the words have been so rendered in A. V.,—  
especially as the same expression below  
(ver. 22) is translated *‘Mars’* *hill*.’ We  
have in the narrative *no trace of any judicial proceeding*, but every thing to contradict such a supposition. Paul merely  
makes his speech, and, having satisfied the  
curiosity of the multitude who came together on Mars’ Hill, departs unhindered:—**they brought him up to the hill of Mars.**  
The following note is borrowed from Mr  
Humphry’s Commentary:—‘It might be  
expected that on the hill of Mars the  
mind of the stranger would be impressed  
with the magnificence of the religion  
which he sought to overthrow. The  
temple of the Eumenides was immediately  
below him: opposite, at the distance  
of 200 yards, was the Acropolis, which,  
being entirely occupied with statues and  
temples, was, to use the phrase of an  
ancient writer, as one great offering to the  
gods. The Persians encamped on the  
Areopagus when they besieged the Acropolis (Herod. viii. 52): from the same place  
the Apostle makes his first public attack  
on Paganism, of which the Acropolis was  
the stronghold. Xerxes in his fanaticism  
burnt the temples of Greece. Christianity  
advanced more meekly and surely: and  
though the immediate effect of the Apostle’s sermon was not great, the Parthenon  
in time became a Christian church. Athens  
ceased to be a city **wholly given to idolatry**,  
—and the repugnance of the Greeks to  
images became so great, as to be a principal cause of the schism between the  
churches of the east and west in the eighth  
century.’—The hill of Mars was on tho  
west of the Acropolis. The Areopagus, the  
highest criminal court of Athens, held its  
sittings there. To give any account of it  
is beside the purpose, there being no allusion  
to it in the text. Full particulars may be  
found under the word *Areopagus* in Smith’s  
Dictionary of Gr. and Rom. Antiquities.

**May we know**] A courteous method  
of address (not ironical).

**21.**] A remark of the narrator (as I believe, *Paul  
himself*), as a comment on the words **new**  
and **strange** of the verses before. The

character here given of the Athenians is  
also that which we find in their own historians and orators. See proofs in my  
Greek Test. One remarkable one is found  
in Demosthenes, where in stirring them  
up against Philip, he says, “Are ye content to be always going about the marketplace asking one another, What new thing  
is reported? Can any thing be stranger  
than that a Macedonian man should &c.  
&c.”

**22.**] The commentators vie with  
each other in admiration of this truly wonderful speech of the great Apostle. Chrysostom says: “This is what the Apostle  
elsewhere says, that he became to those  
not under the law as not under the law,  
that he might win those not under the  
law. For when addressing the Athenians,  
he grounds his argument not on the law or  
the prophets, but begins his persuasion  
from one of their altars, conquering them  
by their own maxims.” ‘The oration of  
Paul before this assembly is a living proof  
of his apostolic wisdom and eloquence: we  
see here how he, according to his own  
words, could become a Gentile to the Gentiles, to win the Gentiles to the Gospel.’  
Neander. And Stier very properly remarks,  
‘It was given to the Apostle in this hour,  
what he should speak; this is plainly to be  
seen in the following discourse, which we  
might weary ourselves with praising and  
admiring in various ways; but far better  
than all so-called praise from our poor  
tongues is the humble recognition, that  
the Holy Ghost, the spirit of Jesus, has  
here spoken by the Apostle, and therefore  
it is that we have in his discourse a masterpiece of apostolic wisdom.’ The same commentator gives the substance of the speech  
thus : ‘*He who is* (by your own involuntary  
confession) *unknown to you Athenians* (religious though you are),—*and yet* (again,  
by your own confession) *able to be known,*—*the all-sufficing Creator of the world,  
Preserver of all creatures, and Governor  
of mankind,—now commandeth all men*  
(by me His minister) *to repent, that they  
may know Him, and to believe in the Man  
whom He hath raised from the dead, that  
they may stand in the judgment, which He*