

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Acts of the Apostles, Chapter 8

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ Η΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 8:1–4

#### **The persecution and the scattering: Saul ravages, the church is sown**

The martyrdom of Stephen occasions a great persecution against the Jerusalem church; all scatter through Judea and Samaria except the apostles (1). Devout men bury Stephen and make great lamentation over him (2). Saul devastates the church house by house, dragging men and women to prison (3). The scattered disciples go about preaching the word — the church's scattering becomes its mission (4).

B · 8:5–13

#### **Philip in Samaria: signs, joy, and the conversion of Simon Magus**

Philip goes down to the city of Samaria and proclaims the Christ (5). The crowds with one accord pay attention to what is said, hearing and seeing the signs — unclean spirits exorcised, lame and paralyzed healed (6–7). Great joy fills the city (8). Simon, a magician who had astonished the people and called himself great, had held their attention for a long time (9–11). But when they believe Philip's preaching of the kingdom of God and the name of Jesus Christ, men and women are baptized — and Simon himself believes and is baptized, sticking close to Philip, astonished at the signs and great miracles he sees (12–13).

C · 8:14–25

### **Peter and John in Samaria: the gift of the Spirit and the rebuke of Simon**

When the Jerusalem apostles hear that Samaria has received the word of God, they send Peter and John (14). The two pray for the Samaritans, who have been baptized in the name of Jesus but have not yet received the Holy Spirit (15–16). They lay hands on them, and the Holy Spirit falls on them (17). Simon sees this and offers money for the power to confer the Spirit — the fountainhead of 'simony' (18–19). Peter rebukes him sharply: may your silver perish with you (20); you have no part in this, for your heart is not right before God (21); repent and pray, for perhaps this thought of your heart may be forgiven (22); I see you are in the gall of bitterness and the bond of iniquity (23). Simon asks for prayer but reveals he is still thinking transactionally (24). After their testimony and the word of the Lord they return to Jerusalem, preaching in many Samaritan villages (25).

D · 8:26–40

### **Philip and the Ethiopian eunuch: Isaiah 53 and baptism on the desert road**

An angel of the Lord directs Philip south on the desert road to Gaza (26). He meets a eunuch, court official of the Candace queen of the Ethiopians, who had come to Jerusalem to worship and is returning, reading Isaiah in his chariot (27–28). The Spirit directs Philip to join the chariot (29). Philip runs up, hears him reading Isaiah 53:7–8 (30), and is invited to explain it (31–34). Beginning from that very scripture Philip tells him the good news about Jesus (35). The eunuch sees water and asks for baptism; Philip baptizes him (36, 38). The Spirit of the Lord snatches Philip away; the eunuch goes on his way rejoicing (39). Philip is found at Azotus and preaches through all the towns until he reaches Caesarea (40).

1 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων.

But Saul was consenting to his execution. And on that day a great persecution arose against the church in Jerusalem, and all were scattered throughout the regions of Judea and Samaria, except the apostles.

CONTINUATION / NARRATIVE PIVOT **δέ** The verse pivots from Stephen's death (7:60) to the wider persecution. The double δέ — first introducing Saul's complicity (resuming 7:58), then the persecution itself — produces an ominous accumulation. The passive διεσπάρησαν ('were scattered') frames persecution as providential dispersal; the exception πλὴν τῶν ἀποστόλων will require explanation in what follows.

## Σαῦλος

Saul

Nominative

subject

Σαῦλος; Hebrew Sha'ul, Hellenized; the future Paul is introduced at 7:58 and resurfaces here as endorsing Stephen's execution.

## δέ

but / and

post-positive connective (mild adversative/continuative)

## ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (periphrastic imperfect with *συνευδοκῶν*)

→ progressive imperfect (ongoing state)

εἰμί: copula forming periphrastic tense with the participle.

## συνευδοκῶν

consenting to / approving

Pres Act Ptcp Nom Sg Masc · συνευδοκέω

periphrastic participle (with ἦν)

→ progressive imperfect (sustained approval)

συνευδοκέω: 'consent with, approve of'; compounded συν- + εὐδοκέω; here of willing participation in execution (cf. Rom 1:32; Lk 11:48).

## τῆ

the

Dative

article

## ἀναιρέσει

execution / killing

Dative

dative of object (*συνευδοκέω* + dat.)

ἀναιρέσις: 'taking up and away, removal, killing'; here the execution of Stephen; from ἀναιρέω ('take away, kill').

## αὐτοῦ

his

Genitive

objective genitive (whose killing)

## Ἐγένετο

there arose / it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (Semitic ἐγένετο δέ narrative formula)

→ constative aorist (single event)

γίνομαι: 'come to be, happen'; ἐγένετο + δέ is a Lukan Semitism echoing Hebrew וַיְהִי (wayyehi).

## δέ

and / now

post-positive connective (narrative continuation)

## ἐν

on

preposition + dative (temporal)

## ἐκείνη

that

Dative

attributive demonstrative adjective

## τῆ

the

Dative

article

## ἡμέρα

day

Dative

dative of time (temporal frame)

ἡμέρα: 'day'; 'on that day' anchors the persecution to Stephen's martyrdom.

## διωγμός

persecution

Nominative

subject (of ἐγένετο)

διωγμός: 'pursuit, persecution'; from διώκω ('pursue, persecute'); only here in Acts; frequent in Paul (Rom 8:35; 2 Cor 12:10; 2 Tim 3:11).

## μέγας

great

Nominative

predicate adjective (with ἐγένετο)

μέγας: 'great, intense'; emphasizes the severity of the persecution.

## ἐπὶ

against

preposition + accusative (hostile direction)

τὴν

the

Accusative

article

ἐκκλησίαν

church / assembly

Accusative

object of ἐπί (target of persecution)

ἐκκλησία: 'assembly, congregation'; in LXX the assembly of Israel; in Acts the new covenant community; first mention of persecution specifically against 'the church.'

τὴν

the

Accusative

article (modifying participial phrase)

ἐν

in

preposition + dative (locative)

Ἱεροσολύμοις

Jerusalem

Dative

object of ἐν (location)

Ἱεροσόλυμα: the Hellenized neuter plural of Jerusalem; Acts uses both this form and the indeclinable Ἱερουσαλήμ.

πάντες

all

Nominative

subject (of διεσπάρησαν)

πᾶς: 'all, every'; the universality sets up the exception clause.

δέ

and

post-positive connective

διεσπάρησαν

were scattered

Aor Pass Indic 3 Pl · διασπείρω

main verb

→ constative aorist (decisive scattering)

διασπείρω: 'scatter throughout'; the noun διασπορά ('diaspora') is cognate; the passive suggests providential agency behind the persecution.

κατὰ

throughout

preposition + accusative (distributive extent)

τάς

the

Accusative

article

χώρας

regions / countryside

Accusative

object of κατὰ

χώρα: 'land, region, country'; the scattering is geographically extensive.

τῆς

of

Genitive

article

Ἰουδαίας

Judea

Genitive

genitive of apposition (specifying regions)

Ἰουδαία: Judea; paired with Samaria here as in Acts 1:8.

καί

and

coordinating conjunction

Σαμαρείας

Samaria

Genitive

genitive of apposition (coordinated)

Σαμάρεια: Samaria; the territory between Judea and Galilee, historically at enmity with Jews; its mention here fulfils Acts 1:8.

πλήν

except

exceptive conjunction

πλήν: 'except, however'; marks the striking exception — the apostles remain in the epicenter of danger.

**τῶν**

the

Genitive

article

**ἀποστόλων**

apostles

Genitive

genitive after πλὴν (excepted group)

ἀπόστολος: 'sent one, apostle'; the Twelve remain in Jerusalem, perhaps to maintain the mother-church and provide continuity.

## 2 Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ.

Devout men buried Stephen and made great lamentation over him.

ELABORATION (CONTRASTING RESPECT) **δέ** A brief, dignified aside: while the persecution scatters, some devout men nonetheless give Stephen honorable burial and public mourning. The contrast with the violence of vv.1, 3 is marked. The 'devout men' (εὐλαβεῖς) are probably diaspora Jews who respected Stephen even if they did not follow Jesus.

**Συνεκόμισαν**

carried together / buried

Aor Act Indic 3 Pl · συγκομίζω

main verb

→ constative aorist (single act of burial)

συγκομίζω: 'carry together, gather up for burial'; a hapax in the NT; in classical Greek and LXX used for gathering crops and for burial.

**δέ**

and / now

post-positive connective

**τὸν**

the

Accusative

article

**Στέφανον**

Stephen

Accusative

direct object

Στέφανος: 'crown!'; the first Christian martyr; his name is appropriately that of honor.

## ἄνδρες

men

Nominative

*subject (delayed for emphasis)*

ἀνήρ: 'man'; the subject is placed after the verb, foregrounding the act of burial.

## εὐλαβεῖς

devout / God-fearing

Nominative

*predicate adjective (characterizing ἄνδρες)*

εὐλαβής: 'taking hold carefully, devout'; in Luke-Acts describes pious Jews (Lk 2:25; Acts 2:5; 22:12); these may be diaspora Jews who honored Stephen.

## καὶ

and

*coordinating conjunction*

## ἐποίησαν

made

Aor Act Indic 3 Pl · ποιέω

*main verb (coordinated action)*

→ *constative aorist*

ποιέω: 'do, make'; the idiom ποιέω κοπετόν ('make lamentation') is a Semitic construction.

## κοπετόν

lamentation / mourning

Accusative

*direct object (of ἐποίησαν)*

κοπετός: 'beating of the breast, loud lamentation'; from κόπτω ('strike, beat'); a strong term for public grief, used in LXX for mourning the dead (Gen 50:10; Zech 12:10).

## μέγαν

great

Accusative

*attributive adjective (modifying κοπετόν)*

μέγας: 'great'; heightens the intensity of the mourning.

## ἐπ'

over / for

*preposition + dative (reference/concern)*

## αὐτῷ

him

Dative

*object of ἐπί (person mourned)*

### 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

But Saul was ravaging the church, entering house after house, and dragging off men and women, he was committing them to prison.

CONTRAST (VIOLENCE AGAINST THE DIGNITARIES' MOURNING) **δέ** The imperfect tenses — ἐλυμαίνετο, εἰσπορευόμενος, παρεδίδου — paint a sustained, repeated campaign of violence against the church, house to house. The conative or iterative imperfect emphasizes ongoing destruction. Saul's brutality here is the darkest point before the Damascus Road (ch.9).

## Σαῦλος

Saul

Nominative

*subject*

Σαῦλος; Saul; now the subject of sustained persecution, anticipating his conversion in ch.9.

## δέ

but

*post-positive connective (adversative)*

## ἐλυμαίνετο

was ravaging / destroying

Impf Mid Indic 3 Sg · λυμαίνομαι

*main verb*

→ iterative imperfect (repeated, sustained destruction)

λυμαίνομαι: 'ravage, destroy, outrage'; a strong word used in the LXX for wild beasts tearing prey (Ps 80:13 LXX); Paul later recalls this very term (Gal 1:13 ἐπόρθουν).

## τήν

the

Accusative

*article*

## ἐκκλησίαν

church

Accusative

*direct object*

ἐκκλησία: 'assembly, church'; the object of Saul's violence.

## κατά

house by / throughout

*preposition + accusative (distributive)*

## τούς

the

Accusative

*article*

## οἴκους

houses

Accusative

*object of κατά (distributive: house by house)*

οἶκος: 'house, household'; κατά τούς οἴκους = 'house by house, from house to house'; early Christians met in homes.

## εἰσπορευόμενος

entering

Pres Mid Ptcp Nom Sg Masc · εἰσπορεύομαι

*circumstantial participle (manner)*

→ imperfective aspect (repeated action)

εἰσπορεύομαι: 'enter, go into'; the present tense emphasizes repeated entries.

## σύρων

dragging

Pres Act Ptcp Nom Sg Masc · σύρω

*circumstantial participle (manner/means)*

→ imperfective aspect (violent, repeated action)

σύρω: 'drag, haul'; a forceful verb — used of dragging people away violently (Acts 14:19; 17:6; Rev 12:4).

## τε

both

*enclitic connective (τε ... καί: correlative)*

## ἄνδρας

men

Accusative

*direct object (of σύρων)*

ἄνῆρ: 'man'; paired with γυναῖκας to indicate the comprehensive scope of the persecution — neither sex was spared.

καὶ  
and

coordinating conjunction (completing τε)

γυναῖκας

women

Accusative

direct object (coordinated with ἄνδρας)

γυνή: 'woman, wife'; the inclusion of women marks the totality of Saul's campaign.

παρεδίδου

was handing over / committing

Impf Act Indic 3 Sg · παραδίωμι

main verb (second of double imperfect)

→ iterative imperfect (repeated judicial consignment)

παρεδίωμι: 'hand over, deliver up'; used for handing over prisoners to authorities; the same verb describes Judas betraying Jesus.

εἰς

to

preposition + accusative (goal/destination)

φυλακῆν

prison

Accusative

object of εἰς (destination)

φυλακή: 'guard, prison, watch'; here the place of confinement.

#### 4 Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον.

Now those who were scattered went about preaching the word.

INFERENTIAL SUMMARY / TRANSITION **μὲν οὖν** The μὲν οὖν combination is a Lukan transitional marker, moving from the previous scene to a summary and then to the next episode. The aorist participle διασπαρέντες picks up the passive διεσπάρησαν of v.1, confirming that the scattering becomes the vehicle for the word's spread. Preaching the word is the natural activity of the scattered: persecution achieves the opposite of its intent.

<p><b>οἱ</b> the (ones) Nominative <i>article (substantivizing the participle)</i></p>	<p><b>μὲν</b> indeed / on the one hand <i>anticipatory particle (μὲν οὖν transition)</i></p>	<p><b>οὖν</b> therefore / then <i>inferential/transitional particle</i> οὖν: 'therefore, then'; with μὲν forms a Lukan transitional idiom (μὲν οὖν), appearing at narrative seams in Acts (1:6, 18; 2:41; 5:41, etc.).</p>	<p><b>διασπαρέντες</b> having been scattered Aor Pass Ptcp Nom Pl Masc · διασπείρω <i>substantival participle (subject of διηλθον)</i> → constative aorist (antecedent scattering) διασπείρω: picking up v.1; the scattered become the missionaries.</p>
<p><b>διηλθον</b> went through / went about Aor Act Indic 3 Pl · διέρχομαι <i>main verb</i> → constative aorist (summary of widespread activity) διέρχομαι: 'go through, travel through'; implies wide geographic movement — the scattered disciples are en route, and the route becomes their pulpit.</p>	<p><b>εὐαγγελιζόμενοι</b> preaching / proclaiming good news Pres Mid Ptcp Nom Pl Masc · εὐαγγελίζω <i>circumstantial participle (manner/purpose)</i> → imperfective aspect (ongoing proclamation) εὐαγγελίζω: 'announce good news'; Luke's preferred verb for gospel proclamation; the present tense alongside the aorist main verb creates an iterative picture of continuous preaching.</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>λόγον</b> word Accusative <i>direct object (of εὐαγγελιζόμενοι)</i> λόγος: 'word'; in Acts 'the word' (ὁ λόγος) is a near-technical term for the gospel message (Acts 4:4; 6:4; 8:4, 14, 25; etc.).</p>

## 5 Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν Χριστόν.

Philip went down to the city of Samaria and was proclaiming the Christ to them.

**SPECIFICATION (FIRST MISSIONARY EXAMPLE)** **δέ** Philip, one of the Seven (6:5), is the first named example of the scattered missionaries. His going 'down' to Samaria is geographically accurate (Jerusalem is at elevation). The imperfect ἐκήρυσσεν suggests ongoing proclamation. 'The Christ' (τὸν Χριστόν) signals Philip is making an explicitly messianic claim — that Jesus is the Messiah — a claim with particular force in Samaria, which had its own messianic expectations.

## Φίλιππος

Philip

Nominative

subject

Φίλιππος; one of the Seven deacons (6:5);  
'Philip the Evangelist' (21:8); not the  
apostle Philip.

## δέ

and / now

post-positive connective (specification/advance)

## κατελθών

having gone down

Aor Act Ptcp Nom Sg Masc · κατέρχομαι

circumstantial participle (temporal: antecedent  
action)

→ constative aorist (prior movement)

κατέρχομαι: 'go down, come down';  
Jerusalem sits on high ground; descent to  
Samaria is geographically accurate.

## εἰς

to / into

preposition + accusative (goal)

## τὴν

the

Accusative

article

## πόλιν

city

Accusative

object of εἰς

πόλις: 'city'; the city of Samaria — likely  
the Hellenistic city of Sebaste (Samaria),  
rebuilt by Herod the Great; some read it as  
Sychar or a generic 'a city!'

## τῆς

of

Genitive

article

## Σαμαρείας

Samaria

Genitive

genitive of apposition / identification

Σαμάρεια: the region and its main city; the  
Samaritans were semi-Jewish, worshipping  
at Gerizim; John 4 prepares for this  
mission; Acts 1:8 had named Samaria as the  
second sphere.

## ἐκήρυσσεν

was proclaiming

Impf Act Indic 3 Sg · κηρύσσω

main verb

→ iterative imperfect (repeated, ongoing  
proclamation)

κηρύσσω: 'herald, proclaim'; the language  
of a herald making a public announcement;  
the imperfect signals the ongoing nature of  
Philip's preaching ministry.

## αὐτοῖς

to them

Dative

dative of indirect object

## τὸν

the

Accusative

article

## Χριστόν

Christ / the Messiah

Accusative

direct object

Χριστός: 'Anointed, Messiah'; the article  
makes this a title — 'the Messiah' — rather  
than a mere name; Philip's message  
identifies Jesus as the Samaritans' expected  
Taheb (Messiah).

6 Προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ ἀκούειν αὐτοῦς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει.

And the crowds with one accord paid attention to what was being said by Philip, as they heard and saw the signs that he was doing.

**RESULT / RESPONSE** **δέ** The crowd's unanimous attention (ὁμοθυμαδὸν — a favorite Lukan word for corporate unity, Acts 1:14; 2:1, 46; 4:24; 5:12) is the immediate effect of Philip's preaching backed by signs. The combination of hearing word (ἀκούειν) and seeing signs (βλέπειν σημεῖα) is the Lukan pattern: word and deed confirm each other.

### Προσεῖχον

were paying attention

Impf Act Indic 3 Pl · προσέχω

main verb

→ iterative/progressive imperfect (sustained attention)

προσέχω: 'hold toward, pay attention, heed'; in Acts often of receptive hearing (8:10, 11; 16:14).

### δέ

and

post-positive connective

### οἱ

the

Nominative

article

### ὄχλοι

crowds

Nominative

subject

ὄχλος: 'crowd, multitude'; plural here underscores the large numbers attracted.

### τοῖς

to the (things)

Dative

article (substantivizing participle)

### λεγομένοις

being said

Pres Pass Ptcp Dat Pl Neut · λέγω

substantival participle (object of προσέχω)

→ imperfective aspect (ongoing proclamation)

λέγω: the content of Philip's preaching; the passive underscores the word as divine message delivered through Philip.

### ὑπὸ

by

preposition + genitive (agent with passive)

### τοῦ

the

Genitive

article

## Φιλίππου

Philip

Genitive

genitive of agent (ὕπό + gen.)

Φίλιππος; the evangelist; named as agent of the word.

## ὁμοθυμαδόν

with one accord / unanimously

adverb (manner)

ὁμοθυμαδόν: 'with one mind/purpose'; a Lukan favorite for corporate unity (11x in Acts; once elsewhere in NT, Rom 15:6); signals the unanimity of the Samaritan response.

## ἐν

in / as

preposition + dative (temporal/circumstantial)

## τῷ

the

Dative

article (articular infinitive)

## ἀκούειν

hearing

Pres Act Inf · ἀκούω

articular infinitive (temporal: 'as they heard')

→ imperfective aspect (progressive hearing)

ἀκούω: 'hear'; paired with βλέπειν — reception of the word through both ears and eyes.

## αὐτούς

them

Accusative

accusative subject of infinitive

## καὶ

and

coordinating conjunction

## βλέπειν

seeing

Pres Act Inf · βλέπω

articular infinitive (coordinated with ἀκούειν)

→ imperfective aspect

βλέπω: 'see, behold'; the visible miracles complement the audible word.

## τὰ

the

Accusative

article

## σημεῖα

signs

Accusative

direct object (of βλέπειν)

σημεῖον: 'sign, miracle'; in Acts always positive — authenticating miracles of the kingdom; contrast with Simon's 'magic' (μαγεία, v.11).

## ἃ

which

Accusative

relative pronoun (direct object of ἐποίει)

## ἐποίει

he was doing

Impf Act Indic 3 Sg · ποιέω

verb of relative clause

→ iterative imperfect (ongoing miracle-working)

ποιέω: 'do, perform'; the imperfect matches the crowd's progressive attention — miracles keep happening.

7 πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν.

For unclean spirits, crying out with a loud voice, came out of many who had them, and many who were paralyzed or lame were healed.

**EXPLANATION / GROUND** γάρ This verse gives the specific content of the 'signs' in v.6 — two categories of healing that authenticate Philip's mission: exorcisms and physical cures. The γάρ is explanatory, unpacking what the crowds were witnessing. The structure mirrors Acts 5:16 (the Jerusalem ministry).

### πολλοὶ

many

Nominative

subject (of ἐξήρχοντο)

πολύς: 'many, much'; modifying the unexpressed subject — 'unclean spirits' come out of many people.

### γάρ

for

post-positive causal/explanatory conjunction

γάρ: 'for, because'; here explanatory, specifying what the 'signs' consisted of.

### τῶν

of those

Genitive

article (substantivizing participle)

### ἐχόντων

having

Pres Act Ptcp Gen Pl Masc · ἔχω

substantival participle (partitive genitive with πολλοί)

→ imperfective aspect

ἔχω: 'have, hold'; the participle describes the demon-possessed — 'those who had unclean spirits.'

### πνεύματα

spirits

Accusative

direct object (of ἐχόντων)

πνεῦμα: 'spirit, breath, wind'; here in the sense of an unclean spiritual entity.

### ἀκάθαρτα

unclean

Accusative

attributive adjective

ἀκάθαρτος: 'unclean, impure'; the standard NT descriptor for evil spirits (Mark 1:23 etc.).

### βοῶντα

crying out

Pres Act Ptcp Acc Pl Neut · βοάω

circumstantial participle (manner of exiting)

→ imperfective aspect

βοάω: 'cry out, shout'; demons cry out at exorcism throughout the Synoptics and Acts (Mk 1:23, 26; 3:11; Acts 19:28).

### φωνῇ

with a voice

Dative

dative of manner

φωνή: 'voice, sound'; φωνῇ μεγάλῃ = 'with a loud voice,' a frequent LXX-influenced expression.

## μεγάλη

loud / great

Dative

*attributive adjective*

μέγας; 'great'; combined with φωνή emphasizes the dramatic, public nature of the exorcisms.

## ἐξήρχοντο

were coming out

Impf Mid Indic 3 Pl · ἐξέρχομαι

*main verb*

→ *iterative imperfect (multiple exorcisms)*

ἐξέρχομαι: 'go out, come out'; the standard verb for demonic expulsion in the NT.

## πολλοὶ

many

Nominative

*subject (of ἐθεραπεύθησαν)*

πολύς; 'many'; second use in verse, parallel structure for the healings.

## δέ

and / but

*post-positive connective (coordinate)*

## παραλελυμένοι

paralyzed

Perf Pass Ptcp Nom Pl Masc · παραλύω

*substantival participle (subject coordinate)*

→ *intensive perfect (state of paralysis)*

παραλύω: 'loose beside, paralyze'; the perfect describes an established, chronic condition — now reversed by healing.

## καὶ

and

*coordinating conjunction*

## χωλοὶ

lame

Nominative

*subject (coordinate with παραλελυμένοι)*

χωλός; 'lame, crippled'; echoes the messianic healings of Isa 35:6 ('the lame shall leap').

## ἐθεραπεύθησαν

were healed

Aor Pass Indic 3 Pl · θεραπεύω

*main verb*

→ *constative aorist (completed healings)*

θεραπεύω: 'heal, cure, serve'; used throughout the Gospels and Acts for miraculous healing.

## 8 ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ.

So there was much joy in that city.

**RESULT** δέ A brief summary statement capping the Samaritan response: the exorcisms and healings produce city-wide joy. χαρὰ ('joy') is a Lukan hallmark (Lk 2:10; 24:52; Acts 13:52; 15:3); it is frequently the fruit of the gospel's arrival, bracketing the episode with rejoicing.

## ἐγένετο

there was / it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential)

→ constative aorist

γίνομαι: 'come to be, happen!'; the Semitic narrative formula (cf. v.1).

## δέ

and / so

post-positive connective

## πολλή

great / much

Nominative

predicate adjective (with ἐγένετο)

πολύς: 'much, great!'; heightens the intensity of the communal joy.

## χαρά

joy

Nominative

subject (of ἐγένετο)

χαρά: 'joy!'; a key Lukan theme — the fruit of the gospel's arrival and miracles; cf. Acts 13:52; 15:3.

## ἐν

in

preposition + dative (locative)

## τῇ

the

Dative

article

## πόλει

city

Dative

object of ἐν (location)

πόλις: 'city!'; here = Samaria, the city of v.5; the joy is city-wide — a communal, public transformation.

## ἐκείνη

that

Dative

attributive demonstrative adjective

## 9 Ἄνθρωπος δέ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν,

But a certain man named Simon had previously been practicing magic in the city and astounding the nation of Samaria, claiming to be someone great,

CONTRAST / COMPLICATION (FOIL) **δέ** Simon is introduced as the foil for Philip. The pluperfect-like force of προὔπηρχεν ('had previously been!') marks his long-standing influence before Philip's arrival. Three participles — μαγεύων (practicing magic), ἐξιστάνων (astounding), λέγων (claiming) — build a vivid picture of his self-promoting spectacle. The indirect statement λέγων εἶναί τινα ἑαυτὸν μέγαν ('claiming to be someone great!') is ironically undercut by what follows.

## ἄνῆρ

a man

Nominative

subject

ἄνῆρ: 'man'; the indefinite article construction (ἄνῆρ τις) introduces Simon as a new character.

## δέ

but / now

post-positive connective (contrasting introduction)

## τις

a certain

Nominative

indefinite pronoun (attributive)

## ὄνόματι

named / by name

Dative

dative of reference (name-dative idiom)

ὄνομα: 'name'; ὄνόματι + name is a Lukan formula (Lk 1:27; 2:25; Acts 5:1; 9:10 etc.).

## Σίμων

Simon

Nominative

apposition (name in apposition after ὄνόματι)

Σίμων: later known as Simon Magus; a figure about whom considerable patristic tradition developed (Justin, Irenaeus); here introduced factually.

## προϋπήρχεν

had previously been

Impf Act Indic 3 Sg · προϋπάρχω

main verb

→ imperfect (prior, long-standing activity)

προϋπάρχω: 'exist or be before'; with the participles indicates Simon's pre-existing activity before Philip's arrival; a rare verb (Lk 23:12; here only in NT).

## ἐν

in

preposition + dative (locative)

## τῆ

the

Dative

article

## πόλει

city

Dative

object of ἐν

πόλις: 'city'; the same Samaritan city as v.5 — Simon and Philip occupy the same stage.

## μαγεύων

practicing magic

Pres Act Ptcp Nom Sg Masc · μαγεύω

supplementary participle (with προϋπήρχεν)

→ imperfective aspect (ongoing practice)

μαγεύω: 'practice magic'; from μάγος (Magi, magician); only here in the NT; gives the name 'Magus' to Simon.

## καὶ

and

coordinating conjunction

## ἐξίστάνων

astounding / amazing

Pres Act Ptcp Nom Sg Masc · ἐξίστημι

supplementary participle (coordinate with μαγεύων)

→ imperfective aspect

ἐξίστημι: 'put out of place, astonish, amaze'; used both of legitimate wonder at miracles (Acts 2:7, 12; 8:13) and here of Simon's fraudulent amazements — the very word will recur for Simon's own astonishment at Philip (v.13).

**τὸ**

the

Accusative

article

**ἔθνος**

nation / people

Accusative

direct object (of ἐξιστάνων)

ἔθνος: 'nation, people, ethnic group'; used here of the Samaritan people, not the Gentiles in the technical Pauline sense.

**τῆς**

of

Genitive

article

**Σαμαρείας**

Samaria

Genitive

genitive of identification

Σαμάρεια: the Samaritan people; Simon's sphere of influence is regional.

**λέγων**

saying / claiming

Pres Act Ptcp Nom Sg Masc · λέγω

supplementary participle (coordinate)

→ imperfective aspect (repeated self-promotion)

λέγω: here 'claim, assert'; introduces the indirect statement of Simon's self-exaltation.

**εἶναί**

to be

Pres Act Inf · εἶμι

infinitive (indirect statement after λέγων)

εἶμι: copula; the infinitive in indirect discourse with an accusative subject (ἑαυτόν).

**τινα**

someone

Accusative

predicate accusative (in indirect statement)

**ἑαυτόν**

himself

Accusative

accusative subject of indirect statement (reflexive)

ἑαυτόν: reflexive pronoun; Simon boasts about himself — a self-elevating claim opposed to the Christocentric proclamation of the apostles.

**μέγαν**

great

Accusative

predicate accusative (describing τινα)

μέγας: 'great'; echoes v.10's 'Great Power'; the claim to greatness is the essence of Simon's error.

# 10 ὧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες· Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.

They all paid attention to him, from the smallest to the greatest, saying, 'This man is the power of God that is called Great.'

**ELABORATION (SCOPE OF SIMON'S INFLUENCE)** ὧ The relative pronoun ὧ extends Simon's introduction. 'From the smallest to the greatest' (ἀπὸ μικροῦ ἕως μεγάλου) is a merism for universal acceptance. The crowd's acclamation — 'the power of God called Great' (ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη) — is a technical title; later Gnostic and Samaritan sources associate Simon with the divine power called 'the Great Power.' Luke reports the title as given (καλουμένη, 'called') without endorsing it.

ὧ

to whom / to him

Dative

relative pronoun (dative of object with προσεῖχον)

προσεῖχον

were paying attention

Impf Act Indic 3 Pl · προσέχω

main verb

→ iterative imperfect (long-established attention)

προσέχω: the same verb as v.6 for the crowds heeding Philip — the parallel is deliberate, preparing the contrast.

πάντες

all

Nominative

subject

πᾶς: 'all'; the universality of Simon's hold on Samaria makes the coming reversal (v.12) the more dramatic.

ἀπὸ

from

preposition + genitive (range: from ... to ...)

μικροῦ

small / least

Genitive

genitive (lower end of merism)

μικρός: 'small, little'; with ἕως μεγάλου forms a merism for 'everyone without exception' (cf. Jer 6:13 LXX; Acts 26:22; Rev 11:18).

ἕως

to / up to

preposition (range complement: ἀπὸ ... ἕως)

μεγάλου

great / greatest

Genitive

genitive (upper end of merism)

μέγας: the same root as Simon's self-claim (v.9) and as the 'great power' title; ironic that 'the great' also pay him homage.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

circumstantial participle (manner of their attention)

→ imperfective aspect

λέγω: introduces the crowd's acclamation.

## Οὗτός

This one / This man

Nominative

*subject (of εἶναι/ἔστιν)*

οὗτος; demonstrative pronoun pointing to Simon; the emphatic demonstrative lends the acclamation a confessional tone.

## ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (equative/identification)*

→ *gnomic/identificatory present*

εἰμί: copula of identification; the crowd is making a theological claim about Simon's nature.

## ἡ

the

Nominative

*article*

## δύναμις

power

Nominative

*predicate nominative*

δύναμις: 'power, might, power-being'; in some ancient Gnostic/Samaritan systems, 'the Power' (δύναμις) was a technical term for a divine hypostasis; the crowd identifies Simon with it.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of source/belonging*

θεός: 'God'; the crowd ascribes divine origin or nature to Simon's power.

## ἡ

the (one)

Nominative

*article (modifying participle)*

## καλουμένη

called

Pres Pass Ptcp Nom Sg Fem · καλέω

*attributive participle (modifying ἡ δύναμις)*

→ *imperfective aspect (current name/title)*

καλέω: 'call, name'; the passive suggests this is the recognized designation — 'called [by others] the Great Power.'

## Μεγάλη

Great

Nominative

*predicate adjective/name (the title)*

μεγάλη: 'great'; the technical title, possibly connected to Samaritan or proto-Gnostic divine-power speculation; Justin Martyr (1 Apol. 26) knew this tradition.

# 11 προσεῖχον δὲ αὐτῷ διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναί αὐτούς.

And they had been paying attention to him because for a long time he had amazed them with his magic arts.

**EXPLANATION / CAUSAL** **δέ** A resumptive explanation of v.10's attention, now with a causal infinitival phrase (διὰ τό + perfect infinitive). The perfect ἐξεστακέναί underscores the enduring effect of Simon's sorceries — a long-established pattern, now about to be broken by Philip. The verse closes Simon's pre-Philip portrait before v.12's reversal.

## προσεῖχον

were paying attention

Impf Act Indic 3 Pl · προσέχω

main verb

→ iterative imperfect

προσέχω: third occurrence of this verb (vv.6, 10, 11); the repetition creates an ironic ring around Simon's hold on Samaria.

## δέ

and

post-positive connective

## αὐτῷ

to him

Dative

dative of object (προσέχω + dat.)

## διὰ

because of

preposition + accusative articular infinitive (causal)

διὰ: with the accusative articular infinitive (διὰ τό + inf.) = 'because'; a standard NT causal construction.

## τὸ

the

Accusative

article (articular infinitive)

## ἰκανῶ

a long / sufficient

Dative

dative of time (duration)

ἰκανός: 'sufficient, considerable'; ἰκανῶ χρόνῳ = 'for a considerable/long time'; Luke uses ἰκανός frequently (Lk 7:6; 8:27; Acts 9:23; 14:3; 27:9).

## χρόνῳ

time

Dative

dative of time (duration)

χρόνος: 'time'; the long duration emphasizes how deeply entrenched Simon's influence was.

## ταῖς

the

Dative

article

## μαγείαις

magic arts / sorceries

Dative

*dative of means (instrument of amazing them)*

μαγεία: 'magic, sorcery'; plural of the art or its individual acts; cognate with μαγεύω (v.9); only here in the NT.

## ἐξεστακέναι

to have amazed

Perf Act Inf · ἐξίστημι

*infinitive (in articular infinitive phrase, subject of causal διά τό)*

→ intensive perfect (resultant state of astonishment)

ἐξίστημι: the same verb as v.9 (ἐξιστάνων); the perfect infinitive underscores the enduring effect of Simon's sorcery on the population.

## αὐτούς

them

Accusative

*accusative subject of infinitive*

## 12 ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.

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.

**CONTRAST / REVERSAL** **δέ** The temporal clause ὅτε ἐπίστευσαν marks the decisive break from Simon's domination. The double content of Philip's preaching — 'the kingdom of God and the name of Jesus Christ' — is the fullest summary of the gospel in this chapter. The passive ἐβαπτίζοντο indicates ongoing baptisms as people believed. 'Men and women' (ἄνδρες τε καὶ γυναῖκες) deliberately mirrors v.3 — the same grouping that Saul dragged to prison now receives baptism.

## ὅτε

when

*temporal conjunction*

ὅτε: 'when'; introduces the decisive moment of the Samaritans' faith-response.

## δέ

but / and

*post-positive connective (adversative/contrastive)*

## ἐπίστευσαν

they believed

Aor Act Indic 3 Pl · πιστεύω

*verb of temporal clause*

→ constative aorist (decisive act of faith)

πιστεύω: 'believe, trust'; + dative (τῷ Φιλίππῳ) = believe the message of; a fundamental soteriological act.

## τῷ

the

Dative

*article*

## Φιλίππῳ

Philip

Dative

*dative of object (πιστεύω + dat.)*

Φίλιππος; belief is directed toward Philip as herald — i.e., toward the message he brings.

## εὐαγγελιζομένῳ

proclaiming good news

Pres Mid Ptcp Dat Sg Masc · εὐαγγελίζω

*attributive/circumstantial participle (modifying Φιλίππῳ)*

→ imperfective aspect

εὐαγγελίζω: 'announce good news'; the participle describes Philip in action — the message is the content of the faith.

## περὶ

about / concerning

*preposition + genitive (content of proclamation)*

## τῆς

the

Genitive

*article*

## βασιλείας

kingdom

Genitive

*object of περί*

βασιλεία: 'reign, kingdom'; 'the kingdom of God' is Jesus' core proclamation (Mk 1:15; Acts 1:3; 28:31), here alongside the name of Jesus as dual content of the gospel.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of possession/identification*

θεός: God; the kingdom belongs to and is established by God.

## καὶ

and

*coordinating conjunction*

## τοῦ

the

Genitive

*article*

## ὀνόματος

name

Genitive

*object of περί (coordinated)*

ὄνομα: 'name'; 'the name of Jesus Christ' encapsulates the person and authority of Jesus; baptism is 'in the name' (v.16).

## Ἰησοῦ

Jesus

Genitive

*genitive (name in apposition)*

Ἰησοῦς; the personal name of the Messiah.

## Χριστοῦ

Christ

Genitive

*apposition to Ἰησοῦ*

Χριστός: 'Anointed'; the title identifies Jesus as the Messiah.

## ἐβαπτίζοντο

were being baptized

Impf Pass Indic 3 Pl · βαπτίζω

*main verb*

→ iterative imperfect (repeated baptisms as each believed)

βαπτίζω: 'dip, immerse, baptize'; the imperfect shows ongoing baptisms — each new believer was baptized; the passive may reflect divine endorsement.

## ἄνδρες

men

Nominative

*subject (of ἐβαπτίζοντο)*

ἀνήρ: deliberately echoes v.3's ἄνδρας — those Saul dragged to prison now receive baptism.

τε

both

*enclitic connective (τε ... καί correlative)*

καὶ

and

*coordinating conjunction (completing τε)*

## γυναῖκες

women

Nominative

*subject (coordinate with ἄνδρες)*

γυνή: 'woman'; echoes v.3's γυναῖκας — the inclusive scope of both persecution and gospel.

13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένης ἐξίστατο.

Even Simon himself believed, and after being baptized he was staying close to Philip, and seeing signs and great miracles being performed, he was amazed.

**EXTENSION (SIMON'S APPARENT CONVERSION)** **δέ** The kai autos ('even he himself') is emphatic — the arch-sorcerer is swept in. Simon believes and is baptized — the text does not here question the sincerity of his faith (that question emerges in v.18–24). The periphrastic ἦν προσκαρτερῶν ('was continually attached') suggests sustained adherence. The irony is patent: the man who had amazed Samaria (vv.9, 11) is now himself amazed (ἐξίστατο) by genuine signs. θεωρέω ('observe, behold') marks Simon as a spectator — his category error is latent.

ὁ

the

Nominative

article (anaphoric: 'the Simon')

δέ

and

post-positive connective

Σίμων

Simon

Nominative

subject

Σίμων: Simon Magus; the definite article (ὁ Σίμων) shows he is well known.

καὶ

also / even

ascensive particle ('even')

καί: here ascensive — 'even Simon himself'; heightens the surprise.

αὐτός

himself

Nominative

intensive pronoun (emphasizing Simon's inclusion)

αὐτός: intensive use (= 'himself'); the *kaiautos* construction underscores the unexpected nature of Simon's belief.

ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

main verb

→ constative aorist

πιστεύω: the same verb as v.12; the text narrates Simon's belief without immediately qualifying it — the questions about authenticity are reserved for vv.18–24.

καὶ

and

coordinating conjunction

βαπτισθεῖς

having been baptized

Aor Pass Ptcp Nom Sg Masc · βαπτίζω

circumstantial participle (temporal: after believing)

→ constative aorist (completed act)

βαπτίζω: Simon undergoes the same baptism as the other believers; his subsequent behavior (vv.18–24) raises the question of what this baptism signified for him.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (periphrastic imperfect with προσκατερῶν)

→ progressive imperfect (sustained attachment)

εἰμί: forming periphrastic with the participle to emphasize continuity.

προσκατερῶν

staying close / attached to

Pres Act Ptcp Nom Sg Masc · προσκατερέω

periphrastic participle (with ἦν)

→ progressive imperfect

προσκατερέω: 'be devoted to, cling to, stick with'; used of the disciples' devoted fellowship (Acts 1:14; 2:42, 46); here characterizes Simon's close following of Philip — but with a hint of the observer's motive.

τῷ

the

Dative

article

Φίλιππῳ

Philip

Dative

dative of object (προσκατερέω + dat.)

Φίλιππος: Simon attaches himself to Philip as the source of the power he witnessed.

## θεωρῶν

observing / watching

Pres Act Ptcp Nom Sg Masc · θεωρέω

*circumstantial participle (manner/reason)*

→ imperfective aspect (ongoing observation)

θεωρέω: 'behold, observe'; more of a spectator gaze than βλέπω; Simon's watching is an observer's scrutiny, revealing his transactional interest in the power behind the signs.

## τε

both

*enclitic connective (τε ... καί)*

## σημεῖα

signs

Accusative

*direct object (of θεωρῶν)*

σημεῖον: 'sign'; cf. v.6; the authenticating miracles of Philip's ministry.

## καὶ

and

*coordinating conjunction*

## δυνάμεις

miracles / powerful works

Accusative

*direct object (coordinate with σημεῖα)*

δύναμις: 'power, mighty work'; plural = 'miracles'; the same word the crowd used as Simon's title (v.10) — now the true δυνάμεις (of God through Philip) overshadow Simon's.

## μεγάλας

great

Accusative

*attributive adjective*

μεγάλας: 'great'; again the root μέγας — the genuinely 'great' power belongs to God.

## γινομένας

being performed / happening

Pres Mid Ptcp Acc Pl Fem · γίνομαι

*attributive participle (modifying σημεῖα and δυνάμεις)*

→ imperfective aspect (ongoing miracles)

γίνομαι: 'come to be, happen, be done'; with δυνάμεις = miracles being performed.

## ἐξίστατο

was amazed

Impf Mid Indic 3 Sg · ἐξίστημι

*main verb (second main verb of the verse)*

→ iterative imperfect (repeated amazement)

ἐξίστημι: the same verb used of Simon's astounding the crowds (v.9); the ironic reversal is complete — the sorcerer is now astonished by genuine divine power.

## 14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην,

Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,

**NARRATIVE ADVANCE (JERUSALEM'S RESPONSE)** **δέ** The Jerusalem apostles' response is prompt — the perfect δέδεκται ('has received') frames Samaria's reception of the word as a completed, permanent fact requiring apostolic confirmation. Peter and John are sent — the same pair from the temple narrative (3:1–4:22; 5:29). The inclusion of Samaria in the church required official apostolic endorsement, given the depth of the Jewish–Samaritan divide.

## Ἀκούσαντες

having heard

Aor Act Ptcp Nom Pl Masc · ἀκούω

*circumstantial participle (temporal: antecedent to ἀπέστειλαν)*

→ constative aorist

ἀκούω: 'hear'; the apostles receive the news and respond — the Lukan pattern of the word spreading and being confirmed.

## δέ

now / and

*post-positive connective*

## οἱ

the

Nominative

*article (with prepositional phrase as substantive)*

## ἐν

in

*preposition + dative (locative)*

## Ἱεροσολύμοις

Jerusalem

Dative

*object of ἐν*

Ἱεροσόλυμα: Jerusalem; the mother-church sends its representatives to validate the Samaritan mission.

## ἀπόστολοι

apostles

Nominative

*subject*

ἀπόστολος: 'apostle'; the Twelve who had remained in Jerusalem (v.1); their endorsement is necessary for the legitimacy of Samaritan inclusion.

## ὅτι

that

*conjunction (content clause after ἀκούω)*

ὅτι: 'that'; introduces the content of what was heard — indirect statement.

## δέδεκται

has received

Perf Mid Indic 3 Sg · δέχομαι

*verb of content clause*

→ intensive perfect (accomplished, enduring reception)

δέχομαι: 'receive, accept'; the perfect tense emphasizes that Samaria's reception of the word is a fait accompli — a permanent state demanding response.

## ἡ

the

Nominative

*article*

## Σαμάρεια

Samaria

Nominative

*subject (of δέδεκται)*

Σαμάρεια: the whole region is personified as receiving the word.

## τὸν

the

Accusative

*article*

## λόγον

word

Accusative

*direct object (of δέδεκται)*

λόγος: 'the word'; cf. vv.4, 25 — the gospel message, here with the genitive qualifier.

<p><b>τοῦ</b> of Genitive article</p>	<p><b>θεοῦ</b> God Genitive <i>genitive of source/authorship</i> θεός; the word belongs to and comes from God — not merely human proclamation.</p>	<p><b>ἀπέστειλαν</b> they sent Aor Act Indic 3 Pl · ἀποστέλλω <i>main verb</i> → constative aorist (decisive commissioning) ἀποστέλλω; 'send with commission'; the verb of 'apostle'; the apostles do what apostles do — they send out (and here are sent) with authority.</p>	<p><b>πρὸς</b> to <i>preposition + accusative (direction/goal)</i></p>
<p><b>αὐτούς</b> them Accusative <i>object of πρὸς (the Samaritans)</i></p>	<p><b>Πέτρον</b> Peter Accusative <i>direct object (of ἀπέστειλαν)</i> Πέτρος; Peter, leader of the Twelve; his presence lends highest apostolic authority to the Samaritan mission.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>Ἰωάννην</b> John Accusative <i>direct object (coordinate with Πέτρον)</i> Ἰωάννης; John son of Zebedee; the pair Peter and John appears in Acts 3:1, 3, 4, 11; 4:13, 19.</p>

## 15 οἵτινες καταβάντες προσήύξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα ἅγιον·

who, when they had gone down, prayed for them that they might receive the Holy Spirit,

ELABORATION (APOSTOLIC ACTION) **οἵτινες** The qualitative relative οἵτινες ('who are such as to...') introduces the apostles' purpose-driven activity. Prayer precedes the laying on of hands (v.17) — the Spirit is God's to give, not a commodity the apostles control. The purpose clause (ὅπως λάβωσιν πνεῦμα ἅγιον) frames the apostolic mission: to pray for the gift that Philip's baptism apparently had not yet released in Samaria.

## οἵτινες

who

Nominative

*qualitative relative pronoun (subject)*

ὅστις: 'who, whoever, such as'; the qualitative force — 'who being such men' — emphasizes that their action follows naturally from who they are.

## καταβάντες

having gone down

Aor Act Ptcp Nom Pl Masc · καταβαίνω

*circumstantial participle (temporal: antecedent)*

→ constative aorist

καταβαίνω: 'go down'; Jerusalem is at higher elevation than Samaria; the descent is the same as v.5 (κατελθών).

## προσηύξαντο

prayed

Aor Mid Indic 3 Pl · προσεύχομαι

*main verb*

→ constative aorist (decisive prayer-act)

προσεύχομαι: 'pray'; prayer is the first apostolic response — the Spirit is given by God in response to prayer, not conjured by technique.

## περὶ

for / concerning

*preposition + genitive (concern/on behalf of)*

## αὐτῶν

them

Genitive

*object of περί (the Samaritan believers)*

## ὅπως

that / in order that

*purpose conjunction (with subjunctive)*

ὅπως: 'so that, in order that'; introduces the purpose of the prayer — explicit theological purpose.

## λάβωσιν

they might receive

Aor Act Subj 3 Pl · λαμβάνω

*verb of purpose clause (subjunctive after ὅπως)*

→ constative aorist subjunctive

λαμβάνω: 'receive, take'; the aorist subjunctive here = the moment of reception, not ongoing experience.

## πνεῦμα

Spirit

Accusative

*direct object (of λάβωσιν)*

πνεῦμα: 'spirit'; here the Holy Spirit; the anarthrous form with the adjective (πνεῦμα ἅγιον) is the standard Acts expression for the gift.

## ἅγιον

Holy

Accusative

*attributive adjective*

ἅγιος: 'holy, set apart'; the defining characteristic of the Spirit in Acts; the third divine person given to believers.

16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

For he had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus.

EXPLANATION (THEOLOGICAL NOTE ON THE SPIRIT'S ABSENCE) **γάρ** This verse is one of the most discussed in Acts pneumatology. The γάρ explains why the apostles prayed: the Spirit had not yet fallen (οὐδέπω ἐπιπεπτωκός) on any of the Samaritan believers despite valid baptism in the Lord's name. The text does not explain why — Luke simply records the sequence. The perfect participles ἐπιπεπτωκός and βεβαπτισμένοι juxtapose two completed states: baptism completed, Spirit-reception still pending. This is the theological crux of the passage.

οὐδέπω

not yet

*negative temporal adverb*

οὐδέπω: 'not yet'; the emphatic negative marks the unexplained gap between baptism and Spirit-reception; found in Luke-Acts (Jn 7:39; 20:9; Acts 8:16).

γάρ

for

*post-positive causal/explanatory conjunction*

γάρ: 'for, because'; explanatory — the reason prayer was needed.

ἦν

had ... been

Impf Act Indic 3 Sg · εἰμί

*main verb (periphrastic pluperfect with ἐπιπεπτωκός)*

→ progressive/stative imperfect (duration of the not-yet state)

εἰμί: copula forming periphrastic with the perfect participle; the combination = 'had not yet fallen.'

ἐπ'

upon / on

*preposition + dative (upon whom)*

## οὐδενὶ

no one / any one

Dative

*dative of object (ἐπί + dat.)*

οὐδεὶς: 'no one'; the universality of the Spirit's absence among the Samaritans is total.

## αὐτῶν

of them

Genitive

*partitive genitive*

## ἐπιπεπωκός

having fallen (upon)

Perf Act Ptcp Nom Sg Neut · ἐπιπίπτω

*periphrastic participle (with ἦν)*

→ intensive perfect (resultant absence of the Spirit)

ἐπιπίπτω: 'fall upon'; the Spirit 'falling upon' people is Acts' vivid idiom for the Spirit's dynamic arrival (Acts 10:44; 11:15); the perfect captures the state — 'had not yet come to rest upon.'

## μόνον

only / simply

*adverb (restricting the preceding clause)*

μόνον: 'only, merely'; contrasts their baptized state with the Spirit's absence — they possessed baptism alone.

## δέ

but

*post-positive connective (mild contrast)*

## βεβαπτισμένοι

having been baptized

Perf Pass Ptcp Nom Pl Masc · βαπτίζω

*periphrastic participle (with ὑπῆρχον)*

→ intensive perfect (established state of baptism)

βαπτίζω: 'baptize'; their baptism is a completed, standing fact — they are genuinely baptized but lack the Spirit's coming.

## ὑπῆρχον

they were / existed

Impf Act Indic 3 Pl · ὑπάρχω

*main verb (periphrastic imperfect with βεβαπτισμένοι)*

→ stative imperfect

ὑπάρχω: 'be, exist'; a more emphatic form of εἰμί; underscores the established reality of their baptism.

## εἰς

in / into

*preposition + accusative (formula: baptized into/in the name)*

εἰς: in the formula βαπτίζω εἰς τὸ ὄνομα = 'baptize in/into the name'; the preposition indicates incorporation or belonging.

## τὸ

the

Accusative

*article*

## ὄνομα

name

Accusative

*object of εἰς (baptismal formula)*

ὄνομα: 'name'; 'in the name of the Lord Jesus' is the Acts baptismal formula (2:38; 8:16; 10:48; 19:5); equivalent to Trinitarian formula in Matthew 28:19.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive (title)*

κύριος: 'Lord'; the LXX rendering of YHWH, applied to Jesus; 'Lord Jesus' is the confessional Christology of Acts.

## Ἰησοῦ

Jesus

Genitive

*genitive (name in apposition to κυρίου)*

Ἰησοῦς; the personal name completing the baptismal formula.

## 17 τότε ἐπέτιθεσαν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον.

Then they were laying hands on them, and they were receiving the Holy Spirit.

SEQUENCE (APOSTOLIC IMPARTATION) **τότε** The parallel imperfects — ἐπέτιθεσαν (laying on hands) / ἐλάμβανον (receiving the Spirit) — present the two actions as overlapping and repeated rather than instantaneous. τότε ('then') marks the sequence after the prayer of v.15. The visible result of the hand-laying is what Simon observes (v.18). Luke does not specify the mode of the Spirit's manifest presence but the visible/audible character is implied by v.18.

### τότε

then

*temporal adverb*

τότε: 'then, at that time'; marks the next step in the sequence after prayer.

### ἐπέτιθεσαν

were laying upon

Impf Act Indic 3 Pl · ἐπιτίθημι

*main verb*

→ iterative imperfect (repeated for each person)

ἐπιτίθημι: 'lay upon'; the laying on of hands is a gesture of blessing, commissioning, and impartation throughout Scripture (Gen 48:14; Num 27:18; Acts 6:6; 13:3; 19:6; 1 Tim 4:14).

### τὰς

the

Accusative

*article*

### χεῖρας

hands

Accusative

*direct object (of ἐπέτιθεσαν)*

χεῖρ: 'hand'; the physical medium of the apostolic impartation — 'the laying on of hands' (ἐπίθεσις τῶν χειρῶν) is a recognized rite (Acts 6:6; Heb 6:2).

<p>ἐπ’ upon <i>preposition + accusative (direction: upon the people)</i></p>	<p><b>αὐτούς</b> them Accusative <i>object of ἐπί</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ἐλάμβανον</b> were receiving Impf Act Indic 3 Pl · λαμβάνω <i>main verb (coordinate)</i> → <i>iterative imperfect (one by one receiving)</i>   λαμβάνω: 'receive, take'; picks up the λάβωσιν of v.15 — the prayer's object is now realized.</p>
<p><b>πνεῦμα</b> Spirit Accusative <i>direct object</i>   πνεῦμα: as in v.15; the gift prayed for is received.</p>	<p><b>ἅγιον</b> Holy Accusative <i>attributive adjective</i>   ἅγιος: 'holy'; with πνεῦμα = 'the Holy Spirit'; the gift of Pentecost now extended to Samaria.</p>		

18 Ἴδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα

Now when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money,

COMPLICATION (SIMON'S FATAL CATEGORY ERROR) **δέ** The ἰδὼν ('having seen') is the decisive moment: Simon, whose whole history has been about seeing and spectating (θεωρέω, v.13), now sees the Spirit's visible impartation and immediately reduces it to a commodity. The specific phrase 'the laying on of the apostles' hands' (ἡ ἐπίθεσις τῶν χειρῶν τῶν ἀποστόλων) shows Simon has identified a power he wants to acquire. The act of offering money (χρήματα) is the categorical error that gives Western Christianity the term 'simony!'

## ἴδων

having seen / seeing

Aor Act Ptcp Nom Sg Masc · ὁράω

*circumstantial participle (temporal/causal: antecedent to action)*

→ constative aorist (Simon's crucial observation)

ὁράω: 'see, perceive'; the aorist marks a decisive, foundational observation — this seeing triggers his error.

## δέ

now

*post-positive connective*

## ὁ

the

Nominative

*article*

## Σίμων

Simon

Nominative

*subject*

Σίμων: Simon returns as subject; his identifying behavior now surfaces.

## ὅτι

that

*conjunction (content of ὁράω — indirect statement)*

## διὰ

through

*preposition + genitive (means/agency)*

διὰ: 'through'; the Spirit is given through the apostles' laying on of hands as the instrument — not the cause.

## τῆς

the

Genitive

*article*

## ἐπιθέσεως

laying on

Genitive

*object of διὰ*

ἐπίθεσις: 'laying on, application'; verbal noun from ἐπιτίθημι; 'the laying on of hands' becomes a recognized rite (1 Tim 4:14; 2 Tim 1:6; Heb 6:2).

## τῶν

the

Genitive

*article*

## χειρῶν

hands

Genitive

*genitive of definition (laying on of what)*

χεῖρ: 'hand'; the physical instrument; cf. v.17.

## τῶν

the

Genitive

*article*

## ἀποστόλων

apostles'

Genitive

*genitive of possession/agent*

ἀπόστολος: 'apostle'; Simon identifies the apostles as the point of power — his error is to see the apostles rather than God as the source.

<p><b>δίδοται</b> is given Pres Pass Indic 3 Sg · δίδωμι <i>verb of content clause</i></p> <p>→ gnomic/iterative present (ongoing pattern of Spirit-giving)</p> <p>δίδομι: 'give'; the passive implies God as the ultimate giver; Simon misreads the instrumentality (apostles) as ownership.</p>	<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>πνεῦμα</b> Spirit Nominative <i>subject (of δίδοται)</i></p> <p>πνεῦμα: 'Spirit'; the Holy Spirit as the one given.</p>	<p><b>τὸ</b> the Nominative <i>article</i></p>
<p><b>ἅγιον</b> Holy Nominative <i>attributive adjective</i></p> <p>ἅγιος: 'holy'; the double article (τὸ πνεῦμα τὸ ἅγιον) is an emphatic form, stressing the identity of the Spirit as the Holy Spirit.</p>	<p><b>προσήνεγκεν</b> offered / brought Aor Act Indic 3 Sg · προσφέρω <i>main verb</i></p> <p>→ constative aorist (decisive act of purchase-attempt)</p> <p>προσφέρω: 'bring, offer, present'; here the act of making a financial offer; giving the term 'simony' to Christian history.</p>	<p><b>αὐτοῖς</b> to them Dative <i>dative of indirect object</i></p>	<p><b> χρήματα</b> money Accusative <i>direct object</i></p> <p>χρῆμα: 'thing needed, money, wealth'; plural = 'funds, money'; the word that will be named as Simon's perishing (v.20: τὸ ἀργύριόν σου).</p>

## 19 λέγων· Δότε κάμοι τὴν ἐξουσίαν ταύτην ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνη πνεῦμα ἅγιον.

saying, 'Give me this authority too, so that anyone on whom I lay hands may receive the Holy Spirit.'

SPECIFICATION (SIMON'S ACTUAL REQUEST) **λέγων** The content of Simon's offer: he wants ἐξουσία ('authority') — not just the ability to pray for people but the transferable authority to give the Spirit at will. The relative clause ᾧ ἐὰν ἐπιθῶ ('on whomever I lay hands') reveals his intention to deploy this as his own prerogative. The irony deepens: Simon asks for the very authority that is God's alone. The verb δότε is a command to the apostles — he sees them as vendors of divine power.

## λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

*circumstantial participle (manner — introducing direct speech)*

→ imperfective aspect

λέγω: introducing the direct quotation of Simon's request.

## Δότε

Give

Aor Act Impv 2 Pl · δίδωμι

*main verb (imperative command)*

→ constative aorist imperative (decisive demand)

δίδωμι: 'give'; the imperative reveals Simon's transactional worldview — grace is a commodity to be purchased and handed over.

## κάμοι

to me also / me too

Dative

*dative of indirect object (crasis of καὶ ἐμοί)*

κάμοι: crasis of καὶ + ἐμοί; 'and to me, me too'; the καί is ascensive — Simon wants what the apostles possess.

## τήν

this

Accusative

*article*

## ἐξουσίαν

authority / power

Accusative

*direct object (of Δότε)*

ἐξουσία: 'authority, right, power'; not merely δύναμις (ability) but ἐξουσία (right/authority); Simon wants a transferable license to confer the Spirit.

## ταύτην

this

Accusative

*attributive demonstrative adjective*

## ἵνα

so that / in order that

*purpose/result conjunction (with subjunctive)*

ἵνα: 'in order that'; introduces Simon's stated purpose.

## ᾧ

on whom

Dative

*relative pronoun (dative, object of ἐπιθῶ)*

## ἐάν

ever / if

*conditional particle (with subjunctive: indefinite relative = 'whoever')*

ἐάν: with relative pronoun = 'whoever'; generalizes Simon's claim to unlimited scope.

## ἐπιθῶ

I lay upon

Aor Act Subj 1 Sg · ἐπιτίθημι

*verb of relative clause (conditional relative with ἐάν)*

→ constative aorist subjunctive

ἐπιτίθημι: 'lay upon'; Simon envisions himself as the one performing the hand-laying — usurping apostolic function.

## τάς

the

Accusative

*article*

## χεῖρας

hands

Accusative

*direct object (of ἐπιθῶ)*

χεῖρ: the rite of hand-laying; Simon has absorbed the mechanics without the theology.

## λαμβάνη

may receive

Pres Act Subj 3 Sg · λαμβάνω

*verb of purpose clause (subjunctive after ἵνα)*

→ imperfective aspect (ongoing, repeated reception)

λαμβάνω: 'receive'; the desired outcome — each person on whom Simon lays hands would receive the Spirit.

## πνεῦμα

Spirit

Accusative

*direct object*

πνεῦμα: the Holy Spirit — the object Simon wants to dispense on his own authority.

## ἅγιον

Holy

Accusative

*attributive adjective*

ἅγιος: 'holy'; Simon uses the correct theological language while exhibiting a fundamentally wrong theology.

## 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.

But Peter said to him, 'May your silver perish with you, because you thought you could obtain the gift of God with money!'

**CONTRAST / REBUKE** **δέ** Peter's response is the sharpest rebuke in Acts. The optative εἶη ('may it be') is an imprecatory wish — 'may your money go to perdition with you.' The causal ὅτι clause gives the theological reason: Simon has categorized the δωρεά ('gift') of God — what is by definition freely given — as something purchasable. δωρεά implies gratuitous giving; its very nature excludes purchase. The irony of χρήματα recalling v.18 is deliberate.

## Πέτρος

Peter

Nominative

*subject*

Πέτρος: Peter speaks first and most sharply; his role as spokesman continues from Acts 1–7.

## δέ

but

*post-positive connective (adversative)*

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

λέγω: introduces Peter's direct speech.

## πρὸς

to

*preposition + accusative (addressee)*

## αὐτόν

him

Accusative

object of *πρός*

## Τὸ

The

Nominative

article

## ἄργύριον

silver / money

Nominative

subject (of *εἶη*)

ἄργύριον: 'silver, silver coin, money'; cf. Judas' thirty pieces of silver (Matt 26:15); money as the instrument and sign of the corruption.

## σου

your

Genitive

genitive of possession

## σύν

with

preposition + dative (accompaniment)

σύν: 'with, together with'; the money goes to destruction with its owner — both are implicated.

## σοι

you

Dative

object of *σύν*

## εἶη

may it be / perish

Pres Act Opt 3 Sg · εἰμί

main verb (optative of wish — imprecatory)

→ optative of wish (imprecation)

εἰμί: the optative *εἶη* expresses a wish or prayer — here a solemn imprecatory wish that Simon's money and he himself go to destruction; the OT pattern of Achan (Josh 7) looms in the background.

## εἰς

to / into

preposition + accusative (goal/destiny)

## ἀπώλειαν

destruction / perdition

Accusative

object of *εἰς* (destination)

ἀπώλεια: 'destruction, ruin, perdition'; the strongest word for eschatological or catastrophic end (Matt 7:13; Phil 1:28; 3:19; Rev 17:8); Peter pronounces potential damnation over Simon.

## ὅτι

because

causal conjunction

ὅτι: 'because'; introduces the ground of the imprecation — the theological reason.

## τήν

the

Accusative

article

## δωρεάν

gift

Accusative

direct object (of *κτᾶσθαι*)

δωρεά: 'gift, free gift'; the word implies gratuitous giving — what is given without cost; Simon's category error is treating what is by definition free as purchasable.

## τοῦ

of

Genitive

article

## θεοῦ

God

Genitive

genitive of source

θεός: God is the giver of the Spirit; the gift belongs to and comes from God alone — not the apostles.

## ἐνόμισας

you thought / supposed

Aor Act Indic 2 Sg · νομίζω

main verb of causal clause

→ constative aorist (completed false assumption)

νομίζω: 'consider, suppose, think'; used of erroneous assumption elsewhere in Acts (7:25; 14:19; 16:13, 27; 17:29); Simon's error was intellectual — a fundamental misunderstanding of what grace is.

## διὰ

through / with

preposition + genitive (means/instrument)

διὰ: 'through, by means of'; the instrument Simon thought would work was money.

## χρημάτων

money / funds

Genitive

object of διὰ (means)

χρήμα: 'money'; echoes v.18 — the χρήματα Simon offered are now the instrument of his condemnation.

## κτᾶσθαι

to obtain / acquire

Pres Mid Inf · κτάομαι

infinitive (complement of ἐνόμισας: thought + inf.)

→ imperfective aspect

κτάομαι: 'acquire, obtain, purchase'; the commercial vocabulary (alongside χρήματα) reveals Simon's market-logic approach to divine grace.

21 οὐκ ἔστιν σοι μερίς οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἔναντι τοῦ θεοῦ.

You have no part or share in this matter, for your heart is not right before God.

ELABORATION / GROUND (EXCLUSION AND DIAGNOSIS) **asyndeton** Peter moves from imprecation (v.20) to exclusion and diagnosis. 'Part or share' (μερίς ... κληρὸς) echoes OT language of the Levitical 'portion' and the 'lot/inheritance' (Num 18:20; Deut 12:12; Col 1:12); the two terms together form a comprehensive denial of Simon's standing. The γὰρ grounds this in his heart — the diagnostic category of Acts (1:24; 5:3–4; 15:8). The adverb εὐθεῖα ('straight, right, upright') is a moral evaluation; Simon's heart is crooked.

οὐκ

not

*negative particle*

ἔστιν

is / there is

Pres Act Indic 3 Sg · εἰμί

*main verb (existential)*

→ *gnomic present*

εἰμί: 'there is'; existential with the dative —  
'there is not for you' = 'you have not.'

σοι

for you

Dative

*dative of possession*

μερίς

part / portion

Nominative

*subject (of ἔστιν)*

μερίς: 'portion, part, share'; used of the  
Levites' 'portion' (Deut 10:9 LXX; Col 1:12);  
Simon has no share in the inheritance of  
God's people.

οὐδὲ

nor / or

*negative coordinating conjunction*

οὐδέ: 'and not, nor'; intensifies the  
exclusion — not even a κληρος.

κληρος

lot / inheritance

Nominative

*subject (coordinate with μερίς)*

κληρος: 'lot, allotment, inheritance'; cf.  
Deut 12:12 LXX; Acts 1:17 (Judas 'obtained a  
share in this ministry'); the word pair μερίς  
... κληρος forms a hendiadys = 'any part  
whatsoever.'

ἐν

in

*preposition + dative (sphere/realm)*

τῷ

the

Dative

*article*

λόγω

word / matter

Dative

*object of ἐν (sphere of exclusion)*

λόγος: 'word, matter, business'; here 'this  
matter/word' — whether it refers to the  
gospel message, the Spirit-gift, or the  
apostolic ministry is left ambiguous by  
design; all are excluded.

τούτῳ

this

Dative

*attributive demonstrative adjective*

ἡ

the

Nominative

*article*

γάρ

for

*post-positive causal/explanatory conjunction*

γάρ: 'for'; the ground of the exclusion —  
Simon's heart is the diagnostic cause.

<p><b>καρδία</b> heart</p> <p>Nominative <i>subject (of ἔστιν)</i></p> <p>καρδία: 'heart'; in biblical anthropology the center of will, thought, and moral orientation; the Lord tests hearts (Acts 1:24; 15:8).</p>	<p><b>σου</b> your</p> <p>Genitive <i>genitive of possession</i></p>	<p><b>οὐκ</b> not</p> <p><i>negative particle</i></p>	<p><b>ἔστιν</b> is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (equative)</i></p> <p>→ <i>gnomic present</i></p> <p>εἰμί: 'is'; equative — describing Simon's spiritual state.</p>
<p><b>εὐθεΐα</b> straight / right / upright</p> <p>Nominative <i>predicate adjective</i></p> <p>εὐθύς: 'straight, upright, right'; moral straightness; cf. Prov 4:25 LXX; Acts 13:10 (Elymas 'making crooked the straight ways of the Lord'); the opposite of perverse/twisted.</p>	<p><b>ἔναντι</b> before / in the sight of</p> <p><i>preposition + genitive (reference/divine perspective)</i></p> <p>ἔναντι: 'before, in the presence of'; with genitive of God = the divine audit: Simon's inner life is evaluated by God, not by appearances.</p>	<p><b>τοῦ</b> of</p> <p>Genitive <i>article</i></p>	<p><b>θεοῦ</b> God</p> <p>Genitive <i>object of ἔναντι</i></p> <p>θεός: God as the ultimate evaluator of the heart.</p>

## 22 μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου·

Repent, therefore, of this wickedness of yours, and pray to the Lord — if perhaps the intent of your heart may be forgiven you.

INFERENCE / EXHORTATION **οὖν** The οὖν draws the practical inference from the diagnosis of v.21. Two imperatives — μετανόησον (repent) and δεήθητι (pray) — echo the core apostolic call to Israel (Acts 2:38; 3:19). The conditional εἰ ἄρα ('if perhaps') expressing uncertainty about forgiveness is not a denial but a signal of the gravity of Simon's offense — Peter does not guarantee automatic forgiveness but calls him to seek it.

## μετανόησον

Repent

Aor Act Impv 2 Sg · μετανοέω

*main verb (imperative command)*

→ constative aorist imperative (decisive act of turning)

μετανοέω: 'change mind/heart, repent'; the core call of Acts preaching (2:38; 3:19; 17:30; 26:20); here the singular command to Simon alone.

## οὖν

therefore

*inferential particle*

οὖν: 'therefore'; draws the practical conclusion from the diagnosis — 'since your heart is not right, therefore repent!'

## ἀπὸ

from

*preposition + genitive (separation: repent away from)*

ἀπό: 'from'; repentance involves turning away from — ἀπό marks the object from which one turns.

## τῆς

the

Genitive

*article*

## κακίας

wickedness / evil

Genitive

*object of ἀπό*

κακία: 'evil, wickedness, malice'; a strong moral term — Simon's simoniacal request is designated by the strongest word for moral evil.

## σου

your

Genitive

*genitive of possession (personal implication)*

## ταύτης

this

Genitive

*attributive demonstrative adjective (pointing to the specific act)*

## καὶ

and

*coordinating conjunction*

## δεήθητι

pray / beg

Aor Pass Impv 2 Sg · δέομαι

*main verb (imperative command, coordinate)*

→ constative aorist imperative

δέομαι: 'ask, beg, pray (earnestly)'; more urgent than εὔχομαι — the posture of supplication before God.

## τοῦ

the

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive (object of δέομαι)*

κύριος: 'Lord'; the one to whom the prayer for forgiveness must be addressed — God or the Lord Jesus.

## εἰ

if

*conditional conjunction (in indirect deliberative: 'if perhaps')*

εἰ: 'if'; with ἄρα = 'if perhaps, if by any chance'; the conditional is not a denial of forgiveness but marks the gravity and uncertainty of obtaining it.

<p><b>ἄρα</b> perhaps / then</p> <p><i>inferential/contingency particle</i></p> <p>ἄρα: 'then, perhaps'; with εἰ = 'if perhaps' — introducing an uncertain possibility (cf. Acts 17:27 εἰ ἄρα γε ψηλαφήσειαν).</p>	<p><b>ἀφεθήσεταιί</b> will be forgiven</p> <p>Fut Pass Indic 3 Sg · ἀφίημι</p> <p><i>verb of conditional clause</i></p> <p>→ predictive future passive</p> <p>ἀφίημι: 'release, forgive'; the passive implies God as the one who forgives; the future conditional = the outcome Simon must seek through repentance and prayer.</p>	<p><b>σοι</b> you</p> <p>Dative</p> <p><i>dative of advantage (forgiven for/to you)</i></p>	<p><b>ἡ</b> the</p> <p>Nominative</p> <p><i>article</i></p>
<p><b>ἐπίνοια</b> intent / thought / purpose</p> <p>Nominative</p> <p><i>subject (of ἀφεθήσεταιί)</i></p> <p>ἐπίνοια: 'thought upon, purpose, intent'; a hapax in the NT; intensified form of νοῦς; the deliberate purpose behind Simon's request, not merely an inadvertent error.</p>	<p><b>τῆς</b> of the</p> <p>Genitive</p> <p><i>article</i></p>	<p><b>καρδίας</b> heart</p> <p>Genitive</p> <p><i>genitive of source (the intent arising from the heart)</i></p> <p>καρδία: 'heart'; echoes v.21 — the heart that is not right generates the intent that needs forgiveness.</p>	<p><b>σου</b> your</p> <p>Genitive</p> <p><i>genitive of possession</i></p>

## 23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.

For I see that you are in the gall of bitterness and the bond of iniquity.

**GROUND / DIAGNOSTIC CONCLUSION** **γάρ** Peter's spiritual diagnosis, drawing on OT imagery. 'Gall of bitterness' (χολὴν πικρίας) echoes Deut 29:18 LXX (the root producing 'gall and bitterness' — of apostasy and idolatry). 'Bond of iniquity' (σύνδεσμον ἀδικίας) echoes Isa 58:6 LXX. Peter sees (ὁρῶ) what Simon's request revealed — he is in a state of spiritual toxicity and bondage. The accusative + infinitive construction (ὁρῶ σε ὄντα) = indirect statement of perception.

εἰς

in / into

*preposition + accusative (state: 'to be in')*

εἰς: with ὄντα = 'to be in the state of'; the εἰς with ὁράω + accusative + participle = indirect statement.

γάρ

for

*post-positive causal/explanatory conjunction*

γάρ: 'for'; the ground of the call to repentance — Peter's perception of Simon's spiritual state.

χολήν

gall

Accusative

*object of εἰς (predicate in indirect statement)*

χολή: 'bile, gall'; the bitter secretion; metaphor from Deut 29:18 LXX where the 'root producing gall and bitterness' characterizes apostasy from God.

πικρίας

of bitterness

Genitive

*genitive of quality*

πικρία: 'bitterness'; from πικρός ('bitter, sharp'); used in LXX for moral/spiritual bitterness and in the NT (Eph 4:31; Heb 12:15).

καὶ

and

*coordinating conjunction*

σύνδεσμον

bond / chain

Accusative

*object of εἰς (coordinate with χολήν)*

σύνδεσμος: 'that which binds together, bond, fetter'; with ἀδικίας = the binding power of unrighteousness; Isa 58:6 LXX speaks of loosing the 'bonds of unrighteousness.'

ἀδικίας

of iniquity / unrighteousness

Genitive

*genitive of quality*

ἀδικία: 'unrighteousness, injustice, iniquity'; Paul uses this word for the fundamental moral condition of sin (Rom 1:18, 29; 2:8).

ὁρῶ

I see / perceive

Pres Act Indic 1 Sg · ὁράω

*main verb (perception + accusative + infinitive: indirect statement)*

→ gnomic present (Peter's present perception)

ὁράω: 'see'; here prophetic/apostolic perception — Peter sees into Simon's spiritual condition, as Peter and Elisha perceived spiritual realities hidden to others.

σε

you

Accusative

*accusative subject of indirect statement (object of ὁρῶ)*

ὄντα

being

Pres Act Ptcp Acc Sg Masc · εἰμί

*participial infinitive (in indirect perception statement with ὁρῶ)*

→ imperfective aspect (ongoing state)

εἰμί: 'be'; the accusative + participle construction after a verb of perception = indirect statement — 'I see that you are.'

## 24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ’ ἐμὲ ὧν εἰρήκατε.

And Simon answered, 'Pray for me to the Lord, so that nothing of what you have said may come upon me!'

**RESPONSE (SIMON'S AMBIGUOUS REPLY)** **δέ** Simon's response is conspicuously self-referential: he asks the apostles to pray for him rather than praying himself (Peter had told him to pray, v.22). His motive is escape from consequences ('that nothing may come upon me') rather than moral transformation. Luke closes the Simon episode without verdict — does he repent? The ambiguity is intentional; patristic tradition generally regarded him as unregenerate, the archetypal heresiarch.

### ἀποκριθεὶς

answering / having answered

Aor Pass Ptcp Nom Sg Masc · ἀποκρίνομαι  
*circumstantial participle (verbal of speaking, Semitic idiom)*

→ constative aorist

ἀποκρίνομαι: 'answer'; the Lukan ἀποκριθεὶς εἶπεν ('answering he said') is a Semitism for 'he replied.'

### δέ

and

*post-positive connective*

### ὁ

the

Nominative

*article*

### Σίμων

Simon

Nominative

*subject*

Σίμων: Simon's final appearance in Acts; his reply reveals his unchanged transactional thinking.

### εἶπεν

said

Aor Act Indic 3 Sg · λέγω  
*main verb*

→ constative aorist

λέγω: introduces Simon's direct speech.

### Δεήθητε

Pray

Aor Pass Impv 2 Pl · δέομαι  
*main verb of direct speech (imperative)*

→ constative aorist imperative

δέομαι: 'pray, beg'; Peter commanded Simon to δεήθητι (pray, sing.), but Simon deflects and commands the apostles to δεήθητε (pray, pl.) — he asks them to intercede rather than praying himself.

### ὑμεῖς

you (yourselves)

Nominative

*subject (emphatic pronoun — you, not I)*

ὑμεῖς: emphatic personal pronoun; the emphasis ('you yourselves pray') underscores Simon's deflection from personal responsibility.

### ὑπὲρ

for / on behalf of

*preposition + genitive (intercession)*

ὑπὲρ: 'on behalf of'; the intercession requested is for Simon's benefit — he wants the apostles as his advocates.

**ἐμοῦ**

me

Genitive

object of *ὑπέρ*

**πρός**

to

preposition + accusative (direction of prayer)

**τὸν**

the

Accusative

article

**κύριον**

Lord

Accusative

object of *πρός*

κύριος: 'Lord'; Simon uses the proper address but does not himself go to the Lord — he uses the apostles as intermediaries.

**ὅπως**

so that

purpose conjunction

ὅπως: 'in order that'; introduces Simon's stated purpose — not 'so I can repent' but 'so nothing bad happens to me.'

**μηδέν**

nothing

Nominative

subject (of *ἐπέλθη*)

μηδεῖς: 'no one, nothing'; with the negative purpose clause = 'nothing at all.'

**ἐπέλθη**

may come upon

Aor Act Subj 3 Sg · ἐπέρχομαι

verb of purpose clause (subjunctive with *ὅπως*)

→ constative aorist subjunctive

ἐπέρχομαι: 'come upon, befall'; of judgment coming upon a person; Simon fears the consequences Peter described, not the moral state.

**ἐπ'**

upon

preposition + accusative (hostile descent)

**ἐμέ**

me

Accusative

object of *ἐπί*

**ᾧν**

of what / of which

Genitive

relative pronoun (genitive, partitive: 'nothing of what')

**εἰρήκατε**

you have said

Perf Act Indic 2 Pl · λέγω

verb of relative clause

→ intensive perfect (standing utterance with ongoing validity)

λέγω: 'say'; the perfect tense frames Peter's words as a standing pronouncement — Simon treats them as a potential curse or judicial sentence.

25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς τε κώμας τῶν Σαμαριτῶν εὐηγγελίσαντο.

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.

**TRANSITIONAL SUMMARY** **μὲν οὖν** The Lukan μὲν οὖν transition closes the Samaritan episode and pivots to the next scene. The aorist participles (διαμαρτυράμενοι, λαλήσαντες) summarize Peter and John's mission before their departure. The imperfect ὑπέστρεφον ('were returning') is iterative or progressive — they evangelized many villages on the way back. The scope of the Samaritan mission is extended: not just the city but many villages.

**οἱ**

the (ones)

Nominative

article (substantivizing the participles — referring to Peter and John)

**μὲν**

indeed

anticipatory particle (μὲν οὖν transition)

**οὖν**

therefore / then

inferential/transitional particle

οὖν: with μὲν forms the Lukan transitional formula μὲν οὖν; marks the close of the Simon episode.

**διαμαρτυράμενοι**

having testified solemnly

Aor Mid Ptcp Nom Pl Masc · διαμαρτύρομαι  
circumstantial participle (temporal: antecedent to ὑπέστρεφον)

→ constative aorist

διαμαρτύρομαι: 'solemnly testify, bear thorough witness'; a Lukan intensive compound; used for the most weighty apostolic testimony (Acts 2:40; 10:42; 18:5; 20:21, 24).

καὶ  
and

*coordinating conjunction*

λαλήσαντες  
having spoken

Aor Act Ptcp Nom Pl Masc · λαλέω

*circumstantial participle (coordinate with διαμαρτυράμενοι)*

→ *constative aorist*

λαλέω: 'speak'; paired with the more intensive διαμαρτύρομαι to cover both formal testimony and general proclamation.

τὸν  
the

Accusative

*article*

λόγον  
word

Accusative

*direct object (of λαλήσαντες)*

λόγος: 'the word'; 'the word of the Lord' (ὁ λόγος τοῦ κυρίου) is a near-technical term in Acts for the gospel message.

τοῦ  
of the

Genitive

*article*

κυρίου  
Lord

Genitive

*genitive of source/authorship*

κύριος: 'Lord'; the word belongs to the Lord — it is his message, not the apostles'.

ὑπέστρεφον  
were returning

Impf Act Indic 3 Pl · ὑποστρέφω

*main verb*

→ *progressive imperfect (ongoing journey back)*

ὑποστρέφω: 'turn back, return'; the return journey is narrated in the imperfect, framing the further preaching as happening along the way.

εἰς  
to

to

*preposition + accusative (goal)*

Ἱεροσόλυμα

Jerusalem

Accusative

*object of εἰς*

Ἱεροσόλυμα: Jerusalem; the apostolic base remains in Jerusalem — the apostles return after confirming the mission.

πολλάς

many

Accusative

*attributive adjective*

πολύς: 'many'; the scope is widened from the city to villages.

τε

and / also

*enclitic connective*

κώμας

villages

Accusative

*direct object (of εὐηγγελίσαντο)*

κώμη: 'village'; the mission extends beyond the city into rural Samaria — thoroughgoing evangelization of the region.

τῶν

of the

Genitive

article

Σαμαριτῶν

Samaritans

Genitive

genitive of identification

Σαμαρίτης; 'Samaritan'; the Samaritan villages are now included in the gospel mission, completing the Acts 1:8 mandate for Samaria.

εὐηγγελίσαντο

they proclaimed the good news

Aor Mid Indic 3 Pl · εὐαγγελίζω

main verb (coordinate with ὑπέστρεφον)

→ constative aorist (summary of widespread preaching)

εὐαγγελίζω: 'announce good news, evangelize'; Luke's key verb, here with κώμας as the object = 'evangelized the villages' (accusative of area/sphere).

## 26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων· Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος.

Now an angel of the Lord spoke to Philip, saying, 'Rise and go south on the road that goes down from Jerusalem to Gaza' — this is a desert road.

**NARRATIVE ADVANCE (NEW SCENE: DIVINE DIRECTION)** **δέ** The angel's command is precise — the road south to Gaza (perhaps the old coast road through the Shephelah). The anarthrous ἄγγελος κυρίου is the OT divine-messenger formula (Gen 16:7; Exod 3:2; Judg 6:12 LXX), possibly signaling the divine messenger himself. The parenthetical αὕτη ἐστὶν ἔρημος ('this is desert/desolate') is Luke's geographical note: the road passes through uninhabited territory — which is why the eunuch's lone chariot encounter is plausible.

Ἄγγελος

an angel

Nominative

subject

ἄγγελος: 'messenger, angel'; anarthrous = 'an angel' (generic) or possibly the OT 'angel of the Lord' formula; the divine messenger initiates the eunuch episode.

δέ

now / and

post-positive connective (new scene)

κυρίου

of the Lord

Genitive

genitive of belonging/source

κύριος: 'Lord'; the anarthrous ἄγγελος κυρίου is the LXX pattern (יהוה; יהוה) for the divine messenger; the articular form ὁ ἄγγελος would be a specific known angel.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb

→ constative aorist

λαλέω: 'speak!'; the standard verb for divine communication in Luke-Acts; paired with λέγων to introduce the command.

πρὸς

to

*preposition + accusative (addressee)*

**Φίλιππον**

Philip

Accusative

*object of πρὸς (addressee)*

Φίλιππος: Philip the Evangelist, still in Samaria (v.25); now redirected to a desert road.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

*participle of speaking (introducing direct speech)*

→ imperfective aspect

λέγω: introduces the angelic command.

**Ἄναστηθι**

Rise / Get up

Aor Act Impv 2 Sg · ἀνίστημι

*main verb (imperative — first command)*

→ constative aorist imperative (decisive action)

ἀνίστημι: 'rise, stand up'; the standard commissioning imperative in Acts (9:11; 10:13, 20; 22:10, 16; 26:16).

καὶ

and

*coordinating conjunction*

**πορεύου**

go

Pres Mid Impv 2 Sg · πορεύομαι

*main verb (imperative — second command)*

→ imperfective imperative (ongoing journey)

πορεύομαι: 'go, travel'; the present tense suggests continuous movement along the road.

κατὰ

toward / at

*preposition + accusative (direction/area)*

**μεσημβρίαν**

the south / noon

Accusative

*object of κατὰ*

μεσημβρία: 'midday, noon, south'; the word can mean either the direction (south) or the time (noon); most interpreters read 'toward the south' as the direction.

ἐπὶ

on / along

*preposition + accusative (route specification)*

**τὴν**

the

Accusative

*article*

**ὁδὸν**

road

Accusative

*object of ἐπὶ*

ὁδός: 'road, way, journey'; both the literal road and, in Luke-Acts, a metaphor for discipleship (cf. 'the Way,' Acts 9:2).

**τὴν**

the

Accusative

*article (modifying the participial phrase)*

## καταβαίνουσιν

going down

Pres Act Ptcp Acc Sg Fem · καταβαίνω

*attributive participle (modifying ὁδόν: the descending road)*

→ imperfective aspect

καταβαίνω: 'go down'; Jerusalem is elevated; the road to Gaza descends through the Shephelah — a geographical precision.

## ἀπὸ

from

*preposition + genitive (starting point)*

## Ἱερουσαλήμ

Jerusalem

Genitive

*object of ἀπό (origin)*

Ἱερουσαλήμ: the Semitic, indeclinable form of Jerusalem (cf. v.1 Ἱεροσόλυμα); Luke alternates between the forms.

## εἰς

to

*preposition + accusative (destination)*

## Γάζαν

Gaza

Accusative

*object of εἰς*

Γάζα: one of the ancient Philistine cities; the Roman city had been rebuilt (Marnas); the old city was abandoned, which may explain 'desert.'

## αὕτη

this

Nominative

*subject (of parenthetical ἐστίν)*

αὕτη: 'this (one)'; the demonstrative refers to the road or to Gaza itself.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (parenthetical geographical note)*

→ gnomic present

εἰμί: copula of description.

## ἔρημος

desert / desolate

Nominative

*predicate adjective/noun*

ἔρημος: 'desert, deserted, uninhabited'; as noun or adjective here; the parenthetical note may refer to the old city of Gaza (destroyed 96 BCE) or the desert character of the road, explaining the improbability of the encounter and its providential arrangement.

27 καὶ ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ,

And he rose and went. And behold, an Ethiopian man, a eunuch, a court official of Candace queen of the Ethiopians, who was over all her treasury, who had come to Jerusalem to worship,

SEQUENCE / INTRODUCTION OF THE EUNUCH **καὶ** Philip's immediate obedience (ἀναστὰς ἐπορεύθη echoes the angelic command) is followed by ἰδοὺ ('behold') — the classic LXX particle of surprising, providential encounter. The eunuch is introduced with four descriptors: (1) ethnic (Αἰθίοψ), (2) physical/social (εὐνοῦχος), (3) political (δυνάστης Κανδάκης — a court title; Kandake was a hereditary title of the Nubian queen, not a personal name), (4) economic (ἐπὶ πάσης τῆς γάζης — note the paronomasia: γάζης/Γάζαν). The purpose participle προσκυνήσων ('having come to worship') marks him as a God-fearer (a Gentile or proselyte drawn to the Jewish faith).

καὶ  
and

*coordinating conjunction*

ἀναστὰς  
rising

Aor Act Ptcp Nom Sg Masc · ἀνίστημι  
*circumstantial participle (temporal: antecedent to ἐπορεύθη)*

→ constative aorist (prompt obedience)

ἀνίστημι: 'rise'; echoes the angel's command ἀνάστηθι (v.26) — Philip does exactly what was commanded.

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

*main verb*

→ constative aorist (immediate compliance)

πορεύομαι: 'go, travel'; echoes the command πορεύου (v.26); Philip's obedience is immediate.

καὶ  
and

*coordinating conjunction*

ἰδοὺ

behold / and there was

*attention-marker / interjection (LXX narrative formula)*

ἰδοὺ: 'look, behold'; fixed particle of surprising or providential appearance, frequent in LXX and Luke-Acts; introduces the eunuch as a providentially arranged encounter.

άνήρ

a man

Nominative

*subject (of the participial chain)*

άνήρ: 'man'; the introduction of the eunuch begins with his humanity before his categories.

Αἰθίοψ

Ethiopian

Nominative

*apposition (ethnic identification)*

Αἰθίοψ: 'Ethiopian'; an inhabitant of the kingdom of Meroe (Nubia/Sudan), at the southern edge of the known world in ancient geography; the 'ends of the earth' of Acts 1:8 may find its first fulfilment here.

εὐνοῦχος

eunuch

Nominative

*apposition (social/physical designation)*

εὐνοῦχος: 'eunuch, castrated man, or court officer'; the term can be literal (physical eunuch, common for court officials guarding royal women) or an official title; as a eunuch he would have been excluded from the Israelite assembly (Deut 23:1 LXX), making his welcome into the church an echo of Isa 56:3-5.

δυνάστης

official / powerful man

Nominative

*apposition (political designation)*

δυνάστης: 'powerful ruler, potentate, court official'; a high-ranking minister; cognate with δύναμις — he holds δύναμις/power within the Ethiopian court.

Κανδάκης

of Candace

Genitive

*genitive of possession/service*

Κανδάκη: 'Kandake'; the hereditary royal title (not personal name) of the queen-mothers of Meroe/Kush; Greek and Roman authors (Strabo, Dio Cassius, Pliny) mention the Kandake as a powerful figure.

βασιλίσης

queen

Genitive

*genitive in apposition to Κανδάκης*

βασιλίσα: 'queen'; the Kandake's title explained — she is a ruling queen of the Ethiopians.

Αἰθιόπων

of the Ethiopians

Genitive

*genitive of the people governed*

Αἰθίοπες: the Ethiopian/Nubian people; identifies the queen's domain.

ὅς

who

Nominative

*relative pronoun (first relative clause: his role)*

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*main verb (of first relative clause)*

→ stative imperfect

εἰμί: copula describing the eunuch's standing role.

ἐπὶ

over / in charge of

*preposition + genitive (authority/oversight)*

ἐπί: 'over'; the standard expression for administrative oversight.

πάσης

all

Genitive

*attributive adjective*

πάς: 'all'; emphasizes the eunuch's comprehensive authority over the treasury.

<p><b>τῆς</b> the</p> <p>Genitive article</p>	<p><b>γάζης</b> treasury</p> <p>Genitive object of ἐπί</p> <p>γάζα: 'treasury, royal treasure'; a loanword of Persian origin (ganza); there is a deliberate wordplay with the place name Γάζα (v.26) — the treasurer of the queen is met on the Gaza road.</p>	<p><b>αὐτῆς</b> her</p> <p>Genitive genitive of possession</p>	<p><b>ὃς</b> who</p> <p>Nominative relative pronoun (second relative clause: his pilgrimage)</p>
<p><b>ἔληλύθει</b> had come</p> <p>Plpf Act Indic 3 Sg · ἔρχομαι main verb (of second relative clause)</p> <p>→ pluperfect (prior completed journey)</p> <p>ἔρχομαι: 'come'; the pluperfect places his pilgrimage to Jerusalem as prior to the current encounter on the road.</p>	<p><b>προσκυνήσων</b> to worship</p> <p>Fut Act Ptcp Nom Sg Masc · προσκυνέω circumstantial participle (purpose: future participle)</p> <p>→ purposive future participle</p> <p>προσκυνέω: 'worship, bow down before'; the future participle expresses purpose — his journey to Jerusalem was for worship, marking him as a God-fearer or proselyte (cf. Ps 68:31 LXX — Ethiopia reaching out to God).</p>	<p><b>εἰς</b> to</p> <p>preposition + accusative (goal)</p>	<p><b>Ἱερουσαλήμ</b> Jerusalem</p> <p>Accusative object of εἰς</p> <p>Ἱερουσαλήμ: 'Jerusalem'; the pilgrimage was to the Jewish holy city — the eunuch's religious orientation is Yahwistic.</p>

28 ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.

and was returning and sitting in his chariot, and was reading the prophet Isaiah.

CONTINUATION (SCENE SETTING) **τε** The three imperfect-aspect expressions — ἦν ... ὑποστρέφων (periphrastic: returning), καθήμενος (sitting), and ἀνεγίνωσκεν (reading) — paint a simultaneous picture of the eunuch's activity. Ancient reading was typically aloud (v.30 confirms Philip heard him); the eunuch reads Scripture publicly even in his chariot — a detail that confirms his sincerity. The prophet Isaiah (τὸν προφήτην Ἡσαΐαν) is mentioned before the specific passage (v.32–33) — the reader's anticipation is built slowly.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*main verb (periphrastic with following participles)*

→ progressive imperfect

εἰμί: copula forming periphrastic tense; the ongoing action emphasizes that the eunuch was in process of returning when Philip arrived.

τε

and / also

*enclitic connective*

ὑποστρέφων

returning

Pres Act Ptcp Nom Sg Masc · ὑποστρέφω

*periphrastic participle (with ἦν)*

→ progressive imperfect (ongoing journey)

ὑποστρέφω: 'return, turn back'; the eunuch is on his way home from Jerusalem — the encounter happens on the road.

καὶ

and

*coordinating conjunction*

καθήμενος

sitting

Pres Mid Ptcp Nom Sg Masc · κάθημαι

*periphrastic participle (coordinate with ὑποστρέφων)*

→ progressive imperfect

κάθημαι: 'sit'; the eunuch is seated in his chariot — a position of status and travel comfort.

ἐπὶ

in / upon

*preposition + genitive (location: in/on the chariot)*

τοῦ

the

Genitive

*article*

ἄρματος

chariot

Genitive

*object of ἐπί*

ἄρμα: 'chariot, war-chariot, horse-drawn vehicle'; an elaborate vehicle befitting a court official; Philip must run to catch it (v.30).

αὐτοῦ

his

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

ἀνεγίνωσκεν

was reading

Impf Act Indic 3 Sg · ἀναγινώσκω

*main verb (coordinate — third action)*

→ progressive imperfect (ongoing oral reading)

ἀναγινώσκω: 'read (aloud)'; ancient reading was typically vocal; this is confirmed in v.30 where Philip hears him; a wealthy court official could own (or borrow) an Isaiah scroll.

τὸν

the

Accusative

*article*

## προφήτην

prophet

Accusative

*direct object (of ἀνεγίνωσεν)*

προφήτης: 'prophet'; referring to the book  
— 'the prophet Isaiah' by metonymy.

## Ἡσαΐαν

Isaiah

Accusative

*apposition to προφήτην (name of the prophet)*

Ἡσαΐας: Isaiah; the specific prophet is named before the passage — the reader of Acts knows Isaiah 53 is the Servant Song, the perfect vehicle for Philip's Christ-proclamation.

## 29 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ· Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ.

And the Spirit said to Philip, 'Go over and join this chariot.'

**DIVINE DIRECTION (SECOND LEVEL OF GUIDANCE)** **δέ** The angel directed Philip to the road (v.26); now the Spirit directs him to the specific chariot. The two divine directives (angel/Spirit) show layered providential guidance. The Spirit speaks directly (εἶπεν τὸ πνεῦμα) — this becomes the Spirit-driven mission sequence that runs through Acts 10–11 (Cornelius), 13:2, and 16:6–7. The command κολλήθητι ('be joined to, attach yourself to') uses a strong adhesion verb.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ *constative aorist*

λέγω: the Spirit speaks directly to Philip.

## δέ

and

*post-positive connective*

## τὸ

the

Nominative

*article*

## πνεῦμα

Spirit

Nominative

*subject*

πνεῦμα: 'Spirit'; the articular τὸ πνεῦμα = the Holy Spirit (cf. v.39 'Spirit of the Lord'); in v.26 an angel spoke; now the Spirit himself directs — escalating the divine involvement.

<p><b>τῷ</b> the Dative article</p>	<p><b>Φίλιππῳ</b> Philip Dative dative of indirect object   Φίλιππος: Philip receives the Spirit's direct command.</p>	<p><b>Πρόσελθε</b> Come / Go Aor Act Impv 2 Sg · προσέρχομαι main verb (imperative command) → constative aorist imperative   προσέρχομαι: 'come to, approach, go to'; the command to draw near to the chariot.</p>	<p><b>καὶ</b> and coordinating conjunction</p>
<p><b>κολλήθητι</b> join / stick close to Aor Pass Impv 2 Sg · κολλάω main verb (imperative — second command) → constative aorist imperative   κολλάω: 'glue, join firmly, attach'; used of intimate fellowship (Acts 5:13; 10:28; 17:34; Rom 12:9; 1 Cor 6:16, 17); the Spirit commands Philip to pursue a close, purposeful encounter.</p>	<p><b>τῷ</b> the Dative article</p>	<p><b>ἄρματι</b> chariot Dative dative of object (κολλάω + dat.)   ἄρμα: 'chariot'; the specific vehicle identified in v.28.</p>	<p><b>τούτῳ</b> this Dative attributive demonstrative adjective</p>

30 προσδραμών δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην καὶ εἶπεν· Ἄρά γε γινώσκεις ἃ ἀναγινώσκεις;

And Philip ran up and heard him reading Isaiah the prophet, and said, 'Do you understand what you are reading?'

SEQUENCE (PHILIP'S APPROACH AND QUESTION) **δέ** Philip runs (προσδραμών) — the urgency of Spirit-directed mission. He hears the eunuch reading aloud (the normal ancient practice) before making contact. His question — ἄρά γε γινώσκεις ἃ ἀναγινώσκεις — is a crisp paronomasia: 'do you understand what you read?' (γινώσκω / ἀναγινώσκω). The ἄρά γε is a genuine question expecting an uncertain answer — Philip does not assume comprehension but opens a conversation.

προσδραμών

running up

Aor Act Ptcp Nom Sg Masc · προστρέχω

*circumstantial participle (temporal/manner: antecedent to ἤκουσεν)*

→ constative aorist (energetic obedience)

προστρέχω: 'run toward'; Philip does not stroll — he runs, reflecting eager obedience to the Spirit's command.

δέ

and

*post-positive connective*

ὁ

the

Nominative

*article*

Φίλιππος

Philip

Nominative

*subject*

Φίλιππος: Philip; now the agent of the Spirit's mission.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

*main verb*

→ constative aorist (decisive perception)

ἀκούω: 'hear'; with the genitive + participle = 'heard him reading' (genitive of person heard).

αὐτοῦ

him

Genitive

*genitive of the person heard (ἀκούω + gen.)*

ἀναγινώσκοντος

reading

Pres Act Ptcp Gen Sg Masc · ἀναγινώσκω

*participle in indirect statement (genitive absolute construction after ἀκούω)*

→ imperfective aspect (ongoing oral reading)

ἀναγινώσκω: 'read (aloud)'; echoes v.28; Philip hears the eunuch reading aloud, as was normal in antiquity.

Ἡσαΐαν

Isaiah

Accusative

*direct object (of ἀναγινώσκοντος — the text being read)*

Ἡσαΐας: Isaiah; echoes v.28 — the text identifies what is being read before the question is asked.

τὸν

the

Accusative

*article*

προφήτην

prophet

Accusative

*apposition to Ἡσαΐαν*

προφήτης: 'prophet'; the title is added to identify the authoritative scriptural status of what is being read.

καὶ

and

*coordinating conjunction*

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (coordinate)*

→ constative aorist

λέγω: introduces Philip's question.

Ἄρα

really? / do you

*interrogative particle (introducing direct question)*

Ἄρα: interrogative particle expressing genuine uncertainty about the answer; with γε = 'do you really...?'

γε

indeed / then

*enclitic intensifying particle*

γε: emphatic particle; Ἄρα γε = 'do you really understand?' — a polite but probing inquiry.

γινώσκεις

do you understand / know

Pres Act Indic 2 Sg · γινώσκω

*main verb of question*

→ *gnomic present*

γινώσκω: 'know, understand'; the paronomasia with ἀναγινώσκεις ('read/re-know') is deliberate — do you know what you are re-reading/learning?

ἅ

what

Accusative

*relative pronoun (direct object of γινώσκεις)*

ἀναγινώσκεις

you are reading

Pres Act Indic 2 Sg · ἀναγινώσκω

*verb of relative clause*

→ *progressive present*

ἀναγινώσκω: 'read'; cf. v.28; the wordplay with γινώσκεις creates a memorable rhetorical question about reading comprehension and spiritual understanding.

31 ὁ δὲ εἶπεν· Πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὀδηγήσει με; παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.

And he said, 'How indeed could I, unless someone guides me?' And he invited Philip to come up and sit with him.

**RESPONSE / INVITATION** **δέ** The eunuch's reply reveals genuine humility and teachableness — the opposite of Simon's self-sufficiency. The potential optative δυναίμην ἂν expresses polite impossibility: 'how could I possibly manage?' — a rhetorical question acknowledging his need for a guide. The ὀδηγήσει (future indicative in the conditional — a Semitic pattern) introduces Philip as the 'guide' (ὀδηγός) the eunuch lacks. The invitation to sit with him (καθίσαι σὺν αὐτῷ) places them together in the chariot for an extended conversation.

ὁ

he

Nominative

article used as pronoun (*anaphoric*)

δέ

and

*post-positive connective*

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ *constative aorist*

λέγω: introduces the eunuch's reply.

Πῶς

How

*interrogative adverb*

πῶς: 'how'; introduces the rhetorical question of impossibility.

γάρ

indeed / for

*post-positive intensifying particle (with πῶς)*

γάρ: 'for, indeed'; with the interrogative = 'how ever could I?' — emphatic rhetorical force.

ἄν

indeed / could

*modal particle (with optative: potential)*

ἄν: modal particle making the optative potential — 'how could I possibly?'

δυναίμην

I would be able

Pres Mid Opt 1 Sg · δύναμαι

*main verb of question (potential optative with ἄν)*

→ *potential optative (polite impossibility)*

δύναμαι: 'be able, can'; the potential optative (δυναίμην ἄν) is the polite Greek expression of 'it would be impossible for me.'

ἐάν

unless

*conditional conjunction (with μή: 'unless')*

ἐάν: 'if'; with μή = 'unless'; the conditional modifies the impossibility — 'how could I, unless...?'

μή

not

*negative (with ἐάν: exceptive)*

τις

someone

Nominative

*subject (of ὀδηγήσει — indefinite)*

τις: 'someone, a certain person'; indefinite — the eunuch does not yet know Philip is the guide.

ὀδηγήσει

guides

Fut Act Indic 3 Sg · ὀδηγέω

*verb of conditional clause (future indicative in 3rd class condition)*

→ *predictive future*

ὀδηγέω: 'lead the way, guide'; from ὀδός + ἡγέομαι; metaphorically, a teacher who leads one through a text (cf. John 16:13 — the Spirit 'will guide into all truth').

με

me

Accusative

*direct object (of ὀδηγήσει)*

## παρεκάλεσέν

urged / invited

Aor Act Indic 3 Sg · παρακαλέω

main verb (second main verb of verse)

→ constative aorist

παρακαλέω: 'call beside, urge, exhort, invite'; the eunuch takes the initiative — his spiritual hunger drives him to invite Philip in.

ΤΕ

and / also

enclitic connective

τὸν

the

Accusative

article

Φίλιππον

Philip

Accusative

direct object (of παρεκάλεσεν)

Φίλιππος; the guide is now named — Philip fulfils the role the eunuch longed for.

## ἀναβάντα

to come up

Aor Act Ptcp Acc Sg Masc · ἀναβαίνω

supplementary participle (complementing παρεκάλεσεν: invited him to do X)

→ constative aorist

ἀναβαίνω: 'go up, climb'; Philip must 'come up' onto the chariot — it is an elevated vehicle.

## καθίσαι

to sit

Aor Act Inf · καθίζω

infinitive (complementary with παρεκάλεσεν)

→ constative aorist

καθίζω: 'sit, cause to sit'; the invitation to sit together enables a sustained conversation rather than a walking exchange.

σὺν

with

preposition + dative (accompaniment)

σύν: 'with'; sitting together side by side is the posture of instruction and fellowship.

αὐτῷ

him

Dative

object of σύν

32 ἡ δὲ περιοχή τῆς γραφῆς ἦν ἀνεγίνωσκεν ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

Now the passage of Scripture that he was reading was this: 'Like a sheep he was led to slaughter, and like a lamb silent before its shearer, so he opens not his mouth.'

SPECIFICATION (CONTENT OF THE READING) **δέ** Luke now quotes the actual passage — Isaiah 53:7–8 LXX (with vv.7 in v.32 and v.8a in v.33). The quotation is given verbatim before Philip's interpretation (v.35). The word περιοχή ('section, passage') is a hapax in the NT. The passage's silence of the Servant — ἄφωνος ('voiceless, silent'), οὐκ ἀνοίγει τὸ στόμα αὐτοῦ ('he does not open his mouth') — is maximally relevant to someone who is reading aloud and cannot explain what he reads.

ἡ

the

Nominative

article

δέ

now

post-positive connective

περιοχή

passage / section

Nominative

subject (of ἦν)

περιοχή: 'that which encompasses, section, passage'; from περιέχω ('contain, encompass'); a NT hapax for a section of text; Luke precisely identifies the scriptural passage.

τῆς

of the

Genitive

article

γραφῆς

Scripture

Genitive

genitive of source/belonging

γραφῆ: 'writing, Scripture'; in the NT regularly = the canonical OT; the specific Scripture passage is now identified.

ἣν

which

Accusative

relative pronoun (object of ἀνεγίνωσκεν)

ἀνεγίνωσκεν

he was reading

Impf Act Indic 3 Sg · ἀναγινώσκω

verb of relative clause

→ progressive imperfect

ἀναγινώσκω: 'read'; the third occurrence of this verb — the reading and the reader are foregrounded.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (equative)

→ stative imperfect

εἰμί: copula introducing the citation formula.

αὕτη

this

Nominative

predicate nominative (= the following citation)

ὥς

Like / as

comparative conjunction (beginning the LXX quotation)

ὥς: 'as, like'; introduces the first simile of Isa 53:7 LXX.

πρόβατον

sheep

Nominative

subject/predicate noun (of the simile)

πρόβατον: 'sheep, animal of the flock'; the Servant is compared to a sheep led to slaughter — meekness in the face of unjust death.

ἐπὶ

to / toward

preposition + accusative (direction/destination)

## σφαγήν

slaughter

Accusative

object of ἐπί (destination of the leading)

σφαγή: 'slaughter, slaughtering'; the violent, sacrificial death — of animals and of the Servant.

## ἤχθη

was led

Aor Pass Indic 3 Sg · ἄγω

main verb of first simile

→ constative aorist (single, completed leading to death)

ἄγω: 'lead, bring'; the passive voice — someone leads the Servant; the divine passive frames it as purposeful.

## καὶ

and

coordinating conjunction

## ὡς

like / as

comparative conjunction (second simile)

ὡς: 'as, like'; second simile — the Servant as a lamb before its shearer.

## ἀμνός

lamb

Nominative

subject of second simile

ἀμνός: 'lamb'; a young sheep; used of Jesus as Lamb in John 1:29, 36; 1 Peter 1:19; Revelation 5:6 (ἀρνίον).

## ἐναντίον

before / in front of

preposition + genitive (position before someone)

ἐναντίον: 'in the presence of, before'; an LXX prep usage; the lamb is in the shearer's presence — helpless, wordless.

## τοῦ

the

Genitive

article (articular participle)

## κείροντος

shearing / who shears

Pres Act Ptcp Gen Sg Masc · κείρω

substantival participle (object of ἐναντίον)

→ imperfective aspect (in the act of shearing)

κείρω: 'shear, clip'; the shearer — who could also slaughter; the lamb's silence before the shearer underscores passive acceptance.

## αὐτὸν

it / him

Accusative

direct object (of κείροντος — the one shearing it)

## ἄφωνος

silent / without voice

Nominative

predicate adjective (describing the lamb/Servant)

ἄφωνος: 'voiceless, silent'; alpha-privative + φωνή; the Servant's silence under suffering is the defining characteristic of Isa 53 — a silence that speaks of innocent, voluntary suffering.

## οὕτως

so / thus

demonstrative adverb (apodosis of the simile)

οὕτως: 'so, in this way'; introduces the conclusion of the double simile.

## οὐκ

not

negative particle

**ἀνοίγει**

does he open

Pres Act Indic 3 Sg · ἀνοίγω

*main verb (present of the quotation — descriptive)*

→ gnomic present

ἀνοίγω: 'open'; 'he does not open his mouth' — the twice-repeated refrain of Isa 53:7 LXX; the Servant's silence before his accusers and killers.

**τὸ**

the

Accusative

article

**στόμα**

mouth

Accusative

*direct object*

στόμα: 'mouth'; the silence of the mouth is the absence of protest, self-defense, or curse — the Servant suffers without complaint.

**αὐτοῦ**

his

Genitive

*genitive of possession*

### 33 ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

'In his humiliation his judgment was taken away; who will recount his generation? For his life is taken up from the earth.'

CONTINUATION OF THE QUOTATION (ISA 53:8 LXX)

**asyndeton**

The continuation of the Isaiah 53:8

LXX quotation. The ταπεινώσει ('humiliation, lowliness') expresses the totality of the Servant's degradation. 'His judgment was taken away' (ἡ κρίσις αὐτοῦ ἤρθη) can mean either 'justice was denied him' or 'his judgment/condemnation was lifted' — a deliberate ambiguity the LXX and Acts preserve. The rhetorical question 'who will recount his generation?' (τίς διηγῆσεται) asks about the unthinkable cutting off of his descendants — or, christologically, asks who can tell of his eternal generation.

**ἐν**

in

*preposition + dative (sphere/circumstances)*

**τῇ**

the

Dative

article

**ταπεινώσει**

humiliation / lowliness

Dative

*object of ἐν (circumstance of the verdict)*

ταπεινώσις: 'lowliness, humiliation, abasement'; from ταπεινῶ ('humble, abase'); the Servant's total social and legal degradation.

**αὐτοῦ**

his

Genitive

*genitive of possession*

ἡ

the

Nominative

article

κρίσις

judgment / justice

Nominative

subject (of ἦρθη)

κρίσις: 'judgment, decision, justice'; the ambiguity is rich: (a) justice was denied him — a legal travesty; (b) his condemnation was lifted — anticipating vindication; early interpreters read both.

αὐτοῦ

his

Genitive

genitive of possession (or objective gen.: judgment over him)

ἦρθη

was taken away / lifted

Aor Pass Indic 3 Sg · αἶρω

main verb

→ constative aorist passive

αἶρω: 'lift up, take away, remove'; the passive allows either 'justice removed from him (unjustly)' or 'his case was settled/lifted'. The verb recurs at the end of the verse: ἡ ζωὴ αὐτοῦ αἴρεται (his life is taken up).

τήν

the

Accusative

article

γενεάν

generation / posterity

Accusative

direct object (of διηγῆσεται — fronted for emphasis)

γενεά: 'generation, descendants, lineage'; the rhetorical question asks who can describe (a) his contemporary generation, or (b) his lack of descendants (he was cut off childless), or (c) christologically, his eternal origin.

αὐτοῦ

his

Genitive

genitive of possession

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who'; the rhetorical question expects no answer — the answer is 'no one!'

διηγῆσεται

will recount / describe

Fut Mid Indic 3 Sg · διηγέομαι

main verb of question

→ predictive future (rhetorical)

διηγέομαι: 'narrate, recount, describe fully'; with γενεάν = tell the story of his lineage; an unanswerable question about the Servant's unthinkable end.

ὅτι

for / because

causal conjunction

ὅτι: 'for, because'; gives the reason the question is unanswerable — his life is cut off.

αἴρεται

is taken up / away

Pres Pass Indic 3 Sg · αἶρω

main verb

→ futuristic/descriptive present

αἶρω: same root as ἦρθη above; 'his life is being taken from the earth' = he is being killed; the present tense may be a vivid prophetic present or reflect the LXX's durative sense.

ἀπὸ

from

preposition + genitive (source of removal)

τῆς

the

Genitive

article

γῆς

earth / land

Genitive

object of ἀπό

γῆ: 'earth, land'; 'taken from the earth' = killed, cut off from the living; cf. Isa 53:8  
MT 'cut off from the land of the living.'

ἡ

the

Nominative

article

ζωή

life

Nominative

subject (of ἀίρεται)

ζωή: 'life'; the Servant's life (ζωή) is removed from the earth — his death. Philip will interpret this as the death and resurrection of Jesus.

αὐτοῦ

his

Genitive

genitive of possession

34 ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός;

And the eunuch answered Philip and said, 'I beg you, about whom does the prophet say this? About himself or about someone else?'

**QUESTION / TURNING POINT** **δέ** The eunuch's question is theologically acute: he has grasped the passage's referential ambiguity — is the Servant the prophet himself (autobiography) or someone else (biography or prophecy)? The phrase περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός neatly frames the exegetical question that Jewish and Christian readers still ask of Isa 53. Philip's answer (v.35) is christological: it is about Jesus. The δέομαί σου ('I beg you') is urgent and earnest — unlike Simon's transactional approach, the eunuch's seeking is genuine.

ἀποκριθεὶς

answering

Aor Pass Ptcp Nom Sg Masc · ἀποκρίνομαι  
*circumstantial participle (Lukan idiom of response)*

→ constative aorist

ἀποκρίνομαι: 'answer, respond!'; the Lukan ἀποκριθεὶς εἶπεν formula.

δέ

and

*post-positive connective*

ὁ

the

Nominative  
*article*

εὐνοῦχος

eunuch

Nominative  
*subject*

εὐνοῦχος: the eunuch is now the seeker — his question is the pivot that opens the door to Philip's proclamation.

τῷ

the

Dative  
*article*

Φιλίππῳ

Philip

Dative  
*dative of indirect object*

Φίλιππος: the addressee; the eunuch directs his question specifically to his new teacher.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω  
*main verb*

→ constative aorist

λέγω: introduces direct speech.

Δέομαί

I beg / ask

Pres Mid Indic 1 Sg · δέομαι  
*main verb (petition formula)*

→ imperfective present (urgent, sincere request)

δέομαι: 'beseech, ask earnestly'; δέομαί σου = 'I beg you' — an urgent petition formula; the eunuch's sincerity contrasts sharply with Simon.

σου

you

Genitive  
*genitive of object (δέομαί + gen.)*

περὶ

about / concerning

*preposition + genitive (subject of the quotation)*

τίνος

whom / what

Genitive  
*interrogative pronoun (object of περὶ)*

τίς: interrogative; 'about whom?' — the referential question of Isaiah 53.

ὁ

the

Nominative  
*article*

## προφήτης

prophet

Nominative

*subject*

προφήτης: 'prophet'; the eunuch refers to Isaiah as 'the prophet' — he recognizes the text's authority and prophetic character.

## λέγει

says / speaks

Pres Act Indic 3 Sg · λέγω

*main verb of question*

→ **gnomic present** (Scripture speaks in the present)

λέγω: the present tense treats Isaiah's text as a living, present voice — 'what does the prophet say?'

## τούτο

this

Accusative

*direct object (= the passage just quoted)*

## περὶ

about

*preposition + genitive (alternative 1)*

## ἑαυτοῦ

himself

Genitive

*object of περί (reflexive — the prophet himself)*

ἑαυτοῦ: 'himself'; one reading: Isaiah writes of his own experience — an autobiographical reading known in Jewish exegesis.

## ἢ

or

*disjunctive conjunction*

ἢ: 'or'; the eunuch presents the disjunction cleanly.

## περὶ

about

*preposition + genitive (alternative 2)*

## ἑτέρου

another / someone else

Genitive

*object of περί (qualitative: a different person)*

ἕτερος: 'another of a different kind'; the qualitative word — not merely 'another' (ἄλλος) but 'someone qualitatively different'; Philip will answer: a radically 'other' — Jesus.

## τινός

someone

Genitive

*genitive (indefinite person)*

35 ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.

Then Philip opened his mouth and, beginning from this Scripture, he proclaimed good news to him about Jesus.

ANSWER / CLIMAX OF THE DIALOGUE **δέ** Philip's response is a masterpiece of Lukan compression. 'Opened his mouth' (ἀνοίξας τὸ στόμα) is a solemn idiom for weighty speech (Matt 5:2; Acts 10:34; 18:14). The irony with the Servant's silence ('he does not open his mouth,' v.32) is pointed — the Servant's silence is explained by the herald who opens his mouth. 'Beginning from this Scripture' (ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης) is the same hermeneutic as Luke 24:27 ('beginning from Moses and all the prophets'). The object is τὸν Ἰησοῦν ('Jesus') — personal and specific.

**ἀνοίξας**

having opened

Aor Act Ptcp Nom Sg Masc · ἀνοίγω

*circumstantial participle (temporal: antecedent to εὐηγγελίσατο)*

→ constative aorist

ἀνοίγω: 'open'; deliberate verbal echo of v.32 where the Servant 'does not open his mouth' — Philip's mouth-opening explains and fulfils the Servant's silence.

**δέ**

then / and

*post-positive connective*

**ὁ**

the

Nominative

*article*

**Φίλιππος**

Philip

Nominative

*subject*

Φίλιππος: now named explicitly as the subject of the proclamation.

**τὸ**

the

Accusative

*article*

**στόμα**

mouth

Accusative

*direct object (of ἀνοίξας)*

στόμα: 'mouth'; the phrase ἀνοίγω τὸ στόμα is a solemn idiom for important speech (Acts 10:34; Matt 5:2; Ps 78:2 LXX).

**αὐτοῦ**

his

Genitive

*genitive of possession*

**καὶ**

and

*coordinating conjunction*

## ἀρξάμενος

beginning

Aor Mid Ptcp Nom Sg Masc · ἄρχω

*circumstantial participle (manner: the hermeneutical starting point)*

→ constative aorist (the chosen starting point)

ἄρχω: 'begin'; ἀρξάμενος ἀπό = 'beginning from'; cf. Lk 24:27 — the same phrase for Christ's exposition of the OT to disciples on the Emmaus road; Philip uses the same Lukan christological hermeneutic.

## ἀπό

from

*preposition + genitive (starting point)*

## τῆς

the

Genitive

*article*

## γραφῆς

Scripture

Genitive

*object of ἀπό (the textual starting point)*

γραφῆ: 'Scripture'; 'from this Scripture' = from the very passage just quoted — the Servant Song becomes the vehicle of the gospel.

## ταύτης

this

Genitive

*attributive demonstrative adjective*

## εὐηγγελίσατο

proclaimed good news

Aor Mid Indic 3 Sg · εὐαγγελίζω

*main verb*

→ constative aorist (the decisive proclamation)

εὐαγγελίζω: 'announce good news'; Luke's signature proclamation verb; the whole chapter has moved to this moment — Isaiah 53 is the gospel about Jesus.

## αὐτῷ

to him

Dative

*dative of indirect object*

## τὸν

the

Accusative

*article*

## Ἰησοῦν

Jesus

Accusative

*direct object (the content of the good news)*

Ἰησοῦς: the name of the Servant — the gospel is personal and specific. Philip's proclamation identifies the silent lamb of Isa 53 as Jesus of Nazareth, crucified and risen.

36 ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν ὁ εὐνοῦχος· Ἴδου ὕδωρ· τί κωλύει με βαπτισθῆναι;

And as they were going along the road, they came to some water, and the eunuch said, 'Look, water! What prevents me from being baptized?'

NARRATIVE DEVELOPMENT (THE EUNUCH'S REQUEST FOR BAPTISM) **δέ** The natural narrative consequence of Philip's proclamation: the eunuch hears the good news about Jesus and immediately sees water as the opportunity for baptism. The present φησιν ('he says') is a historic present — vivid, immediate. The question τί κωλύει με βαπτισθῆναι is the question of inclusion: the word κωλύει ('prevent, hinder') is the Lukan litmus-test of welcome (cf. Acts 10:47; 11:17). V.37 (the eunuch's confession of faith) is omitted by the critical text — see textual note. The story moves immediately from the question (v.36) to baptism (v.38).

ὥς

as / while

temporal conjunction

ὥς: 'as, while'; introduces a concurrent temporal clause.

δέ

and

post-positive connective

ἐπορεύοντο

they were going

Impf Mid Indic 3 Pl · πορεύομαι

verb of temporal clause

→ progressive imperfect (traveling together)

πορεύομαι: 'go, travel'; the journey continues; Philip and the eunuch are still moving.

κατὰ

along

preposition + accusative (route)

τὴν

the

Accusative

article

ὁδόν

road

Accusative

object of κατὰ

ὁδός: 'road, way'; the desert road of v.26 — providentially leads to water.

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist (arrival at water)

ἔρχομαι: 'come, arrive'; the arrival at water is providential — there was water on the desert road.

ἐπὶ

upon / to

preposition + accusative (arrival at)

**τι**

some

Accusative

*indefinite pronoun (attributive)*

**ὕδωρ**

water

Accusative

*object of ἐπί*

ὕδωρ: 'water'; the indefinite τι ὕδωρ = 'some body of water'; where on the desert road is not specified — perhaps a wadi or pool.

**καί**

and

*coordinating conjunction*

**φησιν**

says

Pres Act Indic 3 Sg · φημί

*main verb (historic present — vivid narration)*

→ *historic present (vividness)*

φημί: 'say'; the historic present φησιν brings immediacy to the eunuch's exclamation.

**ὁ**

the

Nominative

*article*

**εὐνοῦχος**

eunuch

Nominative

*subject*

εὐνοῦχος: named as the speaker of the request; his exclamation shows the eagerness of one who has just been evangelized.

**Ἴδου**

Look / behold

*attention-marker / interjection*

ἴδου: 'look, see!'; the particle of excited pointing — the eunuch seizes the providential moment.

**ὕδωρ**

water

Nominative

*subject of exclamation (verbless clause)*

ὕδωρ: 'water'; the exclamation is a verbless sentence — 'Look! Water!' The repetition of ὕδωρ (from two verses earlier) ties the providential geography to the baptismal act.

**τί**

what

Nominative

*subject (of κωλύει — interrogative)*

τίς: 'what?'; the question anticipates a negative answer — 'nothing prevents me!'

**κωλύει**

prevents / hinders

Pres Act Indic 3 Sg · κωλύω

*main verb of question*

→ *gnomic present*

κωλύω: 'prevent, hinder, forbid'; the key word of Lukan inclusion — 'who/what can prevent (the gospel)?'; cf. Acts 10:47 (Peter: 'Can anyone withhold water from being baptized?'); 11:17 ('Who was I to prevent God?').

**με**

me

Accusative

*accusative subject of infinitive*

**βαπτισθῆναι**

to be baptized

Aor Pass Inf · βαπτίζω

*infinitive (object of κωλύει — prevented from doing)*

→ *constative aorist*

βαπτίζω: 'baptize'; the eunuch has heard the gospel, understood the Servant's identification with Jesus, and immediately wants the sacrament of incorporation — baptism.

38 καὶ ἐκέλευσεν στῆναι τὸ ἄρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν.

And he commanded the chariot to stop, and both Philip and the eunuch went down into the water, and he baptized him.

SEQUENCE (THE BAPTISM) **καὶ** Note: Verse 37, the eunuch's confession of faith ('I believe that Jesus Christ is the Son of God'), is omitted from the critical text (absent from P45, P74, Sinaiticus, Vaticanus, Alexandrinus, and major versions). The narrative moves directly from the question (v.36) to the command to stop and the baptism (v.38). Three aorist verbs — ἐκέλευσεν (commanded), κατέβησαν (went down), ἐβάπτισεν (baptized) — present the action with crisp efficiency. The descent εἰς τὸ ὕδωρ suggests immersion. Philip is named before the eunuch (ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος) — the evangelist leads the new convert into the water.

καὶ  
and

*coordinating conjunction*

ἐκέλευσεν

commanded

Aor Act Indic 3 Sg · κελεύω

*main verb*

→ constative aorist

κελεύω: 'command, order'; the eunuch commands his driver to halt — a man of authority exercises it in the service of the gospel.

στῆναι

to stop / stand still

Aor Act Inf · ἵστημι

*infinitive (object of ἐκέλευσεν)*

→ constative aorist

ἵστημι: 'stand, stop, halt'; the chariot halts at the eunuch's command — the authority of a court official is redirected to serve baptism.

τὸ

the

Accusative

*article*

**ἄρμα**

chariot

Accusative

*accusative subject of infinitive*

ἄρμα: 'chariot'; the vehicle stopped — the journey is interrupted for what matters most.

**καὶ**

and

*coordinating conjunction*

**κατέβησαν**

went down

Aor Act Indic 3 Pl · καταβαίνω

*main verb*

→ *constative aorist*

καταβαίνω: 'go down'; both descend from the chariot and into the water; the verb of descent (katabaino) appears throughout this chapter and is here used of baptismal descent.

**ἀμφότεροι**

both

Nominative

*subject (of κατέβησαν)*

ἀμφότεροι: 'both'; Philip and the eunuch together — the full immersion interpretation is supported by both going into the water.

**εἰς**

into

*preposition + accusative (movement into)*

**τὸ**

the

Accusative

*article*

**ὑδωρ**

water

Accusative

*object of εἰς*

ὑδωρ: 'water'; they go into the water — physical entry into the baptismal water.

**ὁ**

the

Nominative

*article (τε Φίλιππος καὶ ὁ εὐνοῦχος: explicating ἀμφότεροι)*

**τε**

both

*enclitic connective (τε ... καί: 'both ... and')*

**Φίλιππος**

Philip

Nominative

*subject (explicated from ἀμφότεροι)*

Φίλιππος: the evangelist; named first — he leads the new believer into the water.

**καὶ**

and

*coordinating conjunction (completing τε)*

**ὁ**

the

Nominative

*article*

## εὐνοῦχος

eunuch

Nominative

subject (coordinate with Φίλιππος)

εὐνοῦχος; the new convert enters the water together with Philip — they are equals in this act.

## καὶ

and

coordinating conjunction

## ἐβάπτισεν

baptized

Aor Act Indic 3 Sg · βαπτίζω

main verb

→ constative aorist (the completed sacrament)

βαπτίζω: 'baptize'; Philip is the administrator; the eunuch receives baptism on the basis of his belief and response to the gospel.

## αὐτόν

him

Accusative

direct object

### 39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

And when they came up out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, for he went on his way rejoicing.

**CONSEQUENCE / DENOUEMENT** **δέ** The episode ends with two movements: Philip is suddenly transported (ἤρπασεν — 'snatched away,' a prophetic-translation verb echoing Elijah in 1 Kings 18:12; 2 Kings 2:16) and the eunuch continues his journey χαίρων ('rejoicing'). The joy (χαρά) that characterized the Samaritan mission (v.8) now characterizes the first African convert. The passive vocabulary underscores divine agency throughout: the Spirit directed, the Spirit snatched. The eunuch is left without Philip but with his joy — the self-sufficient gift of the gospel.

## ὅτε

when

temporal conjunction

ὅτε: 'when'; the temporal clause marks the moment after baptism when Philip is taken.

## δέ

and

post-positive connective

## ἀνέβησαν

came up

Aor Act Indic 3 Pl · ἀναβαίνω

verb of temporal clause

→ constative aorist

ἀναβαίνω: 'go up'; the counterpart to κατέβησαν (v.38) — they ascend from the water after the immersion.

## ἐκ

out of

preposition + genitive (emergence from)

τοῦ

the

Genitive

article

ὑδατος

water

Genitive

object of ἐκ

ὑδωρ: 'water'; emergence from the baptismal water — the physical act of coming up from immersion.

πνεῦμα

Spirit

Nominative

subject (of ἤρπασεν)

πνεῦμα: 'Spirit'; anarthrous, as in v.26 (angel); the 'Spirit of the Lord' (πνεῦμα κυρίου) is the OT expression for the divine wind/Spirit that moves prophets (1 Kings 18:12; Ezek 3:12, 14; 11:24).

κυρίου

of the Lord

Genitive

genitive of source/possession

κύριος: 'Lord'; the Spirit belongs to and comes from the Lord; cf. the parallel to Elijah's transportation in the OT.

ἤρπασεν

snatched away

Aor Act Indic 3 Sg · ἀρπάζω

main verb

→ constative aorist (sudden, decisive divine act)

ἀρπάζω: 'seize, snatch, carry off'; a violent, sudden action; used of prophetic transportation (1 Kings 18:12; 2 Kings 2:16 LXX; Ezek 3:12 LXX; 2 Cor 12:2-4); Philip's 'translation' is the most dramatic transport in Acts.

τόν

the

Accusative

article

Φίλιππον

Philip

Accusative

direct object (of ἤρπασεν)

Φίλιππος: Philip is the object of the Spirit's action — he has completed his assignment and is now needed elsewhere.

καί

and

coordinating conjunction

οὐκ

not

negative particle

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (coordinate)

→ constative aorist (decisive non-seeing)

ὁράω: 'see'; the eunuch does not see Philip again — the evangelist vanishes as suddenly as he appeared.

αὐτόν

him

Accusative

direct object

οὐκέτι

no more / no longer

negative temporal adverb

οὐκέτι: 'no more, no longer'; the finality of Philip's disappearance.

<p><b>ὁ</b> the Nominative article</p>	<p><b>εὐνοῦχος</b> eunuch Nominative subject (of εἶδεν) εὐνοῦχος: the eunuch's perspective — he looks but Philip is gone.</p>	<p><b>ἔπορεύετο</b> was going Impf Mid Indic 3 Sg · πορεύομαι main verb (of γάρ clause) → progressive imperfect (continuing journey) πορεύομαι: 'go, travel!'; the eunuch resumes his journey — but now transformed.</p>	<p><b>γάρ</b> for post-positive explanatory conjunction γάρ: 'for!'; explains why the eunuch does not search for Philip — he is complete in his joy.</p>
<p><b>τήν</b> the Accusative article</p>	<p><b>ὁδόν</b> way / road Accusative direct object (of ἔπορεύετο — accusative of path traveled) ὁδός: 'road, way!'; 'went on his way' — the accusative with a verb of traveling is standard Greek; the road back to Ethiopia is now the road of a new convert.</p>	<p><b>αὐτοῦ</b> his Genitive genitive of possession (his own way)</p>	<p><b>χαίρων</b> rejoicing Pres Act Ptcp Nom Sg Masc · χαίρω circumstantial participle (manner) → progressive imperfect-like (ongoing joy) χαίρω: 'rejoice!'; the joy is the fruit of the gospel received; echoes v.8 (the joy of Samaria) and the Lukan theme that gospel arrival produces χαρά (Lk 2:10; 24:52; Acts 13:52; 15:3).</p>

## 40 Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

But Philip was found at Azotus, and as he passed through he proclaimed good news to all the cities until he came to Caesarea.

**CONCLUSION (PHILIP'S SUBSEQUENT MINISTRY)** **δέ** The chapter's final verse closes the Philip narrative and opens the corridor to Acts 21:8, where Philip 'the evangelist' is living in Caesarea with his four prophesying daughters. εὑρέθη ('was found') is the passive of divine placement — God 'found' Philip at Azotus (the old Philistine city of Ashdod, on the coast). The imperfect εὐηγγελίζετο captures ongoing preaching along the entire coastal route. Caesarea will become Philip's home base.

## Φίλιππος

Philip

Nominative

*subject*

Φίλιππος; Philip; last appearance in this chapter; he will appear again in Acts 21:8 in Caesarea.

## δέ

but / and

*post-positive connective*

## εύρέθη

was found

Aor Pass Indic 3 Sg · εύρίσκω

*main verb*

→ constative aorist passive (divine placing)

εύρίσκω: 'find'; the passive 'was found' implies divine agency — God deposited Philip at Azotus, just as Elijah was found (1 Kings 18:10–12); also simply 'he appeared, turned up' at Azotus.

## εἰς

at / in

*preposition + accusative (location arrived at)*

## Ἄζωτον

Azotus

Accusative

*object of εἰς*

Ἄζωτος; Azotus = the OT Ashdod, a major Philistine city; now a Hellenistic coastal town; Philip's landing point.

## καὶ

and

*coordinating conjunction*

## διερχόμενος

passing through

Pres Mid Ptcp Nom Sg Masc · διέρχομαι

*circumstantial participle (temporal/manner: as he traveled)*

→ imperfective aspect (ongoing travel)

διέρχομαι: 'go through, travel through'; echoes v.4 (those who were scattered διήλθον preaching) — Philip continues the scattering-mission pattern.

## εὐηγγελίζετο

was proclaiming good news

Impf Mid Indic 3 Sg · εὐαγγελίζω

*main verb*

→ iterative imperfect (preaching in city after city)

εὐαγγελίζω: the chapter's signature verb; here in the imperfect — Philip's preaching is ongoing, city by city, until he reaches Caesarea.

## τὰς

the

Accusative

*article*

## πόλεις

cities

Accusative

*direct object (of εὐηγγελίζετο — cities evangelized)*

πόλις: 'city'; the coastal cities from Azotus to Caesarea (Ashkelon, Joppa, etc.) are evangelized.

## πάσας

all

Accusative

*attributive adjective*

πᾶς: 'all'; every city along the route — comprehensive evangelization of the coastal corridor.

## ἕως

until

*preposition + genitive articular infinitive (temporal limit)*

ἕως: 'until'; marks the terminus of the journey and the preaching.

τοῦ

the

Genitive

article (articular infinitive)

ἔλθεῖν

to come / coming

Aor Act Inf · ἔρχομαι

articular infinitive (ἕως τοῦ ἐλθεῖν = 'until the coming')

→ constative aorist

ἔρχομαι: 'come, arrive'; the infinitive phrase marks the end of Philip's journey.

αὐτὸν

him

Accusative

accusative subject of infinitive

εἰς

to

preposition + accusative (goal)

Καισάρειαν

Caesarea

Accusative

object of εἰς

Καισάρεια: Caesarea Maritima, the great port city built by Herod the Great; Philip will make this his home (Acts 21:8); the city also becomes the locus of the Cornelius episode (Acts 10) and of Paul's imprisonments (Acts 23–26).

**On the text.** Acts 8 is the hinge of the entire book: the scattering of the Jerusalem church by Saul's persecution (vv.1–3) fulfils the programme of 1:8 — 'Jerusalem, all Judea and Samaria, and to the ends of the earth.' Three interlocking episodes carry the chapter. First, Saul ravages the church and the scattered disciples preach wherever they go (1–4). Second, Philip goes to Samaria — a theologically loaded destination, given the Jewish–Samaritan rift — performs signs, draws large crowds, and confronts Simon Magus, whose subsequent attempt to purchase the Spirit's power gives Western Christianity the term 'simony' (5–25); Peter and John confirm the Samaritan mission and return, preaching in many Samaritan villages. Third, an angel directs Philip to the desert road where he meets an Ethiopian court official, a eunuch, reading Isaiah aloud from his scroll; Philip interprets the Suffering Servant of Isaiah 53 as fulfilled in Jesus; the eunuch is baptized and Philip is immediately snatched away by the Spirit to Azotus (26–40). Several textual matters require notice. At v.37 (omitted from the present text), the Western text and some Byzantine witnesses insert a catechetical interchange — the eunuch's confession, 'I believe that

Jesus Christ is the Son of God,' and Philip's condition, 'If you believe with all your heart, you may' — but this verse is absent from the earliest and best manuscripts (P45, P74, Sinaiticus, Vaticanus, Alexandrinus) and from the earliest versions; it is widely regarded by critical editors as a secondary liturgical insertion reflecting early baptismal catechesis, and is therefore omitted from the critical text and from this chapter (see Cruxes). The Greek of the Simon Magus episode is carefully crafted: the repeated ὁράω / θεωρέω / βλέπω ('see / behold') traces Simon's spectator perspective, setting up his transactional misunderstanding of grace. The eunuch episode is saturated with Isaiah 53 — Philip's ἤρξατο ἀπὸ τῆς γραφῆς ταύτης ('beginning from this Scripture') echoes the Lukan hermeneutic of Luke 24. At v.26 ἄγγελος κυρίου ('angel of the Lord') appears without an article, which may signal the divine messenger as such rather than a specific angel; the same construction recurs at v.29 with 'the Spirit' and v.39 with 'the Spirit of the Lord.'

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.