

Acts 8

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Text

[Greek](#)

	Σαῦλος δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. συνευδοκῶν τῇplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἀναιρέσει αὐτοῦ.plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Ἐγένετοplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ἐκεῖνη τῇplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἡμέρα διωγμὸς μέγας ἐπὶ τὴνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἐκκλησίαν τὴνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. Ἱεροσολύμοις πάντεςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 διδασκῶν κατὰ τὰςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article χώρας τῆςplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article Ιουδαίας καὶplugin-autotooltip__default plugin-autotooltip_bigαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Σαμαρίας πλὴν τῶνplugin-autotooltip__default plugin-autotooltip_bigό greek The definite article ἀποστόλων.
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	συνεκόμισαν δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τον greek The definite article Στέφανον ἄνδρες εὐλαβεῖς καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐποίησαν 2 Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form κοπετὸν μέγαν ἐπ’ αὐτῷ. greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
	Σαῦλος δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐλυμαίνετο τὴν greek The definite article ἐκκλησίαν κατὰ τοὺς 3 greek The definite article οἶκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” γυναῖκας παρεδίδου εἰς φυλακὴν.
	Οἱ greek The definite article μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν greek The definite article λόγον. 4 Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world....

	Φίλιππος δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. κατελθὼν εἰς τὴν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πόλιν τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Σαμαρίας ἐκήρυσεν αὐτοῖς plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek 5 Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τὸν plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Χριστόν. plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.
	προσεῖχον δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. οἱ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὄχλοι τοῖς plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λεγόμενοις ὑπὸ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Φιλίππου ὁμοθυμαδὸν ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἀκούειν αὐτοὺς plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek 6 Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” βλέπειν τὰ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σημεῖα ἃ ἐποίει plugin-autotooltip__default plugin-autotooltip_bigποιέω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form

	πολλοὶ γὰρ τῶν greek The definite article ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ greek 7 δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. παραλελυμένοι καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” χωλοὶ ἐθεραπεύθησαν· ἐγένετο
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	Ἀνὴρ δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τις ὀνόματι Σίμων προὔπηρχεν ἐν greek Preposition meaning “in”. τῇ greek The definite article πόλει μαγεύων καὶ greek 9 Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐξιστάνων τὸ greek The definite article ἔθνος τῆς greek The definite article Σαμαρίας, λέγων εἶναι greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τινα ἑαυτὸν μέγαν,

	ὥς προσεῖχον πάντες plugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἀπὸ μικροῦ ἕως μεγάλου λέγοντες, οὗτος plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὐτή / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun.
10	οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐστιν plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἦ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δύναμις τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ἡ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article καλουμένη μεγάλη.
	προσεῖχον δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτῷ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) διὰ plugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of
11	Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἰκανῶ χρόνῳ ταῖς plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μαγίαις ἑξεστακέναι αὐτούς. plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

	ὅτε δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐπίστευσαν τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article βασιλείας τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
12	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὁνόματος Ἰησοῦ Χριστοῦ,plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἐβαπτίζοντο ἄνδρες τε καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” γυναῖκες.

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	ἀκούσαντες δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. οἱ greek The definite article ἐν greek Preposition meaning “in”. Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ greek The definite article Σαμάρια τὸν greek The definite article λόγον Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... τοῦ greek
14	The definite article θεοῦ greek Masculine noun meaning: * A god or goddess * God ἀπέστειλαν πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτοῦς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) Πέτρον καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Ἰωάννην,
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	ιδῶν δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁ greek The definite article Σίμων ὅτι διὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῆς greek 18The definite article ἐπιθέσεως τῶν greek The definite article χειρῶν τῶν greek The definite article ἀποστόλων δίδεται τὸ greek The definite article πνεῦμα, προσήνεγκεν αὐτοῖς greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) χρήματα
	λέγων, ὅτε κάμοι τὴν greek The definite article ἐξουσίαν ταύτην greek Meaning: 19* These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἵνα ὃ ἐὰν ἐπιθῶ τὰς greek The definite article χείρας λαμβάνη πνεῦμα ἅγιον.

	Πρόςδέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. εἶπεν πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... αὐτόν,plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek <td>20</td> <td> The definite article ἀργυρίον σου σὺν σοὶ εἶηplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. εἰς ἀπώλειαν, ὅτι τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δωρεὰν τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ἐνόμισας διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 χρημάτων κτᾶσθαι. </td>	20	The definite article ἀργυρίον σου σὺν σοὶ εἶηplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. εἰς ἀπώλειαν, ὅτι τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δωρεὰν τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ἐνόμισας διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 χρημάτων κτᾶσθαι.
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	οὐκ ἔστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. σοι μερίς οὐδὲ κλήρος ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article λόγῳplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... τούτῳ,plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο
21	greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γὰρ καρδία σου οὐκ ἔστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. εὐθεῖα ἔναντι τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦ.plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God
22	μετάνοησον οὖν ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κακίας σου ταύτης,plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δεήθητι τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κυρίου εἰ ἄρα ἀφεθήσεταιί σοι ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐπίνοια τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καρδίας σου·

	εἰς γὰρ χολὴν πικρίας καὶ greek Meaning * And * Also * Both * Even * Too * So 23 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.
	ἀποκριθεὶς δέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁ greek The definite article Σίμων εἶπεν, δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς greek 24 Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... greek The definite article κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ’ ἐμὲ ὧν εἰρήκατε.
	Οἱ greek The definite article μέν οὖν διαμαρτυράμενοι καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” λαλήσαντες τὸν greek The definite article λόγον 25 Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... τοῦ greek The definite article κυρίου ὑπέστρεφον εἰς Ἱερουσόλυμα, πολλὰς τε κώμας τῶν greek The definite article Σαμαριτῶν εὐηγγελίζοντο.

	Ἄγγελος δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. κυρίου ἐλάλησεν πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... Φίλιππον λέγων· ἀνάστηθι καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So
26	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πορεύου κατὰ μεσημβρίαν ἐπὶ τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁδὸν τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article καταβαίνουσιν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτηplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐστὶνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἔρημος.

	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀναστὰς ἐπορεύθη· καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἰδοὺ ἄνθρωπος Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλείσης Αἰθιοπῶν, ὃς ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐπὶ πάσηςplugin-autotooltip__default plugin-autotooltip_bigπᾶς
27	greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἡζῆς αὐτῆς,plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ,
28	ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τε ὑποστρέφων καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” καθήμενος ἐπὶ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἄρματος αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀνεγίνωσκεν τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article προφήτην Ἰσαΐαν.

	εἶπεν δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πνεῦμα τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Φίλιππῳ, πρόσελθε καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning 29 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κολλήθῃτι τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἄρματι τούτῳ.plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19
	προσδραμῶν δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Φίλιππος ἤκουσεν αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning 30 * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀναγινώσκοντος Ἡσαΐαν τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προφήτην, καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἶπεν· ἄραγε γινώσκεis ἃ ἀναγινώσκεis;
	ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. εἶπεν, πῶς γὰρ ἂν δυνάμην ἔαν μή τις ὁδηγήσει με; παρεκάλεσέν τε τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ 31 greek The definite article Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

ήplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. περιοχή τῆςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article γραφῆς ἦν ἀνεγίνωσκεν ἦνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. αὕτη-plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ greek 32Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὡς ἀμυνὸς ἐναντίον τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article κείμενος αὐτὸνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἄφρωνος, οὕτως οὐκ ἀνοίγει τὸplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article σῶμα αὐτοῦ.plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

	ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ταπεινώσει ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κρίσις αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἡρθη· τὴνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γενεὰν αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning 33 * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γῆςplugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words “ground”, “geometry” and “geology”. It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ζωὴ αὐτοῦ.plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
	ἀποκριθεὶς δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article εὐνοῦχος τῷplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Φιλίππῳ εἶπεν, δέομαί σου, περὶ τίνος ὁplugin-autotooltip__default plugin-autotooltip_bigὸ 34 greek The definite article προφήτης λέγει τοῦτο;plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός;

	ἀνοίξας δεplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. οplugin-autotooltip__default plugin-autotooltip_bigο greek The definite article ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So
35	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀρχάμενος ἀπὸ τῆςplugin-autotooltip__default plugin-autotooltip_big greek The definite article γραφῆς ταύτηςplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 εὐηγγελίσαστο αὐτῷplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τὸνplugin-autotooltip__default plugin-autotooltip_big greek The definite article Ἰησοῦν.
	ὡς δεplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐπορεύοντο κατὰ τὴνplugin-autotooltip__default plugin-autotooltip_big greek The definite article ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” φῆσαν ὁplugin-autotooltip__default plugin-autotooltip_big greek The definite article εὐνοῦχος· ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι;
37	

	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐκέλευσεν στήναι τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἄρμα, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κατέβησαν ἀμφοτέροι εἰς τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ὕδωρ ὃ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article τε Φίλιππος καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὃ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἐνδοῦχος, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐβάπτισεν αὐτόν. plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
38	

	ὅτε plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀνέβησαν ἐκ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁ δατος, πνεῦμα κυρίου ἦρπασεν τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article Φίλιππον, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οὐκ εἶδεν αὐτὸν plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek 39 Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐκέτι ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐννοῦχος· ἐπορεύετο γὰρ τὴν plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὁδὸν αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) χαίρων.
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	Φίλιππος δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. εὐρέθη εἰς Ἀζωτον, καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” διερχόμενος εὐηγγελίζετο τὰς greek The definite article πόλεις πάσας greek Meaning 40 * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23John 3:16Colossians 1:17 ἕως τοῦ greek The definite article ἑλθεῖν αὐτὸν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἰς Καισάρειαν.
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ESV

1	And Saul approved of his execution. And there arose 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.
2	Devout men buried Stephen and made great lamentation over him.
3	But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison.
4	Now those who were scattered went about preaching the word.
5	Philip went down to the city of Samaria and proclaimed to them the Christ.
6	And the crowds with one accord paid attention to what was being said by Philip when they heard him and saw the signs that he did.
7	For unclean spirits came out of many who were possessed, crying with a loud voice, and many who were paralyzed or lame were healed.
8	So there was much joy in that city.
9	But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great.
10	They all paid attention to him, from the least to the greatest, saying, “This man is the power of God that is called Great.”
11	And they paid attention to him because for a long time he had amazed them with his magic.
12	But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.
13	Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed.

14	Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John,
15	who came down and prayed for them that they might receive the Holy Spirit,
16	for he had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus.
17	Then they laid their hands on them and they received the Holy Spirit.
18	Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money,
19	saying, "Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit."
20	But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money!
21	You have neither part nor lot in this matter, for your heart is not right before God.
22	Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you.
23	For I see that you are in the gall of bitterness and in the bond of iniquity."
24	And Simon answered, "Pray for me to the Lord, that nothing of what you have said may come upon me."
25	Now when they had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the gospel to many villages of the Samaritans.
26	Now an angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert place.
27	And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship
28	and was returning, seated in his chariot, and he was reading the prophet Isaiah.
29	And the Spirit said to Philip, "Go over and join this chariot."
30	So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?"
31	And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him.
32	Now the passage of the Scripture that he was reading was this: "Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth.
33	In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."
34	And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?"
35	Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.
36	And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?"
37	
38	And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.
39	And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.
40	But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea.

NIV

1	And Saul was there, giving approval to his death.
2	On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Godly men buried Stephen and mourned deeply for him.
3	But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison.
4	Those who had been scattered preached the word wherever they went.
5	Philip went down to a city in Samaria and proclaimed the Christ there.
6	When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said.
7	With shrieks, evil spirits came out of many, and many paralytics and cripples were healed.
8	So there was great joy in that city.
9	Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great,
10	and all the people, both high and low, gave him their attention and exclaimed, "This man is the divine power known as the Great Power."
11	They followed him because he had amazed them for a long time with his magic.
12	But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.
13	Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.
14	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, they prayed for them that they might receive the Holy Spirit,
16	because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus.
17	Then Peter and John placed their hands on them, and they received the Holy Spirit.
18	When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money
19	and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."
20	Peter answered: "May your money perish with you, because you thought you could buy the gift of God with money!
21	You have no part or share in this ministry, because your heart is not right before God.
22	Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart.
23	For I see that you are full of bitterness and captive to sin."
24	Then Simon answered, "Pray to the Lord for me so that nothing you have said may happen to me."
25	When they had testified and proclaimed the word of the Lord, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages.
26	Now an angel of the Lord said to Philip, "Go south to the road—the desert road—that goes down from Jerusalem to Gaza."
27	So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship,
28	and on his way home was sitting in his chariot reading the book of Isaiah the prophet.
29	The Spirit told Philip, "Go to that chariot and stay near it."
30	Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked.

31	"How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him.
32	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.
33	In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth."
34	The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?"
35	Then Philip began with that very passage of Scripture and told him the good news about Jesus.
36	As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?"
37	See Footnote
38	And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.
39	When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.
40	Philip, however, appeared at Azotus and traveled about, preaching the gospel in all the towns until he reached Caesarea.

NLT

1	Saul was one of the witnesses, and he agreed completely with the killing of Stephen. 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.
2	(Some devout men came and buried Stephen with great mourning.)
3	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.
4	But the believers who were scattered preached the Good News about Jesus wherever they went.
5	Philip, for example, went to the city of Samaria and told the people there about the Messiah.
6	Crowds listened intently to Philip because they were eager to hear his message and see the miraculous signs he did.
7	Many evil spirits were cast out, screaming as they left their victims. And many who had been paralyzed or lame were healed.
8	So there was great joy in that city.
9	A man named Simon had been a sorcerer there for many years, amazing the people of Samaria and claiming to be someone great.
10	Everyone, from the least to the greatest, often spoke of him as "the Great One- the Power of God."
11	They listened closely to him because for a long time he had astounded them with his magic.
12	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.
13	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.
14	When the apostles in Jerusalem heard that the people of Samaria had accepted God's message, they sent Peter and John there.
15	As soon as they arrived, they prayed for these new believers to receive the Holy Spirit.
16	The Holy Spirit had not yet come upon any of them, for they had only been baptized in the name of the Lord Jesus.
17	Then Peter and John laid their hands upon these believers, and they received the Holy Spirit.

18	When Simon saw that the Spirit was given when the apostles laid their hands on people, he offered them money to buy this power.
19	"Let me have this power, too," he exclaimed, "so that when I lay my hands on people, they will receive the Holy Spirit!"
20	But Peter replied, "May your money be destroyed with you for thinking God's gift can be bought!
21	You can have no part in this, for your heart is not right with God.
22	Repent of your wickedness and pray to the Lord. Perhaps he will forgive your evil thoughts,
23	for I can see that you are full of bitter jealousy and are held captive by sin."
24	"Pray to the Lord for me," Simon exclaimed, "that these terrible things you've said won't happen to me!"
25	After testifying and preaching the word of the Lord in Samaria, Peter and John returned to Jerusalem. And they stopped in many Samaritan villages along the way to preach the Good News.
26	As for Philip, an angel of the Lord said to him, "Go south down the desert road that runs from Jerusalem to Gaza."
27	So he started out, and he met the treasurer of Ethiopia, a eunuch of great authority under the Kandake, the queen of Ethiopia. The eunuch had gone to Jerusalem to worship,
28	and he was now returning. Seated in his carriage, he was reading aloud from the book of the prophet Isaiah.
29	The Holy Spirit said to Philip, "Go over and walk along beside the carriage."
30	Philip ran over and heard the man reading from the prophet Isaiah. Philip asked, "Do you understand what you are reading?"
31	The man replied, "How can I, unless someone instructs me?" And he urged Philip to come up into the carriage and sit with him.
32	The passage of Scripture he had been reading was this: "He was led like a sheep to the slaughter. And as a lamb is silent before the shearers, he did not open his mouth.
33	He was humiliated and received no justice. Who can speak of his descendants? For his life was taken from the earth."
34	The eunuch asked Philip, "Tell me, was the prophet talking about himself or someone else?"
35	So beginning with this same Scripture, Philip told him the Good News about Jesus.
36	As they rode along, they came to some water, and the eunuch said, "Look! There's some water! Why can't I be baptized?"
37	
38	He ordered the carriage to stop, and they went down into the water, and Philip baptized him.
39	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.
40	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.

KJV

1	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 Judaea and Samaria, except the apostles.
2	And devout men carried Stephen to his burial, and made great lamentation over him.
3	As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.
4	Therefore they that were scattered abroad went every where preaching the word.
5	Then Philip went down to the city of Samaria, and preached Christ unto them.
6	And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7	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.
8	And there was great joy in that city.
9	But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:
10	To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.
11	And to him they had regard, because that of long time he had bewitched them with sorceries.
12	But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
13	Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.
14	Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15	Who, when they were come down, prayed for them, that they might receive the Holy Ghost:
16	For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
17	Then laid they their hands on them, and they received the Holy Ghost.
18	And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
19	Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
20	But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
21	Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
22	Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
23	For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.
24	Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.
25	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.
26	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.
27	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,
28	Was returning, and sitting in his chariot read Esaias the prophet.
29	Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
30	And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?
31	And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
32	The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
33	In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
34	And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
35	Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36	And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?
37	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.
38	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.
39	And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
40	But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

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