**had unclean spirits, they crying out with  
a loud voice, came out.** The A.V., though  
founded on a different reading, comes to  
the same.

**9. Simon**] Neander, in  
the course of some excellent remarks on  
this whole history (see further on ver. 14),  
identifies, and I believe with reason, this  
Simon with one mentioned as living from  
ten to twenty years after this by Josephus,  
and as having been employed by the procurator Felix to tempt Drusilla to leave her  
husband, and live with him. Simon is  
there called “a Jew, born in Cyprus, and  
held to be a magician.” The only difficulty  
seems to be, that Simon is stated by Justin  
Martyr, himself a Samaritan, to have been  
“a Samaritan, from a village called Gitton.”  
But it has struck me that either Justin, or  
perhaps more probably Josephus, may have  
confounded Ghittim with Chittim, i.e.  
Citium in Cyprus. The account in Josephus is quite in character with what we  
here read of Simon: not inconsistent with  
ver. 24, which appears to have been uttered  
under terror occasioned by the solemn  
denunciation of Peter.—Justin goes on to  
relate that he was worshipped as a god at  
Rome in the time of Claudius Cæsar, on  
account of his magical powers, and had  
a statue on the island in the Tiber, inscribed ‘Simoni Deo Sancto’ (to Simon the  
Holy God). Singularly enough, in the  
year 1574, a stone was found in the Tiber  
(or *standing on the island in the year* 1662,  
according to Smith’s Dictionary of Biography and Mythology), with the inscription SEMONI SANCO DEO FIDIO  
SACRUM, i.e. sacred to the god *Semo  
Sancus*, the Sabine Hereules;— which  
makes it probable that Justin may have  
been misled.—The history of Simon is full  
of legend and fable. He is said to have  
studied at Alexandria, and to have originally  
been, with the heresiarch Dositheus, a  
disciple of John the Baptist. Of Dositheus  
he became first the disciple, and then the successor. Origen makes Dositheus also a  
Samaritan, His own especial followers  
(Simoniani) had dwindled so much in the  
time of Origen, that he says there were at  
that day hardly thirty in the world. There  
are reports also of subsequent controversies  
between Simon Magus and Peter, of which  
the scene is laid at Cæsarea. According  
to some, he met with his death at Rome,  
having, during an encounter with Peter,  
raised himself into the air by the aid of  
evil spirits, and being precipitated thence  
at the prayer of Peter and Paul. I saw in  
the church of S. Francesca Romana, in  
the forum, a stone with two dents in it,  
and this inscription: “On this stone  
rested the knees of S. Peter, when the  
demons carried Simon Magus through the  
air.’—The fathers generally regard him  
as the founder of Gnosticism: this may be  
in some sense true: but, from the very  
little authentic information we possess,  
it is impossible to ascertain how far be  
was identified with their tenets. Origen  
distinctly denies that his followers were  
Christians in any sense.

**using sorcery**] viz. by exercising magic arts,  
such as then were very common in the  
East and found wide acceptance; impostors taking advantage of the very  
general expectation of a Deliverer at  
this time, to set themselves up by  
means of such trickeries as ‘some great ones.’  
We have other examples in Elymas  
(ch. xiii.); Apollonius of Tyana;  
and somewhat later, Alexander of Abonoteichos; see these latter in Smith’s  
Dictionary of Biography and Mythology.

**some great one**] Probably not in  
such definite terms as his followers later  
are represented by Jerome as putting into  
his mouth: “I am the Word of God...  
I am the Paraclete, I am Almighty, I am  
all that is in God.”

**10. the great power of God**] Literally, according to the  
best MS. authorities, the power of God