see ch. vii, 48.—Mr. Humphry  
notices the similarity, but difference in its  
conclusion, of the argument attributed to  
Xerxes in Cicero: “Xerxes is said to have  
burnt the temples of Greece, because they  
attempted to shut up within walls the  
gods, to whom all things ought to be open  
and free, and of whom all this world is the  
temple and house.”—Where Paul stood, he  
might see the celebrated colossal statue of  
Athena Polias, known by the Athenians as  
“*the Goddess*,” standing and keeping  
guard with spear and shield in the enclosure of the Acropolis.

**25.**] **is served:**i.e. **is really and truly served**. So “*God  
is not mocked*,” Gal. vi. 7. As the  
assertion of Creation contradicted the Epicurean *error*, so this laid hold of that  
portion of truth, which, however disguised,  
that school had apprehended: viz. that the  
Deity does not stand in need of us, nor can  
gain aught from us. There is a verse in  
2 Macc. xiv. 35, remarkable, as compared  
with the thoughts and words of Paul here:  
“*Thou, O Lord of all things, who hast  
need of nothing, wast pleased that the  
temple of thine habitation should be among  
us.*’

**life, and breath, and all things**]  
He is the *Preserver*, as well as the Creator,  
of all; and all things come to us *from  
Him*. Compare, on **all things**, David’s  
words, 1 Chron. xxix. 14, “*Thine are all  
things, and of Thine own have we given  
Thee.*”

**26.**] These words were said,  
be it remembered, to a people who gave  
themselves out for aboriginal, *sprung from  
the earth:* but we must not imagine that  
to refute this was the *object* of the words:  
they aim far higher than this, and controvert the whole genius of polytheism, which  
attributed to the various nations *differing  
mythical origins*, and *separate guardian  
gods*. It is remarkable, that though of all  
people the Jews were the most distinguished in their covenant state from other  
nations of the earth, yet to them only was  
given the revelation of the true history of  
mankind, as all created of one blood: a  
doctrine kept as it were in store for the  
gospel to proclaim.—Not, ‘hath made of  
one blood,’ &c., as A. V., but as in margin.  
See Matt. v. 32; Mark vii. 37.

**determined the times....**] He who was  
before (ver. 24) the *Creator*, then (ver.  
25) the *Preserver*, is now the *Governor* of  
all men: prescribing to each nation its  
space to dwell in, and its time of endurance.

**27. if haply**] **if by any chance**, denoting a contingency apparently not very  
likely to happen.

**though he be not  
far...**] ‘Not that HE *is distant from us*,  
but that we are ignorant of Him.’ See  
Rom. x. 6, 8; Jer. xxiii. 23, 24.

**28.**]  
There is no justification for *the pantheist* in  
this.—It is properly said only of the race  
of men, as being His offspring, bound to  
Him: proceeding from, and upheld by,  
and therefore living, moving, and being  
in Him:—but even in a wider sense *His  
Being*, though a separate objective Personality, involves and contains that of His  
creatures. See Eph. i. 10, where the same  
is said of Christ.

**we live, and move,  
and have our being**] ‘A climax rising  
higher with each term, *out of* God we  
should have no *Life*, nor even *movement*  
(which some things without life have,  
plants, water, &c.), nay, not any *existence*  
at all (we should not have *been*),’ the intent being to shew the *absolute dependence  
for every thing* of man on God,— and  
thence the *absurdity of supposing the Godhead*