*beyond this point* his own mind may  
as yet have been not sufficiently enlightened to set forth the *full* liberty of the  
Gospel of Christ,—when the fire of the  
Lord fell, approving the sacrifice of the  
Gentiles (see Rom. xv. 16): conferring on  
them the *substance before the symbol,*—  
the baptism with the Holy Ghost before  
the baptism with water: and teaching us,  
that as the Holy Spirit dispensed once and  
for all with the necessity of circumcision  
in the flesh, so can He also, when it pleases  
him, with the necessity of water-baptism:  
and warning the Christian church not to  
put baptism itself in the place which circumcision once held. See further in note  
on Peter’s important words, ch. xi. 16.—  
The outpouring of the Spirit on the Gentiles was strictly analogous to that in the  
day of Pentecost; Peter himself describes  
it by adding (ch. xi. 15), **as on us at the  
beginning**. Whether there was any visible  
*appearance* in this case, cannot be determined: perhaps from ver. 46 it would appear *not*.

**45.**] We do not read that  
Peter himself was astonished. He had  
been specially prepared by the vision: *they  
had not.*—The **speaking with tongues** here  
is identified with the **speaking with other  
tongues** of ch. ii. 4, by the assertion of ch.  
xi. 15, just cited;—and this again with  
the **speaking with tongues** of ch. xix. 6:  
so that the gift was *one and the same  
throughout*. On the whole subject, see  
note, ch. ii. 4.

**47.**] One great end of  
the unexpected effusion of the Holy Spirit  
was, entirely to preclude the question  
which otherwise could not but have arisen,  
‘Must not not these men be *circumcised before  
baptism?*’

**the water... the Holy Ghost**]  
The TWO *great* PARTS *of full and complete  
baptism*: the latter infinitely greater than,  
but not superseding the necessity of, the,  
former. The article should here certainly  
be expressed: **Can any forbid** THE WATER  
**to these who have received** THE SPIRIT?  
—The expression **forbid**, used with **the  
water**, is interesting, as shewing that the  
practice was to *bring the water to the candidates, not the candidates to the water*.  
This, which would be implied by the word  
under any circumstances, is rendered certain, when we remember that they were  
assembled *in the house*.

**48. he commanded them to be baptized**] As the Lord  
Himself when on earth *did not baptize*(John iv. 2), so did not ordinarily the  
Apostles (see 1 Cor. i. 13—16, and note).  
Perhaps the same reason may have operated  
in both cases,—lest those baptized by our  
Lord, or by the chief Apostles, should arrogate to themselves pre-eminence on that account. Also, which is implied in 1 Cor.  
i. 17, as compared with Acts vi. 2, the  
ministry of the Word was esteemed by  
them their higher and paramount duty  
and office, whereas the subordinate ministration of the ordinances was committed  
to those who *served tables.*

CHAP. XI. **1—18.**] PETER JUSTIFIES,  
BEFORE THE CHURCH IN JERUSALEM, HIS  
HAVING CONSORTED WITH MEN UNCIRCUMCISED.

**1. in Judea**] perhaps  
more strictly, **throughout Judea.**

**that the Gentiles... also...**] They seem  
to have heard the fact, without any circumstantial detail (but see on the words  
“*the angel*” below, ver. 13); and, from