*like to the works of his* (man’s) *hands*.

**certain of your own poets**] viz.  
Aratus, in the opening lines of the poem  
called “the Phenomena:”... Cleanthes  
also in his hymn to Zeus (Jupiter), has the  
same words. Aratus was a *native of  
Tarsus*, about 270 B.C., and wrote astronomical poems, of which two remain.  
Cleanthes was born at Assos, in Troas,  
about 300 B.C. The Apostle, by the plural,  
seems to have both poets in his mind.—The **his** refers to Zeus (Jupiter) in both  
cases, the admission being taken as a portion of truth regarding the Supreme God,  
which even heathen poets confessed.

**30.  
God overlooked**] The rendering of the A. V.  
hears the same meaning, but is to our ears  
in these days objectionable. In this assurance lie treasures of mercy for those  
who lived in the times of ignorance. God  
**overlooked** them: i.e. corrected not this  
*ignorance itself* as a sin, but *the abuses  
even of this*, by which the heathen sunk  
into deeper degradation. The same argument is treated more at length in Rom. i. ii.

**31. in righteousness**] *Righteousness*  
is the character of the judgment,—the  
element of which it shall consist.

**whereof he hath given assurance**] “As  
the thing asserted was hardly credible, he  
gives a distinguished proof of it.” Grotius.

**32. some mocked: and others said...**]  
We must not allot these two parties, as some  
have done, the former to the Epicureans,  
the latter to the Stoicks: the description is  
general.—The words, **we will hear thee  
again of this matter**, need not be taken  
as ironical. The hearing not having taken  
place is no proof that it was not intended  
at the time: and the distinction between  
these and the mockers seems to imply that  
these were in earnest.

**33. thus**] i.e.  
‘in this state of the popular mind:’ (with  
an expectation of being heard again?)  
The “so” of the A. V. does not give this  
forcibly enough, but looks like a mere  
particle of transition.

**34. Dionysius  
the Areopagite**] Nothing more is known  
of him. Eusebius relates that he was  
bishop of Athens, and Nicephorus, that he  
died a martyr. The writings which go by  
his name are undoubtedly spurious.

**CHAP. XVIII. 1.**] Corinth was at this  
time a *colony* (see note, ch. xvi. 12), the  
*capital of the Roman province of Achaia*,  
and *the residence of the proconsul*. For  
further particulars, see Introduction to  
1 Cor. § 2.

**2. a certain Jew**] It  
appears that Aquila and Priscilla were *not  
Christians* at this time: it is the similarity  
of employment only which draws them to  
St. Paul, and their conversion is left to be  
inferred as taking place in consequence:  
see ver. 26.

**born in Pontus**] literally,