

**‘L.I.T’**  
**(Light in Truth)**  
**Acts 17:24-28**  
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**A. God, the Source of Life (vs. 24-26):**

1. The God:

- a) God without question is God.
- b) God is everywhere all the time and will forever be by His very nature God.
- c) He is powerful, creating everything out of nothing.
- d) He is forever, has all authority, power, and dominion over everything.
- e) He is forever seeking a covenantal relationship with man.
- f) After establishing a starting point, Paul went on to present the true and exalted God (17:24–28). Paul presented God exalted as Creator (17:24), exalted in sufficiency (17:25, no service needed), exalted in life-giving (17:25), and exalted in ordering the creation toward Himself (17:26–28); and although God is partially hidden (17:27), He has also partially revealed Himself (17:27–28). The poet (17:28) quoted by Paul was Aratus of Cilicia.<sup>[11](#)</sup>

2. Made – God once and for all created everything from nothing.

a) The Epicureans, who were atheists, said that all was matter and matter always was. The Stoics said that everything was God, “the Spirit of the Universe.” God did not create anything; He only organized matter and impressed on it some “law and order.”<sup>[2]</sup>

3. Is Lord – The Lord keeps watch over all things with all authority, and nothing is out of His control. Every day, no matter how chaotic things may seem, He reigns. We must trust Him no matter how silent He may seem. He is always at work.

4. Dwell in temples - How we live before God must be a conscious realization that the Lord God reigns everywhere, not just while we are in church. We must not leave church as if the Lord is only at church. He dwells in us (Ephesians 3:16-21) so we must maintain the mindset of working out our salvation every day (Philippians 2:12-13), presenting our bodies as living sacrifices (Romans 12:1-2).

a) “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (1 Kings 8:27). These men in the Old Testament recognized that God the Creator, the living God, could not live in a building that had been made by man. Man lives in a universe that God has made. Why does man get the idea that he can build a building for God to live in?<sup>[3]</sup>

5. Made with hands – God’s dwelling place is in heaven, and man does not build the temple in the new Jerusalem in heaven.

a) Since God is the Creator, all men spring from a common source (AV blood is not in the best texts), and all men are dependent on him. He has provided them with the earth for a dwelling place and the seasons to supply their sustenance. This is the same thought that appears in 14:17 in the speech to the Greeks at Lystra. Times (AV) is the same word translated

*seasons* in 14:17. 27. The goodness of God manifested in the created world should lead men to seek God (see Rom 1:20). <sup>[4]</sup>

6. Nor is He served by human hands – The Lord God does not need mankind to sustain who He is or His kingdom. It is nonsensical for the person who made the hands of man to require man’s assistance.

7. Nor is He served by human hands – Serving the Lord is an act of thanksgiving, appreciation, and respect – worshipping the Lord God because He alone is God. Just like water is essential to a fish so should the Lord be towards us.

a) Here is a masterly stroke by Paul. He tells them, “God doesn’t need anything from you. You built an altar to Him; you bring offerings to feed Him”—they wanted this unknown God to know that they were thinking of Him. Now Paul says, “God doesn’t need anything from you! God is on the giving end. He gives you life. He gives you your breath. He has given you the sun, the moon, and the stars. He has given you all things.” These Athenians worshiped the sun. They said that Apollo came dragging his chariot across the sky every day. Paul says that the sun is something that God has made, and it is a gift for you. The Creator is the living God. He is the One who has given you everything. By the way, He gives you salvation also. He not only gives you physical things but also gives you spiritual gifts. <sup>[5]</sup>

8. As though needed anything – There is no point in believing that God needs help continually because He lacks absolutely nothing, especially when He can create something from nothing. We serve Him based on our spiritual gift so that because of Who He is to us, we can transfer His work to others

by the power of the Holy Spirit living in us. People serve people since the Lord God is a spirit being.

9. He Himself gives to all people - He constantly puts in place all that mankind needs. Paul puts it this way; *“For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things have been created through Him and for Him. He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. For it was the Father's good pleasure for all the fullness to dwell in Him..”*  
(Colossians 1:16-19; NASU)

10. Life and breath – Only the Lord God is the direct provider for the seasons of all things including life and death (Ecclesiastes 3:1-8). Our lives are completely dependent on His goodness and grace towards us.

11. Life and breath – Life here also means overcoming the challenges of day-to-day living. The inner power necessary to overcome trials comes only from God (Ephesians 3:16-21; 1 John 4:4).

a) It is God who gives to us what we need: “life, and breath, and all things.” God is the source of every good and perfect gift (James 1:17). He gave us life and He sustains that life by His goodness (Matt. 5:45). It is the goodness of God that should lead men to repentance (Rom. 2:4). But instead of worshiping the Creator and glorifying Him, men worship His creation and glorify themselves (Rom. 1:18–25).<sup>[6]</sup>

12. Life and breath and all things – He is the Prince who provides the highest and best quality of life through the ministry of the Holy Spirit in us. Outside of this process, people live out Ecclesiastes – Vanity.

13. He made from one man every nation - God created Adam, and it is from Adam and Eve came all mankind (Genesis 1:26-28; 3:1). Mankind has never made another person; *“Behold, children are a gift of the Lord, the fruit of the womb is a reward.”* (Psalm 127:3)

14. He made from one man every nation - We live in a time of racial hatred which is a demonstration through ignorance because all races came from one man. In heaven God gathers all races (John 3:16) before Him with the only elevation being how each person lived before Him (Matthew 25:31-33; Acts 10:34-35; Romans 4:17; Revelation 7:9). We must not allow the hate we may experience to cause us to be hateful. God does not bless believers based on their race. He blesses believers based on their spiritual gifts towards others (1 Corinthians 3:10-15).

a) The gods of the Greeks were distant beings who had no concern for the problems and needs of men. But the God of Creation is also the God of history and geography! He created mankind “from one man” (Acts 17:26, NIV) so that all nations are made of the same stuff and have the same blood. The Greeks felt that they were a special race, different from other nations; but Paul affirmed otherwise. Even their precious land that they revered came as a gift from God. It is not the power of man, but the government of God, that determines the rise and fall of nations (Dan. 4:35). [\[7\]](#)

15. To live on the face of the earth – Paul reiterates that God is the creator and sustainer of life.

16. Determined the appointed time - God, once and for all, before the beginning of time, made a definitive decision to comprehensively ‘order and provide a set direction’ for everything. No one has the power or capacity to change the course of time.

a) The Athenians believed they had originated from the soil of their homeland and were different than other peoples. Paul pointed to the common ancestor (Adam) and indicated that the times and boundaries of peoples are in God’s hands. To this point the Greeks would have had little difficulty following Paul and would have found a good bit of agreement in what he said. His meaning, of course taken directly from biblical sources, ran far beyond their humanistic pantheism. <sup>[8]</sup>

b) God decides not only how long a nation stays on the map, but also how far it will reach before it is sent into decline by God. *He* determined how far the Roman Empire, or the British Empire, or Hitler’s Third Reich would go before it came to an end. This is what Paul had in mind” (Barnhouse, 151). <sup>[9]</sup>

## **B. The Ultimate Quest (v. 27):**

1. Mankind would seek God - Because the Lord God is everything the hope is that mankind would have an unending burning desire to love God with ‘*all their heart, soul and mind.*’ (Matthew 22:36-40) Because of all that God is, how much we need Him, and how He faithfully serves us, this should become our passion to seek Him (Luke 12:29-34).

2. They might grope for Him – To grope for God represents a desire that is so passionate for God that if mankind does not understand His Word or

comprehend what God is doing, they would be like a blind man searching in the darkness for an object. They would make a decisive decision to keep scrutinizing everything in an effort to discover all the mysteries of God.

a) One group ridiculed Paul and his teachings and called him a “babbling.” The word literally means “birds picking up seed,” and it refers to someone who collects various ideas and teaches as his own the secondhand thoughts he borrows from others. It was not a very flattering description of the church’s greatest missionary and theologian.<sup>[10]</sup>

3. Though He is not far – God is constantly in every place all the time, so He is never distant from His creation. Seeking Him is to allow ourselves to become more aware of Him by becoming less obsessed with ourselves (Luke 14:25-27).

### **C. God Alone Keeps us ‘L.I.T’ (v. 28):**

1. For in Him we live - Zao – Because God is fully everywhere all the time, all things are sustained by Him, and for Him. He is the author and sustainer of life; only in God's all-encompassing presence can we find meaning and purpose for life every day. He determines who is born, how long they live, their spiritual gifts, and their eternal rewards.

a) The Lord is both a transcendent God who cannot be identified with his creation, and also the creating and the sustaining One, upon whom all men are dependent for their very physical life. The apostle illustrated this by words that appear to come from a Cretan poet named Epimenides. He then referred to the poet Aratus from his own country, Cilicia. Paul meant that all men are God’s offspring in the sense that they are His creatures and dependent on Him for life. There is a Biblical doctrine of the universal fatherhood of God and brotherhood of man resting upon the fact of common creation rather than upon a spiritual relation, as this passage

indicates. 29. Since God is the creator of men, he must at least be greater than men. Therefore to identify the Deity with something man has made or imagined is the height of folly and the depth of sin (see Rom 1:22, 23).

[\[11\]](#)

2. We move and exist – Every day, all day all of mankind’s activities take place. Nothing goes unnoticed by God and can be sustained without Him.
3. Poets said, we are His children - No matter race or creed we all belong to Him forever. No one has the power or authority to overcome who God is and can even alter His plans.
  - a) But God’s patience will not last forever; because of the full knowledge now disclosed in Christ, he commands men to repent, and he has appointed a day when he will judge the world in righteousness by the man in whom this new light has come. The **pledge** (*assurance*) of this is provided by the resurrection of Jesus from the dead. [\[12\]](#)
4. Poets said, we are His children - The best way to live is to surrender everything to Him who is everything.

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[\[1\]](#) Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (p. 512). Tyndale House Publishers.

[\[2\]](#) Wiersbe, W. W. (1996). *The Bible exposition commentary* (Ac 17:16). Wheaton, IL: Victor Books.



<sup>[3]</sup> McGee, J. V. (1991). [\*Thru the Bible commentary: Church History \(Acts 15-28\)\*](#) (electronic ed., Vol. 41, p. 53). Thomas Nelson.

<sup>[4]</sup> *The Wycliffe Bible Commentary: New Testament*. 1962 (C. F. Pfeiffer & E. F. Harrison, Ed.) (Ac 17:19–32). Chicago: Moody Press.

<sup>[5]</sup> McGee, J. V. (1991). [\*Thru the Bible commentary: Church History \(Acts 15-28\)\*](#) (electronic ed., Vol. 41, pp. 53–54). Thomas Nelson.

<sup>[6]</sup> Wiersbe, W. W. (1996). *The Bible exposition commentary* (Ac 17:16). Wheaton, IL: Victor Books.

<sup>[7]</sup> Wiersbe, W. W. (1996). *The Bible exposition commentary* (Ac 17:16). Wheaton, IL: Victor Books.

<sup>[8]</sup> Gangel, K. O. (1998). *Vol. 5: Acts*. Holman New Testament Commentary (289–290). Nashville, TN: Broadman & Holman Publishers.

<sup>[9]</sup> Gangel, K. O. (1998). *Vol. 5: Acts*. Holman New Testament Commentary (289–290). Nashville, TN: Broadman & Holman Publishers.

<sup>[10]</sup> Wiersbe, W. W. (1996). *The Bible exposition commentary* (Ac 17:16). Wheaton, IL: Victor Books.

<sup>[11]</sup> *The Wycliffe Bible Commentary: New Testament*. 1962 (C. F. Pfeiffer & E. F. Harrison, Ed.) (Ac 17:19–32). Chicago: Moody Press.

<sup>[12]</sup> *The Wycliffe Bible Commentary: New Testament*. 1962 (C. F. Pfeiffer & E. F. Harrison, Ed.) (Ac 17:19–32). Chicago: Moody Press.