704 THE ACTS. VIII.   
   
 tenis, they were come down, prayed for them, 'that they   
 men.xiz.2. might receive the Holy Ghost: 16for ™as yet he was   
   
 . fallen upon none of them: only ™ they 2 were baptized in   
 °the name of the Lord Jesus. 17 Then Plaid they their   
 hands on them, and they received the Holy Ghost.   
 18 b\_ when Simon saw that through laying on of the   
 apostles’ hands the Holy Ghost was given, he offered them   
 money, 1%saying, Give me also this power, that on   
 whomsoever I lay ¢Aands, he may reecive the Holy Ghost.   
 20 But Peter said unto him, Thy money perish with thee,   
   
   
   
 q Matt.x,8. Decause 4 thou 4 hast thought that \* the gift of God may be   
 reivii-ss; purchased with money. 21Thou hast neither part nor lot   
 v.16. in this matter: for thy heart is not right in the sight of   
   
 God. 22 Repent therefore of this thy wickedness, and   
   
 2 vender, had been. 4 literally, into.   
 D render, But. © render, my hands.   
 4 pender, thoughtest to acquire the gift of God.   
   
   
 especially committed to him) the keys of from the narrative, Simon himself did not   
 the kingdom of heaven,—who opened the receive the Spirit by the laying on of   
 door to the 3000 on the day of Pentecost, hands. His nefarious attempt to treat   
 —now (as a formal and ratifying act) to with the Apostles was before he himself   
 the Samaritans,—and in ch. x. to the Gen- had been presented to them for this pur-   
 tiles. So far, is plain truth of Scripture pose. 20.] The solemn denunciation   
 history. The monstrous fiction begins, of Peter, like declaration of Paul, 1 Cor.   
 when to Peter is attributed a fixed diocese vi. 13, has reference to the pcrishableness   
 and successors, and to those successors a of all worldly good, and of those with it,   
 delegated power more like that ascribed to whose chief end is the use of it (see Col.   
 Simon Magus than that promised to Peter. ii, 22). ‘Thy gold and thon are equally   
 ——This is the last time that Joun appears on the way to corruption?’ thy gold, as its   
 in the Acts. He is only once more men- nature is: thou with it, as no higher   
 tioned in the New Testament (except in life than thy natural corrupt one: as being   
 the Revelation), viz. as having been pre- bound in the bond of iniquity. The expres-   
 sent in Jerusalem at Paul’s visit, ii. 9. sion of the Peter, Pet.i.7, gold that   
 15. prayed for them] So laying on perisheth,” is remarkably parallel with this   
 of hands is preceded by prayer, ch. vi. 6; (see too 1 Pet. i. thou thought-   
 xiii, 3. 18. when Simon saw] Its est] not ‘thou hast thought, as A. V.   
 effeets were therefore visible (sce above), The historic force of the tense is to be   
 and conseqnently the effect of the laying kept here: the Apostle uses it as looking   
 on of the Apostles’ hands was not the in- forward to the day of his destruction, ‘   
 ward but the outward miraculous gitts of thy lot be destruction, and that because   
 the Spirit. he offered them money] De thou thoughtest,’ &e. to acquire, not   
 Wette excellently remarks, ‘He regarded passive, as A. V., ungrammatically.   
 the capability of imparting the Holy Spirit, 21. neither part nor lot] The two words   
 —rightly, as something conferred, as a de- are apparently synonymous : the first   
 rived power (sce Matt. x. 1), but wrongly, literal, second figurative, but not with-   
 as one to be obtained by an ext out reference perhaps to the inheritance of   
 method, without an inward disposition : the kingdom of God, the incorruptible in-   
 and, since in external commerce every heritance, 1 Pet. i. 4. this eotal   
 thing may be had for gold, he wanted to i.e. the matter now spoken of,—‘ to which   
 buy it. This is the essence of the sin of T now allude.’ thy heart is not right,   
 Simony, which is intimately connected with —sincere, single-meaning,—in God's pre-   
 unbelief in the power and signification of sence, ‘as God secs it:’ i.e. ‘seen as it   
 the Spirit, and with materialisiu.’—Clearly, really is, by God, is not in carnest in its