mm   
 20—24, THE ACTS.   
   
 Athens, I perceive that in all things ye are 4/00 super-   
 stitious. \*5 For as I passed by, and beheld your devotions,   
 I found 8 a altar with this inscription, TO t 7/17 UN-   
   
 KNOWN GOD. 1 Whom therefore ye ignorantly wor-   
 ship, \* Aim declare I unto you. 24" ¥ God that made the nen.siv.in   
 world and all things therein, seeing that he is ° Lord of oxatt-xi.25.   
 heaven and earth, Pdwelleth not in temples made with peb.vit.ss.   
   
   
 q render, very religious : see note. T render, objects of worship.   
 8 render, also an altar. t render, AN.   
 U read, with our oldest MSS., What.   
 X read, with our oldest MSS., that. Y render, The God.   
   
 hath committed to Him? Ye men of cited in my Greek Test., shewing that   
 Athens] The regular and dignified appel- there really were altars this inscription   
 lation familiar to them as used by all their at Athens. What ye ignorantly wor-   
 orators,—of whose works Paul could hardly ship, that declare I unto you] The chango   
 be altogether ignorant. very reli- to “Whom” and “ Him” has probably   
 eon Carrying your religious reverence been made from reverential motives. Tho   
 very far: an instance of which follows, in neuters give surely the deeper, and the   
 that they, not content with worshipping more appropriate sense. For Paul does not   
 named and kxown gods, worshipped even identify the true God with the dedication   
 an unknown one. Blame is neither ex- of, or worship at, the altar mentioned :   
 pressed, nor even implied: but their ex- but speaks of the Divinity of whom they,   
 ceeding veneration for religion laid hold of by this inscription, confessed themselves   
 as a fact, on which Paul, with exquisite ignorant. But even a more serious ob-   
 skill, engrafts his proof that he is intro- jection lies against the masculines. The   
 ducing no new gods, but enlightening them sentiment would thus be in direct contra-   
 with regard to an object of worship on diction to the assertion of Paul himself,   
 which they were confessedly in the dark. 1 Cor. x. “ The things which the Gentiles   
 So Chrysostom, “ That is, very pious: sacrifice, they to devils and not   
 he says it as praising them, and not with to God.” Compare also our Lord’s words,   
 any spirit of blame.” To understand this John iv. 22, “ Ye worship that which ye   
 word as A.V., ‘too superstitious,’ is miss know not.”—In the word worship (shew   
 the fine and delicate tact of the speech, by piety towards) we have another confirma.   
 which he at once parries the charge against tion of the sense above insisted on in ver.   
 him, and in doing so introduces the great 22. He wishes to commend their reve-   
 Truth which he came to preach.—The rential spirit, while he shews its mis-   
 character thus given of the Athenians is direction. An important lesson for all   
 confirmed by Greek writers. Pausanias who have controversies with Paganism and   
 says, “The Athenians are conspicuous Romanism. 24.) «No wonder, that   
 above other people in their zeal in divine the devil, in order to diffuse idolatry, has   
 matters.” Josephus calls them “the most. blotted out among all heathen nations the   
 devout of the Greeks.” 23. your ob- recognition of Creation. The true doctrine   
 jects of worship] Not, as A. V., ‘your of Creation is the proper refutation of all   
 devotions :’ but even temples, altars, sta- idolatry.’ Roos, cited by Stier, who re-   
 tues, &c. also an altar] Over and marks, ‘ Only on the firm foundation of the   
 above the many altars to your own and Old Testament doctrine of Creation can we   
 foreign deities. To an (not, the) un- rightly build the New Testament doctrine   
 known God] That this was the veritable of Redemption, and only he, who scrip-   
 inscription on the altars, the words with turally believes and apprehends by faith   
 this inscription (literally, which had the earliest words of Revelation, concerning   
 been inscribed) are decisive. Meyer well a Creator of all things, also apprehend,   
 remarks, that the historical fact would be know, and scripturally worship, THE MAN,   
 abundantly established from this passage, in whom God’s word, down to its latest   
 being Paul’s testimony of what he himself canonical Revelation, gathers together all   
 had seen,—and spoken fo the Athenian things.’ God . . . dwelleth not in   
 people. But we have our narrative con- temples made with hands] A remarkable   
 firined by other testimonies which I have reminiscence of the dying speech of Ste-