3—11. THE ACTS. 701   
   
 with palsies, and that were lame, were healed. 8 And   
 there was great joy in that city. 9 But there was a   
 certain man, called Simon, which P deforetime in the same   
 city, » 4 used sorcery, and \* dewitched the people of Samaria, hen. sit.6.   
 ‘giving out that himself was some great one: 10 to whom !\*"-%   
 they all gave heed, from the least to the greatest, saying,   
 This man is the great power of God. And to him   
   
   
   
 P render, was beforetime. 4 render, using.   
 T render, bewitehing. See note, ver. 11.   
 8 literally, in all our oldest MSS., the power of God which is called   
   
 great.   
 had unclean spirits, they crying out with successor. Origen makes Dositheus also a   
 a loud voice, came out. The A.V., though Samaritan, His own especial followers   
 founded on a different reading, comes to (Simoniani) had dwindled so much in the   
 the same. 9, Simon] Neander, in time of Origen, that he says there were at,   
 the conrse of some excellent remarks on that day hardly thirty in the world. There   
 this whole history (see further on ver. 14), are reports also of controversies   
 identifies, and I believe with reason, this between Simon Mugus and Peter, of which   
 Simon with one mentioned as living from the scene is laid at Cesarea. According   
 ten to twenty years after this by Josephus, to some, he met with his death at Rome,   
 and as having been employed by the pro- having, during an encounter with Peter,   
 curator Felix to tempt Drusilla to leave her raised himself into the air by the aid of   
 husband, and live with him. Simon is evil spirits, being precipitated thence   
 there called “a Jew, born in Cyprns, and at the prayer of Peter and Paul. I saw in   
 held to be a magician.” The only diificulty the church of S. Francesca Romana, in   
 seems to be, that Simon is stated by Justin the fornm, a stone with two dents in it,   
 Martyr, himself a Samaritan, to have been and this inseription: “On this stone   
 «<q Samaritan, from a village called rested the knees of S. Peter, when the   
 But it has struck me that either Justin, or demons earried Simon Magus through the   
 perhaps more probably Josephus, may have air.’—The fathers generally regard him   
 confounded Ghittim with Chittim, i.e. as the founder of Gnosticism: this may be   
 Citium in Cyprus. The account in Jose- in some sense true: but, from the very   
 phus is quite in character with what we little authentic information we possess,   
 here read of Simon: not inconsistent with it is impossible to ascertain how far be   
 ver. 24, which appears to have been uttered was identified with their tenets. Origen   
 under terror oceasioned by the solemn distinctly denies that his followers were   
 denunciation of Peter.—Justin goes on to Christians in any sense. using   
 relate that he was worshipped as a god at sorcery] viz. by exercising magic arts,   
 Rome in the time of Clandius Cesar, on such as then were very common in the   
 account of his magical powers, and had East and found wide acceptanee; im-   
 a statne on the iskind in the Tiber, in- postors taking advantage of the very   
 scribed ‘Simoni Deo Sancto’ (to Simon the general expeetation of a Deliverer at   
 Holy God). Singularly enough, in the this time, to set themselves up by   
 year 1574, a stone was found in the Tiber means of such trickeries as ‘some great   
 (or standing on the island in the 1662, We have other examples in   
 aceording to Smith’s Dictionary of Bio- xiii.); Apollonius of Tyana;   
 graphy and Mythology), with tle inserip- omewhat later, Alexander of Abo-   
 tion SEMONL SANCO DEO FIDIO noteichos; see these latter in Smith’s   
 SACRUM, i.e. sacred to the god Semo Dictionary of Biography and Mythology.   
 Sancus, the Sabine Hereules ;— which some great one} Probably not in   
 makes it probable that Justin may have such definite terms as his followers later   
 been misled.—The history of Simon is full are represented by Jerome as putting into   
 of legend and fable. He is said to have his mouth: “Iam the Word of God...   
 studied at Alexandria, and to originally Iam the Paraclete, I am Almighty, I am   
 been, with the heresiarch Dositheus, a all that is in God.” 10. the great   
 disciple of John the Baptist. Of Dositheus power of God] Literally, according to the   
 he became first the disciple, then the best MS. authorities, the power of God