11—19. THE ACTS. 769   
   
 and in the market daily with them that met with him.   
 18 m Then certain philosophers of the Epicureans, and of the   
   
 Stoicks, encountered him. And some said, 2 What will this   
 babbler say ? other some, He secmcth to be a setter forth   
 of strange gods: because he preached unto them Jesus,   
   
 and the resurrection. 19 And they took him, and brought   
 him unto ° Areopagus, saying, May we know what this new   
 m render, And certain also of the Epicurean and Stoick philo-   
   
 sophers.   
 2 render, What meaneth this babbler to say ?   
 © vender, as in ver. 22, the hill of Mars.   
   
   
 the famous Stoa or poreh, where the Stoics self, together with the subjection of God   
 held their disputations. 18. Epicu- and man alike to the stern laws of an in-   
 rean] The Epicurean philosophy was an- evitable fate. On the existence of the soul   
 tagonistie to the gospel, as holding the after death their ideas were various: some   
 atomic theory in opposition to the crea- holding that all souls endure to the con-   
 tion of matter,—the disconnexion of the flagration of all things,—others confining   
 Divinity from the world and its affairs, this to the souls of good men,—and others   
 in opposition to the idea of a ruling Pro- believing all souls be reabsorbed into the   
 vidence,—and the indissoluble union, and Divinity. By these tenets they would ob-   
 annihilation together, of soul and body, as viously be placed in antagonism to the doc-   
 opposed to the hope of eternal life, and trines of a Saviour of the aud the re-   
 indeed to all spiritual religion whatever. surrection,—and to placing the summum   
 The Epicureans were the materialists of bonum of man in abundance of that grace   
 the ancient world.—The common idea which és made perfect in weakness, 2 Cor.   
 attached to Epicureanism must be dis- xii. 9. some said... other some]   
 carded in our estimate of the persons men- These are not to be taken as belonging the   
 tioned in our text. The “chief good” of one to the Epicureans, the other to the   
 the real Epicureans, far from being a de- Stoies,—bnt rather as describing two   
 graded and sensual pleasure, was impertur- classes, common perhaps to both schools,   
 bability of mind, based upon wisdom— —the one of which despised him and his   
 perhaps the best estimate of the highest sayings, and the other were disposed to   
 good formed in the heathen world;—and take a more serious view of the matter,   
 their ethics were exceedingly strict. But aud charge him with bringing in new   
 the abuse to which such a doctrine was deities. this babbler] The word in   
 evidently liable, gave rise to a pseudo-Epi- the original signifies kind of bird which   
 cureanism, which has generally passed cur- picks up and devours seeds: whence the   
 rent for the real, dnd which amply illus- Athenians called hy this name those who   
 trated the truth, that corruption of that went about picking up trifles in couverse   
 which is best, is itself worst. For their and making it their business to retail   
 chimerieal imperturbability, Paul offered them: in fact, the name imports one who   
 them the peace which passeth all under- talks fluently to no purpose, and hints   
 standing, Phil. iv. 7. Stoick] So also that his talk is noé his own.   
 named from the Soa, or porch (sce a setter forth of strange gods] “ Socrates   
 above),—founded by Zeno of Cittium in is guilly of bringing in new gods,” was   
 the fourth century B.c., but perhaps more one of the charges on which Athens pnt   
 properly by Cleanthes and Chr: to death her wisest son. The strange   
 the third century b.c. Their p! gods which they charged Paul with setting   
 while it approached the truth in holding forth were, the true God, the God of   
 one supreme Governor of all, compro- the Jews, and Jesus Christ His Son: the   
 mised it, in allowing of any and all ways Creator of the world (ver. 24), the Man   
 of econeciving and worshipping Him (sce whom He hath appointed to jndge it, ver.   
 helow, vv. 2-4, 25),—and contravened it, in 31, Compare ver. 23, end: which is an ex-   
 its pantheistic belief that all souls were press answer to this charge. 19, they   
 emanations of Him. In spirié it was di- took hin No violence is implied.   
 rectly opposed to the gospel,—holding the to the hill of Mars] There is no allusion   
 indepeudence of man ou any being but him- here to the courd of Arcopagus, nor should