

ACTS 8

NLET

[ATTACH TO PREVIOUS CHAPTER]

1 Now, Saul was joining in approving the destruction of him.

THE EKKLESIA WAS SCATTERED
THROUGHOUT JUDEA AND SAMARIA

Now, in those days a great persecution came about upon the Ekklesia¹ – *namely*, the *one* in Jerusalem.

Now, all were scattered throughout the land of the *regions* of Judea and Samaria, except the Apostles.

THE BURIAL OF STEPHEN

2 Now, devout men joined in burying Stephen. And, they were making for themselves² a great noise *in lamentation* over him.

THE BLESSED EFFECT OF SAUL'S MALTREATMENT
OF THE EKKLESIA

3 Now, Saul was maltreating the Ekklesia, *house* by house entering. Dragging away *by force* both men and women, he was handing *them* over to imprisonment.

4 So, on the one hand, the *ones* who had been scattered went throughout *the surrounding region*³, proclaiming the Word as an excellent announcement.

PHILIP PROCLAIMS THE EXCELLENT ANNOUNCEMENT
IN SAMARIA WITH SIGNS FOLLOWING

5 Philip, on the other hand, having gone down to a⁴ city of the *region* of Samaria, was heralding the Anointed One to them.

6 Now,⁵ the throngs with one accord were paying attention to the things being spoken by Philip, as they listened and saw the signs which he was doing.

7 For, *in the case* of many⁶ of the ones having spirits – *that is*, unclean *ones*, shouting with a sound – *that is*, a great *sound*⁷, it was coming out⁸. Moreover, many who had been lastingly paralyzed and lame were healed. 8 And, great joy occurred in that city.

INTRODUCTION TO SIMON

9 Now, a certain *man* by the name of Simon was formerly in the city practicing magic and astonishing the ethnic *people* of the *region* of Samaria, saying *that he* himself was someone great, 10 to whom they were⁹ paying attention – from small to great – saying, “This one is the Power of God, the ¹⁰ Great One.” 11 Now, they paid attention to him, because for a long time he had been astonishing them with the magic things.

THE BELIEF AND BAPTISMS WHICH RESULTED
FROM THE PROCLAIMING OF THE EXCELLENT
ANNOUNCEMENT

12 Now, when they believed through the proclaiming of the Excellent Announcement by Philip – the *things*¹¹ concerning the Kingdom of God and the Name of Jesus *the* Anointed – they were being baptized, both men and women.

13 Now, even the Simon himself believed. And, having been baptized, he was tenaciously adhering to the Philip. Observing both works of power and signs¹² that were occurring, he was constantly astonished.

THE APOSTLES ADDRESS AN ANOMALY

14 Now, after the Apostles in Jerusalem heard that the Samaritans had lastingly received the Word of the God,

¹ ‘ekklesia’ – a transliteration of the Greek word ἐκκλησία *here*. This word referred to a group of people who were called out of Roman society to serve in some special capacity. Christian disciples are a group of people whom God has called out of society to serve Him in a very special capacity.

² 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘making for themselves’ (an aorist middle verb) instead of ‘making’ (an aorist active verb).

³ I.e. mainly Judea

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ *here*.

⁵ 30% of the Greek manuscripts, including the best line of transmission (f35), have δὲ (a conjunction) *here* instead of τε (an enclitic particle).

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the case of many’ (a genitive adjective) instead of ‘many’ (a nominative adjective).

⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘a sound – *that is*, a great sound’ *here*

instead of ‘a great sound’.

⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘it was coming out’ (a middle, imperfect singular verb) *here* instead of ‘they were coming out’ (a middle, imperfect plural verb).

⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘all’ *here*.

¹⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include the participle ‘one being called’ *here*.

¹¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as ‘the things’ *here*.

¹² 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘works of power and signs’ *here* instead of ‘signs and works of power – *that is*, great ones’.

they commissioned the¹³ Peter and John to them, 15 who, having come down, were praying for them, in order that they might receive the Holy Spirit. 16 For, not yet¹⁴ was He One Who had lastingly fallen upon any of them. Now, they were subsisting as only ones having been lastingly baptized as far as the Name of the anointed One¹⁵, Jesus.

17 Then, they were laying the Hands upon them. And, they were receiving *the* Spirit – *namely, the Holy One*.

SIMON'S SEVERELY MISTAKEN NOTION

18 Now, the Simon, having observed¹⁶ that by means of the Laying On of the Hands of the Apostles the Spirit – *that is, the Holy One*¹⁷ – was being given, he brought money to them, 19 saying, “Give also to me this authority, in order that upon whomever¹⁸ I might lay the Hands he might receive a spirit – *that is, a holy one*.”

20 Now, Peter said to him, “May your silver with you end in destruction, because you reckoned to procure for yourself the Gift of God by means of property! 21 *There* is for you neither a portion nor lot in connection with this Word. For, the heart *that is* yours is not straight-forward facing¹⁹ God.

22 So then, change your thinking *and behavior* from this evil of yours and beg God if, perhaps, the notion of your heart might be released for you. 23 For, I am seeing you being as far as in a gall of bitterness and a bondage of wrongdoing!”

24 Now, responding, Simon said, “You yourselves beg in my behalf before the Lord, so that nothing of the things that you have lastingly spoken might come upon me!”

PETER AND JOHN RETURN TO JERUSALEM

25 So, on the one hand, the ones who had borne witness and had spoken the Word of the Lord returned

to Jerusalem. And they proclaimed the Excellent Announcement *in* villages of the Samaritans.

PHILIP OBEDIENTLY LEAVES A PRODUCTIVE WORK AND TRAVELS A LONELY ROAD

26 Now, on the other hand, a messenger²⁰ of *the*²¹ LORD spoke to Philip, saying, “Arise! And, be going down south on the road, *namely, the* one which descends from Jerusalem to Gaza.” This is a lonely road.

27 And, having arisen, he went.

PHILIP ENCOUNTERS

AN INFLUENTIAL ETHIOPIAN OFFICIAL

And look!

- A man.
- an Ethiopian,
- a eunuch,
- an official of Candace, the queen of *the* Ethiopians,
- who was over all of her treasury,
- who had come to Jerusalem to worship!

28 And, He was one who was returning and one who was sitting in the chariot *that was* his. And, he was reading the prophet Isaiah!

29 Now, the Spirit said to the Philip, “Approach; and, be joined to the chariot, *namely, this one*.”

30 Now, the Philip, having run up to *it*, heard him reading the prophet Isaiah²². And, he said, “So then, are you understanding the things you are reading?”

31 Now, he said, “Well, however would I be able, if ever no one might lead the way²³ for me?” So, he urged the Philip, having come up, to sit together with him.

THE HOLY SPIRIT GRANTS PHILIP A PERFECT ENTRY POINT FOR PROCLAIMING THE EXCELLENT ANNOUNCEMENT

32 Now, the portion of the Writing which he was reading was this:

¹³ 93% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹⁴ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘not yet’ here instead of ‘and not yet’.

¹⁵ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘the anointed One’ here instead of ‘the Lord’.

¹⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘having observed’ here instead of ‘having seen’.

¹⁷ 99.6% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Holy One’ here. On the basis of two manuscripts (x̄ and B) the NU omits them.

¹⁸ 59% of the Greek manuscripts, including the best line of transmission (f35), have ‘whomever’ here instead of ‘whom if ever’.

¹⁹ 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘facing’ here. 78% have ‘face to face with’. On the basis of 2% the NU has ‘in the presence of’.

²⁰ The Greek word here is ἄγγελος. It means some kind of messenger. Here it is a heavenly messenger or ‘angel.’

²¹ ‘the’ – This definite article is not in the Greek manuscript. Perhaps this was Luke’s way of indicating the sacred, personal, four consonant, Hebrew name for God which might be transliterated as ‘YahWeH’, meaning ‘the One Who Eternally Is’.

²² 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘the prophet Isaiah’ instead of ‘Isaiah the prophet’.

²³ 85% of the Greek manuscripts, including the best line of transmission (f35), have a subjective verb ‘might lead the way’ instead of a future verb ‘shall lead the way’.

“As a sheep was led to slaughter; and, as a lamb is without sound before the one who is shearing²⁴ him, in this way He is not opening the mouth *that is* His.

33In the outward circumstance of the humiliation *that is His*, the *fair* judgment of Him was taken away.

Now²⁵, the date or place of birth *that was His* – who will *bother to relate it for himself?* Because, the Life *that was His* was removed from the Earth.”²⁶

34 Now, responding, the eunuch said to the Philip, “I beg you, concerning whom does the prophet say this – concerning himself or concerning someone else?”

35 Now, the Philip, having opened his mouth and having begun from the Writing – *namely*, this *one*, made the Excellent Announcement to him – the Jesus.

WITHIN HOURS THE EUNUCH WAS BAPTIZED

36 Now, as they were going on the road, they came toward some water. And, the eunuch says, “Look! Water! What prevents me *from* being baptized?” ²⁷

38 And, he commanded the chariot to stop.

And, they both went down into the water, both the Philip and the eunuch. And, he baptized him.

PHILIP AND THE EUNUCH MIRACULOUSLY PART COMPANY

39 Now, when they came up out of the water, *the* Spirit of *the*²⁸ LORD snatched the Philip. And, the eunuch no longer saw him. For, he was going his way rejoicing!

THE DIRECTION OF PHILIP’S SUCCEEDING WORK

40 Now, Philip was found at Azotus! And, while passing through, he was proclaiming the Excellent Announcement *in* all the cities, until he came to Caesarea.

²⁴ 66% of the Greek manuscripts, including the best line of transmission (f35), have ‘the one who is shearing’ instead of ‘the one who sheared him’.

²⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated here as ‘Now’.

²⁶ A quotation of Isaiah 53:7-8

²⁷ 88% of the Greek manuscripts, including the best line of

transmission (f35), do not include verse 37 which reads ‘Now, he said to him, “If you believe with all the heart that is yours, it is permissible.” Now, responding, he said, “I believe the Son of the God to be Jesus the Anointed!”’

²⁸ ‘the’ – This definite article is not in the Greek manuscript. Perhaps this was Luke’s way of indicating the sacred, personal, four consonant, Hebrew name for God which might be transliterated as ‘YaHWeH’, meaning ‘the One Who Eternally Is’.