702 THE ACTS. VIII.   
   
 they had regard, because that of long time the had be-   
   
 witched them with sorceries. 12 But when they believed   
 keh. 3. Philip preaching [® the things] \* concerning the kingdom   
 of God, and the name of Jesus Christ, they were baptized,   
 both men and women.   
 13. Then Simon himself believed   
 also: and when he was baptized, he continued with Philip,   
 and wondered, beholding the ¥ miracles and signs which   
   
 were done. 14. Now when the apostles which were at   
 Jerusalem heard that Samaria had received the word of   
   
 t render, they had been bewitched by his sorceries.   
 °U omit. X render, And Simon himself also believed.   
 Y render, signs and great miracles.   
   
 which is called great. Neander and considering besides, that from the nature of   
 Meyer think that they must have referred the case he would for the time have given   
 to the Word, the creating and governing up his magical practices.” Neander. “It   
 manifestation of God, so much spoken of in is plain,” says Calvin, “from this example   
 the Alexandrine philosophy, and must have of Simon, that the grace which is figured   
 regarded Simon as an incarnation of the in Baptism is not conferred on all in-   
 Word; so that their erroneous belief differently. It is a dogma of the Papists,   
 would form some preparation for the great that unless a man place the bar of mortal   
 truth of an incarnate Messiah, preached by sin in the way, all receive, with the out-   
 Philip. But to this De Wette well replies, ward sign, the verity and effect of the   
 that we can hardly suppose the Alexan- Sacraments. Thus they attribute a magical   
 drine philosophy to have been so familiar force to the Sucraments, making them   
 to the mass of the people; and refers the profitable without faith. But it is for   
 expression to their popular belief a great to know, that we are offered by God in the   
 angel, who might, as the angels were Sacraments whatever the promises annexed   
 called by the Samaritans the powers of to them contain, and this in no empty   
 God, be designated by these remarkable words merely, provided we are led by   
 words. 11.] The rendering “he had faith to Christ, and seek from Him what   
 bewitched them” is grammatically wrong. the Sacraments promise. For though the   
 The word rendered “bewitched” (whi reception of Baptism was of no profit to   
 is perhaps the best translation here) is him, as the matter stood, yet if his cou-   
 “amazed” in Matt. xii. 23,—“ astonished” version had followed afterwards, as some   
 in Mark v. 42, Luke xxiv. 22 &e. think it did, in that case its was not   
 13.] “Simon saw his followers dropping extinguished nor abolished. For it often   
 off, and was himself astounded at the happens that it is a long time before the   
 miracles wrought by Philip: he therefore Spirit of God works, and causes the Sacra-   
 thought it best himself also to acknow- ments to begin to prove their efficacy.”   
 ledge this superior power. He attached 14—25.] Miss1on or PETER AND   
 himself to Philip, and was baptized like Joun To Samarra. A question arises   
 the rest: but we are not, as the sequel on this procedure of the Apostles :—whe-   
 shews, to understand that the preaching of ther it was as a matter of course, that the   
 the Gospel had made any impression on newly baptized should, by the laying on   
 his heart, but that he accounted for what of hands subsequently, receive the Holy   
 he saw in his own fashion. He was con- Ghost,—or whether there was in the case   
 vinced, from the works which Philip did, of these Samaritans any thing peculiar,   
 that he was in league with some powerful which cansed the Apostles to go down to   
 spirit: he viewed baptism as the initiation them and perform this (1) The only   
 into communion with that spirit, ex- analogous case is ch, xix. 5, 6: in nsing   
 pected that he should be able to make use which we must observe that there it is   
 of the higher power thus gained for his own distinctly asserted that miraculous gifts   
 purposes, and unite this new magical power of the Spirit followed laying on of Panl’s   
 to his own. All were baptized who pro- hands; and that by the expression “ehen   
 fessed belief in as the Messiah: there Simon saw”? in ver. 18, which must be taken   
 was therefore uo reason for rejecting literally, the same is implicd here. And