candace, and had made the long trip for the express purpose of attending to his religious duties. It is difficult to say whether he had come up in the season without festivals, or whether the fall of the year, with its Festival of New Year, Day of Atonement, and Feast of Tabernacles, had meanwhile come, the latter being very likely. In returning home, the eunuch was employing his time in the best possible manner. Sitting in his chariot, he was reading the book of the Prophet Isaiah, very probably aloud, after the Oriental fashion, Acts 8:30, and trying incidentally to get the meaning of the text. In this he gives an example which might well be emulated in our days. The Christians of our days, in many instances, read the Bible neither at home nor anywhere else, whereas this heathen proselyte was not ashamed to read it on the public road. It was not the original Hebrew text which he was conning, but the so-called Septuagint, or Greek translation, which had been made in Egypt almost two centuries before.

From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 11, 2023.

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This footnote was referenced back in [Acts 8:26–28](#).

Footnote for Acts 8:26 (The Christian Community Bible)

• 8.26 Note how the Holy Spirit leads Philip towards a man who was neither a Jew nor a Samaritan, the first person of another race to receive the Gospel.

The Ethiopian who is baptized is simply a man who 'fears the Lord.' This is the way they referred to people of other races who were attracted to the religion of the Jews and to faith in the one God. Without following all the Jewish customs, they read the Bible and liked to take part in the Jewish ceremonies.

The conversation with Philip begins on the basis of a text from Isaiah 53:7. This poem, called Servant of the Lord, speaks of a just man unjustly condemned who, through his sufferings, atones for the sins of all humankind. In this text the apostles saw one of the passages which best prefigured Christ: see commentary

Footnote for Acts 8:26 (The Christian Community Bible)

on Mark 14:24 and 1 Peter 2:24-25. Isaiah's poem concludes with a veiled reference to the resurrection of the "Servant of the Lord." It is marvelous to see how Philip can give a testimony of the Resurrection with such conviction that the Ethiopian believes in him.

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The was referenced in [Acts 8:32–33](#).

Kretzmann's Commentary on Acts 8:29–33

Philip had followed the command of the angel; he had gone to the place to which he was directed, and was ready for further directions. These were given him by the prompting of the Spirit telling him to stay near the chariot as it moved along, within earshot or easy hailing distance. And as Philip ran toward the chariot, he could hear the words which the eunuch was reading to himself, and recognize the passage from which they were taken. The question with which he introduced himself was not an impertinent form of address, as has been stated, but one calculated to draw out the religious position and conviction of the man: Dost thou really understand what thou readest? It is a question which all Bible readers ought to keep in mind; for there is far too much superficial reading of mere words instead of the earnest attempt to get the connection and meaning of every passage. The answer was: How do you suppose I should be able to if no one shows me the way? This does not imply that the Bible cannot be understood without hierarchical interpretation, but simply shows that a beginner in the study of the Word, one that has not yet carefully compared prophecy and fulfillment, will do well to have the aid of some help in comparing parallel passages and in pointing out the connection. The few really dark passages in the Bible are due to our lack of adequate knowledge of the original tongues and similar reasons; but none of these passages concerns any assurance of the salvation of souls or any other fundamental doctrine. The eunuch now earnestly invited Philip to have a seat at his side in the chariot. The passage which was just then troubling the reader was the beautiful section from Isaiah 53:7-8. There it is said of the Messiah that He was led like a sheep to the slaughter, that, as a lamb before the shearer is voiceless, so He opened not His mouth. It was written of the great Lamb of God, in His ministry of taking away the sins of the world. In His humiliation His judgment was taken away: in His oppression, when the wrath of the Father had struck Him as the Substitute for all mankind, the full judgment was carried out upon Him, and thus we need no longer fear judgment and condemnation, their force was exhausted in the Christ. His generation who shall declare?: He has been exalted into heaven, and now, even according to His humanity, has no end of His days, has eternal glory in His possession; for His life is taken away from the earth: it was taken from Him suddenly, by the murderous death on the cross; but the result was eternal salvation, final glorification in the interest of His believers. This was the Gospel of the Old Testament, a beautiful and clear account of the Messiah's sacrifice, but hidden before the eyes of the eunuch, because he did not know the fulfillment.

From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 12, 2023.

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This table is referenced in [Acts 8:33](#).

In reading the footnotes of several verses, I come to find that the differences are a nothing-burger.

Comparing the Greek Texts of Acts 8:32b–33 and Isaiah 53:7–8

Isaiah	Greek Text in Acts 8:32b–33	LXX Text
53:7a	(Not recorded in Acts)	καιG2532 CONJ αυτοςG846 D-NSM διαG1223 PREP τοG3588 T-ASN κεκακωσθαιG2559 V-RPN ουκG3364 ADV ανοιγειG455 V-PAI-3S τοG3588 T-ASN στομαG4750 N-ASN
53:7b	ην G2258 V-IXI-3S was αυτη G3778 D-NSF this ως G5613 ADV as προβατον G4263 N-NSN sheep επι G1909 PREP to σφαγην G4967 N-ASF slaughter ηχθη G71 V-API-3S he was led	ωςG3739 PRT προβατονG4263 N-NSN επιG1909 PREP σφαγηνG4967 N-ASF ηχθηG71 V-API-3S
Since the Ethiopian appears to leave off the first phrase, perhaps the first few additional words help to introduce the second phrase.		
53:7c	και G2532 CONJ and ως G5613 ADV as αμνος G286 N-NSM lamb εναντιον G1726 ADV before του G3588 T-GSM κειροντος G2751 V-PAP-GSM SHEARER αυτον G846 P-ASM his αφωνος G880 A-NSM silent	καιG2532 CONJ ωςG3739 PRT αμνοςG286 N-NSM εναντιονG1726 PREP τουG3588 T-GSM κειροντοςG2751 V-PAPGS αυτονG846 D-ASM αφωνοςG880 A-NSM
53:7d	ουτως G3779 ADV so ουκ G3756 PRT-N not ανοιγει G455 V-PAI-3S he opened το G3588 T-ASN the στομα G4750 N-ASN mouth αυτου G846 P-GSM of him	ουτωςG3778 ADV ουκG3364 ADV ανοιγειG455 V-PAI-3S τοG3588 T-ASN στομαG4750 N-ASN αυτουG846 D-GSM
53:8a	εν G1722 PREP In τη G3588 T-DSF the ταπεινωσει G5014 N-DSF lowly condition η G3588 T-NSF the κρισις G2920 N-NSF judgment αυτου G846 P-GSM of him ηρθη G142 V-API-3S was taken away	ενG1722 PREP τηG3588 T-DSF ταπεινωσειG5014 N-DSF ηG3588 T-NSF κρισιςG2920 N-NSF αυτουG846 D-GSM ηρθηG142 V-API-3S
53:8b	την G3588 T-ASF the γενεαν G1074 N-ASF generation αυτου G846 P-GSM of him τις G5101 I-NSM who διηγησηται G1334 V-FDI-3S will describe	τηνG3588 T-ASF γενεανG1074 N-ASF αυτουG846 D-GSM τιςG5100 I-NSM διηγησηταιG1334 V-FMI-3S
53:8c	οτι G3754 CONJ for αιρεται G142 V-PPI-3S is taken απο G575 PREP from της G3588 T-GSF the γης G1093 N-GSF earth η G3588 T-NSF the ζωη G2222 N-NSF life αυτου G846 P-GSM of him	οτιG3754 CONJ αιρεταιG142 V-PMI-3S αποG575 PREP τηςG3588 T-GSF γηςG1065 N-GSF ηG3588 T-NSF ζωηG2222 N-NSF αυτουG846 D-GSM
53:8d	Not recorded in the book of Acts.	αποG575 PREP τωνG3588 T-GPF ανομιωνG458 N-GPF τουG3588 T-GSM λαουG2992 N-GSM μουG1473 P-GS ηχθηG71 V-API-3S ειςG1519 PREP θανατονG2288 N-ASM
Isaiah	English Text in Acts 8:32b–33	English Translation of the LXX Text
53:7	He is led as a sheep to the slaughter; and as a lamb voiceless in front of his shearer, thus he opens not his mouth:	And He, because of His affliction, opened not His mouth; He was led as a sheep to the slaughter, and as a lamb before the shearer is silent, so He opened not His mouth.

Isaiah	English Text in Acts 8:32b–33	English Translation of the LXX Text
53:8	in his humiliation his judgment is taken away: And who declares his generation? - for his life is taken from the earth.	In <i>His</i> humiliation His judgment was taken away; who shall declare His generation? For His life is taken away from the earth; because of the iniquities of My people He was led to death.

I used the Westcott Hort text for the left column of Greek and the Greek OT with Strong’s numbers (both are available for e-sword).

I took the English text for the LXX text from the Complete Apostles’ Bible. I used the English text of the Exegesis Companion Bible for the first column (both are available for e-sword).

Final assessment: The texts are almost identical. The first and last lines of the LXX are not included in the Acts text. There are a few additional words at the beginning of the text being read by the Ethiopian (it is my assumption that the Ethiopian read this text aloud to Philip).

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The ESV (capitalized) will be used below. I don’t believe that I will give much explanation; but just list the pertinent Scriptures. It is likely that Philip went into the book of Isaiah to other passages which related to the Messiah Jesus. This list is referenced back in [Acts 8:35](#).

Isaiah’s Prophecies About the Messiah

Isaiah Prophecy	Fulfillment in the New Testament
Isaiah 7:14 Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.	Matt. 1:20–21 But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." Mat 1:22–23 All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).
Isaiah 9:6 For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.	Luke 1:31–33 [An angel is speaking to Mary] "And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."
Isaiah 40:3 A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.	Mark 1:2–3 As it is written in Isaiah the prophet, "Behold, I send My messenger before your face, who will prepare Your way, the voice of one crying in the wilderness: 'Prepare the way of the Lord, make His paths straight,'" (Mal. 3:1 Isa. 40:3)
Isaiah 59:20 "And a Redeemer will come to Zion, to those in Jacob who turn from transgression," declares the LORD. "And as for Me, this is My covenant with them," says the LORD...	Rom. 11:26–27 And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion, He will banish ungodliness from Jacob"; "and this will be My covenant with them when I take away their sins." (Isa. 59:20–21 ³⁷)

³⁷ When I take away their sins does not appear to be found in the Isaiah passage.

Isaiah's Prophecies About the Messiah

Isaiah Prophecy	Fulfillment in the New Testament
<p>Isaiah 61:1–2a The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD's favor,...</p>	<p>Luke 4:17–19 And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." (Isaiah 61:1–2a)</p> <p>Luk 4:20 And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him.</p>
<p>Isaiah 11:1–3 There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD.</p>	<p>That Jesus comes from the stump of Jesse is found in both genealogical lists.</p> <p>Matt. 3:16 And when Jesus was baptized, immediately He went up from the water, and behold, the heavens were opened to Him, and he saw the Spirit of God descending like a dove and coming to rest on Him;...</p> <p>Luke 2:52 And Jesus increased in wisdom and in stature and in favor with God and man.</p>
<p>Isaiah 42:1–3 Behold My servant, Whom I uphold, My chosen, in Whom my soul delights; I have put My Spirit upon Him; He will bring forth justice to the nations. He will not cry aloud or lift up His voice, or make it heard in the street; a bruised reed He will not break, and a faintly burning wick He will not quench; He will faithfully bring forth justice.</p>	<p>Luke 3:21–22 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, "You are my beloved Son; with you I am well pleased."</p> <p>Matt. 17:5 [This is taking place on the Mount of Transfiguration] He [Peter] was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is My beloved Son, with Whom I am well pleased; listen to Him."</p>
<p>Isaiah 35:5–6a Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy.</p>	<p>Matt. 11:4–6 And Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by Me." (Unclear reference; some compare it to Isaiah 35:5 61:1) Dozens of passages from the gospels would have confirmed this prophecy.</p>
<p>Isaiah 6:9–10 And he said, "Go, and say to this people: "'Keep on hearing, but do not understand; keep on seeing, but do not perceive.' Make the heart of this people dull, and their ears heavy, and blind their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."</p>	<p>Luke 8:9–10 And when His disciples asked Him what this parable meant, He said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that 'seeing they may not see, and hearing they may not understand.'" (Isaiah 6:9)</p>

Isaiah's Prophecies About the Messiah

Isaiah Prophecy	Fulfillment in the New Testament
Isaiah 53:1 Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed?	John 12:37–38 Though He had done so many signs before them, they still did not believe in Him, so that the word spoken by the prophet Isaiah might be fulfilled: "Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?" (Isaiah 53:1)
Isaiah 53:2 For He grew up before Him like a young plant, and like a root out of dry ground; He had no form or majesty that we should look at Him, and no beauty that we should desire Him.	Luke 2:7 And she gave birth to her firstborn Son and wrapped Him in swaddling cloths and laid Him in a manger, because there was no place for them in the inn. Mark 6:3 [Many at the synagogue in Nazareth asks,] Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?"
Isaiah 53:3 He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces He was despised, and we esteemed Him not.	Matt. 27:39–42 And those who passed by derided Him, wagging their heads and saying, "You who would destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked Him, saying, "He saved others; He cannot save Himself. He is the King of Israel; let Him come down now from the cross, and we will believe in Him." Mark 14:34 And He said to them, "My soul is very sorrowful, even to death. Remain here and watch."
Isaiah 53:4 Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.	Matt. 8:17 This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases." (Isaiah 53:4) 1Peter 2:24 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.
Isaiah 53:5 But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His wounds we are healed.	1Peter 2:24 He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. Romans 5:15–16 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.
Isaiah 53:6 All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.	Mat 20:28 [Jesus, speaking to His disciples:] ...even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." 1Peter 2:25 For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls. (Isaiah 53:6)
Isaiah 53:7 He was oppressed, and He was afflicted, yet He opened not His mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so He opened not His mouth.	Mark 15:4 And Pilate again asked Him, "Have You no answer to make? See how many charges they bring against You." Mark 15:5 But Jesus made no further answer, so that Pilate was amazed.

Isaiah's Prophecies About the Messiah

Isaiah Prophecy	Fulfillment in the New Testament
<p>Isaiah 53:8 By oppression and judgment he was taken away; and as for his generation, who considered that He was cut off out of the land of the living, stricken for the transgression of My people?</p>	<p>John 11:49–50 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. Nor do you understand that it is better for you that One Man should die for the people, not that the whole nation should perish." John 11:51–53 He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad. So from that day on they made plans to put him to death.</p>
<p>Isaiah 53:9 And they made His grave with the wicked and with a rich man in His death, although He had done no violence, and there was no deceit in His mouth.</p>	<p>John 19:38 After these things Joseph of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus, and Pilate gave him permission. So he came and took away His body. Joh 19:39 Nicodemus also, who earlier had come to Jesus by night, came bringing a mixture of myrrh and aloes, about seventy-five pounds in weight. Joh 19:40–41 So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 1Peter 2:22 He committed no sin, neither was deceit found in His mouth. (Isaiah 53:9) 2Cor. 5:21 For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God.</p>
<p>Isaiah 53:10 Yet it was the will of the LORD to crush Him; He has put Him to grief; when His soul makes an offering for guilt, He shall see His offspring; He shall prolong His days; the will of the LORD shall prosper in His hand.</p>	<p>Hebrews 10:3–4 But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins. Heb 10:11–12 And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,</p>
<p>Isaiah 53:11 Out of the anguish of His soul He shall see and be satisfied; by His knowledge shall the righteous one, My servant, make many to be accounted righteous, and He shall bear their iniquities.</p>	<p>1Peter 2:24 He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. Rev. 5:9–10 And they sang a new song, saying, "Worthy are You to take the scroll and to open its seals, for You were slain, and by Your blood You ransomed people for God from every tribe and language and people and nation, and You have made them a kingdom and priests to our God, and they shall reign on the earth."</p>

Isaiah’s Prophecies About the Messiah

Isaiah Prophecy	Fulfillment in the New Testament
<p>Isaiah 53:12 Therefore I will divide Him a portion with the many, and He shall divide the spoil with the strong, because He poured out His soul to death and was numbered with the transgressors; yet He bore the sin of many, and makes intercession for the transgressors.</p>	<p>1Peter 2:24 He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. Luki 22:37 For I tell you that this Scripture must be fulfilled in Me: 'And He was numbered with the transgressors.' For what is written about Me has its fulfillment." (Isaiah 53:12) John 12:30a, 31–32 Jesus answered, "Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to Myself."</p>
<p>Isaiah 52:14 As many were astonished at you—His appearance was so marred, beyond human semblance, and His form beyond that of the children of mankind—...</p>	<p>Matt. 27:30 And they spit on him and took the reed and struck him on the head. Luke 22:64 They also blindfolded Him and kept asking Him, "Prophecy! Who is it that struck You?"</p>

[Chapter Outline](#)

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The was referenced in [Acts 8:40](#).

Kretzmann’s Commentary on Acts 8:34–40

We may well imagine the scene: a fine autumn day, the comparatively uninhabited plain extending on either side, the driver of the chariot half-dozing over his lines, the two men poring over the sacred roll. Note that Luke refers to the contents of the passage of Scripture as of a fixed quantity, a book which was known by that name to all the Jews. Having read the passage in question together once more, the eunuch asked Philip whether the prophet was here speaking of himself or referring to someone else. His knowledge of prophecy and the teaching he had had did not enable him to decide this important point. And Philip, full of the joy of the missionary when he finds an eager inquirer after the truth, opened his mouth for a long discourse. He could hardly have found a more suitable text to expound his great topic, for his subject was Jesus and the wonderful message concerning Him. Beginning with the many clear and beautiful texts of the Old Testament, he had a fine opportunity of showing the fulfillment of prophecy in the case of Jesus of Nazareth. And he undoubtedly spoke also of the great commission of the Lord which He had entrusted to His disciples, "to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," Matthew 28:19. And while Philip was still picturing the glories of the Christ in glowing colors, the chariot came near one of the small streams or pools which, even in the dry season, may contain some little water. And the eunuch, half in eagerness and half in fear, points to the water and asks whether there would be anything in the way of his being baptized. Philip thereupon put the question which is fundamental in every true formula for baptizing, saying that his wish may very well be granted if he believes with all his heart. And the eunuch, filled with the sweetness and beauty of the Gospel proclamation which he has just heard, utters his confession: I believe that Jesus Christ is the Son of God: a short, but comprehensive formula, amounting to a confession in the Triune God. The officer then commanded the chariot to halt, and both Philip and the eunuch went down to, or into, the water, where the latter was baptized, the method not being indicated, though it was probably either by pouring or by immersion. No weight attaches to the method or form of baptism, so long as water is used and applied with the words of institution. But when they came up out of the water, the Lord, the Spirit of the Lord, performed a miracle by suddenly removing Philip from the side of the eunuch and out of his sight. However, he was no longer dependent upon this teacher; he had heard the essential facts which enabled him henceforth to compare the Old Testament with the New, and therefore went his way rejoicing. The ancient tradition has it that the eunuch brought the glorious news of the Gospel to his countrymen, and thus became the founder of the Abyssinian Church. However true

Kretzmann’s Commentary on Acts 8:34–40

this report may be, it is certain that he, for his own person at least, had found his Savior. As for Philip, he was taken to, and then found at, Azotus, the Old Testament Ashdod, another former city of the Philistines. Beginning with this town, he leisurely journeyed up the coast of the Mediterranean, preaching the Gospel wherever he went, until he reached the city of Caesarea, which was about midway between the present towns of Jaffa and Haifa. Note: The exalted Christ fixes the course of the Gospel, whether it shall be preached in populous cities or in comparatively uninhabited places. Our task is to follow His hints and to be guided by the circumstances as He places them before us, for the end is the salvation of souls.

From <https://www.studylight.org/commentaries/eng/kpc/acts-8.html> accessed September 13, 2023.

[Chapter Outline](#)

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 8

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Saul begins to persecute; believers discreetly bury Stephen	
Saul continued being pleased with [Stephen’s] murder. So in that day, great persecution came to the church in Jerusalem.	Saul was very pleased with the murder of Stephen. So, in that day, great persecution came to the local churches in Jerusalem.
[The various groups] scattered to the regions of Judah and Samaria, except for the Apostles.	Many of the people were caused to flee to the regions of Judah and Samaria, except for the Apostles, who remained together as a group in Jerusalem.
[Very] circumspect [disciples] arranged to bury Stephen, making a great lamentation over him.	Some of the disciples carefully arranged the burial for Stephen, making a great lamentation over him.
[Nevertheless] Saul continued defiling the church according to the houses [where they met], coming in [to the houses] and dragging out both men and women, and delivering [them] to prison.	Saul, believing to have a free hand at this point, continued to defile the church of God, going into houses where various churches met, where he would drag out both men and women, taking them to prison.
Philip the Evangelist both heals and evangelizes	
So indeed those who were scattered have journeyed, announcing the doctrine. Philip, having come down to a city in Samaria continues proclaiming the Messiah [= Christ] to them.	Because of this persecution, many of those who found themselves scattered, continued to proclaim the Word of God wherever they went. Philip, for example, went to a city in Samaria, where he proclaimed the advent of the Christ.
The crowds were listening to the speaking under Philip, being of one mind in their hearing and seeing the signs which he was doing. For many [of them] had unclean spirits, which cried out with a loud voice as they were going out [from them]. Many who were paralyzed or lame were being healed [by him].	While Philip was speaking, the crowds were listening carefully to him, being of one mind. They were able to see and hear the signs which he performed. Many of the people there had unclean spirits, which, when leaving their bodies, cried out with loud voices. Many others were paralyzed or lame, and they were healed by Philip.
And it happened that much joy [was] in that city [as a result].	As a result of Philip’s ministry, there was great joy in that city.

A Complete Translation of Acts 8

The Kukis Reasonably Literal Translation	Kukis Paraphrase
Simon the magician is evangelized; the Holy Spirit is given by Peter and John	
<p>[There was] a certain man, Simon by name, [who] was previously practicing magical arts in the city. The people of Samaria were astounded, claiming him to be someone great. [He was a man] for whom all, from the least to the greatest, kept on having regard for. They were saying “This one keeps on having the power from God; [as he] keeps on being called great.” [The people] kept having regard for him, because this [one] kept on amazing them for a long time with the magic arts.</p>	<p>There was this man named Simon, who practiced magic in Samaria. The people of Samaria were astounded by his magic, thinking him to be someone great. He was the sort of man that all men, from the least to the greatest, kept on thinking highly of. They even said, “This man has God’s power.” They were very impressed with his magic skills. And the people continued holding him in high regard, as he kept on amazing them, over a long period of time, with his magic.</p>
<p>After [the people] believed Philip, who was speaking about the kingdom of God and [about] the name of Jesus Christ, he began to baptize both men and women.</p>	<p>After Philip arrived in Samaria, he was teaching all about the kingdom of God and about the Person of Jesus Christ; and many people believed his message. Then he began to baptize both men and woman, as a public recognition of their faith.</p>
<p>Simon also believed [Philip] and he was baptized. [Afterwards, Simon] was adhering closely to Philip. Having seen both signs and great powers coming to pass, [Simon] continued being astonished.</p>	<p>Simon, like the other people, also believed Philip’s testimony. As a result, Simon was baptized. Interestingly enough, Simon then began sticking close to Philip. Simon kept on seeing miracles and great works performed by Philip, and this amazed him.</p>
<p>The Apostles in Jerusalem had heard that Samaria had received the Word of God. [Therefore] Peter and John departed [to be] face to face with them. [They] descended [going to Samaria] to pray about them that they might receive the Holy Spirit. For you see, [the Spirit] had not fallen upon anyone [because] they had only been baptized in the name of the Lord Jesus.</p>	<p>When the Apostles learned that Samaria had received the Word of God with great enthusiasm, Peter and John went down there to be with them. They came down the mountain that Jerusalem was on and went to Samaria, with the intent of praying that they receive the Holy Spirit as well, seeing that they had only been baptized in the name to the Lord Jesus.</p>
<p>Then [the Apostles] began to lay [their] hands on them, and they began to receive the Holy Spirit.</p>	<p>Then Peter and John began to lay their hands upon the new converts, and they were receiving the Holy Spirit.</p>
<p>Now, Simon saw that, through the laying on of hands of the Apostles, [that] the Spirit was given. [Therefore,] he brought them money, saying, “Give me this authority, that on whomever I might lay my hands, he could receive the Holy Spirit.”</p>	<p>Simon watched carefully what was taking place, noticing that when the Apostles laid their hands on someone, that person received the Holy Spirit. Therefore, he brought money to give to Peter and John, saying to them, “Give me this authority, that whenever I lay my hands upon someone, they might receive the Holy Spirit as well.”</p>

A Complete Translation of Acts 8

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>Peter then said directly to him, “This silver of yours, [which is] with you could become loss (or ruin) [to you], for the you have supposed that through wealth the gift of God can be acquired. [There will] not be a part or portion of this teaching for you, for your heart is not upright before God. Therefore, change from this malice of yours and make a request of the God, if perhaps He will forgive the thinking of your heart. For I keep observing gall, bitterness and a bond with injustice continuing to be with you.”</p>	<p>Peter confronted Simon directly, saying, “This silver that you are offering us could become your ruin, because you have assumed that you can acquire the gifts of God through your wealth. This teaching—the giving of the Holy Spirit to those who have believed—is something that you will never have a part of portion of, as long as your heart is wrong before God. Therefore, depart from your malice for God and ask Him if He might forgive you the thinking of your heart. What I see is, gall, bitterness and injustice continuing to be fundamental in your thinking.”</p>
<p>But answering [them], Simon said, “You [all] request on behalf of me from you [all], [praying] face to face with the Lord, so that none [of these things] which you [all] spoke about will happen to me.”</p>	<p>Simon thought, and then answered Peter. He said to both Peter and John, “Would you both make this request for me from both of you, praying directly to the Lord? Please do this, so that none of these things about which you spoke will happen to me.”</p>
<p>So then, the ones testifying and speaking the word of the Lord returned to Jerusalem. [On the way back] they continued evangelizing the many villages of the Samaritans.</p>	<p>So Peter and John, and whomever else they traveled with, had testified to the people of Samarian and spoke the word of the Lord to them. However, when they decided to return to Jerusalem, they made they way back through the many villages of the Samaritans, evangelizing them.</p>
<p>Philip is guided to a desert-wilderness rode where he will meet with an Ethiopian Nobleman</p>	
<p>An angel of the Lord spoke directly to Philip, saying, “Get up and leave towards the south. [Go] to the road which descends from Jerusalem and [travels] to Gaza (this is a desert-wilderness). So rising up, [Philip] traveled [to this road] and he saw a man, an Ethiopian, a eunuch, a [royal] officer to Candace, the queen of Ethiopia. [The eunuch] was over all of her treasury, [and he] had come to Jerusalem to worship. But now, he was turning back [to return to Ethiopia] and sitting in his chariot. At this time he was reading the prophet Isaiah aloud.</p>	<p>An angel of the Lord came to Philip and said to him, “Get up right now and go south. You want to find the road which goes from Jerusalem to Gaza (which road is in a deserted area, for the most part). So Philip rose up and went to this road. He saw an Ethiopian, a eunuch, a royal officer to Candace, the queen of Ethiopia. Philip found out, through talking to this man, that he was the head of Candace’s treasury, but he had come to Jerusalem to worship God. Now he was in his chariot on the road back to Ethiopia. When Philip came upon him, he was reading the book of Isaiah aloud.</p>
<p>Then the Spirit said to Philip, “Approach and be joined to this chariot.”</p>	<p>Then the Holy Spirit spoke to Philip, saying, “Approach this chariot and ask to join him in the carriage.”</p>
<p>Having run to [the Ethiopian], Philip heard from him reading the prophet Isaiah aloud. So [Philip] asked, “Do you truly understand what you are reading?”</p>	<p>Having come close enough to the Ethiopian, Philip could hear him reading the prophet Isaiah aloud. Therefore, Philip asked him, “Do you really understand what it is that you are reading?”</p>

A Complete Translation of Acts 8	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
The [eunuch] answered, “How would I be able unless someone will guide me?” And he invited Philip to get up [into the chariot] and to sit with him.	The Ethiopian answered Philip’s question with a question: “How would I be able to comprehend these words unless someone who understands them explains them to me?” Then he invited Philip to join him in the chariot.
The portion of Scripture which he was reading aloud was this: He is led like a sheep to the slaughter. Like a lamb before the shearer, He [is] silent. This [Man] does not open His mouth. In the humiliation, His judgment is lifted up. Who will describe His generation? His life was lifted up from the ground. (Isaiah 53:7–8)	The Ethiopian was reading this passage from the Old Testament: He is led like a sheep being guided to slaughter. Just as a lamb before its shearer is silent, so is He. This Man does not open His mouth. By means of the humiliation, His judgment is lifted up for all to see. Who can truly describe His generation? His very life was lifted up off the earth. (Isaiah 53:7–8)
Continuing, the eunuch said to Philip, “I want [to know] from you concerning whom the prophet is speaking—[is] this [passage] about himself or [is it] about someone different?”	After reading this passage, the eunuch said to Philip, “What I want to know is, is the prophet speaking about himself in this passage or is he talking about someone entirely different?”
Having opened his mouth, and beginning from this Scripture [in Isaiah], Philip declared the good news of Jesus to him.	Although Jesus did not open His mouth to defend Himself when being sentenced to crucifixion, Philip opened his mouth to proclaim the gospel to the Ethiopian. Philip began with Isaiah 53, which the Ethiopian was reading, and he related that to the crucifixion of Jesus and to other Scriptures.
While traveling along the road, they came to a pool of [lit., a certain] water. The eunuch declared, “Look! Water! What prevents me [from] being baptized?” He commanded the chariot to stop, and they went down to the water, both Philip and the eunuch. [Philip] baptized him. However, when they came out of the water, the Spirit of the Lord seized Philip. The eunuch did not see him any more. Nevertheless, he continued traveling [along] his road, rejoicing.	While they traveled down this road, they came to a body of water. The eunuch pointed it out and said, “Is there any reason why I should not be baptized?” He commanded his chariot to be stopped, and both Philip and the Eunuch went down to the water, where Philip baptized him. When the came out of the water, the Spirit of God grabbed Philip and the Eunuch never saw him again. Nevertheless, he continued traveling along the road, but now he was rejoicing.
Philip was [next] found in Azotus [or, Ashdod]. While passing thorough, he proclaimed the good news to all the cities as far as a coming of [him] to Caesarea.	Philip next found himself in Azotus (or, Ashdod). He traveled from there through many other cites on his way to Caesarea. He proclaimed the gospel of Jesus Christ as he went.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Acts 8			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#31–34	Acts 8:1–40
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28

Doctrinal Teachers Who Have Taught Acts 8

	Series	Lesson (s)	Passage
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

