alluding to the decision respecting her  
faithfulness implied by their baptizing her,  
and assuming that such a judgment *had  
been passed.*

**16.**] This happened on  
other occasions; not on the same day. In  
ver. 15 is implied their taking up their  
abode with Lydia:—in this ver., that they  
*habitually resorted* to this place of prayer  
to teach, and that what follows happened  
on such occasions.—It may be remarked  
that the A.V. of this passage, ‘*as we went  
to prayer*,’ has given rise to a curious  
abuse of the expression ‘*going to prayer*,’  
in the sense of ‘*beginning to pray*,’ among  
the lower classes in England.

**possessed with a spirit of divination**] On the  
whole subject of dæmoniacal possession,  
see note on Matt. viii. 32. This was a case  
in which the presence of the spirit was a  
*patent fact*, recognized by the heathen  
possessors and consulters of this female  
slave, and by them turned to account: and  
recognized also by the Christian teachers,  
as an instance of one of those works of the  
devil which their Lord came, and commissioned them to destroy. All attempt  
to explain away such a narrative as this  
by the subterfuges of rationalism, is more  
than ever futile. The fact of the *spirit  
leaving* the girl, and the masters *finding  
the hope of their gains gone*, is *fatal*: and  
we may see, notwithstanding all his attempts to account for it psychologically,  
that Meyer feels it to be so.

**17.  
cried**] or, **used to cry out:** several occasions are referred to.—The recognition  
of Paul and his company here by the  
spirit is strictly analogous to that of our  
  
Lord by the dæmons, Matt. viii. 29; Luke  
iv. 34: and the same account to be given  
of both: viz. that the *evil spirit knew and  
confessed* the power of God and His Christ,  
whether in His own Person or that of His  
servants.

**18. being grieved**] Not  
*mere* annoyance is expressed by this word,  
but rather holy indignation and sorrow at  
what he saw and heard; the Christian  
soldier was goaded to the attack, but the  
mere satisfaction of anger was not the  
object, any more than the result, of the  
stroke.

**19.**] Her masters (a partnership of persons.—They may have been the  
heirs of some one to whom she had belonged) perceived that the hope of their  
gain had gone out (*with the dæmon*).

**caught...** and **drew** give the idea of force  
having been used. Paul and Silas only are  
apprehended as having been the principal  
persons in the company.

**unto the  
rulers** is said *generally:* they dragged them  
to the forum to the authorities,—afterwards  
specified as *magistrates* (or generals, see  
below).

**20. the magistrates**] literally,  
**generals:** the two presiding officers (*duumviri*), or prætors of the colony. Wetstein,  
writing about 1750, says that at Messina the  
prefect of the city was even then called Stradigo, from Strategos, the Greek word used  
here.

**being Jews... being Romans**]  
Calvin remarks that this accusation was  
craftily adopted to injure the Christians;  
for on the one side they put forward the  
name of Romans, which was in high  
favour: whereas by the Jewish name  
which was then held in disrepute (especially if the decree of Claudius, expelling