THE ACTS. XVII. 25—-34.   
 T72   
   
 4 Ps.1.8. hands; % neither is % worshipped with men’s hands, %as   
 rGen.it. 2, though he needed any thing, secing "he giveth to all life,   
 and breath, and all things; \*°and \* hath made of one   
 blood all nations of men for to dwell on all the face of the   
 earth, and [? hath] determined the times [ defore] ap-   
 Zech. xii. pointed, and \* the bounds of their habitation ; 27 \* that they   
 8 ent xxxii. should seek ¢ the Lord, if haply they might feel after him,   
 t Rom. and find him, "though he be not far from every one of us:   
 ub, xiv.   
 xCoLi17 28 xy i ve livi   
 Gee for \*in him we live, and move, and have our being;   
 y Tit.   
 Yas certain also of your own poets have said, For we are   
   
 Z render, served by.   
 8 render, caused every nation of men, sprung of one blood, to   
 dwell.   
 © read, with all our oldest authorities, God.   
 » omit.   
   
 phen: see ch, vii, 48.— Mr. Humphry mythical origins, and separate guardian   
 notices the similarity, but difference in its gods. It is remarkable, that though of all   
 conclusion, of the argument attributed to people the Jews were the most distin-   
 Xerxes in Cicero: “ Xerxes is said to have guished in their covenant state from other   
 burnt the temples of Greece, because they nations of the earth, yet to them only was   
 attempted to shut up within walls the given the revelation of the true history of   
 gods, to whom all things ought to be open mankind, as all created of one blood: a   
 and free, and of whom all this world is the doctrine kept as it were in store for the   
 temple and house.”—Where Paul stood, he gospel to proclaim.—Not, ‘hath made of   
 might see the celebrated colossal statue of one blood,’ &e., A. V., but as in margin.   
 Athena Polias, known by the Athenians as See Matt. v.32; Mark vii. 37. de-   
 “the Goddess,” standing and keeping termined the times....] He who was   
 guard with spear and shield in the enclo- before (ver. 24) the Creator, then (ver.   
 sure of the Acropolis. 25.] is served: 25) the Preserver, is now the Governor of   
 i.e. is really and truly served. So “ God all men: prescribing to each nation its   
 is not mocked,” Gal. vi. 7. As the space to dwell in, and its of endurance.   
 assertion of Creation contradicted the Epi- 27. if haply] if by any chance, de-   
 eurean error, so this laid hold of that noting a contingency apparently not very   
 portion of truth, which, however disguised, likely to happen. though he be not   
 that school had apprehended : viz. that the far ...] ‘Not that Huis distant from us,   
 Deity does not stand in need of us, nor can but that we are ignorant of Him.’ See   
 gain aught from us. There is a verse in Rom. x. 6, 8; Jer. xxiti. 24, 28.)   
 2 Mace. xiv 85, remarkable, as compared There is no justification the pantheist in   
 with the thoughts and words of Paul here: this.—It is properly said only of the race   
 “Thou, O Lord of all things, who hast of men, as being His offspring, bound to   
 need of nothing, wast pleased that the Him: proeeeding from, and upheld by,   
 temple of thine habitation should be among and therefore living, moving, and being   
 us.’ life, and breath, and all things] in Him :—but even in a wider sense His   
 He is the Preserver, as well the Creator, Being, though a separate objective Per-   
 of all; and all things come to us from sonality, involves and contains that of His   
 Him. Compare, on all things, David’s creatures. See Eph. i. 10, where the same   
 words, 1 Chron. xxix. 14, “ Thine are all is said of Christ. we live, and move,   
 things, and of Thine own have we given and have our being] ‘A climax rising   
 Thee.” 26.] These words were said, higher with each term, out of God we   
 be it remembered, to a people who gave should have no Life, nor even movement   
 themselves out for aboriginal, sprung from (which some things without life have,   
 the earth: but we must not imagine that plants, water, &c.), nay, not any ewistence   
 to refute this was the object of the words: at all (we should not have been),’ the in-   
 they aim far higher than this, and contr tent being to shew the absolute dependence   
 vert the whole genius of polytheism, which for every thing of man on God,— and   
 attributed to the various nations differing thence the absurdity of supposing the God-