*hath committed to Him*.’

**Ye men of  
Athens**] The regular and dignified appellation familiar to them as used by all their  
orators,—of whose works Paul could hardly  
be altogether ignorant.

**very religious**] **Carrying your religious reverence  
very far:** an instance of which follows, in  
that they, not content with worshipping  
*named* and *known* gods, worshipped even  
an *unknown* one. *Blame* is neither expressed, nor even implied: but their *exceeding veneration* for religion laid hold of  
as a *fact*, on which Paul, with exquisite  
skill, engrafts his proof that he is introducing *no new* gods, but enlightening them  
with regard to an object of worship on  
which they were confessedly in the dark.  
So Chrysostom, “That is, **very pious:** ...  
he says it as praising them, and not with  
any spirit of blame.” To understand this  
word as A. V., ‘*too superstitious*,’ is to miss  
the fine and delicate tact of the speech, by  
which he at once parries the charge against  
him, and in doing so introduces the great  
Truth which he came to preach.—The  
character thus given of the Athenians is  
confirmed by Greek writers. Pausanias  
says, “The Athenians are conspicuous  
above other people in their zeal in divine  
matters.” Josephus calls them “the most  
devout of the Greeks.”

**23. your objects of worship**] Not, as A. V., ‘*your  
devotions:*’ but even temples, altars, statues, &c.

**also an altar**] Over and  
above the many altars to your own and  
foreign deities.

**To an** (not, *the*) **unknown God**] That this was the veritable  
inscription on the altars, the words **with  
this inscription** (literally, **on which had  
been inscribed**) are decisive. Meyer well  
remarks, that the historical fact would be  
abundantly established from this passage,  
being Paul’s testimony of what he *himself  
had seen*,—and spoken to the Athenian  
people. But we have our narrative confirmed by other testimonies which I have  
cited in my Greek Test., shewing that  
there really were altars with this inscription  
at Athens.

**What ye ignorantly worship, that declare I unto you]** The change  
to “*Whom*” and “*Him*” has probably  
been made from reverential motives. The  
neuters give surely the deeper, and the  
more appropriate sense. For Paul does not  
*identify* the true God with the dedication  
of, or worship at, the altar mentioned:  
but speaks of *the Divinity* of whom they,  
by this inscription, confessed themselves  
ignorant. But even a more serious objection lies against the masculines. The  
sentiment would thus be in direct contradiction to the assertion of Paul himself,  
1 Cor. x. 20, “*The things which the Gentiles  
sacrifice, they sacrifice to devils and not  
to God*.” Compare also our Lord’s words,  
John iv. 22, “*Ye worship that which ye  
know not*.”—In the word **worship** (**shew  
piety towards**) we have another confirmation of the sense above insisted on in ver.  
22. He wishes to commend their *reverential* spirit, while he shews its misdirection. An important lesson for all  
who have controversies with Paganism and  
Romanism.

**24.**] ‘No wonder, that  
the devil, in order to diffuse idolatry, has  
blotted out among all heathen nations the  
recognition of *Creation*. The true doctrine  
of Creation is the proper refutation of all  
idolatry.’ Roos, cited by Stier, who remarks, ‘Only on the firm foundation of the  
Old Testament doctrine of Creation can we  
rightly build the New Testament doctrine  
of Redemption, and only he, who scripturally believes and apprehends by faith  
the earliest words of Revelation, concerning  
a Creator of all things, can also apprehend,  
know, and scripturally worship, THE MAN,  
in whom God’s word, down to its latest  
canonical Revelation, gathers together all  
things.’

**God... dwelleth not in  
temples made with hands**] A remarkable  
reminiscence of the dying speech of Stephen: