The Acts of the Apostles

Chapter: 8

was and there in his murder and participated consented now Shaul

that was in Urishlim of the congregation great a persecution day in that

the Samaritans among and also of Yehud in the villages all of them and were scattered

[and] buried <him> and they gathered up alone the Apostles except

greatly over him and they mourning believers men Astaphanos

while of God the congregation persecuted now Shaul were

and he delivered [them] and women men and dragged away homes he entered

and preached travelled who scattered and they to prison

of the Samaritans to a city went down now Peleplus of God the Word

they heard and when Meshikha concerning to them and he preached

by all and were persuaded him heeded who there men his word

many that he did the signs because they saw that he said

loud in a voice cried out unclean spirits who seized for

were healed and lame paralytics and others from them and they went out

now was there city in that there was great and a joy
in thatSimon whose name [was] certaina man there
can al ḥal ḥal ḥal ḥal in that
the people deceived and by his sorcery long a time city
great I am and saying himself magnifying while of Samaria
and small great all of them towards him were and they praying

and they persuaded 2 of God great the power this is and they said
he persuaded with his sorceries long a time because all of them him
who preached Pileepos they believed but when them had
they baptized Meshikha Yeshua of our Lord in the name of God the Kingdom had
believed Simon he and even and women men were
he saw and when to Pileepos <to him> and adhered and was baptized
was he amazed by his hand that occurred great and miracles the signs
who were in Urishlim the Apostles heard and when and he marvelled

to them they sent of God the Word of Samaria the people that had received
over them and prayed and they went down and Yukhanan Keepa Shimon

1. The root “TsLA” literally means “to prostrate oneself towards” in the sense of worship. It can also mean “heed” as the Greek translators understood it, but in this context the root is more properly translated “prostrate.” The same root is present in verse 15.
2. i.e., they persuaded him that he was the “power of God.”
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for it was not of Holiness the Spirit that they might receive in order in the name were they baptized now only yet of them one upon a hand upon them they placed then Yeshua of our Lord Simon saw and when of Holiness the Spirit and they received of Holiness the Spirit was given of the Apostles a hand that by the placing of this authority to me also give saying silver to them he offered the Spirit he will receive a hand upon <whom> <that> I place that whomever will go with you your silver Keepa Shimon to him said of Holiness with the goods of of God that the gift you thought because to destruction portion or part you have no could be obtained 1 the world God before is straight not your heart because this in faith perhaps God <from> and beseech this your evil of repent but bitter for in anger 2 of your heart the guile you will be forgiven Simon answered that you are I see of iniquity and in the bonds

1. There is a play on the root “QNA” (goods/obtain) here.
2. The Aramaic word “Kabda” can mean “gall/liver/anger.” The Greek versions mistranslate this as “gall of bitterness” instead of the more contextually proper “bitter anger.”
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upon me come that not God \( <\text{from}> \) for my sake you beseech and said

and Yukhanan now Shimon that you have spoken these things of anything

returned of God the Word and taught they had testified when

preached of the Samaritans many and in villages to Urishlim

rise up to him and said Pileepos with of the LORD an angel and spoke

to Gaza Urishlim from that goes down desert on the road to the south go

from had who come certain a believer \( 1 \) and he met [and] went and arose

in authority and he of the Cushites queen of Qandeq an official Cush

in Urishlim to worship had and he come her treasure all of over was

and reading a chariot in he sat to go he travelled and while

he heard he had drawn near and when the chariot and follow draw near

do understand \( <\text{if}> \) to him and he said the prophet Eshaya that he was reading

I am able how said and he you read what you

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1. The Aramaic word “\( MHYMNA \)” can mean either “believer” or “eunuch.” The Greek versions mistranslate this as “eunuch” instead of the more contextually correct “believer.”
2. The verb here is in the feminine.
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from <from him> and he beseeched instructs me someone unless to comprehend

now the section with him and sit that he come up Pileepos

as this was in which that he was reading of the scripture

the shearer before a ewe and as he was led to the slaughter a lamb

in his humiliation his mouth he did open not even thus is silent

who will and his generation he was led judgement and from confinement from

that and said the earth from his life because has been taken declare it

did speak whom concerning <from> you I beseech to Pileepos believer

other a man concerning or himself concerning prophet this

this from <from it> and began his mouth opened Pileepos then

they and when Yeshua our Lord concerning to him to preach scripture

water in it that had certain at a place they arrived on the road went

the obstacle is what water behold believer that and said

and he commanded

and baptized <him> to the water both of them and went down the chariot that stop

Omitted in Aramaic text
the Spirit the water from they got up and after that believer Pileepos believer did see him not and again Pileepos caught up of the LORD and Pileepos rejoicing on his way he departed but that and preaching was traveling around there and from at Azotus was found to Caesarea he came until all in the cities