7162 THE ACTS. XVI.   
   
 nGenaiz.8: house, and abide there. And "she constrained us. 16 And   
 Juse.<ts-21. came to pass, as we went to ° prayer, a certain damsel   
 3 Hes o Hossessed with a spirit of divination met us, which brought   
 her masters P much gain by soothsaying: 17 the same fol-   
 01 Sam. xxviil, Paul and us, and cried, saying, These men are the   
 peb. xix. servants of the most high God, which P shew unto us the   
 way of salvation. 18 And this did she many days. But   
 age Paul, \* being grieved, turned and said to the spirit, I com-   
 mand thee in the name of Jesus Christ to come out of her.   
 rMaksviy t And he eame out the same hour. 19 And \* when her   
 t2corvis. masters saw that the hope of their gains was gone, ‘ they   
 uMatt.x.18. caught Paul and Silas, and “drew them into the market-   
   
   
   
   
 place unto the rulers, °?and brought them to the magis-   
 x1 Kingsxvili,   
 v7. ch.xvit, saying, These men, being Jews, \*do exceedingly   
   
 © render, the place of prayer. P render, tell.   
   
   
 alluding to the decision respecting her Lord by the demons, Matt. viii. 29 ; Luke   
 faithfulness implied by their baptizing her, iv. 34; and the same account to be given   
 and assuming that such a judgment had of both: viz. that the evil spirit and   
 been passed. 16.] This happened on confessed the power of God and His Christ,   
 other occasions ; not on the same day. In whether in His own Person or that of His   
 yer. 15 is implied their taking up their servants. 18, being grieved] Not   
 abode with Lydi: in this ver., they mere annoyance is expressed by this word,   
 habitually resorted to this place of prayer but rather holy indignation and sorrow at   
 to teach, and that what follows happened what he saw and heard; the Christian   
 on such occasions.—It may be remarked soldier was goaded to the attack, but the   
 that the A.V. of this passage, ‘as we went mere satisfaction of anger was not the   
 to prayer, has given rise to a curious object, any more than the result, of the   
 abuse of the expression ‘going to prayer, stroke. 19.] Her masters (a partner<   
 in the sense of ‘beginning to pray,’ among ship of persons.—They may have been the   
 the lower classes in England. pose heirs of some one to whom she had be~   
 sessed with a spirit of divination] On the longed) perceived that the hope of their   
 whole subject of damoniacal possession, gain had gone out (with the demon).   
 see note on Matt. viii. This was a case caught... and drew give the idea of   
 in which the presence of the spirit was a having been used. Pan] and Silas only are   
 patent fact, recognized by the heathen apprehended as having been the principal   
 possessors and consulters of this femal persons in the company. unto the   
 slave, and by them turned to accoun' rulers is said they dragged them   
 recognized also by the Christian teachers, to the forum to the authorities,   
 as an instance of one of those works of the specified as magistrates (or generals, see   
 devil which their Lord came, and com- below). 20. the magistrates] literally,   
 missioned them to destroy. All attempt generals: the two presiding officers   
 to explain away such a narrative as this viri), or pretors of the colony. Wetstein,   
 by the subterfuges of rationalism, is more writing about 1750, says that at the   
 than ever futile. The fact of the spirit prefect of the city even then called Stra-   
 leaving the girl, and the masters finding digo, from Strategos, the Greek word used   
 the hope of their gains gone, is fatal: and here. being Jews... being Romans}   
 we may sce, notwithstanding all his at- Calvin remarks that this accusation was   
 tempts to account for it psychological craflily adopted to injure the Christians ;   
 that Meyer feels it to be so. 17, for on the one side they put forward the   
 cried] or, used to cry out: several oc- name of Romans, which was in high   
 casions are referred to.—The recognition favour: whereas by the Jewish name   
 of Paul and his company here by the which was then held in disrepute (espe-   
 spirit is strictly analogous to that of our cially if the deerce of Claudius, expelling