THE ACTS. 173   
 XVII. 1, 2.   
   
 also his offspring. 29 Vorasmuch then as we are the   
 offspring of God, \* we ought not to think that the Godhead «1.211.   
 is like unto gold, or silver, or stone, graven by art and   
   
 man’s device. 30 And \*the times of this ignorance God \* Rom,   
 4 winked at ; but » now commandeth all men every where \*Y "Sick:   
 to repent: $l because he hath appointed a day, in the 11,12, 1   
 which ©he will judge the world in righteousness by that °% 1 v. 8.   
 ch. x.   
 man whom he hath ordained; whereof he hath given   
 assurance unto all men, in that ‘he hath raised him from \*\*\*   
 the dead. 32 And when they heard of the resurrection of   
 the dead, some mocked: and others said, We will hear   
   
 33e So Paul departed from   
 thee again of this matter. certain men clave unto him,   
 among them.   
 and believed: among the which was Dionysius the   
 Areopagite, and a woman named Damaris, and others   
   
 with them.   
 XVIII. 1 After these things Paul departed from Athens,   
 and came to Corinth; 2and found a certain Jew named   
   
 \* Aquila, born in Pontus, lately come from Italy, with his “ Rom.   
   
 4 render, overlooked. © render, [And] thus.   
   
 ‘head like to works of his (man’s) hands. We must not allot these parties, as some   
 certain of your own poets] viz. have done, the former to the Epicureans,   
 Aratus, in the opening lines of the poem the latter to the Stoicks: the deseription is   
 called “the Phenomena:” . . . Cleanthes general.—The words, we will hear thee   
 also in his hymn to Zeus (Jupiter), has the again of this matter, necd not be taken   
 same words, Aratus was a native of as ironical. The hearing not having taken   
 Tarsus, about 270 B.0., and wrote astro- place is no proof that it was not intended   
 nomical- poems, of which two remain, at the time: and the distinction between   
 Cleanthes was born at Assos, in Troas, these and the mockers seems to imply that   
 about 300 3.0. The Apostle, by the plural, these were in earnest. 33. thus] i.e.   
 seems to have both poets in his mind.— ‘in this state of the popular mind: (with   
 The his refers to Zeus (Jupiter) in both an expectation of being heard again ?)   
 cases, the admission being taken as a por- The “so” of the A. V. does not give this   
 tion of truth regarding ,the Supreme God, forcibly enough, but looks like a mere   
 which even heathen poets confessed. 30. particle of transition. 34. Dionysius   
 God overlooked] ‘The rendering of the A.V. the Areopagite] Nothing more is known   
 hears the same meaning, but is to our ears of him. Eusebius relates that he was   
 in these days objectionable. In this as- bishop of Athens, and Nicephorus, that he   
 surance lie treasures of mercy for those died a martyr. The writings which go by   
 who lived in the times of ignorance. God his name are undoubtedly spurious.   
 overlooked them: i.e. corrected not this Cuav. XVIII. 1.] Corinth was at this   
 ignorance itself us a sin, but the abuses time a colony (see note, ch. xvi. 12), the   
 even of this, by which the heathen sunk capital of the Roman province of Achaia,   
 into deeper degradation. The same argu- and the residence of the proconsul. For   
 ment is treated more at length in Rom. i. ii. further particulars, see Introduction to   
 81. in righteousness] Righteousness 1 Cor. § 2. 2. a certain Jew] It   
 is the character of the judginent,—the appears that Aquila and Priscilla were not   
 element of which it shall cousist. Christians at this time: it is the similarity   
 whereof he hath given assurance] “As of employment only which draws them to   
 the thing asserted was hardly eredible, he St. Paul, and their conversion is left to be   
 gives a distinguished proof of Grotius. inferred as taking place in consequence:   
 32. some mocked: and others said... .] sce ver. 26. born in aol literally,   
 Vou. I. 8